

**240901-1 1Co 11, 1-16, God's Order of Preeminence, Headship—CThurman**

In chapters 8-10 Paul answered the question concerning eating things sacrificed to idols. First, do nothing that causes a brother to become offended or scandalized. One that knows the word of God concerning idols knows that they are nothing. Therefore, based on that knowledge there is nothing wrong at all for him to sit in the temple of idols and eat a good meal. However, give thought to others of the Lord's people that have not come to the knowledge of the truth as yet so that you don't cause them to be offended. Curb your right to eat, or drink, or whatever you might do, to avoid offense. Second, be a servant, frame the manner of our lives so that others might come to Christ. Be all things to all men. And finally, give thought to the unbeliever's conscience concerning idols. If you accept an invitation to partake of a feast with an unbeliever, and he makes an issue of fact that this meal is what remains of a sacrifice that was offered to idols, then don't eat. Don't allow your liberty to eat be abused so that you are evil spoken of: Oh, a Christian eating of the sacrifices to our idols.

Though the first verse of this 11<sup>th</sup> chapter could properly close the previous topic, the apostle Paul does at this point turn his attention to other subjects in to correct some things that are out of order: headship (vss. 1-16) and the Lord's Supper (17-34).

**Chapter 11**

**1 ¶ Be ye followers of me, even as I also [am] of Christ.**  
You become (a follower, imitator)

*be*, γίνεσθε, 2pl. aor. imper. of γίνομαι, *to be*.

*followers*, μιμηταί, nom. pl. of the noun μιμητής, always tss. with the English *follower* (7), and means *a copyist*, a mimicker, an imitator; the verb μιμέομαι, is tss. *to follow* (4).

The apostle Paul said this to the Corinthians earlier in his letter to them.

1Co.4.15 For though ye have ten thousand instructors in Christ, yet [have ye] not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

To the Hebrew saints he said that they should follow those of their pastors in the faith.

Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow (verb μιμέομαι, imitate, mimic), considering the end of [their] conversation.

To the Ephesians he said,

Eph.5.1 ¶ Be ye therefore followers of God, as dear children;  
2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

Not only *follow* (ἀκολουθέω) the direction in which Paul is headed, but *follow* (μιμέομαι, imitate) the way that he takes as he goes in that direction. Adopt his behavior or manner of life and his way of thinking.

1 μιμηταί μου γίνεσθε καθὼς κάγω Χριστοῦ

2 Now I **praise you, brethren,** **that ye remember me in all**  
commend, laud ὅτι because, for remembered

*ye remember, μέμνησθε, 2pl. perf. of the verb μιμνήσκω or μνάομαι, tss. to remember, to be mindful.*

**things, and keep the ordinances, as I delivered [them] to you.**  
hold fast gave, committed

*keep, κατέχετε, 2pl. pres. of the verb κατέχω, tss. to hold fast, to take, to keep, to possess, to keep in memory, to hold.*

*ordinances*, παραδόσεις, acc. pl. of the noun παράδοσις, παρά near, about, by + δίδωμι, *to give, to bestow*; παράδοσις tss. *tradition* (12), *ordinance* (1).

*I delivered*, παρέδωκα, 1s. aor. of the verb παρδίδωμι, tss. *to deliver* (1Co.5.5; 11.2, 23; 15.3, 24), *to give* (1Co.13.3) *to give up, to give over, to commit, to recommend*, etc.

Paul commends the Corinthian saints that they remember him in all things. He could not be commending them for his care of him as they neglected to care for him by helping support his livelihood. (cf. 1Co.9.11-15) But that the Corinthians remembered him in all things perhaps has reference to the things that he taught them, whether or not they applied them as they should have. They undoubtedly remember his teachings. And of some teachings they held fast to certain traditions or ordinances as he gave them to them. Paul wrote to the Thessalonian saints to hold fast to the traditions that they had been taught.

*2Th.2.13 ¶ But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*

*14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.*

*15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.*

The Scriptures refer to three kinds of traditions; the tradition of the elders or fathers, the traditions of men, and the tradition of the word of God. What is a tradition? I would define a tradition or ordinance as a rule that governs conduct. For example, in the text of Mt.15.1-9, the elders of Israel had an ordinance regulating the washing of hands before eating food. Now, there's no denying that it's good practice to wash our hands before eating. But the problem with the elder's tradition is that it contradicted the truth of God's word. The elders taught that a man was defiled for by eating with

unwashed hands; that by eating with unwashed hands disrupted his fellowship with God.

*Mk. 7.1 ¶ Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.*

*2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.*

*3 For the Pharisees, and all the Jews, except they wash [their] hands oft, eat not, holding the tradition of the elders.*

*4 And [when they come] from the market, except they wash, they eat not. And many other things there be, which they have received to hold, [as] the washing of cups, and pots, brasen vessels, and of tables.*

*5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?*

*6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with [their] lips, but their heart is far from me.*

*7 Howbeit in vain do they worship me, teaching [for] doctrines the commandments of men.*

*8 For laying aside the commandment of God, ye hold the tradition of men, [as] the washing of pots and cups: and many other such like things ye do.*

*9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.*

*14 And when he had called all the people [unto him], he said unto them, Hearken unto me every one [of you], and understand:*

*15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.*

An example of the ordinances or traditions of men.

*Col 2:8 Beware lest any man spoil (συλαγωγέω, συλάω to rob, seize + ἄγω, to lead; to carry off as a prey [Moulton]) you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ (his doctrine).*

Paul gave to the Corinthians the ordinances or traditions of the word of God, whether that is the Lord's Supper, baptism, a work ethic, marrying, childrearing, the resurrections, spiritual gifts, evangelism, church officers, salvation, etc., etc., etc. at establishes a certain practice that is in harmony with the word of God. What we do should have some biblical basis for it. The word of God governs the lives of His people.

But apparently, the Corinthians were letting slip some of those ordinances. With this in mind, Paul will bring the letter to a close, first touching on the topic of headship (order of superiority), then the Lord's Supper (last half of ch.11), spiritual gifts (chs.12-14), and the resurrection (ch.15).

The Corinthian church has let slip the matter of headship. This ordinance has obvious witness in the word of God and in the history of mankind. It should be as obvious as the 'noses' on our faces.

Ἐπαινῶ δὲ ὑμᾶς ἀδελφοί ὅτι πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε

### **3 But**

You have remembered me in all things and keep the ordinances as I have delivered them unto you, BUT some of these need 'shoring up.'

perf. infin.

***I would have you know, that the head of every man is Christ;***  
desire            to know            superior

*man*, ἀνδρὸς, gen. sing. of the noun ἀνὴρ, tss. *husband, man, fellow, sir.*

*head*, κεφαλὴ, noun, which refers to the physical head and member of the human body, and to that which is chief, precedence, first, or foremost.

Head, a part of the body:

*Lu 12:7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.*

Head, a chief or superior in the order of things:

*Lu 20:17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?*

*Eph.1.22 And (God, the Father) hath put all [things] under his (Christ's) feet, and gave him [to be] the head over all [things] to the church,*

At the moment, the head refers to superiority of order. Here Christ has superiority to every male. The reason for this is based upon the fact that Christ (the Son of God), being eternal is before all things created.

The Lord Jesus is preeminent over all, and so to men:

*Col 1:16 For by him (the Son) were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him ...*

But the creation of man is by His own hand:

*Jn.1.1 ¶ In the beginning was the Word, and the Word was with God, and the Word was God.*

*2 The same was in the beginning with God.*

*3 All things were made by him; and without him was not any thing made that was made.*

Emphasis here is laid upon the fact that the Lord Jesus made man first, then the woman.

*Ge.1.27 So God created man in his [own] image, in the image of God created he him; male and female created he them.*

**and the head of the woman [is] the man; and the head of Christ [is] God.**  
superior superior

Again, superiority or preeminence is based on the order of existence. Adam preceded Eve in existence. He was created first, then Eve.

*1Ti 2:13 For Adam was first formed, then Eve.*

For this reason, the superior role is the man's, over that of the women.

*Ge.3.15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.*

...

*18 ¶ And the LORD God said, [It is] not good that the man should be alone; I will make him an help meet for him.*

...

*3.16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee.*

The history of mankind testifies to the truth of God that man is preeminent to the woman. Please understand, that the Bible does not teach that a woman is inferior to man, any more than it says that the Son of God is inferior to the Father. That is simply untrue. The Lord Jesus acknowledges that the Father is greater or has the preeminence to the Son.

*Joh 14:28 Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.*

So, the fact of headship is stated just that simply. Christ has superiority to the man. The man has superiority over the woman. And God has superiority over Christ. (v.3) But now the apostle would have the Corinthian church to be a visible reminder to all of this order by the way that they appear. Simply put. Men ought to look like men, and women ought to look like women.

And I want you to understand something. This is how Paul will end this topic. In a scale of 1-10 of importance, this matter of visibly demonstrating superiority is a one. Those of the children of God that will, may. Those that will not, may not. It should not be a matter of contention in any of the churches of Jesus Christ. But I want to add this: we ought to. It would be better if we did. The world needs to be reminded that God has ordered things as they are for a reason. Many in the unbelieving world show this, but of all the people that should it ought to be the child of God.

THERE IS SOMETHING INTERESTING ABOUT THE MATTER OF THE HEAD COVERING. PAUL ARGUMENT ASSUMES THE NATURAL ORDER, AND COMMANDS AGAINST AN APPEARANCE THAT IS AGAINST *NATURE*. IN OTHER WORDS, THERE IS NOT A COMMAND FOR THE MAN *UNCOVER* HIS HEAD. IT IS ASSUMED THAT HE IS NATURALLY UNCOVERED. RATHER, HE COMMANDS THAT THE MAN NOT COVER HIS HEAD. PAUL'S ARGUMENT IS ORDERED THE SAME WAY FOR THE WOMAN. THE WOMAN IS NOT COMMANDED TO COVER HER HEAD, BECAUSE IT IS ASSUMED THAT SHE IS NATURALLY COVERED. INSTEAD, SHE IS COMMANDED NOT BE *UNCOVERED*. LET ME SAY IT AGAIN, PAUL'S ARGUMENT ASSUMES WHAT IS PROPER AND NATURAL IN BOTH THE MAN AND A WOMAN. AND FROM THIS VIEWPOINT HE INSTRUCTS EACH AGAINST ACTING AGAINST WHAT IS NATURAL.

3 θέλω δὲ ὑμᾶς εἰδέναί ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστιν  
κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ κεφαλὴ δὲ Χριστοῦ ὁ θεός

**4 Every man praying or prophesying, having [his] head covered,**  
(something) 'down over' his head

*covered*, κατὰ, preposition, only this once translated so, but carried the idea of 'down over.'

It is something to consider, that the apostle Paul does not use the verb *to cover*, *to hide*, καλύπτω.

Now, reference to the *head* will be both to the physical head of the body and to the preeminent role of the man to the woman.



**dishonoureth**                      **his**                      **head.**  
confuses, shames, mixes                      headship (distinction)

*dishonoureth*, καταισχύνει, 3s. pres. of the verb καταισχύνω, tss.  
*to be ashamed, to be confounded, to dishonor.*

4 πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει  
τὴν κεφαλὴν αὐτοῦ

**5 But every woman that prayeth or prophesieth with [her] head uncovered**  
uncovered head

*uncovered*, ἀκατακαλύπτω, dat. sing. fem. of the adj.  
ἀκατακάλυπτος, ἄ negative particle + κατά down + καλύπτω to  
be covered or hid; ἀκατακάλυπτος, is only found in 1Corinthians,  
11.5, 13, *uncovered*.

**dishonoureth her head:**

As the man dishonors, shames, confounds that which should be visible of  
his God-ordained headship by praying or prophesying with his head  
covered, so the woman does if she does so uncovered.

**for that is even all one as if she were shaven.**  
(explain this)

*were shaven*, ἐξυρημένη, dat. sing. fem. part. perf. pass. of the verb  
ξυράω, tss. *to shave* (3), Ac.21.24; 1Co.11.5, 6.

Here, we should inform everyone that some say that praying and  
prophesying is with reference to the times when the saints of God come  
together for public worship. I do not understand it is restricted to times of  
public worship. For example, it is in the 14<sup>th</sup> chapter of this Book that Paul  
instructs the women to be silent in the churches, meaning in the times  
when the assembly is gathered for worship.

1Co 14:34 *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.*

35 *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.*

For this reason, my position is that this *covering* and *uncovering* issue applies to men and women at all times.

I understand that most churches don't practice this and find it offensive, but for women to be prophesying and praying in public worship times contradicts God's order for the churches.

When she prays or prophesies uncovered it is as if her head was shaved, not that she necessarily is.

Ἡ πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν ἑαυτῆς ἔν γάρ ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ

**6 For if the woman *be not covered,* *let her also be shorn:***  
covers not (then) !

*be ... covered, κατακαλύπτεται, 3s. pres. pass.*

*shorn, κειράσθω, 3s. aor. imper. mid. of the verb κείρω, tss. to shear (3); Ac.8.32; 18.18; 1Co.11.6.*

**but if it be a shame for a woman to be shorn or shaven,**  
since (to be shaved (then)

3s. imper. pass.

**let her be covered.**

Ἡ εἰ γὰρ οὐ κατακαλύπτεται γυνὴ καὶ κειράσθω εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι κατακαλυπτέσθω



**8 For the man is not <sup>ἐκ</sup> of the woman; but the woman <sup>ἐξ</sup> of the man.**  
from, out of from, out of

Paul lays stress upon the order or succession of each from the creative hand of God. Man *preceded* the woman in creation. Again,

*1Ti 2:13 For Adam was first formed, then Eve.*

So, the ranking, preeminence, superiority of man to the woman is based on which was created first. Furthermore ...

8 οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός ἀλλὰ γυνὴ ἐξ ἀνδρός

**9 Neither was the man created <sup>διὰ</sup> for the woman; but the woman <sup>διὰ</sup> for**  
on account of on account of

***the man.***

The LORD made the women to be a help for the man. No other creature could supply the need of God except the woman. So, to meet this need the LORD fashioned a woman from the man's side or rib.

*Ge.2.18 ¶ And the LORD God said, [It is] not good that the man should be alone; I will make him an help meet for him.*

*19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof.*

*20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.*

*21 ¶ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;*

*22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.*

23 And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

9 καὶ γὰρ οὐκ ἐκτίσθη ἄνθρωπος διὰ τὴν γυναῖκα ἀλλὰ γυνὴ διὰ τὸν ἄνδρα

διὰ ἔχειν, pres. infin. of ἔχω  
**10 For this cause ought the woman to have**  
On account of –

For what cause? That the man was not made for the woman, but the woman for the man. Because the man was not made for the woman, but the woman for the man, the woman ought to have authority on her head because of the angels.

The woman should show her right, authority, power, strength, liberty is in the man to whom she is subordinate to, whether her father, husband, or other suitable caretaker. And she most naturally indicates this by her appearance.

If in this text *angels* refers to those ministering spirits sent forth to minister in behalf of them who shall be heirs of salvation (He.1.14), then that woman which shows proper subjection to that man to whom she is subject, might receive favorable assistance according to the will of God, rather than the stubborn woman, which would not receive the same favorable assistance of that unseen host.

ἐξουσίαν ἐπὶ διὰ  
**power on [her] head because of the angels.**  
authority, power, right, upon on account of  
jurisdiction, strength, liberty

Women should have their heads covered to show their subordination to man, a thing which evidently the angels take into account. In what way, I cannot say. Perhaps, it is to the angels a thing most perplexing that any woman of the children of God would not follow the divine order which is universally witnessed even in the history of mankind. A wonder it must be to them that especially the women saints of God would reject to follow

God's divine order, and fail to see that it is their unique, grand privilege, right, authority, jurisdiction, power, strength and liberty to show that they are precisely *where* God has appointed them, and *as* God would have them.

How contrary is the attitude of the masses today. But how blessed are the women saints that willingly take their places as God has ordained them to be. This is only for this present age. This does not follow us into eternity.

But again, the same question could apply to men that will not follow God's order for their lives.

10 διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους

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

*nevertheless, πλήν, adv. also tss. but, notwithstanding, but rather, except, save, than.*

*without, χωρίς, adv. tss. without, beside, by itself.*

This tempers the issue of preeminence and subordination so that the man and woman (be it father-daughter, husband-wife) have a proper regard (respect), for each other.

We know that there are some that treat women as a class of sub-humans. This is not what the word of God teaches. But man and woman have an important role in the whole scheme of humanity. Men be men. Women be women.

11 πλήν οὔτε ἀνὴρ χωρὶς γυναικὸς οὔτε γυνὴ χωρὶς ἀνδρὸς ἐν κυρίῳ

**12 For as the woman [is] <sup>ἐκ</sup> of the man, even so [is] the man also**  
from, out of

διὰ  
**by the woman; but all things of God.**  
through

Certainly, the man was created first, but apart from the woman man does not continue. Both have vital roles to fulfill.

12 ὡςπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός τὰ δὲ πάντα ἐκ τοῦ θεοῦ

**13 Judge in yourselves: is it comely [that] a woman pray unto God uncovered?**  
fitting (for) (to)

*judge*, κρίνατε, 2pl. aor. imper. of the verb κρίνω, also tss. *to condemn, to ordain, to determine, to sentence, to damn.*

*comely*, πρέπον, nom. sing. neut. of the verb πρόπει, tss. *became, comely, becometh, and so fitting.*

*pray*, προσεύχεσθαι, pres. infin. of the verb προσεύχομαι.

Not only in public worship, but at all times. Paul asks, is it comely, is it fit? Is it possible for them to pray uncovered? Sure it is.

*1Co 11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.*

Are their prayers heard? Sure they are. But it is comely, fitting? That's the question. No, it isn't.

And now the matter of the covering becomes clear.

Let me say something here. When it comes to head coverings it is usual that this teaching only touches upon what the woman should do. The man is overlooked completely. I want to remind everyone that this doctrine concerns BOTH the man and the woman.

13 ἐν ὑμῖν αὐτοῖς κρίνατε πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ  
προσεύχεσθαι

**14 Doth not even nature itself teach you, that, if a man have long hair,**

*doth ... teach*, διδάσκει, 3s. pres. of the verb διδάσκω, always tss.  
with the English *to teach*.

***it is a shame unto him?***

(then)

If it is a shame for the man to cover his head while praying or prophesying,  
and it is a shame for him to have long hair, then it is a shame for a man to  
cover his head with long hair, period. Long hair on a man confuses the issue  
of headship.

14 ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ ἀτιμία αὐτῷ  
ἐστίν

**15 But if a woman have long hair,**

***it is a glory to her:***

(without cutting it, as men do ... Gill)

*have long hair*, κομᾷ, 3s. pres. subj. of the verb κομᾶω, tss. both  
times in vss. 15, 16, *have long hair*; the noun κόμη, is tss. *hair*.

If it is a shame for a woman to pray or prophecy uncovered and her hair is  
given to her for a covering, then praying and prophesying with long hair  
shows her subordinated role to man and glorified God.

In the 7<sup>th</sup> verse it is written that the man ought not to cover his head  
because he is the image and *glory* of God, and that the woman (understood  
as being covered) is the glory of the man.



ὅτι				ἀντὶ			
<b>for</b>		<b>[her] hair is</b>	<b>given</b>	<b>her</b>	<b>for</b>	<b>a</b>	<b>covering.</b>
because or the reason			granted, put, bestowed		in the place of, corresponding to, answering to		

*is given, δέδοται . 3s. perf. pass. of the verb δίδωμι, tss. to give, to deliver, to grant, to set, to put, to bestow.*

*covering, περιβολαίου, gen. sing. of the noun περιβόλαιον, tss. once covering (1Co.11.15), vesture (He.1.12). περιβόλαιον is a compound word, περί about + βάλλω, to cast, to throw, and so a cast about. The woman's hair is given to her in answer for a cast about, and so a covering.*

Here we have the answer to what the head covering is. And bear in mind, if we are consistent, this covering must be applied to both the man and the woman. The covering is the *hair*. The woman's long hair is given to her to answer to that which could otherwise be *cast about* her head. The Greek for *covering* is περιβόλαιον. This noun has two parts, a preposition περί which means *about* or *around* (think of *perimeter*), and the verb βάλλω, to cast, to throw. So, a *cast about*, which is translated *covering*. The answer for the covering is her hair. Paul couldn't have stated it more clearly.

Gerhard Raske, in his Grammatical Blueprint Bible, copyright 2009, a grammatically diagrammed NT, reads like this:

'long hair was given to her instead of a veil covering'

Culture is a powerful thing. In the colonial days most men had long hair.

To Colonial leaders, long hair wasn't just a random style that some male colonists picked up in the New World; it was evidence of their un-Christian moral corruption.

For men, hair was not longer than to the shoulders.

15 γυνή δὲ ἐὰν κομᾷ δόξα αὐτῇ ἐστὶν ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ

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

There is a difference between saying that the churches have no such custom and that the churches have no other custom. To say that the churches have no such custom means that should contentions arise over this matter the custom doesn't exist. However, to say that the churches have no *other* custom confirms that, contentions or not, the churches observe this custom. Another said the same concerning the words, *we have no other custom*, and what this means:

‘If anyone is inclined to be contentious, there is no use arguing with him, we simply squelch him by our authority and say, ‘We have no other practice’ nor the churches of God.

‘However, this is precisely the opposite of what Paul says. If someone asks me, Does your family always eat turkey on Thanksgiving? And if I answer, we have no other custom, it means that we eat turkey. However, if I reply, We have no such, it means that we DO NOT eat turkey’ (*First Corinthians*, Trinity Foundation, Jefferson, MD, page 177). Gordon Clark, as quoted in *Unholy Hands on the Bible*, vol.2, J. P. Green, Sr., Published by ‘Sovereign Grace Trust Fund, p.291.

Here's an example of a reading of the

‘But if anyone wants to argue about this, all I can say is that we never teach anything else than this – that a woman should wear a covering when prophesying or praying publicly in the church, and all the churches fell the same way about it.’ *Living Letters*, Kenneth Taylor

‘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.’ *Contemporary English Bible*, American Bible Society, New York, Text Copyright 1995

Versions which read as the King James Version Bible are the American Standard Version, Revised English Version, English Standard Version, and the New Revised Standard Version.

Versions which contradict the King James Version Bible are the New International Version, New American Standard Bible, Moffatt Translation, Revised Standard Version, and The Living Bible.

The text of 1Co.11.16 states that, should contention arise over how to show God's order of subordination, Christ to God, man to Christ, and the woman to man, then neither we (as individuals) nor the churches, have no such custom. This is not to be a divisive issue in the service of Christ. Though this is the truth of God and history supports it, it is not an issue worth the contention. Those that will, may. Those that won't, may not.

16 Εἰ δέ τις δοκεῖ φιλόνηκος εἶναι ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ