

Headship

God's Order

1 Corinthians 11:1-16



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Preface

The purpose of this booklet is to explain what 1 Cor. 11:1-16 is teaching, especially to understand how we should respond to what apostle Paul is teaching in these verses of scripture.

For many who will read this booklet the subject of God's order of headship will be a new concept. Many are being taught today that to have equality there can be no head. Many are taught to look into ones' inner self for direction. Whatever feels right becomes the way to go and do.

Because our society is not following the teachings of God as given by Jesus his son, we have a very high rate of crime. It is said that U.S.A. now accounts for over one fourth of the world's prisoners. Many people have psychological problems and there are many broken homes.

However, people need to realize that God (the creator of this world) has spelled out what and who truth is. We have a record of what God has to say to mankind. The Bible, consisting of Old and New Testament, tells about a Redeemer for fallen, lost, sinful man, namely his son JESUS.

It is my hope that this small work on Gods' order of headship will bring direction to the reader.

May you experience the blessing of God as you trust and obey him.

Sincerely,
Luke M. Martin

HEADSHIP

We will begin with an expository explanation of 1 Cor. 11:1-16. References are taken from King James Version of the Bible unless otherwise stated.

Please, always search the scriptures for yourself and do not take my word for it, even though I am trying to teach you the Truth. In addition to the references I mention, read what comes before and after in the passage so as to get a sense of what is being discussed.

Verse 1 - “Be ye followers of me, even as I also am of Christ.”

Apostle Paul is encouraging us to follow Jesus using his own life and teaching as a pattern. To do this a person must first repent of his sins and believe on Jesus for remission of sins and be filled with God’s Spirit. Other scriptures about following are: 1 Cor. 4:16; Eph. 5:1; and Heb. 6:12.

Paul is also implying that these following verses on headship are commandments of the Lord. He mentions this in 1 Cor. 14:37. Did you notice I said Paul is encouraging

us? Well, if you look in the beginning of 1 Corinthians chapter 1 verse 2 you will see that this letter is for all who call on the name of Jesus in every place.

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

Here we find that the Corinthians were following the teachings already taught to them.

In 1 John 5:10-13 the Bible tells us that the believer in Jesus has life and that he believes the record that God gave of his Son. John 14:26 tells us that Jesus himself promised he would send the Comforter or Holy Ghost who would teach the disciples ALL THINGS! In many places, the Apostles confirmed things that the Holy Ghost taught them. They wrote down these truths in what we know as the New Testament books of the Bible. Very often the apostle who wrote a certain epistle would say that what he wrote was that which the Holy Ghost had revealed to him and that

indeed all truth had been revealed.

The first Corinthian letter, like the others, contained only such teaching that was already preached to them by word of mouth. Through spiritual gifts (1 Cor. 12:1-11), the Corinthians had received the fullness of the revelation. Paul said to them, **“That in everything ye are enriched by him, in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you: So that ye came behind in no gift; waiting for the coming of our Lord Jesus Christ”** (1 Cor. 1:5-7). Again, he said, **“For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.”** (1 Cor. 4:17). Notice that Timothy could bring to their remembrance only the things they had already been taught. Again, **“... we have the mind of Christ.”** (1 Cor. 2:16). Therefore, what Paul wrote in this epistle was not new doctrine. Furthermore, it was authoritative. The epistle con-

tained **“the commandments of the Lord.”** (1 Cor. 14:37) designed for universal application (1 Cor. 1: 2) so that the revealed word of God by this epistle is of divine authority for all times.

Verse 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.”**

With this verse Paul begins to teach more of what Jesus taught the Apostles though the Holy Ghost **“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”** John 14:26

In verse 3, Paul states what might be called the Headship Order for God, Christ, Man, Woman. The word “head” here means, “To whom you are subordinate to.”

We will notice as we study this that we also have equality. I intend to share some statements the scriptures make, but at the end of this part, I will list some other

references.

First, let us look at the relationship between God the Father and God the Son.

In the gospel of John 4:31 the disciples of Jesus are urging him to eat, but he says in verse 34, **“my meat is to do the will of him that sent me, and to finish his work.”** In John 6:37-38 Jesus says **“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven; not to do mine own will but the will of him that sent me.”** John 8:28 **“Then said Jesus unto them, “When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me so I speak these things.”** Also verse 42 of the same chapter **“Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me.”** Again in John 12:49-50 Jesus says **“For I have not spoken of myself, but the Father which sent me, he gave me a**

commandment, what I should say, and what I should speak, and I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.” Mark 14:32-36 records Jesus being in agony with the weight of the world’s sin on himself. Jesus asks the father if it would be possible to take away this suffering but he ends his prayer with **“not my will but thine be done.”** So, we see Jesus in subjection to his Father, but we also have references that show that they are equal. Jesus said, **“I and my Father are one.”** (John 10:30) In John 17, Jesus speaks of his being glorified by the Father. He also prays (verse 21) that we who believe in him might be one with him and the Father. In Revelation 1:13-16 we see a word picture of a glorified Jesus.

So if headship or leadership is needed in a divine relationship between God the Father and God the Son, how much more between God and man, and man and woman?

Next, I want to look at the Christ/man relationship

God wants of us.

We will look at some verses which show that man is dependent on Christ and that Christ expects obedience from man. In John 14:31 Jesus says he keeps the Father's commandment because he loves the Father. But in verses 14:21,23&24 He states that if you love him you will keep his sayings and if you don't keep them, you don't love him. Now over in chapter 15:13-15 he is saying that we are his friends if we keep his commandments. In Romans 8:14-18 he makes us joint heirs with himself. Now isn't that equality?! (Especially considering that we started out being rebels by sinning before our Creator.)

Man-Woman headship relationship.

Lets start with Genesis 2:18-24. Here God states that it is not good for man (Adam) to be alone and that he is going to give him a helper. Subsequently he made woman (Eve) and said that what God joined was one flesh. Later Jesus said that what God had joined, man should not put apart, (Matt. 19:4-6). After Adam and Eve sinned God said, in Genesis 3:16, that the

woman's husband would rule over her. Here in our text of 1 Cor. 11:8&9 we can see this idea restated. However, in verse 11-12 he speaks of equality under God. Now we should go to Ephesians 5:21-33. Verses 22-25 say, "**Wives submit yourselves unto your own husbands as unto the Lord. 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. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it.**" Here we have instruction for the women to be in subjection to their husbands but also instruction for the husband to love and give himself to his wife like Jesus did to man. Both subjection and equality again are shown. Now look at Galatians 3:26-29 but especially verse 28, which says "**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.**"

Do you see the order?

Subordination and equality both. Cooperation in God's order will bring blessings, less prisoners, better marriages, sounder minds, prosperity, and stable homes able to rear children, able to cope with life.

Please read Titus 2:1-5 for more instruction of how women should teach each other to behave toward their children and husbands for the sake of the gospel. What a strong testimony when a woman builds a strong home and family. A good example of this we find with Sarah, Abraham's wife. Please read 1 Peter 3:1-12. This chapter gives instruction about developing character. And says Sarah called her husband, Abraham, "lord!" What a relationship to enjoy! Verse 7 says they, husband and wife, are heirs together of the grace of life. Verse 8 speaks of being of one mind, of having love to one another. Verse 9 commands to bless and not to return railing for railing (arguing and yelling at each other to put down) and evil for evil, but instead to bless each other. The benefits are blessings of a good life.

Other references to look

up:

Hebrews 2:6-18

John 14:15-31

Romans 6:23

Genesis 1:26

Verses 4 - **“Every man praying or prophesying, having [his] head covered, dishonoureth his head.**

Here we see God giving us a symbol to testify that we agree with His order of headship. In verse 4, he states that a man should not have his head covered during prayer or while he is proclaiming the word of God. So then, it is proper before God for men to uncover their heads whenever they are praying. Whenever a man is sharing the scriptures or speaking of whatever God revealed to him, he is prophesying. A man who removes his hat is showing respect and that he knows his place in God's order.

When I went to school back in the 60's, I was taught in public school that a man should remove his hat whenever he entered a house or public building. It seems like as the years roll by I see less and less of this respect shown. Some even fail to remove their hats when at a graveside service. Where is

the respect and obedience to God's word?

Some will make a deduction and say this verse 4 means for men to not wear any religious covering on his head while in prayer. They think and say that any hat not having a religious significance is indeed not a covering. The Bible simply says that a man praying or prophesying having his head covered dishonoureth his head. The head he is dishonoring is Jesus Christ, by wearing a hat while in prayer or religious discussion.

In 2 Cor. 3:13-16, Paul explains that those of the Old Covenant still have veiled hearts in reading the Old Testament just as Moses was veiled to cover God's glory, (and the Jews still wear a prayer cap while in worship), but that when one turns to the Lord, the veil is taken away.

Verse 5 -- **“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.”**

Different from men, women are to cover their heads while in prayer or while proclaiming the word

of God. Some women cover their heads all the while they are in public, wanting everyone to know that they are in agreement with God's divine order of headship; they also want to be ready to pray and or to share God's words with whoever they meet. Others cover their heads only while in prayer or when prophesying, but women who desire to be and are in God's will want to and do cover their heads at the appropriate times.

Some denominations of Christians add to the Bible's teaching and require their sisters to wear only certain colors and or styles of coverings. A sister with a meek and quiet spirit will be able to understand what is appropriate headgear.

The end of this verse says if a woman doesn't veil her head, she might as well shave her head.

Verse 6 - **“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.”**

Verse 6 goes on to explain that it is a shame, disgrace, or dishonor for a woman to shave or to shear

her head. In most cultures throughout most of history until now, it was shameful for a woman to cut her hair short. The definitions of the words shorn or shaven are as follows: shorn (kiero) the word used for shearing sheep. Shaven (xurao) to use a razor.

Two other words we need to notice are the two different Greek words used in this portion of Scriptures translated in English as the word “covering.” The word as employed in verses 4 – 7 & 13 is derived from the Greek “katakalypto” and it means to veil, to cover wholly, to hide. In verse 15 where it reads, “for her hair is given her for a covering,” the word “covering” is the Greek word “paribolaion” which means “something cast or thrown around”. The only other place this word is used in the New Testament is in Hebrews 1:12 where it says, “like a vesture.” Some translations say, “like a mantle, a robe or cloak.”

Verse 7 – **“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.”**

Here we find man declared to be the image and glory of God. God said in Genesis 1:26, **“let us make man in our own image, after our image.”** Man is to be a reflection of the image of God. So then, our character should display godliness. But woman is the glory (reflection; heavenly radiance;) of the man. See Genesis 2:21-25 of how woman came to be. She was created from Adam, so she is one flesh with man.

Verses 8 and 9- **“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.”**

These verses remind me of what is taught in Ephesians 5, that a wife should submit to her husband in the fear of God. This fulfills her purpose of being the helper God created for Adam (Genesis 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.”**) We see too that Adam submitted and gave his rib for her life. (Genesis 2:22 **“And the rib, which the LORD God had taken from man,**

made he a woman, and brought her unto the man.”). Eph. 5:25 tells husbands to love their wives, even as Jesus loved and died for the Church. Jesus sacrificed his flesh, so we who are his church could live eternally.

In the ancient Jewish world, the status of womanhood was very low. There are religions that still give women a very low status, along with our secular society, which demeans women as sex objects. The Apostle Paul often taught that women are equal to men in God’s sight and to be respected, as we have noted in Eph. 5:21-33; Gal. 3:26-29. Still God is a God of order and as we see the Father being the head of Jesus Christ, (1 Cor. 11:3) so God wants man to be the head of woman.

Verse 10- **“For this cause ought the woman to have power on her head because of the angels.”**

This verse, along with verses 8&9, support the idea that women are to cover their heads with a veil to show their place in God’s divine order. The word power here could be defined as; having a

right to, being backed by real power, that is the power of God in nature and the spiritual world.

So this indicates that a Godly woman whose head is covered, in other words is submitted to and in God’s order, has power with God, and because of God.

The phrase “because of the angels” has been explained with different possibilities by various commentators and could be one or a combination of these thoughts. The word angels means, “one sent, a messenger,” and is used in two different ways in the Bible.

#1: The way most commonly thought of is a heavenly being, and we find an example of this in Luke 1:11-20 where Gabriel speaks to Zacharias about he and his wife having a son who would be John the Baptist. We notice in the scriptures that the good heavenly angels are shown to be in total submission to God, and are observers of, and helpers of the human race. Luke 15:10 **“Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”** Heb. 1:13-14 **“But to which**

of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

#2: The word angel can also mean a pastor or any person who brings the message of God to the people. An example of this is found in Rev. ch. 2&3 where John is told to write to the bishops of the seven churches of Asia with different messages of warnings and commendations.

The human messenger bringing God's word declares the truth of the headship order of God, Christ, man and woman. Because this message is brought to us, written in the Bible, by God's messenger, a godly woman will want to cover her head.

In 1 John 5:10-13 the Bible tells us that the believer in Jesus hath life and that he believes the record that God gave of his Son. John 14:26 tells us that Jesus himself promised he would send the Comforter or Holy Ghost who would teach the disciples ALL THINGS! In many places, the Apostles confirmed things that the Holy

Ghost taught them.

Verses 11 & 12, **"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."**

Verses 11 & 12, balance what was previously said and show that man is dependent on woman, and woman on man, in order to exist. I believe he has in mind what he wrote to the Galatian church, (Gal. 3:26-29) that in Christ Jesus we are all one and not looked at as male and female.

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

With what was said so far, what do you think? Does God want a woman to be veiled in prayer?

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

Here Paul is appealing to your native sense of what is right. Is it not considered a disgrace and perhaps effemi-

nate for a man to have long hair? Yes, culture does give us a sense, too of what is long hair. The deduction from this passage is that it is not the will of God that a man have long hair.

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

The woman’s long hair is one of her chief glories, a beautiful expression of her femininity.

Earlier I explained that the definition of the word covering in this verse is different than the other words cover, covered, uncovered in the other verses. The long hair on a woman will be like a mantle, or cloak that is thrown around oneself. We can easily see that verse 15, along with verses 6 and 7 teach that a man should have short hair and be uncovered while praying or prophesying in honour of his head which is Jesus, but a woman is to have long hair with another article of clothing covering her head, such as a hat, bonnet, bandana, scarf and etc. in honour of her head which is man.

Another point, though not

mentioned in these verses, is found in Isaiah 47:2-3 **“Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.”** The woman’s long hair is a glory and very beautiful. It can be a point of attraction for men. Quite a few men have confessed that is it a woman’s long hair that catches their eye and stirs up lust. These men need to discipline their eyes to not look at women in a lustful way. Matt. 5:27-29 **“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.”** When a woman has her long hair covered, as these verses teach, she would

be a more modest figure as suggested by Isaiah.

These truths apply to both the married and the unmarried men and women. This is not speaking so much about order in a marriage, but order before God our Father, our Creator, to which we are or will all be accountable to.

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

Paul wraps up his discussion on the headship of God, Christ, man, and woman in this passage, stating that Christians do not love strife and it is not the custom of true believers to contend against what the Bible clearly teaches.

I want to add here that some have argued that Paul means that the Christian Churches do not have a custom of men having short hair and uncovering their heads for prayer and vice versus of women having long hair covered with a veil.

I think that if that would be true, then Paul would have just wasted time, paper, and ink teaching on the subject. The truth is that the Christian

Church has practiced these truths throughout its history in every church until recently. If your denomination does not practice the truths set forth in this passage of scripture, I encourage you to do a little study into the history of your denomination. Unless it is a very new denomination, you will likely find that at one time the head covering was worn in your denomination. Check it out!

Those who belittle this practice call it a cultural practice or an ancient oriental or Middle Eastern custom.

One of the arguments you may hear from these folks is that in Corinth, the local harlots' uncovered their heads as an advertisement for their business and that Paul was asking the Corinthian women to avoid the appearance of evil by covering their heads. They argue that since the uncovered head is no longer necessarily signifying what it once had, for a woman to cover her head is no longer relevant. Nowhere in this passage is there anything said about the women wearing a veil to distinguish themselves from a prostitute. Furthermore, we do have a scripture

in the Old Testament where a harlot did indeed cover her face, (Gen. 38:13-15) which was apparently the custom of that day contrary to the Corinthian custom.

If you are a Christian, (that is one who follows Jesus in what he did and taught) I encourage you to let Him bless you by obeying Him, even as he taught by the Holy Ghost through the Apostles. Dear fellow believer let our culture and customs be Chris-

tian, that is, to be conformed to Christ and what he teaches through his written word.

I wish that you will never be ashamed of Jesus and his teaching. Jesus came to bring life and that more abundantly. He promised peace the world could not know. These are things the carnally minded cannot comprehend. Should anyone come to Jesus, He will receive that person and call him one of his own.

In the following pages are sketches of various types of veilings worn throughout Christendom. Also, for your studying on 1 Cor. 11:1-16 I have included copies of a number of Bible translations so you can see the harmony between them.

Sketches of Christians attired for prayer.



More Sketches showing styles of women's head coverings





Different translations of 1 Corinthians 11:1-16 for you to compare.

The 1769 King James Version of the Holy Bible

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.

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.

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

6 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.

7 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.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on [her] head because of the angels.

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

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

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

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

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

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

The New King James Version

1 Imitate me, just as I also imitate Christ.

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

3 But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

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

5 But every woman who prays or prophesies with her head uncovered dishonors her head, for that in one and the same as if her head were shaved.

6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

7 For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man,

8 For man is not from woman, but woman from man.

9 Nor was man created for the woman, but woman for the man.

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

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

12 For as the woman was from the man, even so the man also is through the woman: but all things are from God.

13 Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?

14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to Him?

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

16 But if anyone seems to be contentious, we have no such custom, nor do the churches of God.

The New Testament in Modern English
Translated by J. B. Phillips

1 Corinthians 11:1-16 “Copy me, my brothers, as I copy Christ himself. I must give you credit for remembering what I taught you and adhering to the traditions I passed on to you. But I want you to know that Christ is the head of every individual man, just as a man is the “head” of the women and God is the head of Christ. If a man prays or preaches with his head covered, he is dishonoring his own head. But in the case of a woman, if she prays or preaches with her head uncovered it is just as much a disgrace as if she had had it closely shaved. For if a woman does not cover her head she might just as well have her hair cropped. And if to be cropped or closely shaven is a sign of disgrace to women (as it is with many peoples), then that is all the more reason for her to cover her head. A man ought not to cover his head, for he represents the very person and glory of God, while the woman reflects the person and glory of the man. For man does not exist because woman exists, but vice versa. Man was not created originally for the sake of woman, but woman was created for the sake of man. For this reason a woman ought to bear on her head an outward sign of man’s authority for all the angels to see.

Of course, in the sight of God neither “man” nor “woman” has any separate existence. For if woman was made originally for man, no man is now born except by a woman, and both man and woman, like everything else, owe their existence to God. But use your own judgment: Do you think it right and proper for a woman to pray to God bareheaded? Isn’t there a natural principle here, that makes us feel that long hair is disgraceful to a man, but of glorious beauty to a woman? We feel this because the long hair is the cover provided by nature for the woman’s head. But if anyone wants to be argumentative about it, I can only say that we and the churches of God generally hold this ruling on the matter.

The American Standard Version

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

2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you.

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.

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

5 But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven.

6 For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled.

7 For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man:

9 for neither was the man created for the woman; but the woman for the man:

10 for this cause ought the woman to have a sign of authority on her head, because of the angels.

11 Nevertheless, neither is the woman without the man, nor the man without the woman, in the Lord.

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

13 Judge ye in yourselves: is it seemly that a woman pray unto God unveiled?

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

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

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

New International Version

1 FOLLOW MY example, as I follow the example of Christ.

2 I praise you for remembering me in everything and for holding to the teachings, just as I passed them on to you.

3 Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. 4 Every man who prays or prophesies with his head covered dishonors his head. 5 And every woman who prays or prophesies with her head uncovered dishonors her head—it is just as though her head were shaved. 6 If a woman does not cover her head, she should have her hair cut off; and if it is a disgrace for a woman to have her hair cut or shaved off, she should cover her head. 7 A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man. 8 For man did not come from woman, but woman from man; 9 neither was man created for woman, but woman for man. 10 For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

11 In the Lord, however, woman is not independent of man, nor is man independent of woman. 12 For as woman came from man, so also man is born of woman. But everything comes from God. 13 Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? 14 Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, 15 but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. 16 If anyone wants to be contentious about this, we have no other practice—nor do the churches of God.

NEW TESTAMENT IN MODERN SPEECH

by **Richard F. Weymouth**

1 Be imitators of me, in so far as I in turn am an imitator of Christ.

2 Now I commend you for remembering me in everything, and because you hold fast truths and practices precisely as I have taught them to you.

3 I would have you know, however, that of every man, Christ is the Head, that of a woman her husband is the Head, and that God is Christ's Head.

4 A man who wears a veil when praying or prophesying dishonors his Head;

5 but a woman who prays or prophesies with her head uncovered dishonors her Head, for it is exactly the same as if she had her hair cut short.

6 If a woman will not wear a veil, let her also cut off her hair. But since it is a dishonor to a woman to have her hair cut off or her head shaved, let her wear a veil.

7 For a man ought not to have a veil on his head, since he is the image and glory of God; while woman is the glory of man.

8 Man does not take his origin from woman, but woman takes hers from man.

9 For man was not created for woman's sake, but woman for man's.

10 That is why a woman ought to have on her head a symbol of subjection, because of the angels.

11 Yet, in the Lord, woman is not independent of man nor man independent of woman.

12 For just as woman originates from man, so also man comes into existence through woman, but everything springs originally from God.

13 Judge of this for your own selves: is it seemly for a woman to pray to God when she is unveiled?

14 Does not Nature itself teach you that if a man has long hair it is a dishonor to him,

15 but that if a woman has long hair it is her glory, because her hair was given her for a covering?

16 But if any one is inclined to be contentious on the point, we have no such custom, nor have the Churches of God.

In 1833 Noah Webster, published the King James Authorized Version 'with amendments to the language'.

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.

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.

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

5 But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head: for that is even all one as if she were shaved.

6 For if the woman is not covered, let her also be shorn: but if it is a shame for a woman to be shorn or shaved, let her be covered.

7 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.

8 For the man is not from the woman, but the woman from the man.

9 Neither was the man created for the woman, but the woman for the man.

10 For this cause ought the woman to have power on her head, because of the angels.

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

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

13 Judge in yourselves: Is it comely that a woman should pray to God uncovered?

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

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

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

The Jerusalem Bible

Take me for your model, as I take Christ

You have done well in remembering me so constantly and in maintaining

the traditions just as I passed them on to you. However, what I want you to understand is that Christ is the head of every *man*, man is the head of woman, and God is the head of Christ. For a man to pray or prophesy with his head covered is a sign of disrespect to his head. For a woman, however, it is a sign of disrespect to her head if she prays or prophesies unveiled, she might as well have her hair shaved off. In fact, a woman who will not wear a veil ought to have her hair cut off. If a woman is ashamed to have her hair cut off or shaved, she ought to wear a veil, A man should certainly not cover his head, since he is the image of God and reflects God's glory; but woman is the reflection of man's glory. For man did not come from woman; no, woman came *from* man; and man was not created for the sake of woman, but woman was created for the sake of man. That is the argument for women's covering their heads with a symbol of the authority over them, out of respect for the angels. However, though woman cannot do without man, neither can man do without woman, in the Lord; woman may come from man, but man is born of woman—both come from God. Ask yourselves if it is fitting for a woman to pray to God without a veil; and whether nature itself does not tell you that long hair on a man is nothing to be admired, -while a woman, who was given her hair as a covering, thinks long hair her glory? To anyone who might still want to argue: it is not the custom with us, nor in the churches of God.

The World English Bible

1 Be imitators of me, even as I also am of Christ.

2 Now I praise you, brothers, that you remember me in all things, and hold firm the traditions, even as I delivered them to you.

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.

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

5 But every woman praying or prophesying with her head unveiled dishonors her head. For it is one and the same thing as if she were shaved.

6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

7 For a man indeed ought not to have his head covered, because he is the image and glory of God, but the woman is the glory of the man.

8 For man is not from woman, but woman from man;

9 for neither was man created for the woman, but woman for the man.

10 For this cause the woman ought to have authority on her head, because of the angels.

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

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

13 Judge for yourselves. Is it appropriate that a woman pray to God unveiled?

14 Doesn't even nature itself teach you that if a man has long hair, it is a dishonor to him?

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

16 But if any man seems to be contentious, we have no such custom, neither do God's assemblies.

The Interlinear Greek-English New Testament
By George Ricker Berry

11 μιμηταὶ μου γίνεσθε, καθὼς καὶ γὼ χριστοῦ.
Imitators of me be, according as I also [am] of Christ.

2 Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί,¹¹ ὅτι πάντα μου μέ-
Now I praise you, brethren, that in all things me ye have
μνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατ-
remembered; and according as I delivered to you, the traditions ye
έχετε. 3 θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρός ἡ κεφαλὴ
keep. But I wish you to know, that of every man ⁴the ⁵head
ὁ χριστὸς ἐστίν· κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ· κεφαλὴ δὲ
¹the ²Christ ³is, but head of [the] woman [is] the man, and head
¹χριστοῦ, ὁ θεός. 4 πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων,
of Christ, God. Every man praying or prophesying,
κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ.
[anything] ou [his] head having, puts to shame his head.

5 πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτω
But every woman praying or prophesying ⁴uncovered
τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν· ἑαυτῆς·¹¹ ἔν· γὰρ
¹with ²the ³head, puts to shame her head; for one
ἐστὶν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. 6 εἰ γὰρ οὐ κατακαλύπ-
it is and the same with having been shaven. For if be not covered
τεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ
a woman, also let her be shorn. But if [it be] shameful to a woman
κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω. 7 ἀνὴρ· μέν· γὰρ οὐκ
to be shorn or to be shaven, let her be covered. For man indeed ²not
ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ
¹ought to have ²covered ³the ⁴head, image and glory of God
ὑπάρχων· ²γυνὴ δὲ δόξα ἀνδρός ἐστίν· 8 οὐ γὰρ ἐστὶν ἀνὴρ
being; but woman glory of man is. For not is man

ἐκ γυναικός, ἀλλὰ γυνή ἐξ ἀνδρός· 9 καὶ γὰρ οὐκ ἐκτίσθη
of woman, but woman of man. For also not was created

ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνή διὰ τὸν ἄνδρα·
man on account of the woman, but woman on account of the man.

10 διὰ τοῦτο ὀφείλει ἡ γυνή ἐξουσίαν ἔχειν ἐπὶ τῆς κε-
Because of this ought the woman authority to have on the

φαλῆς, διὰ τοὺς ἀγγέλους. 11 πλὴν οὔτε ἄνθρωπος
head, on account of the angels. However neither [is] man

χωρὶς γυναικός, οὔτε γυνή χωρὶς ἀνδρός, ἢ ἐν κυρίῳ·
apart from woman, nor woman apart from man, in [the] Lord.

12 ὡσπερ γὰρ ἡ γυνή ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ
For as the woman of the man [is], so also the man

διὰ τῆς γυναικός, τὰ δὲ πάντα ἐκ τοῦ θεοῦ. 13 ἐν ὑμῖν αὐτοῖς
by the woman [is]; but all things of God. In yourselves

κρίνατέ· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ
judge: becoming is it for a woman uncovered to God

προσεύχεσθαι; 14 ἢ οὐδὲ αὐτὴ ἢ φύσις διδάσκει ὑμᾶς,
to pray? Or not even itself nature does teach you,

ὅτι ἀνὴρ μὲν εἰς κόμην ἀτιμία αὐτῷ ἐστίν· 15 γυνή
that a man if have long hair a dishonour to him it is? A woman

δὲ εἰς κόμην, δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ
but if have long hair; glory to her it is; for the long hair instead

περιβολαίου δέδοται αὐτῇ· 16 εἰ δὲ τις δοκεῖ φιλόνηκος
of a covering is given to her. But if anyone thinks contentious

εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησῖαι
to be, we such custom have not, nor the assemblies

τοῦ θεοῦ.
of God.

Rheims New Testament first published by the English College at Rheims, A.D. 1582 (Catholic)

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

2 Now I praise you, brethren, that in all things you are mindful of me and keep my ordinances as I have delivered them to you.

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.

4 Every man praying or prophesying with his head covered disgraceth his head.

5 But every woman praying or prophesying with her head not covered disgraceth her head: for it is all one as if she were shaven.

6 For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head.

7 The man indeed ought not to cover his head: because he is the image and glory of God. But the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 For the man was not created for the woman: but the woman for the man.

10 Therefore ought the woman to have a power over her head, because of the angels.

11 But yet neither is the man without the woman, nor the woman without the man, in the Lord.

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

13 You yourselves judge. Doth it become a woman to pray unto God uncovered?

14 Doth not even nature itself teach you that a man indeed, if he nourish his hair, it is a shame unto him?

15 But if a woman nourish her hair, it is a glory to her; for her hair is given to her for a covering.

16 But if any man seem to be contentious, we have no such custom, nor the Church of God.

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