

**ENGLISH: why our women use the veil, the covering
(and they do not cut their hair!)**

A biblical answer to why Apostolic women wear veils

1Co 11:4 Every man praying or prophesying, having his head covered, dishonoureth his head.

G2596 κατά kata

Total KJV Occurrences: 378 (Used only once of 378 as covered)

covered, 1

1Co_11:4

Thayer Definition:

1) down from, through out

2) according to, toward, along

The Main theme of Corinthians 11 is about divine order in prayer and prophesying. How God wants obedience and subjection in contrast to rebellion and disorder. Just as Christ himself was subject to God so man should be subject to Christ. Not my will but thine be done. Man made in the image and glory of God has no other superior on this earth yet he subjects himself to Gods divine ordinances. God has put all things under his feet. Man must first take his place removing his head covering in respect to his superior when he approaches God or represents Him in prophesy(preaching). There can be nothing covering (kata-hanging down from) his head showing that he is being subject to anyone but God. This all refers back to Gen. 3.15-16. When woman takes her place by being in subjection to her head, the fallen angels are not able to work through her as Satan did through Eve. Satans seed are the rebellious angels that followed him. The woman shows that she is subject to her spiritual

authority by covering her head. Her curse was that he/man would rule over her.

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Gen 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.

1Co 11:5 But every woman that prayeth or prophesieth with her head uncovered G177 dishonoreth her head: for that is even all one as if she were shaven.

G177 ἀκατακάλυπτος akatakaluptos

Total KJV Occurrences: 2

uncovered, 2

1Co_11:5, 1Co_11:13

unveiled: – uncovered. Strongs

Thayer Definition:

1) not covered, unveiled

Part of Speech: adjective

When a woman comes to pray without covering her head (akatakaluptos) she is showing insubordination. When she places a veil on her head she has power on her head and the ministering angels are able to operate seeing man and woman are following Gods order for them. If the woman doesn't cover her head in the spiritual sense it is such a shame as in the

natural sense she were shorn or shaven. James gives us a picture of how satan can work if we are not humble and in subjection no matter what we say from our lips. We can pretend that everything is ok in the outward appearance but the spiritual unseen realm show strife (fighting) and envy (trying to be above another) and gives opening for confusion and evil to work.

Jas 3:14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

Jas 3:15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

Jas 3:16 For where envying and strife is, there is confusion and every evil work.

1Co 11:6 For if the woman be not covered G2619, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

G2619 κατακαλύπτω katakaluptō

Total KJV Occurrences: 3

covered, 2

1Co_11:6 (2)

cover, 1

1Co_11:7

to cover wholly, that is, veil: – cover, hide. Strongs

Thayer Definition:

1) to cover up

2) to veil or cover one's self

It is either wear a veil/covering or shave your head. Paul is not saying that your hair is your veil. If it is a shame to be shorn then cover/veil (katakulupto- cover wholly) your head. He is not saying put hair on your head or don't cut your hair. He specifically says shave which means he realizes that she already has hair on her head. He is not mentioning at this point how long her hair is. He later references that it is natural for a woman to have long hair and for a man to have short hair. He does not mention that men should shave their heads because their hair is too long and it might be seen as if they had a covering on their heads. This is not referring to the hair as being a covering. It is an external object to the body that is placed over the head.

1Co 11:7 For a man indeed ought not to cover G2619 his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

(See above for same definition of G2619)

Now this gives the reasoning why man is not to cover his head. Man you see carries the authority of God as he was made in his image. He is not to put on anything that shows he is in subjection any longer. This is in regards to a veil or covering (katakulupto) as a woman wears covering completely over her head. The Jewish males wear a Yamika covering only the back of the head showing that they are always subject to God, but not a veil, turban, or hat when they worship or pray. It cannot hang down to infer subjection. Especially now that the Christian has been made free from the law and sin. He previously willingly subjected himself to disobedience and caused sin to enter in. This separated him from God and gave him a death sentence. Through one man sin entered in and through one man Jesus it was abolished by the grace of God.

2Co 3:13 And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

2Co 3:14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

2Co 3:15 But even unto this day, when Moses is read, the veil is upon their heart.

2Co 3:16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.

Psa 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Psa 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Psa 8:6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

1Co 11:10 For this cause ought the woman to have power G1849 on her head because of the angels.

G1849 ἐξουσία exousia

Total KJV Occurrences: 103

power, 61- authority, 28- powers, 8- right, 2- authorities, 1 -jurisdiction, 1 -liberty, 1-strength, 1

Thayer Definition:

4d) a sign of the husband's authority over his wife

4d1) the veil with which propriety required a women to cover herself

4e) the sign of regal authority, a crown

1Co 11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered?G177 (See Above for Definition of G177)

Paul had used various arguments to show them the impropriety of their females speaking unveiled in public. He now appeals to their natural sense of what was decent and right, according to established and acknowledged customs and habits. Albert Barnes

a woman . . . unto God—By rejecting the emblem of subjection (the head-covering), she passes at one leap in praying publicly beyond both the man and angels [BENGEL]. Jamieson, Fausset, Brown JFB

1Co 11:14 Doth not even nature itself teach you, that, if a man have long G2863 hair, it is a shame unto him?

Total KJV Occurrences: 4

hair, 2

1Co_11:14-15 (2)

long, 2

1Co_11:14-15 (2)

G2863 κομάω komaō

Thayer Definition:

1) to let the hair grow, have long hair

From G2864; to wear tresses of hair: – have long hair. Strongs

G2864 κόμη komē kom'-ay

Apparently from the same as G2865; the hair of the head (locks, as ornamental, and thus differing from G2359, which properly denotes merely the scalp): – hair.

G2359 θρίξ, τριχός thrix trichos threeks

Of uncertain derivation; hair: – hair. Compare G2864.

Total KJV Occurrences: 15

hair, 10 -hairs, 5

Where do we get that this and the following verse have always meant uncut. This is more of a tradition that we have made up and made into a commandment of God. This is Paul using a earthly symbol to teach heavenly truth. Doth not even nature itself teach you? This verse was never intended to teach that a woman should never let scissors touch her hair. Long hair is the symbol of her Natural glory. This does not refer to the Kabod or Glory of God. It gives no special power it shows the natural order that gives a woman distinction from the man. What does give the Spirit more liberty to move is his and her being in divine subjection as God has ordained.

Eph 5:21 Submitting yourselves one to another in the fear of God.

Eph 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

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 savior of the body.

Eph 5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Mat 15:1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Mat 15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Mat 15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Mat 15:6 B Thus have ye made the commandment of God of none effect by your tradition.

Mat 15:9 But in vain they do worship me, teaching for doctrines the commandments of men.

1Co 11:15 But if a woman have long hair G2863, it is a glory to her: for her hair is given her for a covering G4018. (See Above for definition of G2863)

G4018 περιβόλαιον peribolaion per-ib-ol'-ah-yon

Neuter of a presumed derivative of G4016; something thrown around one, that is, a mantle, veil: – covering, vesture.

Total KJV Occurrences: 2

covering, 1-1Co_11:15, vesture, 1-Heb_1:12

Thayer Definition:

1) a covering thrown around, a wrapper

1a) a mantle

1b) a veil

Note that this is talking about the hair now in the natural sense, the natural symbol that covers a woman. It is a glory to her, not to God, not to the church, not for the working of miracles. The laying on of hands is the sign that will follow all believers, male and female. Not the laying on of hair? The shift changes from spiritual understanding of prayer, prophesying and external veil covering (katakalypto) as in the previous verses to the natural vesture or covering (peribolain) that a woman has "her hair". This does not substitute for the veil, the apostle changes the greek word to denote that this is a different type of covering. If he would have meant this was the same use as as veil, he would have concluded with the same word used for in the spiritual sense. We only see the same word in the english but the greek clarifies this for us.

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

Ah! the proverbial throw the baby out with the bathwater! Well if there are any contentious just forget the whole thing God told me to place this in his Word just so that after I wrote it you can just discard it. No No a thousand times No!!! Here is what Paul does write about contentious people. Also that we should contend for the faith.

Rom 2:7 To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:

Rom 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Rom 2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Jud 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

John Gills exposition of the Bible

1Co 11:16 But if any man seem to be contentious,.... That is, if anyone will not be satisfied with reasons given, for men's praying and prophesying with their heads uncovered, and women's praying and prophesying with their heads covered; but will go on to raise objections, and continue carping and cavilling, showing that they contend not for truth, but victory, can they but obtain it any way; for my part, as if the apostle should say, I shall not think it worth my while to continue the dispute any longer; enough has been said to satisfy any wise and good man, anyone that is serious, thoughtful, and modest; and shall only add,

Vincent Word Studies

1Co 11:16

Custom

Not the custom of contentiousness, but that of women speaking unveiled. The testimonies of Tertullian and Chrysostom show that these injunctions of Paul prevailed in the churches. In the sculptures of the catacombs the women have a close-fitting head-dress, while the men have the hair short.

we have no such custom, nor the churches of God; meaning, either that men should appear covered, and women uncovered in public service, and which should have some weight with all those that have any regard to churches and their examples;

2Th 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

2Th 3:13 But ye, brethren, be not weary in well doing.

2Th 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

2Th 3:15 Yet count him not as an enemy, but admonish him as a brother.

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