
Head coverings in the church of God

To the remnant who in Jesus Christ are preserved unto the dawn of the morning, greeting.

In these last days, when the fulness of the gospel has emerged from the dark ages, and the joyous revelations of the Sardian and Philadelphian eras have unfolded in the churches, now the gross darkness prophesied by Isaiah which is covering the earth is being embraced to near total blindness by the angel of the church of the Laodiceans. Through covetousness, liturgy, and vain tradition the churches have fulfilled that which was spoken by the Lord, saying,

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

This is without a doubt the very thing that angered our Lord the most when he came in the flesh, and still does today. This epistle will deal with just one of the many ways that God's people are disobeying and dishonouring him in his own house this very day. Let those who love the word of God hear, and reject the errors of men to embrace the truth of the scripture, that God Almighty may be honoured and glorified in his own house, and his people beautified with salvation.

Amen.

1 Corinthians 11:2-16

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 [by teaching or practicing another custom], we have no such custom, neither the churches of God.

Many in the churches today are under the impression that, since a woman's hair is given her for a covering (v.15), that she need not cover her head when she prays or prophesies. This is not only a very dangerous error (misunderstanding of scripture), but if I may say so, quite a ridiculous one! A simple reading of the entire passage (which is founded in the whole Old Testament) will reveal very clearly that the covering that the apostle was referring to in this passage was not hair!

Let's take a closer look.

First of all, in doing so, let us not pervert the word of God with "theology", and try to change the meaning with pretended knowledge of the Greek language. Such is the case with a demonic booklet entitled, "The Double Covering Controversy", which has been injected like a virus into the churches in order to confuse the people by witchcraft (the manipulation of words for the purpose of distorting the truth), even as the serpent beguiled the woman in the beginning (Genesis 3:1-6).

Isn't that...semantic...?

Let's just read the word.

"All scripture is given by inspiration of God, and is profitable for doctrine,

for reproof,

for correction,

for instruction in righteousness..."

(2 Timothy 3:16)

Verse 2 reveals to us that what we are about to read is one of the ordinances that came from the apostles of Christ Jesus our Lord to the churches. The words of the apostles are the words of Christ.

"As thou hast sent me into the world,
even so have I also sent them into the world.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word..."

(John 17:18-20)

And, Paul, though chosen later, was still an apostle, and spoke the samethings as the others, because they all got their revelation from Jesus Christ personally. (See Galatians 1:1, 11, 12) This is part of the apostles' doctrine, which is the same as the doctrine of Christ.

Let us remember what the apostle said of the doctrine of Christ...

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."

(2 John 1:9)

Now, let us continue. In verse 3, Paul establishes the order of headship, or subjection. Then, in verses 4 and 5, he gives his commandment concerning the honouring of headship for men and for women. The way a man is to honour his head (Christ) is to have his head uncovered when he prays or prophesies. This is because he is the image and glory of God (verse 7). This has nothing to do with his hair.

The church at Corinth already understood the difference between a man's hair and a woman's hair...That is evident by Paul's exhortation to judge in themselves (verses 13-15). They already knew that it was a shame for a man to have long hair, or for a woman to shear or shave hers. That's not what he was talking about in verses 4-6.

What he was talking about was the man, being the image and glory of God, not dishonouring his head (Christ) by covering his head while praying or prophesying! It is just that simple. And, in fact, the consciences of men bear witness to their knowledge of this truth (Which shew the work of the law written in their hearts-Romans 2:15), when they remove their hats in the house of God or before praying.

And nothing has changed as we move on to verses 5 and 6. Paul in fact took what we call two verses here to explain about the woman (in contrast to one concise verse about the man-verse 4) so that we could understand exactly what he was saying.

"Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head..."

If her hair were her covering here, then the man's hair would have to be as well in verse 4. So, he would have to shave his head to avoid dishonouring Christ. But that is just not the case. It is obvious that in both of these verses, and virtually this entire passage, the covering Paul is referring to is something other than hair. The rest of verses 5 and 6 make this point abundantly clear...

"...for that is even all one as if she were shaven. For if the woman be not covered, let

her also be shorn..."

What does "as if" mean? It doesn't mean that her state of praying uncovered is because of her hair being shaven--it means that her state of praying uncovered is (the same as if) she were shaven!

That is two separate things.

One is the thing she is doing (praying unto God uncovered-without a veil), and the second is a thing her disobedience is being likened unto (shaving her head).

What does the word "also" mean in verse 6? It means, "in addition" (Webster's Dictionary).

Again, we have two completely different things being spoken of.

"If the woman be not covered, let her also be shorn..."

Now why would Paul say, let her also be shorn, if she was already shorn, and her short hair was causing her to be praying unto God uncovered? That would be nonsensical! But Paul is saying, "...let her also be shorn" to say in effect, "If you think it is all right for a woman to pray unto God uncovered, then why don't you just cut off her hair, too?" Paul said this because he knew that the recipients of this letter knew very well that it was a shame for a woman to cut her hair; and he was illustrating to them that, in the same way, it is wrong for a woman to pray unto God uncovered. So this phrase uses the knowledge of their own conscience to testify to them that, "if it be ashame for a woman to be shorn or shaven, (which they indeed knew that it was)-let her be covered".

Period.

If you women in the churches today think it's all right for you to pray unto God uncovered, then why don't you just go all the way with your rebellion and shave your heads, too?

What?

Is it a shame to shave your heads? Why? God told Jerusalem to do it when she was rebellious (Jeremiah 7:29)! He told Israel his bride that their wicked heads would be bald (Isaiah 3:24)!

Why not yours in the churches of the Laodiceans?!

("Laodiceans" means "people of my wrath"

-Isaiah 10:6)

You say that you love God, and you don't want to shave your hair off?

Then obey his word, and cover your heads when you pray or prophesy!

When you refuse, you dishonour your head, which is your husband, and also Christ himself (is he not your husband, Christian woman?).

Your long hair is a glory to you. It is given to you by God so that nature itself may teach you that you must cover your head with a veil
(not a hat- a hat does not cover your head like your long hair)

when you pray unto God. Stop dishonouring your husbands, and Christ, in his own house. Obey the apostles' doctrine, which is the doctrine of Christ.

The flaming sword that turns every way keeps the way of the Tree of Life. There is only one way to get past it. Obey the word. The whore of Babylon and all of her harlot daughters will know only torment for eternity. "Come out of her, my people..." saith the Lord... Just look at the women of God in the scripture--

Genesis 24:65

Numbers 5:18

Ruth 3:15

Isaiah 3:23

Song of Solomon 5:7

...Their veils were a part of their everyday clothing. Why? Paul explained it in 1 Corinthians 11:2-16...so that their honour for the headship of their husbands would be made manifest before God, angels, and men. It was written in the law (Genesis 3:16) and confirmed in the writings of the New Testament.

It is my earnest prayer that this epistle will reach the true remnant who have ears to hear, and humble hearts; and who are more ready to please the Lord Jesus Christ than to adhere to the vain traditions of men.

Oh, that the people of the living God would give all diligence in these last days to be washed from the filth of the doctrines and commandments of men, and worship him in spirit and in truth...

Farewell.