

1 *An Apostolic Ministries of America, Inc. Study written to enhance the understanding of the Saints.*
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7 **--- Covering Her Glory ---**

8
9 **A Study of I Corinthians Chapter 11**

10
11 **“An Orthodox Perspective of What The Scriptures Really Reveal”**
12 **You Will Be Surprised!!**
13

14
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16
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19 **‘A Church of the Lord Jesus Christ of the Apostolic Faith’**
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22

23 **For many years ministers and bible scholars have had their differences on this subject matter as to it being**
24 **necessary or not necessary for Women to wear a head covering and if it is a requirement; when and where**
25 **and under what conditions should it be worn. Just about every minister has established his own take on**
26 **this subject; And that cannot be because what the Spirit speaketh to one It speaketh to mankind with no**
27 **exceptions in this; the dispensation of grace.**

28
29 **Apostle Paul did send an epistle to the church to clear up this misunderstanding and this was not just an**
30 **epistle to the church at Corinth as many think it was and was only needed there because of the customs and**
31 **culture of those who lived in that region of the country. **That is the region of the country of or relating to****
32 **Ancient Corinth in Greece.** No not at all! The revelation and understanding in this Epistle was then and
33 still is to be heard in all of the churches of God. Not just the Corinthians but to all the churches of all Asia
34 Minor and the rest of the Christian world.

35
36 **Now to further explain this important fact; Let us look at some additional scripture; that we may realize the**
37 **secure foundation necessary for everyone to understand this Epistle written by Apostle Paul to all of the**
38 **churches. We see, according to the scriptures Jerusalem is considered to be the Mother Church in that is**
39 **was first in founding, on the day of Pentecost where the Gospel of the Kingdom was preached for the first**
40 **time to the Body of Christ, by the Holy Ghost being sent down from heaven. **It is this doctrine confirmed by****
41 **the Holy Ghost on Pentecost that must be given to the Church and no other.**

42
43 **Let Us Read The Scriptures:**

44
45 ***I Tim. 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge***
46 ***some that they teach no other doctrine,***

47

48 **I Tim. 1:4** *Neither give heed to fables and endless genealogies, which minister questions, rather than godly*
49 *edifying which is in faith: [so do].*

50

51 **This is the same thing that Apostle Paul was doing here with the Corinthians; establishing the doctrine as it**
52 **should be taught in the Church to all of the Saints of God and to let the church know that doctrine has been**
53 **established for the church at Jerusalem by the Apostles who were in charge and that the Church of God will**
54 **abide by no other customs of man. Read V. 16; *But if any man seem to be contentious, we have no such***
55 ***custom, neither the churches of God.***

56

57 **I Cor. 7:17** *But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And*
58 *so ordain I in all churches.*

59

60 **Apostle Paul is making it clear that whatsoever he receives from the Lord Jesus; he will ordain it in all of**
61 **the churches for the edification of the Saints of God. Yes! Where the Truth of God is established; No more**
62 **and No less, Just the Truth of God. Also let us look at Acts 15:21-27;**

63

64 *For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.*

65

66

67 *Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to*
68 *Antioch with Paul and Barnabas; [namely], Judas surnamed Barsabas, and Silas, chief men among the*
69 *brethren:*

70

71 *And they wrote [letters] by them after this manner; The apostles and elders and brethren [send] greeting unto*
72 *the brethren which are of the Gentiles in Antioch and Syria and Cilicia:*

73

74 *Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting*
75 *your souls, saying, [Ye must] be circumcised, and keep the law: to whom we gave no [such] commandment:*
76

77 *It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved*
78 *Barnabas and Paul,*

79
80 *Men that have hazarded their lives for the name of our Lord Jesus Christ.*

81
82 *We have sent therefore Judas and Silas, who shall also tell [you] the same things by mouth.*

83
84 *V. 30, 31; So when they were dismissed, they came to Antioch: and when they had gathered the multitude*
85 *together, they delivered the epistle:*

86
87 *[Which] when they had read, they rejoiced for the consolation.*

88
89 **More Revelation To Help With Understanding The True Meaning:**

90
91 **Now in order to understand that any given epistle was meant for all of the Gentile Churches as well as for all**
92 **Israel also, we need to be told what is taking place here in this time. We do know and understand that the**
93 **twelve Apostles; those chosen first by the Lord Jesus; were sent to minister to the twelve tribes of Israel.**
94 **However because of unbelief and persecution against the Church at Jerusalem from the Jewish Leaders**
95 **they were all driven and scattered abroad throughout the regions of Judaea and Samaria With only the**
96 **Apostles more so, remaining at Jerusalem. This terrible persecution as bad as it was and of all the pain and**
97 **anguish it caused the Apostles, the church was able to grow in numbers due to the converting of Jews and**
98 **Proselytes who were living in Judaea, Samaria and all of Asia Minor. Read Acts 8:1**

99

100 *And Saul was consenting unto his death. And at that time there was a great persecution against the church*
101 *which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria,*
102 *except the apostles.*

103
104
105 **Moreover, and as it was already determined by the Purpose of God, that all the efforts of the Jewish**
106 **Apostles first chosen of God were to minister to the Lost Tribes of Israel, there were no need to address any**
107 **single epistle written by any of them to a particular group or nation of people and therefore, were merely**
108 **known as the gospel and epistle(s) of Matthew. Mark, Luke, John, James, Peter and Jude. A total of Seven**
109 **Writers or the perfect number of God, used to confirm His purpose.** Intended for the Jews, but because
110 **there is no salvation in any other Name given under Heaven was also meant for us the grafted Gentiles and**
111 **all their generations; then, now and those to come. This blessing upon the Gentiles comes alive through the**
112 **writing of John Mark and the Book of Acts of the Apostles; as it is this book that explains to all the people of**
113 **the world how and what they must do to be saved; All the Jews and all the Gentiles. It will be His (Christ)**
114 **gospel which shall prevail and shall be the standard for judgment for all in the Day of the Lord.**

115
116 **It is for this purpose and reason that Saul of Tarsus on the Damascus Road was at last identified as a chosen**
117 **vessel of God to bring the message of salvation to the Gentile nations. By the will of God, now being known**
118 **as Apostle Paul, would become the Chief Elder to the Gentiles and through him, to all Asia Minor and to the**
119 **rest of the known world, would come the preaching and teaching of the gospel of God. And Likewise Paul**
120 **would follow what the early apostles had set in place; no more and no less. Now, to confirm God's purpose,**
121 **regarding the salvation message for the gentiles the Holy Ghost selected seven of the churches to whom Paul**
122 **had written epistles to establish all the expectations of Gospel Salvation. Again, God uses His Perfect**
123 **Number Seven confirm His purpose to the Gentile Churches; the seven epistles being to the churches of the**
124 **Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians and the Thessalonians.**

125 **And just like John Mark's Book of Acts to all the nations of the world, Paul's Epistle to the Hebrews speaks**
126 **of all the things that they must do for salvation to come to the nations of Israel. It is just amazing how God**
127 **has worked this thing; setting forth His word in two sets of seven epistles to the churches to forever bound**
128 **all the inhabitants of the earth or to forever loose them. Truly, to the Apostles, He gave to them The Keys.**
129 **Due to this binding each and every epistle written by the Apostles are intended for all the churches in all the**
130 **lands of the earth and are not predicated upon customs of man; for the customs of man are vain.**

131
132 **Lets lay all the facts on the table and conclude the following: Yes! All of that which is written in every**
133 **epistle is intended for all of the churches; including all of the contents of I Corinthians Chapter 11.**

134
135 **Apostle Paul begins this Chapter of this Epistle to the Corinthians with solid instructions for the Church.**

136
137 **I Cor. 11:1 *Be ye followers of me, even as I also [am] of Christ.***

138
139 **Now do we all understand What Apostle Paul is saying at the beginning of this Chapter**

- 140
141 • ***Be ye followers of me,***
142 • **Greek word used: *mimetes* {mim-ay-tace'}**
143 • **Meaning of word: *an imitator***
144 • **Read: I Cor. 4:16; Eph. 5:1; I Th. 1:6; I Th. 2:14; **Hbr. 6:12**; & I Peter 3:5.**

145
146 **I Cor. 11:2 *Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I***
147 ***delivered [them] to you.***

- 148
149 • ***That ye remember me in all things,***
150 • **Greek word used: *mnaomai* {mnah'-om-ahee}**

- 151 • Meaning of word: **To remind**
152 **a) to be recalled or to return to one's mind, to remind one's self of**
153 • Read: **Mat. 26:75; Mat. 27:63; Luke 16:25, Luke 24:8 & John 2:17.**
154

155 ***and keep the ordinances, as I delivered [them] to you.*** Also we see the Apostle instructing the Church to keep
156 **(Retain, detain or to prevent from going away) the ordinances as they are delivered (To deliver to one**
157 **something to keep, use, take care of, manage) to the Church.**
158

159 **Not with modifications; not changed by man; but keep them like they are at the time of delivery to the**
160 **church; Prevent the true meaning from disappearing as they are taught to the Church through out time.**
161

162 **More Than Just The length of Hair!!**
163

164 **Now one can plainly see that the Apostle was not just writing concerning the length of female hair; if it cut**
165 **or uncut or if it is long or short. No! The apostle is really writing about the keeping of the commandments**
166 **of the Lord Jesus Christ; just as they were delivered unto the church without compromise due to the**
167 **Heathen Customs and traditions of vain men in that region of the world who had ignored the commandment**
168 **on covering the Female Head at certain times and under certain conditions and had settled for the customs**
169 **of their culture and not for the commandments of Christ. This created a condition where the male and the**
170 **female were outside of the word of God as they went about in the church embracing the customs of the**
171 **people in that region of the world.**
172

173 **If the Apostle were only talking about the female's hair being the covering he mentioned in this epistle then,**
174 **there would have been no need to write this part of the epistle at all; in as much as the Female does not put**
175 **on and take off her hair. No sir! He was not talking about short or long hair but a covering for the hair**
176 **regardless of it being short or long. The covering was the commandment and not long or short hair and**

177 here is why: Now, you must remember who Paul was at the time of his conversion to the faith. And if you
178 remember he by his own admission was:

179
180 **Phl. 3:5; *Circumcised the eighth day, of the stock of Israel, [of] the tribe of Benjamin, an Hebrew of the***
181 ***Hebrews; as touching the law, a Pharisee;***

182
183 **Phl. 3:6; *Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.***

184
185 And along with this revelation we find Paul using the same scriptures containing the Law to Prove to the
186 Jews that Jesus was the very Christ spoken of by the Prophets and the Law. Read Romans 16:26: *But now*
187 *is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God,*
188 *made known to all nations for the obedience of faith:* It is this righteousness which is in the law that Apostle
189 Paul preached and taught by epistle to the church; The very same righteousness which is found in Jesus
190 Christ; the righteousness proclaimed in the gospel of the Kingdom, being made perfect by the coming of
191 Jesus Christ, whereby we are able to receive it as the Law of God in our hearts and minds when we call on
192 the name of the Lord and are saved. This righteousness was given from God before the Law and did, before
193 the law, express the adornment for the male and the female. It is this adornment; given to man, even before
194 Moses that Apostle Paul commands the Church to keep in this 11th Chapter. Read I Peter 3:3-5; *Whose*
195 *adorning let it not be that outward [adorning] of plaiting the hair, and of wearing of gold, or of putting on of*
196 *apparel; But [let it be] the hidden man of the heart, in that which is not corruptible, [even the ornament] of a*
197 *meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy*
198 *women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:* Those
199 Holy women of old who looked for that which was to come; having witness the preaching of the Gospel
200 aforetime and whom, all died in the faith; having not received the promise; yet obedience unto death as
201 touching the laws of God.
202

203 **This is the same identical reasoning that Paul is conveying to the Church through his epistle; exactly, what**
204 **Peter is conveying here no more no less; just the law of God. Being the astute deciple of the law that Paul**
205 **was, gave him knowledge of all the requirements of adornment of both the male and the female. Also he**
206 **knew how the female wore her hair, many after the tradition of the women of old and many who did not; as**
207 **they found themselves not subject to the law of adornment.**

208

209 **Israelites And Hair Length**

210

211 **The Apostle Paul knew from his position and experience under the law that hair length varied among the**
212 **Israelites also, although, still again, women always tended to have long hair, or at least longer than the men.**
213 **It appears that men had longer hair during the time of the Old Testament than during the New Testament.**
214 **As with clothing, the general Biblical principle regarding hair was that there was to be a clear difference**
215 **between men and women, regardless of whatever length was considered socially acceptable at any given**
216 **time. And this is what's being conveyed to the Church by Paul as the Gentile females also were coming into**
217 **the church with varying hair lengths and were failing to cover their head as required by the law of God**

218

219 **Now, do not by any means become confused on this subject this early. Let us continue with the scriptures**
220 **and withhold final decisions until the last scripture is read and understood.**

221

222

223 **I Cor. 11:3 *But I would have you know, that the head of every man is Christ; and the head of the woman [is]***
224 ***the man; and the head of Christ [is] God.***

225

226 **Let's make sure that we understand this passage: *and the head of Christ [is] God.***

227

228 **First let us read some scriptures:**

229

230 **II Corinthians 5:15** *And [that] he died for all, that they which live should not henceforth live unto themselves,*
231 *but unto him which died for them, and rose again.*

232 **II Corinthians 5:16** *Wherefore henceforth know we no man after the flesh: yea, though we have known Christ*
233 *after the flesh, yet now henceforth know we [him] no more.*

234

235 **II Corinthians 5:17** *Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away;*
236 *behold, all things are become new.*

237

238 **Eph. 5:29** *For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the*
239 *church:*

240 **Eph. 5:30** *For we are members of his body, of his flesh, and of his bones.*

241

242 **I Cor. 11:4;** *Every man praying or prophesying, having [his] head covered, dishonoureth his head.*

243

244 **Very straightforward each individual man who in the act of praying or prophesying with his physical head**
245 **covered brings dishonor, disgrace and shame to Christ: the Lord of the husband and of the Church .** Here
246 **we have no choice but to conclude that Paul is writing of a covering used to cover the physical head of the**
247 **man (something to be used like a hat or cap or _____ and is not in this verse referring to the hair of the**
248 **man. Or else how could the man be in a position to take his hair off each time he needed to pray or**
249 **prophesy? There are no Greek words in the original test the even come close to suggesting that Paul was**
250 **referring to the individual's hair. No! Not a single word in the original format.**

251

252 **We therefore, cannot add anything to Gods True Word to imply that Paul was writing about long or short**
253 **hair. Read Proverbs 30:6; Add thou not unto his words, lest he reprove thee, and thou be found a liar.**
254 **Should we wish to change what Paul wrote to the Church; then we would be doing just what he is telling the**

255 church not to do in this epistle chapter. Paul said you must keep the ordinances just the way they are when
256 I deliver them unto you

257

258 **I Cor. 11:5; *But every woman that prayeth or prophesieth with [her] head uncovered dishonoureth her head:***
259 ***for that is even all one as if she were shaven.***

260

261 Now, here Apostle Paul gives an opposite command regard the female when she prayeth or prophesieth and
262 that is: her head must be covered or else she brings shame, disgrace and dishonor to her head; the husband.
263 It is established by the word of God that the female is, was and always shall be subject to the male and there
264 must forever be a show of difference great enough to substain this fact and to demonstrate to all that this;
265 the word of God is always being kept by those who live by faith and believe on the name of Jesus Christ.

266

267 Read Genesis 5:2; 2:18-24; 3:13-16; I Peter 3:6-7***

268

269 Here again Paul is writing about the need for a physical covering for the female and is in no way referring to
270 her hair; even if it be long or if it be short. For we know that a woman does not put her hair on when she
271 prayeth or prophesieth as the hair is a natural part of the body and always is on and is not taken off and put
272 on.

273

274 Now, as we again can see, that Apostle Paul was writing to the church in Corinth after the tradition of the
275 women of Old; women who were mentioned in the scriptures and where a reference was made to
276 adornment. There, it was not necessarily just the length of the individuals which would be used to
277 determine if the individual was a male or a female as the hair lengths varied then as well as now.
278 Men in the Old Testament after the order of the Nazirite did have long hair and here with the Corinthians
279 we clearly see that women were wearing short or cut hair in the church; or else why would Paul say: *but if*
280 *it be a shame for a woman to be shorn or shaven, let her be covered.* Therefore, what we see here is that

281 whenever the female was in the congregation; publicly with her husband or in the present of other males she
282 was always covered or veiled. And even if the hair was confusing, if it were short or long the female could
283 always be recognized by her head always being veiled or covered. This was because the female had been
284 taught to show respect, honor and be in obedient to her husband or father and this was further illustrated
285 by her always being covered or veiled. Now, if the hair was the covering being written about by Paul then
286 there would have been times where the female could not have been identified; like living in the country and
287 cities of the Nazirites and even there in the Corinthian Church.

288

289 ***for that is even all one as if she were shaven.*** Look at this: if the covering was the female's cut hair, then the
290 Holy Ghost would not have inspired the Apostle to say: "...as if she were shaven because she might in some
291 cases would already be shaven. And 'as if she were' tells us that she is not shaven; therefore, the apostle
292 had to be writing about another covering. Just like it is a shame for a woman to have shorn hair it is
293 likewise a shame for the woman to disrespect her head (husband).

294

295 ***I Cor. 11:6; For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be***
296 ***shorn or shaven, let her be covered.***

297

298 • Covered..... katakalupto {kat-ak-al-ooop'-to} 1) to cover up 2) to veil or cover one's self

299

300 Also.....1) shame, base, dishonourable Also, Even, Then, So, Likewise, Indeed

301

302 If it be a shame.....aischron {ahee-skhron'} 1) shame, base, dishonourable

303

304 Shorn..... keiro {ki'-ro} 3) of shearing or cutting short the hair of the head

305

306 Let her be covered..... katakalupto {kat-ak-al-ooop'-to} 1) to cover up 2) to veil or cover one's self

307

308 **Again, if the covering is not a veil but the woman’s hair, this passage would not make any sense at all.**
309 **Because if the woman is not covered due to her hair being cut; then she would already be shorn and Paul**
310 **would not have written “let her also be shorn” For here Paul is telling them that if the woman is uncovered**
311 **then in addition to or also let here be shorn, both should transpire and saying both tell us that there are two**
312 **different things happening here and if uncovered is cut hair then how can she also be shorn as they are one**
313 **and the same thing. Why would the Apostle say “both”? Remember Paul is inspired by the Holy Ghost**
314 **and the Holy Ghost cannot error or lie.**

315
316 **Now, when the woman is shorn or shaved her shame is shown to all the congregation and the disrespect she**
317 **has for her head (husband) is known to all. And if she does not wish that this be known to the church, all**
318 **she has to do in the first place is to cover herself and show to the church that she has respect for her**
319 **husband.**

320
321 **I Cor. 11:7; *For a man indeed ought not to cover [his] head, forasmuch as he is the image and glory of God:***
322 ***but the woman is the glory of the man.***

323
324 **Cover.....katakalypto {kat-ak-al-ooop'-to} 1) to cover up 2) to veil or cover one's self**

325
326 **[his] Head...kephale {kef-al-ay'} The command and control center of the body located above the neck**

327
328 **Image.....eikon {i-kone'} 1) an image, figure, likeness**

329 **a) an image of the things (the heavenly things)**

330 **1) used of the moral likeness of renewed men to God**

331 **2) the image of the Son of God, into which true Christians are transformed, is likeness not only**

332
333 **to the heavenly body, but also to the most holy and blessed state of mind, which Christ**

- 334 **possesses**
335
336 **Glory.....doxa {dox'-ah}**
337
338 **1) opinion, judgment, view**
339 **2) opinion, estimate, whether good or bad concerning someone**
340 **a) in the NT always a good opinion concerning one, resulting**
341 **in praise, honour, and glory**
342 **3) splendour, brightness**
343 **a) of the moon, sun, stars**
344 **b) magnificence, excellence, preeminence, dignity, grace**
345 **c) majesty**
346 **1) a thing belonging to God**
347 **a) the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute**
348 **perfection of the deity**
349 **2) a thing belonging to Christ**
350 **a) the kingly majesty of the Messiah**
351 **b) the absolutely perfect inward or personal excellency of Christ; the majesty**
352 **3) of the angels**
353 **a) as apparent in their exterior brightness**
354 **4) a most glorious condition, most exalted state**
355 **a) of that condition with God the Father in heaven to which Christ was raised after he had achieved**
356 **his work on earth**
357 **b) the glorious condition of blessedness into which is appointed and promised that true Christians**
358 **shall enter after their Saviour's return from heaven**
359

360 **Woman....gune {goo-nay'}1) a woman of any age, whether a virgin, or married, or a widow**

361 **2) a wife**

362

363 **Man..... aner {an'-ayr} 1) with reference to sex a) of a male b) of a husband c) of a betrothed or future**

364 **husband**

365 **Now let's go back and examine what Paul wrote about the woman: *But every woman that prayeth or***
366 ***prophesieth with [her] head uncovered dishonoureth her head:***

367

368 **Now let's look again and examine what Apostle Paul wrote about the man: *For a man indeed ought not to***
369 ***cover [his] head, forasmuch as he is the image and glory of God:***

370

371 **Now we examine: Many ministers and church people believe that Apostle Paul when he is writing of the**
372 **female's uncovered head is referring to cut or shorn hair and if this were true; then when he writes of "not**
373 **to cover" would in the same logic be referring to long hair for the male. We know that this is not true and**
374 **that 'uncovered' cannot mean short hair and 'not to cover' cannot mean long hair simply because of what**
375 **the Apostle said: *Be ye followers of me, even as I also [am] of Christ.* By this we do know that he was a**
376 **follower of Christ and by this we know that Christ did not have long hair and all of the writings of Paul and**
377 **all the other Apostles had to support that truth. And Paul having seen the Lord was personally able to**
378 **confirm this fact:**

379

380 ***Jesus Christ did not have long hair!***

381

382 **Hair styles and socially-acceptable length have varied tremendously over the ages, sometimes very short,**
383 **sometimes very long. And contrary to all logic most religious artists portray Christ with long hair. The**
384 **man in the Shroud of Turin also has long hair. But did Jesus have long hair?**

385 **The apostle Paul on the road Damascus *actually saw* Jesus Christ (1 Corinthians 9:1). Paul, a trustworthy**
386 **man who wrote a large part of the New Testament, knew *exactly* what The Lord looked like. In 1**
387 **Corinthians 11:14, Paul wrote, "if a man has long hair, it is a *disgrace* to him." It's quite unthinkable that**
388 **Paul would have made such a statement if Jesus Christ had long hair. How could anything about The Lord**
389 **be called disgraceful?**

390
391 **For this reason AMA ministers always preach and teach Christ in all of the scriptures and no one else; for in**
392 **doing so it will enable those who hear to understand the scriptures in the right prespective and passages**
393 **which are full of truth and grace. When we can understand the nexis between Jesus Christ and the**
394 **scriptures then, we can understand the righteousness which is found in Him and only in Him.**

395
396 **Also, we can see that those men in the bible who had long hair did not fare to well: Let's look at one or two**
397 **of these men. Samson (Judges 16:17) and Absalom (2 Samuel 14:25-26) are the two most famous men with**
398 **long hair in the Old Testament. Absalom's was apparently just out of personal vanity, while Samson was a**
399 **Nazirite. Coincidentally or not, both men's deaths directly involved their long hair - Samson was captured**
400 **by the Philistines after his hair was cut, and Absalom's head got caught in a tree during a battle.**

401
402 **In as much as God's Glory cannot be contained and it must always prevail over and above any other glory**
403 **of lesser individuals; then one would be in the transgression if it should be covered when he (man) is in the**
404 **presence of God Almighty. But with the woman this is not the case because she is the Glory of the man and**
405 **should always cover her head in the presence of her husband to show obedience and honor to him; and to**
406 **prevent her glory (her hair) from becoming mistaken when next to or adjacent to the Glory of God. Again,**
407 **from the time of Genesis, there is; there was; and there shall always be for all the time which is not yet**
408 **passed a commandment given from God that there shall always be distinction between the male and the**
409 **female and long hair, short hair and covered, uncovered is just ways of making this happen. The Genesis**
410 **Factor implies as fact that the female is the flesh and bones of the male and it is from this factor evidence**

411 that the male should always be the head and in control of his own flesh. And that all the glory derived by
412 being female is and cannot be considered the same or equal to that given by God.

413

414 I Cor. 11:8; *For the man is not of the woman; but the woman of the man.*

415

416 Here, the Apostle Paul is merely reminding the Church of the events beginning with creation as a way of
417 illustrating this difference between male and female; the man and the woman. No matter what the occasion
418 or what the event may be when it comes to the holy men and women of God, the Genesis Factor shall and
419 must always be present and the women should always portray themselves just as the ‘Women of Old’
420 portrayed themselves when in the congregation and when in the presence of their husbands.

421

422 And yes, the woman did in all ways come from the man and the man came from the earth like all other
423 living beings. With this being a fact according to God’s True Word there are some things and in the
424 execution of those things; women and their behavior cannot be as that of the man. Even more so, in as
425 much as the man was not in the “transgression” but it was the woman who was in the transgression.
426 Eventhough, forgiveness of sins and the standard for salvation are the same for everyone, male and female
427 alike; it is the applicable conditions, when one has achieved salvation, that are different and must be upheld
428 by all the saints of God.

429

430 I Cor. 11:9; *Neither was the man created for the woman; but the woman for the man.*

431

432 Gen. 2:19 *And out of the ground the LORD God formed every beast of the field, and every*

433

434 *fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever*

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436 *Adam called every living creature, that [was] the name thereof.*

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Gen. 2:20 *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.*

Gen. 2:21 *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;*

Gen. 2:22 *And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.*

Gen. 2:23 *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.*

Gen. 2:24 *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

Eph. 5:25 *Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*

Read Eph. 5;26-33 *Read from KJV*

Col. 3:18 *Wives, submit yourselves unto your own husbands, as it is fit in the Lord.*

Col. 3:19 *Husbands, love [your] wives, and be not bitter against them.*

462 Esther 1:20 *And when the king's decree which he shall make shall be published throughout*
463 *all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great*
464 *and small.*

467
468
469 Titus 2:3 *The aged women likewise, that [they be] in behaviour as becometh holiness, not*
470 *false accusers, not given to much wine, teachers of good things;*

471
472 Titus 2:4 *That they may teach the young women to be sober, to love their husbands, to love*
473 *their children,*

474
475
476 Titus 2:5 *[To be] discreet, chaste, keepers at home, good, obedient to their own husbands,*
477 *that the word of God be not blasphemed.*

478
479 Read; I Peter 3:5-7 *Read from KJV*

480
481 *I Cor. 11: For this cause ought the woman to have power on [her] head because of the angels.*

482
483 **When we are able to understand this passage then we will be able to understand why the female must cover**
484 **their head under all conditions given in the scriptures.**

485 **Cause:** dia {dee-ah'}

486 **2) through**

487a **the ground or reason by which something is or is not done**

4881 **by reason of**

4892 **on account of**

4903 **because of for this reason**

4914 **therefore**

4925 **on this account**

493

494 **Ought: opheilo {of-i'-lo}**

495

496 **1) to owe**

497 **a) to owe money, be in debt for**

498 **1) that which is due, the debt**

499 **2) metaph. the goodwill due**

500 **Power: exousia {ex-oo-see'-ah}**

501 **4) the power of rule or government (the power of him whose will and commands must be submitted to by**
502 **others and obeyed)**

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

504 **1) the veil with which propriety required a women to cover herself**

505 **Here we can clearly see that Paul was writing about a material object to cover the woman's head and was in**
506 **no ways speaking of her hair as the required covering. And here the Greek word 'dia {dee-ah}' 'is key to**
507 **really understanding this passage.**

508 **Read Genesis 24:65** *For she [had] said unto the servant, What man [is] this that walketh in the field to meet*
509 *us? And the servant [had] said, It [is] my master: therefore she took a vail, and covered herself.*

510 **Read Genesis 2:18;** *And the LORD God said, [It is] not good that the man should be alone; I will make him an*
511 *h help meet for him.*

512 **Read Genesis 2:20** *And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the*
513 *field; but for Adam there was not found an help meet for him.*

514 **Read Genesis 2:22** *And the rib, which the LORD God had taken from man, made he a woman, and brought*
515 *her unto the man.*

516 **Read Genesis 2:23** *And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called*
517 *Woman, because she was taken out of Man.*

518 **Read Genesis 2:24** *Therefore shall a man leave his father and his mother, and shall cleave unto his wife:*
519 *and they shall be one flesh.*

520 **Now, for more understanding Read Genesis 3:12** *And the man said, The woman whom thou gavest [to be]*
521 *with me, she gave me of the tree, and I did eat*

522
523 **Read Genesis 3:13** *And the LORD God said unto the woman, What [is] this [that] thou hast done? And the*
524 *woman said, The serpent beguiled me, and I did eat.*

525
526 **Now for those things that happened after the beginning and after the promise was made to one day allow**
527 **man to recover from his down fall and way of sin.**

528

529 **Read Genesis 6:1-13**

530

531 ***V.1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto***
532 ***them,***

533

534 ***V.2 That the sons of God saw the daughters of men that they [were] fair; and they took them wives of all***
535 ***which they chose.***

536

537 ***V.3 And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days***
538 ***shall be an hundred and twenty years***

539

540 ***V.4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the***
541 ***daughters of men, and they bare [children] to them, the same [became] mighty men which [were] of old, men of***
542 ***renown.***

543

544 ***V.5 And GOD saw that the wickedness of man [was] great in the earth, and [that] every imagination of the***
545 ***thoughts of his heart [was] only evil continually.***

546

547 ***V.6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.***

548

549 ***V.7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and***
550 ***beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.***

551

552 ***V.8 But Noah found grace in the eyes of the LORD.***

553 ***This is that grace which caused the whole world to be saved and not ever again having an existence in this***

554 *universe as the place where God intended man to inhabit according to His purpose.*

555

556 **To further confirm this important fact let us look at more scripture which will help us to understand what is**
557 **being taught here concerning the plight of the female and her violation and abuse at the hands of everything**
558 **in the universe which was created not to harm her but to love and respect her; Not to use her glory as if it**
559 **were their own but to use her because and only because she was made a helpmeet for the man.**

560

561 **Read Jude 1 :6** *And the angels which kept not their first estate, but left their own habitation, he hath reserved*
562 *in everlasting chains under darkness unto the judgment of the great day.*

563 **Read 1 Peter 3:18-20** *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us*
564 *to God, being put to death in the flesh, but quickened by the Spirit:*

565

566 *v.19* **By which also he went and preached unto the spirits in prison;**

567

568 *v.20* **Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while**
569 **the ark was a preparing, wherein few, that is, eight souls were saved by water.**

570

571 **Added Value:**

572

573 **1 Peter 4:6** *For for this cause was the gospel preached also to them that are dead, that they might be judged*
574 *according to men in the flesh, but live according to God in the spirit*

575

576 **1 Cor. 11:11** *Nevertheless neither is the man without the woman, neither the woman without the man, in*
577 *the Lord.*

578

579 **Read Genesis 2:18** *And the LORD God said, [It is] not good that the man should be alone; I will make him an*
580 *help meet for him.*
581
582 **Read Genesis v. 23** *And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called*
583 *Woman, because she was taken out of Man.*
584
585 **v.24** *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be*
586 *one flesh.*
587
588 **Read Mat. 19:6** *Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let*
589 *not man put asunder.*
590
591 **Read Genesis**
592
593 **They (the man and the woman) are reciprocal instruments of each other's production. As the woman was**
594 **first formed out of the man, the man is ever since propagated by the woman (v. 12), all by the divine**
595 **wisdom and power of the First Cause so ordaining it. The authority and subjection should be no greater**
596 **than are suitable to two in such near relation and close union to each other. Note, As it is the will of God that**
597 **the woman know her place, so it is his will also that the man abuse not his power.**
598
599 **1 Cor. 11:12** *For as the woman [is] of the man, even so [is] the man also by the woman; but all things of God*
600
601 **Read Genesis 3:16** *Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow*
602 *thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee.*
603
604 **1 Cor. 11;13** *Judge in yourselves: is it comely that a woman pray unto God uncovered?*

605

606 *****Is it comely: *prepo* {prep'-o} to stand out, to be conspicuous, to be eminent to be becoming, seemly, fit

607 *****Uncovered: *akatakaluptos* {ak-at-ak-al'-oop-tos} not covered, unveiled

608

609 **1 Cor 11:14** *Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?*

610

611 For your information, Long Hair is only mentioned twice in all the NT and that is the 14th and 15th. Verse of
612 the 11th. Chapter of 1 Cor.

613

614 *****Read Jer. 7:29; *Cut off thine hair, [O Jerusalem], and cast [it] away, and take up a lamentation on high
615 places; for the LORD hath rejected and forsaken the generation of his wrath*

616

617 **1 cor 11:15** *But if a woman have long hair, it is a glory to her: for [her] hair is given her for a covering.*

618

619 **Her Hair:** *kome* {kom'-ay} 1) hair, head of hair

620 **Long Hair:** *komao* {kom-ah'-o} 1) to let the hair grow, have long hair

621A **Glory For Her:** *doxa* {dox'-ah} a) in the NT always a good opinion concerning one, resulting
622 in praise, honour, and glory

623) splendour, brightness

624) of the moon, sun, stars

625) *bmagnificence, excellence, preeminence, dignity, grace*

626

627 **The woman's hair is a natural covering; to wear it long is a glory to her; but for a man to have long hair, or
628 cherish it, is a token of softness and effeminacy."**

629

630 **1 Cor 11:16** *But if any man seem to be contentious, we have no such custom, neither the churches of God.*

631

632 **The Apostle Paul, sums up all by referring those who were contentious to the usages and customs of the**
633 **churches, which had become established after Pentecost, v. 16. As we all can understand that, Custom is in**
634 **a great measure the rule of decency. And the common practice of the churches then, and should be now, is**
635 **what would have them govern themselves by. Apostle Paul does not silence the contentious by mere**
636 **authority, but lets them know that they would appear to the world as very odd and singular in their humour**
637 **if they would quarrel for a custom to which all the churches of Christ were at that time utter strangers, or**
638 **against a custom in which they all concurred, (*and they had all things common*) and that upon the ground of**
639 **natural decency. It was the common usage of the churches for women to appear in public assemblies, and**
640 **join in public worship, veiled; and it was manifestly decent that they should do so. Those must be very**
641 **contentious indeed who would quarrel with this, or lay it aside. This is also applicable for this day and**
642 **these times; as it was in the times of the Corinthians in that time; with the decent thing for all women to do**
643 **was to be veiled when in public assemblies with or without their husbands.**

644

645 **Let there be no doubt; the scriptures have so stated the truth concerning this matter and no individual can**
646 **change it; no not an angel from heaven and certainly not any man. The position, Apostolic Ministries of**
647 **America, Inc. ‘A Church of the Lord Jesus Christ of the Apostolic Faith’ have taken is: A female saint**
648 **should wear a head covering over her hair and head for all those times and occasions given in the scriptures**
649 **and as this is the word of God; it also should be the position taken by the true Apostolic Churches in the**
650 **land today. Blessed be all those who read and received understanding concerning this matter.**

651

652 **God bless the saints of the Most High God!**

653

654 **This epistle written for the edification of the saints and to establish the position taken by AMA.**

655

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657

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659

660 **By: Chief Elder Charles Ford Walker**