

## What does Hair have to do with Obedience

I would like to turn our focus now to verse 10 which reads:

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

To better understand this scripture, in reference to this entire passage that we have been studying, we will first need to go back to the fall of mankind.

Genesis 3:16

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.

Because the woman was in the transgression and was deceived by the devil, part of her punishment was that the man would have the rule over her.

In the beginning of Corinthians chapter 11 verse 3 we were told:

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.

This shows to us that the woman is to be under the authority of the man. Which was the judgment that was pronounced upon her in the Garden of Eden by God.

**1 Corinthians 11:7-9**

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.

Notice now in the next verse a conclusion was drawn by Apostle Paul concerning the afore mentioned information.

{1 Corinthians 11:10}

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

This is where much confusion comes in. And there is a good reason for this confusion. This verse is not correctly translated in reference to what we know of the woman's punishment by God in Genesis 3:16, neither does it align up with the headship spoke of in the beginning of this chapter by Apostle Paul, nor does it align with the previous couple of verses which told us, that the woman is the glory of the man.

The Greek word *exousia*, (ex-oo-see'-ah), which was translated above as, "power", was translated in the New King James Version, the New International Version, the New Revised Standard Version, and the New American Standard Version as, "A symbol of authority."

The NIV Bible reads

**1 Corinthians 11:10** as follows

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

The Hebrew/Greek Translator being used is provided by [www.blueletterbible.org/](http://www.blueletterbible.org/)

In the KJV of the Bible the Greek word exousia, (ex-oo-see'-ah) was defined as meaning, the power of authority (influence) and of right (privilege). Which would mean that the woman has been given power of authority on her head. This goes completely against the Judgement of God in Genesis 3:16 to the woman, and against the principle teaching of the man's authority over the woman because of this Judgement given by God, which was explained to us by the Apostle Paul as the head of woman is man, head of man is Christ, head of Christ is God.

In the other four Bible versions I mentioned, they defined the Greek word of exousia as meaning, a sign of authority. Which means that the woman has been given a symbol of authority on her head This also goes completely against the Judgement of God in Genesis 3:16 to the woman, and against the principle teaching of the man's authority over the woman because of this Judgement given by God, which was explained to us by the Apostle Paul as the head of woman is man, head of man is Christ, head of Christ is God.

The Greek word exousia, (ex-oo-see'-ah), should have been translated as the meaning, the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed). In which case one of the usages is, a sign of the husband's authority over his wife.

Verse 10 should then read:

1 Corinthians 11:10

10 For this cause ought the woman to have a sign of the husband's authority on her head, because of the angels.

**What cause??**

1 Corinthians 11:10

For the reason that the woman is the glory of the man, and was made for the man, she ought to have a sign of the husband's authority on her head, because of the angels.

What does the reference "because of the angels" mean. Though there is much confusion as to what this reference means. I speculate that since this entire chapter is about being covered or not being covered in relationship to the authority of headship, that it only stands to reason that this statement would have been made in reference to obedience and disobedience. So I will now continue to explain what my conclusion is concerning what this statement, "because of the angels" means.

We have learned that the woman's hair is given to her for a covering of showing her obedience to her husband who has the authority over her, and her long uncut hair is a glory to her. The reference to "because of the angels", in which case some are fallen angels, and some are not, was made because the fallen angels will be able to distinguish whether or not the woman is in rebellion to this headship that was set up by God.

A woman with cut hair or an uncovered head will be an easy target for deception, because she has not submitted her obedience unto her husband, and thus will become a target to try to use in regards to trying to destroy the family unit as a whole. Whereas, the woman who has kept her hair uncut, or her head covered, will not be deceived as she has submitted herself to her husband's rule, in which case he makes the final decisions.

This is not the only example where Apostle Paul addresses to us the order of Creation by God, or the Hierarchy of Obedience given to us by God, where the woman is to be in complete subjection to her husband.

**1 Timothy 2:11-15**

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Here again Apostle Paul is addressing the headship of obedience we are to follow after. Where the head of the woman is the man. After giving instructions that a woman is to learn with all subjection, he continues to let us know that he would not have a woman to teach or to usurp authority over the man, but to be silent.

The word usurp means, To seize and hold (the power or rights of another, for example) by force or without legal authority. Definition provided from The American Heritage® Dictionary of the English Language, Fourth Edition.

Apostle Paul continues to tell us why the woman is to be in silence with all subjection, and not to teach, nor to forcefully or illegally take power over her husband, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in **faith** and **charity** and **holiness** with **sobriety**.

Many people rebel or try to refute these scriptures, but these scriptures are not alone, nor did they only come from Apostle Paul but also the Apostle Peter.

### **1 Peter 3:1-7**

1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation coupled with fear.

3 Whose **adorning** let it not be that outward **adorning** of plaiting the hair, and of wearing of gold, or of putting on of apparel;  
4 But **let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit**, which is in the sight of God of great price.  
5 For after this manner in the old time **the holy women also**, who trusted in God, **adorned themselves, being in subjection unto their own husbands**:  
6 Even as **Sara obeyed Abraham, calling him lord**: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.  
7 Likewise, **ye husbands**, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

This passage of scriptures again tell us of the Hierarchy of Obedience given to us by God, where the woman is to be in complete subjection to her husband, as well as letting the woman know that she is to be adorned of a meek and quiet spirit, and concludes by telling us that she is the weaker vessel. This is not only in reference to strength, but is a direct reference to the fact that Eve was deceived in the Garden. Women are to submit themselves to their husbands, who are responsible for their wives.

### **1 Corinthians 14:34-37**

34 Let your **women keep silence** in the churches: for it is not permitted unto them to speak; but **they are commanded to be under obedience**, as also saith the law.  
35 And **if they will learn any thing, let them ask their husbands at home**: for it is a shame for women to speak in the church.  
36 What? came the word of God out from you? or came it unto you only?

**37** If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you **are the commandments of the Lord.**

This is a good time to address a few of the most likely questions to arise. What if the woman's hair is uncut and she is disobedient? Then she is disobedient and has become a hypocrite. What if her husband tells her to do something against the will of God? God's Word is the highest authority, and it is the Word of God in which we must ultimately obey. So whether it is her husband telling her to go against the Word of God, or if it is our Nation telling us to go against the Word of God, the Word of God has the final authority.

Well, if the Word of God is mistranslated in one area, how can we trust it at all? Before I answer this scripturally: to conclude that because of a mistranslation in one area, means you can not trust any of it, is erroneous. If you run into an area that you have trouble understanding, cross reference it in a Hebrew/Greek Translator, discuss it with your pastor, and research the topic. The Scriptural answers for this question:

**2 Timothy 2:15** Study to show thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth.**

**Hebrews 13:17** Obey them that have the rule over you, and submit yourselves: for they watch for your souls, **as they that must give account,** that they may do it with joy, and not with grief: for that is unprofitable for you.

**Hosea 4:6** My people are destroyed for lack of knowledge: **because thou hast rejected knowledge, I will also reject thee,** that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

This leads us to our last verse concerning the new ordinance that Apostle Paul has given to us concerning the authoritative position of headship and how it relates to being either covered or uncovered.

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

Many people conclude that this verse means, well if anyone is contentious, and you don't have a custom, then we don't have to do it. This assumption doesn't make any sense in the slightest.

First off, recall

### **2 Timothy 3:16**

16 **All scripture is given by inspiration of God**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

**Custom:** A practice followed by people of a particular group or region.

Definition provided from The American Heritage® Dictionary of the English Language, Fourth Edition.

We were told in the beginning of the chapter that Apostle Paul praised the Church of Corinth for keeping the ordinances that he delivered unto them. He then continues to give them a new ordinance. Which is what we have studied in this lesson. This is a New Ordinance in the New Testament Covenant. So how could there have been a long standing custom when their was a change of the Law?

### **Hebrews 7:11-12**

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there



that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also **of the law.**

### **Matthew 5:17**

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, **but to fulfil.**

### **Luke 22:20b**

20 ....This cup is the new testament in my blood, which is shed for you.

### **Hebrews 9:14-22**

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called **might receive the promise of eternal inheritance.**

16 For where a testament is, there must also of necessity be the death of the testator.

### **Hebrews 8:10-13**

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; **I will put my laws into their mind, and write them in their hearts:** and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: **for all shall know me,** from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

### **Romans 8:2**

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

### **Acts 20:28**

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

This New Ordinance that Apostle Paul established has now been in practice for close to 2,000 years. A well established custom by the Churches of God at this point in time.

### **But if any man seem to be contentious:**

### **Proverbs 22:10**

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

### **Romans 16:17**

17 Now I beseech you, brethren, **mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.**

### **Galatians 5:7-10**

7 Ye did run well; **who did hinder you that ye should not obey the truth?**

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but **he that troubleth you shall bear his judgment, whosoever he be.**

## **Romans 2:8-9**

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

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

In conclusion, what we have learned from chapter 11 of 1 Corinthians is

that the hierarchy of obedience given to us by Apostle Paul concerning headship, directly relates to either being covered or uncovered. These two words, “**covered**” and “**uncovered**”, represent the words “**uncut**” and “**cut**”.

We were able to determine this for two reasons. 1) because the Apostle Paul never establishes a length system for anyone to go by, thus we can conclude that the people of Corinth understood that he was speaking of “cut” or “uncut” hair. 2) And verse number six which reads:

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.

After placing in the definitions of the words shorn and shaven, we can clearly see that Apostle Paul is telling us, if the woman be not covered let her cut her hair, and since it is a shame for her to cut her hair or shave it, let her be covered. Thus the covering becomes “uncut” hair. Let’s hear verse 6 one last time with the definitions inserted.

6 For if the woman be not covered, let her also remove her hair by or as if by cutting or clipping with a sharp instrument: but if it be a shame for a woman to remove her hair by or as if by cutting or clipping with a sharp instrument or to remove her hair by cutting it off close to the skin with a razor, let her be covered.