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I counsel thee to  
buy of me gold  
tried in the fire...  
Revelation 3:18



# I Corinthians 11

## The Practical Matters of Worship

# I Corinthians 11

The Application of Correct  
Protocols to Fulfill the  
Requirements of the Torah

# I Corinthians 11

- Remember: If there are moral imperatives, then we are dealing with matters already on the books.
- Protect the Conscience



# I Corinthians 11:5

- v5a But every woman that prayeth or prophesieth with *her* head uncovered\*\*  
ἀκατακάλυπτω dishonoureth her κεφαλή:
- We reviewed Genesis 1-2 as it regards man, now let's review it as it regards women.

# I Corinthians 11:5

- v5a ...*her* head uncovered...
- Not clear what that means yet.
- v5b ...it is the same as if her head was shaved.
- What do we know, culturally speaking, about women in the first century that had had their head shaved?

# I Corinthians 11:5

- Tacitus (98 AD) “Punishment [for being found guilty of adultery] includes “**her hair close-cropped**” ...
- Dio Chrysostom (100 AD) records “Demonassa gave the people of Cyprus three laws, the first being, ‘**A woman guilty of adultery shall have her hair cut off...**’”  
Discourse 64.2-3

# I Corinthians 11:5

- “If a woman was convicted of adultery, the hair of her head was cut off as punishment.” Hurley, *Biblical Perspective*, 169; Eldersheim, *Sketches of Jewish Life*, 154. \*\_\*
- **Therefore**, a woman who, while praying or prophesying in service, “uncovers” her head is seen as the same as one who has been found guilty of committing adultery.



# I Corinthians 11:5

- What is a female adulteress?
- When a married woman decides to abandon her marital commitment of sexual fidelity to her husband and exercises sexual looseness outside those boundaries.

# I Corinthians 11:5

- Two choices
- #1 hair
- #2 cloth



# I Corinthians 11:5

- Evidence for #1 hair:
- v5a But every woman that prayeth or prophesieth with *her* hair hanging down loosely from her head \*\* ἀκατακάλυπτω shows disrespect to her κεφαλῇ.
- \*\* ἀκατακάλυπτω “to let the hair on the head hang loosely”
- [Friberg] adjective, feminine, singular

# I Corinthians 11:5

- Evidence for #1 hair:
- Leviticus 13:45 And the leper in whom the plague *is*, his clothes shall be rent, and let his hair ἀκατάκλυπτος [**hang loosely**] and he shall put a covering upon his upper lip, and shall cry, “Unclean, unclean.”

# I Corinthians 11:5

- Evidence for #1 hair:
- Leviticus 13:45 ἀκατακάλυπτος
- 1Cor 11:5 ἀκατακαλύπτω
- From the Hebrew פָּרַע
- HALOT 970 “let the hair of the head go loose”
- BDB p828 “Let go, let loose, unbind head”



# I Corinthians 11:5

- Evidence for #1 hair:
- Hebrew פרע
- Numbers 6:5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto Yahweh, he shall be holy, *and shall let the locks of the hair of his head grow long.*

# I Corinthians 11:5

- Evidence for #1 hair:
- Hebrew פרע
- Ezekiel 44:20 Neither shall they shave their heads, nor suffer their **locks of hair to grow long**; they shall only trim the hair on their heads.

# I Corinthians 11:5

- Evidence for #1 hair:
- v13 Judge among yourselves: is it **morally proper** for a woman to pray unto God [in a public meeting] with her hair hanging down loose from her head?
- What does the culture at that time teach us concerning the “moral” message that “**hair hanging down loose**” says and “**hair that is up**” says?

# I Corinthians 11:5

- Evidence for #1 hair:
- “An evaluation of the extensive evidence from portraiture, frescos, sculptures, vase paintings, and grave reliefs almost universally depict respectable women with their **hair done up**.”
- Exemplary hairstyles are illustrated in Hurschmann, “*Hairstyle*”, in Brill’s *New Pauly: Encyclopaedia of the Ancient World*

# I Corinthians 11:5

- Evidence for #1 hair:
- Paul states in verse 15: “But if a woman has long hair, it is a glory to her: for *her* hair is given her for a **thrown around** covering.
- **περιβολαίου** noun genitive neuter singular [Friberg] basic meaning:  
**a covering thrown around...**



# I Corinthians 11:5

- Evidence for #1 hair:
- In I Timothy 2:9 and I Peter 3:3, the prohibition of “braided hair with gold” provides evidence that it was **NOT** New Testament Assembly practice for women to cover their hair. Why?

# I Corinthians 11:5

- Evidence for #1 hair:
- [I Timothy 2:9 I Peter 3:3]
- If assembly custom required women to cover their hair with a cloth, this prohibition would have as little point as prohibiting certain types of similarly unseen undergarments.



# I Corinthians 11:5

- Evidence for #1 hair:
- In I Timothy 2:9 and I Peter 3:3, the prohibition of “braided hair with gold”
- How rich am I? At that time it was trending that if you’ve got it, flaunt it! Not a trait of the redeemed for public consumption.

# I Corinthians 11:5

- Evidence for #1 hair:
- “For women to have loose hair in public was conventionally seen as shameful...”  
Hays, *First Corinthians*, 185-86



# I Corinthians 11:5

- Evidence for #1 hair:
- Jewish Perspective: A woman may be divorced without receiving her Ketubah if “she goes out with her hair unbound”.  
m. Ketub. 7:6

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- Danby, *Misnah*, 343:400
- Jewish Perspective: “It once happened that a man unloosed a woman’s hair in the street and she came before Rabbi Akiba and he condemned him to pay her

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- Jewish Perspective: “It once happened that a man unloosed a woman’s hair in the street and she came before Rabbi Akiba and he condemned him to pay her 400 **zuz**.”



# I Corinthians 11:5

- Evidence for #1 hair:
- Implications: Women wore their hair up in public, it seems to imply that the woman was not wearing a cloth over her head, and shows how shameful it was regarded for a woman to let her hair down loose in Corinth in the 1<sup>st</sup> century.

# I Corinthians 11:5

- Evidence for #1 hair:
- “In the Dionysiac cult, which had a prominent temple in Corinth, it was customary for women to let down their hair to ‘prophecy’ and then engage in all sorts of sexual debauchery.”  
Payne, *Man and Woman*, 162

# I Corinthians 11:5

- Evidence for #1 hair:
- “Many believed that in order for women to make prophetic utterances they had to let their hair hang loose.” Losch, *“Christliche Frauen in Corinth”*, 236-46

# I Corinthians 11:5

- Evidence for #1 hair:
- “Many a maiden driven crazy shook her hair loose.” Nonnus, *Dion*, 3:322-23
- “The matrons of the Dionysiac cult performed rites with disheveled hair.” Diodorus Siculus 4.3
- Next slide: Sage, *Livy*, 11:255

# I Corinthians 11:5

- Evidence for #1 hair:
- “Men mingling with women and the freedom of darkness added, no form of crime, no sort of wrongdoing, was left untried...If any of them were disinclined to endure abuse or reluctant to commit crime, they were sacrificed as victims. To consider nothing wrong, was the highest form of religious devotion among them.”



# I Corinthians 11:5

- Evidence for #1 hair:
- “Bacchic bands of women...join in the frenzied revelry...in this manner acting the part of the **Maenads**.”  
Diodorus of Sicily 2:346-47
- The **Maenads** were women who represented wild sexual freedom inspired by Dionysus.

# I Corinthians 11:5

- Evidence for #1 hair: **Tangent**
- Galatians 5:21 Envyings, murders, drunkenness, **revellings**...shall not inherit the kingdom of God
- Strong's: 1a) a nocturnal and riotous procession of half drunken and frolicsome folk who after supper parade through the streets with torches and music in honour of **Bacchus** or some other deity...

# I Corinthians 11:5

- Evidence for #1 hair:
- “Depictions of lust-filled Maenads are common in sculptures and vase paintings, almost always with hair let down, hanging freely.” Illustrations reference abundant
- Dionysian practice reinforced the symbolism of hair let down loose: **sexual looseness and abandonment of marital commitment to sexual fidelity.**

# I Corinthians 11:5

- Evidence for #1 hair:
- Consensus among three cultures: Loosed hair disgraces a woman. Hair put up was the accepted norm for the society at that time and in that place.

# I Corinthians 11:5

- **Conclusion** for #1 hair:
- v5 But every woman that prayeth or prophesieth with her hair hanging down loose “**sends the message**” of sexual looseness and abandonment of marital commitment to sexual fidelity, which disrespects her κεφαλήν. For it is as though she were a convicted adulterer.



# I Corinthians 11:5

- **Conclusion** for #1 hair:
- v6a So, if you woman, will not wear your hair up (sending the message that you are a respectable woman abiding within the boundaries of the marriage covenant), then accept the punishment associated with a convicted adulteress.
- v6b But if that is shameful, then put your hair up.

# I Corinthians 11:5

- Evidence for #1 hair:
- 10. Paul identifies a woman's long hair as being given to her to function "as a thrown around covering".
- That is the same Greek phraseology used in classical Greek of the period that discusses how a woman puts her hair up on her head.

# I Corinthians 11:5

- Evidence for #1 hair:
- 9. If a woman allows her hair to hang loose, she is communicating that she is willing to abandon the boundaries of marriage established at creation (before the fall) and is thereby rejecting the order established within the marriage covenant.

# I Corinthians 11:5

- Evidence for #1 hair:
- 8. Social convention in Corinth required women to wear their hair done up in public. In addition, it was contrary to Hellenistic custom to pray in public with a cloth over one's head.

# I Corinthians 11:5

- Evidence for #1 hair:
- 7. Loosed hair fits the cultural influence and specific practice of the Dionysiac cult, which was popular in Corinth and explains why women in Corinth might have let their hair down.



# I Corinthians 11:5

- Evidence for #1 hair:
- 6. Because these “hair” issues were a peculiar and apparently new Corinthian assembly aberration, it is compatible with Paul’s praise in 11:2 and his statement about “a new teaching” in 11:3.

# I Corinthians 11:5

- Evidence for #1 hair:
- 5. Hair that was let down ties in more directly with Paul's introduction in 11:3 that lays a foundation for respect to one's "source". Cultural evidence confirms that hair let down signaled disrespect.

# I Corinthians 11:5

- Evidence for #1 hair:
- 4. The only occurrence in the LXX of “uncovered” translates from the פָּרַע which Hebrew scholars agree means “to let the hair of the head hang loosely”.

# I Corinthians 11:5

- Evidence for #1 hair:
- 3. In Paul's day, an accused adulteress had her hair let down (Numbers 5:18), and shaving it off was the penalty of a convicted adulteress.
- This explains why an uncovered woman is the same as a woman with her hair cut off.
- This only works if "uncovered" refers to hair let down.

# I Corinthians 11:5

- Evidence for #1 hair:
- 2. 11:13 asks the Corinthians to “Judge among yourselves...”  
The Corinthians (within their culture) would agree; loosed hair is shameful.



# I Corinthians 11:5

- Evidence for #1 hair:
- 1. It agrees with Torah instructions concerning the “marriage covenant” that those “leading” in prayer or prophesying should present a “living epistle” consistent therein and not be communicating an abandonment of the “What God hath joined together...” statement of Yeshua in making clear the way things should be.



A faint, circular logo is visible in the background. It features a central figure, possibly a person or a symbol, surrounded by text. The top arc of the circle reads "House of David School of Biblical Studies". The bottom arc reads "The Weight of Evidence".

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