

* follows 17 statements that makes sense if it's about hairstyles symbolizing sexual availability but not if it's about a church custom that all women must be veiled to symbolize subordination.

²I praise you for remembering me regularly in everything and for holding to the traditions as I delivered them to you. * [how could Paul praise them for holding fast to the traditions as he delivered them if they were flouting a custom he taught in all the churches? He must be referring in the following text to something novel they were doing, not actions against the traditions Paul delivered.] ³But I want you to understand that the source [literally *head*. 'Source' is an established meaning of this word. "Head" in English conveys a meaning not standard in Greek, "leader" or "person in authority," and does not fit the context.] of every man is Christ, and the source [lit. *head*] of woman is Adam [lit. *the man*, verses 8 and 12 identify Adam as the source of woman], and the source [lit. *head*] of Christ is the Godhead [as in v. 12, "the God" in Greek]. ⁴Every man who prays or prophesies with effeminate hair hanging down from his head disgraces himself [lit. *his head*]. * [It was not disgraceful for a man to wear a garment over his head. The "capite velato" was a sign of dignity and reverence.] ⁵And every woman who prays or prophesies with her hair hanging down loose [lit. *head uncovered*, the sign of a suspected adulteress] disgraces herself [lit. *her head*], * [Prayer with uncovered head was common Hellenistic custom, not disgraceful. Head coverings were optional. Most women depicted at that time had no garment covering their heads, so it must not have been disgraceful for "every woman."]
for she is one and the same with her who is shaved. * [The accused adulteress had her hair let down. It was shaved if she was convicted. This explains this association. There was no such association between not wearing a garment head covering and being shaved.] ⁶For if a woman does not do her hair up [lit. *cover her head*], let her have her hair cut off; * [This makes sense if she was putting on herself the symbol of an accused adulteress, namely letting her hair down. There is no comparable logical association with a woman not wearing a garment over her head and cutting her hair off.] but if it is disgraceful for a woman to have her hair cut off or shaved off, let her do her hair up [lit. *cover her head*]. * [Hair let down loose was disgraceful. It was not disgraceful for a woman to wear no head-covering garment.] ⁷For a man ought not to display effeminate hair [lit. *cover his head*] since¹ he is the image and glory of God [and so should live in a way that upholds God's design in creation and brings God glory]. * [Displaying effeminate hair as an advertisement for homosexual liaisons is contrary to the way God created man for sexual relations with a woman. Wearing a head covering, however, is not contrary to the way God's created man.] Rather, it is the woman [not

¹ This translation treats the participle as explaining the primary verb, "ought not," namely as a reason men ought not wear effeminate hair. Alternatively, it could explain the even closer infinitive "to cover [with effeminate hair] and identify a slogan defending men's display of effeminate hair, "Why shouldn't glorious man display glorious hair?" "For a man ought not to display effeminate hair [lit. *cover his head*] on the grounds that man as male is the image and glory of God. Rather, it is the woman [not another man] who is [created by God to be] the glory of man." Elsewhere, ἀνθρῶπος (not ἀνήρ, "man as male") "is in" (not "is") the image of God. Christ alone *is* the image of God (2 Cor 4:4; Col 1:15). It is difficult to reconcile "man as male is the glory of God" with Rom 1:23; 3:23; 5:2.

another man] who is [created by God to be] the glory of man. * [This fits perfectly the context only if Paul is opposing effeminate hair as an advertisement for homosexual liaisons.] ⁸For man did not come from woman, but woman from man [to be his sexual partner]; ⁹neither was man created for woman, but woman for man [to be his sexual partner]. ¹⁰On account of this [Since woman is from and for man], the woman ought to have [and exercise] authority over her head * [This asserts the woman's authority, not the man's authority. She ought to show due respect to man (and married women to their husbands) by not letting her hair hang down loose since this symbolized unrestrained sexuality, and hence infidelity, but doing her hair up modestly], on account of the angels [who observe worship and report to God].

¹¹However, the crucial thing is that woman is not separate from man, * [This denies a division between woman and man in the Lord, and highlights this as Paul's crucial point. This contradicts the idea that this passage is asserting man's authority over woman.] nor is man separate from woman in the Lord * [This is incompatible with a hierarchy of man over woman. In the Lord, namely in the experience of community in Christ, there is no gender barrier; woman and man have equal standing. That is why both can lead worship in prayer and prophecy]. ¹²For as woman came from man, so also man is born of woman. * [This counterbalances any basis man might have as the source of woman for special standing or privilege.] But all this [man and woman] is from the Godhead [Greek has article, 1 Cor 8:6 implies Jesus is included]. ¹³Judge within yourselves: Is it proper for a woman to pray to God with her hair let down [lit. *head uncovered*] * [Paul expects their judgment to agree with his. In Hellenistic culture it would be shameful for a woman to pray to God with her hair let down, but it would not be shameful for a woman to pray without a garment over her head, since praying bare-headed was customary in Hellenistic worship. The immediately following argument from nature regarding long hair shows that the covering Paul is referring to is long hair.] ¹⁴Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, * [This fits perfectly if Paul has been arguing against men wearing long effeminate hairstyles, but it is totally unrelated to his topic if he is talking about garment coverings.] ¹⁵but if a woman has long hair, it is her glory? * [It would undermine Paul's point to say this if his point were that women should cover their hair with a garment.] This is because long hair is given her as a covering. * [This, the only reference to a garment covering, specifically identifies long hair functioning as that covering. It would undermine Paul's point if he intended that a woman must cover her hair with a garment.] ¹⁶If anyone wants to be contentious [by displaying hairstyles that symbolize sexual freedom], we, the churches of God, have no such custom * [of men displaying effeminate hair or women letting their hair down. This contradicts the idea that Paul is appealing to a universal custom of the churches requiring women to cover their heads with a garment. Some translations, such as the RSV and NASB, assuming this was a universal church custom, translate "no such," which asserts the churches have no such custom, as "no other," which asserts the exact opposite of the Greek, that all churches follow this custom!]