



THE  
*Covering  
Given by  
God*

*Honor, Headship, and the Glory of  
a Woman's Hair*

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# THE COVERING GIVEN BY GOD

*Honor, Headship, and the  
Glory of a Woman's Hair*

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Scripture: 1 Corinthians 11:1–16 (focus vv. 3–6, 10, 14–15); Deuteronomy 22:5; 1 Timothy 2:8–10; 1 Peter 3:1–5 (supporting principles)

## Opening

- Prayer and reading of 1 Corinthians 11:1–16.
- Statement of purpose: To preach plainly what Paul delivered apostolically about headship, the covering, and God’s order for men and women in worship and daily life. We hold that the covering Paul requires is the woman’s God-given hair — her glory — not a separate veil garment.

## Brief Exposition (context and Greek help)

- Paul begins by calling us to follow apostolic practice (παραδίδωμι, *paradidōmi* — “I delivered to you”) and grounds his instruction in God’s created order (κεφαλή, *kephalē* — “head”: God → Christ → man → woman).
- Key Greek words: κόμη (*komē*) = hair; κάλυμμα / κατακαλύπτω (*kalýmma / katakalypt*) = covering/cover; φύσις (*phusis*) = nature.
- Verse 15 binds the teaching together: “For her hair is given her for a covering.” Therefore the covering in vv. 4–6 and 10 is the woman’s hair — long, uncut, God-given glory — which it is a shame to trim or cut. It functions as her submission and honor to the

Lord Jesus Christ and a visible token of her place in the Lord Jesus Christ's divine Apostolic Pentecostal order.

### Three-Point Sermon

Point 1 — The Covering Is the Woman's Hair: God's Gift and Sign of Submission to the Lord Jesus Christ and Her Husband — under spiritual authority to her pastor

- Text: 1 Cor. 11:15 — “For her hair is given her for a covering.”

Explanation:

- Paul explicitly links hair and covering. The covering required when a woman prays or prophesies in public is the hair God gave her.
- This is apostolic Pentecostal instruction (vv. 2, 16) rooted in creation and witnessed by “nature” (v. 14).

Application:

- Sisters, your hair is not merely fashion; it is your glory — it is the covering God provided, a visible sign before the Lord Jesus Christ and man.
- We do not teach a separate veil as obligatory. We don't believe in wearing veils; those apostolic groups that do so have misinterpreted the Scripture without a proper Apostolic Pentecostal hermeneutic. The

covering Paul commanded is the God-given hair that functions as your covering in worship and ministry.

## Point 2 — Preserve the Glory: Do Not Cut, Trim, Shave, or Shorn the Covering

- Texts: 1 Cor. 11:5–6 — an uncovered woman “is even all one as if she were shaven”; 11:15 — hair is given for a covering.

### Explanation:

- Paul equates being uncovered with being shorn — a shame. The proper remedy to avoid shame is to preserve the covering (the hair).
- While Paul uses the language of shame/dishonor rather than the single word “sin,” apostolic obedience treats willful defiance of this ordinance as rebellion against God’s order and therefore disobedience.

### Application:

- Sisters, do not intentionally cut, trim, shave, or otherwise remove the God-given covering in a way that denies the apostolic Pentecostal divine order.
- Pastors and leaders should teach and shepherd lovingly, calling women back to honoring the covering God gave them.

## Point 3 — Distinctiveness in Appearance: Men and Women in Hair and Clothing

- Texts: 1 Cor. 11:7, 14; Deut. 22:5; 1 Tim. 2:9; 1 Pet. 3:1–5.

### Explanation:

- Paul: “If a man have long hair, it is a shame unto him. If a woman have long hair, it is a glory to her.” God’s created order gives different visible markers to the sexes.
- Deuteronomy 22:5 forbids adopting the garments of the opposite sex — a principle that guards the God-ordained distinction between male and female in appearance.
- 1 Timothy 2 and 1 Peter 3 teach that women’s adornment should be modest and primarily the hidden beauty of a meek and quiet spirit rather than costly externals.

### Application (explicit convictions):

- Men: minister and pray uncovered; keep hair masculine, avoiding long styles or effeminate women’s hairstyles on men. Men’s hair should be cut up around the ears, tapered in the back, and not have long sideburns. Shorten the sides; hair may be longer on top but should present a masculine testimony. Men should be clean-shaven; long facial hair that borrows the woman’s glory is not acceptable.
- Women: keep the God-given covering (long, uncut hair) intact and manifest in worship and public ministry.

## Adornment and Ornamentation:

- Women should not wear costly array or expensive jewelry as a means of outward display (see 1 Tim. 2:9 and 1 Pet. 3:3–4).
- Women should not wear ornamentation in the hair of any kind: no jewelry, no colored flowers, no bows, no decorative clips, and no other hair accessories used as adornment that draw attention to external glory.
- Women should not wear makeup of any kind for the purpose of adornment or drawing carnal attention.
- Women should not braid or style the hair in fashions that mimic male styles or that significantly alter the natural glory God gave.
- These restrictions include bows, ribbons, artificial flowers, jeweled pins, heavy cosmetics, or any similar adornments used to attract attention.

## Clothing Convictions (we teach and believe):

- We believe it is contrary to God’s order for a woman to wear men’s clothing. Deuteronomy 22:5 warns against adopting the garments of the opposite sex.
- Therefore, it is our scriptural conviction that it is an abomination for a woman to wear pants of any kind, shorts, skorts, or bikinis; tight undergarments under the dress (such as men’s pants or yoga pants) are not permitted as substitutes. Any garment that is clearly male or modeled after male attire is inappropriate.

- Women should not wear garments that include a man’s-style zipper in front, nor should they wear men’s ball caps, men’s coats, ties, or other distinct male accessories.
- A woman’s skirt should be modest and feminine: a calf-length (below-the-calf) skirt with no splits, modest in fit and appearance.
- Women should not dye their hair colors in ways that alter God’s gift for the sake of fashion or attention; the hair is her glory and must be preserved as God gave it.
- This is not about prideful legalism but about honoring God’s created order, maintaining holiness, and protecting the testimony of the church.

### Pastoral Counsels and Clarifications

- Mutual Dependence and Respect: Paul affirms mutual need and equality “in the Lord” (1 Cor. 11:11–12). This teaching is about ordered roles, not worth.
- Not Mere Culture: Paul appeals to creation and nature as the basis for this practice (vv. 8–9, 14), which points to a timeless principle rather than mere local custom. He also appeals to apostolic custom (vv. 2, 16).
- Spirit of Restoration: Pastoral discipline should be administered in love — teach, warn, restore. If someone departs from this ordinance, seek repentance and reconciliation rather than shaming.

## Invitation / Altar Call

- **Call to Worship Obedience:** Invite any woman who has not honored the God-given covering (her hair) or who has relied on costly outward adornments to come and commit to preserving her glory and honoring the apostolic ordinance. Invite men who have been careless about masculine testimony (hair or dress) to stand in renewed obedience to God's order.

### Prayer:

- For repentance where needed.
- For wisdom for families and church leaders to teach and apply this truth with grace.
- For the Lord to restore holy order in our homes and assemblies so that Christ is honored as Head.

## Closing

- **Reaffirmation:** The covering Paul requires is the woman's hair, given by God as her glory and covering. Let us keep the order God has set: God Christ man woman; respect the God-given covering; maintain God's distinctiveness between the sexes in hair and clothing; abstain from costly external adornment; and do all things for the glory of God and the good of the church.
- Final prayer and benediction.

## Requested Scripture texts (KJV)

- Deuteronomy 22:5
- “The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so are abomination unto the LORD thy God.”
- 1 Timothy 2:8–10
- 1 Timothy 2:8 — “I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.”
- 1 Timothy 2:9 — “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair [braided hair], or gold, or pearls, or costly array;”
- 1 Timothy 2:10 — “But (which becometh women professing godliness) with good works.”
- 1 Peter 3:1–5 (KJV)
- 1 Peter 3:1 — “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;”
- 1 Peter 3:2 — “While they behold your chaste conversation coupled with fear.”
- 1 Peter 3:3 — “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;”
- 1 Peter 3:4 — “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.”

- 1 Peter 3:5 — “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:”

### Notes on Application

- These convictions are scriptural, convictional Apostolic Pentecostal practice regarding hair, adornment, and gender-distinct clothing for WHPC Tuttle.

- Pastors who teach and enforce these scriptural convictions are urged to do so with pastoral care — instructing, correcting, and restoring in love so the congregation is guided toward holiness, not driven into shame.

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