

CHAPTER TWENTY-EIGHT



INTRODUCTION

Is it possible that the length of a person's hair could have anything to do with pleasing God?

Such an idea may at first seem strange. But before the question is dismissed, it would be wise to consider two statements of Scripture: ***"If a man have long hair, it is a shame unto him . . . if a woman have long hair, it is a glory to her: for hair is given her for a covering"*** (1 Corinthians 11:14-15).

In the Bible, divinely appointed symbols represents things. The night Jesus was betrayed, for example, he gave His disciples bread to eat and a cup to drink.

God has chosen for the length of people's hair to symbolize their relationship to him and to the authority he has placed over them. The truth is represented in **I Corinthians 11:3-16**.

THE PRINCIPLE OF AUTHORITY

The subject of I Corinthians 11:13-16 is **AUTHORITY**: ***"the head of every man is Christ; and of the head of the woman is the man; and the head of Christ is God"*** (verse 3). This verse introduces and provides the basis for the following discussion about covering the head.

"Every man praying or prophesying, having his head covered, dishonoureth his head." (verse 4) **Christ is man's head.** It is therefore Christ who is dishonored if man prays or prophesies with a covered head.

"But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven" (verse 5).

The man (husband or father) **is the head of the woman** (wife or daughter). It is therefore the man who is dishonored if a woman prays or prophesies with uncovered head. This dishonor is the same as if her head were shaven.

Not only is it a shame if the woman is shaven, but it is equally a shame if she is shorn. ***"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to shorn or shaven, let her be covered"*** (verse 6). The word **"shorn"** is simply the past participle of **"shear,"** which means **"to cut."** This is the meaning of the Greek

word *keiro*, from which “shorn” is translated.

SPIRITUAL SIGNIFICANCE

What is the theological basis of this teaching?

“*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*” (verse 7). God has chosen that a man’s uncovered head reflects His image and glory in man; woman’s covered head reflects the glory of the man.

This reflected glory is based on the order at creation. “*For the man is not of the woman; but the woman of the man. Neither was the man created for the woman: but the woman for the man:*” (verse 8-9).

These things are important even in the spiritual realm is revealed in the next statement: “*For this cause ought the woman to have power on her head because of the angels*” (verse 10). Angels are spirits. It is not just in the physical realm that the authority represented by the length of hair is important; even angels take note of a person’s obedience or disobedience in this matter.

After establishing the divine order of creation and of authority, the passage affirms that a man and the woman are equally important to each other and of equal value in the kingdom of God (verses 11-12).

THE COVERING

The inspired Apostle Paul believed the church at Corinth would naturally understand the validity of his teaching on this subject: “*Judge in yourselves: it is comely that a woman pray unto God uncovered?*” (verse 13). He did not think this should be a surprise to Christians, for the lesson of a clear distinction between male and female in this matter is deeply rooted even in nature: “*Doth not even nature itself teach you, that, if a man have a long hair, it is a shame unto him? But if a woman have a long hair, it is glory to her: for her hair is given her for a covering*” (verses 14-15).

The words “*have long hair*” in these verses are translated from Greek word *komaō*, which means “to let the hair grow.”

The word “*hair*” in verse 15 in the phrase “*her hair is given her for a covering*” is translated from Greek *come*, which refers to “*uncut hair*”. This further explains verse 6, which declares it to be a *shame if a woman’s hair is shorn (cut) or shaven. Her long, uncut hair is a glory to her, for it illustrates her loving submission to her husband or father.*

On the other hand, it is a shame for a man if he allows his hair to grow uncut. For a man to cut his hair reflects his submission to Christ; **uncut hair on a man symbolizes rebellion against Christ.**

The covering mentioned in this passage is the woman’s uncut hair. Verse 15 is the only place the word “*covering*” a noun, appears in the passage. Previously, the words “*uncovered*” and “*covered*” appear. These two words are adjectives; they do not specifically declare what is the covering. But verse 15 specifically says, “**Her hair is given**

her for a covering.” The word “*for*” is translated from the Greek *anti*, which means “*against*” or “*instead of.*”

Here the Bible itself declares that the woman’s long, uncut hair is given to her instead of (for) a covering, and this is the inspired explanation of verses 5 and 6. Thus, if a woman cuts or shaves the hair on her head, it is in the eyes of God a shameful dishonor of her father or husband. If a man allows his hair to grow long, it is therefore a shameful dishonor of Christ.

QUOTES:

“Now I know you ladies don’t like this kind of preaching, but sister, you are dead wrong in what you are doing. The Bible forbids you to cut your hair. God gave it for a covering. He gave a command for you to wear it long. It is your glory. When you cut your hair you signified that you left the headship of your husband. Like Eve you walked out and went on your own. You got the vote. You took men’s jobs. You left off being females. You ought to repent and come back to God.” (344-1 LAODICEAN.CHURCH.AGE - CHURCH.AGE.BOOK.CPT.9)

CONTENTION

The passage concludes, “*But if any man seem to be contentious, we have no such custom, neither the churches of God*” (verse 16).

Contention is always the result of pride (Proverbs 13:10). If any man proudly argued against this teaching, he needed to realize that **none of the churches had a custom of allowing men to pray or prophesy with their heads covered with long, uncut hair. Nor did they permit women to pray or prophesy unless their heads were covered with long, uncut hair.**

CONCLUSION

The sincere person who wishes to please God will want to obey His Word in every respect. He will partake of the bread and cup of the Lord’s Supper with the greatest of reverence, because these symbols represent the body and blood of Christ (verse 20). **And a man will cut his hair while a woman will allow hers to grow, because these symbols represent their relationship to God and to God-given authority.**

QUOTES:

“I know we ladies today—or you ladies, rather, wear hats. You say that’s your covering. That’s wrong. **The Bible said a woman’s covering is her hair. And if she cuts her hair, it’s a common thing for her to pray.** That right? That’s Scripture. See? So now, women are supposed to wear long hair, regardless of what you want to think about it; that’s what’s THUS SAITH THE LORD. If you can show me any place...You say, “Well, my hair’s long. See, it’s down to my shoulders.” That was short hair, “Christ...” You said, “had... Christ had long hair.” No, He never. Christ had shoulder length hair, so they say. Just... They just pull it around this way and cut it off, shoulder length hair. Look at the Greek word on that in there, and you’ll find out. Feminish hair... **A man shouldn’t have long hair, ’cause it’s feminish,** way down long like this. But He just cut it off here at His shoulders, where they cut it off, around His head, just bob it off like that. That was short hair. **So ladies with hair to their shoulder, it’s still short hair.** Now, I don’t say that would send you to hell or take you to heaven. That don’t have nothing to do with it. But the order of the

church is for women to have long hair.” (QUESTIONS.AND.ANSWERS.title JEFF.IN COD 54-0103E)

“Women and men that won't follow God's Word and His Teaching after they claim to be born again, there's something wrong. I'm going to speak with the women just a minute. If a woman that knows that God's Word condemns bobbed hair, and wearing shorts, wearing slacks, and dressing immorally, and haven't got the decency enough to let your hair grow out and put on clothes that look like a Christian, you're **deceived**. I don't care what you've been through. You might've spoke in tongues like pouring peas on a dry cow hide. You might've--you might've danced in the Spirit till you shook the whole building. That don't have one thing to do with it. It shows that the love of the world is still in you, when God condemns that. He said, "It's not..." **A woman should have her hair long**. And nature itself teach you that men should have short hair, because God is over man, and man over woman. And if a woman cuts off her hair, she dishonors her head, which is her husband. **If a man lets his hair grow, then he dishonors his head, which is Christ**. See?” (YOU.MUST.BE.BORN.AGAIN.title JEFF.IN V-11 N-5 61-1231M)

“And if your church, a Pentecostal church that tells you that long hair stuff is just fanaticism, "You've got a spare tire on the back of your head," and so forth, them kind of things, **the man is possessed of the devil; for God's Word said it's a shame for a woman to cut her hair**. She'll dishonor her head. And if she dishonors her husband, and her husband is the church, and the church is Christ... She is a dishonorable religious prostitute: **naked** and don't know it. Naked? Don't the Bible said the woman's covering is her hair? Isn't the hair give to her for a covering?” (KNOWETH.IT.NOT.title JEFF.IN V-2 N-10 65-0815)

“And you Pentecostal brethren, letting them women cut their hair, when **the Bible said that's her glory**. And it's even uncommon for her to pray with her hair like that. And yet let her come up in the pulpit and preach the Gospel, sing in a choir, teach a Sunday school. **Shame on you**. You ought to be ashamed of yourself. Why am I against organization? You think I could ever cater to something like that? I know the reason you do it, brother. You know better, but if you'd teach against that, you'll be turned in to the headquarters, and they'll excommunicate you. **Bless God for your courage if you'll do it**. That's right. Yes, sir. God will honor you.” (WHY.AGAINST.ORGANIZED.RELIGION.title JEFF.IN V-12 N-1 62-1111E)

“What we need today is men. We need Gospel preachers. And any preacher that'll stand in the pulpit and hold back on those things, I got little respect of him being called of God. Right. A man that's ashamed to stand in the pulpit and tell the God's truth, when he knows it's an immoral thing for a woman to cut her hair... The Bible... **A man's got a right to leave his wife and give her a divorce when she cuts her hair**. The Bible said so. Who's the head of the woman? Her husband. And the Bible said, "If a woman cuts her hair she dishonors her head." No dishonorable woman should be lived with. Amen. She cuts off her glory. “ (SEAL.OF.GOD.title LONG.BEACH.CA 61-0216)

“Oh, they say, "Our church don't pay no attention to that." You know why? They're blind. "It's no harm to cut your hair." The Bible says it is. It's even a undecent thing for you to even cut your hair and even pray. You say, "Well, a woman should be covered." And the Bible said her hair is her covering, not a hat; her hair. What if Moses said, "I'll take off my hat instead of my shoes?" That wouldn't have worked. God said, "shoes"; God meant "shoes." He said, "hair," not "hat." (RECOGNIZING.YOUR.DAY.title JEFF.IN V-5 N-1 64-0726M)