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Bible Teaching on Hair

Why did Jesus have long hair if it is wrong for a man to have long hair?

First, is it wrong for a man to have long hair by the New Testament? Answer: absolutely. Paul (the Apostle of Grace, not Law) said so very clearly. And remember, **IF AN ANGEL FROM HEAVEN, LET ALONE SOME PASTOR, SO-CALLED PROPHET, PREACHER OR TEACHER, COMES TEACHING SOME OTHER GOSPEL DIFFERENT FROM PAUL'S GOSPEL LET HIM BE ACCURSED** (Galatians 1. 9). I Corinthians 11. 14 : "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" **EVEN** nature, i.e. **ALSO** the written Word of God. Since we're dealing with the blessed Saint Paul's teaching here we should always keep in mind the advice of Peter:

2 Peter 3:15-16 -- 15 Our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; ***in which are some things hard to be understood, which they that are unlearned and unstable wrest {= distort}, as they do also the other scriptures, unto their own destruction.***

1. We need to quote the whole passage of I Corinthians 11 to get the context:

I Corinthians 11. 1-16

- 1 Be ye followers of me, even as I also am of Christ.
- 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances {or, traditions}, as I delivered them to you.
- 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.
- 4 Every man praying or prophesying, having his head covered, dishonoureth his head.
- 5 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.
- 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.
- 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.
- 10 For this cause ought the woman to have power on her head because of the angels. {"Power:" that is, a covering as a sign that she is under the power of her husband }
- 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
- 12 For as the woman is of the man, even so is the man also by the woman; but all things of God.
- 13 Judge in yourselves: is it comely that a woman pray unto God uncovered?
- 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?
- 15 But if a woman have long hair, it is a glory to her: for her hair is given her for {= instead of} a {material} covering.
- 16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

2. The reason Paul dealt with this issue so strongly in his Letter to the Corinthians was because Corinth was the capital of Southern Greece at that time, and Southern Greece was the homeland of the Spartans. The Spartan warriors were renowned for their custom of letting their hair grow long. They were also believed to be descended, like the Israelites, from Abraham (I Macc. 12. 21, Spartans being there called by their alternative name "Lacedemonians"). Hence there might have been thought to be a similarity between the long hair of the Spartans and the uncut hair of the Israelite Nazirites, the most famous of whom was the warrior Samson. Being admired for their martial prowess, the long-haired Spartans were liable to be held up as a role model. Christian males in Corinth may have been tempted to copy the Spartan hair style, both because of social prestige and for the fact that it might be compared to that of the Biblical Nazirites. Hence Paul's detailed teaching here, pointing out that

Christian men should clip their hair and Christian women should not. Paul uses Nazirite terminology in this passage to describe the woman's treatment of her hair, revealing his Biblical belief that the uncut hair of the Christian woman is her *nezer* or Nazirite hairstyle, and demonstrating implicitly that, outside of the strict Nazirite law code ordained by God for national Israel, uncut hair is a female characteristic, and therefore unsuitable for Christian males.

The order of Paul's statements here reflect his inspired thoughts on this subject:

3. **FIRST** verses 1-3: THE CELESTIAL HIERARCHY -- God is the Head of Christ, Christ the Head of Humanity, and Man the Head of Woman

4. **SECOND** verses 4-7: THE EARTHLY SIGN OF THAT HIERARCHY -- Paul says that Man (male + female, seen as one unit) is the Image and Glory of God, but the Glory part of that unit is the female. Paul has already pointed out that man is also the "head" of the woman (the woman being the "body") in that male-female unit. Now he further points out that there is an earthly or natural sign of that head-body relationship, and that, understandably, is a sign *on the head*. This natural and outward sign is the woman's uncut hair, which is a "cover" over her head provided by God, and suitably, by its long, flowing tresses, represents her role as the "glory" of the man. The male, therefore *should not be covered* with uncut hair, if he is a praying or prophetic man (one who claims communion with and a testimony of God, and professes to be a participator in His Celestial Hierarchy), since he is the authority, i.e. the one who "covers" the female with his authority. The female, on the contrary, *should be covered* by uncut hair, because she is the one under authority, that is, under the covering of the male's authority. This teaching is addressed principally to the males in Corinth since they were the ones tempted to wear their hair long in admiration of their Spartan fellow-countrymen. Hence, in verse 4, Paul addresses the males first, and, in verse 16, he addresses the possibility of contention from males (the noun is masculine in gender: "...if any *man* be contentious, we have no such custom"). He avoids using the word "long hair" at first and prefers the word "covered" because he is bringing out at this point the *spiritual meaning* of long hair and placing it theologically in the context of the Celestial Hierarchy. He is careful to avoid the appearance of being emotionally prejudiced, as a carnal man might be, against the Spartan custom of long hair. He is not advocating simply a different *national* custom, but a *divinely inspired custom* (verse 16). Hence his preference initially for the theological word "covered."

5. **THIRD** verses 8-12: THE SCRIPTURAL BACKGROUND -- Paul backgrounds his teaching of the subordinate status of the female by showing that the female was created second, out of the man's body, by the operation of God, for the benefit of the man, not vice versa (Gen. 2. 21-24), though both, of course, play an integral and mutually complementary part in God's economy. He then points out that this is the reason women should *display*, by the outward sign of uncut hair, that dependency on male authority, because messengers (both in the spiritual and in the ministerial world) are looking for indicators of a woman's subservience to male authority and of their appreciation of and adherence to the divine order of the Celestial Hierarchy.

6. **FOURTH** verses 13-15: THE TESTIMONY OF NATURE -- Paul expects the natural instinct of his hearers and their understanding of the laws of Nature (as ordained by God) to witness to the truth of his Scriptural teaching that hair is the God-given covering of females.

7. **FIFTH** verse 16: THE TESTIMONY OF GOD'S CHURCHES -- Finally, and evidently expecting some disagreement from the Corinthian males on this point, Paul states clearly that Churches of God do not have this custom. This implies that any church that willfully practices a contrary custom is NOT a Church of God. (It is doubtful whether females would have had any difficulty with it, because, until the turn of the twentieth century, it was almost unheard of for women to cut their hair, except for those under some non-Christian or pseudo-Christian vow.)

Part One

So: *Why did Jesus have long hair if it is wrong for a man to have long hair?*

8. Now, Paul addresses principally the MEN in Corinth. But Jesus WAS GOD AND MAN, He was not simply MAN. This is a very important difference. One of those differences is that Jesus as God AND Man could have had long hair, and that would not be because he was a Nazirite - Nazirites don't drink wine and Jesus did (permitted not for recreational but for medical-religious purposes as in the Last Supper). An ordinary human man must have short hair, but Jesus the God-Man was a unique person in every way. The short-hair rule does not apply to Him. There is other teaching elsewhere in the Bible which explains

this:

9. Paul teaches in the same chapter of Corinthians (I Corinthians 11, first few verses) about the Celestial Hierarchy of God, Christ, Man, Woman and how that relates to hair. He says the Head of Christ is God, Christ is the Head of the Man, and Man is the Head of the Woman. Now Christ is the Image and Glory of God, because He is the Logos, the Son, the Glory and Express Image of the Father (Hebrews 1. 3). Man originally was made male and female in the exact image and likeness of God the Word (Gen. 1. 26).

Gen. 5:1f: 1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

10. Notice God is only said to have created Man IN HIS OWN IMAGE when He created him in Gen. 1. 26. God is SPIRIT, therefore Man was created a male + female unified SPIRIT-being in Gen. 1. 26. Notice how Gen. 5. 2 says God made Adam (singular noun, Man) male and female in the day that He created them (i.e. on the Sixth Day of Creation, Gen. 1. 26), and called "their" (plural, the male and the female) name Adam (Man, SINGULAR). One unified name for two, a male and a female. Man is not totally Man without his female companion. He is male (and takes the title man from his headship role) but he is missing something of full manhood without his female complement. How then did they become separated?

11. Later in Gen. 2. 5-7 God put this male + female spirit being into a fleshly (animal-like) body made of the dust of the earth because there was no man TO TILL THE GROUND. It is never said that this fleshly man was made in the image of God. No, the fleshly mud man was made in an animal likeness. This is confirmed by Ephesians 4. 23:

Eph. 4:23f. 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness.

You can see here that the new man is spiritual, the one that is created in the image of God, and that it can be "put on" (like spiritual clothes) by the normal earthly human.

12. Now when the earthly man was made, he had within him the male + female spirit, breathed into him by God. Then (Gen. 2. 21-24) God did some genetic engineering and split off from the side of Adam some matter from his body and built it into a woman. Thus the first man as created out of the dust was a male-female union similar in a physical representational way to the heavenly spiritual man. The female spiritual element was then AFTERWARDS separated off and made into a separate individual. When the two are put together again in marriage, you're on your way back to the original spiritual union.

13. So Total Man (male plus female) is the Image and Glory of God, Paul says, but Woman is the Glory part of that - she is the Man's Glory. Christ, being perfect spiritual Man is the Image AND Glory of God, the perfect Man. But the normal man is just the IMAGE of God, and the GLORY is the separated-off woman. Do you get that? Now the "long hair" Paul says is (represents) the glory. The Woman alone, being the Glory part, wears long, uncut, hair. It represents the outshining rays or long sun-like beams of God's irradiant Glory. Hallelujah! That makes me feel good just to talk about it!

14. Jesus was and is unique because He retained at all times that Perfect Original image, and the Glory that He retained is represented by long hair. Scripturally speaking, we are not informed anything about the exact length of Jesus' hair, so in that sense it is a useless debate for people to point at the standard pictures of Jesus and then use those to justify a man's wearing long hair. However, we would expect Jesus to have had long hair, precisely because He was and is both the Image AND the Glory of God, unlike any other present-day man of the earth. (We would expect Adam as he was first created from dust also to have had long hair for the same reason, before Eve was separated from his body and took the feminine spirit and the feminine glory or long hair with her.)

15. While we're at it, the Bible says very clearly in that same chapter 11 of Corinthians that the woman MUST NOT CUT HER HAIR (GLORY). So that's it and that's why. We don't want God to cut his Glory short do we? The woman's long hair is her Nazirite vow to God. The word nezer (from which comes the name Nazirite) means in the Old Testament the consecrated unshorn head of hair of the Nazirite AND ALSO EQUALLY the CONSECRATED UNSHORN HEAD OF HAIR OF THE WOMAN (Jeremiah 7. 29). This is the automatic expected condition of the woman in the Bible.

Part Two

16. I've got to go through this point by point as it's important for present-day believing women who are just not taught the Bible facts. The Devil wants to pervert the Christian women with Sodomite unisex culture.

You say: "I'm sorry but this is one doctrine which I cannot accept your teaching. The scripture is plainly suggesting that a woman must cover her head when praying or prophesying."

17. Answer: the Scripture is not SUGGESTING it is COMMANDING:

1 Corinthians 11:4-6 4 Every man praying or prophesying, having his head covered, dishonoureth his head. 5 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. 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.

Read that again. It does not say in a church (by which the KJV translates *ekklesia*, the summoned assembly), it is nonspecific, therefore it means all times, all places, a woman MUST be covered. Neither does it say that ONLY when praying or prophesying, should a man be uncovered and a woman covered. For one thing, we all, as Christians, are commanded to "pray without ceasing" (I Thess. 5:17). And that means exactly what it says. The Spirit-filled Christian is in a constant state of prayer, because the Spirit of God within is continually and "without ceasing" making intercession in our hearts according to the will of God: Romans 8:26-27 "26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Paul says a man and woman "that prayeth or prophesieth" in an improper state of covering "dishonoureth" his or her head. That is, this applies to any and every praying and prophesying person, i.e. one who is in a proper state of communion with God (praying) or has a public and genuine testimony of Christ (prophesying, for "the testimony of Jesus is the spirit of prophecy," Revelation 19:10). Of course, that means every true Christian. It applies, in other words, to everyone who is a subject of the Kingdom of God and a participator in the Divine Celestial Hierarchy Paul has just described -- the woman under the headship of the Christian man, the man under the headship of Christ and Christ under the headship of God the Father. It does not apply to a sinner, because the sinner is NOT under the headship of Christ, he is under the headship of the Devil. A sinner does not dishonor *his* head by disorderly behavior as regards his covering, because the Devil is out of order himself!

18. You see that straightaway Paul gives, as the opposite to being covered, being "shorn or shaven." I.e. hair is the covering he is talking about, not some veil or shawl:

1 Corinthians 11:15-16 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. 16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

HER HAIR IS GIVEN HER FOR A COVERING

19. A woman's hair is her God-given covering.

20. The word cover used by Paul as a verb ("covered", "uncovered" etc.) is formed from the Greek word *katakalupto*, which means "cover over" in a general, nonspecific sense. It could be used of a material covering or a hair covering or a covering of anything else, e.g. a shade; when used in a botanical sense it could mean "covered" with vegetation, leaves, or grass; when used in a zoological sense it could mean "covered" with fur. So when Paul says a woman must be "covered" and that in a context where the opposite is "be shorn or shaven" we understand that he is talking about a covering OF HAIR. This is confirmed by this later statement in v. 15 where he says "for her hair is given her for [Greek *anti* = "instead of"] a covering [Greek *peribolaion* = "veil, mantle" etc.]. He uses here a different word, *peribolaion*, not *katakalupto*. He has already said that a woman should be "katakalupto"-ed, i.e. covered [by hair], so he could not say here her hair is INSTEAD OF a "katakalupto"-covering. No, he says here that her hair covering ("katakalupto"-covering) is given to her [by God] INSTEAD OF a *PERIBOLAION* i.e. instead of a veil, mantle or shawl. Women are NOT supposed to wear veils etc. because God has given them long, uncut hair INSTEAD OF THAT. It is noticeable that you are only able to quote false religious traditions (Islam and Roman Catholic type nuns) as examples of people who wear veils. Yes, false religion puts rites and ceremonies in

place of God's spiritual truth. They are magic counterfeits, there to keep women away from being properly spiritual, reflecting in the outward appearance and inward grace true Christian womanhood. The Devil does everything in his power to make men womanish and women mannish, perverting God's natural and spiritual order.

21. You say: *"The reason the scripture goes so far as to say does not nature itself teach you that it is a shame for a man to have long hair, but for a woman her hair is "a glory to her" is to emphasize the fact that if nature expects you to have your head covered then how much more God. The woman's hair is given her by nature as a covering, but so is the man's hair given to him by nature since if he let nature takes it's course, his hair would be as long as the woman's ..."*

Here you are interpreting instead of believing. The Scripture says plainly:

1 Corinthians 11:13-15 13 Judge in yourselves: is it comely that a woman pray unto God uncovered? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

22. God, "yourselves" and nature all teach that long hair is DISGRACE to a man and a GLORY to a woman. The unbeliever might have problems with this but not we believers. We accept it. We believe and obey. Simple isn't it? Don't try to argue away the Word just believe It and do what It says. It is not relevant that nature gives hair to man and woman but Paul is saying that nature teaches it is a DISGRACE for a man to have LONG hair. If you don't think so, you have not learnt from nature the lesson you should have.

23. You say: *"but in the house of God the woman is to wear a symbol of authority on her head, as she is "the glory of the man" and also the scripture says "because of the angels. A woman does not wear hair, any more than she wears teeth or nails, she is expected to cover her head as a Christian woman"*

There are several errors here: 1) the Scripture does not say the woman is to wear a symbol of authority on her head it says:

1 Corinthians 11:10 For this cause ought the woman to have power on her head because of the angels.

24. It says the woman must HAVE (not wear) POWER ON HER HEAD. I.e. she must have power (the Greek word *exousia* here means literal and symbolic power) on the head. I.e. the woman must actually be subject to the man and she must demonstrate that outwardly or symbolically by what she has on her head, i.e. as Paul proves throughout this whole passage, by having a head of uncut hair. Yes, precisely. 2) There is no mention of a church building here. It is unspecific and therefore means everywhere at all times. Also it is "because of the angels". Here Paul is referring to the "angels" who sinned:

2 Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment

Jude 1:6-8 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

25. It refers to the pre-Flood time as well as subsequent eras, when the angels, i.e. messengers, preachers, also called the "sons of God", saw the daughters of men (i.e. those who were not "daughters of God") and lusted after them and sinned. Sexual perversion of any kind, like cross-dressing and unisex hair styles, is a fall from Grace. When a woman cuts off her hair, she displays to all the world the fact that she lacks a proper male authority over her - and she will not get round that by wearing a veil. Satan is using her to tempt the "sons of God", the "messengers" of God, as his main aim is to cause them to fall.

26. You say: *"To say it is her hair that is her covering would render the scripture pointless, since I am sure back in the day the fashion was not for cutting the hair like a man as it is today, women invariably wore their hair long."*

The point is not what the fashion was in those days, as God's Word is meant FOR ALL TIMES. God is giving instructions for ANY TIME that women might be tempted (as they are now) to cut their hair.

27. You say: *"To accept your teaching would be to suggest that a woman would have to wait, years - if her hair grows as slowly as mine - before she could pray or prophesy had she been unfortunate enough to have cut her hair, for example before she was converted."*

No, the Scripture says she must leave her hair to grow as God gave it. God accepts a willing heart, so if the believer is doing their best after having been taught error, then God accepts that:

2 Corinthians 8:12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

28. You say: *"I am astounded at your interpretation, and as for "the woman's hair is the radiant rays...", I'm sorry but this one amused me (scriptural reference please - if you can show me I will gladly be humbled)."*

Well the Scripture in the very same epistle says:

1 Corinthians 15:41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

This is the very same word (Greek *doxa*) as is used of the woman's hair GLORY. The outbeaming rays of the sun are its GLORY and SO IS THE HAIR THE GLORY OF THE WOMAN. Be humbled!

Part Three

ANSWERS TO QUESTIONS, STATEMENTS, ON WOMEN'S HAIR AS COVERING:

First Point:

29. You are going to hit problems straightaway with your idea that the "covering" Paul is talking about in I Corinthians 11 is a material covering (hat, shawl, veil etc.). Paul says a woman should normally at all times be COVERED. OK. He also says a man should normally at all times be UNCOVERED. And he bases that on the Law of Nature that was ordained by God ("judge in your own selves ..." "doth not nature itself teach ...")

30. If the covering Paul is talking about is a material covering, then every High Priest in God's Temple BROKE GOD'S LAW every time he appeared before God because he HAD to wear a turban at all times (Lev. 21. 10), as did every priest of God (Exod. 28. 40 etc.). Elijah covered himself with his prophet's mantle specifically to speak to God (I Kings 19. 13), and the three Hebrew children entered the fiery furnace in the presence of One like the Son of God with hats on (Dan. 3. 21). (These instances in the Bible are why orthodox Jews today, by custom, wear a material covering -- Yarmulke, skullcap etc. -- on their heads to pray or even at all times.) Moses was an unusual case because he was forced to wear a veil over his FACE to block out the brightness that radiated from it when he talked to Israelites -- his face literally shone with divine light after he had spoken with God. This was not a normal practice, of course, and when Moses entered the Sanctuary to appear before God he removed the veil from his face. We are not told whether Moses wore a mantle over the top of his head when he talked with Jehovah, but he may well have done, and the priests, as we have seen, certainly did wear such a material covering, and that by God's specific command. Now God doesn't say a thing is against nature in one place, then OK that as a perfectly good state in another, fit and proper for the presence of God.

31. Furthermore, in the only case in the Bible where a woman is specifically presented before God, officially, in the Temple, the priest is commanded to REMOVE ANY MATERIAL COVERING OFF HER HEAD. The word here in Hebrew is "PARA" her head, which means UNCOVER her head. The same word is used of the High Priest, but negatively -- he must "NOT PARA his head," and that is translated by the Greek Jews of the time before Jesus "he must NOT REMOVE HIS TURBAN." So the woman MUST "PARA" her head (must remove her material covering) before God and the High Priest MUST NOT "PARA" his head (must not remove his material covering) before God.

32. In the case of the woman, this occurred when an allegation of adultery had been made against her, and she was tested by

God by this ritual. She was at first, however, presented before God with her head of hair exposed, NOT AS A GUILTY WOMAN, but merely as one accused. Then she had to drink the water of bitterness, AND IF GUILTY, the curse would fall upon her. She was innocent unless proven guilty. If it had been a disgusting thing for her to be without a veil before God, then God would never have tolerated this procedure and the baring of her head in His presence. Similarly in the New Testament, when the sinful woman and Mary worshipped and ministered to Jesus, Who was God in human flesh, they wiped His feet with their long hair, uncovered by any material covering (Lk. 7. 38, 44, Jn. 11. 2, 12. 3). Jesus did not rebuke them for this and tell them to get a veil on. He commended both of them.

33. So you can see God's principles regarding MATERIAL COVERINGS are exactly the reverse of your ideas:

Isaiah 55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

Point 2:

34. Paul, therefore, could not be referring to a material covering in I Cor. 11. What covering was he referring to? He says himself clearly: the woman's hair is GIVEN to her (by God) INSTEAD OF A MATERIAL COVERING:

1 Corinthians 11:15 15 But if a woman have long hair, it is a glory to her: for her hair is given her for [= instead of] a covering [lit. a veil, mantle or shawl].

35. You ignored this in your reply. I said earlier, quoting the Greek of I Cor. 11. 15, that the proper translation here is INSTEAD OF (Greek "anti"). Jesus says in another place:

Luke 11:11 if he ask a fish, will he FOR [Greek: *anti*] a fish give him a serpent?

It is the same word "anti" INSTEAD OF. God won't give a bad thing INSTEAD OF a good thing, so when He gives a woman a very good thing -- her hair -- INSTEAD OF a material covering, we should be gracious enough to accept that. The hair is the GOD-GIVEN covering, the material covering is just a human fashion or custom. And Paul uses two different words, as I said in my earlier reply, for these two types of covering. The HAIR covering is called the "katakalypto" covering in the Greek of I Cor. 11. The material covering (instead of which she is given hair) is a different word -- it is called a "peribolaion" covering in I Cor. 11. 15.

Point 3:

36. Paul says a woman's hair is her GOD-GIVEN covering, instead of a veil, mantle, shawl etc. He gets this idea of hair as a covering from God's Word, the Hebrew Bible (as he was a converted Rabbi who brought out of his treasures things both old - Old Testament -- and new -- New Testament). When God ordained a Nazirite not to cut his hair, he used in Numbers 6. 5 a specific word -- *PERA* (which is derived from the word *PARA* mentioned earlier). God says literally: the Nazirite "shall be set apart [sanctified, holy] in the fact that he ensures it will be a great BUSHY GROWTH [Hebrew "PERA" lit. SOMETHING TO BE REMOVED BY A PROCESS OF UNCOVERING OR DENUDING] OF THE HAIR OF HIS HEAD." I.e. by letting his hair grow uncut and unshaved during the period of his vow, the Nazirite ensures there will be plenty of hair to cut at the end of his vow. The word *PERA* is translated "long, entangled hair ... thick growth of bushes" and the equivalent word *PERA'AH* "wild, irregular, growth" by Jastrow (Dictionary of the Targums and Talmud, s.vv.) and Gesenius ([Tregelles] s.v.) translates it "hair (so called from the idea of shaving, see the root No. 2)" The root of the word Gesenius refers to is *PARA*, the word we have already come across, and meaning No. 2 of that word is "to MAKE NAKED ... E.G. THE HEAD ... SPECIALLY BY SHAVING ..." (Gesenius s.v.) The Biblical word *PERA*, therefore, according to Gesenius, means literally SOMETHING REMOVED BY A PROCESS OF UNCOVERING or DENUDING, and, when used of HAIR, as in Num. 6. 5 it means THE WILD BUSHY GROWTH OF HAIR THE REMOVAL OF WHICH LEAVES ONE'S HEAD BARE AND UNCOVERED. This Scripture concerning the Nazirite tells us that hair is considered by God as A COVERING, which is taken off when it is clipped. Hence Paul's use of the word in I Cor. 11. The hair is God's covering of the woman. In fact, in the Hebrew Bible the word "nezer" in the sense of "unshorn head of hair" is used in only two cases: one is the Nazirite -- his unshorn head of hair is called a "nezer" -- and the second is an ORDINARY WOMAN'S HEAD OF HAIR (Jer. 7. 29) -- that, too is called a "nezer" an unshorn head of hair, comparable to that of the Nazirite:

Jeremiah 7:29 Cut off thine [the word "thine" is feminine gender, i.e. the person being addressed is a female] hair [lit. thy "nezer," thine unshorn locks], O Jerusalem [the name Jerusalem has been added by the translator, whereas in the original the woman is not identified], and cast it away, and take up a lamentation on high

places; for the LORD hath rejected and forsaken the generation of his wrath.

37. Here the woman's "nezer" hair, comparable to the Nazirite's, is to be cut off as a Nazirite's would be, shaved off completely to the scalp, but in this woman's case, as a result of the catastrophic grief she has suffered, not because of the fulfillment of a Nazirite vow. Baldness was a sign of mourning in Bible times, both for men and women. We will find that Paul likewise allows a total shaving of women's "nezer" hair in certain circumstances.

38. As stated earlier, God does not say a thing is against nature (like a man with long hair) in one place then OK it as a good state, fit for the presence of God in another. Long hair on males is a sign of demonic influence (as you can see from Rev. 9. 8, where the demons have male faces but "hair like women") and of the degeneration of the human personality to a subhuman, beastly, level (like Nebuchadnezzar when he went insane, Dan. 4. 33). Even the Nazirite who was permitted TEMPORARILY not to cut his hair under the Jewish Law, WAS COMMANDED TO CUT HIS HAIR when he appeared before God, once he had fulfilled his vow. As long as his vow was unfulfilled, he was, as it were, in a DISORDERED condition, imperfect -- so far as his vow was concerned -- before God. When he had done what he promised, then he appeared before God in the Temple and his hair was cut as normal. Prior to that point he was in a "womanish," weak condition, so far as his vow was concerned, and so had as an outward sign of that a woman's "nezer" hair. That is why the Talmud volume Nazir (relating to Nazirites) is found in the section Nashim (laws pertaining to women). It is a regulation relating to womanish hair. The man's normal haircut is the same as that of a priest in the Temple, as described by Ezekiel:

Ezekiel 44:20 Neither shall they [the priests] shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

39. The man had normal, polled (clipped) hair, not too long and not permanently shaved bare. The woman, on the contrary, had as her proper, God-given, permanent state, long "nezer" hair, and had to appear before God with that hair, uncovered by any material cover.

40. We can prove that Paul was thinking of this Nazirite vow, when he was talking about the woman's hair in I Cor. 11. He says there that if the woman be not "covered" (i.e. if she does not have her covering of long hair), LET HER ALSO BE SHORN OR SHAVEN. These two words "shorn" and "shaven" only occur once else in the whole of the New Testament and that is precisely in a Nazirite context. Paul himself as a practicing Jew, had a Nazirite vow, at one period of his life, and on completion of this vow he, as Nazirites did, completely SHEARED OFF (the same word as SHORN in I Cor. 11) his hair to the scalp (Acts 18. 18), using cutters or shears. And this Paul did in Cenchrea, which was one of the seaports of Corinth, so the Corinthian male believers must have been aware of Paul's Nazirite hair, and may have been influenced by it, both because of the native Spartan tradition of males' wearing the hair long, and under the mistaken impression that Gentile believers could copy native Hebrew Nazirites, who followed this ordinance according to the Law of Moses. Of course, Paul himself taught that Gentile Christians MUST NOT practice the ordinances of the Law, which were only for the nation of Israel (Gal. 5. 1-4). Later on in Acts (21. 24), the word "SHAVE" is used to describe the same process - the shaving off of all a Nazirite's hair to the scalp, only here shaving with a razor, not shears is meant. So when Paul uses these very same words, SHORN and SHAVEN, in I Cor. 11. 5-6 of a woman's hair, we know the precise meaning he was thinking of - if a woman did not have a COVERING OF NAZIRITE-STYLE UNCUPT HAIR, SHE SHOULD SHEAR IT OFF COMPLETELY TO THE SCALP WITH CUTTERS OR SHAVE IT OFF COMPLETELY WITH A RAZOR TO THE SCALP. She should do, in other words, with her "nezer" (unshorn head of hair) exactly as a Nazirite did with his "nezer" when he had to cut it - i.e. she should remove it all completely to the scalp and then let it grow again uncut. Occasionally this might be necessary, e.g. in a hospital case, where the woman was having an operation and doctors needed to get to the scalp. If the hair of a woman has to be cut at all, then God commands it to be completely cut off to the scalp, like that of a Nazirite.

41. So the woman's uncut head of hair is her Nazirite vow to God, and a sign of her dedication (holiness) and submission to God, which should be matched by her inner sanctification.

42. Now, that is the Word of God on this. You must not follow "spiritual experiences" like listening to what some stranger said to you, if it is a question of God's Word. The Devil will only be defeated by the Word, not some personal experience. That is where many so-called Pentecostals have gone astray today -- they have abandoned the Word and gone after experience. Away with experience IF IT CONTRADICTS THE WORD. The Spirit of God will ALWAYS AGREE WITH THE WORD. If the "spirit" that is revealing things to you does not agree with the Word, line by line, THEN IT IS NOT THE SPIRIT OF GOD BUT A DELUDING SPIRIT.

2 Thessalonians 2:11-12 11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth [the Word], but had pleasure in

unrighteousness.

43. Your quotation of Isaiah 47. 2 proves exactly the opposite of what you want. The Scripture there reads in the KJV:

Isaiah 47:2 2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

But in the original, "locks" is the Hebrew "tsammah" "VEIL"! I.e. this fallen woman was WEARING A VEIL, as harlots did (Gen. 38. 14), and because of her hard labor which she would suffer for her sins, she would have to roll it aside. Rolling aside her veil was in itself neutral, as much right or wrong as her other hardships, like "taking the millstones" or "grinding meal," as she would no longer be living the "tender and delicate" life she had been living (v. 1). As it happens, she would also suffer the indignity of revealing her body at the same time, as she would be forced to cross rivers during this time of tribulation.

44. As regards the women's custom in Bible times of wearing head-coverings occasionally in their day-to-day life, Rebekah is a good example. It says in Genesis:

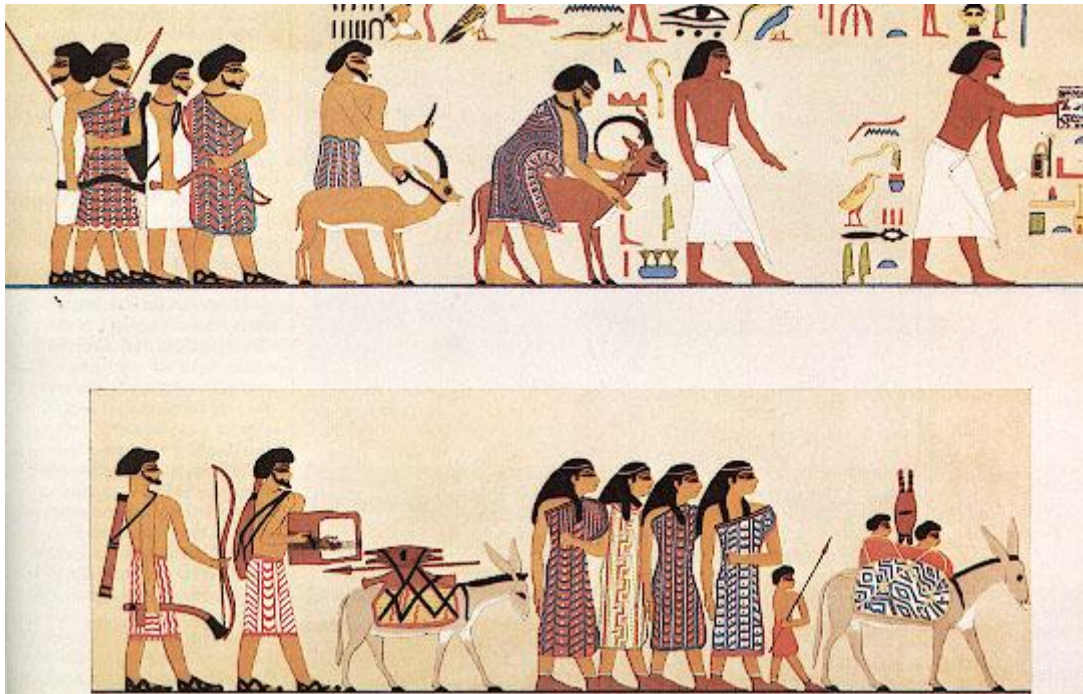
Genesis 24:61-65 61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. 62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. 63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. 64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. 65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

45. Here Rebekah took a veil to cover herself ONLY when she met her husband-to-be (which relates to your question about bridal veils). This was clearly out of a feeling of embarrassment, not because of any custom that married women should always be veiled -- an idea totally foreign to the Oriental mind (as Gesenius points out in his Hebrew Lexicon under the word "Kesuth" and as the pictures below demonstrate). You can see, in fact, that Rebekah was UNVEILED all through her journey for hundreds of miles on camel-back with an unrelated male attending her (namely, Eliezer, Abraham's servant). Veiling was an occasional, not a normal, practice, except for those (like harlots) who wanted to hide their identity. It has been wrongly concluded by some Jewish teachers in modern times that a woman should always go out in public with her head covered with a material covering. They imagine that the Talmudic sages taught this custom on the basis of a misinterpretation of the ruling in Babli Ketuvot 72a. This states that it is contrary to accepted custom for a Jewess to "go out, with her head uncovered, wandering through the bazaar, talking to any man." (The word used here of the uncovered head is PARUA, from PARA, see paragraph 31 above.) Of course this statement is no more a condemnation of a woman's uncovering her head *per se* than it is of going out or going to the bazaar. It is the combination that is condemned here, not the individual actions. Each action is listed with an "and" at the beginning in the original Hebrew, literally: "going out AND her head uncovered AND wandering through the Bazaar AND talking to any man" is contrary to accepted custom. Doing those things together is the mark of a shameless woman. She is revealing her features so that she can attract attention from the rude males in the street. It is equally condemned in the same passage with the behavior of a woman who talks with a loud voice in the house so that the neighbors can hear her.

46. Those professedly religious women who go to unusual lengths to wear material coverings as a show of devotion are rebuked severely by God:

Ezekiel 13:18-23 18 And say, Thus saith the Lord GOD; Woe to the women that sew pillows [coverings] to all armholes, and make kerchiefs [coverings spread out over something] upon the head of every stature [physical figure] to hunt souls [i.e. to appear outwardly "holy" in order to win people over to their false religion]! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? 19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? 20 Wherefore thus saith the Lord GOD; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. 21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD. 22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: 23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.

Pictures from Old and New Testament Periods showing women with uncovered long hair:



Women amongst the Hyksos who entered into Egypt in the early second millennium BC, and who, according to Josephus, included the Israelites. Notice the women's long, unveiled hair. From Beni Hasan, Egypt.



The Breaking of Bread from the early Christian Catacomb of Priscilla, Rome. Notice the woman third from left with long hair tied back but completely unveiled

Conclusion

Christian Hospitality

47. So what is the normal New Testament and Old Testament practice, as ordained by God? In informal settings a woman may wear a mantle or shawl or other material covering over her head, if she wishes, but that should not be abused as if it is some magic or pseudo-holy rite. In formal settings of divine service, as, for example when the whole church is gathered together:

The man stands in God's presence with cut hair, clipped, not left to hang long, not shaved permanently bare, but he may also wear a material covering over the top of his head (though not over his face).

The woman stands in God's presence with uncut hair, and without a material covering over either her head or her face.

48. Considering the original reason for Paul's statements here in I Cor. 11 regarding the cutting of hair, viz. it was to do with the custom of Spartan males who wore their hair long, like females, it is easy to see how Satan has used the confusion and wrong interpretations of this section of I Corinthians to develop in Western, so-called "Christian," society a spirit of homosexual sodomy. Supposedly "religious" women have gone about in veils and head-coverings for centuries, after absorbing this wrong teaching -- though usually, at the same time, they retained their uncut hair in ordinary, social, settings. Finally, in the twentieth century, they completely dumped the idea that they should have long, uncut hair. (After all, why should they, they reasoned, if Paul was talking about a material covering?) That, in turn, has developed into "women's liberation" and even "women's liberation theology." Having cast off the God-given, natural, sign of their submission to males, viz. the hair, they went the whole hog. "Women's rights" demanded "women's votes" and now women's issues dictate the flow of politics in the West. It is no longer "Democracy" in the West, for "Democracy" is a Greek word which means "rule by the *Demos*, or body of free, *male*, electors in society." No, it is not Democracy anymore, it is "HELICIOCRACY" (pronounced *hee-lice-ee-O-crassy*), which means "rule by all adults in society, male and female." The eradication of true Democracy in the West has led to a moral meltdown of society. The males have become toadies of the females. They have adopted sodomite, homosexual, customs. Children are disposable in this corrupt society, mere commodities and playthings of parents, who are more interested in pleasure and success. The outcome, of course, will be Divine Judgment, as it was visited on Sodom and Gomorrah, and just as Jesus prophesied it would be:

Luke 17:28-30 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed.

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