Hair Length

WHAT DOES THE BIBLE SAY ABOUT ...

1 · Hair Lengtl



Comments	Scripture	
Men Should Not Have Very Long Hair		
THEOS does not want men to have very long hair.	And does not nature itself teach you that a man, if he wears long hair [shoulder length is a reasonable limit], it is a dishonor to him?	<u>1Cor</u> <u>11:14</u>
The healthy male believer revolts against himself when dressed in symbols of femininity.	Absalom was found in the presence of the servants of David as he was riding on the mule. The mule went under the thicket of the great oak tree, and his head was caught in the tree. He was left hanging between heaven and earth, and the mule which was under him went on.	<u>2Sam</u> <u>18:9</u>
Exceptions: Samson and most probably also Absalom took the Nazirite vow (long hair only for a limited time; Old Covenant application according to Numbers 6). If THEOS commands an exception for a specific purpose (e.g. Isaiah going naked for 3 years), it does not nullify the normal natural order (to cover nakedness).	'When a man or a woman takes a special vow, a vow of a Nazirite, to keep separate for KYRIOS [] All the days of the vow of his separation a razor will not pass over his head. Until fulfilling the days that he separated himself to KYRIOS he will be holy and grow long the locks of the hair of his head.	<u>Num</u> 6:1-5
	you will conceive and bear a son [Samson]. No razor will touch his head, because the boy will be a Nazirite of THEOS from birth. And it is he who will begin to deliver Israel from the hand of the Philistines."	<u>Jdg</u> <u>13:5</u>
	So he [Samson] confided everything to her If I am shaved my strength will leave me, and I will become weak, like everyone else. [] she called the men and shaved off seven locks of his head. Then she began to subdue him, and his strength went away from him.	<u>Idg</u> <u>16:17-19</u>
	As far as Absalom, there was not a more handsome man in all of Israel to admire so much; from the sole of his foot up to his crown, there was no physical defect on him. When he shaved his head, it would happen every year, which he did because it was heavy on him [= very long], he would shave it off and weigh the hair of his head: two hundred shekels by the king's weight.	<u>2Sam</u> <u>14:25-26</u>
	Women Have Ideally Very Long Hair	
Women show more glory to THEOS with long hair, but it is not an obligation to have very long hair. It is also plainly seen in the nature of women that their hair generally grows slower and longer than the hair of man, and that the pattern of female baldness is much less prevalent than male baldness.	you grew up, and you became tall and reached full womanhood. Your breasts were formed, and your hair had grown	<u>Eze</u> <u>16:7</u>
	Oh my! You are beautiful, my beloved! Oh my! You are beautiful! Your eyes are doves from behind your veil. Your hair is like a flock of goats that move down from the mountains of Gilead.	<u>Son</u> <u>4:1</u>
	But if a woman should wear tresses of hair [literal translation; G2863, KOMA, koma, to wear tresses of hair], is it a glory to her? For the hair has been given to her for a covering.	<u>1Cor</u> <u>11:15</u>

Head

Coverings



Comments Scripture A controversial topic. An unbiased study reveals that 1Cor 11 applies today, not because some scholars assume that this might have had cultural implications, but because Paul proactively overwrote those assumptions, by giving specific reasons (verse 10) and applying it specifically to the churches of THEOS (verse 16). What is often wrongly assumed to have been a custom related to prostitutes, is clearly a principle rooted even in creation. Paul does not appeal to culture, but to nature. In the end it boils down to a few minutes of prayer, when the man should have nothing on his head, but the woman should have something on her head (handkerchief, hat, scarf ...). To call it legalistic or a burden to honor THEOS in those few minutes of prayer by quickly covering the head, is simply showing that we do not honor Him sufficiently. Biblical History During the time of Moses, it was ... and the priest hath caused the woman to stand before KYRIOS, and hath <u>Num</u> <u>5:18</u> normative for women to wear a head uncovered the woman's head, and hath given into her hands the present of the covering (at least when visiting a priest), memorial, it [is] a present of jealousy, and in the hand of the priest are the bitter which means on the other hand that the waters which cause the curse. New Covenant rather brought liberty by its norm restricted to times of prayer. <u>Gen</u> 24:64-65 When Rebekah went to meet Isaac, she And Rebekah lifteth up her eyes, and seeth Isaac, and alighteth from off the carried a veil with her which she then camel; and she saith unto the servant, 'Who [is] this man who is walking in the used right before meeting him. field to meet us?' and the servant saith, 'It [is] my lord;' and she taketh the veil, and covereth herself. The removal of a woman's veil was Come down, and sit on the dust, O virgin daughter of Babylon, Sit on the earth, rather considered as humiliation. there is no throne, O daughter of the Chaldeans, For no more do they cry to thee,' O tender and delicate one.' Take millstones, and grind flour, Remove thy veil, draw up the skirt, Uncover the leg, pass over the floods. Revealed is thy nakedness, yea, seen is thy reproach, Vengeance I take, and I meet not a man. Men should not wear any head covering ... I handed over to you the precepts [Greek 3862, ∏APA∆OCEIC, paradosis, 1Cor 11:2-16 for prayer (only in times of mourning). From G3860; transmission, that is, (concretely) a precept; specifically the The mention of men also contradicts it Jewish traditionary law: - ordinance, tradition], you hold fast to them. [...] Every man who prays or prophesies while having something on his head to be a custom related to prostitutes. dishonors his head [...] For indeed a man ought not to cover his head ... Women should wear a head covering ... but every woman who prays or prophesies with uncovered head dishonors <u>11:4-13</u> her head, for she is one and the same with the one whose head is shaved. For if for the time of prayer - as a symbol of authority (1Cor 11:10). a woman does not cover herself, let her hair be shorn off. But if it is shameful for a woman to have her head shorn or shaved, let her cover her head [...] You judge for yourselves: is it fitting for a woman to pray to THEOS with her head uncovered?... <u>1Cor</u> 11:7-9 1. Reason: Creation order. ... For indeed a man ought not to cover his head, because he is the image and glory of THEOS, but the woman is the glory of the man. For man is not To elevate women during the times of prayer to the level of headship men nafrom woman, but woman from man. For indeed man was not created for turally have (in churches, families ...). the sake of the woman, but woman for the sake of the man. To the woman he said, "... to your husband shall be your desire. And he The order of authority is THEOS the shall rule over you." FATHER - CHRISTOS - (Angels-) Man - Woman. The head covering now gives ... what is a human being that you think of him? and a child of humankind that you care for him? And you made him a little lower than heavenly beings women in the time of prayer a very [angels], and with glory and with majesty you crowned him. similar authority before the angels <u>1Cor</u> <u>11:3</u> But I want you to know that CHRISTOS is the head of every man, and the than men. man is the head of the woman, and the head of CHRISTOS is THEOS. <u>1Cor</u> 11:15 There is the glory of THEOS, which is ΓΥΝΗ ΔΕ ΕΑΝ KOMA ΔΟΞΑ ΑΥΤΉ ΕСΤΙΝ? ΟΤΙ Η KOMH ΑΝΤΙ ΠΕΡΙΒΟΛΑΙΟΥ man. There is the glory of man, which is $\Delta E \Delta OTAI [AYTH].$ the woman. There is the glory of woman, which is her long hair, which is covered by But if a woman should wear tresses of hair [literal translation; G2863, KOMA, koma, to wear tresses of hair], is it a glory to her? [Many translations erroa veil during prayer, in order to be modest and to give the full glory to THEOS only. neously remove the question mark although included in the original manuscripts (back then a $\frac{1}{i}$ meant a modern $\frac{1}{i}$ For the hair has been given to her Only the man remains uncovered, befor a covering. [this seems to imply that long hair functions already as head cause he is the glory of THEOS. covering (especially when translators chose the term 'instead' instead of 'for'), but this would contradict the previous verses, where Paul says that the uncovered hair is to be shorn off]. <u>1Cor</u> <u>11:10</u> 2. Reason: Authority. ... Because of this, the woman ought to have authority over her head, Not to oppress women as many claim, on account of the angels. ... [the words 'a symbol / sign of' are entirely but to give women more authority! foreign to the Bible, but are added by many translators] <u>1Cor</u> <u>11:10</u> 3. Reason: Angels. ... Because of this, the woman ought to have authority over her head, Paul does not explain what 'because of on account of the angels. [Strong's G1223 Δ IA, dia, A primary preposition denoting the channel of an act; through, - after, always, among, at, to avoid, the angels' means. A reference to fallen because of (that), briefly, by, for (cause) ... fore, from, in, by occasion of, of, angels can be excluded because we are by reason of, for sake, that, thereby, therefore.] not anymore in times where women are being abused through those. <u>Mat</u> 18:2-10 But Scripture gives us the hints that And calling a child, He placed it in their midst and said [...] Take heed! You angels are watching us and tell THEOS should not despise one of these small ones. For I say to you that their angels in whether or not we're obeying. the Heavens continually behold the face of my FATHER, the One in the Heavens. But the angel said to him, "Do not be afraid, Zechariah, because your prayer has <u>Luk</u> 1:13 Prayers to THEOS are being received been heard ... by angels and then brought before Him, <u>Rev</u> 8:3-4 And another angel who had a golden censer came and stood at the altar, essentially providing a woman the same and a large amount of incense was given to him, in order that he could offer access to the Heavenly than a man has the prayers of all the saints on the golden altar that is before the throne. And without head covering, by elevating the the smoke of the incense went up before THEOS with the prayers of the saints authority of a woman towards angels. from the hand of the angel. When Paul ordered Timothy to do I testify solemnly before THEOS and CHRIST IESOUS and the elect angels that <u>1Tim</u> something, it was done so in the presence you observe these things without prejudice, doing nothing according to partiality. of 'elect angels'. <u>Exo</u> 12:13–23 3a. Passover: A vague, but good com-... And KYRIOS will go through to strike Egypt, and he will see the blood on the parison can also be made to the original lintel [overhang over the door] and on the two doorposts, and KYRIOS will pass night of Passover, when not a head coover the doorway and will not allow the destroyer [THEOS' Angel(s)] to come to vering, but blood covering the 'head' of your houses to strike you. the door was used as authoritative sign towards the angels (to have them pass over in this case). <u>Exo</u> 24:15 4. Reason: Biblical function of coverings. And Moses went up to the mountain, and the cloud covered the mountain. And The indirect, but irresistibly obtruding the glory of KYRIOS settled on Mount Sinai, and the cloud covered it for six days, connection between coverings and the and He called to Moses on the seventh day from the midst of the cloud. communication with THEOS. And thou shalt screen [Strong's G2619 KATAKAAYIITETAI, katakaluptetai: to cover wholly, that is, veil: - cover, hide] with the veil the ark of the testimony in the holy of holies. The word used for 'cover' And Aaron and his sons shall go in, when the camp is about to move, and <u>Num</u> in Exo 26:34 and Num 4:5 shall take down the shadowing veil [Strong's G2619], and shall cover with is exactly the same word it the ark of the testimony. as used in 1Cor 11:6-7. For if a woman is not covered [Strong's G2619] then let her be shorn, and <u>11:6</u> if [it is] a shame for a woman to be shorn or shaven - let her be covered [Strong's G2619] ... 5. Reason: Biblical 'tradition' which <u>1Cor</u> <u>11:2</u> Now I commend you because you remember me in everything and maintain rather means 'precept' or 'ordinance'. The paragraph of the head coverings the precepts [Greek 3862, ΠΑΡΑΔΟCΕΙC, paradosis, From G3860; transmission, that is, (concretely) a precept; specifically the Jewish traditionary law: - ordinance, tradition], even as I delivered them to you. begins with Paul's reference to tradition which is different from our understanding of tradition. But if anyone is disposed to be contentious, we have no such custom [to be Paul does not water down his own incontentious], nor do the churches of THEOS [clear application to churches structions as often interpreted, but sim-(plural); a wording often overlooked by those who try to apply a cultural ply states that his church has no custom to be disposed to be contentious (meancontext]. ing that his church follows it without murmuring), nor do the other churches of THEOS do so. 1Cor 11:1 Q 🗐 [6. Reason: Slightly higher https://Marvel.Bible 1Cor 11 <u>(Marvel</u> <u>Bible)</u> BSB | 1 Corinthians 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | Search Q importance than communion. The chapter 11 of 1Corinthians gives priority to 'head coverings', because You are to imitate me, just as I imitate Christ. it is mentioned before the paragraph ² Now I commend you for remembering me in everything and for maintaining the traditions, just as I passed them on to you. ² But I want you to understand that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. describing 'communion'. We know ⁴ Every man who prays or prophesies with his head covered dishonors his head. ⁵ And every woman who prays or prophesies with her head uncovered dishonors her head, for it is just as if her head were shaved. ⁶ If a woman does not cover her head, let her hair be cut off. And if it is shameful for a woman to have her hair cut or shaved off, she should cover her head. very well the importance of order, by just looking at the first of the 10 commandments. A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man. § For man did not come from woman, but woman from man. Neither was man created for woman, but woman for man. 10 For this reason a woman ought to have a sign of authority on her head, because of the angels. ¹ In the Lord, however, woman is not independent of man, nor is man independent of woman. ¹² For just as woman came from man, so also man is born of oman. But everything comes from God. Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? 14 Doesn't nature itself teach you that if a man has long hair, it is disgrace to him, 15 but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. 16 If anyone is inclined to dispute this, we have no other practice, nor do the churches of God. ¹⁷ In the following instructions I have no praise to offer, because your gatherings do more harm than good. ¹⁸ First of all, I hear that when you come together as a church, there are divisions among you, and in part I believe it. ¹⁹ And indeed, there must be differences among you to show which of you are approved. Now then, when you come together, it is not the Lord's Supper you eat. For as you eat, many of you proceed with your own meal to the exclusion of others. While one remains hungry, another gets drunk. Don't you have your own homes in which to eat and drink? Or do you despise the church of God others. While one remains hungry, another gets drunk. 22 Don't you have your own homes in which to eat and drink? Or do you despise the church of God and humiliate those who have nothing? What can I say to you? Shall I praise you for this? Of course not! For I received from the Lord what I also passed on to you; that the Lord Jesus, on the night He was betrayed, took bread, 24 and when He had given thanks, He broke it and said, "This is My body, which is for you," do this in remembrance of Me." 25 In the same way, after supper He took the cup, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." 25 For as often as you eat this bread and drink this cup, ou proclaim the Lord's death until He comes Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. ²⁸ Each one must examine himself before he eats of the bread and drinks of the cup. ²⁹ For anyone who eats and drinks without recognizing the body eats and drinks judgment on himself. ³⁰ That is why many among you are weak and sick, and a number of you have fallen asleep. ³¹ Now if we judged ourselves properly, we would not come under judgment. ³² But when we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

BSB | 1 Corinthians 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | Search Q

will not result in judgment. And when I come, I will give instructions about the remaining matters

So, my brothers, when you come together to eat, wait for one another. 34 If anyone is hungry, he should eat at home, so that when you come together it

Coverings



We often hear the claim that long Head hair already serves as head covering.

> But the **noun** used in the respective verse 15 (mantle, veil, covering, vesture) is different from the verb used (to cover wholly, that is, veil: - cover, hide) in the previous instructions.

Comments

Not even the word stem does coincide:

1Cor 11:6-7 G2619 KATAKAAYIITETAI, katakaluptetai

1Cor 11:15 G4018 ΠΕΡΙ**ΒΟΛΑ**ΙΟΥ, peri-bolaion Scripture

Further Observations

For if a woman is not covered [Strong's G2619 KATAKAAYIITETAI, katakaluptetai, From G2596 and G2572; to cover wholly, that is, veil: - cover, hide] then let her be shorn, and if [it is] a shame for a woman to be shorn or shaven - let her be covered [G2619 ΚΑΤΑΚΑΛΥΠΤΕCΘΦ, katakaluptestho] ...

6ΕΙ ΓΑΡ ΟΥ **ΚΑΤΑΚΑΛΥΠΤΕΤΑΙ** ΓΥΝΗ, ΚΑΙ ΚΕΙΡΑCΘ**ω**. ΕΙ ΔΕ ΑΙ**C**ΧΡΟΝ ΓΥΝΑΙΚΙ ΤΟ ΚΕΙΡΑΟΘΑΙ Η ΞΥΡΑΟΘΑΙ, ΚΑΤΑΚΑΛΥΠΤΕΟΘΟ. ... for a man, indeed, ought not to cover the head, being the

image and glory of THEOS, and a woman is the glory of a man. 7ΑΝΗΡ ΜΕΝ ΓΑΡ ΟΥΚ ΟΦΕΙΛΕΙ ΚΑΤΑΚΑΛΥΠΤΕСΘΑΙ ΤΗΝ ΚΕΦΑΛΗΝ ΕΙΚΏΝ ΚΑΙ ΔΟΞΑ ΘΕΟΥ ΥΠΑΡΧΏΝ. Η ΓΥΝΗ ΔΕ ΔΟΞΑ ΑΝΔΡΟC ECTIN.

And a woman, if she have long hair, a glory it is to her, because the hair instead of a covering [Strong's G4018 Π EPIBOAAIOY, peribolaion, Neuter of a presumed derivative of G4016; something thrown around one, that is, a mantle, veil: - covering, vesture] hath been given to her.

15 YNH Δ E EAN KOMA Δ O Ξ A AYTH ECTIN? OTI H KOMH ΑΝΤΙ ΠΕΡΙΒΟΛΑΙΟΥ ΔΕΔΟΤΑΙ [ΑΥΤΗ].

Recent History

<u>1Cor</u> <u>11:6</u>

G2619

<u>1Cor</u>

11:7

11:15

G4018

<u>Bible</u> <u>Commen-</u> tary Adam

<u>Clarke</u>

<u>study</u>

Objections

to the Head <u>Covering</u>

<u> Answered -</u>

<u>Daniel</u>

Willis

A Methodist was the forerunner for the removal of head coverings. Adam Clarke's false claim (published in 1831 AD) -which literally has become a very popular, mod-ern legend- indirectly suggested that it was a local custom in Corinth, in order to differentiate oneself from prostitutes.

- 1. Firstly, head coverings had only to be worn in times of prayer and his commentary plainly ignores this.
- 2. Secondly, and where his lie becomes obvious, is Genesis 38:15, where the same verb (G2619 ΚΑΤΑΚΑΛΥΠΤΕΤΑΙ) is used as in
 - which implies the top of the head as the support for the face covering. We would have long ago identified that lie if we would not have stopped using the Greek OT as handed over to us by CHRISTOS and the Apostles.
- 3. Thirdly, and as seen in this study, Paul overwrote cultural implications through specific reasons he provided. Every argument Paul used was transcultural and universal.

Even if it were cultural, then Paul would still have given it a new significance, in the same way he (also) gave a new significance to

- · bread (now for communion)
- · wine / cup (now for communion)
- · water (now for baptism),

all of which is permanently binding.

If you think otherwise, you could just as easily replace the bread or baptism with a different symbol, which you are not entitled to do.

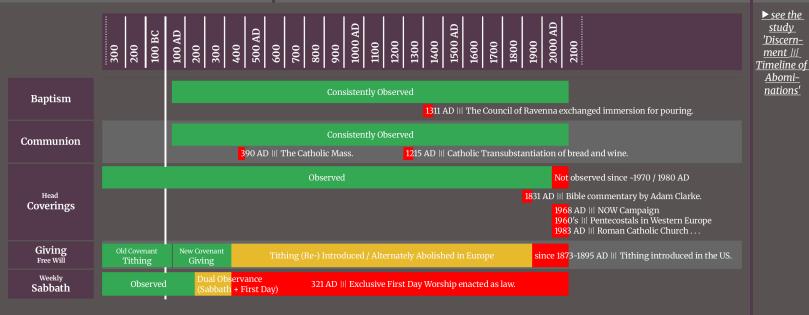
"... it was a custom, both among the Greeks and Romans, and among the Jews an express law, that no woman should be seen abroad without a veil. This was, and is, a common custom through all the east, and none but public prostitutes go without veils. And if a woman should appear in public without a veil, she would dishonor her head - her husband. And she must appear like to those women who had their hair shorn off as the punishment of whoredom, or adultery."

And when Judas saw her, he thought her to be a harlo

her face, and he knew her not.

15ΚΑΙ ΙΔϢΝ ΑΥΤΗΝ ΙΟΥΔΑС ΕΔΟΞΕΝ ΑΥΤΗΝ ΠΟΡΝΗΝ ΕΙΝΑΙ.

ΑΛΥΨΑΙΟ ΓΑΡ ΤΟ ΠΡΟCϢΠΟΝ ΑΥΤΗC, ΚΑΙ ΟΥΚ ΕΠΕΓΝϢ ΑΥΤΗΝ.



While the head covering was the absolute norm (at least during prayer) for at least 1900 years, it suddenly began to disappear in the 20th century.

1968 AD ||| Campaign by the feminist 'National Organization for Women' (US; founded by an Episcopa-

lian priest) to abolish the head coverings. The campaign specifically targeted Roman Catholic churches.

Abolished first by:

1960's || Pentecostals in Western Europe

1983 AD ||| Roman Catholic Church . . . nearly all others followed suit!

This historically unprecedented event is today both suppressed and explained away by millions of Christians, who often wonder why THEOS does not answer their prayers (while we should rather be surprised that He gracefully does answer any prayer from an unveiled woman). We have to wonder how much of our (church) lives could be different if we would follow this simple act of obedience which had been observed for thousands of years until a few years ago.

Conclusions:

Who? Women only. Men sin if they cover their head.

Why? For their authority. Also because of the angels. Based on the creation order.

Which activities? During prayer and prophesy. Possibly also during corporate / private worship (not biblically specified - if you pray during or in between worship hymns, then you should probably wear it).

Where? 1Cor 11 is rather laid out in the public assembly, but the covering probably also applies to private / semi-private settings. Communion was first taken in the upper room and in private homes, before it came into the form of churches we know today. What not? Do not add traditions to the Bible which demand that believers and unbelievers alike should wear a covering,

or that believers should wear it at all times, or at all times in church. Don't convert the head covering into a designer tool, or a tool of pride or division. If others don't wear it, educate them in a defined and friendly manner and pray for them, but leave the rest between them and THEOS. In the same way we do not force anyone to take communion, to give or to keep the Weekly Sabbath, we cannot and should not force anyone to be obedient to THEOS' commands.