



## Introduction

### Prologue

What does the Bible say about the length of hair and head coverings in the time of prayer?

When we listen to the Church today, we typically encounter the assumption that wearing a head covering was never instituted as ordinance in the nearly 2000 years of the New Covenant. Yet those of us born in the 1980s or earlier have certainly still known parents or grandparents who wore head coverings and eventually stopped doing so. Is it justifiable today to ignore a biblical ordinance that was followed for 98% of the time of the New Covenant and dismiss it as outdated and old-fashioned? Or are we perhaps even sinning if we do not follow a biblical ordinance?

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# WHAT DOES THE BIBLE SAY ABOUT ...

2 · Hair Length



Comments	Scripture	
<p><b>Hair Length</b></p> <p>THEOS does not want men to have very long hair.</p> <p>The healthy male believer revolts against himself when dressed in symbols of femininity.</p> <p>Exceptions:</p> <p>Samson and most probably also Absalom took the Nazirite vow (long hair only for a limited time; Old Covenant application according to Numbers 6).</p> <p>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).</p>	<p><b>Men Should Not Have Very Long Hair</b></p>	
	<p><i>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?</i></p>	<p><a href="#">1Cor 11:14</a></p>
	<p><i>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.</i></p>	<p><a href="#">2Sam 18:9</a></p>
	<p><i>'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.</i></p>	<p><a href="#">Num 6:1-5</a></p>
	<p><i>... 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."</i></p>	<p><a href="#">Jdg 13:5</a></p>
<p><i>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.</i></p>	<p><a href="#">Jdg 16:17-19</a></p>	
<p><i>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.</i></p>	<p><a href="#">2Sam 14:25-26</a></p>	
<p>Women show more glory to THEOS with long hair, but it is not an obligation to have very long hair.</p> <p>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.</p>	<p><b>Women Have Ideally Very Long Hair</b></p>	
	<p><i>... you grew up, and you became tall and reached full womanhood. Your breasts were formed, and your hair had grown ...</i></p>	<p><a href="#">Eze 16:7</a></p>
	<p><i>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.</i></p>	<p><a href="#">Son 4:1</a></p>
<p><i>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.</i></p>	<p><a href="#">1Cor 11:15</a></p>	





Comments	Scripture	
<p>We often hear the claim that long hair already serves as head covering.</p> <p>But the <b>noun</b> used in the respective verse 15 (mantle, veil, covering, vesture) <b>is different from the verb</b> used (to cover wholly, that is, veil: - cover, hide) in the previous instructions.</p> <p>Not even the word stem does coincide:</p> <p>1Cor 11:6-7 (Verb: to cover, hide) G2619 ΚΑΤΑΚΑΛΥΠΤΕΤΑΙ, kata-kaluptetai</p> <p>1Cor 11:15 (Noun: a covering) G4018 ΠΕΡΙΒΟΛΑΙΟΥ, peri-bolaion</p>	<p><i>For if a woman is not covered [Strong's G2619 ΚΑΤΑΚΑΛΥΠΤΕΤΑΙ, kata-kaluptetai, 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 ΚΑΤΑΚΑΛΥΠΤΕΤΕ ΘΩ, katakaluptestho] for a man, indeed, ought not to cover [G2619] the head, being the image and glory of THEOS, and a woman is the glory of a man.</i></p> <p>6ΕΙ ΓΑΡ ΟΥ ΚΑΤΑΚΑΛΥΠΤΕΤΑΙ ΓΥΝΗ, ΚΑΙ ΚΕΙΡΑΘΩ. ΕΙ ΔΕ ΑΙCΧΡΟΝ ΓΥΝΑΙΚΙ ΤΟ ΚΕΙΡΑΘΑΙ Η ΞΥΡΑΘΑΙ, ΚΑΤΑΚΑΛΥΠΤΕCΘΩ.</p> <p>7ΑΝΗΡ ΜΕΝ ΓΑΡ ΟΥΚ ΟΦΕΙΛΕΙ ΚΑΤΑΚΑΛΥΠΤΕCΘΑΙ ΤΗΝ ΚΕΦΑΛΗΝ ΕΙΚΩΝ ΚΑΙ ΔΟΞΑ ΘΕΟΥ ΥΠΑΡΧΩΝ. Η ΓΥΝΗ ΔΕ ΔΟΞΑ ΑΝΔΡΟC ΕCΤΙΝ.</p>	<p>1Cor 11:6-7</p> <p>G2619</p>
	<p><i>And a woman, if she have long hair, a glory it is to her, because the hair instead of a covering [Strong's G4018 ΠΕΡΙΒΟΛΑΙΟΥ, peribolaion, Neuter of a presumed derivative of G4016; something thrown around one, that is, a mantle, veil: - covering, vesture] hath been given.</i></p> <p>15ΓΥΝΗ ΔΕ ΕΑΝ ΚΟΜΑ ΔΟΞΑ ΑΥΤΗ ΕCΤΙΝ? ΟΤΙ Η ΚΟΜΗ ΑΝΤΙ ΠΕΡΙΒΟΛΑΙΟΥ ΔΕΔΟΤΑΙ.</p>	<p>1Cor 11:15</p> <p>G4018</p>

<p><b>Recent History</b></p> <p>A Methodist was the forerunner for the removal of head coverings. Adam Clarke's false claim (published in 1831 AD) <b>-which literally has become a very popular, modern legend-</b> indirectly suggested that it was a local custom in Corinth, in order to differentiate oneself from prostitutes.</p> <ol style="list-style-type: none"> <li>1. Firstly, head coverings had only to be worn in times of prayer and his commentary plainly ignores this.</li> <li>2. Secondly, and where his lie becomes obvious, is Genesis 38:15, where the same verb (G2619 ΚΑΤΑΚΑΛΥΠΤΕΤΑΙ) is used as in 1Cor 11:6-7, stating that <b>prostitutes covered their face</b> 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.</li> <li>3. Thirdly, and as seen in this study, Paul overwrote cultural implications through specific reasons he provided. Every argument Paul used was trans-cultural and universal.</li> </ol> <p>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</p> <ul style="list-style-type: none"> <li>· bread (now for communion)</li> <li>· wine / cup (now for communion)</li> <li>· water (now for baptism),</li> </ul> <p>all of which is permanently binding.</p> <p>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.</p>	<p><i>"... it was a custom, both among the Greeks and Romans, and among the Jews an express law, that <b>no woman should be seen abroad without a veil.</b> This was, and is, a common custom through all the east, and <b>none but public prostitutes go without veils.</b> 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."</i></p> <p style="text-align: center; font-size: 2em; color: red;">≠</p>	<p><u>Bible Commentary</u> Adam Clarke</p>
	<p><i>And when Judas saw her, he thought her to be a harlot; for she covered [Strong's G2619 ΚΑΤΑΚΑΛΥΠΤΕΤΑΙ, katakaluptetai, From G2596 and G2572; to cover wholly, that is, veil: - cover, hide] her face, and he knew her not.</i></p> <p>15ΚΑΙ ΙΔΩΝ ΑΥΤΗΝ ΙΟΥΔΑC ΕΔΟΞΕΝ ΑΥΤΗΝ ΠΟΡΝΗΝ ΕΙΝΑΙ. ΚΑΤΕΚΑΛΥΨΑΙΟ ΓΑΡ ΤΟ ΠΡΟCΩΠΙΟΝ ΑΥΤΗC, ΚΑΙ ΟΥΚ ΕΠΕΓΝΩ ΑΥΤΗΝ.</p>	<p>Gen 38:15</p>

Timeline Of Abomination	Timeline	Notes
<p><b>Baptism</b></p> <p><b>Communion</b></p> <p><b>Head Coverings</b></p> <p><b>Giving Free Will</b></p> <p><b>Weekly Sabbath</b></p>		
	Consistently Observed	
	Consistently Observed	1311 AD     The Council of Ravenna exchanged immersion for pouring.
	Observed	390 AD     The Catholic Mass. 1215 AD     Catholic Transubstantiation of bread and wine.
	Old Covenant Tithing	New Covenant Giving
	Observed	Dual Observance (Sabbath + First Day)
	Tithing (Re-) Introduced / Alternately Abolished in Europe	since 1873-1895 AD     Tithing introduced in the US.
	Not observed since ~1970 / 1980 AD	1831 AD     Bible commentary by Adam Clarke. 1968 AD     NOW Campaign 1960's     Pentecostals in Western Europe 1983 AD     Roman Catholic Church ...

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 Episcopalian 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 graciously 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.

<p><b>Conclusions</b></p>	<p><b>Who?</b> Women only. Men sin, if they cover their head during times of prayer.</p> <p><b>Why?</b> For their authority. Also because of the angels. Based on the creation order.</p> <p><b>Which activities?</b> 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).</p> <p><b>Where?</b> 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.</p> <p><b>What not?</b> 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 only, 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.</p>
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► see the study 'Discernment ||| Timeline of Abominations'

14. Objections to the Head Covering Answered - Daniel Willis