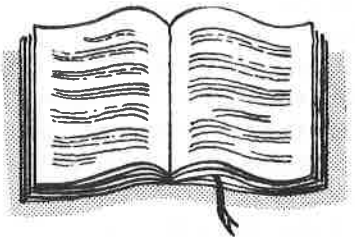
The Christian Courier



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THE COVERING

Note: In light of many requests by our readers, we venture into a "touchy" subject. It is not the intention of the editor to point anyone out, or to condemn anyone, but to guide in a spirit of love unto the truth on this difficult subject. Read the article, seek the truth, and believe what you will.

The substance of [1 Cor 11:3-15] has been a subject of much debate for many years. It is thought by some to mean nothing, and by more, to mean too much. Some believe that one must be a Greek scholar in order to decifer it's meaning. God's Word is simply not that difficult to understand.

Whatever it is that is taught by this passage, affects our prayers. This makes it important to properly understand this passage. It is also outlined herein what the interrelationships of man to woman, man to Christ, and Christ to God, should properly be. Notice verse 3: "But I would have you to 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." Paul here shows the relationships we are to have between ourselves, and Christ and God. The first greatest authorty, is God. Next comes Christ, then man, and finally woman. I did not set up this order, nor did any leader in the church, but it is a direct revelation from God. Nor is it a matter of being contentious, but is a plainly stated fact that all but the most hardened of womens libbers accept as fact. Understanding this verse is the key to understanding the rest of this discorse, for it all is based upon the central idea of authority. The reason for the covering, or lack of covering, is because of our position in the authority structure.

Paul goes on to say: "Every man praying prophesying, having his head covered, dishoners his head." It is not that by being covered the man dishoners his own physical head, but rather that he dishonours his Spiritual head, or Christ. Notice that there are two heads mentioned in this verse. The first is that head that may be covered or uncovered, and refers to the bump that rests between our shoulders. The second head to which Paul refers is the Spiritual head or Christ, "the head of every man is Christ." Thus if a man prays or prophesys with his physical head covered, dishoners his Spiritual head, which is Christ. What is meant by "having his head covered" as is mentioned in verse4? Does this refer to a hat; a turban; or to his hair? Notice!

The word "covered" in the Greek text is "KATAKALUPTO". This word is a verb. What is a verb? Webster says; "1. Any of a class of words expressing action, existance, or occurrence, or used as an auxiliary or cupula, and constituting usually the main element of a predicate."

In most languages a verb is not a divinative word. In other words, take the word, "dig". Used in a sentence one might say: "The men were sent to dig a ditch." By this sentence alone I know that the men dug, but it is impossible for me to determine what tools they used. One might have used a shovel, another a pickaxe, and yet a third a backhoe, and yet what they used to dig with is not determined. So it is with the word "covered". KATAKALUPTO, (covered) is made up of two words: "KATA", a preposition meaning "down"; and the verb, "KALUPTO", which means "to cover". So, we know that a man is not to be covered, and that a woman is to be covered while praying or prophesying; but it is impossible to tell from the word "covered" what that covering is to be. Some believe that it necessarily refers to an artificial veil, but this simply not the case. Notice other places in the Bible where this word is used.

[Luke 23:30] "Then shall they begin to say to the mountians, Fall on us; and to the hills, 'COVER' us." Does this use of the word "cover" refer to an artificial veil? Again...."And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep." Was the ship covered with a veil? Impossible Any reasonable person will agree that the covering mentioned was water. Again....[Luke 8:16] "No man when he hath lighted a candle, COVERETH it with a vessel, or putteth it under a bed, but setteth it on a candlestick, that they which enter in may see the light." Is this covering an artificial veil? Mark says that it was a bushel. It is easy to see that simply by the word "covered" we cannot determine what that covering was to be. Were it not for the context telling us that the covering is to be hair, we could assume that it was water, hills, or a vessel.

Now, verse 5: "But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head." In this verse again we have two different heads mentioned. The first is her physical head, and the second her Spiritual head, or man as outlined in verse 3. So, when a woman prays or prophesys with her physical head uncovered, she brings dishonour to her Spiritual head, her husband. Notice again that this is not a matter of being contentious, or just a probability, but Paul states that when she does so it dishonours her husband. (In the case of the unmarried, the father.) Now we must ask, When does a woman pray or prophesy? Many only wear the artificial veil at church, but the Apostle gave no such instructions. There has never in the history of the church, been a case when a woman was permitted to teach, which is the meaning of the word, "PROPHESY". At least not with the Lord's approval. And so the teaching here mentioned must be other than what is done in the church. The woman teaches in her sphere every moment of her life, and so to be properly covered, if it refer to an artificial veil, then she must NEVER be without that veil!

"For that is even all one as if she were shaven." Paul here states that for a woman to pray or prophesy with her head uncovered, is equal in shame to having her head shaven, as we see in verse 6:

"For if a 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." He does not yet say with what she is to be covered, but merely states that she is so to be, in order not to be found in shame (sin). Notice here that Paul makes a distinction between covered, shorn, and shaven. Neither the state of being shorn nor the state of being shaven is the same as being covered. Shorn means to have the hair cut close, and shaven means to be entirely shaved as with a razor. (Vincent, Word Studies Of The New Testament, Vol. III, p247). This establishes forever that to merely cut the hair and leave a remnant behind is not what the apostle had in mind when he said "long" hair. He plainly states here that to do so is to have "shorn" hair and that is a shame.

"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." And so we find that whatever it is that the woman is to cover her head with, the man is not to have his head covered with. If you make it impossible for the woman to know what she is to cover her head with, then you make it impossible for the man to know what he is not to cover his head with.

After discussing the reasons behind the covering is verses 8 - 12, Paul then says: "Judge in yourselves: is it comely that a woman pray to God uncovered?" In other words, Just think for yourselves, if it is proper for a woman to pray without a covering? And so Paul relies upon their common sense to tell them that it is not proper. Notice again that this is not a matter of being contentious, and indeed has nothing to do with it, but all these things are stated as facts by the Apostle Paul.

"Doth not nature itself teach you, that, if a man have long hair, it is a shame to him?" Have you ever seen a man with long beautiful hair such as women grow? Have you ever seen the seedy scuzzo's with their shameful dirty looking growth, looking like maniacs and child abusers walking the streets in rebellion to God? We don't have to go on.

"But if a woman have long hair,..." What is meant by "have long hair"? How long is long? I am afraid that many decieve themselves on this matter. According to Thayer's Greek-English lexicon p.354, the meaning of the phrase "have long hair", is "Let grow the hair, or Let the hair grow." See also Bullinger, Critical lexicon, p. 349, and Bauer, Arndt, and Gingrich, Lexicon, p. 443. And so how long must a woman's hair be? Remebmer she must be letting it grow, and so we must come to the conclusion that she many not cut it at all, since she cannot

cut it and "let it grow" at the same time. The Bible thus teaches that a woman's hair should be as long as it will naturally grow. It is not a matter of feet or inches, but of cutting or not cutting. It is very simple. A woman is to have long hair. She is not to cut it all. It may be 5 feet long or 5 inches, as long as it is as long as it will grow. If a woman cuts her hair, she is no longer "letting it grow", and is thusly uncovered. It is not a matter of being veiled or unveiled, but rather of cutting or not cutting. What about the man? Whatever the woman IS to have, the man IS NOT to have. A man is not to have long hair. He is NOT to let his hair grow. He IS to get hair cuts. As long as the man is getting hair cuts he does not have long hair, and is thusly UNCOVERED, and pleasing to God. His hair is not as long as it will grow, it is not "uncut", and so he is UNCOVERED, by the virtue of the fact that he gets haircuts.

"It is a glory unto her". This is a remarkable statement. A woman's long hair is her glory. Why is it that so many women wish to go off and leave their glory on the barbershop floor? I just can't understand.

"..for her hair is given her for a covering." This is the most important verse in the chapter for us to understand. It is interesting to note that this verse is the only one in the whole discourse in which the word "covering" is used as a noun. The Greek word is PERIBOLAION, and the meaning is "a veil" (see W.E.Vine, Dictionary, p252.) A literal translation says, "For the long hair instead of a veil is given her." See Zondervan's Interlinear Greek-English New Teatament. p 455;

Notice that the only place an artificial veil is mentioned in this discourse is here in verse 15, and it is here stated that a woman's long hair has been given her instead of that veil. Listen to this illustration. Let's say you are working for me chopping thistles, and have been using a hoe. Today I meet you and say, Today I'm going to give you a shovel instead of a hoe. Do you assume that you will receive both the hoe and the shovel? No, of course not. I gave you a shovel in place of the hoe. A woman has been given her long hair instead of, or in the place of, an artificial veil. Notice the translation from the Emphatic Diaglott, "But if a Woman should wear long hair, it is a glory to her; because her HAIR has been given to her instead of a veil."

I also wish to point out that Paul does not say that a PART of her hair is given her instead of a veil, and for this I am truly grateful. This would have involved the men in a tremendous difficulty, for he too has a part of his hair on his head, and so would be covered. Remember, if a part or a portion of a woman's hair is sufficient to be a covering for her, then a part or a portion of a man's hair is sufficient to cover him also, and he's in trouble. But as we have concluded, it is the LONG, or UNCUT hair of the woman that indicates whe-

ther or not she is covered, and the SHORT, or CUT hair of the man that causes him to be uncovered. I am often asked, "What about bangs?" All I have to say on this matter is, Are those bangs part of your hair, or are they Bermuda grass? If they're part of your hair, and you cut them, are you cutting your hair, or trimming Bermuda grass? If you cut your bangs, and your bangs are part of your hair, is your hair as long as nature will allow it to grow? Can you cut your hair and let it grow at the same time? IT is impossible. Those bangs are part of your hair, and need to be "let grow."

"But if any man seem to be contentious, we have no such custom, neither the churches of God." According to some what Paul actually says her is: "But if anyone wants to argue about it, well then I reallly didn't mean what I just got throught saying, so you just go ahead and do what you please anyway." So, in effect, what Paul would have said is this, "But I would have you know, that the head of every man is Christ; and the head of the woman is man; and the head of Christ is God, unless anyone wants to be contentious, and then anyone can be head who wants to. Every man praying or prophesying, having his head covered, dishonoreth his head, unless anyone who wants to be contentious then it is no dishohour. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head; for that is even allone as if she were shaven, unless anyone wants to be contentious, and in that case it's not as if she were shaven, and it is no dishonor." Need I go on? Do you not see how rediculous this is? What is Paul really saying here? Believe me, Paul didn't just put this in the Bible for space filler. What is the custom Paul is refering to here? It is the custom of men having long hair and women having short hair. What Paul is really saying is this. "If any remain unconvinced after all I have said (if any be contentious), We, Apostles, have no such custom (of men having long hair and women having short hair), and neither do the churches of God."

Study and pray over this issue. If you find it to be the truth, obey it. If you believe it to be false, I will afford you the same space to "write it down", that I took to write it up." IF NOT, WHY NOT?

RANDY DEEMS - RT. 2 BOX 88 - PRATT, KANSAS 67124

Editor's Note:

I received permission to use Randy's articles and I do believe he has answered the question about hair, in a Biblical way and in a way that is easily understood by all, young and old. Read it, study it and test it with the Bible, the Word of God. He is the one who has instructed us about our hair. Do as Randy says, pray about it and accept it as the truth, because it is the TRUTH.

Editor

PLAY - IDOLATRY

[1 Cor. 10:7]

Here we see we are warned of Paul, not to play when it comes time to assemble ourselves for the service of God, as we see the Jews did in [Exod 32:6] - [Exod 32:19]. Moses told them to sancitify themselves and be ready to meet the Lord, and he went up into the mountian. [Exod 19: 14-17] While he was talking with God, they did this horrible thing. [Exod 32:35] The Lord plagued the people for making the calf, reveling in their creation; and this is what the church at Corinth had done. [1 Cor 11:18:22] Paul rebuked them sharply, for they had made a feast in the assembly and was reveling, eating and drinking and some geting drunk; (which is idolatry, pure and simple) The assembly of God's people for worship, is to be reverent and sacred. [Heb 12:28] To make and play games in the assembly as was being done [1 Cor 11:18-22] & [Exod 32:19] which are examples and warnings to us against such idolarty. [1 Cor 10:7] and [Rom 15:3-4] Paul in [Acts 17:16] saw the city wholly given to idolarty for they spent their time in nothing else, but to hear and tell some new thing. [1 Cor 10:18] We are told to flee from idolatry. [Gal 5:20] Idolatry is one of the things we are told that those who do these things shall not inherit the kingdom of God.

[Col 3:5] We are told to mortify our members which are upon the earth; fornication, encleaness, inordinate effection, evil concupiscence and covetousness, which is idolatry: For which things sake the wrath of God cometh upon the children of disobedience."

[Matt 18:20] Jesus said where there are two or three gathered together in my name (which is by his authority) he would be there in their midst. So when we present ourselves [Rom 12:1-2] before him, it is not to play games. For we cannot find where he gave us the authority to do so: We find in [Matt 4:3-6] that man must live by every word that proceeds out of the mouth of God. [Col 3:17] "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (again, by his authority) [Heb 10:31] "It is a fearful thing to fall into the hands of the living God." [1 Cor 15:58] "Therefore my beloved brethren, be ye steadfast, ummoveable, always abounding in the work of the Lord, forasmuch as ye know that you labour is not in vain in the Lord." Is the things we do written in the Book of the Lord? Faith comes by hearing the Word of the Lord. [Rom 10:17] and if it is not written! Then it is sin. [Rom 6:23] and that is death. [1 John 3:4] Sin is to disobey God. [Jer 10:23] "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." [Psa 19:7] "The law of the Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple." We sometime think that this is good for the church, and don't take the time to ask around the brethren to see if

"it is written." We presume that many things we teach is OK. David saw in [Psm 19:13] "Keep back thy servant also from presumptous sins: let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." [1 John 3:4] "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." The 19th chapter of Psalms is speaking of our time as you can see in verse 1 through 7, so no need to remind anyone that what we do will be accountable to God. Or is there any fear of God before the people anymore? [Eccl 12:13-14] [Rev 22:18-19] [John 20:30] So brethren, remit reveling and such like, in God's assembly.

Think on these things. [Phil 4:8] "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." What things? The things that our Lord taught and lived, and the likethings of which he expects us to do. THINK!

Yours for the truth:
Lloyd Treat 13 N. Bock
Broken Bow, Oklahoma 74728

COVENANT

Much is said in the scriptures about covenants. We find much covenant-making in the Old Testament which can shed light on the subject, and some in the New Testament which is of importance to us today.

GOD AND MAN

Generally speaking, "covenants" means agreement. It is written that God made a covenant with Noah concerning the ark. [Gen 6:18] "But with thee will I establish my convenant; and thou shalt come into the ark...." The idea here is not so much an agreement as it is a command and a promise. NOTE: God made provision for the welfare of Noah's family This was a promise. Also [Gen 6:22] says that this covenant was contained in God's command. Nothing is said of Noah's actions or words in this covenant-making. However, we can see that he considered himself and his family bound by the conditions of this covenant: [Gen 7:5]

God made another covenant with man. This was in the form of a promise. [Gen 9:9] "And I, behold, I establish my covenant with you, and with your seed after you." (vrs 11) "...neither shall no flesh be cut off any more by the waters of a flood: neither shall there any more be a flood to destroy the earth." This did not require an agreement; it was a promise of God.

God made a covenant with Abram. [Gen 15:18]. This was in the form of a promise concerning the land his offspring would inherit after him. "In the same day the Lord made the covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Again, God re-affirmed his covenant with Abram. [Gen 17: 1-14] "And I will make my covenant between me and thee, and will multiply thee exceedingly." (vs 8) "..I will give unto thee, the land wherein thou art a stranger, all the land of Cannan.." In this, God place a condition on the part of Abram. (Vs 1) "...walk before me, and be thou perfect." This constitutes an agreement of sorts since Abram accepted these conditions. In addition God mandated a token sign of this covenant. (vs 10) "This is my covenant which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised." Of course, the entire agreement included conditions, promises, penalties (vs 14), constituted the "covenant". However, he called circumcision "my covenant". This is entirely proper since circumcision was the sign of the covenant.

Prior to this, while still in Ur of the Chaldees, Abram's native city, God made a promise (covenant) with Abram that was more important than the one just mentioned. [Gen 12:1-3] "..Get thee out of thy country, and from thy kindred, and from thy father's house - - and I will make of thee a great nation -- and thou shall be a blessing: -- and in thee shall all families of the earth be blessed." It is to this promise that we, as christians, look back with confidence in our God that He has kept and will keep this covenant. [Gal 3:11] "But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith." Speaking of Moses' law, Paul says (vs 12), "And the law is not of faith." But Christ has redeemed us from the law (of Moses). vs 13. (vs 14) "That the blessing of Abraham might come on the Gentiles through Jesus Christ; <u>that we might receive the promise</u> (covenant) of the Spirit through faith." Paul makes a distinction between God's covenant and the "law". (vs 17) "And this I say, that the covenant that was confirmed before God <u>in Christ</u>, the law, which was four hundred and thirty years after, cannot disannul (cancel) that it should make the promise of none effect." It is we, as a people, to whom the inheritance was promised through our Lord Jesus. (vs 26) "For ye are all the children of God by faith in Christ Jesus." Please note vs 7, "Know ye therefore that they which are of faith, the same are the children of Abraham?"

There is much more concerning this covenant, but this is enough to show beyond doubt the importance of this, God's covenant with our father, Abraham.

MAN AND MAN

So far we have considered only covenants between God and man. However, there are covenants between man and man. Let us note: [Gen 21: 32] "Thus they made a covenant at Beersheba:" This was between Abraham and Abimelech concerning a well that Abraham had dug. Vs 30.

Again, Abraham's son, Isaac, made a covenant with Abilelech at Beersheba, [Gen 26;26-33] This was considered inviolate by both parties.

[Gen 31:44] Laban made a covenant with Jacob, his son-in-law, of mutual protection. "..let us make a covenant, I and thou; and let it be for a witness between me and thee." They built a cairn of stones for a sort of boundry between them (vs 52) and called God to witness between them. One could see how sacred their covenants were and the importance of keeping them. It does not matter what the covenant entails it must be kept. [Gal 3:15] "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disanulleth or addeth thereto." Whatever the terms of the covenant, whatever we put our agreement to, our word is inviolate. The only condition is that it must be confirmed. "Vine" says (page 226 #3) "to make valid, ratify, impart authority or influence; a human covenant, [Gal 3:15] "A covenant (human)a is valid because both parties agree to it.

But please note: If a covenant is thus made valid, "no man disanulleth or addeth thereto." One party cannot unilaterally decide that he or she will not keep it. If one decides to disannul a covenant, he becomes a "covenantbreaker".

Please refer to [Rom 1:31]. Among other sinful acts recounted by Paul, we find listed "covenantbreakers". Of this act, "Vine" says (pg 251) "refusing to abide by covenants made, covenant-breaking faithless. [Rom 1:31] The comparative meaning is rendered " to deal treacherously" [Psa 73: 15]

To illustrate the enormity of this transgression, note the various ways it is translated.

Todays English Version:	"they do not keep their promise".
New Int. Version ;	"Faithless"
Living Bible:	"Broke their promise"
Phillips:	"recognized no obligation of honor."
Rev. Std. Version:	"faithless"
New English Bible:	"no fidelity to their plighted word."
Autho. King James:	"covenant-breakers"

Surely we can see that with God, "a promise made is a promise kept" and he expects us to do the same.

Brethren, if we give our word and enter into a covenant with others especially our brethren, let us keep our covenant with the same faith as when we made it. If we make a covenant and later decide to "change our minds" think of the loss of confidence it will accure, and the

terrible hurt it can cause.

In love of the faith of Jesus Christ.

John. D. Logan

Proverbs 25:25

"AS THIRSTY WATERS TO A THIRSTY SOUL SO IS GOOD NEWS FROM A FAR COUNTRY"

STILWELL, OKLAHOMA

Dear Brothers and Sisters in Christ:

Our prayers go out that God is blessing your efforts to resist the Devil. For in the study of James, chapter 4, it truly is God that causes Satan to flee. Peter couldn't resist the devil without Christ; [Matt 26:69-75] Paul couldn't resist the devil alone: [Rom 7:14-25]

Neither can we. Christ defeated Satan, and causes him to flee from us: [Heb 2:14-15] But God blesses our work: [James 1:25] So let us be sure to do our part. Let us be humble, submitting ourselves to God. Resist the devil and draw nigh to God. God then, will give His grace, and cause the devil to flee from us. And will Himself draw nigh to us. [Ja 4:6-10]

Its hard to believe we just finished our fourth fall weekend meeting. This year, over thanksgiving weekend, Brother David McCay did a super job for us. His lessons edified us so much in so many ways. We have a much better understanding of our role and God's role in us getting to heaven. Thank you very much, Brother David. We also want to thank all of our visitors to the meeting. Several people came from Brother David's home congregation, Lorenzo, Texas. We had visitors from Goshen and Bohanan Mountian in Arkansas, and Loco, Oklahoma City and Pleasant View in Oklahoma. Thank you all very much. I would also like to thank the wonderful people of the Yuma congregation for their love and hospitality. Thank you to all the visitors at the meeting.

Brother Lloyd Treat came up from the Broken Bow, Oklahoma congregation earlier this fall. He gave an excellent lesson on "NOTHING". His lessons are always strong and edifying. We always appreciate him coming.

That's all our news for now. Come visit us whenever you can.

In Christian love;

Brother Terry Warford for the Baron congregation.

STILWELL, OKLAHOMA

Dear Brothers and Sisters in Christ:

Greetings from the Pleasant View Church of Christ, Stilwell, Ok. We would like to fill the reserved portion of the paper with news from the Pleasant View congregation. We rejoice today, because a new babe in Christ was baptized today. Sister Jennifer Chastain. Brother Bob Eldridge was in charge. She is the daughter of Brother Darrell & Sister Jessica Chastain. We also rejoice with a new Brother in Christ, Brother Robert Fuson who was added to the Body of Christ about a month ago. Brother Gerold Buckner did the baptizing.

Sorry that no one from here has been writing to the paper. My Wife and Daughter and Grandaughter and I was priveledged to attend the meeting at Port Orchard, Washington. This summer we got to meet some new Christians and some we've known for some time. Also we were privelidged to speak for the church at Yakima on Wednesday night. We enjoyed those Brothers and Sisters also.

Our building is finially conpleted. It took over a year to get it done. We missed a lot of fishing because of it, but it was worth it. We are sending a check to help support the paper. Baron congregation had a week-end meeting with Brother David McCay. We were blessed by the appealing lessons this young Brother brought forth. We also enjoyed hearing his Dad, Jerry's lesson. He spoke on Sunday for us at Pleasant View. Keep up the good work.

In Chrisitan love;
George Morris

	GOSPEL MEETINGS	
LORENZO, TEXAS	Dec.25/88 to Jan. 1/89	ELLIS FORSMAN

The Christian Courier is published monthly by the Church of Christ and all letters, articles and comments contained herein are the sole responsibility of the authors. Send all materials for printing to 1273 Plumleigh Lane, Concord, Ca. 94521 (415) 682-2600.

You may notice the absence of letters this month. That is due to the failure of many to write in. Also this issue may be delayed due to the lack of funds also. I suppose holiday spending took its tole on the Courier. Do you still want the paper to be published? It is up to you to keep enough funds coming in to keep the paper going. There are just a few that has been faithful in sending in money. Where are the rest of you?

Editor