"THE HEAD DRESS"

By Paul Ferguson ----- Sept. 1961

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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. (1Cor.11:3)

Every man praying or prophesying,having his head covered (physical head) dishonoureth his head. (Christ)

But every woman that prayeth or prophesieth with her head (physical head) uncovered dishonoureth her head (man) for that is even all one as if she were shaven. (1Cor.11:4-5)

Doth not even nature itself teach you,that, if a man have long hair, it is a shame unto him ?

But if a woman have long hair, it is a glory to her: for her hair is given her for a covering(1Cor.11:14-15)

We notice the head covering, is the hair, man is not to let his hair grow, but he is to get hair cuts.

If a man fails to obey God in this command, he stands condemned in the sight of God, not giving honour to the Lord Jesus Christ, which is the Spiritual head.

Man in general does not disobey this command, as much as women, a very few men here in this country, but what gets their hair cut, and I don't believe that I have ever seen a man that claims to be a member of the Chruch, but what gets their hair cut.

We are not so supprised at the course pursued by the women of the world, but when we are appalled at the boldness manifested by women who are members of the Church, it seems as for them, the above Scriptures may as well be in an almanac, as in the Bible.

They act as if they had never read them, or as if they had never heard them taught.

Think you, Chrisrian women,that you may defy the plain words of the Holy Spirit and escape the judgment of God?

In many congregations you can scarely see any women but what have their hair cut.What a shame and disgrace!

Many preachers to day apparently afraid to teach on this subject,of women cutting their hair,are they afraid of getting in trouble with th sisters?Certainly we must try to help them,and not shun to declare the whole counsel of God. (Acts 20:27)

Permit me to help clear up several misunderstandings. There is almost as much said about men as there is about women in the eleventh chapter of 1 Corintians, in verses 3 through 15,the man is mentioned in eight verses and the woman in eleven.

Furthermore there is as much truth bound on the man as there is bound on the woman in these verses.

Some women seem to forget that prohibition are here given to men as well as to women,and they are as applicable and binding.

But some try to make what Paul taught impossible of understanding, they try to place his teaching in a mystical realm,and ask, with an air of trimuph," how long should a woman's hair be?" as if no one could answer.

I ask in return, " how long should a man's hair not be? Remember that according to the teaching of Apostle Paul, the man is not to have, what the woman is to have.

They are placed in two categories. " Is the Bible nonsense? " Are these verses mere space fillers? Certainly not , then let us look into this matter.

The expression " Have Long Hair " in verses 14 and 15 is translated from the Greek word "KOMOA" which means " let the hair grow " ' Thayer P.354)

The idea of length is not one of relativity here, it is not how long some wome's hair is in proportion to how short some man's hair is, the idea of a certain lineal length of the hair in so many feet and inches is not here suggested in the case of either the man or the woman.

The language is not so mystical,but what either the woman or the man will know what the Lord expect of them. .

Every man and every woman with respect to their hair falls into one of two categories, their hair is either NATURE length or it is NOT NATURE length, we eitherlet our hair grow, or we do not let it grow.

We either cut our hair, or we do not cut our hair.

" Is that simple? " Since the expression means" let the the hair grow"we may put it in these words,If a man

lets his hair grow, it is a shame unto him, But if a woman lets her hair grow,it is a glory to her: for her hair is given her for a covering. A man is not to let his hair grow; he is to get hair cuts.

A woman is to let her hair grow; she is not to get her hair cut. " Can not you see the difference.?

But some women will object and say, Paul said that her hair is given her for a covering, and even though I cut my hair some, it covers my head just as well as if I did not cut it! However, this reasoning ignores the meaning of what Paul said. Notice, He did not say," A part of her hair is given her for a covering!" If he had, this would have involved the man in a problem, because he has a part of his hair. "HAIR" Is from the Greek word, which Thayer says means " head of hair "

(Thayer P354) It is her head of hair, her natural uncut hair, that it means. "Her hair is given her for a covering ! " For " is from the Greek word "ANTI" and here means," instead of" or in the place of,(Thayer P.49) " Covering " means in this verse a "vail" (Thayer P. 502)and also Robinson,P.573) In general sense the word refers to a mantle,wrapper,or outer covering of the body. Used specifically with reference to the head, it has reference to a vail,an artifical covering for the head. But Paul teaches "her head of hair" is given her in the "place of" instead of a vail, or covering.

Greek English New Testament (Emphatic Diaglott)renders 1Cor.11:15 But if a woman should wear long hair, it is a glory to her; Because her hair has been givin her " instead os a vail".

The long hair is given "woman" as a badge, token, or a symbol of her submission to authority of man, as man is the reflected glory of God, woman is the reflected glory of man, for she was taken from man.Gen.2:22.

Short hair is the badge of a harlot, a few years ago every one knew a harlot by this badge. It looks like the Devil has tacked the badge of harlotry on the women of this nation, including Christian mothers and maidens.

The harlot bobs her hair because of the difficulty of her keeping it arranged in her mode of living. This is said to be the origin of a woman's bobbed hair.

Think of Christian women adopting such a custom ! Because of this, one can scarcely distinguish to day between a virtuous and unvirtuous woman,they bob and dress alike. It makes it much more respectable for the harlot.

" But if any man seems to be contentious, we have no such custom, neither the churches of God.(1Cor.11:16)

Paul does not mean, If any objects or wants to argue against what I have said, just forget about it, for I didn't mean it anyway, Some will be contentious about any Bible truth, Some will try to minimize the teaching of Apostle Paul and say,Oh well, it is just a custom anyway.

But let us notice the rendition of R.S.V. Which gives it, If any one is disposed to be contentious, we recognize no other "practice" nor do the churches of God. (Williams) Render this verse, But if anyone is inclined to be contentious about it, I for my part prescribe no other practice than this,and neither do the churches of God. Paul gives the contentious ones, who did not want to follow his instructions to understand, that neither he, nor the churches of God have such a custom or practice as he had just condemned.

What has he condemned? Ans. A woman praying unto God uncovered, verses 5 through 13. This should forever settle it" We have no such custom or practice"

But to gaze around in some congregations, one would almost think that we did have such a custom.

"May we honour God's word, and mothers, think you can cut your daughters hair, until she is a teenager or until she obeys the gospel, and then teach her successfully, that she ought not to cut her hair? You have allready taught her, by what you did and permited. You have taught the very opposite, by cutting her hair."Train up a child in the way he should go: and when he is old,he will not depart from it.(Prov.22:6) I have seen Christian husbands who opposed the practice of women cutting their hair, and have seen their supposed Christian wives of those same husbands with their hair cut. Those wives regard neither God nor their husbands, they dishonour both, and themselves. They flaunt their like of submission to their husbands, and their defiance of God's law.