

THE CHURCH 30

EPHESIANS 5:23

23 For the husband is the head of the wife, even as Christ is the head of **the church**: and he is the saviour of the body.

EPHESIANS 5:24

24 Therefore as **the church** is subject unto Christ, so let the wives be to their own husbands in everything.

EPHESIANS 5:25

25 Husbands, love your wives, even as Christ also loved **the church**, and gave himself for it;

Bobbed Hair

1Corinthians 11:3-15 tells us that since the man is the head of the woman, and there is a fundamental difference between men and women, that difference should be symbolized in the ways men and women wear their hair.

Throughout the Bible it is stressed that men and women are different. A man is not like a woman. A woman is not like a man. It is a sin for a woman to try to appear like a man. God has one place for a man and a different place for a woman.

For this cause, in Deut. 22:5 we are commanded: "A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." **It is a sin for women to appear masculine.**

It is equally a sin for men to appear effeminate. In fact, 1 Cor. 6:9 names some of the unrighteous that "shall not inherit the kingdom of God." And among the adulterers and fornicators and drunkards and thieves and covetous and extortioners, God put the effeminate.

To be effeminate is a horrible sin in God's sight. And the first sin with which God chided Adam, after the fall, was this:

"Because thou hast hearkened unto the voice of thy wife. "

I say, God has given man one position and woman another position and this difference in their position should be shown by men having short hair and women long hair.

"Every man praying or prophesying, having his head covered, dishonoureth his head.

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" (1 Cor. 11:4,5). And verse 6 continues:

"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."

Man is made in the image of God. God is a masculine God. The masculine pronoun is used of God everywhere in the Bible.

God is not effeminate. God is not feminine, but masculine. And man is made in the image of God. On the other hand, a woman is not made so much in the image of God, but in the image and as a mate to man.

So the Scripture says: "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."

Blessed is the woman that remembers this; her glory is in being a help to a man, and in submission to her husband or her father. And long hair is the mark of this submission, the mark of this femininity.

This symbolic covering or veil for a woman is long hair. Long hair is a mark of a woman's womanliness in God's sight, and is plainly given her for that express purpose, as verse 15 says.

From this Scripture it becomes evident how hateful is the symbol of bobbed hair to God. And how it reveals the stubborn self-will of the modern woman who is no longer willing to take the place God assigned to godly women.

I beseech the reader that if you are a woman you consider how God must feel toward this mark of rebellion, bobbed hair.

Long hair, the glory of a woman

Let no woman be discouraged because God insists that she shall take a place of subjection and wear the mark of humility and femininity on her head. It is true that the man was created first and then woman created second as a helpmeet. But dear woman, be not grieved.

Long hair is not a shameful mark. Rather, it is a mark of glory. God did not mean for the man to be without the woman. Both are necessary. Each one is a complement for the other. Each is dependent upon the other. And God's way is the fitting and beautiful and happy way.

Since the meaning is made clear in this passage, I suggest that you take heed to verse 13: "Judge ye in yourselves: is it comely that a woman pray unto God uncovered?" If bobbed hair means rebellion,

if it means a sinful disregarding of a woman's place, if it flaunts that rebellion in the face of the angels of God..... .

The modern woman wonders why now she must chase a beau down, as her mother never did. The modern woman wonders why men do not rise up on the bus or streetcar to give her a seat.

The modern woman wonders why some men feel so free to curse in her presence, and to use language that no respectable woman of the past generation ever heard. Yes, the modern, masculine, pants-wearing,

cigarette-smoking, bobbed-haired woman has fallen from her pedestal. She is not revered by men as her beautiful and modest mother was.

These days men have come to feel that if a woman will not fill a woman's place, she shall not have a woman's protection and respect. Men desert their wives as never before in the world. Very few men nowadays feel reverently about a woman's body.

Boys who have dates with these bobbed-haired, smoking, strong-willed, modern girls, they expect to kiss them and fondle them as they please, or to kick them out of the car to walk home. The man who marries a modern woman marries a woman who expects to vote like a man,

smoke like a man, have her hair cut like a man, and go without restrictions and without chaperons and obey nobody. A man who marries such a woman, I say, does not expect to support her. The modern girl is very often expected to work and help make a living.

II KINGS 9:30

30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window.

EZEKIEL 23:39

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

EZEKIEL 23:40

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, **paintedst thy eyes**, and deckedst thyself with ornaments,

John Gill said:

Just as harlots do to make themselves agreeable to their lovers; who use washes and paint, as Jezebel did, and dress themselves in their best clothes, and adorn themselves in the best manner they can.

Harlots had their particular attire, by which they were known, [Pr 7:10](#) and they not only used bagnios or baths, but washes for their face, to make them look beautiful; and particularly painted their eyes,

to make them look larger; for large eyes in women, in some nations, were reckoned very handsome, particularly among the Greeks:

The Grecian women, in order to make their eyes large, made use of a powder mixed with their washes, which shrunk their eyebrows, and caused their eyes to stand out, and look fuller and larger; and such was the paint which Pliny,² calls stibium,

it dilated the eyes; and it seems that painting with something of this nature was used by the Jewish women, in imitation of the Heathens, for the same purpose, especially by harlots;

Ellicot's Bible Commentary Says,

Paintedst thine eyes. The figure is that of a lewd woman preparing herself for her illicit lover, and awaiting his arrival. Painting the eyes, or rather the lids and lashes, was an ancient custom, still preserved in the East.

EZEKIEL 23:41

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

EZEKIEL 23:42

42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

EZEKIEL 23:43

43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?

EZEKIEL 23:44

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

That the Romans painted their eyes we have the most positive evidence. Pliny says, "Such is their affection of ornament, that they paint their eyes also." That this painting was with stibium or antimony,

is plain from these words of St. Cyprian, "Anoint your eyes, not with the devil's antimony, but with the eye-salve of Christ."

Juvenal is plain on the same subject. Men as well as women in Rome practiced it: "With sooty moisture one his eye-brows dyes, And with a bodkin paints his trembling eyes."

TITUS 2:13

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

TITUS 2:14

14 Who gave himself for us, that he might ***REDEEM** us from all iniquity, and purify unto himself a ***PECULIAR** people, zealous of good works.

REDEEM: GREEK LEXICON -- STRONG'S NUMBER 3084

lutroo {loo-tro'-o}

to release on receipt of ransom, liberate by payment of ransom; to cause to be released to one's self by payment of a ransom,

PECULIAR: GREEK LEXICON -- STRONG'S NUMBER 4041

periousios {per-ee-oo'-see-os}

that which is one's own, belonging to one's possessions: a people selected by God from the other nations for his own possession

I PETER 2:9

9 But ye are a ***CHOSEN** generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

CHOSEN: GREEK LEXICON -- STRONG'S NUMBER 1588

eklektos {ek-lek-tos'} j

elect, picked out, chosen by God, to obtain salvation through Christ; hence Christians are called "chosen or elect" of God choice, select, i.e. the best of its kind or class, excellence preeminent:

I PETER 2:10

10 Which in time past were not a people, but are **now the people of God**: which had not obtained mercy, but now have obtained mercy.

I PETER 2:11

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

EXODUS 19:5

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be **a peculiar treasure** unto me above all people: for all the earth is mine:

PSALM 135:3

3 Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant.

PSALM 135:4

4 For the LORD hath chosen Jacob unto himself, and Israel **for his peculiar treasure.**

EXODUS 33:16

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be ***SEPARATED**, I and thy people, from all the people that are upon the face of the earth.

SEPARATED: palah {paw-law'}

to be distinct, marked out, be separated, be distinguished, to make separate, set apart

I CORINTHIANS 7:2

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

I CORINTHIANS 7:3

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

I CORINTHIANS 7:4

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

I CORINTHIANS 7:5

5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

I CORINTHIANS 7:32

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

I CORINTHIANS 7:33

33 But he that is married careth for the things that are of the world, how he may please his wife.

I CORINTHIANS 7:34

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

LEVITICUS 20:24

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have **separated** you from other people.

EZRA 6:21

21 And the children of Israel, which were come again out of captivity, and all such as had **separated** themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

EZRA 9:1

1 Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not **separated** themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

EZRA 9:2

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

EZRA 9:3

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

NEHEMIAH 9:2

2 And the seed of Israel **separated themselves** from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

LUKE 6:22

22 Blessed are ye, when men shall hate you, and when they shall **separate you** from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

II CORINTHIANS 6:15

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

II CORINTHIANS 6:16

16 And what agreement hath **the temple of God with idols?** for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

II CORINTHIANS 6:17

17 Wherefore come out from among them, and be ye ***SEPARATE**, saith the Lord, and touch not the unclean thing; and I will receive you,

SEPARATE: aphorizo {af-or-id'-zo}
to mark off from others by boundaries, to limit, to separate, to exclude as disreputable, to appoint, set apart for some purpose

II CORINTHIANS 6:18

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

EXODUS 34:9

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and **take us for thine inheritance.**

DEUTERONOMY 4:20

20 But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him **a people of inheritance**, as ye are this day.

DEUTERONOMY 9:26

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and **thine inheritance**, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

DEUTERONOMY 9:29

29 Yet they are thy people and **thine inheritance**, which thou broughtest out by thy mighty power and by thy stretched out arm.

DEUTERONOMY 32:9

9 For **the LORD'S portion is his people**; Jacob is the lot of **his inheritance**.

EPHESIANS 1:18

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of **his inheritance in the saints**,