

QUESTION:

Brother Branham said that if a woman cuts her hair the husband can divorce her. Where is this in the Bible? In today's age, I don't think that cutting hair is dishonoring her husband. The bible says to cut is not the same as shaving of the hair.

I CORINTHIANS 11:3

3 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.

I CORINTHIANS 11:4

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

I CORINTHIANS 11:5

5 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.

Both among Jews and Greeks the long tresses of a woman were her glory. Only in times of mourning, or when convicted of shameful sin, was a woman to have her hair cut short.

In Jewish law, a woman proved guilty of adultery had her hair cut off (Num 5:11-31).

Paul used two different words in 1 Cor 11:5-6: shaved means exactly that all the hair shaved off, shorn means "cut short." Either one would be a disgrace to a woman.

"SHORN". But if you go back to the original text the word used is the Greek word "keiro". Which means 'cut with shears, remove by cutting".

I CORINTHIANS 11:6

6 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.

The original word used FOR SHAME was the Greek word "aischron" which refers to something that is a disgrace.

It is the neuter form of "aichros" which is translated "FILTHY."

In W.E. Vine's Expository Dictionary of New Testament Words, "aichros" is defined as "that which is opposed to modesty or purity."

I CORINTHIANS 11:7

7 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.**

I CORINTHIANS 11:8

8 For the man is not of the woman; **but the woman of the man.**

I CORINTHIANS 11:9

9 Neither was the man created for the woman; but the woman for the man.

I CORINTHIANS 11:10

10 For this cause ought the woman to have ***POWER** on her head because of the ***ANGELS**.

POWER: GREEK LEXICON -- STRONG'S NUMBER 1849

exousia {ex-oo-see'-ah}

authority, right, jurisdiction, the power of authority (influence) the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed) a sign of the husband's authority over his wife, the sign of regal authority, a crown

ANGELS: GREEK LEXICON -- STRONG'S NUMBER

aggelos {ang'-el-os}

messenger, one who is sent, a messenger from God

I CORINTHIANS 11:13

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

I CORINTHIANS 11:14

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

I CORINTHIANS 11:15

15 But if a woman have ***LONG** hair, it is a glory to her: for her hair is given her for a ***COVERING**.

LONG: GREEK LEXICON -- STRONG'S NUMBER 2863

komao {kom-ah'-o}

to let the hair grow, have long hair

COVERING: GREEK LEXICON -- STRONG'S NUMBER 4018
peribolaion {per-ib-ol'-ah-yon}
vesture, a covering thrown around, a wrapper: a mantle, a veil

QUESTION

PLEASE EXPLAIN PSALM 100:1

PSALM 100:1

1 ¶ A Psalm of praise. Make a joyful ***NOISE** unto the LORD,
all ye lands.

NOISE: HEBREW LEXICON -- STRONG'S NUMBER 7321 ruwa'
{roo-ah'}

to shout, raise a sound, cry out, give a blast, to shout a war-
cry/alarm of battle, to sound a signal for war/march, to shout in
triumph (over enemies) to shout in applause, to shout (with
religious impulse) to shout for joy

PSALM 100:2

2 Serve the LORD with gladness: come before his presence
with singing.