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THE MILLER-LINDSEY DEBATE

Proposition No. 1. The Scriptures teach it is as necessary for women to wear an artificial headcovering at the time spoken of in I Cor. 11:6 as it is to wear long hair, another necessary covering spoken of in I Cor. 11:15.

Affirmative — E. H. Miller

Negative — Dail Ellis Lindsey

Proposition No. 2. The Scriptures teach long hair is the only head covering required for women at any time.

Affirmative — Dail Ellis Lindsey

Negative — E. H. Miller



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FOREWORD

Debate is being recognized more and more as, perhaps, the best way to teach, clarify, and resolve controversial issues. For example, the last two presidential candidates, Kennedy and Nixon, debated before the public a number of times before the election. If it were not for debate, Congress—to say nothing of the 50 State legislatures—would be hampered greatly in making correct decisions.

Indeed, in no other way but debate may both sides of a question be examined fully.

Religious debates, when conducted properly, have great value. But the word, "debate," sometimes refers to "quarreling" (Thayer's lexicon, p. 249); and from this type of debate we must refrain (Rom. 1:29; II Cor. 12:20). However, we may debate in the sense of **discussing**; for Solomon once said, "Debate thy cause with thy neighbour himself" (Prov. 25:9). Examples of proper debate are found in Acts 6:9, 10; 9:29; 17:16, 17; 18:28; 19:8-10. Concerning Paul and Barnabas, "the contention was so sharp between them, that they departed asunder one from the other" (Acts 15:39); yet Paul later showed his friendly attitude toward Barnabas by saying that they both, as preachers, had the power to forbear working (I Cor. 9:6). I believe I can say truthfully that although both Brother Miller and myself have spoken plainly in this debate, we still have as much love and friendliness toward each other as when we began the discussion. **Neither of us wishes any ill will, strife, or division to result from this debate. Please remember this, dear reader.**

Although several brethren have written tracts concerning woman's head covering, there hasn't appeared a debate on the subject until now. Brother Miller and I are offering to the public, for the first time, a thorough discussion of both sides of the issue. It is our prayer that this debate will prove valuable as a source of reference material on the issue it discusses; that it will lead the readers to a better understanding of the truth; that it will do much good and no harm. All constructive comments sent to us from any reader will be welcomed, for we always desire to learn more. Thank you.

February 17, 1962

—Dail Ellis Lindsey

THE MILLER-LINDSEY DEBATE

By E. H. Miller

**Here I come, a little booklet,
Born in nineteen sixty two,
I contain some important questions
For each and every one of you.**

**Can a woman cut her hair
Or should she let it grow?
The answers to these questions
Each and every one should know!**

**Can a woman cut her hair
While she also lets it grow?
Is another serious question
Each and every one should know!**

**Must women wear a hat
Or some other kind of veil,
When in Church they worship
Or does it matter if they fail?**

**I've come, not to sow discord
Or division in the Church,
As loving, honest Christians
For these answers search.**

**I'm the product of two preachers,
And they have done their best,
To prove a different answer,
As these questions they did test.**

**Please read me through with caution,
As truth and error clash,
If you find you are in error,
Change; don't throw me down in rash!**

**Now, with my open pages,
Filled with arguments on each side,
Read with your heart as open,
And in each truth you find, abide!**

PROPOSITION FOR DEBATE

"The Scriptures teach it is as necessary for women to wear an artificial head covering at the time spoken of in I Cor. 11:6 as it is to wear long hair, another necessary covering spoken of in I Cor. 11:15."

PROPOSITION DEFINED

1. By "The Scriptures" I mean the word of God, the Bible. 2. By "teach" I mean they instruct, make known, direct or show. 3 By "it is as necessary" I mean it is as binding, yea, as essential. 4. By "**for women to wear an artificial head covering**" I mean for women to wear something on their heads other than long uncut hair. 5. By "**at the time spoken of in I Cor. 11:6**" I mean at the time of the "praying OR prophesying" spoken of in I Cor. 11:4-13. 6. By "**as it is to wear long hair.**" I mean "**to wear long hair**" is taught no stronger in the Scriptures as binding on women than the artificial head covering spoken of in I Cor. 11:6. 7. By "**another necessary covering spoken of in I Cor. 11:15.**" "I mean LONG, UN CUT HAIR is binding on Christian women at all times: but no more so than the artificial head covering spoken of in I Cor. 11:6

MILLER'S FIRST AFFIRMATIVE

It is indeed a pleasure to affirm the proposition just quoted and defined: and I hope and pray all who read this debate will study well what Brother Lindsey and I have to say about the question under consideration. Notice carefully the meaning of all Bible words and verses; if one Bible word or verse seems to conflict with another, remember it is not a confliction in the Bible, but a misunderstanding of words or their meaning.

Let us first notice I Cor. 11:4 & 7 "**EVERY MAN PRAYING OR PROPHECYING, HAVING HIS HEAD COVERED, DISHONOURETH HIS HEAD. — FOR A MAN INDEED OUGHT NOT TO COVER HIS HEAD.**" Please notice this "**COVER**" is not hair, but one with which

“MAN INDEED OUGHT NOT TO COVER HIS HEAD”
WHEN “PRAYING OR PROPHECYING.” Man can't put on hair as a covering, but the head covering of I Cor. 11:4 & 7 is a covering man can, **BUT “OUGHT NOT TO COVER HIS HEAD” WITH AT THIS TIME OF “PRAYING OR PROPHECYING”!** Now what the man **“OUGHT NOT” DO** (I Cor. 11:4 & 7), the woman **“OUGHT—TO” DO** (I Cor. 11:5 & 6 **“EVERY WOMAN THAT PRAYETH OR PROPHECYETH WITH HER HEAD UNCOVERED DISHONOURETH HER HEAD: — IF THE WOMAN BE NOT COVERED, LET HER ALSO BE SHORN:”** Please notice, before she is **“ALSO—SHORN”**, she can **“BE NOT COVERED,” BE “UNCOVERED”!** Now a serious question: What does **“UNCOVERED” — “COVERED”** and **“SHORN”** mean? Thayer's Greek-English Lexicon of New Testament words, says, **“UNCOVERED”** means **“Not covered, unveiled: I Cor. 11:5, 13.”** And **“COVERED”** means **“To veil or cover one's self: I Cor. 11:6”** And **“SHORN”** means **“Absolutely of shearing or cutting short the hair of the head, I Cor. 11:6”** Thus when one of the sisters fails **“To veil or cover one's self”**, she is **“UNCOVERED”**, and may as well **“BE SHORN:”** which **“absolutely”** means **“SHEARING OR CUTTING SHORT THE HAIR OF THE HEAD, I Cor. 11:6.”** So it is plain to see the **COVERING** referred to in I Cor. 11:5 & 6 is not **“LONG HAIR,”** because she can be **“UNCOVERED—NOT COVERED,”** before she is **“SHORN”** by **“CUTTING SHORT THE HAIR”!** Now she shouldn't have her **HAIR CUT SHORT**; but that is no worse than being **“NOT COVERED”** before **“CUTTING SHORT THE HAIR — I Cor. 11:6.”**

Let us now read I Cor. 11:10, **“For this cause ought the woman to have POWER on her head because of the angels.”** What does **“POWER”** mean here? Thayer says it means **“The veil with which propriety required a woman to cover herself, I Cor. 11:10.”** Thus you see **“COVERED”** means **“To veil or cover one's self: I Cor. 11:6”**, and **“POWER”** means **“The Veil with which pro-**

priety required a woman to cover herself, I Cor. 11:10.” And if she doesn’t do this, she may as well “**ALSO BE SHORN:**” which means have her hair cut short. Now until this “**CUTTING SHORT THE HAIR**”, of course it was “**LONG**”; therefore she could have “**LONG HAIR**” and be “**UNCOVERED—NOT COVERED**” at the same time (I Cor. 11:5 & 6); but God’s word requires her to have “**LONG HAIR**” and “**TO COVER HERSELF**” “**ALSO**”! at the time spoken of in I Cor. 11:5 & 6.

Now that I have proved my proposition by the King James Version, let us notice, The Revised Standard Version, and others on I Cor. 11:6

THE REVISED STANDARD VERSION

“If a woman will not veil herself,
then she should cut off her hair;”

O. K. WILLIAMS’ TRANSLATION

“If she refuses to cover her head,
let her cut her hair off also;”

T. F. AND R. F. FORD’S TRANSLATION

“If a woman will not be covered,
let her also cut off her hair;”

GILBERT WAKEFIELD’S TRANSLATION

“If a woman be not covered, let her cut off her hair;”

THE AUTHENTIC VERSION OF 1951

“If the woman be not covered, let her hair be cut off;”

THE WESTMINSTER VERSION OF 1948

“If a woman will not cover her head,
she may as well cut off her hair;”

J. N. DARBY’S TRANSLATION

“If a woman be not covered, let her hair also be cut off.”

THE AMPLIFIED NEW TESTAMENT

“If a woman will not wear /a head/ covering,
then she should cut off her hair too;”

THE NEW ENGLISH BIBLE TRANSLATION

“If a woman is not to wear a veil she might
as well have her hair cut off;”

THE BERKLEY VERSION

“If a woman is not veiled, let her hair be cut;”

**THE RIVERSIDE TRANSLATION
FROM THE ORIGINAL GREEK**

“If a woman is not covered,
then let her cut off her hair.”

THE NEW TESTAMENT IN BASIC ENGLISH

“If a woman is not veiled, let her hair be cut off;”

L. A. SAWYER'S TRANSLATION

“If a woman be not veiled then let her hair be cut off;”

BENJAMIN WILSON'S TRANSLATION

“If a woman be unveiled,
let her hair also be cut off or shaven;”

H. B. MONTGOMERY'S TRANSLATION

“If a woman does not wear a veil
let her also cut off her hair;”

**THE EMPHATIC DIAGLOTT GREEK-ENGLISH
INTERLINEARY WORD FOR WORD TRANSLATION**

“If a woman is not covered, let her hair be cut off also;”

WEYMOUTH'S TRANSLATION

REVISED BY J. A. ROBERTSON

“If a woman will not wear a veil,
let her also cut off her hair.”

J. B. PHILLIPS TRANSLATION

“If a woman does not cover her head she might
just as well have her hair cropped.”

GEORGE M. LAMSA'S TRANSLATION

“If a woman does not cover her head,
let her also cut off her hair;”

R. A. KNOX'S TRANSLATION

“If a woman would go without a veil,
why does she not cut her hair short too?”

JAMES MOFFATT'S TRANSLATION

“If a woman will not veil herself,
she should cut off her hair as well.”

GEORGE SWANN'S TRANSLATION

“If a woman is not veiled, then let her cut her hair short.”

THE TWENTIETH CENTURY TRANSLATION

“If a woman does not keep her head covered,
she may as well cut her hair short.”

CHARLES B. WILLIAMS' TRANSLATION

"If a woman will not wear a veil,
let her have her hair cut off too."

Thus in addition to proving by Thayer's Greek-English Lexicon on the meaning of Bible Words, that "**Shorn**" means "**SHEARING OR CUTTING SHORT THE HAIR**", I have given two dozen translations that show, "**IF A WOMAN IS NOT VEILED, THEN LET HER CUT HER HAIR SHORT.**" And "**IF A WOMAN WILL NOT WEAR A VEIL, LET HER HAVE HER HAIR CUT OFF TOO.**" ETC. So here is a question I want Brother Lindsey to be sure and answer (Watch for his answer.)! **HOW CAN SHE "HAVE HER HAIR CUT OFF TOO" AFTER SHE FAILS TO "WEAR A VEIL" IF "HER HAIR CUT OFF TOO" WAS THE "VEIL" SHE FAILED TO "WEAR" ?????** Notice too, "**IF A WOMAN IS NOT VEILED, THEN LET HER CUT HER HAIR SHORT.**" That shows she can be "**NOT VEILED**" before she "**CUT HER HAIR SHORT.**" And that the "**LONG HAIR — COVERING**" I Cor. 11:13 is not the **COVERING** or **VEIL** of I Cor. 11:6 — **And that to "CUT HER HAIR SHORT" is no worse than being "UNCOVERED", "NOT COVERED", "NOT VEILED" before she is "ALSO — SHORN", "CUT HER HAIR SHORT.**" Why can't people see, if "**LONG HAIR**" was the only covering, a woman could not be "**UNCOVERED — NOT COVERED.**" "**NOT VEILED,**" before she was "**SHORN**" meaning "**CUT HER HAIR SHORT**"?????

But some people cry out, "I don't want any **REVISED VERSION!**" Well, they will have to throw their King James Version away; because it is a "**REVISED VERSION!**" Turn to the front of yours and read these words, "**THE — AUTHORIZED OR KING JAMES VERSION Containing the Old and New Testaments Translated out of the Original Tongues and with the Former Translations Diligently Compared and Revised**". I have several of "**the Former Translations**" the **King James Version** was "**REVISED**" **FROM IN 1611.** I here give I Cor. 11:4-6 & 13 from a few of them.

WILLIAM TYNDALE'S TRANSLATION OF 1534

"Every man praying or prophesying having anything on his head, shameth his head. Every woman that prayeth or prophesyeth bare-headed, dishonoreth her head. For it is even all one and the very same thing, even as though she were shaven. If the woman be not covered, let her also be shorn. If it be shame for a woman to be shorn or shaven, let her cover her head.—Judge in your selves whether it be comely that a woman pray unto God bare-headed."

MYLES COVERDALE TRANSLATION OF 1535

"Every man that prayeth or prophesyeth, and hath any thing on his head, shameth his head. But every woman that prayeth or prophesyeth with uncovered head, dishonoreth her head. For it is even a like much as if she were shaven. If the woman be not covered, let her hair also be cut off. But if it be uncomely for a woman to have her hair cut off or to be shaven, then let her cover her head. — Judge ye your selves, whether it be comely, that a woman pray before God bare-headed?"

THOMAS CRAMMER'S TRANSLATION OF 1539

"Every man praying or prophesying having any thing on his head shameth his head. Every woman that prayeth or prophesyeth bare-headed, dishonoreth her head. For that is even all one, as if she were shaven. If it be shame for a woman to be shorn or shaven, let her cover her head.—Judge in your selves, whether it be comely that a woman pray unto God bare-headed."

THE GENEVA NEW TESTAMENT OF 1557

"Every man praying or prophesying having any thing on his head, shameth his head. But every woman that prayeth or prophesyeth bare-headed, dishonoreth her head. For it is even all one, and the very same thing, even as though she were shaven. For if the woman be not covered, let her also be shorn: if it be shame for a woman to be shorn or shaven, let her cover her head.—Judge in

your selves, is it comely that a woman pray unto God bare-headed?" Thus you can see in regards to the covering of I Cor. 11:4-6 & 13, a "BARE-HEADED" woman is "UNCOVERED—NOT COVERED" — "UNVEILED" — "NOT VEILED", regardless of how long her hair may be!

Brother Lindsey may quote I Cor. 11:16, "WE HAVE NO SUCH CUSTOM," But that is my argument! Let us read I Cor. 11:5-6 & 16-

CHARLES B. WILLIAMS' TRANSLATION

"Any Woman who prays or prophesies bareheaded dishonors her head,—For if a woman will not wear a veil, let her have her hair cut off too.—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."

GOODSPEED'S TRANSLATION

"Any woman who offers prayer or explains the will of God bare-headed disgraces her head,—For if a woman will not wear a veil, let her cut off her hair too.—But if anyone is disposed to be contentious about it, I for my part recognize no other practice in worship than this, and neither do the churches of God."

JAMES MOFFATT'S TRANSLATION

Any woman who prays or prophesies without a veil on her head dishonours her head:—If a woman will not veil herself, she should cut off her hair as well. But she ought to veil herself; for it is disgraceful that a woman should have her hair cut off or be shaven.—If anyone presumes to raise objections on this point — well, I acknowledge no other mode of worship, and neither do the Churches of God."

If these translations and definitions are wrong, or if I mis-understand them, I pray Brother Lindsey the best of success in pointing out the error.

God gave woman long hair as "A PERMANENT COVERING" (I Cor. 11:15, Wuest's Translation), but

requires her to wear an artificial head covering at the time of I Cor. 11:5-6 & 13; in doing this she shows she recognizes and accepts her subjection to man, and is not one that "DISHONOURETH HER HEAD:" (MAN, I Cor. 11-3, 5, 6, 10 & 13). But if man wears such a covering on his head at this time, he is one that "DISHONOURETH HIS HEAD" (CHRIST I Cor. 11:3-4 & 7). So woman being "THE GLORY OF THE MAN", and man being "The HEAD OF THE WOMAN" and "GLORY OF GOD" "OUGHT NOT TO COVER HIS HEAD" like the woman "OUGHT TO VEIL HERSELF"!

LINDSEY'S FIRST NEGATIVE

Respected Brother Miller and readers:

It is a joy to me to engage in this much-needed discussion with Brother Miller. I appreciate Brother Miller for his scholarly approach to the subject, and trust that this debate will be on a high plane throughout. I join with our Brother in requesting that you, the readers, study what both debaters say; then, when you have done that, accept whatever truth either or both disputants may bring out.

Before I examine Brother Miller's position, let me ask him some questions.

QUESTIONS FOR MILLER

1. If you are correct in saying that woman must wear an artificial veil, when did God first require woman to do so, and why?
2. Do you believe that a scarf, hat, bonnet, flower, or head band may serve as the artificial veil you believe women should wear?
3. Do you believe that woman must wear a shawl?

There is only one point at which I differ with Brother Miller's definitions of his proposition. He says: "7. By 'another necessary covering spoken of in I Cor. 11:15,' I mean LONG, UNCUT HAIR is binding on Christian women at all times; but no more so than the artificia'

head covering spoken of in I Cor. 11:6." Brother Miller, LONG hair is binding on woman, but not UN CUT hair. The truth is, the phrase, "have long hair" (I Cor. 11:15), is translated from the Greek verb, komao, which means to "wear long hair, let one's hair grow long I Cor. 11:14, 15 (Arndt and Gingrich's new and excellent lexicon, p. 443). No lexicon or version I know of says "uncut." Her hair is to be LONG.

Brother Miller says that "Man can't put on hair as covering, but the head covering of I Cor. 11:4 & 7 is **a covering man can, BUT 'OUGHT NOT TO COVER HIS HEAD' WITH AT THIS TIME OF 'PRAYING OR PROPHYSYING'!**" Miller says man "can't put on hair as a covering," but he admits that long hair (vs. 15) is a covering. But man may have long hair (vs. 14); therefore, man may have, or put on, long hair as a covering. "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (vs. 14).

Brother Miller quotes I Cor. 11:5 & 6 and comments: " **'EVERY WOMAN THAT PRAYETH OR PROPHE-SIETH WITH HER HEAD UNCOVERED DISHON- OURETH HER HEAD: — IF THE WOMAN BE NOT COVERED, LET HER ALSO BE SHORN:**' Please notice, before she is **'ALSO—SHORN'**, she can **'BE NOT COVERED,' BE 'UNCOVERED'!**" Well, remember that shorn hair is "cropped" (Phillips' Version) hair, hair that has been "cut . . . close" (Wuest's Version), or hair that is sheared (Thayer). Yes, Brother Miller, a woman may be uncovered and yet not be shorn; but so can a man. I do not wear sheared, or shorn, hair; but am not covered, either. My hair is short enough not to be long, yet I am not shorn; therefore, a woman's hair may be short enough not to be long, yet still not be shorn. Long hair is a covering (as Brother Miller admits), but I do not have to shear my hair to lose that covering; I may just cut it short. Therefore, when Paul said that when a woman prays or prophesies with her head uncovered, it is "all one as if she were shaven" (vs. 5), he meant that short

hair on a woman is "all one as if she were shaven." If Brother Miller says that "uncovered" in verse five means "without an artificial headdress," he is forced to the conclusion that to be without a headdress is "all one as if she were shaven." I can see that having short hair is "all one as if she were shaven" for a woman, but who can understand that not wearing a headdress is "one as if she were shaven"? If Brother Miller's theory that not wearing a headdress is "all one as if she were shaven" is true, then, since man is the opposite, if the man wears a headdress, that is "all one as if" he had long hair. This proves that the covering bound upon woman in I Cor. 11:4-14 is the long hair.

LINDSEY'S ANSWER TO MILLER'S QUESTION

Miller's question: "HOW CAN SHE 'HAVE HER HAIR CUT OFF TOO' AFTER SHE FAILS TO 'WEAR A VEIL' IF 'HER HAIR CUT OFF TOO' WAS THE 'VEIL' SHE FAILED TO 'WEAR'???" **ANSWER:** If she has short hair (like a man's—short yet not cut off, or sheared), she no longer has a natural veil of hair; therefore, she had just as well cut it all off, or shear (cut very, very close like a sheep's wool) her hair. The **King James Version** says "shorn"; whereas, some versions say "cut off." But "cut off" means to cut off **all** the hair, just as the statement, "cut off his head," means that the head was not merely cut, but "cut off."

It is true that "uncovered" in I Cor. 11:6 means "To veil or cover one's self"; but that veil is the long hair, not the headdress. It evidently is true that "power" in verse 10 refers, by metonymy, to the veil; but that veil is the natural one of long hair, as we shall see from verse 15.

CONCERNING TRANSLATIONS

Brother Miller quotes from about thirty versions, or translations. I have nothing against modern translations; in fact, I use them myself in my study and preaching. However, most of the modern versions are really more

commentaries than they are translations. For example: J. B. Phillips' version which Brother Miller quotes, reduces the "holy kiss" (Rom. 16:16; I Thes. 5:26) to a mere "handshake." This is not translation, but actually changing God's word. In the Greek text, it is kiss, not handshake. I can show you scores of such blunders, Brother Miller, in almost all of our modern versions. The King James Version has many blunders, too, as any Bible scholar knows. The only way to determine whether or not a translation is correct in any given place is to compare it with the language in which the original was written.

Some of the modern versions are in error on verse 16. **The King James Version, New English Bible, American Standard Version, Berkley, Weymouth, and others** say "no such" custom; but the **Revised Standard Version, Williams, Goodspeed, and others** say the very opposite — "no other" custom, or practice. "No such" and "no other" are completely opposite in meaning; yet some versions say one and others the other. Some of these versions, therefore, have to be incorrect. The Greek word, **toiauten**, is used here and means "such." This point alone is enough to convince any reasonable person that **all translations** must be watched.

Then Brother Miller quotes six versions which say "bare-headed" instead of "uncovered." Four of these versions are even older than the King James; and, therefore, have passed out of use, being regarded by all Bible scholars as generally being too ancient for profitable modern use. Williams' and Goodspeed's version say "bare-headed," as do a few others; but these two versions also say "other" in verse 16, which we have seen is changing God's word. I like both of these versions very much, but "other" and "bareheaded" are two renderings which are incorrect. I am sure that these translators were sincere in their translations, but that doesn't mean that they always were correct. No Greek-English lexicon that I know of defines **akatakalupos** (uncovered) as meaning "bare-headed." "Bareheaded" is no more correct translation

than is Wuest's "translation" of verse 6b: ". . . let her put a shawl down over her head." "Shawl" and "bareheaded" are incorrect translations.

Actually, Wuest's translation which says "shawl" is against Brother Miller's position; for he doesn't believe that women must wear a shawl. A shawl is "an oblong or square cloth worn, especially by women, as a covering for the head and shoulders" (Webster's **New World Dict.**, concise edition). But Miller says in his interesting tract, "The Woman's Head": "The divine injunction requires the woman's head to be covered in worship, but it does not demand that a certain style of covering be worn (as 'bonnet', 'hat', 'scarf' etc.). The covering is the important thing. The kind or style of covering is only secondary" (page 7). This shows that even Brother Miller doesn't agree with all the translations on I Cor. 11.

I Cor. 11:15

I Cor. 11:15 should forever silence the artificial veil advocates. It reads: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." As you know, dear reader, the preposition "for" has several meanings. What does it mean in "for a covering"? Let us go to the Greek word from which "for" is here translated; that word is **anti**. That wonderful lexicon, **The Vocabulary of the Greek New Testament**, by Moulton and Milligan says that "By far the commonest meaning of **anti** is the simple 'instead of,'" What other sources say may be summed up as follows:

1. **Thayer's Greek-English Lexicon**, page 49: ". . . 2. indicating exchange, succession, for, instead of, in place of (something). a. univ. instead of: . . . to serve as a covering, I Cor. 11:15 . . ." From this we see that the hair is to serve as, or instead of, a covering, or artificial veil. The long hair has succeeded the headdress.

2. **Arndt and Gingrich's Greek-English Lexicon**, page 73: "2. In order to indicate that one thing is equivalent to another for, as, in place of . . . hair as a covering I Cor. 11:15." The long hair is equivalent to what the

headdress would have been worth if God had given the headdress.

3. **Abbott-Smith's Greek-English Lexicon**, page 40: "2. **instead of, in place of, for . . .**" The long hair is given in place of the headdress.

4. **Dana and Mantey's Manual Grammar of the Greek New Testament**, page 100: "There is conclusive proof now that the dominant meaning of **anti** in the first century was **instead of . . .** This translation applies especially to the following: Mt. 2:22, Archelaus was reigning over Judea instead of (**anti**) his father Herod; Lk. 11:11, and he instead of (**anti**) a fish give him a serpent; I Cor. 11:15, for her hair is given her instead of (**anti**) a covering; Heb. 12.2, Jesus . . . who instead of (**anti**) the joy that was set before him endured the cross." Note especially the use of **anti** in Lk. 11:11.

5. **Robertson's Grammar of the Greek New Testament in the light of Historical Research**, page 574: "The idea of exchange appears also in I Cor. 11:15 . . ." God has exchanged the headdress he could have given, for woman's hair, and has given woman that long hair in place of the headdress.

The following versions say "instead of": **Authentic, New World, Concordant, Montgomery, Wilson, Wesley, Young, Rotherham, Doddridge, and Berry.** Knox translates: "to take the place of." Other versions say "for," "as," etc.; but, as we have noticed, "for" and "as" often mean "instead of." "For" is correct here when taken in the sense of "instead of."

As you surely see, dear reader, all the evidence points to the fact that woman's hair was given her instead of a headdress. Therefore, the "covering" of verse 15 cannot be the hair; for in that case, it would mean: "her hair is given her instead of her hair." The truth is that "covering" there refers only to the artificial headdress. **Thayer**, p. 502; the **Living Oracles Version**, by Alexander Campbell; the **American Standard Version** margin; and others say "veil." The **New World Translation** brilliantly

translates: "her hair is given her instead of a headdress."

We have noticed in the above that woman's hair is given her instead of, in exchange for, in place of, and in succession of the artificial veil, or headdress. That being the case, how can we think that the artificial headdress is given her, too? To fit the theory of some, verse 15 would have to read: "her hair is given her in addition to the headdress." Anyone can understand that if you were to give me a pencil instead of a pen, you would not give me a pen, but only a pencil. Can't we use the same simple reasoning to understand that when God gave woman her hair instead of a headdress, He did not give the headdress, too, but only the hair??? Now, we have proved that the headdress was not given woman, but only the hair. How, then, can we think that the necessary covering woman is to have (I Cor. 11:5-14 is a headdress??? The covering in I Cor. 11:5-14 is the **LONG HAIR**.)

According to verse 15, the very reason a woman's hair is her glory is that it has been given her instead of a headdress. This implies that if the headdress is given also, the hair is not her glory. What glory is a woman's hair to her if a headdress is as important as the hair???

Having proved that the artificial veil, or headdress, is not bound upon women today, and seeing that my word limit is up, I now request that you, the readers, read Brother Miller's next article as attentively as you have read mine.

MILLER'S SECOND AFFIRMATIVE

To my beloved Brother Lindsey and all who read this debate, greetings: Having carefully read the first two articles, let us now enter into the third.

LINDSEY'S QUESTIONS ANSWERED

1. I know not when and why? It is enough to know He did! (I Cor. 11:2-16 & Phil. 4:9).

2. First three.

3. See answer 2.

Brother Lindsey says, "LONG hair is binding on woman, but not UN-CUT hair.—I Cor. 11:15—means—let

one's hair grow long" — **THEN, HOW MUCH CAN SHE CUT OFF BEFORE IT IS SHORT?????** Thayer says it means **"TO LET THE HAIR GROW,"** and Brother Lindsey knows, **CUT THE HAIR** and **"LET THE HAIR GROW,"** means two different things! So **"LONG hair is—UNCUT hair."** God said to His wife, **"THINE HAIR IS GROWN,"** (Ezek. 16:7); that meant she had **"LONG—UNCUT hair."**

Brother Lindsey didn't meet my first argument, "Man can't put on hair as a covering, but the head covering of I Cor. 11:4 & 7 is a covering man can, **BUT 'OUGHT NOT TO COVER HIS HEAD' WITH AT THIS TIME OF 'PRAYING OR PROPHECYING'!** No, he didn't show man can "put on hair as a covering," but he says, "Miller—admits that long hair (vs. 15) is a covering." Yes, but I proved "vs. 15—covering" is not **"THE HEAD COVERING OF I Cor. 11:4 & 7"**. The words **"COVER"** or **"COVERED"** (Greek, **"KATAKALUPTO"**), appears three times in I Cor. 11:6-7; but the **"COVERING"** the hair is given for (I Cor. 11:15), is **"PERIBOLAION"** (an entirely different word or covering). God gave woman **"LONG HAIR" FOR "PERIBOLATION"** (Wuest's Translation, **"A PERMANENT COVERING"**) She can't put on **"HAIR"** given for **"A PERMANENT COVERING"** (**"PERIBOLAION"**), but Moffatt's Translation says, if she **"will not veil herself BY PUTTING ON THE ARTIFICIAL COVERING (KATAKALUPTO)"**, **"she should cut off her hair"** which is given her as **A COVERING ("PERIBOLATION")."**

Brother Lindsey also failed to meet my second argument, **KATAKALUPTO = "COVERED"** means **"To veil or cover one's self; I Cor. 11:6"** and **"SHORN"** means **"Absolutely of shearing or cutting short the hair—I Cor. 11:6"** Only a woman with **"LONG HAIR"** could after she is **"UNCOVERED"**, be guilty of, as Thayer says, **"CUTTING SHORT THE HAIR—I Cor. 11:6."** I showed a woman or "Man can't put on hair as a covering," Brother Lindsey replied, "man may have long hair (vs. 14); therefore, man may—put on, long hair as a covering." **HE KNOWS** the weakness **OF THAT ARGUMENT!** For if a man could

“put on, long hair”, bald-headed men would do so, then “BE SHORN” by “CUTTING SHORT THE HAIR” (A man may have large ears, but he can’t put on large ears.)—So Brother Lindsey hasn’t proved me wrong yet.

Brother Lindsey then failed to meet my third argument; “I Cor. 11:10—What does ‘POWER’ mean here? Thayer says it means ‘The veil with which propriety required a woman to cover herself, I Cor. 11:10.’. Thus you can see ‘COVERED’ means ‘To veil or cover one’s self: I Cor. 11:6’, and ‘POWER’ means ‘The veil with which propriety required a woman to cover herself, I Cor. 11:10.’” So since I’ve proved SHE CAN’T “COVER HERSELF” BY PUTTING ON “HAIR”—BUT IS TO “BE SHORN” BY “CUTTING SHORT THE HAIR” IF SHE DOESN’T “COVER HERSELF,” my affirmative is proved! Brother Lindsey referred to my argument; but didn’t consider and meet my proof references.

Brother Lindsey said, “Well, remember that shorn hair is ‘cropped’ (Phillips’ Version) hair, hair that has been ‘cut . . . close’ (Wuest’s Version), or hair that is sheared (Thayer).” Let us notice his **THREE WITNESSES**, as he should have noticed mine:

1st. This witness says, **“IF A WOMAN DOES NOT COVER HER HEAD SHE MIGHT JUST AS WELL HAVE HER HAIR CROPPED.—THAT IS ALL THE MORE REASON FOR HER TO COVER HER HEAD.”** So this “COVER” is one woman is **“TO COVER HER HEAD” WITH!** Or else **“HAVE HER HAIR CROPPED.”** Brother Lindsey thinks (?) when **“CROPPED”**, all hair is removed, not just **“LONG HAIR” “CUT—SHORT.”** The New Century Dictionary says, **“THE ACT OF CROPPING—AS OF THE HAIR:—THE HAIR CUT SHORT.—CUT OFF THE ENDS”**. Webster’s Unabridged Dictionary says, **“CROPPED—1. TO CUT OFF THE ENDS OF (ANYTHING);”** 2nd Edition, **“TO TRIM, AS HAIR.”**

2nd, This witness says, **“FOR ASSUMING THAT A WOMAN IS UNCOVERED, LET HER ALSO CUT HER HAIR CLOSE.—HER HEAD OF HAIR—GIVEN HER FOR**

A PERMANENT COVERING ("PERIBOLATION")—BUT NOT A SUBSTITUTE FOR THE SHAWL (KATAKALUPTO)." Thus before she "CUT HER HAIR CLOSE" she had the "PERMANENT COVERING" (PERIBOLATION) of I Cor. 11:15 "GIVEN TO HER", but if she didn't also put on the ARTIFICIAL COVERING ("KATAKALUPTO") At the time of I Cor. 11:5-6, she just as well cut off the "PERMANENT COVERING" ("PERIBOLATION"). So 2nd witness shows two coverings!

3rd, "hair that is sheared (Thayer)." Why O why! did Brother Lindsey quote (?) Thayer? He knows Thayer didn't just say those words, but said, as I quoted, "CUTTING SHORT THE HAIR—I Cor. 11:6." Brother Lindsey didn't meet this argument, for my next words were, "Thus when one of the sisters fails "To veil or cover one's self", she is 'UNCOVERED', and may as well 'BE SHORN:' which 'absolutely' means 'SHEARING OR CUTTING SHORT THE HAIR OF THE HEAD, I Cor. 11:6' So it is plain to see the COVERING referred to in I Cor. 11:5 & 6 is not 'LONG HAIR,' because she can be 'UNCOVERED—NOT COVERED,' before she is 'SHORN' BY 'CUTTING SHORT THE HAIR'!"

Brother Lindsey said, "I am not shorn:" (defined by Thayer as "CUTTING SHORT THE HAIR"). That implies he has "LONG HAIR"! He said, "I may just cut it short." I proved "SHORN" means—"cutting short the hair" " So if he "cut it short" he is "SHORN"! Brother Lindsey said, "If Brother Miller's theory that not wearing a headdress is 'all one as if she were shaven' is true, then—if the man wear a headdress, that is 'all one as if he had long hair.'" **THAT'S RIGHT! JUST AS MUCH SIN** for a man to "wear a headdress" at time of I Cor. 11:4-7, as it is to have "LONG HAIR"; and **JUST AS MUCH SIN** for a woman not to "wear a headdress" then, as not to have "LONG HAIR" (James 2:10).

Did you notice "LINDSEY'S ANSWERS" to my question? Read the dozens of translations, and the question

and comment in the paragraph following them in my first affirmative; then "LINDSEY'S ANSWER" (?). In that paragraph, I stressed two translations, **"IF A WOMAN IS NOT VEILED. THEN LET HER CUT HER HAIR SHORT."** And **"IF A WOMAN WILL NOT WEAR A VEIL, LET HER HAVE HER HAIR CUT OFF TOO."** I showed, to **"HAVE HER HAIR CUT OFF TOO"** meant **"CUT HER HAIR SHORT."** That Thayer said **"SHORN** meant **"CUTTING SHORT THE HAIR"**; then I asked a question, and his answer starts off, "If she has short hair—" So I will make question plainer, **"IF A WOMAN IS NOT VEILED, HOW CAN SHE "CUT HER HAIR SHORT" IF "HAIR" NOT "CUT—SHORT" IS THE ONLY "VEIL" INVOLVED? YEA, IF "LONG HAIR" IS WOMAN'S "VEIL" (I Cor. 11:6), HOW CAN SHE BE "NOT VEILED" BEFORE SHE "CUT HER HAIR SHORT?????"**

Brother Lindsey differs with Thayer and translations of the Bible quoted, on the meaning of **"CUT OFF"** (**"SHORN"**). He says, "But 'cut off' means to cut off all the hair, just as the statement, 'cut off his head,'" Now to "cut off his head," you cut below "the head," leave none of "the head." But Brother Lindsey said, "hair may be short—still not be shorn." (cut off). He contradicts himself! Thayer contradicts him saying, **"SHORN"** means **"CUTTING SHORT THE HAIR OF THE HEAD, I Cor. 11:6."** Translations quoted contradict him, **"LET HER CUT HER HAIR SHORT" — "CUT HER HAIR SHORT TOO" — "SHE MAY AS WELL CUT HER HAIR SHORT" IF SHE "IS NOT COVERED"!**

Brother Lindsey said, "It is true that 'covered' in I C r. 11:6 means "To veil or cover one's self"; but that veil is the long hair," (no proof). Later, he said, "That 'covering' there refers only to the artificial headdress." No man, nor woman, can "cover one's self" with hair! I've proved two coverings in I Cor. 11:6 & 15, and **"POWER"** in I Cor. 11:10 is the **COVERING** of I Cor. 11:6. and not the **COVERING** of 1 Cor. 11:15, which a woman could not **PUT ON!** God put that covering on her!

Brother Lindsey objects to Phillips' Translation, claiming it "reduces the 'holy kiss' — to a mere 'handshake.'" But he is wrong; it says "Give one another a **HEARTY HANDSHAKE**!" Not just a "mere 'handshake.'" But Brother Lindsey says, "In the Greek text, it is kiss, not handshake." That's like saying, **IN THE GREEK, IT IS BAPTIZE, NOT IMMERSE!** But immerse means baptize, and handshaking is kissing; Webster's New Collegiate Dictionary says, "**kiss**—a touch or caress with the lips;— a gentle touch or contact.—To touch gently, as if fondly or caressingly; to touch or hit lightly." That may be a little too "**MODERN**" for Brother Lindsey, so I will quote from "**Webster's Unabridged Dictionary—1859.**" It says, "**KISS**, 1. To salute with the lips. 2. To treat with fondness; to caress. 3. To touch gently." So kissing can be, pressing lips together, shaking hands, pat on shoulder, etc. Webster quotes, " 'When the sweet wind did gently kiss the trees.' Shak." And David said, "Righteousness and peace have kissed each other" (Ps. 85:10).

Brother Lindsey said, " 'No such' and 'no other' are completely opposite in meaning;" No more so than "**this**" and "**that**"—Yet some translations say, "**THIS SPEAK**", others "**THAT SPEAK**" (Mk. 13:11). **The K. J. V.** translates the Greek word both ways many times. So let us notice two translations of I Cor. 11:4, 7, 5, 6 & 16, "Any man who prays or preaches with **anything on his head** dishonors his head—**For a man ought not to wear anything on his head.**—And any woman who prays or prophecies **bareheaded** dishonors her head,—**For if a woman will not wear a veil, let her have her hair cut off too.**—But if anyone is inclined to be contentious about it, **I for my part prescribe NO OTHER PRACTICE than this,** = **MEANING, "NO OTHER PRACTICE" THAN "FOR A MAN—NOT TO WEAR ANYTHING ON HIS HEAD." AND "WOMAN" NOT TO BE "BAREHEADED", BUT TO "WEAR A VEIL" AT THIS TIME!** (C. B. Williams' translation). "Any man who keeps his head covered, when praying or preaching in public, dishonours him who

is his Head;—A man ought not to have his head covered,—While any woman, who prays or preaches in public bare-headed, dishonours him who is her Head; — Indeed, if a woman does not keep her head covered, she may as well cut her hair short.—If, however, any one still thinks it right to contest the point—well, we have **NO SUCH CUSTOM**” AS **“ANY MAN WHO KEEPS HIS HEAD COVERED,”** OR OF **“ANY WOMAN, WHO—DOES NOT KEEP HER HEAD COVERED,”** AT THIS TIME! (20th Century Translation).

“NO OTHER PRACTICE” THAN TAUGHT!

“NO SUCH CUSTOM” AS FOUGHT!

Brother Lindsey shouldn't have argued **“HAIR—INSTEAD OF,”** etc. The following quotation from **AN OLD ARGUMENT OF MINE**, disproves his contention—**“Some translations say, ‘HER HAIR IS GIVEN HER INSTEAD OF A VEIL’—Now—If I give you water INSTEAD OF tea, you have the water but not the tea, you do not have both of them.—NOTICE,**

**‘I GIVE YOU WATER INSTEAD OF TEA,
YOU HAVE THE WATER BUT NOT THE TEA,’
‘HER HAIR IS GIVEN HER INSTEAD OF A VEIL’,
SHE HAS THE HAIR BUT NOT THE VEIL;**

But that translation in verse 6 says, **‘IF A WOMAN DOES NOT WEAR A VEIL LET HER ALSO CUT OFF HER HAIR;’** Notice, she is to **‘WEAR A VEIL—ALSO—HER HAIR;’** Yes, she must have **‘BOTH OF THEM’** at the time referred to in verse 6.” So, **“IF A WOMAN IS NOT VEILED, THEN LET HER CUT HER HAIR SHORT,”** (Swan's Translation).

Brother Lindsey says, **“No—lexicon defines akatakalupons—‘bareheaded.’”** And no translation (or lexicon) teaches **“akatakalupons”** means a hair shortage! But many translate **“akatakalupons”** **“BAREHEADED,”** **“UNVEILED,”** **“NOT VEILED”** and **“NOT COVERED”**—And Webster defines **“UNCOVER; UNCOVERED”** as

“Specifically: To divest of hat or cap; **TO BARE THE HEAD**”. And defines **“BAREHEADED”** **“HAVING THE HEAD UNCOVERED—HATLESS.”**

Let us carefully study Brother Lindsey’s reply.

LINDSEY’S SECOND NEGATIVE

Respected Brother Miller and readers:

I am arranging my article in sections, the significance of which will be obvious near the closing of the article.

BROTHER MILLER AND THE TRANSLATIONS

Brother Miller knows that if he admits that many translations are inaccurate, he will be forced to the conclusion that one cannot necessarily prove his point by merely quoting translations. Therefore, he has chosen to defend blunders in translations. Miller says that Phillips’ version says “hearty handshake.” That is just half true; for Phillips doesn’t say “hearty” in I Thes. 5:26 (one passage I gave), nor in I Cor. 16:20; II Cor. 13:12; and I Pet. 5:14. This just shows how sloppy Phillips was in his translation. In one verse, he “translates” (?) **philema** (kiss) by the phrase, “hearty handshake”; in other verses, he says “handshake.” Phillips reduces the holy kiss to a mere “handshake” in one passage, and a mere “hearty handshake” in another. I repeat: in the Greek text, it is “kiss,” not “handshake.” And that kiss is not a mere touch, either. “Kiss” here means “kissing the lips by way of affectionate salutation” (**Unger’s Bible Dictionary**, p. 635). Although “kiss” is used sometimes (**BUT VERY SELDOM**) in the sense of “touch,” it is used in the passages I quoted to mean “kissing the lips.” Yet Phillips says “handshake.” What an inexcusable blunder!!!

I showed that some versions say “such” and some, “other” in I Cor. 11:16. But Miller says that “such” means “other.” But concerning the name, Jesus Christ, we read that “there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). But Miller says that “other” means “such”; so let’s just read Acts 4:12 inserting “such” in place of “other”: “. . . there is none **SUCH** name given among men . . .” No, “such”

does not mean "other." Then Miller says: " 'NO OTHER PRACTICE' THAN TAUGHT! 'NO SUCH CUSTOM' AS FOUGHT!" According to Brother Miller's belief, the above would mean the same as: "NO SUCH practice than taught! No OTHER custom as fought." All I did was to exchange the two words; but since Miller says they mean the same, he must believe that this exchange did not change the meaning of the sentence.

But to make matters worse for Miller, he IGNORED what I said about "shawl." Wuest's translation says: ". . . let her put a shawl down over her head" (verse 6); and that the hair is "not a substitute for the shawl" (verse 15). I showed in my last article that Miller doesn't believe that woman must wear a shawl; and that he, therefore, DOESN'T AGREE WITH ALL THE TRANSLATIONS ON I COR. 11. Why, then, does he place so much emphasis on his modern translations? They don't help him one iota. If some modern translations will change "such" to "other" and "kiss" to "handshake," some of these versions will word I Cor. 11 in such a way as to teach what they believe—not necessarily what the Greek text says.

THE COVERING OF I COR. 11:15

As I have proved, woman's hair is given her "instead of a covering." It is plain, therefore, that "covering" in verse 15 is not the hair; for in that case, Paul would have meant that woman's hair is given her instead of her hair. Since her hair is given her instead of a covering, that covering of verse 15 cannot be the long hair. "Covering" here is translated from the compound Greek noun, **peribolaion**, which is made up of **peri** (around) and **ballo** (to throw). The meaning of **peribolaion**, therefore, is "that which is thrown around." This meaning is confirmed by the following sources:

1. Thayer's lexicon, p. 502: ". . . a covering thrown around, a wrapper; in the N. T. . . . a veil . . . I Cor. 11:15."

2. Arndt and Gingrich's lexicon, p. 652: "covering,

wrap, cloak of an article of clothing . . . ICor, 11:15 . . .”

3. Abbott-Smith’s lexicon, p. 355: “. . . that which is thrown around, a covering . . . a veil: I Cor. 11:15 . . .”

4. Young’s Analytical Concordance, p. 209: “Something cast around.”

5. Liddell and Scott’s unabridged lexicon (revised by Jones and McKenzie, 1940), p. 1369: “. . . that which is thrown around, covering . . . woman’s headgear, I Ep. Cor. 11:15 . . .”

6. **Cambridge Greek Testament for Schools and Colleges**, I Cor., J. J. Lias, p. 127: “Literally, something flung around the body.”

7. The translations by Macknight, Campbell (Living Oracles), Rotherham, Doddridge, Wesley, Darby, Anderson, Wilson, Wakefield, Montgomery, and Knox say “veil.” Even the margin of the King James Version says “veil.” The New World version says “headdress.” Julia E. Smith’s version says “cloak.” The concordant version says “clothing.” The Westminster version says “mantle.” (NOTE: These versions are quoted in Brother Miller’s booklet, “The Woman’s Head.”)

As you see, dear reader, the evidence that “covering” in verse 15 means a headdress, headgear, or artificial veil is overwhelming.

Miller quotes Wuest who says “permanent covering,” but Wuest is incorrect here. Wuest is the very one who says “shawl” in verse 6, but even Miller doesn’t believe that woman must wear a shawl.

GOD DID NOT GIVE WOMAN THIS HEADDRESS, BECAUSE HE GAVE HER LONG HAIR INSTEAD OF THE HEADDRESS. YOU HAVEN’T ANSWERED THIS, BROTHER MILLER.

SHORN (SHEARED, CUT OFF, CUT SHORT)

Brother Miller says that Thayer defines “shorn” (**keiro**) as meaning “CUTTING SHORT THE HAIR— I Cor. 11:6.” Brother Miller, Thayer’s complete definition concerning the use of “shorn” in I Cor. 11:6 is as follows:

“. . . to get or let be shorn . . . absolutely of SHEARING or cutting short the hair of the head, I Cor. 11:6 . . .” (p. 343, emphasis mine). MILLER LEFT “SHEARING” OUT OF THAYER’S DEFINITION, AND I DEMAND TO KNOW WHY. It is true that all shorn hair is short hair, but it is not true that all short hair is shorn hair. As Thayer testifies, the short hair spoken of is sheared hair; and to shear the hair is “to remove (the hair, wool, etc.) by cutting” (Webster’s New World Dict., concise edition). **The Cambridge Greek Testament for Schools and Colleges**, J. J. Lias, p. 124 says: “. . . to have the hair cropped close.” Shorn hair is hair that has been trimmed, cut off, or cropped short enough to be called SHEARED hair. As we can see, shorn hair is hair cut about like our modern-day “burr.” We all know that “shearing” and “shorn” are terms often applied to the cutting off of the wool of sheep. Wool on a sheep is generally no longer than the hair on top of my head; yet the wool is not sheared, or shorn, until it is “cut off.” So it is with the human hair.

Brother Miller says that shorn hair is just short hair. Men are not to have long hair (I Cor. 11:14), but short. We may know for sure that Paul, the writer of the book of I Cor., had short hair. Paul had **short** hair, yet we read of his “having shorn his head in Cenchrea” (Acts 18:18). Paul’s hair was **SHORT**; but it was not **SHORN**, or **SHEARED**, until he came to Cenchrea. “Shorn” in I Cor. 11:6 is from the same Greek word, with the same meaning, as “shorn” in Acts 18:18 (Vine’s Dictionary, vol. 4, p. 18). **THIS ESTABLISHES THE FACT THAT ONE’S HAIR MAY BE SHORT YET NOT SHORN.**

“PUT ON”

Brother Miller still says that man can’t “put on hair as a covering.” Well, Brother Miller, if one can “put on” weight, why can’t he “put on” long hair? When one lets his hair grow long, he is putting on long hair. But your contention concerning “put on” falls short when we understand that the Bible didn’t say “put on”---Miller

said that. The truth is that in the phrase, "having his head covered" (I Cor. 11:4), the word "having" is translated from *echon*, which is used "in the sense of wearing . . . I Cor. 11:4" (Thayer, p. 266). We see, therefore, that man is not to WEAR a covering. Man is not to "have long hair" (I Cor. 11:4); but "have long hair" is translated from *komao*, which means to "wear long hair, let's one's hair grow long I Cor. 11:15" (Arndt and Gingrich's lexicon p 443). We see that man is not to WEAR long hair.

HOW LONG MUST WOMAN'S HAIR BE?

Brother Miller says that Thayer says "have long hair" (I Cor. 11:14, 15) means "to let the hair grow." I wonder why Miller didn't quote all Thayer said. His complete definition is as follows: "to let the hair grow, have long hair" (p. 354). Arndt and Gingrich's lexicon says (and I quoted this in my last article): "to wear long hair, let one's hair grow long" (p. 443). Almost all the lexicons say LONG; it is to grow LONG. Brother Miller wants to know: "THEN, HOW MUCH CAN SHE CUT OFF BEFORE IT IS SHORT?????" To answer this question, I use the following line of reasoning:

1. God has bound that a woman wear a covering (I Cor. 11:6).

2. But God has given her long hair instead of a headdress; therefore, God did not bind the headdress upon woman.

3. Therefore—since the long hair is the only head covering other than the headdress—the covering which God has bound upon woman in I Cor. 11:6 is the long hair.

Since the covering of I Cor. 11:6 is the long hair, we may gain information concerning how long her hair is to be by examining the Greek word from which "covered" in verse 6 is translated. The Greek word is *katalupto*, which means "to cover up" (Thayer, p. 331), "to cover wholly" (Strong's lexicon, p. 40). If a woman has enough hair to "cover up," or "cover wholly," her head, she has long hair. If she trims her hair to the extent that it no longer covers up wholly her head, she has cut her hair

too short. NOTE: If Miller is correct in saying that **katakalupto** refers to the headdress, that headdress can't be a hat, unless that hat covers up her head wholly. I HAVE SEEN VERY, VERY FEW HATS THAT COULD DO THAT; yet Miller says that a hat may be that covering he believes she is to wear. Brother Miller, YOU tell us how large you believe the headdress you believe in must be.

Woman is to have the type hair man is not to have. But man is not to have hair long enough to HANG DOWN FROM HIS HEAD. PROOF: The phrase, "having . . . head covered" (verse 4), is translated from **kata kephales echo**, which means "a covering hanging down from the head, that is having the head covered . . . I Cor. 11:4 . . ." (Thayer, p. 266). **Kata** as used here means "down, down from" (Abbott-Smith's lexicon, p. 231); so the "hanging down" idea definitely is the meaning of this "covering." Man is not to have hair long enough to hang from his head; therefore, woman is to have hair that is that long. If woman's hair is too short to hang down from her head, it is too short to please God. If her hair is long enough to hang down from her head, it is long enough. NOTE: If Miller says that this covering is an artificial one, that covering must hang down from woman's head. **WOMAN'S HAIR IS TO BE LONG ENOUGH TO COVER UP WHOLLY, AND HANG DOWN FROM, HER HEAD.**

Miller says that God said to His wife: "**THINE HAIR IS GROWN**" (Ezek. 16:7). In the first place, "grown" doesn't mean "uncut." In the second place, God's wife also wore jewels, earrings, and a crown, and much more (Ezek. 16); so even if "grown" means uncut, that uncut hair would be no more binding on woman today than the jewels. By the way, where does it mention the **HEADDRESS?????**

INSTEAD OF

In my first article, I gave five great authorities which prove that woman's hair is given her **INSTEAD OF A HEADDRESS**. Brother Miller did not even mention this

PROOF, but he did give an illustration which helps my position. He says: "I GIVE YOU WATER INSTEAD OF TEA, YOU HAVE THE WATER BUT NOT THE TEA." THAT IS CORRECT, BROTHER MILLER. THANK YOU. But if when I give a woman water instead of tea and she, therefore, doesn't have the tea—then when God gives woman long hair instead of a headdress, she, therefore, does not have the headdress. Yes, woman's hair is given her instead of a headdress; therefore, she has the hair but not the headdress. She may wear a headdress, but she doesn't have to. God gave long hair to woman instead of, or in place of, a headdress; but Miller thinks that God gave her long hair AS WELL AS the headdress.

APPLICATION OF FOREGOING EVIDENCE

We have proved that the woman's hair is given her instead of the headdress; and, therefore, that the headdress is not given her. But a covering of verse six is given her; and since it can't be the headdress, it has to be the long hair (the only other covering). We have proved that woman's hair is to be long enough to cover up wholly, and hang down from, her head; and that she is not to have hair that is sheared. I add the above in parentheses as I quote verse six: "For if the woman be not covered (covered wholly with long hair), let her also be shorn (sheared very close) . . ."

Let's now read Brother Miller's next article.

MILLER'S THIRD AFFIRMATIVE

Brother Lindsey and all who read this debate, my 2nd affirmative showed first three arguments were not met; that is still true! The inability to disprove them proves my proposition.

I notice his negative as it comes, so you can keep up with his failures with ease. Remember statement in first affirmative, "Now that I have proven my proposition by the King James Version, let us notice The Revised Standard Version, and others". Brother Lindsey didn't

meet my **K. J. V. proof**, but tried to meet part of it with two modern translations, then condemned them for my use! (2nd neg.) "Brother Miller—has chosen to defend blunders in translations." **WHERE?** They are "**BLUNDERS**" if they agree with me, and **WONDERS** if they agree with him!

Brother Lindsey says, "Miller says that Phillips' version says 'hearty handshake.' That is just half true;—one verse—reduces the holy kiss to a mere 'handshake'—and a mere 'hearty handshake' in another." That is not "half true"; there is nothing "mere" about either handshake! Why didn't he tear down my argument on this? He still has a chance to meet all that proof! He says, "'Kiss' here means 'kissing the lips—'" Did the dictionary say that for Rom 16:16 etc.? He implies you can only "**KISS—THE LIPS**"; not the cheek; but I've proved him wrong. Brother Lindsey sure fights Phillips' Translation here; but that is the first translation he used to prove (?) any thing!

Brother Lindsey says, "Miller says that 'such' means 'other.'" **WRONG!** Why didn't he meet my argument? All his arguments here are based on **WRONG** statement, so no good.

Not one of "**ALL THE TRANSLATIONS**" says, "women must wear a shawl;" But all of them, and all commentaries, agree, hair is not the covering of I Cor. 11:6-7. **It is strange to see him fight the first two translations he used for arguments!** He has denied what they say; I haven't!

Paul says, "**HER HAIR IS GIVEN HER FOR A COVERING**" (I Cor. 11:15); Brother Lindsey says, "that 'covering' in verse 15 is not the hair;" Shall we believe Lindsey or Paul? Later Brother Lindsey says, "The covering of I Cor. 11:6 is the long hair," He agrees **COVERING** in these verses is not the same! If he will exchange verses in those statements, **HE WILL BE RIGHT!**

Notice "**THE COVERING**—following sources:" "1," through "6". Why quote "that which is thrown around," "Something cast around" etc., when he doesn't believe

WOMEN SHOULD BE "COVERED" WITH "COVERING" OF "HAIR" "THROWN — CAST AROUND — FLUNG AROUND THE BODY" AS HE QUOTES? I showed "COVERING — I Cor. 11:15" is a Greek "PERIBOLAION", not the Greek "KATAKALUPTO" COVERING of I Cor. 11:6-7, "Her hair is given her FOR" or "INSTEAD OF" "PERIBOLAION", but not "FOR" or "INSTEAD OF" "KATAKALUPTO"; and "If a woman does not keep her head COVERED ("KATAKALUPTO"), she may as well cut her hair short—given her to serve as a COVERING ("PERIBOLAION")" I Cor. 11:6 & 15 of 20th Century Translation.

"7."Not one of those translations teach "HAIR", I Cor. 11:15, is the "KATAKALUPTO" COVERING, VEIL, HEADDRESS, etc., of I Cor. 11:6. No translation, commentary, dictionary, lexicon, etc., so teaches. Brother Lindsey, try to disprove this; for what "verse 15 means" doesn't help you unless you can prove "KATAKALUPTO" IS "PERIBOLAION" which "woman's hair is given her 'instead of—' " or "for".

Brother Lindsey used Wuest's Translation, then fights its proving the "KATAKALUPTO" (I Cor. 11:6) is not the "PERIBOLAION" (I Cor. 11:15).

"GOD DID NOT GIVE WOMAN THIS HEADDRESS ("KATAKALUPTO"), BECAUSE HE GAVE HER LONG HAIR INSTEAD OF THE HEADDRESS ("PERIBOLAION")." But "If a woman does not keep her head COVERED ("KATAKALUPTO") with that which "GOD DID NOT GIVE (AND "DID NOT GIVE" ANYTHING "INSTEAD OF")" "She may as well cut her hair short." These quotations are from Brother Lindsey, and 20th Century Translation of I Cor. 11:6, with parenthesis inserted: "YOU HAVEN'T ANSWERED THIS, BROTHER"!

"MILLER LEFT 'SHEARING' OUT OF THAYER'S DEFINITION, AND I DEMAND TO KNOW WHY." I quoted that twice in 1st affirmative, and three times in 2nd; Brother Lindsey failed to meet the arguments each time, "AND I DEMAND TO KNOW WHY." I used that

to show she could "BE NOT COVERED," before "SHEARING or cutting short the hair" — I asked a question (1st aff.), made it "plainer" in 2nd; so want him to answer — meet Thayer, and translations used. His argument about "sheared" and "shorn hair" is not as he claims "Thayer testifies," ("CROPPED" etc.), see 2nd aff., notice he failed to answer my replies to his witnesses (?).

Brother Lindsey says, "As Thayer testifies, the short hair spoken of is sheared hair; and to shear the hair is 'to remove (the hair,—)' " So after a woman is "SHORN" (ICor. 11:6), she must have "SHORT HAIR" (Lindsey-Thayer), which she can't have per Brother Lindsey's argument, that "SHORN" means "to remove (the hair" that she must have after being "SHORN"!

Brother Lindsey then says "Short hair is hair that has been trimmed—or cropped"; But he thinks (?) if a woman with hair two feet long, "trimmed—or cropped" it, it would then be shorter than his! But I showed she would only have to "CUT OFF THE ENDS" to have "CROPPED" hair. Maybe he thinks that means "THE ENDS" nearest the head! If she "CUT OFF" two inches of "THE ENDS" farthest from the head, she wouldn't have "trimmed" hair; but would have to "CUT OFF" two inches next to the head. I would hate to risk h's TRIMMING my 5 ft. hedge with my "Electric Hedge Trimmers" or "Hedge Shears"! Brother Lindsey didn't reply to my reply to his "THREE WITNESSES." (2nd aff.).

Brother Lindsey said, "I am not shorn" (1st neg.), "wool on a sheep is generally no longer than the hair on top of my head; yet the wool is not sheared, or shorn, until it is 'cut off.' So it is with human hair." (2nd aff.). SO WOMAN'S "HUMAN HAIR" can be "NO LONGER" than Brother Lindsey's hair, and her still have "LONG HAIR" that is "NOT SHEARED, OR SHORN—CUT OFF", because that would NOT BE "CUT OFF", "SHEARED, OR SHORN", BUT "LONG" "ON A SHEEP"!

“Brother Miller says that shorn hair is just short hair.” **WRONG!** Also wrong to think “shorn” has the same meaning,” in regards to sheep, men and women. Thayer lists them different. Then too, in regard to Paul, “he had a vow.” which might have been **THE NAZARITE VOW**, which he might not have been freed from until Acts 18:18. “**SHORN**” sometimes means “**SHAVED**” as 20th Century Translation of Acts 18:18 — But I Cor. 11:6 “**CUT HER HAIR SHORT**”!

“**MAN INDEED OUGHT NOT TO COVER HIS HEAD,**” means “**NOT (“PUT ON”) COVER**” (I Cor. 11:7); Brother Lindsey should define those words, not “having” (“**echon**”) which isn’t in I Cor. 11:7.

“To let the hair grow, having long hair” (“all Thayer”), takes more words, but helps me more! And “Let one’s hair grow long” (Lindsey), helps more, so he didn’t tell how much could be cut off when that took place, and hair still be long! Remember he changed **COVERING** with Paul in I Cor. 11:6 & 15; so all his arguing on this is wrong. He tells what “**KATAKALUPTO**” (I Cor. 11:6) means, and says this “covering—is the long hair.” But Paul said “long hair” was given for “**PERIBOLAION**” (I Cor. 11:15), not the **COVERING** (“**KATAKALUPTO**”) of I Cor. 11:6—Shall we believe Lindsey or Paul? Paul said, “If the woman be not **COVERED** (“**KATAKALUPTO**”)” — And Brother Lindsey says, “If Miller is correct in saying that **katakalupto** refers to the headdress—” He questions Paul, not Miller. “To veil or cover one’s self: I Cor. 11:6” (Thayer).

1. Is two inch hair “hanging down” the only “head-dress” God requires woman to wear? 2 Must all “long hair” “hang down from woman’s head.”? 3. When “**THINE HAIR IS GROWN**” can it get any longer? 4. If you cut off $\frac{1}{4}$ inch would it still be “**GROWN**”? God said His wife’s hair was “**GROWN**”, and teaches women to have “**LONG HAIR**”, **BUT DIDN’T INSTRUCT THEM TO WEAR “jewels.”** That’s why “uncut hair would be—more binding on women today than the jewels.” God

never "gave—the headdress" (I Cor. 11:6), and didn't "mention" His wife's "HEADDRESS".

No, I "didn't—mention—PROOF" neither of "five great authorities" said "INSTEAD OF A HEADDRESS." I showed "HAIR—INSTEAD OF A VEIL," is an old argument of mine—

**"HER HAIR IS GIVEN HER INSTEAD OF A VEIL,
SHE HAS THE HAIR BUT NOT THE VEIL;**

But—verse 6 says, 'IF A WOMAN DOES NOT WEAR A VEIL LET HER ALSO CUT OFF HER HAIR;' "

WHAT MUST SHE DO?

"WEAR A VEIL—ALSO—HER HAIR; "

Why didn't he answer my arguments on this? He knows God gave woman "HAIR—INSTEAD OF A VEIL," But God didn't give her "A VEIL"; "BUT SHE OUGHT TO VEIL HERSELF:" BUT "IF A WOMAN IS NOT VEILED, THEN LET HER CUT HER HAIR SHORT." That proves she must wear **BOTH "LONG HAIR" & "A VEIL"**! Yes, this "**INSTEAD OF A VEIL**" argument alone, proves my proposition! For "A Woman" with "LONG HAIR" which "IS GIVEN HER INSTEAD OF A VEIL" can be "UNCOVERED" meaning "BAREHEADED" — "UNVEILED" — "NOT VEILED" — "WITHOUT A VEIL; **THEREFORE "IF A WOMAN WILL NOT VEIL HERSELF"**" at time of I Cor. 11:6, "**SHE MAY AS WELL CUT HAIR SHORT.**" Foregoing quoted from following Bible translations—

MONTGOMERY

"Her hair is given her instead of a veil—But every woman who—does not wear a veil let her also cut off her hair;"

WILSON

"Her hair has been given to her instead of a veil—But every woman—uncovered, disgraces her head;—For if a woman be unveiled, let her hair also be cut off or shaven;"

ROTHERHAM

"Long hair instead of a veil hath been given to her, —But every woman—with her head unveiled putteth to

shame her head,—For if a woman doth not veil herself let her also be shorn;”

BERKLEY

“If a woman is not veiled, let her hair be cut;”

R. S. V.

“If a woman will not veil herself, then she should cut off her hair;”

RIVERSIDE

“Every woman—bareheaded dishonors her head—if a woman is not covered, then let her cut off her hair.”

C. B. WILLIAMS

“Any woman—bareheaded dishonors her head—For if a woman will not wear a veil, let her have her hair cut off too.”

TYNDALE; CRANMER; & GENEVE

“Any woman—bareheaded, dishonoreth her head.—If the woman be not covered, let her also be shorn.”

GOODSPEED

“Every woman—bareheaded disgraces her head,—For if a woman will not wear a veil, let her cut off her hair too.”

KNOX

“If a woman should go without a veil, why does she not cut her hair short too?”

20th CENTURY TENTATIVE EDITION

“Any woman—bare-headed brings dishonor to her Head;—if a woman does not keep her head covered, she may as well cut her hair short.”

WEYMOUTH

“If a woman will not wear a veil, let her also cut off her hair;—a woman—uncovered—is exactly the same as if she had her hair cut short.”

SWANN

“If a woman is not veiled, then let her cut her hair short.”

20th CENTURY N. T. BY ABOUT TWENTY SCHOLARS

“Any woman—bare-headed, dishonors him who is

her Head,—if a woman does not keep her head covered, she may as well cut her hair short.”

LAUBACH

“If a woman refuses to cover her head, then her hair should be cut like a man!”

MOFFATT

“A woman—without a veil on her head dishonours her head;—If a woman will not veil herself, she should cut off her hair as well. But she ought to veil herself;”

THE NEW ENGLISH BIBLE

“A woman—bareheaded: it is as bad as if she were shaved. If a woman is not to wear a veil she might as well have her hair cut off; but if it is a disgrace for her to be cropped and shaved, then she should wear a veil.”

The “VEIL” commanded in those Bible quotations is binding only at time of I Cor. 11:6 (“long hair” at all times). A woman “**BAREHEADED**” in I Cor. 11:6 is “**UNCOVERED**” — “**UNVEILED**” — “**NOT VEILED**” — “**WITHOUT A VEIL**” — “**SHE MAY AS WELL CUT HER HAIR SHORT.**” With these Bible quotations my affirmative is proved. Let us now see what Brother Lindsey has to say.

LINDSEY'S THIRD NEGATIVE

Respected Brother Miller and readers:

Brother Miller says that his first three arguments were not met by me. I believe, however, that the intelligent readers are seeing that I have answered everything Brother Miller said. It is Miller who failed to prove his theory true.

BROTHER MILLER AND THE TRANSLATIONS

Miller thinks (?) that he has proved his proposition by his translations, but he has failed. He says of his “proof” that I “tried to meet part of it with two modern translations, then condemned them for my use!” It is strange, indeed, that Miller would falsely accuse me in this way; for I said in my very first article that “I have

nothing against modern translations"; but, that "the only way to determine whether or not a translation is correct in any given place is to compare it with the language in which the original was written." A version might be sadly incorrect in one place and remarkably correct in another. I proved my quotations from versions by the Greek lexicons, or dictionaries. But Miller has based his theory upon incorrect translations which are incorrect at the very point he says they are correct. Wuest's translation says "cut . . . close" (verse 6) instead of "shorn." Of course, "shorn" means "cut . . . close"; therefore, Wuest is correct here. But just because a translation is correct in one place doesn't mean that it is correct in another. When Wuest says "shawl" in verse 6, he is sadly incorrect, as Miller knows; for even Miller doesn't believe that a woman should wear a shawl. Actually, there are very few versions in existence which teach Miller's doctrine. It is true that many say that woman should wear a veil; but "veil" may refer to a natural veil of long hair, as well as to a headdress. Many modern versions just say veil in both verse 6 and verse 15. Even Miller admits that the veil of verse 6 is different from the one in verse 15; so even according to him, "veil" sometimes refers to the long hair.

Miller tries to leave the impression that all the modern translations agree with him, but nothing could be farther from the truth. For example, Wuest's version says "let her put a shawl down over her head" (verse 6b). A shawl is "an oblong or square cloth worn, especially by women, as a covering for the head and shoulders" (Webster **New World Dict.**, concise edition). But Miller says that the divine injunction "does not demand that a certain style of covering be worn (as 'bonnet', 'hat', 'scarf' etc.). The covering is the important thing. The kind or style of covering is only secondary" ("The Woman's Head," p. 7). **MILLER DOES NOT AGREE WITH WUEST'S TRANSLATION HERE**, but he would like for the readers to think that he agrees with all translations. Miller says

that woman may wear a "hat"; but Wuest's translation says: "let her put a SHAWL DOWN OVER her head." Miller's alternative: (1) admit that woman must wear a shawl, and thus contradict the statement in his booklet that woman may wear a hat or scarf; or (2) admit that Wuest's translation is incorrect in saying "shawl," and thus be forced to the conclusion that Wuest is incorrect on part of verse 6. No, no translation says that "woman must wear a shawl" (as Miller agrees); but Wuest says to "let her . . .," and "let" usually indicates a command. Furthermore, what version says that woman "MUST" wear a veil? They TEACH that she must wear a veil of long hair, but they don't say MUST.

In my second article, I said that "Miller says that 'such' means 'other.'" But Miller says in his last article, "WRONG." He says: "All his arguments are based on WRONG statement, so no good." NOTE: Miller denies that he said that "such" means "other"; but he said near the end of his second article that "such" was no more different from "other" than "this speak" is different from "that speak." "This" and "that" in the above phrases mean the same. But Miller says that "such" and "other" are no more different than "this" and "that" in those phases; so, since "this" and "that" mean the same above, he believes that "such" means "other". Miller's alternative: (1) admit that he said "such" means "other," and thus show that he is wrong in saying that he didn't say "such" means "other"; or (2) admit that "such" doesn't mean "other," and thus be forced to the conclusion that some versions are incorrect, because some versions say "such" in I Cor. 11:6, and some say "other."

I showed that Phillips' version reduces the "holy kiss" (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26; and I Pet. 5:14) to a mere "handshake" in one place and a mere "heartly handshake" in another. Miller says that this kiss can mean just a touch of the hand, a handshake; but I showed that Unger's Bible Dictionary says of "kiss" in these verses: "kissing the lips . . ." (p. 635). The truth

is that Phillips made an inexcusable blunder when he changed "kiss" to "handshake."

The above is enough to convince any reasonable person that all versions must be watched—including the **King James Version**. In this discussion, and in all other deep biblical studies, I have tried to back up any quotation from any version by sound study of the Greek text. I have supported the quotations I have cited in this discussion by the best dictionaries, lexicons, and grammars available; Miller knows this as well as I. The versions he quoted did not help him one iota.

THE COVERING OF VERSE 15

I gave 7 great sources which prove that "covering" in verse 15 means the headdress, but Miller hasn't even tried to meet this. Thayer says "a wrapper . . . a veil." Arndt and Gingrich's excellent Lexicon says "covering, cloak or an article of clothing." Liddell and Scott's unabridged lexicon says "headgear." But, to cap it all off, Miller says that the covering of verse 15 is the long hair; but the translations, upon which he places so much emphasis, contradict him. The **New World** version says "headdress." Julia E. Smith's version says "cloak." The **Concordant** version says "clothing." The **Westminster** version says "mantle." The scholarship of the world attests to the fact that the covering of verse 15 is a head-dress—not the long hair. All the above sources, you will remember, were quoted in my last article. **BROTHER MILLER, YOU HAVEN'T ANSWERED THIS.**

In my very first article, I gave five great sources of proof which showed that "for" in the phrase, "for a covering" (verse 15), means "instead of," "in place of," etc. These sources are the lexicons and grammars by Thayer, Arndt and Gingrich, Abbott-Smith, Dana and Mantey, and A. T. Robertson. I also gave 10 **MODERN TRANSLATIONS** which say "instead of." **MILLER, YOU HAVEN'T ANSWERED THIS!!!** I tore up what he said about tea; so he didn't even mention it in his last article.

God gave woman long hair (a natural veil) instead of a headdress (artificial veil). The Bible does not say "wear a veil—also—her hair," as Miller says. Miller's alternative: (1) admit that "instead of a headdress" is the correct meaning, and thus be forced to the conclusion that the headdress is not given woman; or (2) say that "instead of a headdress" is incorrect, and thus contradict the seven great authorities quoted above.

Oh, but Miller quotes some versions which say "bareheaded" in verse 6. Verse 15 ("instead of a headdress") is the best proof that a woman may pray or prophesy "bareheaded." "Bareheaded" is in only a very few modern versions; but upon this word Miller bases his contention. There is no lexicon I know of that defines "be not covered" as meaning "bareheaded."

MEANING OF I COR. 11:6b

Miller COMPLETELY IGNORED what I said about verse 6; so I will quote word for word what I said.

1, God has bound that a woman wear a covering (I Cor. 11:6).

2. But God has given her long hair instead of a headdress; therefore, God did not bind the headdress upon woman.

3. Therefore—since long hair is the only head covering other than the headdress—the covering which God has bound upon woman in ICor. 11:6 is the long hair.
DEAL WITH THIS, MILLER.

SHORN (SHEARED, CUT OFF, CUT SHORT)

Brother Miller DID NOT quote Thayer as saying "shearing," as he says he did. "Shorn" in verse 6 means "shearing or cutting short the hair of the head" (Thayer, p. 343). The Cambridge Greek Testament for Schools and Colleges, J. J. Lias, p. 124, says: ". . . to have the hair cropped close." Wuest's version says "cut . . . close." Keiro, the Greek word for "shorn," is used of sheep (Acts 8:32). The only difference is that man's or woman's hair is shorn in one case; and a sheep's, in another. Miller

didn't reply to this, although he would like for the readers to think he did. Readers, if you are in doubt about what I said, just turn back and read again. Miller tries to make me say that a sheep's uncut wool is long wool. Miller sees only two types of hair—uncut and shorn; to him, there is no in-between. I proved that although Paul had **SHORT** hair, his hair was not **SHORN** until he came to Cenchrea (Acts 18:18). **THIS SHOWS THAT WOMAN OR MAN MAY HAVE SHORT HAIR, YET NOT HAVE SHORN HAIR.** "Shorn" is from the same Greek word in I Cor. 11:6 as in Acts 18:18, with the same meaning in both places (Vine's Dictionary, Vol. 4, p. 18). Yes, Paul had a vow; but we know that he didn't go against I Cor. 11, which he himself wrote. He had **SHORT** hair, **NOT LONG**; but it was not **SHORN** until he came to Cenchrea. **MILLER, YOU HAVEN'T ANSWERED THIS!!!**

Oh, but Miller says I say that "after woman is 'SHORN' (I Cor. 11:6), she must have 'SHORT HAIR.'" **I DID NOT SAY THIS.** The point is that if a woman has **SHORT** hair, she might as well have it **SHORN** (I Cor. 11:6). But Miller says that if woman won't wear a head-dress, then let her be shorn!!!

As I have proved, "shorn" in I Cor. 11:6 means "shearing," "cutting close," etc.; it does not here mean "cut off the ends" (a very remote and seldom-used meaning). Then Miller says: "I would hate to risk his **TRIMMING** my 5 ft. hedge with my 'Electric Hedge Trimmers' or 'Hedge Shears'!" Well, Brother Miller, I would hate for you to shear my sheep (if I had any); for you would just trim off the ends!!! I would get very little wool. The "shorn" hair woman is not to have (I Cor. 11:6) means the "shearing" (Thayer) of the hair.

Miller, your dodge on "put on" is a lot of "put on"! He says that **echon** is not in I Cor. 11:7. Well, I didn't say it was; I said it is in I Cor. 11:4. Will you deny it, Miller??? Please stop trying to twist up what I say.

ANSWERS TO QUESTIONS

1. I didn't say two-inch hair.
2. It is to be long

enough to do so, just as I said. 3. Hair may be "grown" and still be cut. 4. Yes.

NOTE

Miller says that "God never 'gave—the headdress' (I Cor. 11:6), and didn't 'mention' His wife's 'HEAD-DRESS'." SO YOU ADMIT, BROTHER MILLER, THAT YOU CONTEND THAT WOMAN MUST WEAR THAT WHICH GOD DIDN'T EVEN GIVE WOMAN!!! If God didn't require His wife (Ezek. 16) to wear a headdress, I am sure that He doesn't require wives today to wear them. If the jewels she wore are not binding on us today, why should we assume that "grown" hair is binding, even if "grown" meant "uncut" (which it doesn't)?

COMMENTARIES

Then Miller blunders again. He says that "all of unem (versions), and all commentaries, agree, hair is not the covering of I Cor. 11:6-7." Well, Macknight's commentary says on verse 6: "Wherefore, if a woman in an assembly of men be not veiled, even let her hair which is her veil (ver. 15) be shorn . . ." (p. 180). NOTICE that he says the hair is her veil. In other words, if woman's hair, which is her veil, is cut short enough that it no longer is a natural veil, then let her be shorn (sheared). The covering of verse 4 is the same as in verses 6 and 7; but Chrysostom, a very early commentator, said of "covered" in verse 4 the following words: "who has long hair" (Footnote in Weymouth's version). Godet says, in his commentary on I Cor., vol. 2, p. 129, that the great commentator, Holsten, said that "for the very reason that nature has endowed woman with such a covering (hair), she does not need to add a second and artificial one." No, all the versions and commentaries DO NOT agree with Miller, as he would like for you to believe; and even if they all agreed with him, that would not prove him to be correct.

MEANING OF VERSES 6 & 15

The meaning of I Cor. 11:6 and 15 is: ". . . if the woman be not covered (covered wholly with long hair),

let her also be shorn (sheared, or cut close) . . .” (verse 6); “. . . if a woman have long hair, it is a glory to her: for her hair is given for (instead of, or in place of) a covering (headdress, or headgear).”

MILLER HASN'T ANSWERED A SINGLE THING I SAID, AND HE IGNORED THE GREAT AUTHORITIES I QUOTED. I HAVE ANSWERED EVERYTHING HE SAID.

MILLER'S FOURTH AFFIRMATIVE

Brother Lindsey and all who read this debate; my first argument was, “I Cor. 11:5 & 6 ‘EVERY WOMAN THAT PRAYETH OR PROPHESEIETH WITH HER HEAD UNCOVERED DISHONOURETH HER HEAD:—IF THE WOMAN BE NOT COVERED, LET HER ALSO BE SHORN:’ Please notice before she is ‘ALSO—SHORN’, she can ‘BE NOT COVERED,’ BE ‘UNCOVERED’! Now a serious question: What does ‘UNCOVERED’—‘COVERED’ and ‘SHORN’ mean? Thayer’s Greek-English Lexicon of New Testament Words, says, ‘UNCOVERED’ means ‘Not covered, unveiled: I Cor. 11:5, 13.’ And ‘COVERED’ means ‘To veil or cover one’s self: I Cor. 11:6’ And ‘SHORN’ means ‘Absolutely of shearing or cutting short the hair of the head, I Cor. 11:6.’ Thus when one of the sisters falls ‘To veil or cover one’s self’, she is ‘UNCOVERED’, and may as well ‘BE SHORN,’ which ‘absolubtely’ means ‘SHEARING OR CUTTING SHORT THE HAIR OF THE HEAD, I Cor. 11:6.’ So—she can be ‘UNCOVERED—NOT COVERED,’ before she is ‘SHORN’ BY ‘CUTTING SHORT THE HAIR!’” That argument has not been met! I proved by the K. J. V. and the meaning of words defined by Thayer, that woman can be “ ‘UNCOVERED—NOT COVERED,’ before ‘CUTTING SHORT THE HAIR!’” Read the rest of this in first affirmative, and the other arguments not yet met; for example, “If a woman is not veiled, then let her cut her hair short.” — “If a woman does not keep her head covered, she may as well cut her hair short.” Those translations agree with Thayer’s definition of Bible words.

Yes, Brother Lindsey used translations, then rejected what I quoted from them, even though Thayer agrees "translation is correct—with the language in which the original was written." -- "I proved my quotations from versions by the Greek lexicon", as he says. He also says, "few versions—teach Miller's doctrine." He agrees some so "teach"! He can't find one that doesn't teach an artificial covering in I Cor. 11:6. He says, "Even Miller admits that the veil of verse 6 is different from the one in verse 15;" That's right! He agrees "veil of verse 6" is not "veil of—verse 15." So why not accept Bible quotation by me, "if a woman is not veiled" (with "the veil of verse 6"), "then let her cut her hair short" (which is "the veil of—verse 15.")????? Thayer agrees with this, saying, **"SHORN" MEANS "SHEARING OR CUTTING SHORT THE HAIR OF THE HEAD, I COR. 11:6."** So Thayer and translations agree I Cor. 11:6 means if **THAT "VEIL"** was not worn at that time, the **"LONG HAIR"** (**"VEIL OF VERSE 15"**) **WAS TO BE "CUT — SHORT."** That could not be if **"HAIR"** was already **"CUT—SHORT."** So he hasn't answered, **" 'IF A WOMAN IS NOT VEILED,' HOW CAN SHE 'CUT HER HAIR SHORT' IF 'HAIR' NOT 'CUT — SHORT' IS THE ONLY 'VEIL' INVOLVED? YEA, IF 'LONG HAIR' IS WOMAN'S 'VEIL' (I Cor, 11:6), HOW CAN SHE BE 'NOT VEILED' BEFORE SHE 'CUT HER HAIR SHORT'?????"**

I agree a shawl, hat, bonnet, or other artificial head-covering (I Cor. 11:6), is as binding as that time, as "long hair" (I Cor. 11:15). Wuest names one covering women can wear, but didn't say, "must wear a shawl" (Lindsey). Wuest shows artificial covering as binding as long hair (I Cor. 11:6-16). I don't say any translation is correct in every point, but compare them all with each other and Greek lexicons; and thus prove what I contend for.

See propositions: I am not affirming "What version says that woman 'MUST' wear a veil." The following quotations from VERSIONS in last affirmative, in addition

to Thayer and translations given in this affirmative, prove proposition.

1. "IF A WOMAN IS NOT VEILED, LET HER HAIR BE CUT;"

2. "IF A WOMAN WILL NOT VEIL HERSELF, THEN SHE SHOULD CUT OFF HER HAIR;"

3. "IF A WOMAN WILL NOT WEAR A VEIL—THE SAME AS IF SHE HAD HER HAIR CUT SHORT."

4. "ANY WOMAN — BAREHEADED — LET HER ALSO BE SHORN."

5. "EVERY WOMAN — BAREHEADED — LET HER ALSO BE SHORN."

6. "EVERY WOMAN — BAREHEADED — LET HER CUT OFF HER HAIR."

7. "EVERY WOMAN — BAREHEADED — LET HER CUT OFF HER HAIR TOO."

8. "ANY WOMAN — BAREHEADED — LET HER HAVE HER HAIR CUT OFF TOO."

9. "A WOMAN — BAREHEADED — MIGHT AS WELL HAVE HER HAIR CUT OFF;"

10. "ANY WOMAN — BAREHEADED — MAY AS WELL CUT HER HAIR SHORT."

I have up to this point given three translations older than the **K. J. V.** which says "BAREHEADED", and six newer than the **K. J. V.** which says "BAREHEADED"; one of these six by about 20 scholars, and The New English Bible (the latest standard translation) by many more scholars! I have showed "A WOMAN" "BAREHEADED", "UNCOVERED", "NOT COVERED", "NOT VEILED", "UNVEILED", "MAY AS WELL CUT HER HAIR SHORT." I have proved these translations are right in teaching SHE "MAY AS WELL CUT HER HAIR SHORT" AFTER BEING "NOT COVERED"; for the **K. J. V.** says, "If a woman be not covered, let her also be SHORN;" and Thayer says "SHORN" means "ABSOLUTELY OF SHEARING OR CUTTING SHORT THE HAIR OF THE HEAD. I COR. 11:6." This is just repeating part of what I have already quoted in proving my proposition, that

Brother Lindsey has not met. He even said in last negative, "Miller DID NOT quote Thayer as saying 'shearing,'" IT IS QUOTED IN ALL FOUR OF MY AFFIRMATIVES! And he hasn't met the arguments I used it in yet.

I showed "NO SUCH" & "NO OTHER" were no more "opposite in meaning" "than 'THIS' AND 'THAT' ". I then showed translations using "NO SUCH" & "NO OTHER", taught the same thing. He didn't meet this!

Brother Lindsey still rejects authorities on different ways to "KISS". But he can throw this first translation he used away, and still can't meet the others I've used.

"7 great sources—Miller hasn't even tried to meet". Friends, read paragraphs 7 & 8, last aff.—Why didn't he reply instead of falsely accusing me.

I Cor. 11:15 says, "HER HAIR IS GIVEN HER FOR A COVERING." Brother Lindsey shames me for believing it! SAYING, "Miller says that the covering of verse 15 is the long hair;" He refers to other translations that he says "contradict him." I quote two, "HER HAIR HATH BEEN GIVEN HER FOR A MANTLE" (6 "IF A WOMAN WILL NOT COVER HER HEAD, SHE MAY AS WELL CUT OFF HER HAIR;"). "THE HAIR HAS BEEN GIVEN HER FOR A CLOAK" (6 "IF THE WOMAN IS NOT COVERED, LET HER ALSO BE SHORN:").—And Thayer says, "SHORN" MEANS "SHEARING OR CUTTING SHORT THE HAIR OF THE HEAD, I COR. 11:6." I showed by Greek, and English translations, the cover of I Cor. 11:6 & 15 is not the same! Brother Lindsey meet this!

I met his argument about "INSTEAD OF", but he didn't notice the full argument, just the water which isn't tea; if he would notice hair isn't the cover, it would ruin him, but he didn't continue with my argument; so I quote part of my argument again—"HAIR—INSTEAD OF A VEIL" BUT "IF A WOMAN IS NOT VEILED, THEN LET HER CUT HER HAIR SHORT." ("SHE HAS THE HAIR BUT NOT THE VEIL"), BUT I Cor. 11:6 says, "WEAR A VEIL—ALSO—HER HAIR:" He didn't

even notice “‘COVERING—I COR. 11:15’ is a Greek ‘PERIBOLAION’, not the Greek ‘KATAKALUPTO’ COVERING of I Cor. 11:6-7. ‘Her hair is given her FOR’ or ‘INSTEAD OF’ ‘PERIBOLAION’, but not ‘FOR’ or ‘INSTEAD OF’ ‘KATAKALUPTO’” and all the other things I said about “INSTEAD OF”! See paragraph 10, closing with “‘YOU HAVEN’T ANSWERED THIS, BROTHER!’”

Brother Lindsey says, “God has bound that a woman wear a covering (I Cor. 11:6).” AMEN! But remember I Cor. 11:6 says, “IF A WOMAN DOES NOT KLEP HER HEAD COVERED, SHE MAY AS WELL CUT HER HAIR SHORT.” (20th Century Translation). She can be “NOT—COVERED” BEFORE “SHE—CUT HER HAIR SHORT.” For hair was given for “PERIBOLAION”, not for “KATAKALUPTO,” “COVERING (I Cor. 11:6)” that “God has bound that a woman wear”. I have disproved his conclusion on “MEANING OF I Cor. 11:6b”, in last affirmative and this one also.

Brother Lindsey compared shearing sheep to people; I showed all shearing doesn’t mean the same: you can shear, clip, trim six foot hedge, and it still be over five feet tall. If Paul had “**THE NAZARINE VOW**,” he couldn’t be “SHORN” until freed from it; and Brother Lindsey knows it. Thayer and translations quoted show “SHORN” (I Cor. 11:6), means “CUT HER HAIR SHORT” “IF—NOT COVERED”!

Brother Lindsey says, “shorn’ in I Cor. 11:6 means ‘shearing,’ ” “the short hair spoken of is sheared hair;” “if a woman has SHORT hair, she might as well have it SHORN” “stop trying to twist up what I say.” **I CAN’T UNTWIST IT!** “the short hair—is sheared” and “she might as well have it SHORN”!

He also defines a word not in I Cor. 11:7 to explain “cover his head” (I Cor. 11:7), and thinks (?) I should accept explanation.

I asked, “when ‘THINE HAIR IS GROWN’ can it get any longer?” He answered, “Hair may be ‘grown’ and

still be cut." Does that answer question? He even says CUT HAIR IS GROWN!

"Miller says that 'God never 'gave—the headdress'—**BROTHER MILLER,—YOU CONTEND THAT WOMAN MUST WEAR THAT WHICH GOD DIDN'T EVEN GIVE WOMAN!!!**" Brother Lindsey, God didn't give her clothes, do "you contend that Woman must wear that which God didn't even give woman!!????? You also said, "God has given her long hair instead of a headdress (a covering)"; therefore, God did not bind the headdress ("covering") upon woman." BUT "God has bound that a woman wear a covering (I Cor. 11:6)." Please explain. I showed why "LONG ("GROWN") HAIR" is binding, but not "the jewels".

Brother Lindsey still gets the two veils (I Cor. 11:6 & 15) mixed; so tries to use Macknight against me; but he didn't quote enough! Notice, "For a woman to throw off the veil in an assembly of men, is one and the same with being shaven, Wherefore, if a woman in an assembly of men be not veiled, even let her hair which is her veil (verse. 15) be shorn:" So Macknight shows IF "A WOMAN THROW OFF THE VEIL" OF I COR. 11:6 IN THE "ASSEMBLY", THAT "VEIL (VER. 15) BE SHORN:" SHOWING SHE STILL HAD "HER VEIL (VER. 15)", YET "IN—ASSEMBLY—NOT VEILED" AS REQUIRED (I Cor. 11:6). Macknight also says, "IN THE PUBLIC ASSEMBLIES FOR WORSHIP MEN OUGHT NOT TO BE VEILED(NOR WOMEN UNVEILED"! So Macknight is on my side!

Brother Lindsey quotes part of "Footnote in Weymouth's version" on I Cor. 11:4, a different Greek word than used in I Cor. 11:5-6, which in this "VERSION" reads, "A WOMAN—WITH HER HEAD UNCOVERED—IS—AS IF SHE HAD HER HAIR CUT SHORT, IF A WOMAN WILL NOT WEAR A VEIL, LET HER ALSO CUT OFF HER HAIR;" Chrysostom doesn't teach hair is COVERING of I Cor. 11:6.

Holsten is dealing with verse 15 "PERMANENT

COVERING" (Wuest's translation of "PERIBOLATION"), not with "KATAKALUPTO" COVERING of I Cor. 11:6, which Macknight says, "IF A WOMAN--THROW OFF--IN AN ASSEMBLY--LET HER HAIR WHICH IS HER VELL (VER. 15) BE SHORN:" Not one of these witnesses teach hair is the covering of I Cor. 11:6. Brother Lindsey cannot quote his teaching of I Cor. 11:6-16 from translations, commentary or lexicon, like I can mine! I challenge him to quote from one that says hair is the covering of I Cor. 11:6, like I can quote "**IF A WOMAN DOES NOT KEEP HER HEAD COVERED, SHE MAY AS WELL CUT HER HAIR SHORT.**" (20th Century Translation by about 20 scholars). His "MEANING OF VERSE 6 & 15 --" can be found in no translation or standard book!

"GOD DID NOT GIVE WOMAN THIS HEADDRESS ("KATAKALUPTO"), BECAUSE HE GAVE HER LONG HAIR INSTEAD OF THE HEADDRESS ("PERIBOLATION")." BUT "IF A WOMAN DOES NOT KEEP HER HEAD COVERED ("KATAKALUPTO") "WITH THAT WHICH "GOD DID NOT GIVE (AND "DID NOT GIVE" ANYTHING "INSTEAD OF")" "SHE MAY AS WELL CUT HER HAIR SHORT." (Quotations from Lindsey and 20th Century Translation, with parenthesis inserted).

Let us now read Brother Lindsey's last negative, and first affirmative.

LINDSEY'S FOURTH NEGATIVE

Brother Miller and respected readers:

I had hoped that Brother Miller would try to answer my replies to his articles. He, however, has resorted to do that which is below the dignity of any Christian gentleman: he has misrepresented what I, his respondent, has said. I had thought better of Miller; but now he gives me no other choice than to expose his hypocrisy, as is my duty to do. If he could have answered what I said, he would have; but since he cannot, he has twisted, distorted, and perverted everything I have said. I shall expose these gross misrepresentations in a brotherly, yet firm, way.

MILLER AND THE TRANSLATIONS

He says that "Wuest names one covering woman can wear, but didn't say, 'must wear a shawl' (Lindsey)." But Wuest says to "let her put a shawl down over her head" (verse 6b). Miller didn't answer what I said; so I will give it again, and I quote: "No, no translation says that 'woman must wear a shawl' (as Miller agrees); but Wuest says to 'let here . . .,' and 'let' usually indicates a command. Furthermore, what version says that woman 'MUST' wear a veil? They TEACH that she must wear a veil of long hair, but they don't say MUST." Wuest teaches that she must wear a shawl, but Miller says she may wear a hat; and A HAT IS NOT A SHAWL. MILLER DISAGREES WITH WUEST'S VERSION. If the covering of verse 6 may be either hat, bonnet, or shawl, then Wuest is incorrect in limiting that covering to a shawl.

Miller implied in his second article that "such" means "other." Then he denies implying this. Then, after I proved that he said this, he finally admits he said that "such" means "other." According to Miller, Acts 4:12 could read: "there is none SUCH name under heaven given among men, whereby we must be saved." No, "such" does not mean "other"; yet in ICor. 11:16, some versions say "no such" custom, and some say "no other" custom. These versions thus contradict each other; and, consequently, some of them are incorrect. "Such" is the correct rendering of *toioutos* here, as all lexicons testify. This alone proves that translations must be checked.

I showed that Unger's Bible Dictionary, p. 635, defines "kiss" in Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Thes. 5:26 and I Peter 5:14 as meaning "kissing the lips . . ."; yet Phillips' version changes "kiss" to "handshake." Even IF Miller were correct in saying that "kiss" in the above verses means touch, etc., then Phillips is incorrect in limiting that touch to only the type touching done in shaking hands. The truth is that Phillips made a childish blunder. This illustrates again that translations cannot

be relied on always to teach the truth.-Too often, translations are colored by the belief of the translator.

Brother Miller knows all of this, for even he says: "I didn't say any translations is correct in every point . . ." Yet, in view of all this, he still holds on to the rendering, "bareheaded." As I said in my last article (and Miller didn't even refer to this), verse 15 ("instead of a headdress") is the best proof that a woman may pray or prophesy "bareheaded." I proved, from a score of great authorities, that "her hair is given her instead of a headdress" is a correct rendering of verse 15; but Miller couldn't cite a lexicon, to save his life, which shows that "not covered" means "bareheaded" in verse 6. The truth is that there is no more authority for changing "not covered" to "bareheaded" as there is for changing "covered" to "shawl," "such" to "other," or "kiss" to "handshake." If I can bind that a woman must not be bareheaded just because a few versions say that, then I can bind that woman must wear a shawl (and a shawl is not a hat) just because a few versions say that. **YOU HAVEN'T ANSWERED THIS, MILLER.** Only a few versions, whose contents is more theory than translation, say "bareheaded." By far, most versions in no way teach that the headdress is bound upon woman, just as most versions put forth the correct rendering of "kiss" in Rom. 16:16, instead of saying "handshake," as does Phillips. **I CHALLENGE MILLER TO REPLY TO THIS.**

But to show you even again that Miller only emphasizes what versions say when they serve his selfish ends (or when he thinks they do), he says that "covering" in verse 15 means the long hair; yet many versions say differently. **For example: The New World** version says "headdress"; Julia E. Smith's version says "cloak"; the **Concordant** version says "clothing"; and the **Westminster** version says "mantle." (These were quoted in my last two articles, to which Miller said **NOTHING.**) Miller's alternative: (1) admit that "covering" in verse 15 is an artificial

headdress, and thus be forced to the conclusion that it doesn't refer to the hair; or (2) say that "covering" in verse 15 is long hair, and thus contradict the great lexicons I gave and the versions quoted above and below. But let us take a closer look at this covering.

THE COVERING OF VERSE 15

Miller says: "I showed by Greek, and English translations, the cover of I Cor. 11:6 & 15 is not the same! Brother Lindsey meet this!" Well, here is an example of Miller's twisting. I said in my VERY FIRST ARTICLE that the covering of verse 15 is not the cover of verse 6; yet he implies that I have been contending that they are the same. It is a shame that he had rather quibble than try to meet the arguments. In my second article, I gave SEVEN great sources which prove that the covering of verse 15 is the headdress. HE HAS NOT ANSWERED THIS; SO I NOW LIST THESE SOURCES JUST AS I LISTED THEM IN MY SECOND ARTICLE.

1. Thayer's lexicon, p. 502: ". . . a covering thrown around, a wrapper, in the N. T. . . . a veil . . . I Cor. 11:15."

2. Arndt and Gingrich's lexicon, p. 652: "covering, wrap, cloak of an article of clothing . . . I Cor. 11:15 . . ."

3. Abbot-Smith's lexicon, p. 255: ". . . that which is thrown around, a covering . . . a veil: I Cor. 11:15 . . ."

4. Young's Analytical Concordance, p. 209: "Something cast around."

5. Liddell and Scott's unabridged lexicon (revised by Jones and McKenzie, 1940), p. 1369: ". . . that which is thrown round, covering . . . woman's headgear, I Ep. Cor. 11:15 . . ."

6. Cambridge Greek Testament for Schools and Colleges, I Cor., J. J. Lias, p. 127: "Literally, something flung around the body."

7. The translations by Macknight, Campbell (**Living Oracles**), Rotherham, Doddridge, Wesley, Darby, Anderson, Wilson, Wakefield, Montgomery, and Knox say "veil." Even the margin of the **King James Version** says "veil."

The New World version says "headdress." Julia E. Smith's version says "cloak." The **Concordant** version says "clothing." The **Westminster** version says "mantle."

As you see, dear readers, the covering of verse 15 is a headdress, headgear, or artificial veil. Miller falsely claims that I didn't explain **katakalypto** and **peribolaion**, but I explained those words in my first articles. Miller says to see paragraph 10. Well, I tore up what he said in paragraph 10.

INSTEAD OF

In my very first article, I gave five great authorities which proved that "for" in the phrase, "for a covering" (vs. 15), means "instead of," "in place of," etc. Miller **IGNORED** these authorities, although he would like for the readers to think that he answered them. Since he has not answered, I now list the five great sources just as I did in my first article.

1. **Thayer's Greek-English Lexicon**, page 49: ". . . 2. indicating exchange, in succession, **for, instead of, in place of (something)**. a. univ. **instead of**: . . . to serve as a covering, I Cor. 11:15 . . ." From this we see that the hair is to serve as, or instead of, a covering, or artificial veil. The long hair has succeeded the headdress.

2. **Arndt and Gingrich's Greek-English Lexicon**, page 73: "2. in order to indicate that one thing is equivalent to another **for, as, in place of** . . . hair as a covering I Cor. 11:15." The long hair is equivalent to what the headdress would have been worth if God had given the headdress.

3. **Abbott-Smith's Greek-English Lexicon**, page 40: "2. **instead of, in place of, for** . . ." The long hair is given in place of the headdress.

4. **Dana and Mantey's Manual Grammar of the Greek New Testament**, page 100: "There is conclusive proof now that the dominant meaning of **anti** in the first century was **instead of** . . . This translation applies especially to the following: Mt. 2:22, Archelaus was reigning over Judea instead of (**anti**) his father Herod; Lk. 11:11,

and he instead of (**anti**) a fish give him a serpent; I Cor. 11:15, for her hair is given her instead of (**anti**) a covering; Heb. 12:2, Jesus . . . who instead of (**anti**) the joy that was set before him endured the cross." Note especially the use of **anti** in Lk. 11:11.

5. **Robertson's Grammar of the Greek New Testament in the Light of Historical Research**, page 574: "The idea of exchange appears also in I Cor. 11:15 . . ." God has exchanged the headdress he could have given, for woman's hair, and has given woman that long hair in place of the headdress.

The following versions say "instead of": **Authentic, New World, Concordant, Montgomery, Wilson, Young, Rotherham, Doddridge, and Berry.** Knox translates: "to take the place of." Other versions say "for," "as," etc.; but, as we have noticed, "for" and "as" often mean "instead of." "For" is correct here when taken in the sense of "instead of." "For" here is translated from **anti**.

Miller still rejects the above proof. I tore up what he said about the tea, and he hasn't tried to give an explanation. He says that a veil is given her instead of a veil. That is true: a natural veil of long hair is given her instead of the artificial veil, or headdress. Miller's effort to confuse the two veils falls short. He never did answer the illustration I gave concerning the pencil and the pen.

MEANING OF I COR. 11:6b

In my last two articles, I gave the three following points, to which Miller did not even make a peep:

1. God has bound that a woman wear a covering (I Cor. 11:6).

2. But God has given her long hair instead of a headdress; therefore, God did not bind the headdress upon woman.

3. Therefore—since long hair is the only head covering other than the headdress—the covering which God has bound upon woman in I Cor. 11:6 is the long hair.

In view of the above, verse 6 means that if a woman be not covered, or veiled, with long hair, then let her shear her hair. Her hair might be short enough not to cover up, or veil, her head, and still not be shorn; and if her hair thus would not cover up her head, then let her shear her hair. This shows how a woman can "be not covered," or "be not veiled," before she shears her hair. I HAVE BROUGHT THIS OUT TIME AND AGAIN, BUT MILLER WILL NOT DEAL WITH IT. HE KNOWS BETTER THAN TO TRY TO ANSWER IT!!!

SHORN (SHEARED, CUT OFF, CUT SHORT)

Miller did not quote Thayer as saying "shearing." He just said: "And 'SHORN' means 'Absolutely of shearing or cutting short the hair of the head, I Cor. 11:6.'" That is what Thayer says; but Miller didn't quote Thayer as saying such, for he later denied that Thayer meant sheared hair. Wuest's version says "cut . . . close"; the Cambridge Greek Testament says "cropped close"; but MILLER REFUSES TO REPLY TO THIS. Miller gripes at me for comparing woman's hair to sheep's; then he compares her hair to a HEDGE!!! But when one shears a hedge, he shears off the excess growth close to the body of the hedge, just as a woman shears off the hair close to the head when she shears her hair. I proved that Paul's hair was SHORT, but that it was not SHORN, or SHEARED, until he came to Cenchrea (Acts 18:18). We know that Paul obeyed I Cor. 11, which he, himself, wrote. Just as Paul, a woman may have SHORT hair, yet still not have hair so short that it is SHORN. MILLER DIDN'T ANSWER THIS!!! Verse 6 teaches that if a woman's hair is not long enough to cover up, or veil, her head, then she had just as well shear it. If she has short hair (yet not sneared, or shorn), she had just as well cut it to the extent that it is short enough to be called SHEARED HAIR. MEET THIS, MILLER!!!

I did not define a single word in verse 7, nor did I try to explain it; yet Miller says I did. He quotes me

as saying "the short hair—~~is~~ sheared." Miller, why did you not quote all I said? Note his dashes, showing that he left out part of what I said to try to twist it up. He chops up my statements just as he chops up God's word. Miller is so DISEHONEST that he WILL NOT stop twisting up my statements!!! He even says that verse 6 says: "WEAR A VEIL—ALSO—HER HAIR." THAT IS A COMPLETE FALSEHOOD!!!, and NO ONE KNOWS BETTER THAN E. H. MILLER!!!

Miller thinks (?) that for a thing to be grown, it must be uncut!! My hedge is grown, yet it is cut.

Macknight says that the veil of verse 6 is the long hair. Miller didn't answer my proof that Chrysostom said the covering of verse 4 (which is the same as in verse 6) is the hair. Holsten said that the woman doesn't have to wear a headdress; therefore, he correctly believed the covering of verse 6 is the long hair. Yet, in view of all of this, Miller falsely claims that the commentaries agree with him!!!

No lexicon teaches that the covering of verse 6 is the headdress, but they do teach that the covering of verse 15 is the headdress.

Miller even says that clothes were not given woman; but he should read I Tim. 2:9, where woman is commanded to wear "modest apparel." The headdress was not given, and Miller even admits it; yet he still says that woman must wear one.

The readers will remember that I asked him in my second article: "Miller, YOU tell us how large you believe the headdress you believe in must be." THIS QUESTION HAS GONE UNANSWERED, FOR MILLER KNOWS BETTER THAN TO ANSWER IT!!!

I have torn up everything Miller said. Now, dear readers, please read my first affirmative, which follows. Thank you.

PROPOSITION II

“The Scriptures teach long hair is the only covering required for woman at any time.”

Affirmative: Dail Ellis Lindsey

Negative: E. H. Miller

LINDSEY'S FIRST AFFIRMATIVE

Dear Brother Miller and readers:

I am glad to affirm the above proposition, which was worded by Brother Miller and is believed by me. Since the arguments in this article are based upon the proof given in my last article, I request that you, the readers, read my last article again if you do not remember the proof given, or if you haven't read all of it.

Although the proposition seems simple enough not to require a definition of its terms, I now define its terms, in order to be sure that everyone understands what is affirmed. “Scriptures,” of course, has reference to God's written word--the Bible. “Teach” means to impart knowledge. By “long hair,” I mean hair that is of sufficient length not to be short. (For a thorough study of how long woman's hair is to be, see my second negative article.) “Only” means sole. “Covering” as here used means a veil for the head. “Required for” means demanded as necessary. “Any” means one (no matter which) of more than two. “Time” means occasion. In other words, the proposition could read as follows: “The written word of God imparts the knowledge that hair which is of sufficient length not to be short is the sole veil for the head which it is necessary for woman to wear on any occasion.”

As the reader will observe, my proposition is two-fold: (1) I am to prove that woman is required to wear long hair; and (2) I am to prove that the long hair is the only veil for the head that she is required to wear. Both Brother Miller and myself agree that she is to wear long hair; therefore, I shall spend but little time in proving that point before I come to point two.

WOMAN MUST WEAR LONG HAIR

“Judge in yourselves: is it comely that a woman pray unto God uncovered? 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.” (I Cor. 11:13-15.) Long hair on a man is a shame to him; but, a glory to a woman, for it has been given her. As proved in my last article, the covering of verses five and six is the long hair; therefore, according to these verses, if a woman prays or prophesies without long hair, she shames her head; and she had just as well shear or shave her head, which is sin. This proves that woman must wear long hair. God’s giving woman long hair was not a custom of man; therefore, when Paul said in verse 16 that “if any man seem to be contentious, we have no such custom,” he did not set aside woman’s obligation to wear long hair. Perhaps verse 16 refers to the custom of women wearing short hair; and men, long; or, he may refer to the custom of being contentious, which custom Christians do not have. At any rate, verse 16 does not relieve woman’s obligation to wear long hair; for God has given it to her, and it is a shame to her if she doesn’t wear it. (Of course, if her hair will not grow long, she will not be held responsible, just as a baby, who cannot believe, will not be held responsible for not believing in God.)

Having proved that woman must wear long hair, I now prove that long hair is the **ONLY** covering for the head she must wear.

HAIR GIVEN INSTEAD OF HEADDRESS

As I have proved time and again, woman’s hair was given her, instead of the headdress. Please, dear reader, if there be any doubt in your mind as to whether or not I have proved this, refer back to my last article. I now make a fuller application of the fact that her hair is given her instead of the headdress. Even Miller has admitted that if I give him water **INSTEAD OF** tea, he has **ONLY** the water, and not the tea. Using this **SAME** reasoning,

God gave woman long hair instead of the headdress (I Cor. 11:15); therefore, she has ONLY the long hair, and not the headdress. Again, if I gave Miller a pen instead of a pencil, he would not have the pencil, but only the pen. Likewise, God has given woman long hair instead of the headdress; therefore, woman does not have the headdress, but only the long hair. The covering of verses five and six is the long hair, as I have proved; but Miller says that this covering is the headdress. So according to him, it is a shame if a woman doesn't wear the headdress. But according to this, it would be a shame for a woman not to wear that which she doesn't have and which hasn't been given her. Would the God of heaven require woman to wear a headdress which she has not been given, and which she, therefore, does not have??? If woman must wear a headdress, then the headdress is given her IN ADDITION TO the hair; but, as I have shown, her hair was given her, NOT the headdress. This one argument, alone, is enough to prove that woman is not required to wear a headdress, and that the long hair is the only head covering she is required to wear.

WHY A WOMAN'S LONG HAIR IS A GLORY TO HER

The King James Version says that "if a woman have long hair, it is a glory to her: for her hair is given her for a covering." "For" in the clause, "for her hair is given her . . .," is from *hoti*, which means "because" (Young's Concordance, p. 363). Young also says that "for" is used in a "causal" sense; that is, *hoti* (Greek for "for") here refers to the cause, or reason, for what is said in the preceding clause. I have before me about 15 translations which say "because." So, adding this information to the fact that woman's hair "is given her instead of a headdress," we come out with the correct translation as follows: "because her hair is given her instead of a headdress." Now, let us add the above part of verse 15 to the first part; and we come out with the

rendering as given by the **New World** version: “. . . but if a woman has long hair, it is a glory to her? Because her hair is given her instead of a headdress.” In other words, **THE VERY REASON BECAUSE OF WHICH A WOMAN'S HAIR IS A GLORY TO HER IS THE FACT THAT HER HAIR IS GIVEN HER INSTEAD OF A HEADDRESS.** This implies that if the headdress were given woman, the hair no longer would be her glory. What glory could long hair be to a woman who believed that she must cover up her long hair with a headdress? She would believe that a lifeless, artificial, and often unattractive headdress would be as important, as essential, and as binding by God as her own, natural, live, and beautiful locks of hair. But if a Christian woman knows that her hair is given her instead of, or in place of, the headdress, then she knows that the hair must be a thing of beauty that God requires; and, therefore, she gladly and rightfully looks upon her long hair as being her “glory.” “Glory” here means “ornament” (Thayer's lexicon, pp. 104, 105).

Now, would God require woman to wear that which would cause her hair no longer to be a glory to her??? If He requires the headdress, then that is just what He would be doing, as is evident from the above paragraph. This proves again that long hair is the **only** head covering woman is required to wear at any time.

CONCLUSION

My proposition is proved. Yes, “The Scriptures teach long hair is the only covering required for woman at any time.”

Since I have had two articles together, because I rightly followed my last negative with this first affirmative, I now close this article before my word limit is expired, and request that you, the readers, attentively read Brother Miller's next article. I trust that Miller will face up to the issue like a man for a change. Thank you.

MILLER'S FIRST NEGATIVE

Brother Lindsey and all who read:

In first and last negative, Brother Lindsey says, "I—trust this debate will be on a high plane throughout.—Miller is so DISHONEST—he gives me no other choice than to expose his hypocrisy,—he has twisted, distorted, and perverted every thing I have said.—Miller only emphasizes what versions say when they serve his selfish ends". It looks like Brother Lindsey is on A HIGH HORSE instead of "A HIGH PLANE"! "A—PLANE" no higher than that may not get him to heaven.

Since most of Brother Lindsey's affirmative is in the negative, I will answer his last two articles the best I can for the amount of words to be used. He says, "Miller couldn't cite a lexicon—which shows that 'not covered' means 'bareheaded' in verse 6." I've cited ten translations that say "BAREHEADED"! And lexicons cited "shows—'not covered' means 'bareheaded'"! First paragraph of last affirmative proves this; but he has used "Arndt and Gingrich's lexicon" more than any, I believe, so I wrote and asked them as follows, "Is the COVERING of I Cor. 11:6 the same as the long hair that is given her for a COVERING?—On page 412 I read, 'KATAKALUPTO—cover oneself with a veil—ICor. 11:6a, b.—On page 652 I read, 'PERIBOLATION—(the woman's) hair is given to her as a covering I Cor. 11:15'. Is this 'PERIBOLAION (covering)' or the 'KATAKALUPTO (covering)', or both, answered for by the long hair only?" Brother Lindsey, hear your witness answer, "Dear Mr. Miller—the 'Covering' of I Cor. 11:6 is something more than a woman's natural hair, that is, a veil of some kind.—Katakalupto means to cover with something more than the natural hair. Dr. Arndt passed away in 1957. Sincerely yours, F. Wilbur Gingrich". Thus you see who has the truth! He can't cite translation or lexicon that teaches "uncovered" means a lack of hair, or "covered" means "a veil of long hair," in I Cor. 11:6 as he teaches. He hasn't replied to last of 2nd affirmative on this.

Hear him again, "Miller implies in his second article that 'such' means 'other.' Then he denies implying this. Then—admits he said that 'such' means 'other.'" Which time did he tell the truth? NEITHER! He builds upon false statements instead of replying to what I say!

He cannot find in "Unger's Bible Dictionary" what he claims he "showed"! Anyway, he is trying to debate what is in neither proposition, instead of replying to my affirmative, and affirming his.

Brother Lindsey says, "I proved, from a score of great authorities, that 'her hair is given her instead of a headdress' ". ONLY ONE OF "SCORE" SAYS SUCH! And that one says, "If a woman does not veil herself, let her also be SHORN;" which Thayer says means "CUTTING SHORT THE HAIR OF THE HEAD. I Cor. 11:6." So Thayer and that one translation shows woman does not "VEIL HERSELF" WITH HAIR! Brother Lindsey rejects that translation on "NO OTHER"! Schonfield's Translation reads, "HER TRESSES ARE GIVEN HER AS A NATURAL DRAPERY" BUT "THE WOMAN OUGHT TO WEAR SOME HEADDRESS BECAUSE OF THE ANGELS" SO "IF A WOMAN IS NOT COVERED, LET HER ALSO BE SHORN" (BY "CUTTING SHORT THE HAIR OF THE HEAD, I COR. 11:6." THAYER) ("INDEED, IF A WOMAN DOES NOT KEEP HER HEAD COVERED, SHE MAY AS WELL CUT HER HAIR SHORT," 20th CENTURY T.). He has not met this proof from translations AND lexicons, WOMAN WITH "LONG HAIR" CAN BE "NOT COVERED" BEFORE "CUTTING SHORT THE HAIR OF THE HEAD," I have given many translations against woman praying "BAREHEADED", and he has not one to justify such; that is my "REPLY" TO "CHALLENGE"!

Let us notice the I Cor. 11:15 COVERING! Arndt & Gingrich says, "HAIR AS A COVERING I COR. 11:15." Thayer says, "TO SERVE AS A COVERING, I COR. 11:15"; Laubach's Translation says, "HER HAIR GIVEN HER TO COVER HER HEAD" (I COR. 11:15). But Bro-

ther Lindsey says, "The covering of verse 15 is not the cover of verse 6;" AMEN! And I've just proved, "HAIR" IS "COVER" of verse 15; so "HAIR" IS NOT "COVER OF VERSE 6;" which if woman doesn't have at this time, "SHE MAY AS WELL CUT HER HAIR SHORT."

Paragraphs 7 & 8 of 3rd affirmative disprove his claim for "SEVEN great sources"; yet he says I have "NOT ANSWERED THIS;" BUT "HE HAS NOT ANSWERED" MY ANSWER! Any way, only one of "SEVEN even say "HEADDRESS."

His "five great authorities" were no better than "SEVEN great sources"—my 18th paragraph in 3rd affirmative took care of them; so he avoided that "old argument of mine"! It proves woman in I Cor. 11:6 "NOT COVERED" "MAY AS WELL CUT HER HAIR SHORT." This took care of "the tea" — "pencil" — "pen" — "hair" & "veil"! Yes, "instead of" works good with the truth, and so "for" & "as"! My car burns gas as (for) fuel; and "her hair is given her for a covering" — "as a natural drapery." Here "gas" is "fuel", and "hair" is "covering" "a natural drapery." But this "COVERING" may as well be "cut short" as "be not covered" in I Cor. 11:6.

Brother Lindsey still says "Miller d'dn't quote Thayer" —See 2nd paragraph after "PROPOSITION DEFINED", and you will see he should apologize! He hasn't answered that even after I quoted it again in last affirmative. Neither has he proved "Paul's hair was short" before "shorn," neither replied to my answer; but here's more! Funk & Wagnalls—Bible Dictionary, "Men wore their hair trimmed (Ezek. 44:20) — in connection with the Nazarite vow, the hair was allowed to grow until the vow was accomplished (Num. 6:2-5). When it was cut off and burned (Num. 6:18; cf. Acts 18:18, 21:24." Union Bible Dictionary—1855, "The Hebrews were accustomed to cut the hair very much as we do, except—in the case of a vow—to let it grow—not cut the hair at all—Hence Paul, being at Corinth, and having made the vow of a Nazarite, had his

hair cut off at Cenchrea, but deferred the complete fulfilment of his vow till he came to Jerusalem. (Acts 18:18.)". Bible Cyclopaedia—by John Eadie, D.D LLD., "Those who made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow had expired, contented themselves with—cutting off their hair in the place where they were.—Hence Paul, being at Corinth, and having made a vow like that—had his hair cut off at Cenchrea, but deferred the complete fulfilment of his vow till he came to Jerusalem (Acts 18:18).—The 'charges' (Acts 21:24) were for offerings required at the completion of the vow."

Brother Lindsey says, "If a woman's hair is not long enough to cover up—she had just as well cut it—short enough to be called SHEARED HAIR. MEET THIS MILLER!!! I'm glad you agree "hair—cut—short—(is) SHEARED HAIR." How many inches long will it have to be to "cover up"? TELL US! Your saying, "Hair which is of sufficient length not to be short is the sole veil for the head" isn't very clear! In 1st negative, you said, "LONG hair is binding on woman, but not UNCUT hair—komaο—means to 'wear long hair, let one's hair grow long" I asked, after she let it "GROW LONG—HOW MUCH CAN SHE CUT OFF BEFORE IT IS SHORT????? You still haven't, and can't answer! You now say, "Of course, if her hair will not grow long, she will not be held responsible," Brother Lindsey, if she "let—hair grow," let it get "grown", didn't cut it; she will have "KAMAο,"! I contend, GROWN, UNCUT HAIR, IS "LONG HAIR" ("KAMAο"), regardless of length; but CUT HAIR IS NOT LONG HAIR ("KAMAο"), regardless of length. Notice Robinson's original lexicon defines "KAMAο, to have long hair, to wear the hair long, I Cor. 11:14, 15.—Josephus Antiquities 4. 4. 4. (which reads, "Nazarites, that suffer their hair to grow long," which Eadie's Biblical Dictionary says, means, "let it grow—not cut the hair at all")". Hence "LONG HAIR, ICor. 11:14, 15" MEANS "NOT CUT—AT ALL"! I gave lexicons, dictionaries, trans-

iations, etc., that say what I teach; but you can't find what you teach in such books.

I said, "He—defines a word not in I Cor. 11:7"—He replies, "I did not define a single word in verse 7—yet Miller says I did." Why did he say that, instead of answering argument

He says, "Note his dashes—he left out part—to twist it up." I just quoted it without dashes, and he still can't "UNTWIST IT!" I never leave out enough to change the meaning, but have to leave out some to save words; the reader can always turn back and read his full statement.

See all of paragraph in 3rd affirmative where I QUOTE BIBLE —

"WEAR A VEIL—ALSO—HER VEIL"

I gave this proof in 2nd & 3rd affirmative, that if she didn't wear BOTH OF THEM, she just as well wear NEITHER OF THEM; and he hasn't met my proof yet!

Why falsely say "Macknight says the veil of verse 6 is the long hair."? I showed in last affirmative, HE DID NOT! Brother Lindsey does me and others the same way; but my limited number of words doesn't allow me to point out all such false accusation: but you can see them.

His slurring at me for believing woman should wear what God didn't give, backfired; so notice his twisting and squirming in last negative, instead of admitting his mistake! Then in 1st affirmative, he makes the same mistake of slurring again; so watch the backfire; He has given ONE TRANSLATION that instead of "covering," says "headdress", and ONE TRANSLATION that says "clothing", so I am going to quote some of his slurring; making only one change; put "CLOTHING" where he has "the headdress"; SO LISTEN TO HIM! "I now make a fuller application of the fact that her hair is given her instead of CLOTHING. Even Miller has admitted that if I give him water INSTEAD OF tea, he has ONLY the water, and not the tea. Using this SAME reasoning, God gave woman long hair instead of CLOTHING (I Cor. 11:15); therefore she has ONLY the long hair, and not

CLOTHING. Again, if I gave Miller a pen instead of a pencil, he would not have the pencil; but only the pen. Likewise, God has given woman long hair instead of CLOTHING; therefore, woman does not have CLOTHING, but only the long hair.—it is a shame if a woman doesn't wear CLOTHING. But according to this, it would be a shame for a woman not to wear that which she doesn't have and which hasn't been given her. Would the God of heaven require woman to wear CLOTHING which she has not been given, and which she, therefore, does not have??? If woman must wear CLOTHING, then the CLOTHING is given her IN ADDITION TO the hair; but, as I have shown her hair was given her, NOT CLOTHING. This one argument, alone, is enough to prove that woman is not required to wear CLOTHING, and that the long hair is the only CLOTHING she is required to wear." Thus, you see Brother Lindsey's efforts to make the COVERING ("KATAKALUPTO") of I Cor. 11:6 the HAIR COVERING of I Cor. 11:15 is not right! His own witness, Mr. Gingrich knows more about what his lexicon means than either of us, and he says "KATAKALUPTO means to cover with something more than the natural hair." An artificial covering on a woman (I Cor. 11:5-6) large enough to be dishonorable to a man (I Cor. 11:4 & 7) is LARGE ENOUGH!

Please give full answers to two questions: 1. What verses of what translations teach "woman is required to wear long hair"? 2. What verses of what translations teach "the long hair is the only veil for the head that the woman is required to wear."? **BE SURE AND PROVE "HAIR IS THE ONLY VEIL"!**

The following question is yours (except "ALLOW" etc., is used instead of "REQUIRE" etc.); so answer and explain: "Now, would God ALLOW woman to wear that which would cause her hair no longer to be a glory to her??? If HE ALLOWS the headdress, then that is just what He would be doing,—This proves again that long hair is the **only** head covering woman is **ALLOWED** to wear at any time."

Brother Lindsey, reply to first three paragraphs after I defined proposition, to this negative, and then affirm proposition.

LINDSEY'S SECOND AFFIRMATIVE

Dear Brother Miller and respected readers:

I admit that I am on a "HIGH HORSE." But in this debate, I will not stop my high horse from its trampling Miller's twisting, distorting, and perverting **LOW HORSE**. Miller has gone from bad to worse. But I now, **WITHOUT QUIBBLING**, continue my part of this study.

TRANSLATIONS

Although I have proved in each article that translations are sometimes incorrect, Miller still cites 10 translations which say "bareheaded" in verses 5 and 6 to try to prove his theory. He expects us to believe that "bareheaded" is a correct rendering just because a few translations say so. But even Miller **DISAGREES** with Wuest's translation, which says "shawl"; for Miller believes that women may wear hats (and a hat is not a shawl, nor is it a veil). I showed that some versions say "such" in verse 16, and some say "other"—two words which are opposite to each other in meaning. "Such" is correct here. When Miller said that these two words mean the same, I forced him to the conclusion that Acts 4:12 could read, according to him: ". . . there is none **SUCH** name under heaven given among men, whereby we must be saved." **MILLER HAS FAILED TO REPLY!** Then I showed that J. B. (not J. D.) Phillips' version even **CHANGES** "holy kiss" (Rom. 16:16 and others) to a mere "handshake" in one passage and a mere "hearty handshake" in another. Scores of such **BLUNDERS** can be pointed out. This, alone, proves that translations are incorrect at times. Miller knows this, for he **DISAGREES** with the following renderings (correct renderings, by the way): When I quoted the **Concordant** version as saying "clothing" in verse 15, Miller **DISAGREED WITH THIS VERSION**. He **DISAGREED** with the **New World** version

which says "headdress"; with the **Westminster** version which says "mantle"; and with **Julia E. Smith's** version, which says "cloak." He takes the liberty to **DISAGREE** with these versions on I Cor. 11:15; yet he seems to think that he can quote 10 translations—and half of that number are **OBSOLETE**, being older than the **King James Version**—and he thinks that we are supposed to believe what they say!!! **INDEED!** I gave proof from the greatest lexicons yet written that the "covering" of verse 15 is an artificial headdress. And, on top of all of this, most translations, by far, say the same thing. But Miller **REJECTS** all of this and clasps to his "bareheaded" and bare-proved theory. But let's study "bareheaded."

"BAREHEADED"

Miller has offered 10 translations which say "bareheaded." Half of these are older than the **King James Version**. I wonder why he forgot (?) to tell us that **John Wycliffe's** translation of 1380 (first complete English translation) did not say "bareheaded," nor did **John Purvey's** version of 1388, nor **Myles Coverdale's** version of 1535, nor the **Rheims** translation of 1582. **IF** "bareheaded" is a correct rendering, it is strange, indeed, that the **Revised Version** of 1881, the **American Standard Version** of 1901, and the **Revised Standard Version** of 1946 did not use this rendering; for these versions are the cream of modern Biblical scholarship. Even the beloved **King James Version** of 1611 does not say "bareheaded"; although its translators compared the versions of that day, some of which versions said "bareheaded." Most translations on verse six say "covered" or "veiled"—the long hair being a natural veil. The truth is that "bareheaded" is an incorrect rendering. There is nothing in the Greek word from which "covered" in verse six is translated which means a headdress; therefore, the argument I have used all along (**AND WHICH MILLER HASN'T EVEN MENTIONED!**) proves what the covering of verse six is. Here is the argument again:

1. God has bound that a woman wear a covering (I Cor. 11:6).

2. But God has given her long hair instead of a headdress (I Cor. 11:15); therefore God did not bind the headdress upon woman.

3. Therefore—since the long hair is the only head covering other than the headdress—the covering which God has bound upon woman in I Cor. 11:6 is the long hair. (More is said about “instead of a headdress” later.)

I challenged Miller to produce a lexicon which says “bareheaded,” but he has not done so yet. However, he does produce a letter from Wilbur Gingrich, coauthor of Arndt and Gingrich’s lexicon. But note that neither the lexicon nor the letter said “bareheaded.” Surely Gingrich does give us his OPINION that something more than hair is meant in verse six, but he didn’t even say that in his lexicon. Gingrich gave Miller his opinion, which is worth no more than his opinion on sprinkling for baptism and many, many other things. Gingrich, being a Lutheran, believes in sprinkling, I am quite sure; but he would not put that opinion in his lexicon, just as he would not put “bareheaded” in his lexicon. Scholarship would frown on him, and justly so.

Miller would like for the readers to think that all scholars agree with his theory. I proved that Macknight, the great scholar, said that the veil is the long hair in verse six. I showed that Holsten, the great critic and commentator, said that woman needn’t wear the headdress. I showed that Chrysostom says about the same. On top of all of this, the late Brother H. C. Harper—one of Miller’s own one-vessel, no classes Brethren—said that the headdress was not bound upon woman (See the **Old Paths Pulpit**, p. 12). Almost all the preachers of Brother Miller’s fellowship do not agree with him on the headdress; and, if I mistake not, even his own family do not all agree with him. Even of the many scholars and preachers who say that the covering of verse six is the headdress, only a very, very few say that the headdress

is bound upon all Christian women today, as Miller says. In spite of all of this, he still quotes the OPINIONS of men to try to prove his idea.

“New Testament Christian men were opposed to long hair (I Cor. 11:6ff.). They did not cover the head when praying or prophesying (I Cor. 11:4)” (**Harper’s Bible Dictionary**, revised in 1958, pp. 241, 242). Note that verse six refers to long hair, according to this authority. It will be interesting to see Miller try to deal with this, for he places so much stock in what others say.

THE HEADDRESS

I gave proof from lexicons and versions (which he places so much stock in) that the “covering” of verse 15 is a “wrapper” (Thayer); “wrap, cloak of an article of clothing” (Arndt and Gingrich); “a veil” (Abbot-Smith); “headgear” (Liddell and Scott); “headdress” (**New World** version); “cloak” (**Smith’s** version); “clothing” (**Concordant** version); “mantle” (**Westminster** version). Of course, the wrapper, cloak, veil, headgear, clothing, and mantle are words which signify a headdress. “Clothing” here refers to the clothing of a headdress, or that which is used as an artificial veil. **MILLER REJECTS ALL OF THIS PROOF!!!** He produces only one translation which says “natural drapery” (Schonfield), and this one translation contradicts the scholarship of the world. Miller correctly has said that the covering of verse 15 is not the covering of verse 6; so his alternative is: (1) Admit that the “covering” of verse 15 is the headdress, and thus be forced to the conclusion that the covering of verse 6 is the long hair; or (2) say that the “covering” of verse 15 is the long hair, and thus contradict the lexicons and versions quoted above—the world’s ripest scholarship.

INSTEAD OF

Then Miller childishly says that the old “argument” (?) of his took care of my argument concerning “instead of.” He says the 18th paragraph of his third affirmative

did this. Well, what he said there was: " 'HER HAIR IS GIVEN HER INSTEAD OF A VEIL', SHE HAS THE HAIR BUT NOT THE VEIL." Well, I have said time and time again that this is true in the sense that woman's natural veil is given her instead of the artificial veil. Miller's own "argument" disproves his proposition and proves mine. **MILLER'S "WEAR A VEIL—ALSO—HER HAIR" IS NOT IN THE BIBLE!!!** but he still contends that it is.

In my very first article, I gave five authorities which say that verse 15 means that woman's hair is given her **INSTEAD OF** a headdress. Instead of saying "instead of," the **King James Version** says, "for"; but as we have seen, "for" here means "instead of" (as it does in Lk. 11:11: "for a fish"). **Anti** is the Greek word which is defined by Thayer, Arndt and Gingrich, Abbott-Smith, Dana and Mantey, A. T. Robertson, and others as meaning: exchange, succession, for, as, instead of, in place of, to serve as (or instead of). I gave 10 versions which say "instead of." "For" and "as" are correct here when taken in the sense of "instead of."

Miller's only reply is that his car burns gas as (for) fuel. Well, my car burns gas as, or for (meaning "instead of"), carrot juice. According to Miller, it burns both gas and carrot juice. He thinks (?) that "instead of" would make my statement mean this. For woman's hair was given her **INSTEAD OF** a headdress, but Miller says that **BOTH** are required!!!

He can understand that when I give someone a pen instead of a pencil, I did not give the pencil; that when I give water instead of tea, I do not give the tea (and the receiver or the water does not have the tea); but he just can't seem to understand that when God gave woman long hair instead of a headdress, God did not give the headdress. In spite of God's command for woman to wear "modest apparel" (I Tim. 2:9), Miller still thinks that clothes haven't been given woman.

SHORN (SHEARED)

I proved by Thayer, Cambridge Greek Testament, and Wuest's version that "shorn" hair is hair that has been sheared, or cut close. I proved from Acts 18:18 that Paul's hair was short (unless he disobeyed I Cor. 11, which he did not do), but that it was not shorn, or sheared, until he came to Cenchrea. This proves that one's hair may be short and yet not short enough to be called sheared. Miller just quibbles that Paul had a Nazirite vow. The truth is that "The vow in question cannot therefore have been a strictly Nazirite vow . . . It was evidently a private vow which the apostle had taken, and which he paid by shearing his head at Cenchrea" (Hastings' Bible Dictionary, Vol. 3, p. 500). It matters NONE whether or not he had a Nazirite vow, for he still didn't disobey his own writings of I Cor. 11, did he??? Just as Paul had short hair but not short enough to be called shorn, or sheared, hair—so may a woman; and verse six teaches that if she has short hair, she had just as well cut it short enough to be called sheared. YOU HAVEN'T ANSWERED THIS, MILLER!!! Tell us, Miller, do you believe Thayer's definition which says "shorn" means "shearing or cutting short"??? The short hair Thayer is speaking of, of course, is short enough to be called sheared; whereas, all short hair is not sheared hair.

HERE AND THERE

Questions answered: 1. All versions except Wuest and a few others on I Cor. 11:5, 6, 10, 13, 15. 2. The verses of the translations given.

Miller hasn't produced a single lexicon or dictionary or version which says that "have long hair" in I Cor. 11:14-15 means uncut hair, but he would like to think he has. He just says that Nazirites didn't cut their hair at times. In this case, the long hair was uncut for a while because of a vow; but, as I have proved, the long hair of I Cor. 11 is not uncut hair, but simply long.

Miller IGNORED my second article, in which I proved that women's hair is to be long enough to "cover up," and "hang down from," her head. The number of inches required would depend upon the nature of each woman's hair and head. Miller never has told us how large the headdress must be to suit him, although I have asked him many times!!! A HAT IS NOT A VEIL, BUT MILLER SAYS THAT WOMAN MAY WEAR A HAT; SO ACCORDING TO MILLER, WOMAN DOESN'T HAVE TO WEAR A VEIL AT ALL, ALTHOUGH MILLER'S TRANSLATIONS SAY "VEIL"!!!!

Notice how Miller changes my "require" to "allow" to try to answer my argument. Anyone can do that; that is, anyone who is DIRTY and DISHONEST! Why did he not just reply to what I said??? Who wants Miller to reply to what I didn't even say????? The point is that God allows many, many things he does not require. As I proved, if God requires the headdress, He requires that which causes woman's hair no longer to be her glory; for the reason why it is a glory to her is that it is given her instead of a headdress. I PROVED THIS IN MY LAST ARTICLE, BUT MILLER WILL NOT TRY TO ANSWER IT; HE JUST QUIBBLES AND TRIES TO MAKE ME SAY THAT WHICH I HAVE NEVER EVEN THOUGHT. WHY DOESN'T MILLER EITHER ADMIT HE IS WRONG, OR TRY TO ANSWER WHAT I HAVE SAID???

Thank You.

MILLER'S SECOND NEGATIVE

Brother Lindsey and all who read this debate:

It is sad to see debators or anyone else get on such a "HIGH HORSE." But that often happens when a man sees he is losing! A winner never gets mad. I gave Bible translations that teach what I affirm; but any one can read the last two affirmatives, "THE SCRIPTURES TEACH LONG HAIR IS THE ONLY HEAD COVERING REQUIRED FOR WOMAN AT ANY TIME." And not find

a Bible verse teaching "LONG HAIR IS THE—COVERING"! He says, "I gave proof—the 'covering' of verse 15 is a 'wrapper' — 'headgear' — Of course, the wrapper, cloak, veil, headgear, clothing, and mantle—signify a headdress." (Aff. 2). "God gave woman long hair instead of the headdress (I Cor. 11:15); therefore, she has ONLY the long hair, and not the headdress." (aff.1). Brother Lindsey thus argues, "LONG HAIR" IS NOT 'COVERING'"! Therefore, cannot be "THE ONLY—COVERING"! "Woman—uncovered—as if she had her hair cut short." (Weymouth). "Woman—not—covered—may as well cut her hair short," (20th Century). Brother Lindsey still hasn't met the paragraphs following reply to his "THREE WITNESSES" (read in my 2nd affirmative). Let us notice his affirmative by paragraphs:

2nd, "10 translations—say 'bareheaded' ", but he says, "He expects us to believe that 'bareheaded' is a correct rendering just because a few translations say so." **That's not as bad as his wanting us to believe "LONG HAIR IS THE ONLY HEAD COVERING" WHEN NO TRANSLATION SAYS SO!** " 'other' — 'such' — Miller said that these two words mean the same," **THAT'S NOT SO!** But instead of answering what I said, he builds false arguments upon false statements! I gave quotations, and showed each translation taught the same; and he can't deny they do. Brother Lindsey, answer what I gave, try to prove the two translations contradict. Who said "he DISAGREES with—renderings—Concordant—New World—Westminister—Smith's"??? Is Brother Lindsey judging?? **Does he agree with all of them on I Cor. 11:4-16???** He slurs at 5 "translations—older than the **King James**"; What about the **LAST (N.E.B.)??** An article in Firm Foundation (11-28-61) says it "stands squarely with the great majority of scholars—is nearer the exact wording of the New Testament original MSS than any previous standard English version." It reads, **"IF SHE PRAYS OR PROPHESES BAREHEADED — SHE MIGHT AS WELL HAVE HER HAIR CUT OFF;"** He can't even name

a few lexicons and translations that say, "the 'covering' of verse 15 is an artificial headdress." Less than one isn't "most"!

3rd, He wonders why other translations didn't say "bareheaded" if that is the meaning of UNCOVERED: (Why doesn't more say IMMERSE if that is the meaning of BAPTIZE?) He didn't meet last argument in my second affirmative on this! Webster says, "BARE-HEADED" MEANS "HAVING THE HEAD UNCOVERED — HATLESS." AND "UNCOVERED" MEANS "SPECIFICALLY: TO DIVEST OF HAT — TO BARE THE HEAD"! So the K. J. V. and Webster's definition of words used therein prove "BAREHEAD" is the meaning of I Cor. 11:5-6 as rendered by 10 translations quoted! Just as Webster defines "UNWORTHILY" (I Cor. 11:27 K. J. & R. V.) "IN AN UNWORTHY MANNER" as translated by R. S. V. & others. "There is nothing in the Greek word from which 'covered' in verse six is translated which means" HAIR! But Webster says, "COVERED — TO PUT THE USUAL HEADDRESS ON — HAVING A HAT ON;" What book defines "UNCOVERED" as long hair on a bareheaded woman? Let Brother Lindsey quote definition of "COVERED" from any standard book, as I have. In "argument — 1. — 2. — 3. —", not one quotation says "hair is—head covering"! He makes too many statements with no quotation of proof.

4th. He was first to quote "Gingrich," But now slurs at what he says. My last negative (par. 2), takes care of his challenge; and I've given more on "bareheaded" women being "covered" by putting the usual headdress on"! Who said, "Scholarship would frown on him,"? "Scholarship" doesn't frown on the 10 translations by dozens of scholars for saying "BAREHEADED"; nor on Webster for saying "BAREHEADED" = "HEAD UNCOVERED" (I Cor. 11:5-6).

5th. Miller proves "all scholars agree with his theory." And he doesn't just say, "I proved that Macknight—" with no proof! Macknight says,

**“THE WOMAN OUGHT TO HAVE A VEIL
ON HER HEAD IN THE CHURCH, AS
A MARK OF HER SUBJECTION.”**

But he says, “SOME OF THE CORINTHIAN WOMEN, ON PRETENCE OF BEING INSPIRED — IN THE CHRISTIAN ASSEMBLIES — HAD CAST OFF THEIR VEIL—LET HER BE VEILED, VERSE 6 — IN THE PUBLIC ASSEMBLIES FOR WORSHIP MEN OUGHT NOT TO BE VEILED, NOR WOMEN UNVEILED, VERSE 7.” This and last 4 paragraphs in 4th affirmative proves Macknight is on my side; people didn’t get shorn in worship! “His own family do—agree with him” one hundred percent! Yet he has never asked his wife, daughters, or any woman to wear an artificial covering because of what he believes; he tries to help all see the truth, but thinks no less of any one for not believing and practicing what he teaches. Brother Lindsey agrees, “Many scholars—say that the covering of verse six is the headdress,” and he is sorry about this, and that I can quote Bible translations that say what I teach, and he can’t quote one that says the covering of I Cor. 11:6 is hair.

6th. His quotation is against him! The context shows an artificial covering is spoken of; I Cor. 11:4-7 shows woman is to do what man “DID NOT”! HE “DID NOT” WEAR “LONG HAIR (I Cor. 11:6ff.)” ALL THE TIME, AND “DID NOT COVER THE HEAD WHEN PRAYING— (I Cor. 11:4)” — THE WOMAN DID BOTH! The man could “cover the head” at other times, but not “when praying or prophesying” — The woman could UN-“COVER THE HEAD” AT OTHER TIMES, BUT NOT “WHEN PRAYING OR PROPHECYING”! HIS WITNESS PROVES COVER USED WAS NOT LONG HAIR.

7. Since he says the I Cor. 11:15 covering is not binding, what that covering is, or is not, doesn’t prove what the I Cor. 11:6 covering is that he says is binding! He needs to prove Thayer wrong in saying “COVERED” MEANS “TO VEIL OR COVER ONE’S SELF: I COR.

11:6" AND "SHORN" MEANS "ABSOLUTELY OF SHEARING OR CUTTING SHORT THE HAIR OF THE HEAD, I COR. 11:6." Because after a woman fails to "COVER ONE'S SELF", if she can be "SHORN" BY "CUTTING SHORT THE HAIR OF THE HEAD," THE "COVER" REQUIRED COULD NOT BE THE "LONG HAIR" WHICH SHE IS NOT GUILTY OF "CUTTING SHORT" UNTIL AFTER SHE IS "NOT COVERED,"! He says, "wrapper, cloak, veil, headgear, clothing, and mantle are words which signify a headdress.—MILLER REJECTS ALL OF THIS PROOF!!!" Why accuse me of that? Why didn't he meet paragraph 15 of my first negative on "His slurring at me" instead? Why didn't he name contradiction, and scholarship that it contradicts?

8th. He still hasn't answered the paragraph he quoted PARTLY! He didn't answer verse 6 tied into the argument, but denied the part of verse 6 I stressed. "Verse 6 says, 'if a woman does not

WEAR A VEIL let her **ALSO** cut off **HER HAIR'** "

That shows she is to "WEAR A VEIL" "ALSO" "HER HAIR" OR "CUT OFF HER HAIR" IF SHE DOESN'T "WEAR A VEIL"! Read all of that argument in my 3rd affirmative with translations tied in.

9th. Not one of "five authorities — say — woman's hair is given her **INSTEAD OF** a headdress." I am not saying "INSTEAD OF a headdress" is a false translation; but just denying "five authorities—say" what he said they "say"! I don't believe he can quote one authority on this subject that he will accept on I Cor. 11:4-16 — neither can he find one that says "HAIR" is the covering of I Cor. 11:4-7.

10th. "My car burns gas as, or for—carrot juice. According to Miller, it burns **BOTH** gas and carrot juice." No, Miller and all the readers know your statement is not true! But that my car burns gas for fuel, no one will deny; and they know the gas is fuel, and the fuel is gas! But **ON A SPECIAL OCCASION**, if I have to burn rubber to keep from having a wreck, they don't think

what I burn the whole time I'm driving, is the same thing I have to burn **ON SPECIAL OCCASIONS!** So the covering woman has to wear all the time (Arndt-Gingrich Lexicon, "HAIR IS GIVEN TO HER AS A COVERING I COR. 11:15"), is not the covering she has to wear **ON SPECIAL OCCASIONS** (I Cor. 11:5-6).

11th. Answers to last four paragraphs just given, and my 3rd affirmative takes care of the pen & pencil, water & tea. He hasn't fully met that argument. Brother Lindsey knows God gave woman hair, but not clothes. He won't admit his mistake in slurring at me, even after dodging paragraph 15 of my first negative. If he will show me the clothes God gave some woman to wear to church, I'll show him a beautiful hat along with the other clothing!

12th. Notice he says, "I proved by Thayer," but he didn't quote "Thayer," Thayer is the one I quoted on this in first article; and he still denies I quoted fully; but my first three arguments proved by **K.J.V. & Thayer** what I affirmed; and I still want them answered! Yes, I gave, and "believe Thayer's definition" — Do you? "YOU HAVEN'T ANSWERED THIS," he says; there isn't anything there except assertions which cannot be found in any standard book. I gave several quotations to prove what I said about Paul being shorn; but Brother Lindsey cannot prove Paul had short hair before Acts 18:18 — or that "it was not shorn" if it was short before being shorn then. I was shorn Saturday, and will be shorn again this week. Brother Lindsey said, "Shorn hair is hair that has been trimmed" — I have mine "trimmed" about every week. Brother Lindsey says, "The short hair Thayer is speaking of — is short enough to be called sheared;" But she was "NOT COVERED" BEFORE "CUTTING SHORT THE HAIR — I Cor. 11:6." (Thayer, and proven by translations).

13th. In reply to question 2., he says, "The verses of the translations given" — The first he used was **PHILLIP'S**, so I quote I Cor. 11:15 "**THE LONG HAIR**

IS THE COVER PROVIDED BY NATURE FOR THE WOMAN'S HEAD." Brother Lindsey says this cover is not one of I Cor. 11:6, so it contradicts him! **WUEST'S** was next, so I quote, I Cor. 11:15 **"HER HEAD OF HAIR HAS BEEN GIVEN TO HER FOR A PERMANENT COVERING"** — This is not the covering of I Cor. 11:6, so he loses another witness! He used **THE N.E.B.** which says **"A WOMAN — BRING SHAME ON HER HEAD IF SHE PRAYS OR PROPHESES BAREHEADED:"** (I Cor. 11:5), so he loses again! He used **WEYMOUTH**, I Cor. 11:5 **"A WOMAN WHO PRAYS OR PROPHESES WITH HER HEAD UNCOVERED — IS — AS IF SHE HAD HER HAIR CUT SHORT."** Tertullian, born 160 A. D. said **"WOMEN AND VIRGINS SHOULD REMAIN VEILED IN CHURCH"** (History of the Books of the Bible, by Prof. C. E. Stone, 1864).

14th. He says, Miller **IGNORED** my second article, in which I proved "woman's hair is to be long enough to— 'hang down from' her head." He didn't read that from any book! He did read "komao" "Let one's hair grow long", but he still hasn't said how much of that can then be cut off, and it still be **"long"**? I gave Bible Dictionary quotation of **"LET IT GROW"** and **"NOT CUT THE HAIR AT ALL"** REFERRING TO THE SAME ACT! Common sense teaches, **you can't CUT IT AND "LET IT GROW" at the same time!** Brother Lindsey, following this article you will find pictures of 8 of our presidents; tell us the numbers of those whose hair was long enough for Christian women in the sight of God. I say, her "headdress must be" large enough to keep her from being "bareheaded"! **At time of I Cor. 11:4-7 "Man—WITH ANYTHING ON HIS HEAD DISGRACES HIS HEAD, — WOMAN — BARE-HEADED DISGRACES HER HEAD"** (Goodspeed). **A "BAREHEADED" WOMAN'S HEAD IS NOT COVERED! A HAT WILL "VEIL" A MAN OR WOMAN'S HEAD!**

15th. He implies God will **"ALLOW"** woman to cause "hair no longer to be a glory", but would not **"REQUIRE"** such! If so, will God **"ALLOW"** man to have what "is a

shame unto him?" Brother Lindsey started this, so let him tell us, would they be safe in so doing? Watch him wiggle!

Brother Lindsey has used **W. E. Vine**, but Vine's Commentary says, "IF A WOMAN INSISTS ON HAVING HER HEAD UNCOVERED, LET HER INSIST ON HAVING HER HAIR CUT SHORT — AND NO WOMAN WITH THE SLIGHTEST SENSE OF SHAME WOULD THINK OF SUCH A THING." Smith's Bible Dictionary (Holman, and Murray editions), "Hair — The women wore their hair natural, -- The Hebrews cut the men's hair quite short, almost to the ears—the hair fell over the ears"! "Hair—natural" is uncut; **BUT I THINK BROTHER LINDSEY WILL SAY, HANGING "OVER THE EARS" IS LONG!** Is it **Brother Lindsey**? Please meet my negative, and **TRY** to prove your proposition! Friends notice carefully what he has to say.





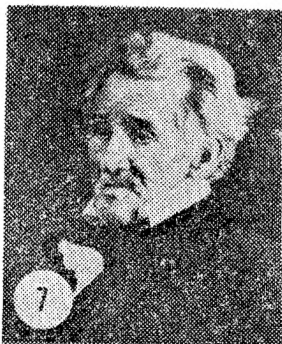
THOMAS JEFFERSON

1801—1809



JAMES MADISON

1809—1817



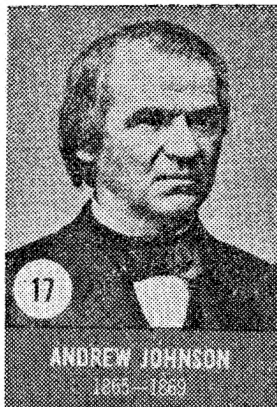
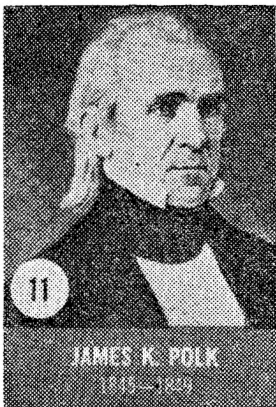
ANDREW JACKSON

1829—1837



MARTIN VAN BUREN

1837—1841



LINDSEY'S THIRD AFFIRMATIVE

Dear Brother Miller and respected readers:

Miller begins his hodgepodge by saying that "a winner never gets mad"; and I suppose that when he says "mad," he means angry. I admit that I am angry, but I should be angry at the hardness of Miller's heart. Concerning Jesus, we read that "when he had looked round about on them with ANGER, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand" (Mk. 3:5). Eph. 4:26 says to "Be ye angry, and sin not: let not the sun go down upon your wrath." This shows that Jesus was angry; that we must be angry (at sin); but that our anger must not degenerate into wrath (uncontrolled anger). I am perfectly justified in being angry at Miller's evil tactics; I would be a poor excuse for a Christian if I didn't become angry at sin. It is my duty to expose his falsehoods. Naturally, Miller cries when he is spanked; but if he doesn't want to be spanked, let him stop his deceit. I don't like to have to rebuke a man; but if he sins, I must rebuke him (II Tim. 4:2). Jesus continually REBUKED (e.g., Matt.

23). When Peter sinned, Paul REBUKED him before all present (Gal. 2:11-14). Miller has twisted up every statement I have made, which is SIN. I am justified in rebuking him, regardless of whether or not he likes it. Of course, Miller thinks (?) that it is all right for him to accuse me falsely of "slurring." **Miller has pursued his deceitful course because he knows that he is losing the debate.**

LONG HAIR

Miller still insists that long hair means uncut hair. His reasoning (?) is that a thing cannot grow and still be cut. I showed in my last article that my hedge is grown, but that it also is cut, to which Miller said NOTHING! According to him, if a man cut off his arm, he cannot be grown, even if he might be seven feet tall. Such nonsense!!! Oh! but he says that he quoted a dictionary which says "NOT CUT THE HAIR AT ALL." This is true; but Miller left out part of the definition, and the definition applies to the hair of the Old Testament Nazarites, and not to I Cor. 11. Miller tries to TWIST this around and make it apply to I Cor. 11. But the Nazrites—**men included**, mind you—were to wear long hair (Num. 6:5; Judges 13:5; 16:17). No razor was to come upon a Nazarite's head while he had a vow, but who will say that men today cannot use the razor? The Old Testament hair laws do not apply to us today; if they did, women today could shave their heads (Deut. 21:12), and men would be subject to beard laws (Lev. 19:27; 21:5). As I have proved, and as Miller has failed to answer, the woman's hair is to grow long according to I Cor. 11; and long hair doesn't necessarily mean uncut hair. Uncut hair usually is long, though not always; but one may have long hair which is cut. All lexicons say LONG hair; none say UN CUT hair in I Cor. 11.

Miller has taped eight little pictures of as many presidents to his last typed page. He wants me to tell which ones have hair long enough for a woman; but, I ask, how does he think the readers can see these pic-

tures? Miller, if you will print these exact pictures in your next article, I will answer your question and ask you a question.

I proved in my second negative that woman's hair must be long enough to cover **up** her head and hang down from it. It is no more difficult to recognize this type of hair than it is to recognize "modest apparel" (I Tim. 2:9). Robinson's lexicon, 1876 edition, says that woman's necessary covering of verse six means "**to cover with a veil which hangs down, and hence to veil . . . to be veiled, to wear a veil**" (p. 382). This is a natural veil, of course, which is to be long enough to **HANG DOWN**. Now, if this veil is an artificial one, as Miller says it is, **IT MUST BE LONG ENOUGH TO HANG DOWN FROM WOMAN'S HEAD!!!** But Miller believes that only a small hat is sufficient. He says that any hat that is of sufficient size to keep woman from being bareheaded is sufficient; but the covering of I Cor. 11:6 has to be large enough to **cover up** (Thayer), and **hang down from** (Robinson), the head. **Miller thus contradicts Thayer and Robinson. A SMALL HAT IS NOT A VEIL, BUT MILLER SAYS THAT WOMAN MAY WEAR A SMALL HAT; THEREFORE, MILLER DOESN'T BELIEVE THAT WOMAN MUST WEAR A VEIL!!!** Any time Miller cites a translation, commentary, or lexicon which says "veil" in verse six, he can just remember that he doesn't even believe that she must wear a veil. I repeat: The veil of verse six is the long hair. **WATCH MILLER WIGGLE!**

TRANSLATIONS

Despite the fact that, as I have shown, Miller disagrees with Wuest's translation which teaches that woman in Paul's day had to wear a "shawl," Miller still doggedly tries to prove his point by translations. He even **DISAGREES** with the translations which say "veil"; for he believes that a small hat, **WHICH IS NOT A VEIL**, is sufficient. He says that the "covering" of verse 15 is the hair. He thus **DISAGREES** with the **New World** transla-

tion, which says "headdress" in that verse; with the **Westminster** version, which says "mantle"; with **Smith's** version, which says "cloak"; and with the **Concordant** version, which says "clothing." He also **DISAGREES** with the following author ties on verse 1: "wrapper" (Thayer); "Wrap, cloak of an article of clothing" (Arndt and Gingrich); "a veil" (Abbott-Smith); "headgear" (Liddell and Scott). Miller flatly rejects the above translations and lexicons; then he expects the readers to swallow with no questions asked the rendering, "bareheaded," which a very few versions offer on verse six. This is all the "argument" (?) he has, and it is so weak that I cannot see how he believes it.

A few ancient versions say "bareheaded" in verse six. But when I showed that an equal number of ancient versions do not say "bareheaded," and that neither does the **Revised Version** of 1881, the **American Standard Version** of 1901, or the **Revised Standard Version** of 1946, Miller seems to rest his case on only the **New English Bible**, which says "bareheaded." But although this new version seems to be a good one, it, too, has mistakes, as any translation by uninspired humans will have. The fact is, this new translation is one of only four or five modern versions which say "bareheaded." This rendering is incorrect, as I have proved. Tell us, Miller, do you agree with the marginal note in the **New English Bible** on I Cor. 11:3, which says that "a woman's head is her husband"??? According to this, a woman doesn't have a head unless she has a husband! The truth is that woman's head is **MAN**, as the best versions say. The **New Bible** is incorrect here.

But even if we assume that "bareheaded" is the correct rendering, Miller really doesn't even believe it himself; for he says in his booklet that woman may even use a "kleenex" tissue ("**The Woman's Head**," p. 3). But woman may put a "kleenex" tissue on her head and still be bareheaded!

In view of the above, Miller doesn't really believe a

single translation he has quoted. He doesn't believe that woman must wear a "shawl" (Wuest's version), for he says that she may wear a "hat," which is not a "shawl." He doesn't believe that she must wear a "veil" (as many versions say), for he says that she may wear a "hat" or a "kleenex," neither of which is a "veil." He believes that she may go "bareheaded" (**New English Bible**), for the "kleenex" tissue he believes she may wear **will not** keep her from being "bareheaded." In fact, I challenge Miller to produce a translation which teaches what he teaches. Isn't this enough to prove to anyone that nothing can be proved by simply quoting translations???

There is nothing in the Greek word for "covered" in verse six which means either hair or headdress; that is why no lexicon defines it as meaning such. However, we learn from verse 15 ("instead of a headdress") that God doesn't require the headdress; and that, therefore, the required covering of verse six is long hair—the only other possible covering. Since the hair is a covering, to wear short hair is to be "uncovered," or "not covered." Miller doesn't answer what I said concerning Gingrich. Miller left out part of Webster's definition of "covered." Verse 15 ("Instead of a headdress") is the best proof that "be not covered" in verse six **does not** mean "bareheaded"; for since God didn't give the headdress, but gave the long hair instead, woman is not required to wear a headdress, and thus may go "bareheaded." **MEET THIS, MILLER!!!**

OPINIONS OF MEN

Miller still tries to fool the readers into thinking that all the commentaries agree with him. He thinks that "long hair" means "uncut hair" in I Cor. 11; but he can't cite ONE popular version, dictionary, commentary, or lexicon which agrees with him here. In view of this fact, I don't understand how he thinks I am incorrect on the headdress just because a few commentaries disagree with me!!! I challenge him to produce ONE (not two—just ONE) popular commentary which agrees with

him on the headdress. As we saw in the preceding paragraph, he REJECTS the "veil," "shawl," and "bare-headed". And of those commentaries which say that the covering of verse six is artificial, not a SINGLE ONE I KNOW OF agrees with Miller that women TODAY must wear the artificial veil. Furthermore, Macknight said that the veil of verse six is the hair. Holsten said that woman needn't wear an artificial veil. Harper's Bible Dictionary says "long hair (I Cor. 11:6FF.)"; and regardless of what Miller says, this authority places verse six under "long hair." Miller quotes Tertullian, but Tertullian said that it was "IN CHURCH" that women wore the artificial veils. Tell us, Miller, do you think she can pray or prophesy outside the church worship assembly without the artificial veil??? If no, you contradict your own witness. Does she have to wear an artificial covering while singing (which is not praying or prophesying) in the church??? Come on now and tell us.

Miller even says concerning himself and his belief on the headdress that ". . . most preachers differ with me" (his booklet, p. 3). I showed that H. C. Harper didn't agree with him. Don McCord and Homer L. King—two of Miller's one-vessel, no-classes brethren — expressed their disagreement with Miller in the *Old Paths Advocate*, September 1, 1960. Why, then, does Miller place so much stress in what others say, when most others disagree with him?????

Oh! but he says that he doesn't make it a test of fellowship. Well, Miller, what I want to know is if you really believe that woman shames her head when she prays without an artificial veil on her head, why, don't you make it a test of fellowship?? If a woman shaves her head, do you make that a test of fellowship??? You say that to be without an artificial veil on the head is as bad for a woman as being shaved!!!

INSTEAD OF THE HEADDRESS

I have given time and again the greatest versions and lexicons which teach that woman's hair is given her

instead of, in place of, or to serve as (meaning in place of) the headdress, headgear, wrapper, artificial veil, etc. **MILLER REFUSES TO REPLY!!! HE HAS FAILED TO MENTION MY THREE-PART ARGUMENT, IN WHICH I PROVED THAT IN VIEW OF VERSE 15, VERSE 6 CANNOT REFER TO THE HEADDRESS!!!** He just talks about burning rubber. Well, the only rubber I have seen Miller burn is in his running from my arguments!

SHORN

I have proved a half dozen times that shorn hair is hair that is short enough to be called "sheared," "cropped close," "cut close," etc. **MILLER IGNORED THIS! HE JUST TWISTS UP WHAT I SAY!!!** But I'll leave him to squirm in his own juice.

MEANING OF VERSE SIX

Verse six means, according to the foregoing evidence: If a woman has hair which is neither long nor sheared, then let her **ALSO** shear her hair. Since it is a shame for her to pray or prophesy with sheared or shaved hair, let her wear long hair. **MILLER FAILED TO REPLY TO THIS!!!**

ARGUMENTS UNANSWERED

Miller has failed to answer a single thing I have said. Naturally, he must say something to fill up his space. As proved in my first affirmative, God allows woman to wear a headdress, but He doesn't require it. The reason why woman's hair is her glory is that the hair was given her instead of the headdress. Therefore, if God had given (required—not just allowed) her the headdress, He would cause her hair no longer to be a glory to her. **Miller won't try to answer this;** he just dishonestly **CHANGES** my "require" to "allow." Then Miller even denies I Tim 2:9, which shows that God gave woman clothes; that is, He requires her to wear apparel, or clothes, just as He requires her to wear long hair. But Miller has tried to dodge every bit of this proof. **My proposition stands as proved.** Now comes another of Miller's hodgeplodge articles.

MILLER'S THIRD NEGATIVE

Brother Lindsey and all readers:

Brother Lindsey's last paragraph says, "Miller has failed to answer a single thing I have said." Yet I numbered his paragraphs and answered them from the start to finish! But did he answer my last paragraph, or very little of either?

LET US NOTICE 3RD AFFIRMATIVE BY PARAGRAPHS

1st. I hope Brother Lindsey obeyed both NOTS in "Eph. 4:26"! The readers can see who is crying from spanking!

2nd. "LONG HAIR" Thayer, "LET THE HAIR GROW," DOESN'T MEAN SHEAR, BOB, CUT, OR TRIM THE HAIR! "My hedge is grown." If so, it will grow no more! A child cannot "cut off his arm," AND LET IT GET GROWN TOO! Brother Lindsey thinks (?) if that child grew "seven feet tall" that arm would "be grown—such nonsense!!!" Brother Lindsey says, "no razor was to come upon a Nazarite's head". That means "LET THE HAIR GROW" — "NOT CUT THE HAIR AT ALL"! If that was the meaning of "LONG HAIR" TO "THE OLD TESTAMENT NAZARITES," IT IS THE MEANING TO NEW TESTAMENT CHRISTIANS! He can't meet witnesses in 2nd negative on this. He says, "woman's hair is to grow long according to I Cor. 11;" But he hasn't told us HOW MUCH SHE CAN THEN CUT OFF, AND IT STILL BE "LONG"? Only "UNCUT hair" will "grow long"! If that hair is THEN cut, it will not be "LONG"!

3rd. Those pictures will be printed in book, following 2nd negative: so answer question!

4th. No book says of I Cor. 11:6, "Woman's hair must be long enough to cover up her head and hang down from it." Neither does Robinson say, "Woman's necessary covering of verse six means 'to cover with a veil which hangs down.'" He says, "In N. T. only Pass. or mid. to be veiled, to wear a veil, absolutely, without case or adjunct I Cor. 11:6". Neither does Thayer say it "has to be large enough to cover up"; he says, "to veil or cover

one's self: I Cor. 11:6". Webster's Third Unabridged Dictionary says, "veiled—having or wearing a—cover". So a woman "wearing a—cover" is "veiled", whether that "cover" be a hat or other "cover". The 2nd Edition says, "**cover—To put one's hat on.**" Brother Lindsey speaks of "veil" as "headgear" & "headdress", and Webster (3rd Edition) says, "headdress—covering for the head"; "headgear—a covering for the head (as a hat, cap, bonnet)"! I Cor. 11:6 & 10 (Authentic Translation), **"IF A WOMAN IS NOT COVERED, LET HER ALSO BE SHORN—FOR THIS REASON THE WOMAN OUGHT TO WEAR SOME HEADDRESS"**! I proved by K. J. V. and Thayer, **FAILING "TO VEIL OR COVER ONE'S SELF: I COR. 11:6" IS AS BAD AS "SHEARING OR CUTTING SHORT THE HAIR OF THE HEAD, I COR. 11:6."** (1st Affirmative & 2nd Negative, paragraph 7), Who said **"WATCH MILLER WIGGLE!"**?

5th. Brother Lindsey is sorry he can't "prove his point by translations." Not one teaches **THE I COR. 11:6 COVERING** is hair! See Miller's 1st & 3rd affirmatives Brother Lindsey **"DISAGREES with the New World translation, which says"** **"Every man that prays or prophesies HAVING SOMETHING ON HIS HEAD shames the one who is his head:—For a man ought not to have his head VEILED.—if a woman does not veil herself, let her also be shorn;—her hair is given her instead of a headdress. However, if any man seems to dispute for some other custom, we have NO OTHER,"** (I Cor. 11:4 & 7 & 6 & 15-16). He hasn't quoted a statement from one translation yet that I don't believe you can obey and be saved! **"WISDOM—FAITH—PROPHECY"**, each is **"A"** gift of the Holy Ghost (**ONE** of **A** plural), but neither is **"THE"** gift (Acts 2:38); so **"A"** covering, headdress (I Cor. 11:15), is **ONE** of **A** plural (I Cor. 11:4, 5, 6, 7, 10 & 15), see preceding paragraph. If woman doesn't wear covering, headdress of I Cor. 11:6 & 10, she may as well remove covering, headdress of I Cor. 11:15. See translations in

Miller's 1st & 3 affirmative. Not Miller, but Lindsey "rejects—translations and lexicons;"

6th. Many "versions say 'bareheaded'"; **K.J.V.** & others say "**HEAD UNCOVERED**", which Webster teaches means the same, by defining "**BAREHEADED—HEAD UNCOVERED.**" Thus the meaning of "**HEAD UNCOVERED**" (I Cor. 11:5-6, **K.J.V.**) is "**BAREHEADED**"! I Cor. 11:5-15 mentions only three types of **HAIR**, 1st, "**SHAVEN**"; 2nd, "**SHORN**"; AND 3rd, "**LONG HAIR**"! 1st & 2nd **CANNOT BE** 3rd! "**BAREHEADED**" women have "**HEAD UNCOVERED**" and may as well "**be SHORN**:" (Webster, "past part of shear" — and he defines "**SHEAR — SHEARED — CUT—SHORTENED,**" SO "**SHORN**" WOMEN HAVE "**HAIR**" "**SHORTENED,**" WHICH WEBSTER SAYS UNDER **SHORT**, IS "**SHORT HAIR—LESS THAN ITS FULL EXTENT OR MEASURE—SO AS NOT TO ATTAIN THE EXPECTED LENGTH.**" Brother Lindsey slurs at "marginal note in the **New English Bible**" which says "Or—husband." The **K.J.V.** has "husband" over 40 times, and the Greek word for "**MAN**" (I Cor. 11:3) is translated "**HUSBAND**" over 40 times! All Greek scholars know "**ANER**" can be translated "**MAN**" "**OR—HUSBAND.**"

7th. No, a woman will not be "bareheaded" if her head is covered (veiled) with a "kleenex"! But that was suggested "if she didn't have any thing else"!

8th. Brother Lindsey is affirming (?), so should not be falsely saying "**Miller doesn't really believe a single translation he has quoted.**" **I CHALLENGE HIM TO NAME ONE I DISBELIEVE, AND ONE HE BELIEVES ON I COR. 11:4-16.** Then name one standard book on meaning of words that he will accept on meaning of these words. The **K.J.V.** & standard books on meaning of words "teaches" what I teach; proved in my first affirmative (**NOT ANSWERED**). All translations teach two coverings in I Cor. 11:6 & 15! **ISN'T IT A SHAME FOR A CHURCH OF CHRIST PREACHER TO TEACH "NOTHING CAN**

BE PROVED BY SIMPLY QUOTING" BIBLE!? How does he prove Bible doctrine?

9th. My 1st affirmative proved by **K.J.V. & "lexicon"** that the I Cor. 11:4-7 cover is not **"LONG HAIR"**. That woman could **"be not covered"** before **"cutting short the hair of the head, I Cor. 11:6."** Laubach's Translation, **"HAIR WAS GIVEN HER TO COVER HER HEAD."** But **"to cover"**, or **"instead of A headdress"** makes no difference with me; Webster defies **"HEADDRESS—a covering for the head;—also, a manner of dressing the hair—with or without a veil,"** So **"HAIR" NOT "SHORN—CUT SHORTENED"** (Webster), is to be worn at all times for **"A headdress"**, unless in worship she **"REFUSES TO COVER HER HEAD, THEN HER HAIR SHOULD BE CUT"**. No, **"concerning Gingrich"**, I didn't tell of him saying, **"the idea that the 'covering' is the woman's own hair is a new one to me, and—Mr. Lindsey is wrong in assuming that I am a Lutheran."** Godet: page 130, informs us, what Brother Lindsey called **"Holsten, the great Critic"**, didn't even believe I Cor. 11:6, 10, 13-15 is a part of the Bible! Do you wonder why he would say **"women needn't wear the headdress."?????** I had rather use men that believed and translated those verses. Godet disagreeing with Holsten, said, **"It has been objected, not without a touch of irony, that for the very reason that nature has endowed women with such a covering (hair), she does not need to add a second and artificial one (Holsten). But this is to mistake the real bearing of the apostle's argument."** Brother Lindsey used **Vine**, but his commentary says, **"IF A WOMAN INSISTS ON HAVING HER HEAD UNCOVERED, LET HER INSIST ON HAVING HER HAIR CUT SHORT — AND NO WOMAN WITH THE SLIGHTEST SENSE OF SHAME WOULD THINK OF SUCH A THING. — SHE HAS A TWO-FOLD COVERING, THE TEMPORARY ONE, THE VEIL, PUT ON FOR THE IMMEDIATE PURPOSE, AND ANOTHER, THE PERMANENT ONE MENTIONED IN VERSE 15. THIS IS NO INSIGNIFICANT MATTER."**

10th. I've proven "‘long hair’ means ‘uncut hair’,". NOT "SHORN — SHORTENED"! And I've just gave "commentary" agreeing with me on TWO COVERINGS! See more in my book on "THE WOMAN'S HEAD". Why falsely say, "he REJECTS the 'veil,' 'shawl,' and 'bare-headed.' ? Clarke's and other commentaries listed in my book "agree—women **TODAY** must wear the artificial veil." Macknight doesn't say, "the veil of verse six is the hair." But says, "6—if a woman in an assembly of men be not veiled, even let her hair which is her veil (verse 15) be shorn: But if it be a disgrace for a woman to be shorn, let her preserve her natural modesty, by veiling herself in the public assemblies for worship." So she could have "her veil (verse 15)" while "6—not veiled"; but if one guilty of not "6—veiling herself—for worship", "her veil (verse 15)" was to "be shorn" "CUT- SHORT" 20th Century Translation). **Harper's Bible Dictionary** says" "Paul taught that women—ought to be veiled the veil may even have been—to prevent the distraction of men worshippers by the women's uncovered hair." I only say women must wear covering in public worship.

11th. Miller is not trying to line up with "what others say," but with what the Bible says in the original language AND all translations, AND standard books on what Bible words mean.

12th. Miller makes no more "test of fellowship" over woman being "uncovered" than **Miller & Lindsey** make over women being "shorn or shaven."

13th. Since translators differ over "**FOR**" meaning "to serve as" or "instead of," I accept either; but since **THEY ALL AGREE** woman can have the "covering", "veil", "headdress", "natural drapery", "permanent covering", "covering provided by nature", etc of I Cor. 11:15, and be "unveiled", "uncovered", "not covered", etc. according to I Cor. 11:6, before she is "shorn", "polled", "let her hair be cut", "cut her hair short", etc., I know **I Cor. 11:15 COVERING IS NOT I COR. 11:6 COV-**

ERING. Brother Lindsey “running from my arguments!” caused him to burn gas trying to get away, while I was “burning rubber” trying to keep from hitting him too hard.

14th. “SHEARED” = “shorn—short enough to be called ‘sheared,’ ” is like Lindsey **RUNNING** fast enough to be called **RUNNING!** Can you **RUN** while not **RUNNING**; or **SHEAR** a woman and her not be **SHEARED???**

15th. “If a woman has hair which is neither long nor sheared (meaning “**CUT—SHORTENED**” Webster), then let her **ALSO** shear (Webster “**CUT—SHORTEN**”) her hair.” doesn’t make good sense! “13th” & 14th” replies explain this.

16th. First part answered. See my 2nd negative from 11th” to close of negative, and 4th affirmative, paragraphs 14-18, and last 4 paragraphs of 1st negative; **HE COULDN’T MEET THOSE ARGUMENTS!**

We have learned from standard books, “**SHEAR**” means “**TO CUT**”, and “**CUT**” means “**TO TRIM**”, Therefore, **TRIMMING** is **SHEARING**, and it is a shame to **SHEAR** or **BE SHORN** (I Cor. 11:6), Therefore it is a shame to trim the hair. To cut 1 inch from the hair is to “**SHEAR**”, “**CUT**”, “**TRIM**”, “**SHORTEN**” the hair; but a woman can “**BE NOT COVERED**,” before she is “**SHORN**” by **CUTTING**, **TRIMMING**, **SHORTENING THE HAIR** (I Cor. 11:6): therefore the woman is to “**BE COVERED**” with something besides “**LONG HAIR**” that has not been “**SHORN**”, “**CUT**”, “**TRIMMED**”, “**SHORTENED**”! “**For if the woman be not COVERED, let her ALSO BE SHORN!**” (K.J.V.); “**Indeed if a woman does not keep her head COVERED, she may as well CUT HER HAIR SHORT,**” (I Cor. 11:6, 20th Century Translation).

QUESTIONS FOR LINDSEY

1. Is not “**CUT**” the hair, and “**SHORTEN**” the hair, the meaning of “**SHEAR**” the hair? 2. Is not a woman **CUTTING HER HAIR**, and **SHORTENING** her hair, when

she is **CUTTING OFF 1 inch of her hair?** 3. Since **"SHORN"** is the "past part of **"SHEAR"**, if a woman were to **"SHEAR" OFF 1 inch of her hair**, wouldn't she be **"SHORN"** (I Cor. 11:6)? 4. If answer 3 is no, and the woman's hair was 24 inches long, and she **SHEARED OFF 1 inch a day**, **"SHORTENED"** her hair 1 inch a day, how many days would it be before she was **"NOT COVERED"** (I Cor. 11:6)? 5. How many days would it be before the woman of question 4 was **"SHORN"** (I Cor. 11:6)?

The following is quoted from Brother Lindsey's 3rd & 4th negatives, with meaning of words by Webster inserted in **BOLDFACE** — "If she has short hair (yet not snared, -- **CUT — SHORTENED**), she had just as well cut it — short enough to be called **SHEARED CUT — SHORTENED HAIR.**" Again, " 'Shorn' in verse 6 means 'shearing or cutting short the hair of the head'" — That is agreeing with Webster on **"SHEARED—CUT—SHORTENED,"** Brother Lindsey also says, " 'Shorn' in verse 6 means 'shearing,' " (Webster, **"SHEAR — SHEARED — CUT — SHORTENED"**). Brother Lindsey also said, " 'Cut off the ends' -- seldom — used meaning". Well, "verse 6" must have the "seldom—used meaning", for how could hair be **"SHORN—SHEARED—CUT—SHORTENED"** by "shearing," unless you "cut off the ends"? I'm thankful Brother Lindsey agrees to **THAT** "meaning"! But **THAT** was not to be done unless, first, **"THE WOMAN BE NOT COVERED"**! (I Cor. 11:5-6). Again, he says, "Miller sees only two types of hair—uncut and **SHORN**—no inbetweens."

Well If **"shorn"**—**"sheared"** means
"cut"—**"shortened,"** I guess

unshorn—unsheared means uncut—unshortened!

Will Brother Lindsey explain those three lines, yea, the last two paragraphs? Watch and see. We are now giving him the chance (And Brother Lindsey give Scripture & meaning of words for proposition.

LINDSEY'S FOURTH AFFIRMATIVE

Respected readers:

Not only are Miller's articles written in the most obscure manner possible, but they contain the most astounding and hideous falsehoods. For example: Miller accused me of saying that "nothing can be proved by simply quoting the Bible." But what I really said was that "nothing can be proved by simply quoting TRANSLATIONS"! All Bible scholars know that modern "translations" contradict each other at many places; and, therefore, that nothing can be proved merely by quoting modern translations. Each time I have quoted a translation, I have proved what it says is true, or false, by lexicons and grammars, the two most reliable sources of proof.

THE OPINIONS OF MEN

Miller still tries to prove his proposition by quoting men's opinions, even though I have shown that his own family do not all agree with him; that, according to his own admission, most preachers disagree with him on the headress; and that no commentator agrees with him.

I quoted the great commentator and critic, Holsten, who said that women needn't wear an artificial covering. Miller just says that Godet said Holsten didn't believe that I Cor. 11:6, 10, 13-15 is part of the Bible. Then Miller says: "I had rather use men that believed and translated those verses." Well, Miller, the **Revised Standard Version** was the **first** modern version you quoted in this debate; but that version **leaves out** Mk. 16:9-20, and says in a footnote that "other texts and versions add as 16:9-20 the following passage: . . ." You also quoted the "**Authentic New Testament**" version, by Hugh Schonfield; but this "translation" says that Mk. 16:9-20 was "supplied by an early copyist." So according to Schonfield, this passage was written by an uninspired copyist. Scores of such comments and omissions can be found in most of the translations Miller quoted. Oh! but Miller quotes only those who believe that passages are part of the Bible! But,

getting back to Holsten, the reason I quoted his comment on I Cor. 11 is that Miller tries to leave the impression that all the commentaries agree with his theory. I showed that Holsten didn't agree. I showed that Macknight said on verse six: "her hair which is her veil"; therefore, this commentator believed that that with which woman veiled herself in verse six is the long hair.

Then I showed that **Harper's Bible Dictionary** lists verse six, not under the artificial veil, but under "long hair (I Cor. 11:6ff.)"; and, thus, according to this dictionary, the covering of that verse is the **long hair**. But Miller quotes this work as saying that "Paul taught that women ought to be veiled—. . ." But the veil here is the natural one of long hair in verse six, as this same work says. Then, several sentences later, this work says of the **artificial veil**: "The veil may even have been Paul's common-sense recommendation to prevent the distraction of men worshipers by the beauty of woman's uncovered hair." There is nothing here for Miller; for it says—and I agree—that the artificial veil **MAY** have been Paul's common-sense **RECOMMENDATION**. I might recommend such a veil under certain circumstances, just as I might recommend, for the sake of expediency, many other things **under strange circumstances**. Miller's effort to twist is again exposed. By the way, Miller, do you agree that the artificial veils which Paul **MAY** have **RECOMMENDED** were mantles? Harper's dictionary, p. 142, says that "women's veils, like Rebekah's (Gen. 24:65), were probably long mantles"; but Miller says that women may wear small hats, which are not mantles! How about Miller's Kleenex"?

Miller says: "Clark's and other commentaries listed in my book 'agree—women **TODAY** must wear the **artificial veil**.'" This is another falsehood; **Clark says no such thing**, nor does any other commentary I have seen. Miller believes that Lk. 22:20b teaches that the drinking vessel represents the new testament; but I wonder if he will accept Clark's paraphrase of that passage, which

follows: **“This cup which is poured out for you, signifies the blood of the new covenant, which is shortly to be ratified in (or by) the shedding of my blood.”** Note that the “cup” in this place is that which is poured out; therefore, “cup” here cannot mean the vessel, unless the vessel is poured out (?). Do you accept Clark here, Miller???

Then Miller quotes W. E. Vine’s commentary, but Vine didn’t say that women **TODAY** must wear the **COVERING** Miller believes in. Vine said “veil,” but Miller believes that a small hat or a “Kleenex” tissue is sufficient; therefore, Miller disagrees with Vine. Miller disagrees on another point. He said in his last article: “I only say women must wear covering in public worship.” But Vine says of verse 5: “this statement cannot refer to gatherings of an assembly. There are other occasions than that of an assembly gathering when a woman can exercise her oral ministry of prayer or testimony” (p. 147). Women can’t pray or prophesy in the church worship assembly (I Cor. 14:34, 35); don’t you know that, Miller?

Miller claims to agree with the commentaries, but he doesn’t agree with Charles R. Erdman, Professor Emeritus of Practical Theology at Princeton Theological Seminary, who says on page 97 of his commentary on I Cor.: “All will agree that most of the instructions which Paul here gives concerns a custom of dress which was merely local and temporary. No one would insist that women today must wear actual veils when attending Christian worship.” This shows that **all** real scholars say that the artificial veil is unnecessary **today**; and that they consider most of I Cor. 11 as being only temporary custom. **Then Miller tries to quote others in favor of his theory! Wow!**

Miller has failed to produce a single commentary which agrees with him; So, he quotes a private letter from Wilbur Gingrich to try to prove his point. Mr. Gingrich informs me that he belongs to the Evangelical

United Brethren Church, not to the Lutheran Church, as I had thought. If I were to quote his ideas on the Brethren Church, I just wonder if Miller would accept them! Yet Miller expects us to agree with Gingrich. I quoted the **lexicon** by Gingrich and Arndt, which is a translation of Bauer's great Greek-German lexicon; and its main value comes from Eauer, not Arndt or Gingrich. Although Gingrich believes that women in Paul's day were to wear artificial veils, he did not even put that in the lexicon; and he says: "Christian women today usually do this, but I do not interpret this passage literally, and would regard it as a matter of social custom, and, frankly, of **very little importance**" (letter to me, postmarked Jan. 12, 1962; quoted by permission). Do you agree with him here, Miller??? But this brings us to a study of, and Gingrich's statement concerning, . . .

LONG HAIR.

(Gingrich's letter was quoted by Miller, but I just wonder if Miller will accept this man's statement on long hair. I wrote and asked Gingrich: "Does **komao** mean 'uncut hair' in I Cor. 11:15, or just long hair?" Gingrich answered: "**It means long hair, whether cut or not**" (from same letter quoted above). **Will you have Gingrich's statement here, Miller???** That **komao** ("have long hair") means long hair, whether cut or not, is easily proved by a quotation from Herodotus, the "father of history." In 4:180 we read: "The next tribe beyond the Machlyans is the tribe of the Auseans. Both these nations inhabit the borders of Lake Tritonis, being separated from one another by the river Triton. **Both also wear their hair long**, but the Machlyans let it grow at the back of the head, while the Auseans have it long in front" (Rawlinson's translation from the Greek, p. 357). NOTE: **The Auseans' hair was long; yet it was long only in front, which shows that it was cut short in the back. THIS SHOWS THAT ONE'S HAIR MAY BE CUT AND STILL BE LONG!** Liddell and Scott's unabridged lexicon, revised in 1940 by Jones and McKenzie, p. 975, says of **komao**:

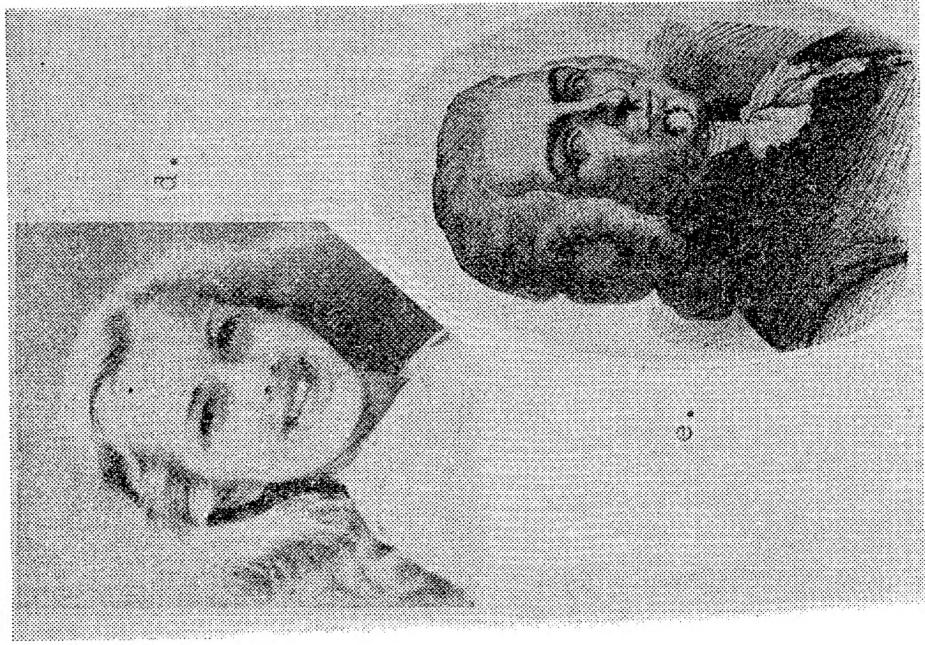
“let the hair grow long.” This lexicon places both I Cor. 11:15 and the above quotation from Herodotus under this meaning, which shows that **komao** can mean the same in I Cor. 11:15 as in Herodotus, where **komao** was used of long, yet cut, hair.

Miller tries to define “cover” as meaning to wear a hat or something. But “cover” also can refer to the hair; for Groves’ lexicon defines **komao** as meaning: **“to have long hair; to be COVERED with hair . . .”** (p. 349). All lexicons say “long hair”; none say “uncut hair.”

Although Miller didn’t make it clear in his second negative whether or not he planned to publish the pictures he taped to the end of that article, he now says that he is printing them at the end of that article. Because I didn’t know at the time if these pictures were to be published, I didn’t reply to them in my third affirmative. But now I do reply, and I request that my pictures be published.

Miller’s pictures are on pages 83-85. He wants to know which ones have hair long enough for a woman. I can’t tell how long some of this hair is, for I can’t see the backs of the heads. But I would say that numbers 4 and 11 have hair long enough. Now, Miller, you tell us if you think 4 and 11 have short hair; and bare in mind that since you say long hair is uncut hair, you can’t tell who has long hair unless you know whether or not it is cut. According to Miller, if no 17. has uncut hair, then he has long hair; and if one has uncut hair $\frac{1}{4}$ inch in length, Miller is forced to say that it is long. And if a lady has waist-length hair, from which $\frac{1}{16}$ inch has been trimmed, Miller says that it is **SHORT!!!** If numbers 4 and 11 do not have long enough hair to be a **natural veil**, then how could a head-dress no longer than this hair be an **artificial veil???** Although Miller’s translations say “veil,” etc., in verses 5 and 6, he says that woman may wear a small hat or even a “Kleenex”! But compare the small “dot hat” in figure b to the veils in figures a and c.





I am sure that the lady in figure d has cut hair, yet will Miller say it is short??? I am sure, also, that the man in figure e has cut hair, yet will Miller say that it is short enough??? Don't forget to tell us, Miller.

Then Miller wants to know how much a woman can cut off her hair before it becomes short. I have proved that she may cut until it becomes short (won't "cover up" or "hang down"—not just slope down, but hang down), and Miller hasn't tried to reply. But to reverse the question, **how many inches could be cut off the artificial veil or the dress before it is too short???** If we can't tell when we must stop cutting the hair, then we can't tell when to stop cutting the veil or the dress! Perhaps Miller will try to answer, now that I haven't another article!

Miller says that if my hedge is grown, it will grow no more. Well, it was grown last year; yet, it has grown since. I said that according to Miller if a **man** cuts his arm off, **he** can't be grown; but Miller just **CHANGES man to child** and **he** to **arm**, thus refusing to reply. He speaks of the Nazirites again, but notice that he failed to reply to my points on the Old Testament hair laws. Furthermore, **komao** ("have long hair") is not used in the LXX (Greek translation of the Old Testament!) in Num. 6:5.

HERE AND THERE

Miller tries to uphold the theory that only wives, not single ladies, are meant in I Cor. 11:2-15 by saying that **aner** (Greek for **man**) may be translated "husband." But only a few times does **aner** mean "husband," and certainly not in I Cor. 11. **If wives are the only ones who have heads, then I Cor. 11 wouldn't apply to single women.** Godet, a commentator Miller quoted, correctly says that I Cor. 11 applies to **women in general** (p. 130). So says Tertullian, another man Miller quoted. Most real scholars say the same.

To try to prove that woman must wear two coverings,

Miller says that "A headdress" is ONE of A plural. Well, Miller, why don't you apply this reasoning (?) to "a cup"? Miller believes that Jesus used Just one vessel, but if "A headdress" refers to two headdresses, then "A cup" refers to two cups.

DISFELLOWSHIP

Miller says he makes the artificial veil no more a test of fellowship than I do shaved hair. Well, I think that if a woman shaves her head out of contempt of God's law, she should be DISFELLOWSHIPED! Miller says that it is as bad for a woman to be without the artificial veil as it is to be shaved, yet he won't make it a test of fellowship!

CLOSE

Despite the fact that I have proved that woman's hair was given her instead of the artificial veil, Miller still hangs to his theory. He didn't meet the authorities I quoted. He denies that Robinson said the covering of verse six is to be long enough to hang down; but I gave the page, and all who will check will see that I am correct. I proved that "shorn" in verse six means to "cut close," "shear close," etc.; but Miller rejects this. Even Webster says "to remove by cutting." This proof answers his questions and his "three lines." But I have gone over all this in each article; so I don't deem it necessary to say more now. Miller didn't meet my three-part argument, which showed by verse 15 that verse 6 refers to long hair. If woman has hair which is short and thus isn't a natural veil, yet which is not cut close, let her also cut close, or shear, her hair (verses six—the meaning). Miller didn't answer my question concerning singing.

This ends my part of this discussion. I trust that each reader has benefited from this discussion. Now, Lord, please use this work for Thy purpose. Amen.

MILLER'S FOURTH NEGATIVE

Dear Brother Lindsey and all who read this debate:

Let us notice the last affirmative, paragraph by

paragraph, even if my affirmatives and negatives were not met. When you have read this last negative, turn and read the debate through once more; your soul is precious, so study Bible teachings with care! Notice paragraphs replied to by numbers.

1st. Notice the two quotations mean the same! The Bible can only be quoted in one or more **“TRANSLATIONS”**, or in the original language. My first affirmative proved my proposition by **K. J. V.** and meaning of words by a standard lexicon on meaning of Bible words; this was never met.

2nd. See Miller's 2nd negative, especially reply to **“5th”** paragraph; so why this false statement?

3rd. **“Mk. 16:9-20”** is not in some Greek copies, that's why some wonder if in the first; but all copies have I Cor. 11:6-16, so Brother Lindsey's witness is the only man I ever heard of that doubted it being God's word. Macknight says, **“6 WHEREFORE, IF A WOMAN IN — ASSEMBLY—BE NOT VEILED,”** THEN **“LET HER HAIR—VEIL (VERSE 15) BE SHORN:”** You see, **she had “VEIL (VERSE 15.)”** but was to have it **“SHORN”** if she didn't follow Paul's teaching **“BY VEILING HERSELF IN THE PUBLIC ASSEMBLIES FOR WORSHIP.”** (last words of Macknight on I Cor. 11:6). So I Cor. 11:6 **VEIL** was demanded only **“FOR WORSHIP”**; I Cor. 11:15 **VEIL** was demanded at all times! For more on Macknight and Harper, see last negative.

4th. At time of **“I Cor. 11:6ff.”** women were to have **“the veil—of long hair”** and **“the artificial veil:”** but if they didn't wear **“the artificial veil:”** then **“the veil—of long hair”** was to **“BE SHORN:”** I wouldn't deny **“veils, like Rebekah's—were probably long mantles”**; but I Cor. 11:6 doesn't teach women today must wear veils **“like Rebekah — PROBABLY”** wore: though that kind would do!

5th. **“Clarke's—in my book”** says, **“If she will not wear a veil in the public assemblies, let her be shorn; heathen priestesses prayed—bareheaded, — to be con-**

formed to them would be very disgraceful to Christian women; — we have no such custom — From the attention that the apostle has paid to the subject of **VEILS AND HAIR**, it is evident that it must have occasioned considerable disturbance in the church of Corinth. They have produced evil effects in much later times." **COMMENTARY BY MCGARVEY & PENDLETON** says, "Women ought not to do away with the veil while in places of worship, — Paul takes it entirely out of the realm of discussion into that of precedent—makes it clear—**how men and women should be attired**"! **COMMENTARY BY LIPSCOMB & SHEPHERD** says, "The word 'also' in this verse plainly shows that the two veils—the natural hair and the veil with which the head was covered—are under consideration. If her head be not covered with a veil, let her hair be shorn.—The meaning is, when she comes to worship—whether she leads or not, she should be veiled. From the creation God intended that woman should wear a veil as a symbol of her subjection to man, but instead of an artificial covering he gave her a covering of long hair,—When woman sinned he gave her a second veil or covering, which is a sign of authority to which she must submit—Since it is a glory for woman to wear a covering of hair which God gave her at creation instead of an artificial covering, she should wear also an artificial covering when she approaches God in prayer." **THAT DISPROVES BROTHER LINDSEY'S CHARGE OF "FALSEHOOD"**! What he quoted from Clarke on Lk. 22:20 is what Clarke said "**MIGHT BE**"; But "**This cup—Poured out**" is like Mk. 14.3 "**SHE BRAKE THE BOX AND Poured IT ON HIS HEAD.**" The contents of the "**BOX**" was "**POURED**"; and the contents of the "**CUP**" was "**POURED**", and "**CONTENTS**" called "**blood of the New Covenant,**" by which the covenant would "be ratified"; but what did Clarke say Jesus meant the "**CUP**" (**CONTAINER**) was? Hear him, "This cup is the new covenant in my blood: i. e. an emblem or representation

of the New Covenant, ratified by his blood. See Luke 22:20." (preface to Mt.).

6th. Brother Lindsey says, "Women can't pray—in the church worship—don't you know that, Miller?" No, I didn't "know that"! I thought when a brother was asked to lead us in prayer, every Christian present that followed with him, and gave amen (silently or aloud), had prayed! And when "the disciples—about a hundred and twenty (men and women) - prayed," I didn't think the 120 were talking orally at one time, or prayed one by one; but that one prayed orally, and the others said "amen" (Acts 1:22-26 & I Cor. 14:16).

7th. **ONE** commentary is quoted about women "must wear actual veils when attending Christian worship" being "a custom—merely local and temporary." But I Cor. 11:5 & 16 & 10 says, "**EVERY WOMAN** that prayeth—with her head uncovered dishonoureth her head—we have no such custom, neither the churches of God.—For this cause ought the woman to have power (K.J.V. margin, "That is, a covering") on her head"! That sounds like "**EVERY WOMAN**" IN ALL "**CHURCHES**"! But this **ONE** commentary quotation, Brother Lindsey says, "shows that all real scholars say that the artificial veil is unnecessary today:—only temporary custom.—Wow!"

8th, Not one commentary disagrees with me about the **COVERING** of I Cor. 11:6 being artificial, in addition to the **LONG HAIR COVERING** of I Cor. 11:15 — So if **ONE** was "merely local and temporary." **SO WAS THE OTHER!** We are not debating what "Mr. Gingrich — believes" or "his ideas on the Brethren Church," but what "The Scriptures teach"! Brother Lindsey **FIRST** quoted from this lexicon which agrees with me; so I only showed Mr. Gingrich disagreed with him.

9th. Brother Lindsey says, "**The Auseans' hair was long—only in front,—it was cut short in the back. THIS SHOWS THAT ONE'S HAIR MAY BE CUT AND STILL BE LONG!**" Notice, only two kinds of hair, "**CUT AND—LONG!**" "cut—in the back" **AND** "long—only in front,"

Yet Brother Lindsey says, "In Herodotus—**komao** was used of long, yet cut, hair." **That's not so!** "**KOMAO**" **WAS NOT USED OF "HAIR — CUT SHORT IN THE BACK."** For in same paragraph Brother Lindsey quotes, "**komao: 'let the hair grow long.'**" As soon as woman "let the hair grow long." if that is 24 inches in length, then ½ inch is cut off, it will not be "long." Or else it was "long" before it was let "grow long—24 inches in length," **SO BROTHER LINDSEY WOULDN'T TELL HOW MUCH COULD BE CUT OFF AFTER THE HAIR WAS LET "GROW LONG", AND IT STILL BE "LONG"!** See reply to "6th.," in my 3rd negative for proof "shorn" women have 'hair' 'shortened,' " but as long as they "let the hair grow long", it will not be "shorn—cut—shortened"! See also last two paragraphs of my 2nd AND 3rd negatives which he couldn't meet.

10th. In my 3rd negative, replies to "4th." & "9th." paragraphs, I proved what I teach about "cover" Brother Lindsey mentions, but doesn't meet argument. He implies I don't think cover "can refer to the hair;" But I showed hair is A "COVER", ALSO A "HEADDRESS"; he could not meet those two paragraphs! He quotes from "Groves' lexicon", "**komao—to have long hair; to be COVERED with hair . . .**" **THAT PROVES I Cor. 11:15 "COVERING" IS "HAIR", AS I'VE CONTENDED!** For the N.T. only has "**komao**" in I Cor. 11:14-15, which COVER is to be SHORN if another COVER is not WORN at time of I Cor. 11:6. So Brother Lindsey's own witnesses are against him!

11th. Last two paragraphs of 2nd negative wasn't met, where I showed "**MEN'S HAIR QUITE SHORT — FELL OVER THE EARS**"! **BROTHER LINDSEY THINKS THAT'S LONG ON WOMEN!** The pictures were fastened to the typed debate, making them part of the debate; I said, "tell us (not just me,) the numbers of those whose hair was long enough for Christian women in the sight of God."

12th. He says the 4th president had hair long enough for Christian women; but different men in the days of the apostles, and until after 1800 had hair that long, just quoted as "quite short"! John Wesley's Translation of I Cor. 11:14 reads, "FOR MAN TO HAVE LONG HAIR, IS A DISGRACE TO HIM"; yet his picture on translation cover shows hair longer than the 4th & 11th presidents. Yet no one in those days would have said he, or those presidents had long hair, or that a woman shorn that close had long hair! Of course now, most people would say men with hair that long, had long hair, so I Cor. 8:9-13 & Rom. 14:14-21 teaches against having such. No "you can't tell who has long hair unless you know whether or not it is cut." BUT THE LORD CAN, AND HE IS THE JUDGE! Yes, "if number 17 has uncut hair, then he has long hair;" and a woman with



"uncut hair," who had "LET THE HAIR GROW LONG." And it grew no longer than that, would have what Paul called "komao" ("LONG HAIR")! But if it grew 4 feet long, and "SHE WILL NOT VEIL HERSELF" (I Cor. 11:6 R.S.V.), and she has it "SHORN—CUT—SHORTENED" THAT SHORT, SHE WILL "BE SHORN:" ACCORDING TO I COR. 11:6, AND HAVE SHORT HAIR! The woman in figure b has her head "covered", and the woman in figures a and c have their heads covered; I Cor. 11:5-6 & 10-15 will condemn neither if they also have "long hair"!

13th. The lady d is not COVERED per I Cor. 11:5-6 or 15, and if she keeps cutting her "cut hair" (Lindsey), she will always "BE SHORN" per I Cor. 11:6, and never have the "LONG HAIR—COVERING" of I Cor. 11:15.

Brother Lindsey says "the man in figure e has cut hair," so he has been "SHORN"; and in years gone by, when it was customary for men to only have their hair "SHORN" that close, it would not have been "a shame unto him"; and a woman's hair "SHORN" that close would not have been "a glory to her" (I Cor. 11:14-15). The I Cor. 11:6 "SHAME FOR A WOMAN TO SHORN" is upon all Christian women who are thus "SHORN"! Read these 2 paragraphs again.

14th. "How many inches could be cut off—the dress before it is too short???" We will start with it too short, like before she "LET HER HAIR GROW LONG." Now keep getting it longer and longer, like "HAIR GROW LONG", and when it becomes long, EVEN IF NOT UNTIL THE SKIRT IS 40 INCHES LONG, AND WE THEN CUT OFF ONLY ½ INCH, IT WILL THEN LIKE ½ INCH BEING LONG! That rule will work with the hair too! So women better "LET IT GROW—NOT CUT THE HAIR AT ALL" (Bible Dictionary); for Webster shows "SHORN" means "CUT — SHORTENED" (Miller's 3rd negative). **Sisters, have you had your hair "SHORN—SHORTENED"?**

15th. If his hedge "has grown since" last year, it wasn't "grown last year"! "THINE HAIR IS GROWN"—"IF A WOMAN HAVE LONG HAIR, IT IS A GLORY TO HER:" (Ezek. 16:7 — I Cor. 11:15). Brother Lindsey's charge, "if a man cut off his arm, he cannot be grown" was false. **TWO THINGS GROWN, OR NEITHER**, is not a parallel; his reasoning would teach, if a woman cut off her hair SHE CANNOT BE GROWN! So I met argument with a parallel, instead of replying to what HE ADMITTED WAS "Such nonsense!!" And not "according to Miller"!

16th. "Miller tries to uphold the theory that only wives, not single ladies, are meant in I Cor. 11:2-15" is a false charge! Read what was said. He says, "only a few times does aner mean 'husband,'" Well, "HUSBAND" is in the N.T. 53 times, and all but 3 times from "**ANER**"! Notice—

EPH. 5:23 — (ANER = “HUSBAND”) — — —
(GUNAİKOS = “WIFE”)

I COR. 11:3 — (ANER = “MAN” — — —
(GUNAİKOS = “WOMAN”)

Brother Lindsey's charge has Eph. 5:23 teaching “wives are the only ones who have heads”!

17th. “If ‘A headdress’ refers to two headdresses, then ‘A cup’ refers to two cups.” But Miller doesn't teach either; see what I said (replies to “4th” & “5th” — 3rd negative).

18th. He didn't meet “12th” reply; he knows he doesn't disfellowship “SHORN” sisters with SHORT HAIR!

19th. I will give him \$50.00 for a copy of Robinson that says “the covering of verse six is to be long enough to **hang down:**”! There were no “answers” to “questions” and “three lines” in last two paragraphs, 3rd negative.

Readers, please write BOTH of us how you like this debate. Ask us questions. Help us to agree if possible. May God help us all have more love and unity, and a better understanding of His word is our prayer.

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THE END

