

The background of the entire cover is a soft-focus photograph of a woman with her hair styled in a large, intricate bun. She is wearing a white, long-sleeved top and is looking towards the right. In the foreground, an open Bible is visible, showing the text of 11 Corinthians 11. The background features a church with a steeple, set against a warm, golden light that suggests a sunrise or sunset. The overall tone is peaceful and spiritual.

The CROWN of GLORY

Women, Hair, and Adornment

— An Apostolic Pentecostal Study —

— Long Hair • Modesty • Holiness —

Written by Elder Keith Joel Walker

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Preface

My booklet presents a plain, Bible-centered teaching for Apostolic Pentecostal congregations on why women should not cut, trim, or burn their hair and why hair ornamentation, dyeing, and flashy clips are to be avoided in Christian practice. No jewels or jewelry in the hair. It rests primarily on 1 Corinthians 11:1–16 and is supported by Old and New Testament passages and traditional interpretive concerns about idolatry, pride, and modesty. The tone is pastoral and corrective: the goal is to call women to honor the Lord Jesus Christ and to maintain a distinction between male and female — men have short hair and women have long, uncut hair (no trimming) — to preserve the glory He gave them and to promote a simple, holy testimony in the church.

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Purpose and Summary Statement

- Purpose: To explain and defend, from Scripture and Apostolic Pentecostal conviction, why women should keep their hair uncut, untrimmed, and unburned (long hair), and why they should refrain from dyeing their hair and from wearing ornamental hair clips, flowers, pearls, or jewels in the hair. Any ornaments in the hair are considered vain and worldly.

- Summary: Scripture declares that a woman's long hair is her glory (1 Cor. 11). Long, uncut natural hair is a God-given sign and should remain intact as a testimony to God's created order and to the church's witness. Ornamentation in the hair is associated in Scripture and in the prophetic imagination with pride, idolatry, and worldliness; therefore Apostolic Pentecostal Christians should avoid such adornment in order to preserve modesty and a holy testimony.

Core Biblical Text — 1 Corinthians 11:1–16
(exposition)

- Context: Paul addresses orderly worship and the outward signs that reflect spiritual realities. The verses emphasize headship and created order as well as propriety in public worship.

Key points from the passage:

- 1 Cor. 11:3 — The order of authority: Christ is the head of man; man is the head of woman. Paul grounds certain practices in this relational order.
- 1 Cor. 11:5–6 — Uncovered women who pray or prophesy are said to dishonor their head; covered men dishonor their head. The practice of head covering and the standard for women’s hair are signs in corporate worship and submission to the Lord Jesus Christ and, where applicable, to her husband. Single women, teenagers, and girls are likewise taught to maintain this testimony before parents and the elders/pastor of the local Apostolic Pentecostal church.
- 1 Cor. 11:14–15 — “Does not even nature itself teach you that if a man has long hair it is a dishonor to him, but if a woman has long hair, it is her glory?” Paul treats long hair for a woman as a sign (glory) given by creation/nature.

Conclusion drawn: Paul affirms that long hair on a

woman is God-ordained as her glory and a proper witness in worship and everyday life. Therefore, cutting, trimming, or burning the hair interferes with a God-given sign and is contrary to the apostolic Pentecostal instruction regarding order, testimony, and holiness.

Supporting Scriptures

Creation and order:

- Genesis 2:18–24 — God’s design for man and woman, marriage, and headship provide the theological background for the distinctions Paul appeals to.

Jewelry and Idolatry:

- Genesis 35:2–4 — Jacob commands his household to put away foreign gods and “the rings in their ears”; these ear-ornaments are buried as part of purging idolatry. This passage links personal ornaments with teraphim/idolatry.
- Exodus 32; Deut. 7:25 — Gold and jewelry are used for the golden calf and are forbidden as part of idolatrous practice.
- Judges 8:24–27; Ezekiel 16:11–14 — Jewelry used in cult or as symbols of unfaithfulness.

Prophetic Critique of Ornament and Pride:

- Isaiah 3:16–26 — The LORD condemns the proud

adornments of the women of Zion and promises to remove their finery. This shows the prophetic suspicion of ornament when tied to vanity and social injustice.

Pastoral New Testament:

- 1 Timothy 2:8–10 — Paul urges modesty in worship: not braided hair, gold, or pearls, but good works. The concern is modest testimony and order.
- 1 Peter 3:3–4 — Peter counsels women to prize the hidden person of the heart above outward braiding and gold — inward beauty over external display.

Rabbinic and Ancient Context:

Jewelry, Idols and Genesis 35 / Isaiah 3

- Genesis 35: Rashi and the Midrash read the “earrings” given to Jacob along with teraphim as linked to household idol worship; Jacob buries them to remove idolatrous influence. This ancient Jewish reading underlines the danger of ornaments when bound to foreign worship.
- Isaiah 3: Rabbinic commentators and the prophets treat jewelry as a visible sign of pride and social injustice; the prophet’s condemnation shows that ornaments can be instruments of spiritual and social fall.
- Cultural backdrop: In Egypt, Babylon, Greece, and Rome hair ornamentation and jewelry were widely

used in cultic and votive contexts. Because hair ornaments were often part of pagan cultic dress or used as votive gifts, the biblical writers were wary of imitation and association.

Practical Rules — Apostolic Pentecostal Guideline

(These are presented as the church's discipline for public testimony and private practice. They reflect the principles above.)

Hair Length, Care, and Maintenance:

- Women shall not cut, trim, or burn their hair. The hair is to be left long as the woman's glory (1 Cor. 11:15).
- Hair must be washed, combed, and modestly fixed (worn up or down) in a modest, godly way to bring glory to the Lord Jesus Christ, not to oneself. Simple, modest styles are preferred; elaborate braiding or plaiting intended as adornment is discouraged in our practice.
- Hair may be bound or secured for neatness and hygiene, but not cut to shorten length.

Ornamentation and Adornment of the Hair:

- No colored clips, decorative barrettes with jewels, flowers, pearls, gemstones, or jewelry may be worn in the hair in public worship or as a general practice. These are considered vain and worldly adornments

that attract attention and resemble pagan fashions.

- Plain, simple hairpins (bobby pins) or plain bands are permitted solely to secure the hair for neatness.
- No dyeing or coloring of hair. Altering the natural color to follow fashions is considered worldly and vain.

Jewelry:

- Ostentatious jewelry (gold chains, earrings, etc.) is discouraged and should not be worn in worship. Jewelry that draws attention to oneself is to be avoided.
- No wedding bands, where the congregation's practice forbids them.

Modesty and Testimony:

- All apparel and grooming must preserve a holy testimony in the church and before the world. Anything that draws attention or causes offense should be avoided.

Pastoral Care, Exceptions, and Enforcement

Pastoral Approach:

- Teach the biblical reasons patiently and lovingly. Provide catechesis for young women and new converts explaining the theology behind the practice.
- Avoid public shaming. Instead, correct privately and instruct in love.

Medical Exceptions:

- For medical reasons (chemotherapy, alopecia) the church should show compassion; medical necessity absolves the conscience from the discipline's external form.

Conversion, Scalp Scars, or Severe Hair Damage:

- If a woman's hair has been cut prior to conversion, instruct and guide her with grace. The discipline expects growth into the new practice rather than immediate condemnation.

Church Discipline:

- Repeated, willful defiance after instruction may lead to private admonition, then more formal pastoral measures if necessary, according to the church's discipline policies. The goal is repentance and restoration.

Sample Congregational Statement / Covenant

I affirm that I have received instruction regarding the biblical teaching on a woman's hair and outward adornment. I will keep my hair uncut, untrimmed, and unburned; I will not dye my hair; I will refrain from wearing colored clips, flowers, pearls, gems, or jewelry in my hair; I will use plain hairpins only when necessary for neatness; and I will strive for simplicity and godly testimony in dress and grooming. I submit

to the pastoral guidance of this congregation in matters of worship and testimony.

Closing Exhortation and Prayer

Exhortation: Sisters, your hair is a God-given crown. Guard it not as a fashion, pride, or worldliness, but as a sign of obedience, modesty, and testimony. Let the hidden beauty of the heart shine through — not the glitter of the world. Strive for holiness in appearance as much as in spirit, that the church may stand as a pure testimony to Christ.

Short Prayer:

Father, thank You for Your design. Teach us to honor You in body and spirit. Help us to keep the testimony of holiness in our dress and grooming. Grant pastors wisdom and sisters grace as we seek to live out Your Word. In Jesus' name, Amen.

Scripture References and Suggested Further Reading

- Primary texts: 1 Corinthians 11:1–16; 1 Timothy 2:8–10; 1 Peter 3:1–6; Genesis 35:1–4; Isaiah 3:16–26; Ezekiel 16:11–14; Exodus 32; Deuteronomy 7:25; Judges 8:24–27.
- Rabbinic note: Rashi on Genesis 35:4; Genesis

Rabbah (on removal of teraphim). See tractate Avodah Zarah (Talmud) for discussions of idolatrous objects and deriving benefit.

- Apostolic Pentecostal literature: Bible studies, position papers, and sermons on headcovering and on the teaching that a woman's hair should be long, uncut, and untrimmed. This tradition teaches a clear distinction between male and female appearance according to God's creation.
- Further study: Commentaries on 1 Corinthians (focusing on ch. 11), works on dress and religion in antiquity, and historical Apostolic Pentecostal teachings on modesty and testimony.

Short Summary

- Hair ornaments and jewelry made of gold, silver, bronze, and stone are among the world's oldest personal objects. In ancient cultures these items were used as signs of status, portable wealth, votive gifts to deities, protective amulets, and sometimes as markers of sexual availability or cultic service.
- Because hair jewelry and elaborate hairstyles frequently belonged to the religious and erotic world of pagan cults and elite display, the Bible treats such adornment with serious suspicion — especially when it fosters pride, worldliness, or sexual allure.

Cultural-historical Background (selected notes)

Egypt

- What they used: gold diadems, fillets, hairnets woven of gold or gold thread, pins, combs, beaded nets of faience or precious stone, and elaborate wigs and plaits. Royal burials (e.g., Tutankhamun) preserve fine gold hairpieces and nets.
- Functions and cultic links: hairnets and diadems appear on goddesses and priestly figures; jewelry was commonly dedicated as votive offerings at temples.
- Social meaning: jewelry and wigs signaled status and beauty; elite Egyptian women's elaborate coiffures and gold hairpieces broadcast social rank and attractiveness.

Mesopotamia / Babylon / Assyria

- What they used: earrings, diadems, pins, decorated headdresses, beaded bands, and metal hairpins (bronze, silver, gold).
- Functions and cultic links: jewelry and head ornaments were dedicated to temples and shown on images of goddesses (Inanna/Ishtar).
- Social meaning: ornament and hairstyle could mark cultic role, social rank, and sexual symbolism.

Greece and the Aegean

- What they used: gold diadems/wreaths, hairpins,

combs, fillets, and decorative headbands; votive jewelry was deposited at sanctuaries.

- Functions and cultic links: jewelry offered as votives to gods and goddesses; priestesses and cult participants often had prescribed dress and hairstyles.
- Social meaning: hairstyles, braids, and diadems signaled marital status, youth, beauty, and wealth.

Italy / Etruscan / Rome

- What they used: gold hairnets (reticula), ornate pins, diadems, fibulae, and decorative combs.
- Functions and cultic links: jewelry was votive and also part of bridal attire.
- Social meaning: ornate hair and jewelry identified elite women and were sometimes associated with prostitutes or courtesans in urban contexts.

Common Materials and Tools

- Gold, silver, bronze, beads, faience, semi-precious stones; hairpins, combs, fillets, reticula.

Ways Ornament and Hairstyles Were Used in Pagan Practice

- Votive offerings, apotropaic amulets, cultic dress, sexual/erotic signaling, and social display.

Braiding, Plaiting, and Glamorized Hair: Historical Notes

- Braiding and plaiting are ancient practices. In many societies braids and decorative braiding techniques enhanced beauty and could be associated with ceremonial roles; they were also used to make hair more conspicuous and alluring.
- The New Testament pastoral injunctions against “braiding” (1 Tim. 2:9; 1 Pet. 3:3) must be read against this background: braiding was widely used to produce fashions of attractiveness and social display. For the Apostolic Pentecostal tradition, braiding is suspect because of its cultural associations with pride, vanity, and sexual allure.

Biblical and Prophetic Reaction to Pagan Ornamentation

- The Hebrew Bible repeatedly reacts to jewelry when it appears in an idolatrous, cultic, sexual, or proud context (Genesis 35; Exodus 32; Deut. 7:25; Isaiah 3; Ezekiel 16).
- New Testament: 1 Tim. 2:9–10 and 1 Pet. 3:3–4 forbid braiding and costly adornment in the context of Christian witness and worship.
- Theology: the Bible’s concern is not merely that jewelry exists, but that jewelry and hair ornament often come attached to the cultic, sexual, and social

world of paganism. Because these ornaments were integral to pagan cult and worldly allure, the people of God are repeatedly commanded to remove, avoid, or reframe such practices.

Apostolic Pentecostal Theological Application (summary)

- Long, natural, uncut hair: 1 Cor. 11:14–15 — the woman’s hair is her glory and covering. Cutting, trimming, or burning the hair interferes with this God-given sign.
- No braiding: because braiding historically enhanced attractiveness and was used in pagan and secular fashions to allure men, Apostolic Pentecostal teaching forbids elaborate braids and plaits that serve the same function.
- No ornamentation in the hair: hair jewelry (clips, nets, gems, flowers, pearls, colored barrettes) is rooted in pagan votive and erotic culture. To avoid imitation of pagan cult and worldly pride, the church forbids ornament in the hair.
- No jewelry on ears, nose, fingers, toes: many pagan cultures used ear/nose piercings, toe rings, and finger jewelry as markers of social or sexual identity; the Apostolic Pentecostal application rejects conspicuous jewelry because of its pagan associations and potential for pride, lust, and worldliness.
- No dyeing/altering hair color: altering natural hair

color is treated as pursuing worldly fashions and vanity.

- Plain pins only: simple functional hairpins or plain bands are permitted only to secure hair for neatness and modesty, not for decoration.

Practical Rules and Wording for Your Congregation (clear, practical)

- Hair length: Women shall keep their hair long, natural, and uncut (no trimming, cutting, or burning).
- Braids: No braiding or elaborate plaiting intended to attract attention. Simple, functional securing is permitted.
- Hair ornaments: Forbidden — colored clips, barrettes, flowers, pearls, gems, nets of wire, decorative combs, or any ornament designed to adorn or attract. Only plain, unadorned pins or bands to hold hair in place.
- Jewelry on the body: No rings (including wedding bands, where the congregation practices this), no earrings, no nose studs or rings, no toe rings, no conspicuous necklaces. The emphasis is on simple, modest testimony.
- Hair color: No dyeing or artificial coloring of hair.
- Exceptions: medical necessity (alopecia, chemotherapy), accidental cutting before conversion — treat with pastoral compassion.
- Discipline: instruct gently and teach thoroughly;

private correction, public instruction, and pastoral restoration as ministry goals.

Pastoral and Practical Guidance (how to teach and enforce)

- Teach the history and reasons: show how ancient pagan cults used hair ornament and jewelry and how Scripture reacts to those associations. Teaching rooted in historical reality helps converts see why the church asks them to abstain.
- Emphasize inward holiness: the aim is not mere external conformity but heart change (1 Pet. 3:4). Encourage prayer, Bible study, and practical help (sisters mentoring sisters on how to maintain long hair modestly).
- Avoid shame: pastoral correction should be patient. Many women come from cultures where jewelry and braiding are normal; help them transition with grace.
- Be explicit in new-convert instruction: include the practice in new convert classes so they understand the biblical and historical rationale.

Suggested Sample Covenant Clause (short)

“I commit to keeping my hair long and uncut, to refraining from braiding intended for adornment, from dyeing my hair, and from wearing jewelry on my hair, ears, nose, fingers, or toes while an Apostolic

Pentecostal believer of this congregation. I submit to pastoral instruction in this matter and will receive correction in love.”

Recommended Resources (for further study)

- Museum catalogs and archaeological summaries (British Museum, Metropolitan Museum): e.g., Tutankhamun’s burial, Sumerian jewelry from Ur, Mycenaean diadems, Etruscan/Roman hairnets.
- Introductory works on ancient dress and jewelry (search terms: “ancient Egyptian jewelry,” “Sumerian jewelry Ur,” “Mycenaean gold diadems,” “Roman hairnets”).
- Biblical commentaries: 1 Corinthians (chapter 11), 1 Timothy and 1 Peter commentaries focusing on cultural context and dress norms.
- Rabbinic texts: Rashi on Genesis 35; Genesis Rabbah; Talmud tractate Avodah Zarah for material on idolatrous objects.

Concluding Exhortation (pastoral tone)

The historical evidence shows that hair ornamentation, metal diadems, and decorative hairstyling were integral to pagan religion, elite pride, and erotic display. For the Apostolic Pentecostal

church those cultural roots matter: we cannot adopt fashions that identify us with pagan cults or that promote pride, lust, or worldliness. The Bible's command concerning long, uncut hair as a woman's glory (1 Cor. 11) and the pastoral warnings against braiding and costly array (1 Tim.; 1 Pet.) compel our practice: long, uncut hair kept simply and modestly; no ornamentation in the hair; no jewelry that advertises the flesh or a pagan past. Teach it gently, enforce it patiently, and love those who learn to live by it.

Short Answer Up Front

- Jewelry and personal ornamentation are extremely ancient — used in Egypt, Mesopotamia/Babylon, the Aegean (Greece), and Rome as status symbols, portable wealth, personal adornment, and often as amulets or cultic objects.
- The Bible does not ban all jewelry outright, but it repeatedly condemns: (a) jewelry used in idolatry or cultic practice, (b) ostentatious display and pride tied to jewelry, and (c) certain forms of outward adornment as improper in specific religious or pastoral contexts (see 1 Tim. 2:9–10; 1 Pet. 3:3–4).
- Rabbinic sources (Rashi, Midrashim, later halakhic writers) interpret and apply the biblical passages in several ways — often distinguishing jewelry associated with idolatry or immodesty from neutral or

permitted uses.

Short Cultural-Historical Background (origins and functions)

Ancient Egypt, Mesopotamia, Greece, and Rome used jewelry as status markers, votive offerings, protective amulets, and sometimes as part of cultic dress. Because of these cultic and social connections, the biblical writers often link jewelry and ornament with idolatry, luxury, social injustice, and moral corruption.

Key Old Testament Texts About Jewelry and Ornaments (examples)

- Genesis 24:22 — Abraham’s servant gives Rebekah a nose ring and bracelets (positive, bridal/dowry use).
- Genesis 35:2–4 — Jacob tells his household to “put away the foreign gods that are among you, and purify yourselves and change your garments.” Verse 4: “They gave to Jacob all the foreign gods that they had and the rings in their ears; and Jacob hid them under the oak which was by Shechem.”
- Exodus 32:1–4 — The golden calf was made from jewelry melted down — gold used in idolatry.
- Deuteronomy 7:25 — “The carved images of their gods you shall burn with fire; you shall not covet the

silver or gold that is on them.”

- Isaiah 3:16–26 — Prophetic denunciation of proud adornment as part of social critique.
- Ezekiel 16:11–14 — God describes adorning Jerusalem with jewelry as a sign of blessing and later infidelity.

New Testament Passages Commonly Cited

- 1 Timothy 2:8–10 — Paul urges modesty in worship and warns against ostentatious adornment.
- 1 Peter 3:3–4 — Peter counsels women to prize the hidden person of the heart above outward braiding and gold.

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