

The Case for Headcoverings and
RESTORING GOD'S LAW-ORDER
In the Church



By
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and
Restoring God's Law-Order in the Church

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Cruci Dum Spiro Fido

Preface

The rise of female pastors, Sodomites, and Drag Queens in religious organizations, ought to concern all godly men.

I feel duty bound to expose feminism and to help restore God's law-order in the church so believers can become "Christian soldiers marching as to war" in their battle against the forces of the antichrist.

Study "The Case for Headcoverings and THE RESTORATION OF GOD'S LAW-ORDER in the Church" and you will be a solution to the madness that has clouded this society.

A married woman wears a wedding ring as a symbol that she is betrothed and not in the market for a husband, but wearing a headcovering is a sign of being under the authority of a man – a symbol that pierces the heart of feminists and everything associated with the insanity of the transgender movement.

The foundation of this work rests upon, "The Case Against Feminism" found at NikeInsights.fanguardian.org, publications.

Dr. Brooky Stockton, ret. pastor / teacher



Acknowledgments

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Know Your Enemy



Figure 1: Unsplash

“If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle.”

— Sun Tzu, The Art of War

1. The Feminist's War Against Christianity

"O my soul, the sound of the trumpet, the alarm of war." – Jeremiah 4:19



◆ Queers and angry feminists are in our face shouting, "the Future is Equality."

In the 1920s suffragettes declared War on God's law's order. Flappers danced the Charleston. Roadhouses and cabarets captured England. Speakeasys offering bootleg-drinks were the rage of "supper clubs."

Due to promiscuity and the high level of unwanted pregnancies, Margaret Sanger marched for "birth control."

In the 1960s-1970s, Betty Friedan and Gloria Steinam poisoned the minds of every little girl indoctrinating them with anti-family rhetoric. These hellcats tricked the minds of young girls they can only be happy working as a slave for a business and paying taxes to the government.

Their messages was clear: get out of the home and walk the streets.

Clothes came off. Bikinis emerged on the red carpet. Boys' eyes popped out. Jewish "blue movies" came out of back alley porn theaters into 7-11 magazine racks. Congress passed Roe v. Wade and swords clashed.

Today, feminists dominate the media and are in every branch of government. Advertizers print their religious slogans in books and on t-shirts. Elie Wiesel (1988) used the slogan, "No Human Being is illegal" to justification unlawful border crossings. On the street, the name of California was changed to Mexifornia.

In the Feminist's War Against Christianity, these revolutionaries demand to be deacons, elders, and pastors in the church. More women are graduating from seminaries than men. Moreover, they bring with them an attitude of tolerance and total inclusion. Sodmite preachers and lesbian pastors have seized many pulpits in America. Today, woke religious organizations think it "cool" to invite drag queens to read Bible stories to children.

Blow the trumpet, the enemy is at our gates. Western Civilization including the church are in peril.

2. The Religion of Feminism

“And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” – Exodus 20:1-3



Figure 2: Unsplash

Religion flourishes because of beliefs about man’s fundamental problem (death), and about man’s ultimate values.

Feminism thrives as a religion just as much as Judaism, Islam, and Hinduism. Self-law has replaced God’s law.

The Christian religion espouses there is one absolute God with one absolute law order with the fundamental command, “to fear the Lord.”

The whole notion that we live in a multi-universe with multiple gods and multiple laws nudges close to the definition of insanity. A “double minded man” is unstable in all his ways.

In Scriptural terms feminism manifest the spirit of idolatry because it proposes another law-order opposed to God’s law (Exodus 20:1-2). Moreover, it mirrors subversive religions because it seeks to supplant God’s law-order and to replace it with the values of feminism.

Note how the following feminist ideologies are religious in nature and are opposed to God’s law-order:

“Feminism isn’t about making women stronger. Women are already strong, it’s about changing the way the world perceives that strength.” G.D. Anderson

*Women are always saying, ‘We can do anything that men can do.’
But men should be saying, ‘We can do anything that women can do.’
Gloria Steinem*

“My vagina, my rules” – Amazon t-shirt slogan

“It took me quite a long time to develop a voice, and now that I have it, I am not going to be silent.” Madeleine Al

“Freeing yourself was one thing, claiming ownership of that freed self was another.” Toni Morrison Bright

“I think transwomen, and transpeople in general, show everyone that you can define what it means to be a man or woman on your own

terms. A lot of what feminism is about is moving outside of roles and moving outside of expectations of who and what you're supposed to be to live a more authentic life." Laverne Cox

"There is no limit to what we, as women, can accomplish." Michelle Obama

*"Sleeping with a feminists often also means that you're going to **be with a partner who wants to please you as well.**" Pricilla Blossom*

There's something so special about a woman who dominates in a man's world. It takes a certain grace, strength, intelligence, fearlessness, and the nerve to never take no for an answer. Rihanna

I love to see a young girl go out and grab the world by the lapels. Life's a bitch. You've got to go out and kick ass. Maya Angelou

"Women are leaders everywhere you look—from the CEO who runs a Fortune 500 company to the housewife who raises her children and heads her household. Our country was built by strong women, and we will continue to break down walls and defy stereotypes." Nancy Pelosi

"We need women at all levels, including the top, to change the dynamic, reshape the conversation, to make sure women's voices are heard and heeded, not overlooked and ignored." Sheryl Sandberg

"No woman should be told she can't make decisions about her own body. When women's rights are under attack, we fight back." Kamala Harris

"Justice is about making sure that being polite is not the same thing as being quiet. In fact, often times, the most righteous thing you can do is shake the table." Alexandria Ocasio-Cortez

"Freeing yourself was one thing, claiming ownership of that freed self was another." Toni Morrison (Quotes: Harperbazaar.com)

Anything other than a Bible-based faith depicts apostasy because it involves practicing another religion other than the worship of Christ. Moreover, the "jealousy of God" demands Christians separate from feminism and become its enemy. Making friends with feminism means one has made himself an enemy of Christ.

3. Woman's Suffrage Movement

Introduction

◆ Women's suffrage changed everything.

Though things are rapidly changing, men tend to idolize women and put them on a pedestal.



Figure 3: Freepik Library of Congress

In the 1960s, rock songs conveyed a message that all human happiness can be found in making love.

Dreamy rock songs idealized the opposite sex fueling Woodstock the "Free love Movement: "Don't be Cruel, Bye Bye Love, Hound Dog, Rock Around the Clock, Wake Up Little Susie, Please Please Please, Earth Angel, Great Balls of Fire, Dream Lover and more.

Like dancing clowns at a circus, modern men lost their minds and voted feminists into public office: Now, Sodomy, lesbianism, queer "marriage," LGBTQ Movement, Transvestism, trannies in women's sports, and gender-bender confusion ripples through society demoralizing the nation.

Furthermore, many pastors have been caught up in the trend to idealize women . . . not in a sexual way, but by considering them "better" than they really are -- a view that blinds pastors to the sins of women under Eve's curse.

4. Eve's Curse on Women

Lessons about the curse from Eve

Genesis 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.



Figure 4: Freepik,
r3xmine

Sin entered the world through Eve. Deceived by Satan, she persuaded her husband to eat the forbidden fruit. Consequently, she fell under the power of sin -- the weakness of being easily deceived combined with a wretched desires to control her husband. Eve's curse landed on all women! But, Christian women seek the Lord and urge Him to save them from the power of sin.

Adam, on the other hand, knew what he was doing. He sinned willfully, not covertly. Consequently, he fell under the power of sin and specifically the weakness of shunning responsibility. The battle with irresponsibility trails all men. But, godly men plunge themselves into duty – “you can't do more, and you should expect no less” (Robert E. Lee).

Genesis 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

The woman is Eve. The Hebrew word for man is *ish* and the Hebrew word for woman is *ishshah*. There are only two genders of mankind (*anthopos*): *ish* and *ishshah*, male and female, man and woman.

The phrase "*thy desire shall be to thy husband*" should be translated, "*Thy desire shall be to rule over your husband.*"

The word "*desire*" means "craving, longing, or hunger." In Genesis 4:7 the same verbal construction refers to sin's desire to rule over Cain.

THE CURSE: Just as a woman cannot prevent the pains of child birth coming upon her, she can't prevent the urge to control her husband. **THIS CURSE RESTS ON ALL WOMEN!** Everything within a woman wants to control her man. Her desire to conquer, command, control, manipulate, and dominate a husband moves like the wind. The evidence of this force can be seen in a woman's criticism of her husband at home.

If left unchecked, women will destroy her marriage, and every organization she touches. She can't eradicate this impulse.

For this reason Scripture warns men, "*It is better to live in a corner of a roof than in a house shared with a contentious woman.*" (Proverbs 21:9).

Because of this Scripture forbids a woman to pastor a church (1 Timothy 3:12ff).

Genesis 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him

This text informs us that sin works to rule over men and women. As sin rules over mankind, sin rules over women driving to control their husband and others.

5. Power Feminism

When most American "women weren't looking, feminism stopped being about equal rights and opportunities, and morphed into the pursuit of absolute power: (Corrine Barraclough).

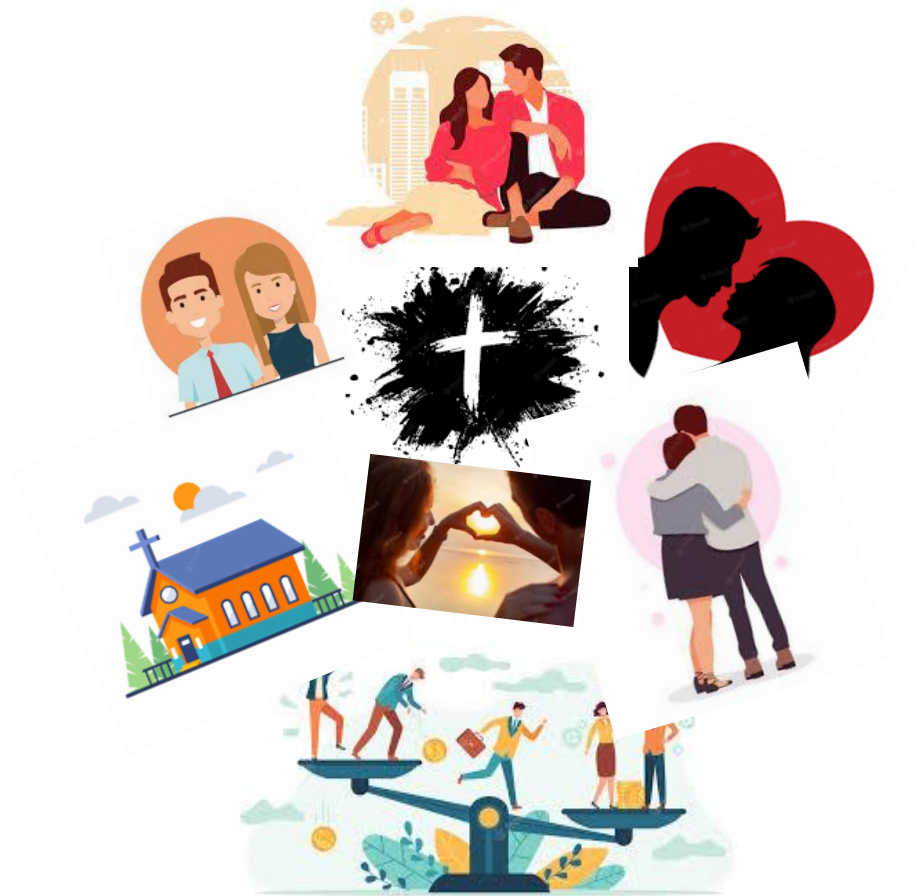


Figure 5: Source Unknown

◆ Absolute power to . . .

- kill their own babies,
- to have sex with any man (or women) that they wish,
- to say anything they want no matter the damage it does to others,
- to stalk men,
- to be the bread winner and head of the family,
- to have men serve their needs / wants,
- to have a career outside the home,
- to pastor and lead a church,
- to be the CEO of a business and to boss the staff around,
- to be a journalist in control of the news,
- to be thought of as superior to men,
- to run for office and to pass laws to empower women,
- to be like, act like, and dress like a man, if they wish,
- to use the man's restroom,
- to defy God's law and be a god like the serpent promised Eve in the garden of Eden.

Restoring God's Law Order in the Church



Ephesians 3:21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

6. The Restoration of God's law



Figure 6: Freepik

◆ How can there be a restoration of the church without restoration of law in the church?

Few things are more derelict than the failure to see Christ's commands as law.

Sadly, too many see Scriptural mandates as great suggestions to live a happy life and not law to be obeyed.

That Christians are at liberty to choose their own law order is the product of more than a little evil.

While men are not saved by law, they are saved in order to keep the law.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit . . . God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." – Romans 8:1-4

Christ died not to set men free from law, but to pay for men's trespasses against the law and to empower men to obey the law – not to be justified, but to be sanctified.

The law is good and holy, and only when the church gives law its proper place can the church become good and holy.

Edmund Schlink says,

"As the law cannot be preached without Christ, so Christ's work cannot be preached without the law" (Theology of Lutheran Confessions, Philadelphia: Fortress Press, 1961, p. 86).

The opposite of law is not grace, but lawlessness. The opposite of love is not law, but permissiveness. The purpose of grace is not to free men from God's law, but to empower men to keep the law (Romans 8:4).

When Paul speaks disparagingly of law in the Book of Galatian, he is not referring to Torah (Ten Commandments), but to the whole system of kinky, Rabbinical case-rulings in the "Jew's religion." (Galatians 1:13, 2:5).

Freedom from Judaism and legalism, Yes; freedom from law and responsible love, No!

How can the gospel be glorious to those who have never stood before Mt. Sinai and trembled before the awesome majesty of God's law? But, to those who have seen the lightening and heard the thunder of law, the gospel refreshed souls like a hot bath.

Those who have never felt the sharp condemnation of the law against sin cannot appreciate the sweetness of God's glorious gospel. Rainbows appear after lightening and thunder.

The law was never given as a means of salvation. The Lord gave it to produce a healthy and happy society built on the rule of law. The Ten Commandments are not only good for me, but good for all men, and all governments. When your neighbors obey the law, you are safe.

Grace does not set aside the law, it enables men to keep the law. The appearance of Pauline defiance of law in Galatians opposes Judaism, not the Ten Commandments, and the multiplication of statutes Jewish rabbis who believed adherence to law can commend a man to God as well as produce an ideal society.

A society with millions of law is unbearable, but a society without law is unthinkable.

Every problem in society can be traced to individual men and governments that reject God's law-order and are a law unto themselves (Psalm 2; Psalm 94:20).

The Spirit calls law "the testimony" (Exodus 40:20) because it is a direct witness to the character of the Creator; that is, each commandment reflects the glory of His Majesty.

Jesus is the subjective representation of the Divine character; the law is the objective reflection of God's character.

The Ten Commandments were given by a Sovereign out of love for his people, "I am the Lord thy God (sovereignty). . . which brought thee out of Egypt" (love). Because the law is based on His character and because He is eternal, the Commandments are absolute and binding on all men (Psalm 119: 142, 151, 160).

The law can be summarized under one word, "love" -- love for God, love for one's neighbor. Thus, those who love others inadvertently keep the entire law.

But, God has not left mortals to work out their own interpretation of love. Love is not a feeling, it is goodness in action. The one who obeys the Ten Commandments can be a trusted neighbor.

And, restoring the Ten Commandments to its proper place in church liturgy is a key to the restoration of the church in America.

7. The Ten Commandments and the Character of God

A Double Edged Sword

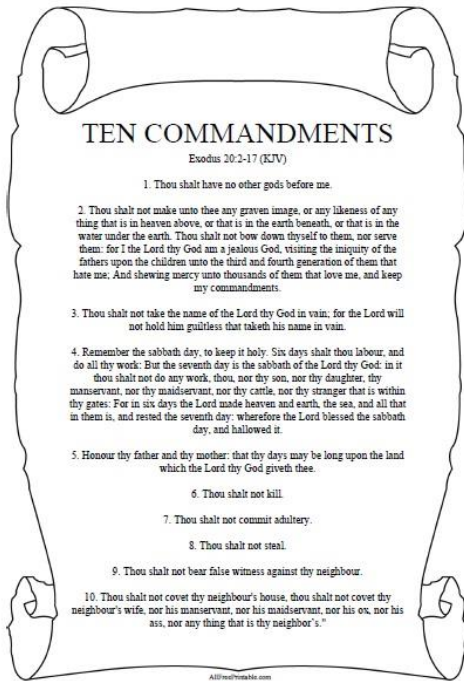


Figure 7: FREEPRINTABLE.COM

♦ The law is a product of (1) sovereignty – “I am the LORD thy God”; and (2) and love – “I brought you out of Egypt. The LORD is sovereign and supreme, and He is also loving and merciful.

(1) Supremacy: "You shall have no other gods before me."

The first commandment teaches the supremacy of the LORD God and secures the Divine Right to our allegiance. It commands our devotion to Him.

This command means there is one absolute God and one absolute law.

Few things are more amiss than to think we live in a multi-universe with multiple gods or that we can worship the god of our choice.

Thus, true Christianity will always be at war with omnism – the belief in and toleration of all religions.

Since gods are the source of law, this law forbids men from nullifying His law by leading His people to surrender to foreign law: Egyptian law, Babylonian law, Roman law, Admiralty law, Maritime law, and Congressional statutory law.

This law forbids self-law. Few things are more derelict than the notion that men are free to choose their own values and follow their own principles.

If men deny there is one God and one law, the only alternative is imperialistic law (by government) forced on the weak by the strong.

Because the LORD is sovereign and supreme, we should fear God. Since He is the source of law, and the One and only Lawgiver (James 4:12), He has the right to command our allegiance.

In the beginning God gave the earth to families, not governments (Psalm 24:1). The First Commandment forbids governments from playing god -- from

seeking to be the source of all law, morality, power, dominion, authority, health, and welfare.

(2) Loyalty: "You shall have no idols"

Because the LORD God is faithful and trustworthy, He commands us to be faithful to Him and His law-order (Deuteronomy 7:9).

If the First Commandment secures our spiritual devotion to the LORD God and His law, the Second Commandment challenges our practical, earthly application to the supremacy of the LORD, His unique character (spirit), and His absolute law.

In every society, "gods" are the source of law. To determine the god of a nation, look at its source of law. "Other gods" refer to man-made substitutes for the true God – imitations found in the seats of government.

Not only does the LORD forbid the literal worship of idols and images, He forbids men making gods out of government by asserting their own law system above the Torah, serving their own lusts, or worshiping the true God in any manner they please (Leviticus 26, 1-2).

(3) Faithfulness: "You shall not take the name of the Lord your God in vain."

The LORD God calls us to depend on Him because He is faithful and true (1 Corinthians 10:12-13). Likewise, He calls us to be faithful and true to our promises.

All of life is religious. There is no such thing as separation of church and state. Everything men do flows out of their belief system whether Christian or secular.

This Commandment urges faithfulness to oaths and contracts. The LORD orders pious men to take oaths in his name and to keep their agreements even though contracts may be difficult to fulfill (Deuteronomy 6:13). Likewise, since our word is our bond, we must do our very best to honor His name and seek His glory among men by fulfilling our promises. At stake is the honor of God's name whom we serve. All of life is religious. Our word is our bond. When we pledge our word, His honor is at stake.

(4) Holiness: Keep the Sabbath day holy.

God is holy, and He calls men to be holy (1 Peter 1:15). Isaiah heard the Seraphim repeat the term "holy" three times: "holy, holy, holy is the LORD God Almighty" (Isaiah 6:1-6). Likewise, the Spirit commands our attention to the supremacy of the LORD God.

Keeping the (First-day) Sabbath signifies freedom under God and liberty under law. God loves freedom. His law is limited, therefore man's law and the beckoning of men must be limited. Life is more than a do-list. Man is not

permitted to make himself a slave to work, money, business, or necessity. "Be slaves to no man" or business or government (1 Corinthians 7:23; 16:1-3).

Furthermore, the Spirit calls men to be holy . . . and wholly devoted to the Lord; to rest and obey Him, and to not allow them to be driven by the pressures society.

(5) Respect for Authority: Honor your father and your mother.

The LORD is the sovereign source of Authority. He rules the world in righteousness. All de jure authority proceeds from Him; all de facto authority originates with sinful man and anti-Christ governments operating under color of law.

There are three institutions in the Bible: family, government, and church. This command promotes and protects the family. God calls men and women to take dominion, and to do so, one needs specific, limited authority. It is not true that power corrupts, and power corrupts absolutely. Authority is good if a man uses it to build his family or business.

The command promotes obedience by children to their parents, and for older adult children to honor and provide for their aged parents. The command does not say, "Parents honor your children."

Biblical law does not promote the idolatry of a youth-worship culture. Biblical law promotes respect for elders. Likewise, commands like, "rise up before the aged" and "do not boil a kid in its mother's milk" is case law to the 5th Commandment (Leviticus 19:32 & 14:21). God places the duty of honoring senior citizens upon youth. The LORD places the duty to lead upon adults. Parents can't lead without followers.

(6) Respect for Life: You shall not kill (murder).

Because the LORD God is the creator of life, we must respect life (John 14:5).

This command not only prohibits men from recklessly taking another life, it places a duty upon men to protect life . . . not only the life of others but our own life; i.e. this contains the right and duty of self-defense. This is a "God-given" right that cannot be taken away by the swipe of a pen in the hand of a government officer.

The rule of law requires two things from men: obedience to law and the enforcement of law. God's law is not a private matter. It is not for us to obey and others to ignore. All men are charged to love their neighbor, and those who do harm must be brought to justice and to make restitution. Thus, it is every man's duty to enforce the law and to see that it is enforced in the apparatus of the State; i.e. this law provides the foundation for principle of *posse comitatus*.

For this reason, the Sixth Commandment lays the grounds for government. The pious man who prays, "Thy kingdom come" is praying that God's law with its penalties against trespasses, including the death penalty, may be restored among men by righteous authority.

This Commandment protects life and property; health and prosperity. The whole purpose of government is to protect the rights of man and when a regime fails in its duty to protect life and liberty, it must be replaced (The Declaration).

This command establishes the institution of government as an apparatus of justice. Government has a limited duty to protect life, and a direct duty to administer justice to victims of crime and to punish lawbreakers. While this Command calls men to respect life, it does not call them to make an idol out of life. Both the saving of life (mercy) and the taking of life is a duty of a man (justice). Careless, reckless, or intentional, acts of murder are forbidden.

Capital punishment for capital crimes is not murder. Both the saving of life and the taking of life are duties of men. In Biblical law, the act is the intent. Coercion against evildoers becomes the inescapable duty of godly magistrates. Without righteous authority citizens become victims of unrighteous coercion.

We respect life, but we are not permitted to make an idol out of life. Christians soldiers can be brave and daring in battle because they worship God and not self. Jurors can hand down a death sentence toward a condemned criminal with a clear conscience knowing this is their duty before God.

(7) Purity: "You shall not commit adultery."

The LORD is faithful and pure (Psalm 12:6; James 3:17); likewise, He demands purity and faithfulness from His covenant people. Thus, the duty of faithfulness is laid upon all. Marriage is held together, not by feelings, but by faith; not by love alone, but by law. Subjection to a husband is not based on his superior talents, but law. Loving one's wife is not based on her cute attributes, but character forged on the anvil of Biblical principle.

The wonder of marriage is created by the sexual union between a man and his wife. Marriage must follow His rules or end up on a reef. The conjugal union that binds a man and a woman as one can be the very act that destroys that union. Extra-marital intercourse garrotes marriage and strikes a death-blow to the covenant bond.

Further, God has promised to judge fornicators and adulterers (Matthew 19:1ff; Hebrews 13:4-5). All sexual prohibitions condemned in Scripture are case law belonging to the Seventh Commandment (1 Corinthians 6:9ff)

This Commandment protects marriage against sexual energies that would destroy it. One man seeking the good of one woman, and one woman seeking

the good of her man is the will of God. Men and women are free to marry whom they choose, but unrestrained coupling not only kills marriage, but releases death upon society; that is, a nation is not built on individuals, it is built on families. Destroy the family and you destroy the nation. For the sake of the family and the sake of the nation, this law requires faithfulness to the marriage contract.

(8) Honesty: "You shall not steal."

The LORD is a great-giver and not a terrible-taker. All that we enjoy comes from Him.

God commands men to take dominion of the earth, but stealing is a perversion. The thief, instead of exercising power under God, desires to be God. Stealing is a drift toward totalitarian power. This Commandment not only prohibits individuals pilfering from their neighbors, it forbids governments from stealing from the people.

Moreover, this law proscribes Christians from stealing from the Lord's servants by micro-giving to the church.

(9) Truthfulness: "You shall not bear false witness against your neighbor."

The LORD God is a God of truth and He requires that men conduct all of life in truth (John 4:24; 14:5).

This is a command for the courts and their judicial process. Truth conforms to reality. Lies are a fiction. Therefore, this Command protects the institution of marriage and justice in the courts. Without truth, perversion rules society.

However, this is not an absolute command. In a sinful world, you don't owe the truth to people in power who will abuse the truth. When you take an oath in Christ's name, keep it. Integrity demands it. But, in everyday life a legalistic grasp on truth can destroy you.

Furthermore, the ninth Commandment warns the Christian not to be deceived by lies, advertising campaigns, propaganda, and the preaching of Mary Poppins's utopian-ideals espoused by political liberals, Jews, and communists.

(10) Contentment: "You shall not covet."

The LORD God is a God of peace and contentment . . . Who has declared war on enemies of His law-order (Romans 16:20).

The word "*covet*" does NOT refer to desires, *but to action-plans*. It forbids the application of clever, sophisticated *schemes* and *strategies* of powerful men and governments to finagle, steal, cheat, swindle, defraud, extort, tax, and to scam honest men of their houses, money, servants, wives, or possessions. It condemns a fraudulent use of law for dishonest gain and the unlawful seizure of private property by clever, powerful government officers.

This is law: Do your neighbor no harm.

This is love: Do your neighbor no harm. If you do not injure your neighbor or his property you are a good neighbor.

Consequently, the purpose of law is the restitution of God's law order and the betterment of society through law and love. As there is no law without love, there is no love without law. Love and law are two edges of the same sword.

The Scripture is a double-edged sword. On one side you have a sharp law that protects, guides, and dispense justice within society; on the other side you have a crisp, sharp gospel that not only saves sinners, it forgives and restores mortals to a right relationship with God and men.

Law defines love and when the church reimposes law upon it members, the church grows in love. Likewise, when the church proclaims Christ as King and His law-order, the church grows in holiness and service to mankind.

8. Let Your Women Be Silent in Church

1 Corinthians 14:34-36



Figure 8: Freepik

“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.” - 1 Corinthians 14:34-36

◆ *“Let your women keep silence” is law, and the failure to see this as law is as bad as putting a comic spin on “thou shall not steal.”*

“If there is one problem in this world, it’s that it takes sin lightly, even to the point of joking about it.” (bkshiroma.wordpress.com).

“Wake up, O sleeper, rise from the dead, and Christ will shine on you.” – Ephesians 5:10

Silence is not only a golden rule for holy women in the past, it is the rule for pious women in the nowtime.

In this passage women are instructed to be silent in church where people assemble to learn the Word of God.

The locus of application is a public gathering of the whole church in every community.

Not only does the Apostle lay down the rule of silence for women, the majority of men are required to be silent also.

This instruction is not the rule for the home or for small group social gatherings or for civic business. The apostle is not saying women are cretinous or less competent than men. The gospel liberated women, but it did **not** place them in authority over men. What man has not benefited privately by the conversation and opinions of a godly woman? Holy women are not only a blessing in the church; they are sunbeams that warm the hearts of all.

I cannot tell you how much I owe to the solemn word of my good mother. ~ Charles Spurgeon

The verb "keep silence" (*sigao*) is an imperative; i.e., a command. It is not a suggestion or an option, but an order from our Commander. Women were not permitted to teach, speak in tongues, pray, or prophesy in any church around the Mediterranean.

Further, this restriction is repeated in 1 Timothy 2:11-12. These rules are not a war on women. They are rules designed to protect God's law-order. Even the majority of men are ordered to be silent (14:30).

Like the angels ascending and descending on the golden staircase in Jacob's dream, the church is to be a place of order and dignity. The most qualified and competent men were charged with the duty of instruction and prayer. Thus, "confusion" and "disorder" and "chatter" was discouraged.

When a woman has a theological question about a sermon, she is instructed to ask her husband who is charged with the duty of knowing the Holy Scripture. Unfortunately, modern women are less likely to do this in part because of the rise of feminism; and, in part because most men are poor students of theology. But, if a woman did follow this instruction, she might be surprised to see her husband turn into a Bible student.

"As also saith the law," formed the ground of the Apostolic command. It is a reference to Torah: (A) Genesis 3:16 where God defined the woman's role as "thy desire shall be to thy husband, and he shall rule over thee;" and to (B) male leadership in Israel's institutions where leadership was drawn from the "men of Israel"--a phrase summoned over 56 times in the OT.

Leadership in the nation came from qualified men. Only men were called to be kings, priests, and prophets.

The instruction is designed to prevent a repeat of the original transgression--of Eve's usurpation of leadership, and Adam's desertion of responsibility. Only in rare instances do we read about a woman leading a portion of the nation and in each case it was during the times of apostasy. Take Deborah for an example.

Yes, Deborah was a prophetess, but she was **not** a civil ruler (judge) **nor** did she carry the sword of justice.

The word "*shame*" connected with speaking in 1 Corinthians 14 is because a woman speaking is an infringement on the original creative order; that is, God appointed men to lead in the home, in the church, and in the nation. When a woman speaks (preaches) to the whole church, she over steps the role God has assigned for her.

This is no different than what the federal government does when it passes legislation outside the authority of its charter.

All authority is limited. The command in this chapter is designed to reinforce order, roles, and the necessity of male leadership in the church and the home. Just as it is a shame for a woman to address the church in an authoritative manner, or teach, or pastor a congregation, it is a shame for men to be passive and lackadaisical in home and church leadership. Every war in history has been won by men. Likewise, the battle for truth must be advanced by men.

Like all rules, there are limitations to this law --a missionary report or a planned testimony for example or a couples' home Bible study may be exceptions to this rule. The way a large church of seven-hundred performs and the way a home church of 30 operates requires reasonable, flexible application.

Likewise, a godly pastor would do well to sit down with some older sisters and learn a thing or two.

John Gill summarizes the Christian position:

" . . . it is not permitted unto them to speak; that is, in public assemblies, in the church of God, they might not speak with tongues, nor prophesy, or preach, or teach the word. All speaking is not prohibited; they might speak their experiences to the church, or give an account of the work of God upon their souls; they might speak to one another in psalms, hymns, and spiritual songs; or speak as an evidence in any case at a church meeting; but not in such sort, as carried in it direction, instruction, government, and authority. It was not allowed by God that they should speak in any authoritative manner in the church; nor was it suffered in the churches of Christ; nor was it admitted of in the Jewish synagogue; there, we are told (b), the men came to teach, and the women "to hear": and one of their canons runs thus (c); "a woman may not read (that is, in the law),

"in the congregation", or church, because of the honor of the congregation;' for they thought it a dishonorable thing to a public assembly for a woman to read, though they even allowed a child to do it that was capable of it."

9. Select Qualified Men to Lead in Public Prayer

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Timothy 2:8



Figure 9: Freepik

authority. They are the "*commandments of the Lord*" (1 Corinthians 14:37).

The word "*therefore*" (*ou=n*) refers back to Paul's earlier instructions that prayer be the main priority of the church (2:1-5).

The word "*men*" is **not** "*anthropos*" but "*andros*." The word "*anthropos*" is generic term referring to all mankind which includes men and women. But, the word "*andros*" refers exclusively to the male population in the church; i.e., to men or males. Paul instructs the church to appoint qualified males to lead the church in public prayer. Women are excluded from this duty. But, so are many of the men. Not just any man may pray. Paul restricts the duty of prayer to a few qualified men.

There are **four qualifications** for leadership in public prayer:

First, the duty to lead in prayer is assigned to men (not women);

Second, the duty of prayer is limited to holy men (lifting up holy hands);

Third, the duty of prayer is limited to happy men (without anger); and

♦ The word "*I will*" (*Bou,lomai*) does not refer to Paul's personal feelings, preferences, or desires.

"*I will*" refers to God's will by virtue of Paul's commission to be a preacher, apostle, and a teacher of the faith among the nations (2:7).

In other words, his instruction to Timothy is ordained by the will of God through Paul's apostolic

Fourth, the duty of prayer is limited to hopeful men (without doubting). The word “*doubting*” is the Greek word “*dialogismou*.” It means to “slice through” or “to speak through,” or “to slice through an argument.” We get our term “dialog” from this word. In this context, Paul eliminates contentious, dubious, questionable men from praying. Prayer requires faith and hope.

When it comes to prayer, women are forbidden to lead the congregation in prayer. That duty falls to men, but not just any man. Those who lead the congregation in prayer must be holy, happy, and hopeful.

10. Dress Appropriately for Church

Women are to Dress Modestly

“In like manner also, that women adorn (kosmos) themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; {broided: or, plaited} But (which becometh women professing godliness) with good works.” 1 Timothy 2:9-10



Figure 10: Freepik

♦ The phrase, “*In like manner*” (w`sau,tws), is an adverb modifying the main verb in verse eight, “*I will*” (bou,lomai).

Paul is **not** saying, “Just as I want men to pray, I want women to pray.” Rather, Paul is saying, “Just as I have instructions for the men in the church (Rule 2), I also have instructions for the women in the church” (Rule 3).

The infinitive “*to adorn*” (*kosmos*) should connect to the main verb “*I will*” in verse

8: “*I will* (2:8) that women adorn themselves (2:9) . . .”

The word “*adorn*” (*kosmi,w|*) means “to arrange or to adorn.” We get the word “*cosmos*,” “*cosmopolitan*,” and “*cosmetics*” from this term. Woman in every age want to look their best in public.

The apostle is **not** ordering women “to dress down” or not to be concerned about their dress. He is telling them to adorn themselves appropriately for church.

By using the word “*apparel*” (katastolh|), Paul instructs woman about suitable clothing for worship. The word “*apparel*” is modified by the Greek adjective (kosmi,w|) which is related to the infinitive “*to adorn*” (kosmei/n). It could be translated “*respectable*” or “*honorable.*” Women are to wear appropriate, proper, respectable apparel in church . . . and apparel suitable for the activity conducted. Modest dresses and skirts are appropriate in every age.

Two genitives (“of” in English) follow defining what Paul means by respectable. The first word “*shamefacedness*” (aivdou/j) is a noun meaning “*modest.*” Modesty is the opposite of “*sexy,*” “*revealing,*” and “*alluring.*”

The phrase “*not with braided hair and gold or pearls or costly garments*” addresses the opposite challenge of deportment and that is fashion extravagance. God wants women to dress nicely but not “*fit to kill.*”

What you wear and the clothing you choose is very much a theological issue. *People dress according to their religious beliefs whether those beliefs be right or wrong.* Dressing in gray like a mummy from head to toe, or in transgender clothing, or in unisex garb that makes a woman look like a man is not appropriate, proper dress.

*Psalm 45:9 Kings’ daughters were among thy honorable women:
upon thy right hand did stand the queen in gold of Ophir.*

The second word “*propriety*” (swfrosu,nh) expresses the apostle’s concern about the woman’s attitude about her wardrobe. It can be translated “*sobriety*” or “*self-control,*” and it refers to the internal, orderly arrangement of a woman’s mental and emotional state.

The term “*good works/deeds*” identifies a godly woman’s behavior. Paul is concerned about the *kosmos* of the outer woman (modest clothing), and the *kosmos* of the soul (propriety), and her public behavior (*good works*). Real beauty (*godliness*) begins in the heart (*propriety*), projects itself in physical appearance (adornment), and expresses itself by good deeds (behavior).

Paul is **not** telling the women to “dress down” or to hide their femininity, but to arrange themselves properly as a Godly woman in the assembly of the church. When attending a public assembly of God’s people, women should adorn themselves respectfully and modestly, i.e., they are to be appropriately covered -- not “under dressed” (without modesty) or “overdressed” (with gold and pearl-braided hair and costly clothing).

Because male attraction to the opposite sex has a long established historic tradition, “dressing way up” or “dressing way down” can take the focus off Christ and place it where it does not belong, on women as women.

This instruction is for those “*who profess godliness*” and demonstrate it by their good works. The context of application is the church, not the workplace. How a

woman dresses at work, or in recreation, may be different than how she dresses in a public meeting of the church. But, even here those “who profess godliness” dress appropriately for the occasion.[3]

11. Follow the Rule of Silence

Let your women be silent



Figure 11: Upsplash

1 Timothy 2:11 Let the woman learn in silence with all subjection.

◆ Paul continues his instructions on how men and women ought to behave in the church. The word “learn” (manqane,tw) is a present, active, imperative verb implying continuous durative action, and should be translated, “Let a woman learn in . . .” We get the word “disciple” from the noun form of this word. Church should be a place of instruction about the gospel (1:10) and about Scripture (4:15). Women are to assume the role of a disciple in the church of Christ.

The phrases “*in silence*” and “*in subjection*” are prepositional phrases describing either the environment of her learning or the instrument of

learning.

Women are to learn “*in silence?* (h`suci,a). The word means just what it says, “silence” or “quietness.” In Paul’s defense (Acts 22:22) before the crowd at Jerusalem, the crowd became quiet (h`suci,an) when they heard Paul speak in Hebrew. In other words, Paul wants women to be quiet like this crowd when the pastor speaks.

Women are also to learn “*in all subjection.*” The word “*subjection*” (u`potagh) is a military term meaning “*to arrange oneself under a superior.*” Though the context is not military service, the thought is discerning, agape submission to pastoral leadership. The adjective “*all*” (pa,sh|) defines “*subjection,*” that is, there are no exceptions. Feminists are non-plused by the term “*submission,*” but it is a Biblical word and godly women will pursue its requirements.

12. Outlaw Women Teaching Men

Women are not permitted to teach men.

2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 1 Timothy 2:12

♦ The verb “*I suffer not*” (εὑπιτρέπω) should be translated, “*I do not permit.*” This verb is in the indicative, the mood of reality.



Figure 12: Freepik

The use of “*I*” is not Paul the male-chauvinist-rabbi speaking, but Paul *the apostle-not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead* (Galatians 2:7)!

What is it the apostle does not permit? “*I do not permit a woman to teach or to usurp authority over the man.*”

The word “*teach*” is the Greek infinitive “*dida,skein.*” meaning the act of teaching.

The word “*usurp*” comes from the Greek word “*αὐστέλλω*.” Originally, *αὐστέλλω* meant “*to kill a man.*”

Later, it came to mean “*having absolute authority over a man.*” Two negatives are used in the verse (οὐκ , οὐδέ.). The negative forbids the action of teaching or the exercising the authority over males in some pastoral function.

The phrase “*over men*” should be translated “*of men*” (a genitive). That is, “*I do not permit a woman to teach or to have the authority of men*” in the church.

God calls women to take a learning role in the assembly of God’s people and not in a teaching role where men are present. This does not mean, however, women cannot teach other women, teach the youth in a church, or hold a staff position in a church. Paul expects women to disciple other women and to teach their children (Titus 2:2-5); i.e., gifted women have a responsibility to teach two-thirds of the church—other women and the children. But, God has not given our lovely sisters the responsibility to pastor a congregation.

A woman who accepts the role of a pastor is in rebellion against God's law-order; and, a congregation who calls a woman to preach commits apostasy.

Men must be discipled by other qualified men, not by women. Likewise, it is best if women disciple women in the order of Titus 2:3-5.

This restriction on teaching males publically does not mean that a women has nothing to teach men or that in common communication a women cannot speak her mind or give her opinion on a subject. God forbid! Godly sisters have helped many a man from straying from the truth. But, this restriction does eliminate the enterprise of women in the role of a pastor-teacher in every church in the world that names the Name of Christ.

13. The Ordinance of Headcoverings

1 Corinthians 11

The Case for Headcoverings

“Judge in yourselves: is it comely that a woman pray unto God uncovered?”- 1 Corinthians 11:13

Introduction



Figure 13: Orthodox

This is a subject for true Christians in search of the will of God on the subject of headcoverings and God’s law-order.

The Apostle Paul informed Timothy that the Scripture is profitable for doctrine, reproof, correction and instruction in righteousness (2 Timothy 3:16) and this passage is no exception.

We believe in the principle of Sola Scriptura; and, therefore, the Biblical practice of headcoverings.

Further, we confess Sola Gloria, and therefore, assert that that the instructions on this subject in 1 Corinthians 11 suitably glorifies Christ and humbles man.

The topic of 1 Corinthians 11 is **headship** [11:1-2], **headcovering** [11:3-16], and **head**

remembering [11:17ff].

Three heads are mentioned: the headship of God, the headship of Christ, and the headship of man / husband.

Three symbols are discussed: **the headcovering**—a symbol of man’s authority, **the bread**—a symbol of the body of Christ, and **the wine**—a symbol of the shed blood of our Lord which purchases our redemption.

There are three dogmatic ordinances in Christianity: **baptism, headcoverings, and communion.**

Before us is an exhortation for men to remove their headwear, and for women to veil themselves when they approach God in prayer as a church. The practice of women veiling themselves has been a Christian tradition for thousands of years, but in recent times has been abandoned by the people of God with chilling consequences.

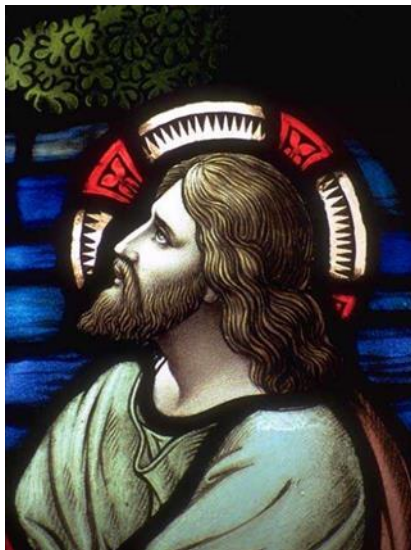


Figure 14: Art Explosions

So important is this in Christian tradition, even first ladies in the White House will veil themselves in the presence of a Catholic bishop or pope. A people seeking to please God would do well to carefully study 1 Corinthians 11 and practice its ordinances. Oh, that first-ladies would wear a headcovering when meeting a Protestant pastor.

The Ultimate Imperative

1 Corinthians 11:1 Be ye followers of me, even as I also am of Christ.

Paul calls the church to imitate him as he imitates Christ [11:1]. The verb “Be” (*ginesthe*) is an imperative. There are **five commands** in 11:1-16 (1, 2, 6, 6, 13).

The word “mimic” is derived from the Greek word “to follow” (*mimatai*). Paul could call believers to imitate him because he imitated Christ. The Torah is the objective standard for righteousness; and, Christ as the living Torah is the subjective standard for righteousness. To follow Christ is to follow the One Who fulfilled God’s law and pleased the Father in every way. He is Lord of the family, the Lord of the Church, and the Lord of nations.

The Wonderful Obedience of the First Century Churches

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

The verb “keep” (*atecho*) is an imperative the Corinthians obeyed. Paul commends the Corinthian flock for remembering him and for keeping the ordinances he delivered to them. It takes positive energy to incorporate a Biblical practice into the life of a community, and the Corinthians had a zeal to arrange themselves under the authority of God’s Law-word and to obey it.

The word “*ordinance*” (*paradosis*) is a cognate noun stemming from the verb “*paradidomi*.” It refers to dogmatic, authoritative apostolic traditions established in the early church. In using the term “*ordinance*,” the apostle is **not** referring to personal preferences or frivolous rituals or local Corinthian customs, but enduring practices applicable to all men for all time rooted in God’s law. Geo-political Israel had their feasts and festivals to aid them in their worship of YHWH and the church has its ordinances to build up the people of God.

The verbal form of *ordinance* (*paradosis*) referring to a command is used in verse 23 in reference to Paul establishing **the Lord’s Supper as an ordinance** to be practiced in the church; that is, a Divine sanction to be honored by God’s people when they come together as Christians to honor our Lord.

Baptism, **communion**, and **headcoverings** (*katakalupto*) are three dogmatic ordinances delivered to the church to keep God’s people true to the faith.

Failure to see the practice of headcoverings **as ordinances** arising from Christian law has been the product of more than a little evil. Nothing is more derelict than the view that Christians are at liberty to choose what law will govern their lives. Christians who neglect these warrants are more likely to violate the faith and slide into apostasy like feminism and permissiveness in the church.

Apparently, problems developed in the Corinthian community due to irregularities and objections to these ordinances.

God’s Hierarchy

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.



Figure 15: Source Unknown

Knowledge is essential to walk accurately. The axiom “knowledge is power” is certainly true in many instances. Hosea agonized over the fact that his people were being destroyed for want of knowledge (4:6).

Ignorance of God’s law left the nation without an immune system to defend off spiritual diseases. Likewise, the apostle sees ignorance as a threat to Christian health. “*I want you to know . . .*” is not a dietary suggestion but a staple necessary for spiritual vigor and vitality.

To be stout, Christians need to know God’s order of things; that is, His divinely ordained hierarchy: God, Christ, man, woman. The Father is the Head of Christ.

Christ is the head of man. Man is the head of the woman. This the divine will for the creative order expressed in commands associated with the ordinance of headcoverings.

By “head” Paul means authority to command and the requirement to obey. Christ is not inferior to the Father, but He was given duties as Son and Savior. As Jesus obeyed His Father, man should obey the Lord Jesus Christ.

Likewise, the woman is **not** inferior to the man (husband / father), but she **is under** the command of a man (husband / father) – **under** his protection, provision, and persuasion. [Note the U.S. government has done everything in its power to destroy the family, a woman’s coverture, the headship and pre-eminence of men in the a family and to replace the family with radical, single feminists, queers, and drag queens.]

Just as recognizing the laws of nature are essential for physical health, surrendering to God’s law-order is essential for spiritual health. As Christ was subordinate to the Father in the accomplishments of redemption man should be subordinate to Christ in the task of dominion (Genesis 1:26; Philippians 2:5-12). Likewise, the woman must be subordinate to her husband at home and to the male led services at church for the advancement of the Christian faith (Ephesians 5:24).

Apparently, the liberal Christian community at Corinth fell into egalitarian views of Christian liberty wherein the women not only spurned the practice of headcovering, many sought sacerdotal equality with men in their approach to God.

The term “*andros*” can refer to “man” or to a “husband.” The term “*gunaikos*” can refer to a “woman” or to a “wife.” In context, these two terms should be interpreted in their *broadest sense* because later in the instruction Paul says the “man is of the woman”. It would be inaccurate to say “a husband is of the wife.”



Figure 16: Source unknown

Furthermore, the absence of the definite article indicates a broader construction than a particular “husband” or “wife.” Therefore, the context demands the term “man” or “woman” be taken in a capacious sense that includes Christian men, married and unmarried, and Christian women, married or unmarried.

In Regards to Men: Repudiation of a Covered Head

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

The apostle now instructs the church on the *paradosis* (dogmatic ordinance) he wants them to employ as a body of believers when the church is assembled.

The term “*ordinance*” is legal word making the practice of headcovering Christian law! Paul removes headcovering from the category of a personal preference or local tradition and puts the practice under the domain of Biblical law.

John McArthur makes this distinction between prayer and prophesy: “In the most general senses praying is talking to God about people, including ourselves, and prophesying is talking to people about God. One is vertical (man to God) and the other is horizontal (man to man), and they represent the two primary dimensions of believers’ ministry.” (Grace to You).

[Note: John like so many young Baptist ministers read every Baptist commentary he could get his hands on and adopted a contemporary interpretation that headcovering were a Corinthian cultural problem. But, John got it wrong along with the other trendy Baptist commentators. You don’t go to Genesis and pull out the big guns of Scripture to address a frivolous, perky local custom.]



First, the apostle instructs the men.

Be informed, says the apostle: If a man prays to God or speaks for God wearing something on his head, he dishonors his head. A covered head would refer to a scarf, a hat, a cap, a yamaka, or turbin of any kind. The phrase “his head” refers to Christ.

When a man prays with his head covered, he dishonors his King, the Lord Jesus Christ. When men approach God, they are to do so with uncovered heads; that is, they are to remove their headwear when praying to God. This deprivation does not apply to all activities of life—only to duties associated with one’s approach to the Creator particularly in a public assembly.

Figure 17: Buzz Magazine

The term “dishonoreth” means “to shame” or “disgrace.” For a man to demur in removing his hat in the worship of God shames the Lord Jesus Christ. If Paul were among us today, he would instruct old and young to remove their headwear in a church service because the goal of any gathering of believers is to honor and glorify Him (John 17:1ff).

The modern “messianic” male, following a Jewish model, publishes his rebellion to the gospel by wearing a yamaka. Likewise, a pope or bishop who

wears a *zucchetto* (scull cap) during prayer dishonors our Lord as Head of the Church.

“*Praying*” and “*prophesying*” are present participles referring to the type of religious activities that require the practice of hat removal. *Prayer* is a general term for a reverent approach to God; and, *prophecy* is a general term for speaking the mind of God or authoritative Bible teaching. Praying includes such activities as prayer, praise, worship, singing, contemplation, and confession. Prophesying includes activities like Bible reading, teaching, preaching, saying liturgies, and exhortation.

The apostolic instruction for men to remove their headwear and for women to place a veil over their head is limited to one’s public religious life and is not intended to be expanded to all private activities of family life.

In Regards to Women: Repudiation of an Uncovered Head

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

Just as Paul has instructions for men, he has instructions for women.



Figure 18: Unsplash

Be informed, says the apostle: Every woman, old and young, who approaches God in a public assembly dedicated to prayer or expounding God’s Word with her head uncovered “dishonors” (shames disgraces) her head; that is, her husband or the male authority figure in her life. Furthermore, she shames herself because an uncovered head reveals ignorance of God’s law-order (Genesis 3:16), possession of a pagan

world view, and obstinacy to the Law-word of God—a shame for a Christian woman!

This passage is about the godly decor of a woman in holy assemblies. It is not a grant of permission to pray or preach to the congregation. Paul addressed this issue in chapter 14 where he requires Christian woman to remain silent in public gatherings as well as most congregants. The duty of public prayer and preaching is limited to holy, happy, hopeful men (1 Timothy 2:8).

The adjective “uncovered” (a-katakalupto) means “without a covering” or “without something down the head” or “without a veil or scarf.” The opposite of an uncovered head is a woman who intentionally and obediently places a

headress on her head as a statement that she respects God's law-order for men and women.

Because she recognizes her subordinate role in the world and wants to please God, she veils herself as a symbol of her submission to the authority of the man who is obligated to protect her. The wearing of a veil is a sign the woman recognizes and honors God's law-order; that she understands the curse on women and is committed to resist it (Genesis 3:16; Proverbs 21:9, 19).

To emphasize the utter shame of an uncovered head in public meetings, Paul likens an unveiled woman to a woman that is shaved bald. Because long hair is a universally recognized as a symbol of feminine beauty, Paul seeks to pierce the hearts of resistant, libertine Greeks by comparing an unveiled head to a condition of being shaved or bald. If a shaved-bald woman feels the shame of such contingency, should not the pious woman be embarrassed by approaching God without a headcovering (*katakalypto*)?



Figure 19: Source Unknown

A woman's long hair is **not** her symbolic "head covering" any more than an Old Testament priest's hair was a substitute for a priestly turban (Ezekiel 44:14, 20).

A question arises, "When should women cover their heads?"

The context is "when you come together" in verse 18; that is, the minimal practice of Christian adornment is meant to be applied at Christian gatherings when the whole

church comes together as modeled in Acts 2:42.

Broader applications should not be discouraged; i.e., it is appropriate for a man to remove his headwear anytime he prays publically; and, it is appropriate for a woman to cover her head in her approach to God other than a local church services.

A woman with a veil over her hair instructs us that we should all be surrendered to the will of God and the authority of Scripture in our lives. It informs us the woman is a woman of God and that we are come together to honor the Savior.

The apostle is **not** exhorting women to take a public role in praying or prophesying. Those concerns are addressed elsewhere (I Corinthians 14:34ff; 1 Timothy 2:8ff). Paul exhorts women to veil themselves in public during the activities of prayer and preaching.

Corinth was a multicultural city with lusty seaman arriving at its ports daily. Every hair style and wardrobe imaginable could be observed in this city. Paul's instruction is Christian doctrine opposed to the ultra-conservative position of Jews whose women were known to veil their faces in the synagogue and in the market place; and it is opposed to the ultra-libertine Greek women at Corinth who went to the market place unveiled showing off their flowing, fashionable hairstyle to the delight of maritime travelers.

Discipline for Disobedience

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.



Figure 20: Freepik

Long hair is an international symbol of femininity and beauty. In Roman times, women everywhere wore long hair as a symbol of her femininity. Among Biblical people short hair was a sign of sickness, grief, or disgrace (Isaiah 3:24; Jeremiah 7:29).

Among the Jews and Greeks and the French in WWII, cutting a woman's hair was punishment for adultery.

In the event of the death of a spouse, a wife might cut her hair as a sign of

mourning. Some prostitutes may have worn short hair but we can deduct from pictographs it was not a universal custom. Like today, short hair among women was never in fashion in the Roman theater!

We have two main verbs in this verse: "Let her be shorn" (keirastho) and "Let her be covered" (katakaluptestho). Both are aorist imperatives charging the audience to "start the practice immediately!" The apostle's dogmatic command is clear. Wear a headcovering or let her head be shaved.



Figure 21: Source unknown

We have two words for cutting of the hair: "to be shorn" (kerasthai), and "shaven" (xurao). The former refers to having a woman's hair cropped with scissors and the later has reference to her head being shaved with a razor.

The protasis is a first class conditional clause meaning "If it is true, and it is true;" i.e., "if a woman will not cover her head. . . and

there are women at Corinth who resist the godly practice" (protasis), "let them be shorn" (the apodosis).

"For if a woman does not cover her head, let her also have her hair cut off. In that day only a prostitute or an extreme feminist would shave her head . . . Paul therefore is saying, 'If you are not willing to look like a prostitute or a rebellious feminist by cutting off your hair, don't pray or prophesy with your head uncovered either.'" (John MacArthur).

This is not a joke or laughing matter. The apostle is serious about this ordinance and orders scissors to be brought to church and used to crop the hair of an autonomous woman. He reasons that if it is a shame for a woman even to have short hair, much less a shaved head, then let her respectfully consent to wear a veil in the house of God. If she refuses, let her be marked with shame by cropping her hair.

Paul's point is clear: If universal values demonstrate the shame of hair cropping, then it is appropriate for a pious woman to cover her head. So, let her be covered!

At this point, all loyalty to the literal-grammatical hermeneutic is tossed out the window even by the most courageous of conservative exegetes. Preachers, not wanting to appear misogynistic, do the jitterbug across the stage hoping not to be caught in a cross-fire between two red-headed Irish women taking umbrage at Paul's instruction. A *reductio-absurdum* to be sure . . . but literalness is preferred to spiritualizing the text. Crop the hair or wear a headcovering orders the Apostle. Church discipline demands it.

Reasons for the Ordinance

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.



Figure 22: Orthodox

(1) The Ontological Argument

Having emphatically addressed the mandate for women to wear a veil in worship, the apostle offers an ontological argument^[1] behind the imperative. The present, indicative verb "ought" designates a duty placed on the man to **not** wear anything on his head when approaching God. The reason for this prohibition is that man is made in the "image" (*icon*) and "glory" (*doxa*) of God.

By saying that man is made in the “image” of God, Paul implies that men have a duty to imitate God and reflect His transitive attributes.

An “*icon*” is a representation of the prototype intended to reflect the image of the model. Finite man was God’s masterpiece of creation because Adam reflected the glory of God; that is, His personality and transitive attributes.

When a man removes his head gear in worship, he publishes a testament: “May the glory of God be seen in this place, and may all surrender to his law-order” And, this is the goal of all public worship, the glory of God.

Women, on the other hand, are **not** announced as an icon of God or the icon of man. Rather, the Apostle says the woman is the “*glory of man.*”

The absence of the article communicates the quality of a thing; that is, *she is gloriously the glory of man*—if she abounds in womanly virtues that archive his honor. She is **not** the “*image*” (*icon*) of man and therefore has **no** duty to emulate man. She is **not** to imitate men or acquire masculine traits. She has her own purpose in the created order. Her approach to God must confess original intent by wearing a headcovering. When a woman covers her head with a veil she also publishes a declaration: *May the glory of man be hidden, and may the glory of God be known in this place.*

Therefore, in a public setting where the goal is worship, the uncovered male and the covered female proclaim a unified statement to which all should aspire: *May the glory of man be veiled in this place and may the glory of God be recognized here!* Enough of man! We want to meet with God and see Him in this gathering of redeemed humanity!

The Spirit contrasts man’s creative purpose with that of the female who “is the glory of the man.” God has a purpose for the man and a purpose for the woman. The two are not the same.

Paul rejects unisex spirituality common to Gnostic philosophy which encouraged women to adopt masculine traits and for men to develop the feminine side of their soul. Feminism has **no** place in the church.

Androgynous¹[\[2\]](#) spirituality is alien to Scripture, but common in pagan cultures.

A “sexless soul”, while admired by the Greeks, is a weakness to be feared by sane people. Equality of male and female before God does **not** demand obliteration of genders!

¹ Androgynous: partly male and partly female in appearance; of [indeterminate](#) sex.



Figure 23: Unsplash

The creation story carefully lays out the creative order and the purpose of the two sexes. The headcovering ordinance augurs well for the original intent of creation and the purposes of males and females.

The feminist gender-bender movement and its devilish consequences can be laid at the feet of the church that fails to publish God's law-order by practicing the ordinance of headcovering.

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

(2) A Cosmological Argument

Paul adds a cosmological² argument to why women should be veiled in worship. Going back to the original creation, the apostle adds the order of creation to his list of reasons for the law of headcovering.

Adam was created first and directly by God; Eve was created second and that out of man. Sexuality is not an accident of nature nor are sexual differences the result of the fall. Sexual roles and identity were established by the Creator's wise design.

When a woman veils herself, she publishes the truth that man was created first and therefore has authority over her. It is the male that must lead. It is the male that has the onus to provide and protect. And, it is the honorable duty of a woman to support that leadership in obedience to her Creator.

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

(3) The Teleological Argument

The apostle adds a teleological³ reason to his arsenal on why women should wear headcoverings. A woman is womanly by design. She is teleologically subordinate to man because man was created first wherein she was created to be his helpmeet (*ezar*). As God is the *Ezar* of man, the woman is the *ezar* of man.

² Cosmological: related to origin

³ **Teleological: related to purpose rather than cause and effect.**

The woman was created for man, not man for the woman. A man finds his purpose in Christ, and the woman finds her purpose in her husband. As the man submits to his perfect Head (an advantage) whom he cannot see (a disadvantage), God calls the woman to submit to an imperfect man (a disadvantage) whom she can see (an advantage).

The headcovering is a symbol of submission not only of a woman to man, but the woman to the high purpose of God. Since the veil is a symbol of submission it follows, then, that a man should not wear a headcovering.

10 For this cause ought the woman to have power on her head because of the angels.

(4) The Celestial Argument

“For this cause” refers directly back to verses 7-9 (the purpose and order of creation). Thus, the Celestial argument follows the logic of cause and effect.

The word “power” is the Greek word *exousia* which is better translated “authority.”

Because she is under the authority of the man, the Lord requires her to wear the symbol of authority (a sign)—the headcovering. The sign that a woman is under the authority of a man is **not** a wedding ring, but a headcovering

The veil is **not** a symbol of her authority over the man or authority to speak or pray in church. It informs others in her silence that she recognizes God’s authority structure and is subject to His law-order: Men lead, women follow.

Furthermore, it publishes to others that she is under authority of a man who will unleash all his lawful, manly powers to protect her should another have the audacity to assault her (1 Corinthians 14:34; Genesis 3:16).

The veil is a sign that the woman has surrendered to the authority God has set over her. The woman wears a veil to publish the order of creation and man’s (husband) authority over her. A veil is a symbolic statement—a sign that the woman accepts God’s role for her in this life and that she is under man’s authority. Such a position gives a woman true power to pray and be heard by



Figure 24: Unsplash

her Creator. Modern women wear wedding rings as a symbol they are under a man’s coverture. Let a woman, therefore, wear a headcovering as a sign of the headship of the man, rather than claim any *exousia* of her own.

Paul’s celestial argument relates to angels.

One reason for why women should cover their heads in public worship includes angelic

beings. The whole wonder of Christ becoming a man and going to the cross because He was the obedient, submissive son mesmerized these celestial beings. The practice of headcoverings educate the angelic, celestial beings regarding the purposes and law-order of the Creator.

Angels are **not** interested in WWI, WWII, or the Viet Nam War; nor are they interested in the election of Barack Obama to the presidency. What interest angels are men and women who recognize God's law-order and his roles for men and women – a practice that is getting more and more rare on earth.

Wearing a veil publishes a truth to these unseen servants that Christ became a man and submitted to the will of the Father; that there is a divine order; that righteousness requires submission to God's law-word; that a particular woman recognizes God's law-order.

Furthermore, if angels covered their face and their feet in the presence of God and cried "holy, holy, holy" is the Lord God Almighty (Isaiah 6), how much more should women arrange themselves in a deportment that depicts holiness and separation to God? Wearing a headcovering is holy attire fit for a holy woman surrendered to the holy order.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

(5) The Symbiotic Argument



The word "nevertheless" is not adversative but supplementary. Verse 11-12 reinforces the principles laid down above, but adds in this section the principle that in the big scheme of things there really is no such thing as an atomic man or an independent woman.

Men and women are dependent on each other. No one is a universe unto himself with his own law

being his own god. Such speculation is pagan and humanistic. Men need women, and women need men.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

No one is exempt from the law of nature or the law of nature's God. Woman was taken from man, but man (and women) is birthed by the woman. Nothing is self-generating and autonomous.



Consequently, a woman should proudly veil herself realizing in the grand scheme of things there would be no humanity without her. Headcoverings are a sign of womanhood and the dependence of all on her role in the plan of God. **Nothing** is gained pretending that people can live independent of each other.

The Platonic, androgynous man is clearly rejected. The proud, independent, feminist woman is a shame. Life works when men cooperate with the divine plan for “all things are of God.”

(6) The Argument from the Law of Nature



Figure 25: Freepik

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

Paul adds an additional reason for women to veil themselves in verses 13-14 and that is the law of nature.

The verb “*Judge*” is an aorist imperative meaning “start immediately.” The word “*comely*” refers to a sense of propriety . . . and in this case, the standard for propriety is nature itself. Greek women recognize even to the point of covering their heads in public. American women parade around vulgarly inept and naked.

The apostle appeals to the mature mind and orders his audience to exercise discernment. Using the measuring stick of the law of nature, Paul orders the Corinthians to consider if it is “comely” or “fitting” or “proper” (propriety) for a woman to pray uncovered. The assumed answer is negative.

The apostle does not say “*pray or prophesy*” in this verse as he did in verse 4-5. Prayer, not prophesying, is foremost in Paul’s mind with respect to when women should veil themselves.

Paul draws from two laws of nature: (a) the shame of a man having long hair, and (b) the shame of women having short hair.

(a) The First Observation from Nature

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



Figure 26: Source Unknown

Paul now appeals to the law of nature (*phusis*) to umpire the disputation raised by the libertine Corinthian women about the mandate of headcovering. Stoic philosophers believed that intelligent men could discern rectitude by examining the laws of nature.

A limited application of the laws of nature can be an aid in deciding some issues. Men tend toward beards and baldness, and the working man prefers a shorter hair style that doesn't interfere with his work. Short hair among men is a universal trait. It is manly by nature.

Furthermore, no self-respecting man would risk marring his masculinity by wearing anything that makes him look like a woman. Long hair is an *anathema* to real men. A man pursuing androgynous deportment is insane and declares the death of God among men! It is apostate.

(b) The Second Observation from Nature

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.



Figure 27: Freepik

While the law of nature rebuffs men for sporting long hair, the law of nature dons women with the beauty of long hair. The word "*glory*" (*doxa*) is the opposite of "*disgrace*" (*stigma*).

Long hair is a universal mark of femininity and beauty. Long hair is a natural covering, a distinctive feminine mark of womanhood, and contributes to her overall womanliness catching to all. If God gives the woman long hair as a

natural covering, why won't a Christian woman wear a "spiritual" covering which testifies to a beautiful spirit?

Long hair is **not** a substitute for the headcovering as some errant teachers propose. Paul is not arguing about the propriety of long hair and the

impropriety of being shaven. He advances reasons why women in every church are required to wear a veil in church!

Women cropping their hair were **not** the problem in Corinth. Paul is **not** condemning hair styles in this passage. He condemns impropriety and spiritual nakedness.

The problem lay with libertine women who refused to surrender to the Biblical ordinance of veiling.

Paul reasons that if natural long hair enhances a woman appearance, then she should be glad to wear a headcovering in addition to her long hair.

And, if headcoverings are not suitable to her tastes, then let a deacon get out the shears and cut her locks. If she will not submit to the shears, then let her submit to the ordinance requiring her to wear a headcovering.

Furthermore, those who teach that long hair is a symbol of submission to God will certainly find resistance to this teaching. Humanistic man will laugh at any attempt by Christians to turn long hair into a symbol of submission to God. What anthropologists would agree that long hair is a symbol of piety? A symbol of femininity and sexuality, yes! But, piety, absolutely not! *Cosmopolitan Magazine* doesn't exist to reinforce Christian values!

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

(7) The Argument from Custom



Figure 28: Source Unknown

The apostle terminates his interpellation with a final argument why women should veil themselves in their approach to God. Women should wear a veil because it was an ordained by Christ, established by the apostles, and practiced by the Mediterranean Churches.

That this was a "local custom" unique to the Corinthians is rejected.

You don't pull out the "big guns" of Scripture (quotes from Genesis) to enforce an exclusive, peculiar, local tradition. Moreover, the practice of headcoverings is no more a "local tradition" than using the symbols of bread and wine to represent the Lord's body and blood; and, it is no more a "local tradition" than God's requirement for wives to submit to their husbands.

These were universal practices for all churches . . . **not** just the Corinthians!

[Note: Women wearing headcoverings was the solid, Biblical practice of all churches until the 1960s: Since feminism raised its ugly head and head covering came off, these trends developed: dresses and bras came off; bikini's were in, free love entered the discourse; pornography flourished, teen pregnancy boomed, legislators approved abortion on demand, Sodomy, lesbianism, transgenderism, gender-bender curriculum, reading to kids by drag queens, mandatory masks and death jabs. Can you see the relationship between Christians discounting the headcovering ordinance and the proliferation of feministic madness?]

The word “contentious” (*philoneikos*) means “fond of strife,” “truculent.”

The word “custom” refers to social practices.



Figure 29: Source unknown

Contention, strife, and bickering were not a practice in the first century church; but, veiling without contention was! For women to challenge the practice is to resist the ordinance established in all the churches. The veiling of woman was an apostolic tradition followed in every N.T. church. And, there is no authority to resist apostolic teaching, and to replace it with modern, soft, permissive, libertarian customs.

Those who do **not** recognize this authority are **not** recognized among the churches of God.

Those who challenge the *paradosis* (ordinance) after this Biblical explanation are antinomian troublemakers who have no place in the company of the saints – the apostate church maybe, but not the true church of Jesus Christ.

To treat “headcovering” as matter of “interpretation” or “personal preferences” or “local custom” fails to take the Word of God seriously.

Headcovering is a matter of apostolic authority and not open to debate. We simply do not tolerate contention on this subject any more that we permit libertarians to debate the ordinance of baptism. All are expected to arrange themselves under this mandate.

In conclusion, Christian art informs us that the ordinance of headcovering was faithfully practiced by the church throughout the centuries until the 1960s.

During this period, the American church was recovering from the avalanche of German liberalism that infected theology; the “death of God” movement lingered like the stench in a fish market over spiritual life. During this period of apostasy, American churches gave up their freedom and volunteered to be servants of the IRS by applying to become 501 c 3 organizations (1967);

- the ACLU challenged Bible reading and prayer in public schools (1962);
- pornography exploded as an industry (1958);
- bikinis wowed the world (1950s);
- Catholic and Protestant censorship ended in Hollywood (1963);
- evolution became a dogma;
- students sought meaning in life by experimenting with psychedelic drugs (1967);
- rock music dominated the airwaves (1950s-60s);
- feminists were in your face screaming equality and higher pay (1966);
- the stay-at-home mom became an antique;
- hippies plunged into “free love” (Woodstock-1969);
- mini-skirts raged as a fashion for young women (1966);
- the face of Twiggy dawned Cosmopolitan Magazine (1966);
- clothes came off and youth streaked through terraces protesting the Viet Nam War (1967).

In the 1960s, America changed its gods and the cults of chaos ruled the West. It is not surprising, therefore, that that women garnished in the latest trendy hairstyle and began to oppose the doctrine of headcovering. Pastors were just glad women were in church with their clothes on.



Figure 31: Source unknown

Young evangelists, like myself, saw headcovering as a hurdle to church growth and either ignored the doctrine in the exercise of winning the lost or excused the subject as a local Corinthian custom.

In mainstream immature Christianity, headcovering became irrelevant.

But after 50 years of chaos, increased divorce rates, teen pregnancy, the unisex plague, and

maddening feminism in the church, many pastors have come to their senses and are revisiting the *paradosis* (ordinance) of headcovering and seeing the practice as not only Biblical but a corrective mandate for the plague of antinomianism among us.

The autonomous woman is a myth birthed by radical feminism.

How important is the practice of headcovering?

If we could talk to the Apostle Paul today, I am convinced that he would not only confirm the ordinance of baptism, the ordinance of communion (Eucharist), he would affirm the ordinance of headcovering; that is, he would affirm all three ordinances.

Finally, this passage needs to be applied. Instead of taking our cues from the world, we need a reformation—a back to the Bible movement.

Men are required to remove their hats when they worship God in public—a practice most men will gladly accept with the exception of cowboys; Women are required to veil themselves with a hat or scarf or veil when they approach God in the meeting of the saints—a practice pious woman will gladly obey. But, for those women who challenge the custom, I suggest men bring a Bible and a pair of sharp scissors to church!

14. The Astonishing Social Impact of Women Wearing Headcoverings



Figure 32: Freepik

♦ Feminist and those who promote drag queens, battymen, and lipstick lesbians are NUTS in the caboose!

Please note that where pious women practice the ordinance of headcovering, there is none of this woke, homosexual, lesbionic, transvestite madness buzzing through people's minds like flies on spilt milk.

Societies where women wear a headcovering to church exhibit a measure of sanity because they don't entertain America's gender-bender, Sodomite, lesbian craziness.

When the church restores the practice of headcovering in the majority of churches in America the gender-bender mania squall will subside and calm will follow the storm.

“If only you had paid attention to My commandments! Then your well-being would have been like a river, And your righteousness like the waves of the sea.” – Isaiah 48:18

15. Five Sacred Symbols in Christianity

1 Corinthians 11

◆ Throughout the centuries, those professing godliness have honored five sacred symbols associated with Christianity.

The Cross

“But far be it from me to boast, except in the cross of our Lord Jesus Christ by which the world has been crucified to me and I to the world.” – Galatians 6:14.

The cross is the most sacred symbol of Christianity. The symbol is on every true church building as it represents the accomplishments of Christ for salvation. The cross surfaced as dogmatic symbol adopted by all Christians during the church age to remind them of the Savior ‘s accomplishments at Calvary and to prevent apostasy — a worthy, honorable, dogmatic praxis having the full support of our Lord.

Matthew 18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Traditionally, from earliest times, universal Catholics made the sign of the cross in prayer. Unfortunately, the Protestant Reformation threw out the “baby with the bathwater.” In this age of apostasy, mindful “Protestants” adhering to the Apostle’s Creed would do well to restore the practice:

Cruci dum spiro fido – “As long as I breathe, I will remember the cross.”

Baptism

From the first days of gospel proclamation (Acts 2) until now, Baptism is an act in which a Christian is immersed in water to symbolize the end of an old way

of living, and a new start – his being taken out of Adam and placed into the victorious history of Christ (Romans 6).

Whether it by immersion, pouring, or sprinkling, all believers are baptized as a symbol they have been placed into the history of Christ to share in His victories.

This was not a temporary cultural practice but a dogmatic ordinance imposed on all Christians during the church age to prevent apostasy.

The Women's Headcovering

1 Corinthians 11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.



Figure 33: Source Unknown

The verb “keep” (*atecho*) is an imperative the Corinthians obeyed. Paul commends the Corinthian flock for remembering him and for keeping the ordinances he delivered to them. “Let her be covered (11:6) is a positive command. It takes positive energy to incorporate a Biblical practice into the life of a community, and the Corinthians had a zeal to arrange themselves under the authority of God’s Law-word and to obey it.

The word “ordinance” (*paradosis*) is a cognate noun stemming from the verb “*paradidomi*.” It refers to authoritative apostolic traditions established in the early church. In using the term “ordinance,” the apostle is not referring to personal preferences or frivolous rituals or local Corinthian customs, but enduring practices applicable to all men for all time rooted in God’s law. Geo-political Israel had their feasts and festivals to aid them in their worship of YHWH and the church has its ordinances to build up the people of God.

The verbal form of “ordinance” (*paradosis*), meaning a command, is used in verse 23 in reference to Paul establishing the Lord’s Supper as an ordinance to be practiced in the church; that is, a Divine sanction to be honored by God’s people when they come together as Christians to honor our Lord. Baptism, communion, and headcoverings (*katakalypto*) are three dogmatic ordinances delivered to the church to keep God’s people true to the faith.

Failure to see the practice of headcoverings as **ordinances** arising from Christian law has been the product of more than a little evil. Christians who neglect these warrants are more likely to violate the faith and slide into apostasy and the false religion of feminism in the church.

Apparently, problems developed in the Corinthian community due to irregularities and objections to these ordinances.

This was not a temporary cultural practice but a dogmatic ordinance imposed on all Christians during the church age to prevent apostasy.

11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

11:10 For this cause ought the woman to have power on her head because of the angels.

11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

This passage is about headship – the authority of Christ over the man; the authority of the man-husband over the woman; the requirement to surrender to both authorities.

The uncovered head of the man is a symbol that man is marvelously-made in the image of God and that Christ is the head of every man.

The headcovering on the woman is a proclamation that God has a law-order; that she is under the authority over her husband (or father); that those gathered together in this place are here to focus on the glories of Christ and not the glory of man.

This passage is in the negative because it is the apostles' rebuke to women who come to church without a headcovering, and a rebuke to men who are ignorant of God's law-order and who have not instructed their wives about humility, authority, and how to reverence God in a church service. Yes, this ordinance, though rebelled against by the modern antinomian, apostate-permissive man, is still required by Holy Scripture.

This was not a temporary cultural practice but a dogmatic ordinance imposed on all Christians during the church age to prevent apostasy.

The Bread

11:23-24 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.



The bread is a holy symbol of the body of Christ broken and bruised for us at Calvary; a precious symbol of his vicarious suffering He endured to save men – an icon which is sanctified (set

apart) for religious services venerating the gospel of our Lord. All pious men remember the suffering of Christ and what it cost Him to redeem the souls of men on a weekly basis.

10:16 For we being many are one bread, and one body: for we are all partakers of that one bread.

The one loaf and our participation in taking a part of that bread is a proclamation that we being many are one — that we individually have put our trust in Christ . . . that we share together in the benefits of our Lord’s redemptive work at the cross . . . and, that believers from different races, cultures, and backgrounds belong to His fold.

This was not a temporary cultural practice but a dogmatic ordinance imposed on all Christians during the church age to prevent apostasy.

The Cup of Blessing

11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

The cup is a symbol of Christ’s blood; the currency of the spirit-world; the price of redemption; the consideration paid in a new contract (testament) between God and man; the only currency accepted in Heaven; that is, our participation in the cup is a faith-statement that we claim the efficacy of the blood as the only means for forgiveness; for the discharge of our debt to God; for our eternal salvation.

11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.

“Shew:” Christian participation in the bread and wine is a proclamation that the Lord’s death was a redemptive act that saves sinners from their sins when they believe.

10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

The “cup of blessing” (*eulogia*) is called a blessing because of what the wine represents — the blood of Christ shed for our sins at Calvary (1 Peter 1:18-20). The blessing is that He shed his blood to redeem us from the penalty and power of sin. Because wine is red, it is a fitting symbol of the blood of Christ.

“We bless” means we set apart the cup (and the bread) for sacred use. We bless this “cup of blessing” because of what it signifies at Christian worship services. We “bless” means that we make prayers, say praises, and rehearse glorious liturgies while performing the duties associated with the holy sacrament.

“Both Luke and Paul, in their account of the institution, express this part of the action by εὐχαριστήσας, having given thanks. And hence the service itself hath long borne the name of the Eucharist, or thanksgiving, by way of eminence” (Benson)

Taking the cup is sometimes called the “Eucharist.” The term “*eucharist*” means “*giving thanks*.” It is appropriate to call this “sacred meal” the “Eucharist” because Christians are thankful for what it represents . . . But in so doing we must separate it from “Roman Catholic Theology” which teaches more than the Scripture permits – that the wine and bread are mystically transformed into the actual body and blood of the Lord. The Roman Catholic doctrine of the “*Eucharist*” empowers “priests,” but this misinformation corrupts the truth about salvation to the injury of many.

The “*cup of blessing*” is **not** the literal blood of Christ! It is the “*communion of the blood of Christ*;” that is, it represents the believers communion (*koinonia*) with the Lord.

Drinking the “cup of blessing” is a personal statement that the worshiper is a participant in the benefits of the accomplishment of Christ at the cross; and, there is a holy, mystical, spiritual fellowship (communion) taking place between the living Christ and the worshiper when he participates in the “*breaking of the bread*.”

This mystical blessing is not due to a magical force operating within the bread or wine, but due to the remembrance of Christ (11:24-25) which the symbols invoke; that is, these symbols incite sweet reflections about the Savior which are always a blessing to the worshiper.

Let us remember that participating in all of these symbols is essential for a healthy perspective about life and salvation. They are the practice of pious men (Acts 2:42). These were not temporary cultural practices but dogmatic ordinances imposed on all Christians during the church age to prevent apostasy.



16. Women’s Dress in the Early Church

Unveiled?

Figure 35: Source unknown

◆ Early Christian writers commenting on this subject provide ample evidence that godly women wore veils in public . . . and especially to church.

A controversy existed as to whether the forerunners of nuns needed to veil themselves during church services, but there was no dispute that Christian women, especially married women, ought to conceal bodily features when in other public places.

The earliest reference is Paul, who wrote,

“But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered” (1 Corinthians 11:5-6).

To emphasize the indecency of an uncovered female head, Paul added in verse 13:

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

In verse 16, he also drew from the universal practice of all Christendom: “we have no such custom, neither the churches of God.”

Clement of Alexandria wrote when between A.D. 192 and 202 of Christianity’s foremost institution of learning. He stated it is unseemly for clothes to end above the knee,

“nor is it becoming for any part of a woman to be exposed.”

A Christian woman was to be “entirely covered, unless she happen to be at home. For that style of dress is grave, and protects from being gazed at. And she will never fall, who puts before her eyes modesty, and her shawl; nor will she invite another to fall into sin by uncovering her face.”

Clement also pointed out that

“it is prohibited to expose the ankle ... it has also been enjoined that the head should be veiled and the face covered; for it is a wicked thing for beauty to be a snare to men.”

He considered as improper clothing for women anything that did not cover the eyes, or hide the shape of the body.

The Didascalia was a comprehensive manual of Christian corporate and private life compiled in the early third century.

After discountenancing otherwise honorable women adopting the clothing, footwear and hairstyles of streetwalkers, it instructed:

“Thou therefore that art a Christian, do not imitate such women; but if thou wouldst be a faithful woman, please thy husband only. And when thou walkest in the street, cover thy head with thy robe, that by reason of thy veil thy great beauty may be hidden. And adorn not thy natural face; but walk with downcast looks, being veiled.”

In reference to the Roman practice of public nude bathing, it asked Christian women how they could appear naked in such circumstances even though they covered their faces and bodies in the street.

Between the times of Clement and the Didascalia came the church father **Tertullian**.

His treatise “On Prayer” presented a long dissertation on whether women were free to be unveiled in church when all Christian women wore veils outside it.

There was a controversy over whether “woman” in 1 Corinthians 11:5-16 applied to (1) every post-pubescent female or (2) only an adult female who was sexually experienced, i.e., not a virgin.

He had been a prominent Roman lawyer and became champion of the cause that “woman” included sexually inexperienced adult females.

Tertullian spoke of concealing the face in public as universal among Christian females. He spoke of outdoor veiling as a law of nature and called on proto-nuns to be consistent by veiling at public worship as well. Fortuitously, later nun-interns yearned to wear the black “habit” as a sign of their submission to Christ.

He rhetorically queried:

“Why do you denude before God what you cover before men? Will you be more modest in public than in the church?”

Part of his reasoning was that, as brides of Christ, nuns ought to be covered because

“He bids the brides of others to be veiled, His own, of course, much more.”

Years later, Tertullian noted that women veiled their heads in public, in the presence of heathen men, with the implication that all adult Christian females wore “burqas” or at least ample veils outside home and church.

No author in the first two centuries of the Christian church whose writings have survived disputed that married women must be veiled in church or that all believing adult females must cover their features when outside it or their home.”

Courtesy of David W. T. Brattston, a retired lawyer residing in Lunenburg, Nova Scotia, Canada.

Consider the dress code in Orthodox Churches.

Ladies – sleeved and non-revealing dress or blouse, respectable fitted clothes and skirt length with head covering.

Gentlemen – sleeved and collared shirt, long trousers, coat and tie is preferred with no head covering.

17. Q & A About Headcoverings

◆ What does the practice of headcoverings signify?

The practice of headcovering signifies knowledge, godliness, reverence for God's law-order, and obedience to Christ; a headcovering shows a woman's modesty and submission to the Lord.



Figure 36; Freepik, Greek Orthodox

The want of headcoverings is a statement the pastor and his congregation are ignorant of Scripture or disobedient to God's Word.

Women who veil themselves are making a statement they are following Christ and his rules in their approach to God, while carnal, unveiled women are making a statement they are going to follow their own rules in approaching God.

Why don't modern women cover their heads in church?

The short answer is because we live in an age of apostasy where Christians are ignorant of Scripture, God's law-order, and his role for men and women. See 1 Thessalonians 2:3 on apostasy.

Why does the phrase "sign of authority" mean?

Godly men remove their headdress in church as a statement they are made in the image of God, and women wear a covering as a sign of authority -- a sign

there is a sovereign God with a law-order for the family, church, and nation – a sign this church is surrender to the Lord Jesus Christ (1 Corinthians 11:1-6).

Headcoverings are a statement that Christians serve a Great King! (Malachi 1:14) -- and great kings require modesty and decency.

Because we serve a great King, covering arms, shoulders, and one's hair shows respect for authority.

Meet the Queen

The guide for meeting with the King or Queen of England is as follows:

*"It is said that in the presence of royalty you should avoid wearing something exposing your arms. **Formal dress is recommended.** Jeans and trainers will be unacceptable" (Whales online: May 26, 2022). "Royal protocol for women's fashion includes no revealing cuts, no wearing black outside of funerals, no bare knees and no heavy make-up – a more natural look is preferable."*

The protocol to meet the pope stands as follows:

*"Its basic code is for both **men and women both need to cover their knees and upper arms.** They prohibit wearing shorts or skirts above the knee, sleeveless tops, and low-cut shirts. Men must take their hats off before entering whereas women may continue wearing theirs."*

"For men, that means a jacket and tie and polished shoes. For women, a nice dress or suit works best – preferably one that covers the arms and has a hemline below the knees."

"For women: Shoulders and the décolleté should be covered. Dresses and skirts should fall just below the knee. Shoes should be closed-toe. A black veil or mantilla is recommended. Jewelry should be discreet" (Aleitia).

"In very hot weather a shawl or large scarf/Pashmina can be draped around the shoulders for visiting the sites. Bare shoulders and short skirts are not permitted and again come prepared to cover up if wearing shorts. Men should also be aware that hats need to be removed before entering any church or Chapel which includes St Peter's Basilica and the Sistine Chapel" (Papal Audience).

What if a women feels like she's drawing attention to herself by being the only one on the church to where a veil?

This question exposes a spirit of contention and resistance to God's Word.

If no one in church brought a Bible to church, would you leave yours at home so as not to draw attention to yourself?

If all the men and women in church wore shorts and t-shirts, would you start wearing shorts and a t-shirt so as not to draw attention to yourself.

If no woman in the church wore a bra, would you stop wearing your bra?

If everyone had a cup of coffee and ate donuts in church, would you start drinking coffee and eating donuts so as not to draw attention to yourself?

If none of the women wore a dress to church, would you start wear pant suits so as not draw attention to yourself?

All pious people draw attention to themselves because they do not join the disobedient (1 Peter 4:1-7; John 7:7).

Wearing a veil is a symbol that God has a hierarchy of authority: The Father, Christ, man, woman. By wearing a veil you not only delight the angels your veil educates the entire church about authority.

What does the practice of headcovering signify?

First, the practice of headcovering is a symbolic doctrinal statement that Christ is the head of man; that man is the head of the woman (1 Corinthians 11:1-3); that godly men submit to Christ and that holy women submit to the authority of their husbands. Few things are more important than the truth, "the head of every man is Christ."

Second, the practice of headcoverings acknowledges headship. Men remove their hats/caps as a symbolic statement that they understand (stand under) the authority of Christ as their head.

Third, women cover their heads as a symbolic statement they understand (stand under) God's law-order in reference to His ordained roles for men (leadership) and women (submission to their husbands); and, that this church stands under Christ's authority as Lord, King, and Master.

Isn't America in utter turmoil because they don't understand the difference between men and women, males and females, and righteousness and perversion? Wearing a veil is a remedy for the gender-identity mess in the nation.

Fourth, the practice of the man uncovering his head and the women veiling her hair is a symbolic statement that history is under the control of Christ, and that God plans to subject all things to the Son (1 Corinthians 15:28).

Fifth, the practice of headcoverings acknowledges the original creative order -- that God made the woman for the man and not man for the woman; that the man is king of his home and that the woman is queen of the home; that God

wants men to be responsible leaders in the home and the church (See 1 Timothy 2:12-14); that God wants women to be a humble help meet (ezer: one who helps) to their husbands; that women usurping leadership in the home or in the church is a grave sin; that the church should not repeat the sin of Eve usurping authority over the man.

Sixth, the practice of wearing a veil educates the angelic beings regarding the law-order of the Creator (11:10). The whole wonder of Christ becoming a man and going to the cross because He was the obedient Son captured the attention of these celestial beings. Wearing a veil publishes a truth to these unseen servants that Christ became a man and submitted himself to the will of the Father; that there is a divine order for the universe; that righteousness requires submission to God's law-word.

Seventh, Paul orders the Corinthians to consider if it is "comely" or "fitting" or "proper" (propriety) for a woman to pray uncovered. The assumed answer is negative.

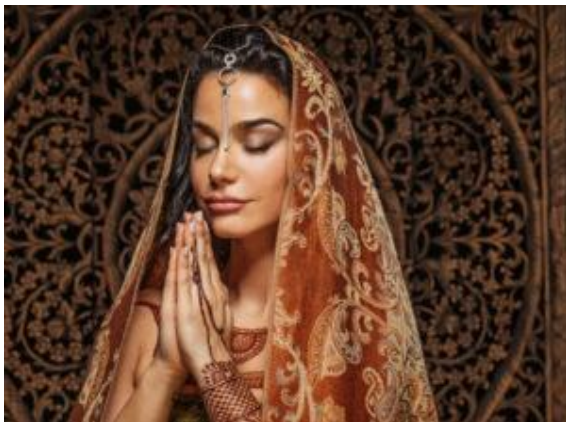


Figure 37: Source unknown

Paul draws to the beauty of headcoverings for women from two laws of nature: (a) the shame of a man having long hair that tends to make him look like a woman, and (b) the shame of women having short hair. God wants a strong distinction between male and female roles, and the practice of headcoverings drills this lesson home.

Can a woman's long hair be her covering?

No! A woman's long hair is a gift of God -- a sign of natural beauty. The veil is a sign of spiritual beauty. The veil is a spiritual symbol that God has a law-order for men and women; that the woman and her husband have chosen to live their life under the authority of their Lord.

In verse six Paul informs the woman that if she will not honor God by wearing a veil, she should be shorn that she might feel public shame. He is not saying if she has short hair she should be shorn. If a woman does not want to look butch like a slave or prostitute, then wear a headcovering.

What length should a women's hair be?

In the beginning God made man male and female. Do what keeps the roles and genders separate. While long hair has been a traditional icon of female beauty, societal standards and practical demands differ. There are many short hair

styles that accent a women's beauty. The main rule for women is don't dress like a man (Deuteronomy 22:5) or wear distinctive masculine clothing.

Likewise, men are not permitted to cross dress or wear that which is unique to women. The fundamental rule is this: Men, regardless of the length of their hair, should not look like a woman from any direction, nor should women look or act like men. Masculinity is always in style, and a womanly woman is always in fashion.

Isn't the practice of headcovering a minor doctrine?

Christianity is marked by honoring five sacred symbols to help keep believers in the faith: **baptism** (a symbol of one's identification with the death, burial, and resurrection of Christ; **the cross** (a dogmatic symbol of the vicarious suffering of Christ); **headcoverings** (a symbol that men and women recognize God's roles for men and women); communion **bread** (a symbol of the body of Christ broken for believers); and, **wine** (a symbol of the blood of Christ, the price of redemption). Thus, the practice of headcovering is an ordinance just as baptism and the Lord's Supper is an ordinance -- a dogmatic practice to prevent apostasy.

1 Corinthians 11 emphasized three of these symbols: headcoverings, bread, and wine and Paul addresses the subject of headship and headcoverings before he exhorts the church to practice communion standards.

What if my husband does not want me to wear a headcovering?

I'm tempted to say get a new husband . . . but . . .

This is a hypothetical argument that begs the question, "Should a woman submit to her husband or follow Christ and disobey her husband?"

The problem is not women who want to wear a veil, but women who study Cosmopolitan Magazine and who don't want to mess up their hair by putting on a veil. "Tammy Faye Baker" comes to mind.

If a man does not want his wife to wear a veil, he is either (1) a poor Bible student grossly ignorant of all things spiritual, or (2) he is a rebel against God's law-order. The former needs patience, and the latter needs rebuke.

In this case, maybe the wife should ask permission from her husband to explain the meaning of the veil. What good man is going resist a symbol of his authority in the home?

What if my wife won't wear a scarf or a veil in church?

This is quite possible. Women are sinners with a history of rebelling against God's law-order (Genesis 3). Solomon couldn't find one woman among a thousand that sought to be faithful to the LORD (Ecclesiastes 7:28).

If a woman will not cover her head after she has been carefully and accurately instructed, then do what Scripture says: pull out the scissors and cut her hair (1 Corinthians 11:6).

However, the problem is not always with the woman. Most "Christian" men are woefully ignorant of Scripture because churches are led by woke, wanna-be pastors. Moreover, our whole society is dead-dog drunk with feminisms which spreads like a cancer in religious communities.



Is the practice of veiling legalistic?

This is usually a question raised by rebels in the church.

How do you define "legalistic?" Is baptism legalistic? Is reading the Bible legalistic? Is erecting a cross on the church steeple legalistic? Is a communion service legalistic? Is daily prayer legalistic?

Obedying the command, "Let her be covered" is in the same chapter as "Do this in remembrance of me."

Obedience to God is never legalistic. Obedience is the duty of all men. Legalism is the belief you can be saved by your obedience. No church that practices headcoverings is saying that wearing a head covering will save your soul or give you a "right standing" with God.

What about the Jews and Moslems?

Jewish males started wearing the kippah or yarmulke because bald men tended to get sun burns between services while standing outside at the synagogue during the middle ages. To cover their bald spot, men started wearing skull caps. Latter, rabbis attached a "spiritual" meaning to the headwear.

The Christian practice of removing hats and the veiling of women have NOTHING TO DO WITH JUDAISM. In fact, the rabbinic teaching on the subject of men wearing a kippah is heresy to the Christian mind.

While Muslim women wear scarfs to protect them from the desert sun, wearing a mandatory strictly-defined Moslem hijab is a modern development (1960s). After Iranian clerics went to Europe during the 1960s, they noticed that Christian women in Christian art wore headcoverings, Impressed, the clerics started making hijabs a dogmatic tradition -- in part because of modesty and in part to break away from the liberalism of the Sha of Iran.

Does a women need to wear a veil if she is just visiting a church?

No, pagans do not need to wear a veil if they attend church. Veils are only for Christian women who profess godliness.

What kind of headcovering should I wear?

A godly woman seeks to wear that which honors God's law-order. The goal is not to make a fashion statement but to wear something that reflects modesty and godliness.

Styles change. You have freedom to where a hat, scarf, veil, ribbon, shawl, or headdress of your choice as long as it is consistent with godliness and humility. Avoid, however, any kind of dress that makes you look like the Queen of Sheba.

The headcovering is a statement that the church is gathered together, not to exalt man, but to reflect on the glory of God. Enough of man, let's learn about the Son!

Note on modesty. We are talking about modesty in church. We believe in general modesty while in public, but we do not carry it to an extreme like Muslims. There is a time to wear a bathing suit as a matter of practicality.

18. Are Headcoverings a Cultural Practice?

Hermeneutics and Headcoverings

1 Corinthians 11:1-16

Many apprentice Bible interpreters argue that Paul's sixteen verse admonishment about headship and the practice of women veiling their heads was merely a trivial Corinthian custom; that these 16 verses really don't apply to the modern super church.

Our beloved John McArthur adopts this view. He does an excellent job exegeting 1 Corinthians 11 and in the final minutes of his presentation says this was a cultural problem in Corinth and doesn't apply to modern men (John McArthur on 1 Corinthians 11). Note: John was a young 40-45 year old preacher in a growing church when he preached and wrote on this chapter.

There are many convincing reasons this passage should not be interpreted as a Paul's pulpit-pounding promotion of some local, cultural tradition.

- 1. History of the Corinthian Church:** The cultural argument appears to assume the Corinthian church had decades of church tradition under its belt.



Figure 38: Unsplash

Young interpreters fail to apprehend the Corinthian church was born in a political storm (Acts 18), and that it was only a few months old when Paul wrote his letter to them. They were too young to have traditions, too young to know what a good church tradition looked like, and too young to rebel against apostolic authority. The apostle informs them hat removal by men and veils worn by women had a solid tradition in churches around the

Mediterranean – a dogmatic practice the Apostle wanted the Corinthians to imitate.

2. **Defining Normal:** Young churchmen really don't know how to define normal. Most look around them, to the left and right, to construct a yardstick of normal. Since modern churches do not practice male cap removal or woman veiling themselves, "normal" looks veiless with woman sporting a Timeless and Sophisticated Hair Bob.

It is difficult for young men to adopt a Biblical ordinance that is not practiced in "churches" around them. Doubt, ignorance, and fear freeze their volition. Thus, the first challenge in Biblical hermeneutics is for the interpreter to overcome his own cognitive dissonance when approaching third rail subjects like headcoverings.

Paul defines normal on this subject: *"But if any man seems to be contentious (about the practicing the ordinance of headcoverings), we have no such custom, neither the churches of God."* Normal means men remove their hats in prayer (church), and women veil themselves as a sign she acknowledges God's law-order. For a man to wear a cap in church and for a woman to go unveiled shows immense disrespect for Christ and husbands. What naked is to mankind a veiless woman is to angels.

3. **Context:** This passage is closely associated with the Lord's Supper, and the apostle does not showcase the Lord's Supper as a local custom. In fact, Paul's sandwiches the subject of headship and headcoverings between two passages on communion.

Notice the context: Communion (10:16), headship-headcoverings (11:1-16), and rules for Communion (11:17ff). Moreover, this is the only book where the apostle provides direct teaching on the Lord's Supper. We take his instruction on the Lord's Supper as authoritative and sufficient. Why don't churchmen see his dictates on headcovering authoritative and sufficient? Why the mammoth disparity?

Moreover, the apostle praises the Corinthians for keeping the “traditions” (paradosis) he taught them, and then instructs them about headship and headcoverings as if he expected them to put this into practice immediately.

The whole context of 1 Corinthians headship, headcovering, and head remembering is concerned with church decorum -- when “ye come together” in verse 11:17.

Why are churchmen so shy about the practice of headcovering traditionally associated with participation in the Lord’s Supper? Is it because they are intellectually superior to all the scholars that came before them or because they have been beaten down by a finger-shaking, head-wagging critical feminist?

4. **Ordinance:** Paul calls the practice of men removing their hats and women veiling their heads an “ordinance” (*paradosis*) in verse 2. The Greek word is plural. There are three ordinances of the church: baptism, headcoverings, and the Lord’s Supper – a three legged stool and not a two legged stool to stand on. In this day of apostasy when permissive churches neglect the practice of the Lord’s Supper, it should not be a surprise they don’t reverence the ordinance of headcoverings.
5. **Dogmatic Sign:** There are three symbols mentioned in this passage: headcoverings, bread, and wine.

The headcovering are a symbol of authority (11:10) **not** Corinthian societal propriety. Biblical symbols provoke remembrance of important doctrines. If his body and blood are important enough for the Lord to memorialize the bread and wine as symbols of His redemption, it is just as important that churchmen revere the veil as a sign of authority . . . a sign of His headship . . . and a sign the whole church acknowledges His law order . . . a sign of God’s roles for men and women. If headcovering are cultural, are fielding the bread and wine also cultural? Is baptism cultural? Is singing cultural?

6. **Symbol of headship:** Is the authority of Christ important? Is recognition of his law-order for male and females important?

Veils are a sign, a symbol, an icon that of the authority of the man over the woman. Are those who say headcoverings are cultural also saying that the traditional roles of men and women in marriage are also cultural?

7. **Proof of claim.** You don’t need to quote primary source material to support a trivial custom. For example, no one needs to cite an authority for using a fork instead of a spoon.

The apostle quotes principles from Genesis to support the ordinance of headcovering (11:9); that is, he supports his position from the authority of the Book of Genesis. This is no minor matter! People don't use a hammer to swat a fly, and it would be ludicrous for the apostle to pull out the "big guns" of Scripture to support a frivolous, negligible, local custom.

Moreover, the context is "church" and not the market place.

8. **Consistency:** While women do not wear headcoverings in modern so called "churches," it is generally the custom of men to take off their hats in prayer in and outside of church.

If **not** wearing a headcovering by women is now acceptable, maybe the men in the church should start wearing yamakas to be like the Jews.

Since so many sophisticated pastors encourage women to go unveiled in church, maybe they should encourage men and boys to wear their baseball caps in church. Since cowboy churches wear their ten-gallon hats to church, why shouldn't urban men wear their latest Bronco cap to church?

Maybe the exhortation for men to remove their headwear in church because they are made in the image of God is also cultural tradition only practiced in Corinth. If so, we should do away with this rule in modern American churches. Why not encourage men to wear the latest Gamboa Panama hat to church?

9. **Cultural Propriety:** In attending athletic games or large gatherings of people where organizers offer a prayer or sing the national anthem, men of the world will remove their caps and women will keep their hats on as a symbol of respect and as a matter of tradition. Where did this tradition come from? Maybe the church needs to learn something from the pagans?

As liberal as England has become, the queen still wears a hat in church, and men remove their top hats when coming to church. Do American churchmen need to learn something from the English? Or, Luther and his promotion of head headcovering in Lutheran Churches?

Even Moslem women wear a veil when praying. Maybe, churchmen have something to learn from Muslims.

10. **Unity of the church:** The church of Jesus Christ is bigger than America. America is a young country and hardly the standard for anything spiritual – except its Puritan beginnings. Women in Russia, Greece, and Armenia veil themselves in church. Moreover, these countries have not bowed to the fists of feminists parading nude down the street.

Who is more correct, (1) the conservative eastern churches with two thousand years of history faithfully executing allegiance to the ordinance of headcovering, or the young American churches under siege by chin-up feminists, Sodomites, and drag queens?

Where are the humble women in churches who say with Mary, “Behold the handmaid of the Lord; be it unto me according to thy word” – Luke 1:38?

11. **Bad presumptions:** Some argue that Paul ordered Christian women to wear long hair because he did not want Christian women to look like prostitutes in Corinth . . . that a woman’s naturally long hair is her spiritual covering. Where is the proof that prostitutes shaved their heads in first century Corinth? This is nonsense. The text says nothing of the sort. Isn’t this eisegesis and not exegesis? If this was the reason for women veiling themselves, the apostle would have said so. A hermeneutic argument from silence is as worthless as an arsonist in the desert.

Note: those who claim they believe in the sufficiency of Scripture fail terribly as they approach this passage. Why do these good men go outside of Scripture sifting through Corinthian garbage to properly interpret this inspired text? Why don’t they believe the Spirit provided everything necessary to interpret this passage correctly?

12. **Church History:** The Apostle implies women veiling their heads was the practice in all “the churches of God” and that only the contentious (those fond of strife) resisted the custom (11:16).

Since it has been the tradition for men to remove their headwear in church and for women to wear a covering over their heads for two-thousand years, why are churchmen disparaging the tradition in America? How could this trend be healthy?

13. **Recent Revolution:** Women started removing their head wear in the middle of a feminist revolution. History informs us Christian women covered their heads until 1960. What changed? In 1960’s the feminist revolution skipped into full swing. Clothes came off, bras came off, nudity appeared in magazine and on film, mini-skirts were in and Twiggy was the rage.

It was during this period that young churchmen, under pressure by their vogue feminist wives, proposed headcoverings were no longer needed . . . that the practice of headcovering was merely a cultural practice resident in Corinth. Headcoverings came off, clothes came off, teen pregnancy skyrocketed, hippies multiplied, and abortion smacked America in the face. Lesbianism and Sodomy went mainstream. Feminism swamped the church.

Modern society doesn't know the difference between boys and girls. In the past, people distinguished between males and females . . . until churchmen rebelled against God's Word. Today, drag queens read Bible stories to children in some churches.

Since when did social revolution and going vogue become a Biblical hermeneutic?

Churchman holding to the view that "headcoverings are cultural" must be blind to the impact of feminism upon the church and the rise of female deacons, elders, and pastors – a radical, movement hell bent on mocking veiled women -- hell bent on abolishing traditional roles of Christian men -- and hell bent on abolishing the distinctions between the sexes.

14. **Gospel:** Headcovering is part of gospel instruction to churches as much as the doctrines of justification and sanctification. Few things are more derelict than the notion the Bible teacher is at liberty to cherry-pick the gospel and to choose doctrinal positions that please him. The uncomfortable truth of men removing their hats in church and women veiling themselves is just as important as the comforting truth of eternal security.

15. **Counter-revolution:** Christianity has always been a counter-revolution movement . . . at least till women stopped wearing veils in churches.

A hundred years ago Christians understood what it meant "to come out from among them and be ye separate," but no more. Modern churches look more like a Hollywood screen set than a holy sanctuary. Sometimes it is hard to tell the difference between a church woman and street jogger; between a churchgoer and a fan on their way to a sports stadium.

16. **Politics:** Politics should not play a role in hermeneutics, but it does. Pastors seemed addicted to church growth. "The bigger, the better" churns within the minds of preachers. It's not easy to minister in the shadow of a mega 501 c 3 religious organization. Because pastors fear they will lose church members by teaching the truth on 1 Corinthians 11, they shrug off the holy ordinance and dismiss it as merely a cultural practice at Corinth. This is particularly true among Baptists who worship at the feet of super-churches who didn't grow this big because they taught angels are pleased with headcovering.

17. **A Command to Obey:** Note seven imperatives in this section:

1 Corinthians 11:2 . . . **keep the ordinances**, as I delivered *them* to you.

1 Corinthians 11:6 . . . **let her be covered.**

1 Corinthians 11:13 **Judge in yourselves**: is it comely that a woman pray unto God uncovered?

1 Corinthians 11:24 . . . **do in remembrance of me**.

1 Corinthians 11:28 But **let a man examine himself** . . .

1 Corinthians 11:33 Wherefore, my brethren, when ye come together to eat, **tarry one for another**.

1 Corinthians 11:34 And if any man hunger, **let him eat at home**:

Conservative church leaders are emphatic about applying these commands in their practice of the Lord's Supper. Why are churchman so reluctant and wishy washy about applying the command in verse six, "Let her be covered" in church services? Why the disparity?

18. **Church discipline**: Paul ordered church men to take the rebellious woman who would not wear a headcovering and to shave her head. If this is a joke, it is the only joke in the Holy Scriptures. Biblical hermeneutics demand we take this discipline seriously and to cut off the rebel's locks. Using the clippers has been a practice all throughout history. The French cut the hair of Frenchwomen who consorted with the Nazis as recent as 1943.

With the rise of feminism in the church, isn't it time for churchmen to man up and to invest in a pair of shears?

Bring back headcoverings now and save society.



19. Martin Luther on Headcoverings

♦ Martin Luther (1483-1546) was a German theologian who became the catalyst behind the Protestant Reformation. He is author of many books, lectures, commentaries and hymns (including "A Mighty Fortress is Our God"). Luther also translated the Bible into German. Today there are more than 73 million Christians who identify with his theology, known as Lutherans.

On January 15th 1525, Martin Luther preached a message on marriage. In his sermon he said this:

Women, be subject to your husbands as to the Lord, for the husband

is the head of the wife" [Eph 5:22-23]. Again to the Colossians in the third chapter [3:18]. Because of this, the wife has not been created out of the head, so that she shall not rule over her husband, but be subject and obedient to him.

For that reason the wife wears a headdress, that is, the veil on her head, as St. Paul writes in 1. Corinthians in the second chapter, that she is not free but under obedience to her husband. [1](#)

Luther makes a direct connection between veiling and the creation order. He points out that woman was not created out of the man's physical head, but from his side. Luther sees the place she was created from as important due to the symbolism. She wasn't created from man's head, as if she's head over him, but rather she wears a headdress to show she's under her husband and obeys him.

Commenting again on the need for wives to be veiled, Luther says:

Otherwise and aside from that, the wife should put on a veil, just as a pious wife is duty-bound to help bear her husband's accident, illness,



Figure 39: National Museum in Copenhagen, Denmark

and misfortune on account of the evil flesh. [2](#)

From that quotation we see that Luther did not see covering as optional. He said a wife should wear a veil in the same way that she is "duty-bound" to help her husband.

We also see that Luther was quite fond of head coverings (and apparently, fur). He said:

Fur and head coverings are women's most attractive and honorable and most genuine and most necessary adornment... [3](#)

Switching away from the literary evidence, we can also confirm Martin Luther's belief in head covering by examining ancient art.

At the National Museum in Copenhagen, Denmark there is a painting dating back to 1561 of Luther preaching. In this painting we see that not only are the women covered but the men remain bare-headed as well. So for Martin Luther's church head covering was the standard practice.

20. Why Women Cover their Heads in Orthodox Churches

Why do women cover their heads in Orthodox churches?

By Oleg Yegorov, December 11, 2019 from Russia Beyond



This Orthodox tradition traces back to the legacy of Paul the Apostle – and while most of the world’s Christians no longer do it, the Russian Orthodox Church still insists on it.

If you were raised in the Orthodox tradition in Russia and were visiting Orthodox churches once in a while, even back in your childhood, there is one thing that would definitely shock you after stepping into a Catholic or Protestant church -- women walking freely into those churches bareheaded.

In the Orthodox tradition, this is a big no-no. Of course, no one would kick a bareheaded woman out of an Orthodox church, should she walk in, but she is very likely to face some disapproving and judging looks, especially from the local *babushkas* (you’ll always find a few *babushkas* inside an Orthodox church in Russia). The reason is simple: in an Orthodox church, a woman should wear a headscarf. But why?

Authoritative sources



Sergey Bobylev/TASS

Historically, it was appropriate to make all Christian women put scarves on their heads, as the tradition was born during quite ancient times.

In the First Corinthians 11, Paul the Apostle says: “Every woman who

prays or prophesies with her head uncovered dishonors her head – it is the same as having her head shaved.” And in the 1st century, shaved heads for women were frowned upon.

Russian theologian Sergey Kkhudiev clarifies Paul’s words:

“In antique culture, hair was considered the most colorful element of woman’s beauty and covering it showed one’s modesty. Greek hetairai (courtesans) walked bareheaded, while the family women covered their heads, showing their loyalty to the husband.”

Thus, with Paul’s disdain, the tradition was secured: modest women (i.e. God-fearing Christians) should cover their heads.

Today, the tradition still stands in Orthodox Christianity, even though it was established 20 centuries ago. As Patriarch Kirill, the head of the Russian Orthodox Church, recently answered in an interview,

“Why do we need headscarves in churches? Because people should think of prayers while in church. When a beautiful woman comes in (with her hair uncovered) it naturally attracts attention – and distracts from the holy service.” (Emphasis added)

Courtesy of **Russia Beyond**: To see the whole article visit - <https://www.rbth.com/lifestyle/331402-women-russican-church-head-cover>

21. To This Woman Will I Look

“But to this woman (man) will I look: even to her that is poor and of a contrite spirit, and trembleth at My word.” – Isaiah 66:2

◆ A friend informed me that he has never met a humble Christian woman. Being a man of integrity and perspicuity, His observations were shocking. But, he was closer to right than wrong. Where have all the humble women gone in America?



Figure 40: Freepik

Feminists are training young women by the millions to be odious, head-wagging, finger-shaking scorpions that no man can live with.

But, the apostle Peter describes the beautiful woman as having a “meek and quiet spirit which is in the sight of God of great price.”

Oh, that we had more humble women like Mary who said, “Behold, I am the **handmaid of the Lord**. May it be done to me according to your word.”

A glorious promise stands before us.

The word “look” (*nabat*) in Isaiah 66:2 means to gain the attention of. The Heavenly Father is not drawn to shapely, yakety-yak women wearing slinky dresses plastered with red lip stick. He hears and answers the prayers of humble (poor), broken women who tremble at His Word?”

Will you be one of them?

22. The Priceless Proverbs 31 Woman

THE VIRTUOUS WOMAN



Figure 41; Bible Images

◆ The virtuous woman is the Biblical model for all Christian women in every age and every culture! She is set in contrast to the seductive vixen that robs men of virtue and drains them of manliness in verse 30:3 and the odious woman that disquiets the world in 30:23.

Possibly, Lemuel is describing the golden assets of his queen mother.

All Christian women are aware of this passage of Scripture. Most chuckle when they read it, but very few take it seriously. Most women do NOT want to be like this precious gem. Modernists want to be a cross between the painted women on the front cover of Cosmopolitan Magazine and Jessica Rabbit. Great Christian women are a cross between Betty Crocker and Virgin Mary.

Furthermore, feminists in the church hate the Proverbs 31 model (29:10) because their own pea-size brains pumped full of secular nonsense tells them that to be important they must escape kitchen duty and do the paper shuffle in the push and shove of Wall Street.

Her value

10 Who can find a virtuous woman? for her price is far above rubies.

"Who can find a virtuous woman?"

The answer is closer to "nobody" than "somebody." Neither David nor Solomon found this prize (Ecclesiastes 7:26), but Boaz and Elkanah discovered these treasures in Ruth and Hannah (Ruth 2; 1 Samuel 1-2).

A man can't buy this gem, he's not rich enough . . . and besides, she's not for sale.

Her trustworthiness

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

The virtuous woman holds the heart of her husband in the palm of her hands. It is hers to crush or hers to set free to be the man God calls him to be. She chooses freedom for him and a life of service for herself. Taking up the cross, she follows God's will for her life. What a gem?

It is not easy for a man to be emotionally vulnerable and to trust his wife with his precious all . . . but this man did. Likewise, it is not easy for woman to let go of the reigns over her husband . . . but this woman did. In so doing, she overcame the curse of Eve and her natural impulse to micromanage her husband (Genesis 3:16). But, it gets better still. Not only did she let go of her impulse to control her husband, she submitted herself to him as head of the home and let him guide her.

Her good

12 She will do him good and not evil all the days of her life.

Instead of being a harping bloodsucker that drains a man of his will to live, this woman improved the man by ministering to his needs and bringing joy into his life. This woman pursued his interest and promoted his honor.

Men are easy to please as they only have three basic needs: respect, affection, and a hot meal. Most wives can't fulfill any of these, but virtuous women meet all of their husband's needs and then some.

Her hands

13 She seeketh wool, and flax, and worketh willingly with her hands.

The outstanding feature of this woman was not her lips or her hips, but her cracked and chaffed hands. The Spirit draws attention to this woman's hands which He mentions six times in this passage. He mentions no other physical features of this woman. Why?

She did not have painted finger nails nor would her hands make it on the cover of "Beyoutiful Magazine." Her palms showed evidence of love: short broken nails, chapped, calloused, cut and rough from milking goats, weaving blankets, sewing clothes, cooking meals, washing dishes, making candles, and brushing her children's hair with a smile on her face. This woman had no tattoos on her hips. The scars on her hands and her work in the home declare her honor.

Her commercial skills

14 She is like the merchants' ships; she bringeth her food from afar.

This woman is a shopper's shopper with coupons in hand and with an eye for quality products at reasonable prices. "Ships" is plural. This patron visits local farmer's markets, camel caravan markets, and shipping-freight markets in search of merchandise for her family.

Her daily habits

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

This matron is an early-bird rising before the rooster crows to prepare meals for her husband, children, and servants.

Modern women don't have handmaids, they have mechanical servants: washing machines, dryers, electric lights, refrigerators, vacuum cleaners, and other tools that service the needs of a household.

Her investment savvy

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She is not a careless and reckless spender, but a careful investor that knows how to navigate on the rough seas of commerce. An acute observer of real estate sales and market trends, she unilaterally purchases usable property -- a vineyard to grow grapes and to supply the needs of her family. The Spirit mentions her precious hands a second time. This time they are in the dirt.

Her strength

17 She girdeth her loins with strength, and strengtheneth her arms.

This description is not a reference to her muscles or her physical strength . . . but to her moral courage. Often tired, she had to force herself to do chores -- a sign of mind over matter, and the will over the cravings of the body.

Her work day

18 She perceiveth that her merchandise is good: her candle goeth not out by night.

Acquiring good merchandise informs us this is not a bland Walmart dogwag wearing spandex suckin' on a bottle of Mountain Dew, but a woman with discriminating tastes -- a matron in pursuit of excellence. We learn she is not only an early bird but a night owl. Sleep? Yes, she sleeps, but it doesn't control her.

19 She layeth her hands to the spindle, and her hands hold the distaff.

This beauty mastered the spinning wheel like modern wives excel in sewing skills. She's a pragmatist, not a dreamy idealist trying to solve the problems in international politics with no ring on their left hand.

Under like modern women who have divided loyalties to a husband, family, friends, bosses, church organizations, and political party promotions, this woman is focused on her family -- and God has special rewards for these kind of women.

Her kindness

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

This woman is not a self-centered narcissist, she is moved with compassion for the poor and does all she can to relieve their suffering.

Her provision for the family

21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.

This woman clothes her family in raiment fit for a royal family. "Scarlet" is the regal color of kings. Even the color "scarlet" feels warm.

Her regal dress

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

"coverings" and "tapestry" refer to blankets and bed coverings. She is clothed -- a modest woman dressing in the finest fabrics; that is, she clads herself in feminine vestments fit for a queen.

Her husband and his status

23 Her husband is known in the gates, when he sitteth among the elders of the land.

Her care in the home frees her husband to take part in legal and commercial matters at the city gates.

Her home business

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

She not only makes clothes for her family, but she has a wholesale business providing homemade clothing to city merchants.

Her character and confidence

25 Strength and honour are her clothing; and she shall rejoice in time to come.

"Strength" and "honor" refer to her sparkling character. Because she works and supplies the needs of her family she not only has no fear of the future, the joy of her accomplishments and the pride in her work twinkle with confidence on her happy face.

Her kind wisdom

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

Because of the chatty nature of most women, Rabbis teach that a good woman is silent. This woman was not a chatterbox nor did she take a vow of silence. When she opens her mouth, she speaks with gold-plated wisdom.

Her focus

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

This woman captures the attention of the Spirit from his watchtower in heaven because of the efficient and refreshing manner in which she balances her duties and manages the details of her domestic calling. By using the verb "looketh well" and the noun "bread of idleness" the Spirit draws attention to this woman's intelligent perceptions and her dutifulness to prosper her family business.

Her praise

28 Her children arise up, and call her blessed; her husband also, and he praiseth her.

Neither her husband nor her children are mumbling moaners. Rather, they only have platinum praises for this cherished mother. All their thoughts about this golden treasure to the family tastes like honey.

Her excellence

29 Many daughters have done virtuously, but thou excellest them all.

the phrase "*many daughters*" is a tender term of affection. "*Virtuously*" (*chayil*) refers to one's strength -- the power of an army.

Not only do her husband and children praise her, the Spirit of God sheds light on her beauty and supremacy -- she excels above all the blond bombshells in the market place.

Her inspiration

30 Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

"*Favour*" (*chen*) refers to "*graces,*" *assets,* or "*charm.*"

The key to this woman's success is that she works under the eye of the Lord; that is, she is a God-conscious woman and not a man-conscious social climber.

She works to please him when only He can see and judge. She is not a people-pleaser; rather, she walks in a "manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God" (Colossians 1:10).

Men love charm and beauty. The world has hundreds of industries dedicated to enhancing the allure and glamour of women, but these coveted features are deceitful because they add nothing to the family and more often than not they disguise the ugly sins of anger and bitterness. But, the crown of glory on this lovely woman is the fear of the LORD -- a golden asset that honors the sovereignty, holiness, and majesty of the one, true God -- the expression of her faith.

Her reward

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

"*her own works praise her in the gates;*" observant men count her works and name them one by one. The mere mentioning of them trumpets her worth . . . and no words can add to her orchestra of honor.

This lovely portrait of a godly woman is an ideal presentation designed to be a model for pious women. Don't be discouraged. Life involves time and growth. Grow in the fear of the Lord. Employ your hands; develop life skills; and cloth your tongue with kindness. Set your sights on pleasing the Lord and one day people will rise up to sing your praises.

Remember the Hope: Our Heavenly Father is the God of recovery Who sent His only Son to save His people from their sins - (Matthew 1:21).

23. Eight Gems Owned by Godly Women

Titus 2:3-5

“The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

That they may teach the young women to be sober, to love their husbands, to love their children,

To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”

◆ The word “*teach*” or “*train*”, a subjunctive expressing a wish, should be the occupation of older, mature woman; i.e. to train young wives to possess eight precious virtues owned by godly wives.



Figure 42: Freepik

Observe the eight precious gems owned by women professing godliness – gems “more precious than rubies”:

The first gem possessed by Christian women – “to be sober.”

The word “sober” (*sophronizo*) conveys the thought of controlling one’s senses. Knowing that history reflects much on the hysteria of women, Paul exhorts older women to train younger women on how to control their minds and emotions.

“Sober” would also involve sobriety, controlling appetites for food and drink, and monitoring one’s figure and weight.

No one is at their best when they are driven by disinformation in the mind or fear, anger, or despondency in the heart.

Practically, Paul wanted the older women to teach younger women to tether their thoughts, to “zip the lip,” and to put reins on their fears.

The second gem possessed by Christian women -- “to love their husbands.”

The word “love” in this text is not agape love, but *philandrous*; i.e. a practical, caring, hands-on type love. Generally speaking, pagan women don’t have a clue about loving their man. Many are good at demanding, complaining, and socializing, but they are **not** good at meeting the needs of their husbands. They are good at eating, sleeping, partying, and watching soap operas, but they not good at understanding their man and following his rules for the home. The

needs of a man are simple and few and most women don't have a clue about what they are. Most men can be quite happy if they come home to (A) a good meal and an ordered home, (B) a loving affectionate wife, and (B) a woman that respects his authority and follows his rules for the home.

In troubled marriages, you will find a woman from Venus driven by romantic idealism or a cold grouchy, complaining woman from Urnanus that barks orders at her husband like a Chihuahua on GNC "Rip Fuel."

No man can long endure coming home to a woman who opens a can of beans, is as cool as a cucumber, or drills him like a killer carrot.

A wife that's coughing out criticism like sputtering tail pipe isn't very attractive. A woman who can't cook, is too tired for a bedroom rendezvous, and who's conversation is filled with bitter protests will find herself as lonely as an orphan hound. No man wants to come home to a barking dog.

Therefore, mature Christian women are exhorted to teach younger woman how to cook a tasty meal, keep a clean, orderly house, how to care for her husband's need for intimacy, and to weigh her words so that they are always respectful and edifying. No barbs allowed! An angry, neck jerking, motor mouth, in-your-face feminist will find herself looking to the government for food stamps.

The third gem possessed by Christian women – to "love their children."

Most mothers think of "love" as rule-bending indulgence or ooey goeey, marshmallow permissiveness – the kind of over-protective love that has disaster written all over it. Love must be defined. We dare not draw upon a pagan definition of love or the psychological model of love. Know that love springs from law and can be defined as obeying God's commandments:

1 John 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

The home is the institution of education. Parental duty includes training children in the basic skills that they need to be successful in life. This training consist of training children to obey God's law . . . but not necessary the fickleness of man-made statutes. Accepting responsibility leads to freedom under God; under government, men become lap dogs for the State.

In a devout God-fearing home children are taught the law of the LORD God, His judgments, and His commands. When a woman teaches her children to love the LORD God and to keep his commandments, her children grow up responsible and happy.

Pagan women who yell and scream build their houses near Mount Vesuvius. Christian mothers build their homes near the tree of life, and bring their children up in the "nurture and admonition of the Lord."

The fourth gem possessed by Christian women - to be “discreet.”

The word *discreet* (*sophronizo*) is a reference to self-control.

Self-control is a rose in the bonnet of a good woman. It refers to the thermostat on her emotions and the filter on her mouth. It is the opposite of being anxious or worried or loquacious. Pagan women are easily governed by their idealism and emotions. Husband and home are often neglected for more important matters like organizing a lobster empathy protest. Pagan women are known for their explosive emotions and sharp tongues. When troubles arise, a carnal woman can become a chatty-Cathy, a worrywart, or as critical as the Washington Post about a Republican candidate. Pagans are not called “Bi....s” for nothing. Christian women trust God for all things and exercise control over their minds, emotions, and tongue. For a sharp, bitter tongue set on fire by hell will burn a house to the ground.

The fifth gem possessed by Christian women -- to be “chaste” and pure (hagnos).

Purity is the pearl of virtues. The word “*pure*” reminds us of snowflakes, of the pristine waters of a high mountain stream, of a clear blue sky with cotton like clouds, and a tall glass of crystal clear water. The word “*purity*” refers to moral goodness, modesty, and singularity of devotion to God and family. It is the opposite of sophisticated. Purity can be difficult to find in a world where the air is foul and the streams are muddy. Godless souls like to build their homes near the Poisonous Tree.

Christian wives are known for their pure thoughts, sound words, and good works. They are aware of women who sleep under the Poisonous Tree, who wear the attire of prostitutes, and who have wasps on their lips. But they are spiritually grieved by their grim ways. Christian women drink from the water of life, dress modestly, and adorn themselves with clothes that complement their femininity. They decorate their homes with greenery from the tree of life, and anoint their lips with the law of kindness.

The sixth gem possessed by Christian women -- “to be keepers at home” (oikouros).

“Keepers at home” should be contrasted with the seductress whose feet are never at home and always on the street (Proverbs 7), and the feminist who believes her highest calling is to sit in the CEO chair of some corporation.

Many pagan women like to socialize, flit around, and mingle with the boys. The Christian woman, however, focuses her energies on building her home.

Pagan women are a cross between a viper and a barking chihuahua; godly women are a cross between Virgin Mary and Betty Crocker.

Christian wives are homemakers intensely devoted to their family and its prosperity. In a godly home you can hear the vacuum cleaner running, washing machines working, and children working and laughing.

A woman who leaves the home and runs for public office takes a step down. There is no higher calling for a woman than that of being a wife and mother, and there is no lower state on earth than for a woman to be in public office.

The Christian woman as a housewife looking diligently to the affairs of her family was the standard in Puritan New England:

In seventeenth century New England no respectable person questioned that a woman's place was in the home. By the laws of Massachusetts as by those of England a married woman could hold no property of her own. When she became a wife, she gave up everything to her husband and devoted herself exclusively to managing his household. Henceforth her duty was to

"keep at home, educating her children, keeping and improving what is got by the industry of the man." (Edmund S. Morgan, *The Puritan Family* (New York, 1944), p. 42.)

One should not underestimate the impact of feminist, social engineers upon the Christian family. Lusting for a greater tax base, politicians saw homemakers as a "human resource" for government. Thus, in the 1970's, feminism was born. By 7:00 A.M. women found themselves working in factories or sitting in some high rise office juggling accounting tasks.

Financed by the Banksters, Gloria Steinem and others captained their feminist's cause. A pseudo war on women was announced wherein women were pushed out of the home and into the working world. The man's wages were reduced and soon it took two incomes to provide for the family. Even teenagers had to find part time jobs to support the family.

Consequently, it became increasingly difficult for Christian women to be "keepers at home." Even in the best homes, the women were forced into the workplace to help pay the family bills for periods of time. While it is still possible for a woman to "be a keeper at home," the challenges are substantial. Husband and wife will have to seek the LORD God and carefully plan how they can work together to keep mom at home with the kids.

The seventh gem possessed by Christian women -- to be "good" (agathos).

The meaning behind "good" is that of kind heartedness. Pagan women are known for catty behavior and tongues as sharp as a butcher's knife. Christian women are known for their generous, gracious spirit.

The “good” here must **not** be defined by man, but defined by God. When modern women define “good” they describe a woman working in an office on the top floor of some skyscraper in a big city.

“Good” is defined by God’s law. It is *good* for a woman to be keepers at home. It is good for a wife to honor her husband and to arrange herself under his law order. It is good for a woman to share the fruits of her labor with her neighbors and to be a “stay-at-home” mom with her children.

The eighth gem possessed by Christian women -- to be “obedient to their own husbands.”

Carnal women obey their frivolous inclinations. Furthermore, they see themselves in competition with men fighting to the bitter end for supremacy in the home. Pagan women view “marriage” as a partnership run on democratic principles. The cultic religion of feminism drifts towards matriarchal homes where the men are nothing but sperm donors under the powerful thumb of dominating hellcat. But, not so with Biblical women.

Those professing godliness understand that God-appointed men to be the head of the home, and that He called women to be “helpmeets” in furthering the purposes of God in the family.

A Christian woman seeks to possess is love (*philandros*) for her husband; i.e. to love him in practical, need-meeting ways. We get the word “philanthropy” from this Greek word which means to promote the welfare of another. In the context, it means that she is to understand her husband’s needs and to find practical ways of ministering to him.

In the eighth mark, Paul wanted to make sure that older Christian women return to the foundations of authority as set up by God in Genesis; i.e. to train women “to obey” their husbands and avoid repeating Eve’s disastrous transgression.

The word for “obey” is *hupotasso* -- a military term representing the subordination of soldiers to their commander. A present passive participle, it should be rendered as “*be keepers of the home for good, while being obedient to their husbands.*” Know that the seventh gem and the eighth gem are closely connected. As young women captain their home, they are to be mindful of their husband’s supreme command and to order the home under the parameters set by their king.

The grand reason that older women need to teach younger women the marks of Christian womanhood is so the “*word of God be not blasphemed.*” The word “*blasphemed*” means “*to speak against.*” Here is a quote from the “*evil Bible,*” an atheist network:

The problem with their Christian approach lies not only in an oft-

noted failure to practice what they preach, but an equally pronounced tendency to ignore what the Bible itself, preaches.

Paul complains that the Name of God was blasphemed among the Gentiles on account of the evil deeds of the Jews (Romans 2:24; see Ezekiel 36:20-23), and he did not want the error repeated in the church. i.e. in obeying their husbands, Christian women have an opportunity to glorify God by their reverent conduct in the home. There are none as intolerant as those who preach tolerance. The eye of pagans is upon Christians and they are more than ready to indict Christian women for practicing “hypocrisy to the highest degree.”

The atheist rant continues:

Christians practice what can only be described as “selective morality”. What they like, they cling to and shove down other’s throats; what they don’t like, they ignore vehemently.

In this case, the critics[2] of Christianity, have tossed a two-ringer horseshoe.

Thus, Christian women and men must revisit the Third Commandment and seek to be true men who do not take the name of the LORD God in vain.

[1] Sophisticated: worldly-wise; not naive; manipulative and misleading; complex and intricate.

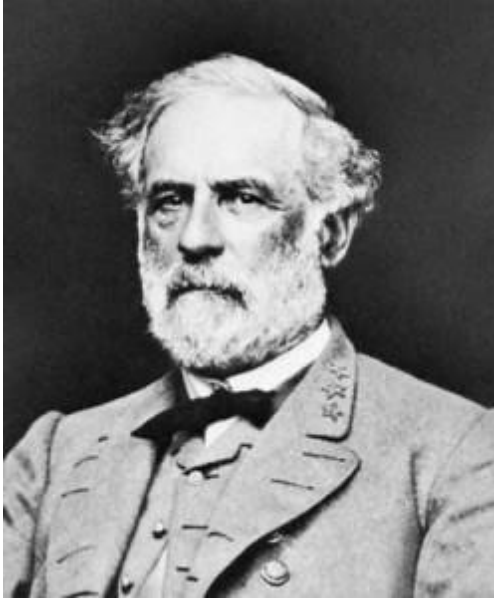
[2] But, it is not only Christians that practice “selective morality,” the humanist is ten times the villain picking and choosing his morality like a bickering customer at a flea market. He demands government and all its institutions practice the same godlessness. Removing the Ten Commandments and prayer from schools and “transgender” accommodations come to mind.

24. Six Marks of Christian Manhood

A boy must grow into a man and become a man before he takes on his life work.

Though many so called churches have plenty of males in attendance, they appear to have very few men.

A man is more than a male, being a man involves Christ-like character. Character that Paul outlines in Titus.



Titus 2:2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

The word "aged men" is the Greek word *presbutas* which refers to one's age in years. Six marks of mature manhood are identified:

Sober (*nephaleos*): Literally the word means *free from the addiction of alcohol*; that is, in his right mind.

Spiritually, however, it refers to *sweet reasonableness* that characterizes grandfathers; it is the opposite of being emotional and irrational; angry and bitter; subjective and glandular. He is a man with

personal disciplines void of addictions to illegal substances or over indulgence in eating and feasting.

Grave (*semnos*): This word refers to being "respectable" or "venerable" or "reverend" or "serious." The ESV translates the word "dignified."

The mature Christian looks, speaks, and acts like a man of honor and dignity regardless of his economic status in society. A Christian man is a gentle man. He carries his head high with shoulders up. He stands tall because he is made in God's image and is the object of Christ's love and affection. He is serious rather than silly; respectful, rather than disgraceful; sharp rather than banal; neat rather than disheveled.

A man's dress is a reflection of his theology, and attire. His appearance says "excellent" and "appropriate."

Temperate (*sophron*): This word is often translated "self-control." It refers to sanity of mind and the ability to harness one's desires. Self-control is the foundation for leadership. A man who cannot control his own lusts and temper makes a lousy leader.

God's man must be a moderate man, in control, not given to excess laughter, anger, or food and drink. He controls his desires, his mind, his speech, and his actions.

Furthermore, *sophron* is the one and only command given to younger men in verse six. It is all a young man can do to throttle the engines at work in his person. A man must conquer himself before he tries to conquer the world. A man must lead himself before he can lead a wife.

The first requisite of leadership is self-control. Never trust a man who lacks self-control. He will poke out your eye, crush your hopes, and eat your heart.

Sound in faith (*hugiaino ta pistis*): Older men are exhorted to be healthy and whole in the faith, to be mature and balanced in doctrine having studied the whole of God's Revelation.

A holy man practices a life of study and applies himself to learn all the Books of the Bible as well as the major doctrines in Systematic Theology. He is a Bible man and a discerner of truth and error. Furthermore, he makes appropriate applications of Scripture to his own life and family. Terms like balanced, wholeness, grounded in truth come to mind.

Charity (*agape*): The word "charity" refers to *agape* love. The mature man is a gracious and loving man. He is a gentle man. While he believes in self-defense and may be armed, he is a threat to no man. He excels in love because he has a canon of love; that is, he is a man who defines love by God's law for "love is a fulfilling of the law." He does not define love as romantic feelings or a slobbering display of ooey-goey affection. He is concerned about actions.

He is not only a loving man, but a lawful man; that is, he is not a danger to his neighbors or their property. This does not mean he is passive or weak. He is not made of chocolate coated, Boo Boo Bear Cereals. He does not believe love is the solve-all for human problems. His love for God drives him to hate evil and workers of iniquity (Psalm 97:10).

He makes room for tough-love and the rule of law. In fact, his love is defined by law, not personal feelings. The charitable man has convictions, and he is probably on some government hate-list ([1 John 3:13](#)). While a lawful man, he may not be a "legal" man; that is, he is not too concerned about being in conformity to zillions of Caesar's laws, but he is vigorously committed to the simplicity of the law of Christ.

Patience (*hupomeno*): The Greek word *hupomeno* means to "remain under." It refers to that excellence of spirit that continues to be godly even under pressure. It is that quality of life that loves and shows grace even while the man may be experiencing personnel adversities.

Patience has the ability to love a wife and play with children even when depressed and burdened down by the pressures at work. The mature man does not run from problems. He stays on the Potter's Wheel even though under the painful process of sanctification. He does not revolt when he is "poured from vessel to vessel" (Jeremiah 48:11). He is godly even though he has a cross to bear.

Develop these qualities and you will be well on your way to being the man God wants you to be.

25. Rewarding Godly Sisters in Christ

Proverbs 31:30-31 “Beauty fades. But a woman who has respect for the LORD should be praised. Give her the reward she has earned. Let everything she has done bring praise to her at the city gate.” NIRV



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| | |
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