"A SIGN OF SUBMISSION"

I Corinthians 11:2-16

9-10-2023

INTRODUCTION:

***A woman's head covering or long hair is a sign of sweet submission to the authority of her husband.**

Six reasons why women cover their heads with veils or long hair and men do not:

I. The <u>HEADSHIP</u> in Theology (v. 3)

II. The <u>CUSTOMS</u> in Certain Societies (v. 4-6)

III. The <u>REFLECTIONS</u> of Glory by Man and Woman (v. 7)

IV. The <u>CREATION</u> Order (v. 8-9)

V. The <u>ANGELS</u> Watching Over Men and Women (v. 10)

VI. The <u>NATURAL</u> World (v. 14-15)

CONCLUSION: Three vital principles to be applied -

1. A woman's <u>role</u> should be distinct from her husband's
   (on the same team but with different jobs)

2. A woman's <u>appearance</u> should be distinct from a man's
   (in hair and dress - Deut. 22:5 - *"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."*)

3. A woman's <u>value</u> is equal to a man's (v. 11-13)

Be content being what God made you!

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INTRODUCTION:

What would be wrong with me wearing a veil or having long hair?

(Most would say, "Because you look weird!" "Nobody's doing it" etc.)

God established the principle of authority and subordination for the purpose of:

1) Order (structure; to avoid chaos and confusion)

2) Harmony (teamwork - to work together)

3) Unity (to work as one)

**4) Service (the one in submission should allow the one in authority to serve by fulfilling his God-assigned task of oversight, protection, and leadership)

V. 2

***"Ordinances"* =** Oral teachings passed on from the Apostle Paul to the Corinthians. Such traditions did not originate with man (cp. Mt. 15:8-9) but with God. As God Word was put in written form, the oral teachings pass on by word-of-mouth would be replaced by permanent, inspired, concrete, printed forms which could be copied and distributed for all believers with unsurpassed accuracy.

***A woman's head covering or long hair is a sign of sweet submission to the authority of her husband.**

Six reasons why women cover their heads with veils or long hair and men do not:

I. The HEADSHIP in Theology (v. 3)

The word ***"head"*** (*kephale)* refers to authority, direction, and leadership.

Just as one's physical head (brain) gives direction to the body and the body willingly responds, so it is in the headship relationships mentioned in this verse.

[NOTE: A body part that functions independently of the brain has serious problems; it's spasmatic.]

[NOTE: The word "head" as used in this context does not refer to "source," as some liberal, feministic Bible interpreters have said.]

The husband's head is Christ (therefore, a Godly man submits to Christ).

The wife's head is her husband (therefore, a Godly woman submits to her husband).

And Christ's head is God the Father (Jesus always submitted Himself to the will of the Father - Jn. 4:34, 6:38).

Headship does not and cannot mean that one sex is better or superior in essence to the other.

If it did, this would mean that Jesus is inferior in essence to God the Father. On the contrary, Jesus is "equal" with the Father (Jn. 5:18; Phil. 2:6). He is of the same essence as the Father (He is "God" - Col. 2:9); He is one with the Father (Jn. 10:30).

In the same way there exists leadership and subordination in the Trinity, so God--who created man in His own image--built leadership and subordination in the Family.

To rebel against god's order for husbands and wives is to rebel against the One who sovereignly instituted the distinct roles.

"If Christ had not submitted to the will of God, redemption for mankind would have been impossible, and we would forever be doomed and lost. If individual human beings do not submit to Christ as Savior and Lord, they are still doomed and lost, because they reject God's gracious provision. And if women do not submit to men, then the family and society as a whole are disrupted and destroyed. Whether on a divine or human scale, subordination and authority are indispensable elements in God's order and plan." (MacArthur, p. 253).

II. The CUSTOMS in Certain Societies (v. 4-6)

V. 4

"His head covered" - lit. having anything down over his head (whether veil or long hair).

For a man to choose to wear a head covering is to disgrace or shame his Head - Jesus Christ.

V. 5

In our wester society, it seems that the only time you see head veils is at weddings and funerals.

However, in Paul's day, they were seen every day. In Paul's day and culture, if a woman did not wear a covering (veil), it was a sign of disrespect for her husband.

I believe that the issue of women wearing veils when praying or testifying in the public church setting was a cultural practice. It was a matter of ***"custom"*** (v. 16). ***"Custom"*** **=** A societal habit.

In Paul's day, there was no custom for a woman to ever pray or testify without a covering. It was true of the secular society and of the ***"churches of God."***

"In many Near East countries today a married woman's veil still signifies that she will not expose herself to other men, that her beauty and charms (and submission) are reserved entirely for her husband, that she does not care even to be noticed by other men." (MacArthur, p. 256).

According to the customs of Paul's day, if a woman refused to wear a head covering in public, she might as well shave off all her hair and be bald!

Only the prostitutes and rebellious feminists of Paul's day refused tow ear a head covering. Reason: They were not submitted any male authority.

V. 6

Paul re-emphasizes his point, saying: If the women refuses to wear a head covering, she might as well go to the barber and get all her hair shaved off. Why? Because it was just as disgraceful for her to be bald as it would be for her to not wear a veil in public in his day and culture.

Her long hair and covering were both equal signs of submission.

So Paul adds, If it was disgraceful for a woman to have her hair cut off and her head shaved, it was also disgraceful for her to be veiled.

"We know from secular history that various movements of women's liberation and feminism appeared in the Roman empire during New Testament times. Women would often take off their veils or other head coverings and cut their hair in order to look like men. Much as in our own day, some women were demanding to be treated exactly like men and they attacked marriage and the raising of children as unjust restrictions of their rights. They asserted their independence by leaving their husbands and homes, refusing to care for their children, living with other men, demanding jobs traditionally held by men, wearing men's clothing and hairdos, and by discarding all signs of femininity. It is likely that some believers at Corinth were influenced by these movements and, as a sign of protest and independence, refused to cover their heads at appropriate times." (MacArthur, p. 256).

III. The <u>REFLECTIONS</u> of Glory by Man and Woman (v. 7)

Why is it wrong for a man to wear a head veil?

Answer: he reflects God's image and glory, having been made by a direct act of God out of the dust of the ground (Gen. 2:7).

[And God has nothing to be ashamed of, nothing to hide; therefore, man can manifest God's image and glory without covering his head.]

"Because some ancient rabbis had misinterpreted Exodus 34:33-35, they taught that Jewish men should cover their heads when they prayed because Moses veiled his face in the presence of God's glory. But it was in the people's presence, not God's presence, that Moses wore the veil. As Paul explains in his next letter to Corinth, Moses *"used to put a veil over his face that the sons of Israel might not look intently at the end of what was fading away"* (II Cor. 3:13). He did not want them to see the glory of God, which he had received in God's presence, fading from his face. The Jewish tradition of men covering their heads to pray is therefore a human tradition, not a divine one." (MacArthur, p. 258)

However, since the woman was made from the man's *"rib"* (side), she reflects the glory of the man, and man's glory is not worthy to be fully and openly manifested because she is manifesting mere mortality, mere dust and ashes.

IV. The CREATION Order (v. 8-9)

V. 8

The first man, Adam, did not come from the woman, Eve. If he did, man would need to wear the veil. But rather, the woman was made from the man (Gen. 2:22); therefore, she is a reflection of his humble humanness and therefore must have a head covering to show her reflection of mere mortality.

Although a veil or head covering was a customary symbol of subordination in Paul's day, the principle of subordination itself transcends every age and culture. It goes back to creation order.

V. 9

"The woman for the man" - God didn't create Adam for Eve, rather He created Eve for Adam, to be his *"help meet"* (completer or suitable helper).

Every wife needs to realize that she does not exist for her own self; she exists for the benefit of the man God gave to her.

You were not made for your career -- you were made for your husband. You were not made for your children (although God did made you sot hat you would bear and care for them) -- you were made for your husband.

If you help him to be all that God wants him to be, you will fulfill the purpose for which you were made, and you will finally find joy in life.

V. The ANGELS Watching Over Men and Women (v. 10)

"Power on her head" - (the sign or symbol) of authority on her head.

The woman's head covering was an external symbol showing submission to her authority over her.

"Because of the angels" - The angels who observe the conduct of every believer (cp. I Pet. 1:12) and minister to (serve, help, aid) every believer (Heb. 1:14), evidently become offended (ashamed) when a wife is insubordinate to her head. Perhaps they even withdraw their assistance and protection from such women!

VI. The NATURAL World (v. 14-15)

V. 14

The issue of hair length on men and women was not a matter only applicable to certain cultures. Even ***"nature"*** (which transcends every culture and custom) teaches that men ought to have short hair and women longer hair.

--A man's hair generally does not grow as fast as a woman's (in some cases it doesn't grow at all - EX: bald men)

--A man's hair is never as beautiful as a woman's (generally rough like a lion's mane)

For a man to have long hair (with the exception of the Jewish Nazarite vow) is for him to be submissive to his wife, and to fail to reflect the *"image and glory of God"* (v. 7).

In every culture, country, and continent, men generally have short hair and women longer. (it's a part of life; it's an innate, inbred, natural part of human life on earth).

How long is long?

> Scripture doesn't give an inch measurement. Rule of thumb: It should be noticeably shorter than the average woman's hair. (and it should not be cut in feminine styles)

Did Jesus have long hair? No, He would not contradict His own Word and principles. Jesus was a Nazarene (from Nazareth), not a Nazarite. The Renaissance painters who depicted Him with long hair were forcing their own styles on Him.

V. 15

"A glory to her" - Your hair, ladies, is your glory! It is that which makes you uniquely beautiful.

[An interesting observation: When the woman Mary (the sister of Martha and Lazarus) wiped precious perfumed oil on Jesus' feet with the hair of her head, she was utilizing her "glory" to bring glory to Him! (John 11:2ff)]

How long is long?

Noticeably longer than a man's (and not cut in masculine styles)

The modern short styles of women's hair is reflective of a society which has discarded any desire to be subordinate to authority.

The short hair on women and long hair on men in America is a visible demonstration of a Satanically-inspired role reversal. I want nothing to do with a

hair salon which bears the name "UNISEX"!

"Her hair is given her (by God) ***for a covering" -*** The word translated *"covering"* here refers to anything which might be "thrown over" (*peribolaiou)* the head.

The word translated "for" is the Green word "*anti"*, which means "instead of, in the place of, as a substitute for."

God has given every woman a natural head covering. You don't need to buy a hat at Penney's - you have the most glorious covering already!

A woman's long hair is a natural covering, whereas a veil or other material covering was a cultural covering.

Long hair is always a sign of submission. (EX: In the Jewish Nazarite vow, men such as Samson [Jud. 13], Samuel [I Sam. 1:9-11], John the Baptist [Lk. 1:15, 80], and Paul [Acts 18:18]) wore long hair as an external sign of submission to a "separation" vow they had made [Numbers 6]. The long hair during this usually-temporary vow evidently served as a reminder to the Nazarite to daily submit to his vow.

CONCLUSION: Three vital principles to be applied -

1. A woman's role should be distinct from her husband's
   (on the same team but with different jobs)

--Submission is trusting God to lead you through the responsible decisions of your husband.

--"Submission is ducking so your husband gets the punch" from God.

2. A woman's appearance should be distinct from a man's
(in hair and dress - Deut. 22:5 - *"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.")*

3. A woman's value is equal to a man's (v. 11-13)

V. 11

Lest the male human species should be puffed up with pride, Paul is quick to demonstrate a mutual dependency. Man needs the woman and the woman needs the man. Without either, the means of procreation would be non-existent.

The Lord views both men and women to be equal in value, dignity, respect, and usefulness in His ministry.

Differences in roles and responsibilities? Yes
Differences in worth or essence? NO!

V. 12

Eve came from Adam, but all other males (and females) came in to the world by means of the woman's gender, yet God is ultimately to be credited since He is the Author of life itself.

V. 13

A woman cannot pray uncovered; to do so would be to dishonor her husband by not having on her head a symbol of submission to him.

Certainly more important than the sign of submission is the substance of submission. In other words, actually submitting to your husband matters more than the head covering, which is supposed to manifest such submission. Yet, Paul now--as he did in chapter 10--is showing us that it is important that we portray with our external lifestyles what we really practice in our hearts, so that no one might mis-judge us or be turned away from our Christianity.

Be content being what God made you!