

# Christian Woman's Covering/Veiling

# Order of Message

- Exegete the Passage
- Refute Common Objections
- Historical Observations
- Statements Throughout Church History
- Practical Applications for Today

# 1 Corinthians 11:1-16

- 1 Be ye followers of me, even as I also *am* of Christ.
- 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.
- 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.
- 4 Every man praying or prophesying, having *his* head covered, dishonoureth his 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.
- 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.
- 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.

# 1 Corinthians 11:1-16

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

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

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

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

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

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

# Ordinance – Traditions

- Pa-ad'-os-is
  - It can mean either good or bad traditions.
  - Sometimes refers to authoritative traditions.
    - 2 Thess. 2:15
    - 2 Thess. 3:6

# Woman

- Can Be Translated Woman or Wife
  - ESV Says Wife
- In This Context it Should be Woman
- Same Word Used for Woman:
  - “Blessed art thou among women”
  - The woman at the well.

# For All Churches

- 1 Cor 1:2
- 1 Cor 4:17
- 1 Cor 11:16
  - 1Co 11:16 But if anyone is inclined to be contentious about it, I for my part prescribe no other practice than this, and neither do the churches of God. Williams Translation

# Teaching from Christ through Paul

- 1 Be ye followers of me, even as I also am of Christ.
- 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.
- 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.

1 Cor 14:34-38



# Paul Reasoning

- The Headship Order
- The Father & Son
- The Angels
- Nature

# Headship Order

- **The Example of the Godhead**
  - **No one is superior in quality or value.**
  - **But there is order, authority, and roles.**
- **The same is true for men and women in the created order.**
  - **Does not imply quality or value but roles.**

# God's Glory – Covering

- **Isaiah 6**
- **Man Reflects God's Glory**
- **Woman Reflects Man's Glory**

# A Witness

- **To the Man – To Take His Responsibility**
- **To the Woman – To Take Her Proper Role**
- **To the Church**
- **To the World**
- **To the Angels**

# Because of the Angels

- The Guardian Angel Theory
- Angels Giving Glory to God for Godly Women
- As a Reminder to Angels as to the Order of Authority Even in Heaven
  - The Angels Were Present at the Creation
  - They Were Also Present at the Fall

# 1 Corinthians 11:1-16

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

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

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

# Common Objections

- It was a cultural practice in ancient Corinth.
- Paul did not instruct other churches to follow the practice.
- The hair is the covering.
- It hinders witnessing.
- The principle is what is important so we don't need to follow the practice.
- "I haven't gained a conviction so I would be a hypocrite if I wore one."
- "I have seen too many women wear one that weren't submissive to their husbands."
- "Are you saying women who don't practice this are going to hell?"
- "It's legalistic, it's the heart that matters."

# Common Objections

- **It was a cultural practice in ancient Corinth.**
  - Paul does not appeal to custom, culture, or local traditions.
  - The Church did not believe this idea until recently.
  - A closer look at the culture.
    - In the Jewish culture both men and women covered their heads when praying.
    - Corinth was Romanized by the time Paul wrote this letter.
  - If it was a cultural thing, what do the angels have to do with it?



# Common Objections

- **Paul did not instruct the other churches to follow the practice.**
  - We have already noted how Paul was teaching the same things to all churches.

# Common Objections

- **The hair is the covering.**
  - The Greek does not agree with this idea.
  - It does not make sense if the passage is read with that assumption.
  - Why then do most women who believe this cut off their “covering”?
  - The Church did not believe this until recently.

# 1 Corinthians 11 – Greek

4 Every man praying or prophesying, having *his* head covered <kata>, dishonoureth his head.

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

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

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

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

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

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

# 1 Corinthians 11 Revised

**1 Corinthians 11** <sup>4</sup> Every man praying or prophesying, having hair on his head, dishonoureth his head. <sup>5</sup> But every woman that prayeth or prophesieth without hair on her head dishonoureth her head: for that is even all one as if she didn't have hair on her head. <sup>6</sup> For if the woman does not have hair on her head, let her also shave off the hair on her head: but if it be a shame for a woman to shave off the hair on her head, let her have hair on her head. <sup>7</sup> For a man indeed ought not to have hair on his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. <sup>13</sup> Judge in yourselves: is it comely that a woman pray unto God without hair on her head? <sup>15</sup> But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

# Common Objections

- **It hinders witnessing.**
  - The same argument can be used for many things such as divorce and remarriage.
  - We present the gospel and then disciple people after they are saved.
  - Often people are drawn to authentic Christianity.

# Common Objections

- **The principle is what is important so we don't need to follow the practice.**
  - That's what the Mennonite Church said when they dropped the practice in the mainline conference churches.
  - Soon after they were ordaining women pastors.

# Common Objections

- **“I haven’t gained a conviction so I would be a hypocrite if I wore one.”**
- What other teachings are you willing to use that excuse for?
- Does the scripture say we must have a conviction for this? Or just obey?

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.

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

# Common Objections

- **“I have seen too many women wear one that weren’t submissive to their husbands.”**
- How does this change the command of scripture?
- Show us how it should be practiced in principle.



# Common Objections

- **“Are you saying that all women who don’t practice this are going to hell?”**
- I would not say that – but that it is the wrong question.
- That is not up to you or me to decide.
- We should want to live as scriptural as possible – not see how close we can get to the world and stay out of hell.

# Common Objections

- **“It’s legalistic, it’s the heart that matters.”**
- Then why is it in scripture?
- Paul was not a legalist.

# Historical Observations

- **The Church observed this practice universally until around the turn of the 20<sup>th</sup> century.**
- **With the exception of the western church, this is still practiced in some form in most churches throughout the world.**
- **In some cultures it went from coverings or veils, to bonnets, then hats, then to a fashion show, then to nothing.**
- **It changed with the feminist movements of the 20<sup>th</sup> century.**
- **Church art shows the use of head coverings.**

# Historical Statements

- *Irenaeus (130-200)*

“Women and men are to go to the assembly decently attired, possessing unfeigned love, pure in body, pure in heart, fit to pray to God. Let the women observe further. Let her be entirely covered, unless she be at home. And she will never fall, who unites devotion and modesty with her veil. For this is the wish of the Word, since it is becoming for her to pray veiled.”

# Historical Statements

- *Tertulian (160-230)*

“For throughout Greece, and in certain of its barbaric provinces, the majority of churches keep their women covered. So let no one ascribe this custom merely to the Gentile customs of the Greeks and barbarians. The Corinthians themselves understood him (Paul) to speak in this manner. For to this very day the Corinthians veil their virgins. So, on both sides of the matter the apostle has written with sufficient clarity, in fact he says quite succinctly, ‘every woman.’ What does ‘every’ mean if it doesn’t mean every class, every order, every condition, and every age.”

# Historical Statements

- *Tertulian (160-230)*

“How severe a chastisement will they likewise deserve, who during the Psalms – and at any mention of God – remain uncovered. Even when about to spend time in prayer itself, with utmost readiness they place a fringe, tuft, or any thread whatsoever on the crown of their heads and suppose themselves to be covered!”

# More Historical Writers

- Hippolytus (170-236)
  - “Let all the women have their heads covered with an opaque cloth.”
- John Chrysostom (340-407)
- The Constitutions of the Holy Apostles (250-325)
- Apostolic Constitutions (390)
- Jerome (345-429)
- Augustine (354-430)
- William Tyndale (1494-1536)

# Modern Era Statements

- *R.C. Sproul*
- “It’s totally inappropriate to assign to Paul a reason for his saying something that is different from the one he himself gives. Paul does not leave us without a rational or for a defense of covering the head.”
- “If anything transcends local custom it is those things rooted and ordered by creation. That’s why I’m very frightened to be loose with this passage.” [1 Cor 11:2-16]



# Modern Era Statements

- *R.C. Sproul*
- “It does disturb me, that the ... tradition of the woman covering her head in America did not pass away until we saw a cultural revolt against the authority of the husband over the wife.”

# Modern Era Statements

- *Watchman Nee*
- “God has sovereignly willed that the head of Christ is God Himself, so Christ must obey; the head of man is Christ, so man must obey; and the head of woman is man, and so woman should have a sign of obedience on her head.”

# Modern Era Statements

- *Watchman Nee*
- “Soon after I was saved, I heard a great deal of talk about head covering. Some argued that Paul spoke concerning head covering because in his time there was such a custom either among the Greeks or the Jews. Paul’s teaching in 1 Corinthians 11 is not based on any custom found in the Mediterranean area. On the contrary, his teaching is according to divine revelation.”

# Modern Era Statements

- *Harry A. Ironside*
- “If I stood in this pulpit preaching with my hat on, every one of you would rightfully say, ‘Has he no respect for the Master whom he professes to serve?’ I come into the presence of God and Christ and of the angels who are learning the wisdom of God in the church, and I remove my hat. For the same reason when a woman comes into church, she keeps her hat on.”

# More Authors or Speakers

- John Knox (1505-1572)
- John Calvin (1509-1564)
- George Gillespie (1613-1648)
- Matthew Henry (1662-1714)
- John Wesley (1703-1791)
- Henry Alford (1810-1871)
- A.R. Fausset (1821-1910)

# More Authors or Speakers

M.R. Vincnet

G.G. Fnindlay

Joseph Beet

C.C. Walker

A. T. Robertson

William Barclay

John Murray

J. Vernon McGee

Charles Caldwell Ryrie

# Practical Applications

- Be careful of your motives for why you prefer a certain style of covering.
- Social media and the pressure on our younger sisters.
- The covering connects very closely to modesty.
- If you think men should have no say in what kind of veiling you wear – or if you even wear one – you need to take a closer look at the principle.

# Practical Applications

- Carlton C. McLeod says: “[all the fuss] ... over a little bit of fabric on the head. But more importantly, and more to the point is what it symbolizes.”
- This passage is no less inspired than any other passage.



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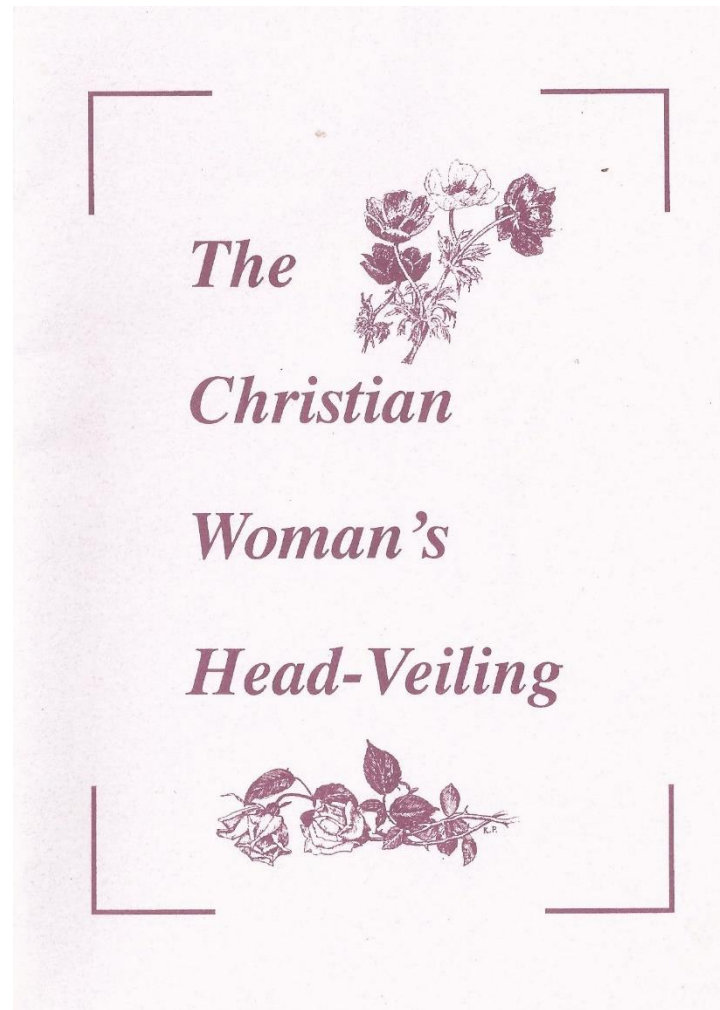
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## THE SCRIPTURAL HEADVEILING



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## The Christian Veiling

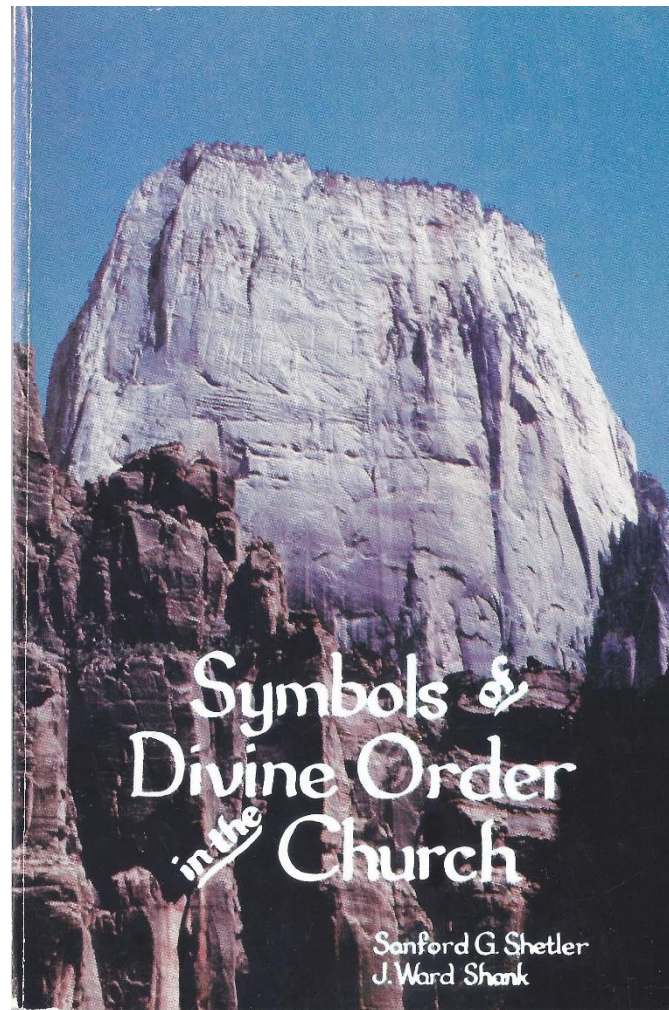
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A Study of I Corinthians 11:2-16

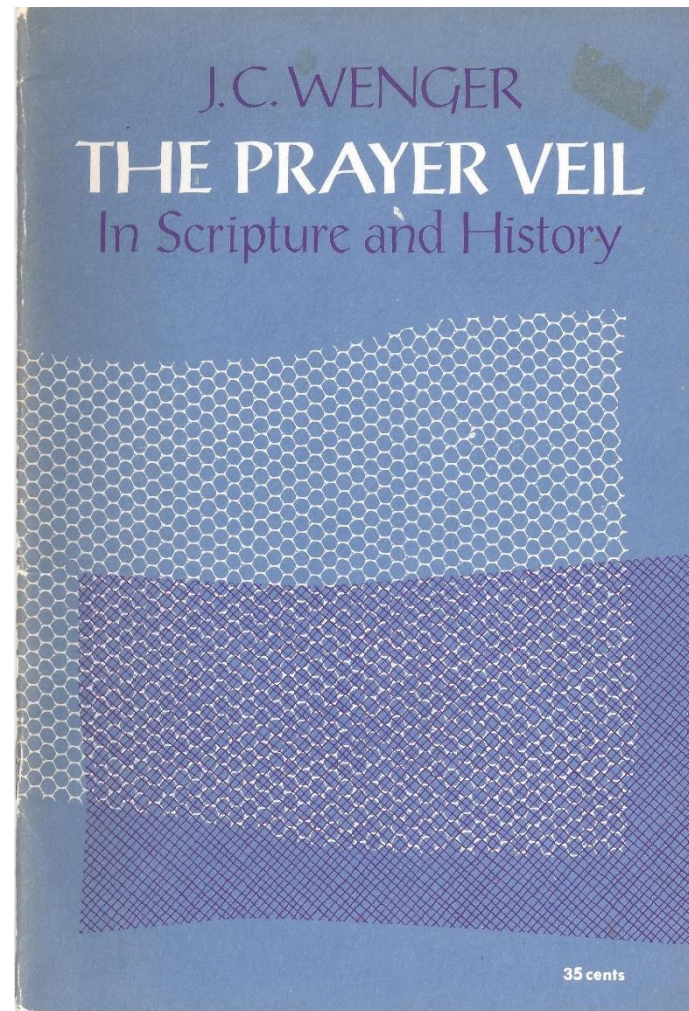
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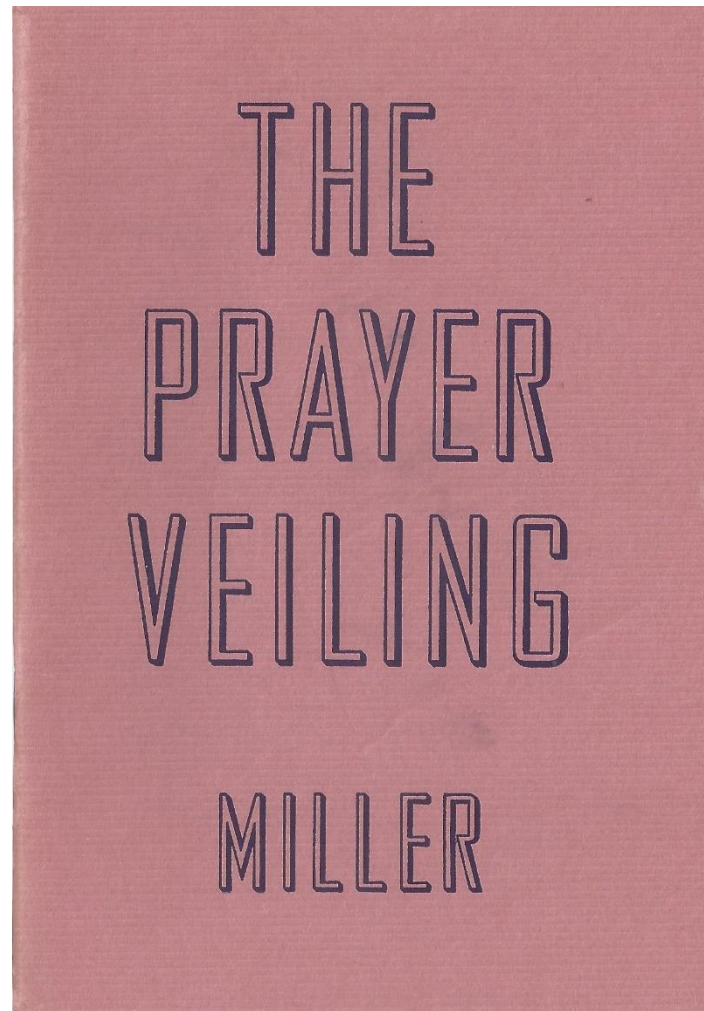
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## **Bobbed Hair**

*“ . . . a shame for a woman to be shorn. . . but if a woman have long hair, it is a glory to her.”—I Cor. 11:6,15*

## **Bossy Wives**

*“Wives, submit yourselves unto your own husbands, as unto the Lord.”—Eph. 5:22*

and

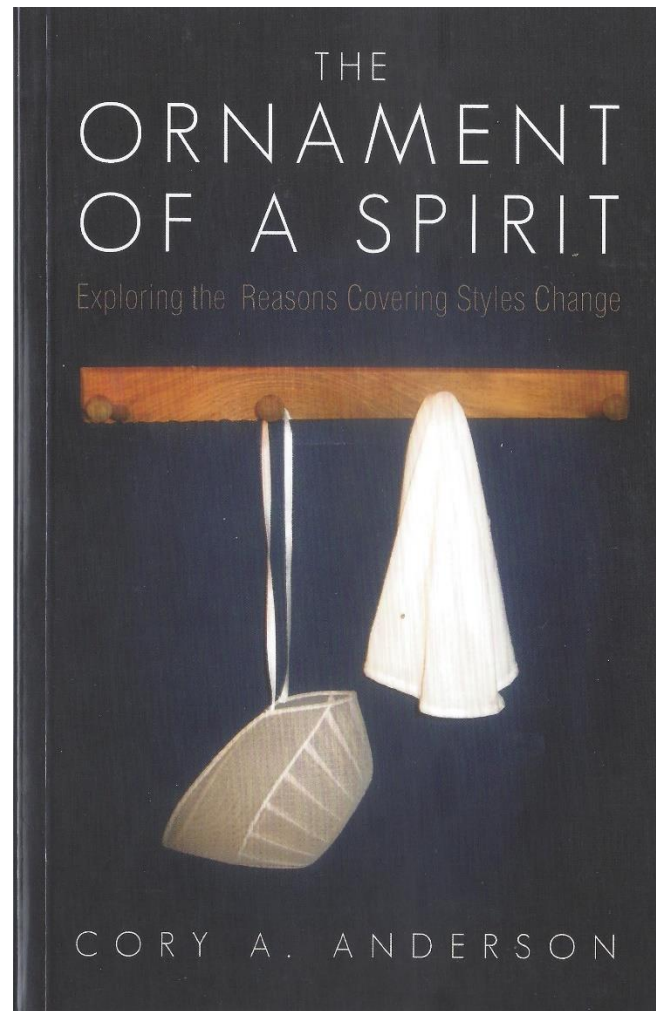
## **Women Preachers**

*“I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”—I Tim. 2:12*

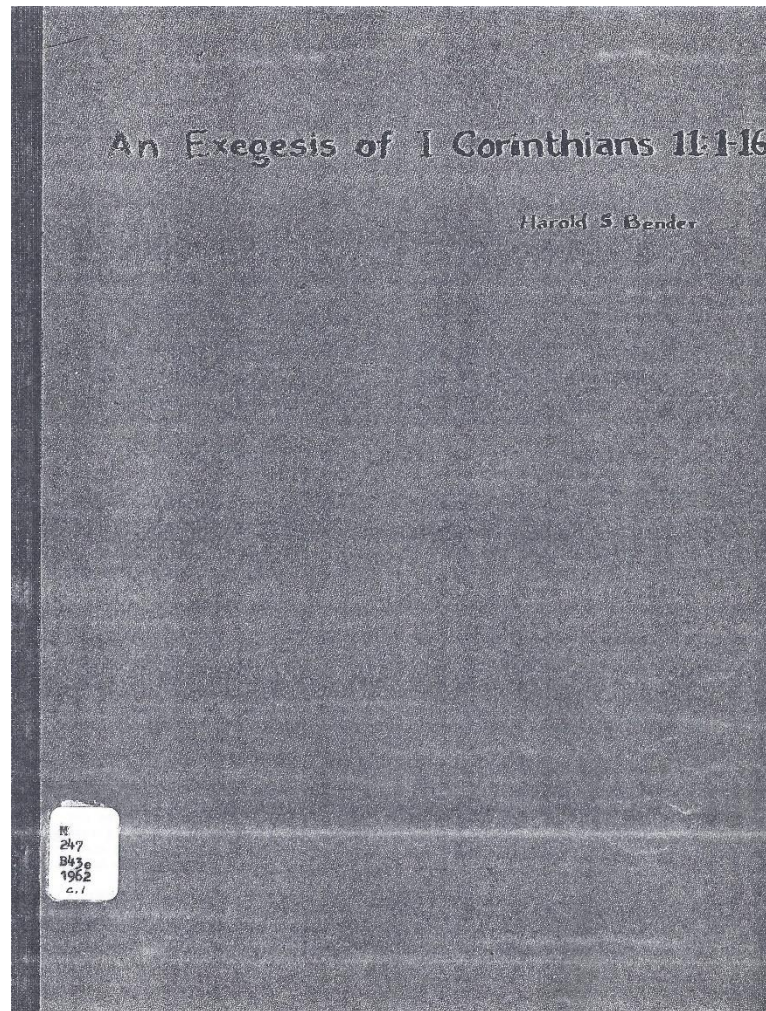
**John R. Rice**



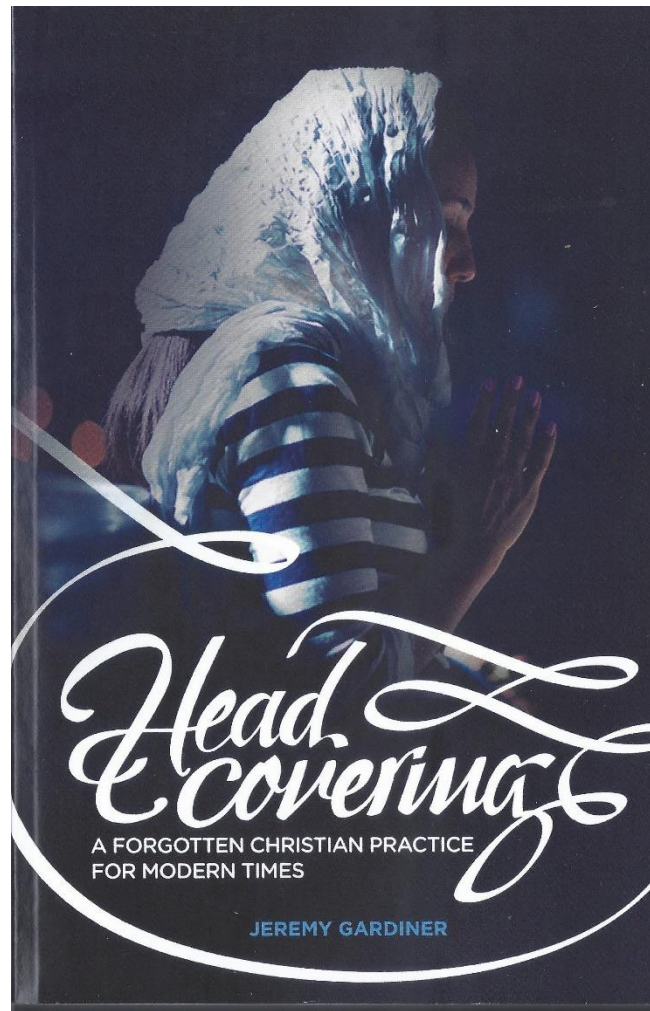
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