

Head Coverings

A Tradition of the Church

“I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you”

1 Corinthians 11:2

HEAD

Coverings

A Tradition of the Church

Greg Gordon

Head Coverings:

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To my dear wife Brandy and my daughter Emily. You are both shining examples and modern bearers of this ancient tradition.

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Introduction

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The people of God in history have always had symbols that spoke of heavenly realities. From the animal skin God made for Adam and Eve (Genesis 3:21), the tent of tabernacle, animal sacrifice in Solomon's temple, Water Baptism, Holy Communion to the Head Covering in the New Testament Church, all of these holy symbols speak of greater realities of the spiritual realm all around us.

In the New Testament Church there are three outward symbols that are given to the Church: Water Baptism, Holy Communion and Head Covering. When we think of Baptism we should think of death and resurrection, identifying with the Lord's death while being risen anew, washing away our sins. When we think of Communion we should think of the body and blood of our Lord offered on the cross for our sins and redemption. When we think of Head-Covering we should think of the Church being in submission to the order of God and an example to angels and principalities.

We can practice these things in their simplicity and therefore enter into over 2000 years of Church history, a cloud of witnesses, identifying with the same symbols, and worship.

Let us put our focus back on God and his ways. They may seem strange or mysterious but in the end they will lead us into right worship of God. Come explore why the early believers held this practice highly. What was the significance of it? What do the Scriptures teach of this symbol and how does it apply to us today? You might in the end be surprised with the answers you find.

Chapter One

What Does God Say?

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One of the most questioned practices in the New Testament in the modern day Western Church is the practice of Head Coverings for women. Yet to get perspective we need to look over the panoply of God's Church for 2000 years

We will see that this is not something new but old and has been practiced diligently over the ages. It is hard to imagine but since the 1960s the Church, almost entirely, practiced this tradition.

Secular reasoning, feminism and liberal theology has led to the questioning and, ultimately, revoking of this practice in the Church at large in the evangelical world. What happened? Did early believers misunderstand this passage in 1 Corinthians 11? How did all subsequent believers also fall into this error?

Though these questions are valid, the answer comes to our belief in the very words of God. When this passage is looked at honestly one can see this is not a cultural practice nor something just unique to the Corinthian Church (1 Corinthians 1:1); rather it was a practice of the entire Church (1 Corinthians 11:16) in Paul's day.

Modern liberal scholars and theologians have sowed the seeds of doubt and questioning of God's Word and practices in it. We can see in our day acceptance of unbiblical practices in the Church in our generation that have never happened before. What is at stake is our trust and belief on the very words of God and every small command as important before God.

Early Traditions

Many look at traditions as not useful or even against what God wants, yet the New Testament commands certain teachings and practices to be conveyed and passed on. Such things as Baptism,

Communion, Head Coverings, the Holy Kiss, and even Foot Washing are valid symbols that speak of spiritual truths to others and the unseen realm. We are not to pick and choose which practices we feel are more important but are to simply believe and obey the Word of God.

The Bible clearly shows requirements and the importance of spiritual leaders (1 Timothy 3, 1 Peter 5:1-3) but some in our day are questioning what the Church has always obeyed and accepted. We need to ask ourselves, am I following the Lord and His Word or the crowd of popular opinion today? God does not force us to do things but in walking with Him and reading His Word he encourages us to follow. Most leaders in evangelical churches today are not even teaching or sharing this passage as relevant or God's Word for us today. An early Church Christian Tertullian wrote of the Corinthians in AD 200 who were still wearing Head Coverings, "What the apostles taught, the disciples of the apostles confirmed."

Re-Reading the Passage

It is important for us to always look at God's Word not from the mind of men but as a holy document from heaven. God still speaks through the Scriptures and his ways are not always our ways (Isaiah 55:8).

Reverently pray and ask the Lord to open your heart to his holy Scriptures as you re-read again this passage from 1 Corinthians 11:

"Follow my example, as I follow the example of Christ. I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you. But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. Every man who prays or prophesies with his head covered dishonors his head. But every woman who prays or prophesies with her head uncovered dishonors her head—it is the same as having her head shaved. For if a woman does not cover her head, she might as well have her hair cut off; but if it is a disgrace for a woman to have her hair cut off or her head shaved, then she should cover her head.

"A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man did not come from woman, but woman from man; neither was man created for woman, but woman for man. It is for this reason that a woman ought to have authority over her own head, because of the angels. Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God.

"Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. If anyone wants to be contentious about this, we have no other practice—nor do the churches of God."

The Good News Bible translation states verse 16 in this way, “But if anyone wants to argue about it, all I have to say is that neither we nor the churches of God have any other custom in worship.” The Message Bible paraphrase says, “All God’s churches see it this way.”

A Historical Practice

Sometimes our Christian walk seems carried by the winds of popular culture and the newest fads. It seems churches and believers struggle to hold to old truths in the midst of a progressive society. The historical practice of Head Coverings will help us to practice something ancient in our modern day.

This will keep you rooted and grounded in your faith, understanding that your belief is timeless for time and eternity and the one you are to please is God. The Church throughout history has had this mindset that we are not to seek to be popular in our age but faithful to God. Standing for something small but very important will help you stand for God in a wayward age.

Our Lord says, “If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father’s glory with the holy angels” (Mark 8:38). Our obedience to Jesus Christ is tested in small things not just the big.

We will next look at early Church worship and why the head covering has relevance and importance today because of angels!

Chapter two

Because of the Angels

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A question we can ask ourselves in our modern experience of Church is: How Biblical is our worship? The early Church took it a step further and desired to worship exactly how God prescribed it. That worship was what they believed to be the worship of heaven. We see one glimpse of this worship in the book of Revelation: “Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. In a loud voice they were saying: ‘Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!’” (Revelation 5:11-12).

What we notice is that Christ is the subject of the worship, and the holy angels of God are present worshipping with the believers.

The Heavenly Worship

What a shock heaven will be to many. As we are so earth bound and earth focused most modern evangelicals give very little thought to heaven itself. Yet we see in the traditions of the Church that the focus on heaven was something that was one of the main focal points. Golden bowls, incense, holy angels, twenty-four elders, prostration before the Lord—not the typical church meeting for most believers.

When we read Revelation 5 we are given a beautiful picture of what is essentially happening in heaven right now. We are given the same picture of the heavenly throne room in Isaiah 6. It might be hard to get our minds around the idea that right now there is a "great cloud of witnesses" (Hebrews 12:1) worshipping the Lord. When we read these two chapters of holy Scripture we are taken back with the great sense of awe and holiness in heaven.

One golden chord of thought and belief in early Christian theology is that when we corporately worship together we are entering the worship of the holy angels and cloud of witnesses in heaven. Worship has become so self-centered that such thinking seems absurd in our day. Worship has always been lofty as we are worshipping God, not some idol or lesser deity. One minute of true heavenly worship will seem like an eternity. It would be a good start for us to meditate and consider these two chapters mentioned in relation to our worship of God.

In this backdrop of the heavenly worship this verse about angels and head coverings starts to make more sense, "It is for this reason that a woman ought to have authority over her own head, because of the angels" (1 Corinthians 11:10).

Universally Practiced

Modern scholars now say they have had no strong opinion on this Bible verse that mentions angels yet many commentators before them agreed on the early Church consensus about this passage. What we should not do is apply modern 21st century cultural thinking to a Bible passage that was in the ancient 1st century Church. The practice of Head Coverings for women in churches was universally practiced in virtually every congregation in history up till the last century. The most commonly accepted belief of this verse is that there was an angelic presence during the holy times of worship as believers assembled or partook in prayer, communion and other sacred activities.

The role of angels have never ceased, from the Old Testament mediatorial role (delivering the law and commandments and executing judgments), to the New Testament role in delivering and helping early Apostles out of prison, answering prayers, etc.

Tertullian in AD 200 urged believers to continue to stand in prayer because "the angel of prayer is still standing by." He thought it was irreligious before God for people to not recognize spiritual activity and the worshipful presence of God's angels when they gathered.

Chrysostom (AD 380) says, "Thou standest with angels; thou singest with them; thou hymnest with them." What this speaks to us is that we are entering into a holy worship that pre-dates human history where the angels have been worshipping God before the throne. Revelation 5 gives us this wonderful picture of the eternal worship that has been never ending.

Angels Cover

It is interesting that the holy angels in God's presence cover their feet and faces (Isaiah 6:2). I believe one reason that sisters in the congregations are to cover their heads is because it is an active symbol of recognizing God's very presence when we pray and assemble. Another sobering thought for sisters to consider is that the angels and Lucifer, who choose to rebel against God's order (Jude 1:6), did not follow God's prescribed method of worship.

When a sister wears a veil she is testifying to the fallen angels that she is willing to follow God's order and be submitted under His rule.

Commentator Albert Barnes states, "It would mean that the simple reason would be that the angels were witnesses of their worship; and that they were the friends of propriety, due subordination, and order." Women and men together make one body of Christ (Galatians 3:28, Romans 12:5); therefore, the roles we each partake in are important, and sisters can accomplish things pleasing to God that men cannot.

Visiting Two Churches

I remember taking a friend to two churches on a given Sunday. In one earlier service, we partook in worship, some sisters were veiled, there was a holy atmosphere, the Scriptures were read in reverence, and the Lord's Supper was taken.

The other church began with loud music, jokes from the pastor, a few lazy boy chairs in the congregation, and no sense of solemnity and reverence.

After both services had ended I asked my young friend, "What church do you believe the angels were worshipping with?" He thought deeply for a few seconds and replied, "I understand."

In an age where we see many churches pursuing worldly techniques and seeker friendly atmospheres, we seem to be losing the sense of the divine and holy. This Scripture truth of the holy angels present in the gathering of believers should perhaps be our litmus test. Are we gathering in a way that would cater to the worship of angels, entering into the very worship of heaven?

A Unified Witness

Charles H. Spurgeon, known as the prince of preachers, was a famous Baptist minister in England. In one of his sermons he stated,

"Do you think you and I have sufficiently considered that we are always looked upon by angels, and that they desire to learn by us the wisdom of God? The reason why our sisters appear in the House of God

with their heads covered is because of the angels. The apostle says that a woman is to have a covering upon her head, because of the angels, since the angels are present in the assembly, they mark every act of indecorum, and therefore everything is to be conducted with the decency and order in the presence of the angelic spirits.”¹

K.P. Yohannan, the head Bishop of Believers Church, says, “Paul’s admonition for women to wear a head covering ‘because of the angels’ removes any doubt that this teaching is universal and timeless.”

Dr. Martyn Lloyd-Jones, the famous Bible expositor, said of this truth, “The Scripture teaches that when you and I are met as we are at this moment and when we’re met together in prayer that the angels of God are present and are looking upon us. And the woman is to be covered when she takes part in public prayer because of the presence of the angels. It’s a tremendous and a remarkable thing. Let us bear it in mind.”

Heavenly Spectators

Heavenly angels are spectators of church worship, order, and ministry. We should be more moved that the God of the universe whom we worship is present and desires order in worship (1 Corinthians 14:33). Our corporate worship as the Church is a testimony towards all the heavenly realm (Ephesians 3:10).

When Paul the apostle was writing to Timothy he stated that he was, “in the sight of God and Christ Jesus and the elect angels” (1 Timothy 5:21). And part of the “cloud of witnesses” referred to in Hebrews are angels.

The Scriptures call us to be reminded of the presence of angels and specifically for sisters to cover their heads in recognizing this fact. As it speaks to the obedience of the Church to God and is a witness to those fallen angels that did not continue to cover themselves in God’s presence but forsook that obedience.

Sisters carry a solemn responsibility towards God in keeping this symbol present in the gathering of believers.

Chapter three

God's Order

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The topic of Head Covering has never been such a heavily debated topic as in the last 50 years of the Church. Scores of liberal thinking, humanistic and cultural ideas have led to the place where people have repudiated the idea that women should wear head coverings. Multitudes of examples have been given on why someone should not wear a Head Covering but the interesting fact is very few of these arguments address the clear references to the Biblical truth of the meaning behind Head Covering.

Everyone is quick to try and dismiss the need for a piece of cloth on the head, yet why is this practice even done in the first place? Some will quickly read over the passage in 1 Corinthians and say it is just a requirement for women to pray in that culture or time. But many statements in the passage clearly show there was a deep spiritual meaning and significance behind the practice. It was not simply a requirement of order for prayer but a much deeper reality of the Church, concerning the angels and the government of God.

Individual Rights

In our modern culture the individual's rights reign supreme and there is a casting off of restraint—an unwillingness to submit to anyone or anything. This is a republic type of thinking where each individual is autonomous, free to have their own rules and ideas.

As Christians, though Christ sets us free from the old covenant and the power of sin, yet believers are not free to live any way they please or practice Church as they best see fit. Rather, God has established leaders, practices, traditions, and godly symbols in the Church that we are to follow, as are all who gather in His Name.

Head Covering is one of the New Covenant practices that God has instituted as a symbol of great significance. In fact, in 1 Corinthians 11:6 we find a statement that seems extreme to our modern minds but should at least give us pause, “If a woman does not cover her head, she should cut off her hair...”

Again in verse 10 Paul hints at the importance of the practice by clarifying that, “the woman ought to have a symbol of authority on her head, because of the angels.”

A Universal Practice

In regard to how universally it was practiced among the early believers, Paul the Apostle was emphatic, “We have no other practice—nor do the churches of God” (1 Corinthians 11:16).

If someone wanted their own way and did not want to submit to this, Paul was saying to the Corinthian believers: If you want to be part of the Church this is the way we are all obeying our Lord.

We should realize there is grace in not being forced to do something, but if our Lord commanded it, and all the churches practice it, there is wisdom in the Lord’s timing to do the same. If we carried the same idea over to Water Baptism, and someone simply refused to do this, what would you think? You cannot have your own way. If you commit your life to the Lord, the simple, clear command is to be baptized. There should be no fighting or arguing over this. To be dipped in water seems just as strange as to wear a piece of cloth covering the head in the eyes of the world.

God’s Government

Now, let us for a moment look at this matter of God’s government and why it is important for not just sisters in the Church to learn this.

We clearly see in this Head Covering portion of Scripture that God speaks to us about His order of headship. God, Christ, man, and then woman. This is not about inferiority but rather role and place. When a sister in the Church obeys the Lord and covers her head, she is testifying to God and the unseen realm of her willingness to obey God’s order. Just as Jesus Christ obeyed the Father in Heaven and humbled himself (Philippians 2:1-5).

Watchman Nee speaks of this wonderful responsibility and privilege sisters in the Church have,

“It is the sisters who are responsible to have the sign of obedience upon their heads. God specifically requires women to have their head covered when praying or prophesying. Why? Because they ought to know God’s government when they come before Him. In going before God to pray for people or in going

before people to prophesy for God, whether in praying or in prophesying, whether in that which goes to God or in that which comes from God, in whatever is related to God, Head Covering is demanded. The purpose is to manifest the government of God.”²

Just as Water Baptism speaks of the new life in Christ, Communion speaks of the death of Christ, Head Covering speaks of God’s order. Zac Poonen says, “If we insist on baptism and breaking of bread as essential for believers, then we are inconsistent if we say that head-covering for women is not essential.”

It is not just a rule that brings pressure on a sister but there is a great spiritual reality that is manifested when this is practiced to the Lord. Sisters should feel greatly humbled to be able to represent this before the world and angels as a testimony of obedience.

See the great spiritual meaning behind the practice, just like Baptism or Communion, it will set you free on a wonderful journey with the Lord to see really why this practice is there. God has a significant role for each part and member in the body of Christ and only as a whole can we fulfill God’s eternal purpose (Ephesians 3:11).

Humanities Roles

God has a specific way that he looks at humanity. In this verse Paul is correcting misconceptions in the Corinthians’ minds: “But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God” (1 Corinthians 11:2).

In God’s order of man being the head of woman this is not saying women are inferior but, rather, God is stating the roles of humankind and how He desires to see them function. Christ willingly humbled himself and became subservient to his role on earth to be the redeemer of mankind. In the same way sisters should, out of respect for God, assume their humble role in the body of Christ.

This passage is also a proof of the timelessness of this command of Head Covering for sisters as he is appealing to the order of God in the Trinity and the very character of God.

Much is at stake in this practice as it is one of the clear signs of the body of Christ operating properly with sisters and brothers in their right roles and attitudes before a holy God.

As Watchman Nee calls it, a “sign of obedience” that the sisters display is before all invisible and visible. It is the one visible reminder to the body of Christ that we are truly the bride of Christ, a holy people prepared for the Lord.

Next, we will look at the overwhelming evidence of believers universally teaching and obeying this practice in Church history.

Chapter four

A Historical Practice

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How many times have you found yourself in a heated argument about a Christian topic? Paul records for us that there were some who were fond of strife and glad to give their opinion on how they felt about the practice of Head Coverings for women.

This disagreement did not come from the Ephesus Church or Laodicean Church but the Corinthian Church that also found it hard to submit to authority and godly leadership (1 Corinthians 4:18-19).

There were a few individuals who were contentious and did not want to accept the tradition of the prayer veil that was accepted by virtually every other Church. This same reasoning of having opinions and preferences over doctrines and practices in the Church has not waned but increased over time. Through modern liberal and feminist theology, many historical Biblical practices and doctrines have been questioned and, in some cases, dis-mantled.

A Lost Practice

To the early believers, the practice of Head Coverings was as valid and important as Holy Communion, and Water Baptism. It was not up to the individual to decide what they wanted to do but rather they simply obeyed and practiced all these symbols. You could imagine the scandal if someone wanted to join with believers in the early Church but refused the Lord's Supper and Baptism!

In our religious freedom, we have become so free we are in bondage. Modern believers are free to question all doctrines of the Church even if it has been accepted since the beginning. Such freedom actually becomes bondage and such free thinking ends up being a playground for deception.

In the minds of early believers, reformers, or any segment of the Church, re-questioning a clear apostolic practice was non-negotiable.

When we look at the passage in 1 Corinthians we see also that the Holy Spirit gives an appeal from creation of man (1 Corinthians 11:7-12) to show this is not just a local custom in question but a universal command and truth. This appeal to creation is what our Lord Himself does to validate and show the seriousness of divorce (Matthew 19:8).

Head Coverings have been universally practiced by most denominations till the mid-20th century. Orthodox, Catholics, Lutherans, Anglicans, Protestants, and Evangelicals all clearly practiced this belief of the Church.

Head Coverings are almost a lost practice in Western cultures today but is still practiced widely in countries like India. There is a significance for the Head Covering to be practiced again in preparation for the second coming of Jesus Christ. Sisters carry a wonderful responsibility with this symbol in the Church.

Early Church Leaders Agree

The earliest leaders of the Church were all in agreement on this practice. Here are a few of these voices that share with us their convictions:

“So, too, did the Corinthians themselves understand [Paul]. In fact, at this day the Corinthians do veil their virgins. What the apostles taught, their disciples approve”—Tertullian (AD 150-220).

“Woman and man are to go to church decently attired ... for this is the wish of the Word, since it is becoming for her to pray veiled.”—Clement of Alexandria (AD 150–215).

“... Let all the women have their heads covered with an opaque cloth.”—Hippolytus of Rome (AD 170-236).

“... The business of whether to cover one’s head was legislated by nature (see 1 Cor 11:14-15). When I say ‘nature,’ I mean ‘God.’ For he is the one who created nature. Take note, therefore, what great harm comes from overturning these boundaries! And don’t tell me that this is a small sin.”—John Chrysostom (AD 347-407).

“It is not becoming, even in married women, to uncover their hair, since the apostle commands women to keep their heads covered.”—Augustine of Hippo (AD 354-430).

Protestant Leaders Agree

Historically protestants such as Martin Luther, John Knox, John Calvin, and John Bunyan all taught the historical view of Head Coverings. Preachers and Commentators also took the same position such as John Gill, Charles Spurgeon, Matthew Henry, and Harry Ironside. Anabaptist and Amish groups all clearly practiced veiling. It actually can be stated that no influential protestant reformer taught against this early Church practice until the 20th century.

“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.”—Martin Luther (1483-1546).

“St Paul now continues with the subject which he had begun: namely, that women must have the decency not to come to the public assembly with their heads uncovered.”—John Calvin (1509-1564).

“For this cause ought the woman to have power on her head, for the angels’ sakes. Power is as much to say as a sign that the woman is in subjection, and hath an head over her.”—William Tyndale (1494–1536).

“But because God has not given headship to the woman, because he has placed her in subjection to man, therefore that must be symbolically shown forth by her having head covered, her head concealed, showing that she is not her own head, and her own ruler.”—A.W. Pink (1886–1952).

“For this cause also a woman ought to be veiled in the public assemblies, because of the angels—Who attend there, and before whom they should be careful not to do anything indecent or irregular.”—John Wesley (1703-1791).

“She ought to have power on her head, because of the angels [1 Corinthians 11:10]. Power, that is, a veil, the token, not of her having the power or superiority, but being under the power of her husband.”—Matthew Henry commentary published in 1706.

“Apparently some of the women in the church at Corinth were saying, ‘All things are lawful for me, therefore, I won't cover my head.’ Paul says this should not be done because the veil is a mark of subjection.”—J. Vernon McGee (1904-1990).

In the Face of Opposition

In the face of opposition and ridicule many do not do what they know is right. I have personally talked with and heard the stories of some who would not follow the Lord in this area of obedience because of what others thought.

Of course this is important. The Lord is sensitive to our situations and how, at times, to stand for truth even in a small way can cost us so much. Yet Head Coverings is so much a bigger issue than just a personal conviction because it is God's very words. Jesus said, "Whoever is ashamed of me and my words" (Luke 9:26). He ends by saying he will be ashamed of those who did not stand for his word here on earth.

It will matter one thousand times more what the Lord thinks than what men think when we stand before God at the end of our lives. Let us make our decisions now in light of this eternal perspective.

Heaven's Protocol

When thinking on a subject like this we have to remind ourselves over and over again that though we have a free will we are still under the rule of Jesus Christ. He is a king and has rules and desires for us to follow as His Church. We cannot just do as we feel is best or even what makes us comfortable. Our desire should be to please our king in all things—little or large.

Derek Prince, a well-known Bible teacher, gives us more thinking on this perspective:

"In giving instructions about the conduct of worship in the New Testament church, Paul writes: 'For this reason the woman ought to have a symbol of authority on her head, because of the angels.' In almost all cultures there are certain rules of conduct which govern the way people relate to their king. We call these rules protocol. Like an earthly king, the Lord, too, has his protocol. Some of the requirements of heaven's protocol are stated in 1 Corinthians 11:2-16. They remind us that Christians in their worship are not just a little isolated group on their own. On the contrary, Paul says, 'we have been made a spectacle to the world [the universe], both to angels and to men.' We have seen that the 'angels' include both good and evil angels. As a token of our respect for the Lord, and also in our own best interests, we need to study and to follow the requirements of heaven's protocol."

The Lord surely does know what is best for us, even though at times we think we know better.

Patiently Waiting

The Message translation on the passage about Head Covering states: "Don't you agree there is something naturally powerful in the symbolism—a woman, her beautiful hair reminiscent of angels, praying in adoration; a man, his head bared in reverence, praying in submission? I hope you're not going to be argumentative about this. All God's churches see it this way; I don't want you standing out as an exception."

The Lord is always patiently waiting for us, we are all on a journey. May the Lord confirm these things to you in grace and peace.

In the Name of the Father, the Son and the Holy Spirit. Amen.

If this booklet has been a blessing to you, I would really like to hear from you. You can send an email to sermonindex@gmail.com

Notes

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1 C.H. Spurgeon, Sermon on Ephesians 3:10, Metropolitan Tabernacle Pulpit, vol. 8, page 263

2 HEAD COVERING, Watchman Nee, accessed July 19, 2015

<http://www3.telus.net/trbrooks/neeonheadcovering.htm>