

# How the Church Instructs the Angels

by Joel Walters

---

*The church has the opportunity to instruct the angels and should be about obedience to God's Word, not trying to earn salvation.*

**Duration:** 1:02:48

**Scripture:** 1 Corinthians 11:23

**Topics:** "Headcovering"

---

## Description

In this sermon, the preacher discusses the importance of symbols and their significance. He uses the example of burning and stomping on an American flag to illustrate how symbols can be disrespected. The preacher then shifts the focus to the concept of being good enough and emphasizes that the problem lies not in being good, but in being bad. He highlights the importance of keeping God's law perfectly, as exemplified by Jesus' response to the rich young ruler. The sermon concludes with a discussion on the symbolism of a woman covering her head, emphasizing the idea that as man reflects the glory of God, there is nothing to be ashamed of or covered, while a woman, being the glory of man, should cover her head.

---

## Transcript

The title of the message is How the Church Instructs the Angels. Let's pray. Dear Lord, I thank you for your word and I ask for your anointing that you would come, wash me afresh in the blood.

Oh Lord, please put a guard over my mouth that I wouldn't speak my own thoughts, my own ideas, my own opinion, but that your thoughts and your will would be clearly communicated through this message. Help me, I pray, and give grace for us to hear and to do. In Jesus' name and for his sake we pray.

Amen. How the Church Instructs the Angels. Did you ever think about that? That you and I as the church have an opportunity to instruct the angels? To impart knowledge to them or to teach them things? The Bible is very clear that in the kingdom to come we will judge the angels.

But right now, you and I have the opportunity to instruct them. In 1 Peter chapter 1, the last part of verse 12, it says this, which things the angels desire to look into. The context there in Peter, he's speaking about the gospel.

How Christ has redeemed us as his people. And then he throws this in that the angels are in a sense looking on at all that's happening and they're desiring to see it. The angels desire to look into in that they want to learn from what's happening in God's plan and work of redemption with his church.

1 Corinthians chapter 4 verse 9 is an incredible verse for it says this, for I think that God has set forth us the apostles last as it were appointed to death for we are made a spectacle unto the world and to angels and to men. The apostle Paul says that the angels are looking on at what is happening to the apostles as they were suffering in persecution. Not only was the world seeing it but the angelic beings were watching what was happening.

But nothing is so clear as Ephesians chapter 3 verses 10 and 11. We have all read Ephesians, I'm sure many times. But did you ever take in this verse? It says to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord.

Let me just rephrase that. That God is wanting to show the principalities and the powers his wisdom and what he had purposed in Christ. And what means does he do that? It says by the church.

So God is teaching the principalities and powers through the church. It's almost as if God is saying I am using the church to illustrate and teach to the angelic beings what I have in mind. Have you ever thought about it that way? We think about the principalities and powers and the rulers of darkness and you know we don't, this is this unseen world of angels both righteous and fallen.

The fallen angels we know as demons and there is this battle in the heavenlies and God is saying and this battle that's going on in the heavenlies I'm going to use the church to teach those angelic beings something. And so I don't think it's wrong for me to say that the church instructs the angels. Now let me ask a question.

What is legalism? What is legalism? Legalism is a term that we hear often. But you know if you go to the Bible try it, go to some Bible software and type in legalism. You won't find it.

It's nowhere in the Bible. And sometimes we use these terms and we need to define them. What do people mean when they say legalism? First of all I think that there are times in which it is used to speak of this.

The traditions of men that trump the truth of God. Sometimes when someone speaks of legalism they're talking about when traditions of men are elevated or trumped. They supersede the very truths of God.

That is what Jesus condemned the hypocrites of His day the false religious leaders. In Matthew 15 verse 3 He answered and said unto them Why do you also transgress the commandment of God by your tradition? He said in vain they do worship me teaching for doctrines the commandments of men. All too often our traditions and the things that we come up with become that which people contend and fight over within the church.

And in essence they take these traditions of man and they elevate them above the clear teaching of the word of God. Now are traditions wrong? No. Traditions aren't wrong.

Do you know we all have traditions? The Bible fellowship has traditions. Every service I end the song in Fill me now, fill me now. That's okay.

Nothing wrong with it. Every end of the service generally speaking unless I forget I close the service with 1, 2, 3, break. Now I've never been to another church that they did that.

That is a tradition unique to us. Is there something wrong with those traditions? No. But let's say I die and some other guy comes and begins to pastor and he doesn't close with fill me now.

Or he doesn't close with 1, 2, 3, break. And then all of a sudden there becomes this contention within the church. Wait a minute.

This new guy is trying to change things around here. I mean this is the way we've always done it and this is the way that we need to do it and half of the church says no we don't need to worry about it and half of the church says yes we do and this big old fight happens and we split the church over it. You know what we have just done? We've thrown out all of the commandments about love one another and dwelling together in unity.

We've thrown out the commandment of God because the tradition that Joel started is more important to us. That's wrong. It's fine to sing those songs but don't ever let those little traditions that we have cause us to throw out clear commands of scripture.

This happens all of the time. And some when they refer to legalism they speak of that. Little traditions.

We might better call that traditionalism. Traditions. Traditions that people within the church they practice and they fight for them and they're just the commandments of men.

That is one way that people use the term legalism. Another term or another use of this term is the idea that salvation can be earned through our works. Sometimes when people speak of legalism they speak of the idea that our salvation comes as a result of our good works.

That we earn salvation. Now this is wrong. Do you know why? The problem is not being good enough but being bad.

I was talking to some missionaries recently and I was telling them something that I'm concerned about. That sometimes in our preaching we condemn people for the good that they do. And we try to show them that their good just isn't good enough.

Instead of pointing out the bad that they do. You know when people came to Jesus like the rich young ruler and said what must I do to inherit eternal life? You know what Jesus said? You know the law. And then he quoted some of the commandments and they said do these and you will live.

In other words Jesus was saying you want eternal life? Keep the law and you'll inherit eternal life. Was Jesus wrong? Was Jesus a legalist? No. No.

You see the problem with our parents in the very beginning of Genesis in the Garden of Eden is that they failed to keep the law of God perfectly. And you know what the problem is with you and I? We've all sinned and failed to keep the law of God perfectly. There's only one man that keeps the law perfectly.

It was Jesus. And Jesus alone has the right to eternal life. So some will say legalism is this idea that we can earn our salvation through good works or through keeping the law.

Well the reason that falls short is because we have fallen short. In Adam all die. Why? For all have sinned it says.

And so already having broken the laws of God I cannot undo those through my good works. I can't. And anyone that thinks well I can undo my breaking of the law by now keeping of the law that's a wrong idea.

Now let me ask you this question. Is it legalism to be obedient to God's Word? Is it legalism to be obedient to God's Word? The answer is obviously no. It is not legalism to obey God's Word.

We're not talking about the traditions of men. And we're not talking about trying to apart from Christ earn salvation. No.

We're talking about obeying God's Word. Very often Christians who want to live in obedience to God's Word are labeled legalistic. And it has nothing to do with legalism.

Listen to what it says in Ephesians 2, 8-10. It says, That's clear that we're not saved by our good works. But what are we saved unto? It says, It's not that good works are bad.

Good works are good. You can't by your good works earn salvation. You have to come through the cross of Jesus Christ and that alone.

But when you come to the cross of Jesus Christ and you are born again that new creature is now created for good works which God prepared beforehand that you should walk in them. You see, obedience to the Word of God is the very thing that the church is to be about. Let me say that again.

Obedience to the Word of God is the very thing that the church is to be about. In 1 John 3, verse 22 it says, And whatsoever we ask we receive of Him because we keep His commandments and do those things that are pleasing in His sight. There is a false teaching I believe which is kind of hidden in a teaching of positional righteousness and that our righteousness is in Him, in Christ.

Yes, that's true. But we don't use Him and His salvation as a cloak or as a covering for licentiousness or lasciviousness. Some say, Oh, you just need to see who you are in Christ and that God is pleased with you in Christ and no matter what you do or say or how you act that doesn't affect how God sees you.

But why does 1 John 3, verse 22 say that when we keep His commandments we do those things that are pleasing in His sight? You and I do have the opportunity to please God as well as displease Him. And as Christians we please Him, we bring a smile to His face, not when we're obeying the commands of men, not when we're trying to earn our salvation, but when as the saved we want to be obedient and submissive to our Lord. That pleases Him.

Remember, that is the very purpose of His salvation. It says, Too often we think of the salvation of Jesus as this, that He simply came to save us from hell and save us to heaven. That is true.

But He does that through saving us from a rebel into a yielded servant. That's the difference between the saved person and the non. The non-saved person is still living in rebellion against God.

The saved person has humbled themselves and yielded to their Lord. He saves us from rebel to servant and thus He saves us from hell to heaven. Why did He do this? Why did He redeem us? That He might purify unto Himself His own peculiar people, a unique, special people that are actually zealous, passionate of good works.

No. It is not legalism to want to be obedient to the Word of God. Now let me ask another question.

Is it legalism to be obedient to the Great Commission? Can anybody answer that? Is it legalism to be obedient to the Great Commission? Obviously, no. Matthew chapter 28, verses 19 through 20, And lo, I am with you always, even unto the end of the world. Amen.

It's not legalism to obey that. It's right. It is what we as the church ought to be about.

Saying, this is what Jesus has commanded us to do, so let's do it. For He is our Lord and we His servants. Now on that line, let me ask this.

Are symbols a form of legalism? Are symbols a form of legalism? Yes, they can be. Yes, they can. For instance, within the Roman Catholic Church, they will take and build statues of Jesus or statues of the saints.

These are symbols. And then they will pray to these statues and saints. Now some will argue, well, we're not really praying to those statues.

We know that's just a piece of stone or wood. We're praying to the being that that statue represents. And that is a tradition of man.

It's a symbol. And yet, you know what? That is a tradition that trumps the Word of God. It violates the Word of God.

For the Word of God clearly says, don't make any grave and image of any likeness of anything and don't bow down and pray to it or worship it. And so that symbolism is wrong. It's actually traditions of man that trump the truth of God.

And that is legalism. And there are other things, symbolisms that we might have, little things that we do that are just man-made. But let me ask the question again and add one little word.

Are all symbols a form of legalism? No. For even within this great commission, Jesus says to baptize them in the name of the Father and Son and the Holy Ghost. What is baptism? It is a symbol.

It's a symbol. It is a symbol of dying to self, buried in the ground just as Jesus was buried and raised in the newness of life. That we are a new creature.

That we are born again. The old is gone, the new has come. This is a picture.

When somebody gets right with God, they come forward and they are baptized in this outward symbol of an inward substance. Jesus commanded us to baptize people. Now I know some people that say, Oh, we shouldn't even worry about baptism.

Because some people get it wrong. Some people think that baptism alone saves you. Are there groups that believe that? Yes.

And they're wrong. So should we throw out baptism? No. We just need to not carry it in the wrong way.

We ought to properly teach and understand what baptism is. Let me give you another symbol. The Lord's Supper.

The Lord's Supper. It's bread. It's cup.

A cup. Juice. Crackers is what we use.

Is it wrong for people to eat of the bread and the cup? No. It's right. Jesus told us to.

The apostle Paul taught it in the book of 1 Corinthians chapter 11. Is it wrong for us to partake of the Lord's Supper? No. It's right for us to do it.

Now do some people make it out to be a form of legalism? Yes, they do. You see, what is the Lord's Supper? It is a picture of His body which is broken and His blood which was shed. And it is only through that finished work of Christ on the cross that we have salvation.

And so we partake of this symbol on a regular basis so that we don't forget what He did. You see, there is over here the symbol which reminds us of the substance which is Christ's finished work and securing of our salvation. And the symbol is only supposed to drive us back to the substance, right? Some people get that wrong.

They think that the substance is the Mass or the taking of the Lord's Supper. And salvation comes when you drink that cup and you eat that little cracker. That that is your salvation.

That's wrong. That is the symbol which speaks of the substance. Don't get it wrong.

But just because some people abuse it, should we throw this symbol out? No. We need to keep the symbol and see the substance behind that symbol. In obedience, we need to be baptized.

In obedience, we need to take, eat, this is my body which is broken for you. We need to take and eat. It's the command.

You wouldn't look at anyone who was baptizing or taking the Lord's Supper and say, what a legalist, would you? No. Though some people do, even those symbols, in a wrong way. Now, I'll ask this question, is the observance of biblical symbols important? Is it very important? It is not equal to the substance.

It is more important that a person get right with God and that they are born again than that they are baptized. That's more important. It's more important that you believe and put your faith in Jesus Christ and what he did at the cross for your salvation, than it is that you eat of the Lord's Supper.

The Apostle Paul even taught that. He said he didn't, God had not sent him to baptize, but to preach the gospel. And there were others within his group that were doing the baptism.

If it was paramount that you be baptized, I think the Apostle Paul would have been baptizing everybody. But what was paramount is the faith in Jesus Christ. But, again, do biblical symbols, are they important? The answer is yes.

Take your Bible and turn to 1 Corinthians chapter 11. And as you're turning there, I want to just use an illustration. Are symbols important? Yes.

Occasionally on the news you might see where a group will take an American flag. They'll turn it upside down and they'll set it on fire. Throw it down into the street and stomp all over it.

Now, it's just a flag, isn't it? It's just some material, red, white, blue, with some stars and stripes. It's just a flag. You might say they're not harming anybody, they're not hurting anybody, they're just burning and stepping on a flag.

What does it matter? Does it matter? Yes. Though it is just a flag, the way in which that flag is treated reveals the heart of those treating it thus. In the same manner, you could see people showing reverence or honor to the flag through the saluting or putting your hand over your heart, or just different ways in which we reverence the flag.

And it is through this symbol that we show honor to our country. Is it just a flag? Is it just a symbol? Yes. Is that flag the United States? No, it's not the United States.

But what they are saying is that they hate us when they desecrate it that way. And when someone shows honor to the flag, that which symbolizes our nation, they show that they love and they're thankful for our country. You see how important this symbol is? The same is true when it comes to biblical symbols.

Look here in 1 Corinthians chapter 11. For it says, verse 26, For as often as ye eat this bread and drink this cup, you do show the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup, drink this cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.

Wow. What a verse. Whoever drinks, eats, and drinks of this symbol unworthily, they are actually guilty of the body and the blood of the Lord.

It's the same thing. In desecrating the symbol, you desecrate the substance. In desecrating the symbol, you desecrate the substance.

And God says something there in 1 Corinthians, which is very strong. He said that because some within the church at Corinth were desecrating the symbol, they were sick and some of them were dead. Do you think God takes this symbol seriously? Yes, He does.

A strong warning not to take the biblical symbols and treat them as if they are of ill importance. Because when you throw and stamp on the symbol, He says you are actually trampling on the substance. Now, we must be very careful.

We must be very careful not to trump the truth of God with our tradition when it comes to symbols. At the same time, we must be very careful to properly observe those symbols which God has instructed us to observe in His Word. Let me repeat that.

We must be very careful not to trump the truth of God with our traditions when it comes to symbols. At the same time, we must be very careful to properly observe those symbols which God has instructed us to observe in His Word. Is that clear? Everybody understand that? It's pretty simple.

Now, the church in Corinth had a tradition or a custom which was wrong and needed to be corrected. They had many things that were wrong that needed to be corrected but they had some tradition or a custom which was wrong. Look there in 1 Corinthians chapter 11 verse 16 it says, But if any man seem to be contentious, we have no such custom, neither the churches of God.

What this is saying is that there was a practice, a tradition or a custom in the Corinthian church that they had, which none of the other churches had. And in fact, this custom which they had, that they wanted to

argue for, went against the symbol that they ought to be practicing. It went against the truth of God.

Now, what was that custom? Well, that custom was a symbol, the symbol of the head covering. You see, it was the custom of the church in Corinth not, for the women not to cover their heads. That was their tradition.

And the Holy Spirit through the Apostle Paul is saying, You are the only ones with that tradition to not practice this. Let's look at this symbol. It is in the very chapter of the Lord's Supper as he dealt with the symbol of the Lord's Supper so he deals with this symbol of the head covering.

Verse 3, 1 Corinthians 11 verse 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. Every man praying or prophesying having his head covered dishonoreth his head, but every woman that prayeth or prophesieth with her head uncovered dishonoreth 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. For a man indeed ought not to cover his head, forasmuch as he is the image and the glory of God.

But the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man.

For this cause ought the woman to have a power on her head because of the angels. Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man, even so is the man also by the woman.

But all things are of God. Judge in yourselves, is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her, for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.

Now this text is speaking of a symbol which was to take place in the church. The symbol of the head covering. This was not just for women, it is both male and female.

For it says that men are not to cover their heads, and women are to cover theirs. When? All the time? No. But at specific times.

When they pray or prophesy. And we need to stick to the scriptures. What it says.

Some have looked and said, well, the Bible says that a woman, you know, a head covering and man ought not to be covered. Well, this is an all the time thing, 24-7. If that's the case, then men could never put a hat on their head, and women could never uncover their head.

Some would say, well, the Bible says we are to pray without ceasing. Well, yes, we are to be in an attitude of prayer, but clearly even Jesus taught there is set times of prayer. Jesus said that the disciples couldn't pray one hour.

Do you see Jesus allotted a particular time of prayer? In Acts, it says in chapter 3, that Peter and John went to the temple at the hour of prayer. There are set times in which we pray. Yes, we are to remain in a constant spirit of prayer to God, but in those set times of prayer, or set times of prophecy, which prophecy

is to speak forth the word and the will of God.

That's what it is. It says when a man is going to pray to God or prophesy for God, he needs to have his head uncovered. Or when a woman is going to pray to God or prophesy for God, she needs to cover her head.

Now, some would say, doesn't it even say within the text that it's hair? We'll get into that in just a moment. Hair. Well, that a woman has long hair and that's her covering, and men have short hair.

Well, if it is simply hair, then men have to somehow remove their hair when they pray or prophesy. You ever seen a picture of an old Catholic monk? Did you ever see the monks, how the top of their heads were cut, bald, and then they had this hair along the sides? You know what I'm talking about? Do you know why they did that? Because they believed that this text spoke of hair. And so the men, in order to pray, had to be uncovered, so they would shave off the top of their heads.

There are those that say, well, the covering is just hair. But I would submit to you that Paul, by inspiration of the Holy Spirit, uses the hair to show us that even nature teaches us this principle. The Holy Spirit uses both Scripture and nature to teach us the substance behind this symbol of the head covering.

The symbol is very clear. Women cover when they pray or prophesy. Men uncover when they pray or prophesy.

That's the symbol. But what's the substance? What's it all about? Well, the substance is this, the idea of position and submission. It says here very clearly that the head of Christ is God.

Here you have God the Son. Now, is God the Son equal with the Father? Yes, in that God the Father is not a greater God. They're the same God, and it says that equality with God was not something that He was robbing when Jesus claimed deity.

God the Father, God the Son, and God the Holy Spirit are equal. And yet, they have different roles within the Godhead. God the Son submits to God the Father as His head.

And then it says that man, the head of man, is Christ. And then it says that the head of woman is man. Here you see the order.

God the Father and the Son. And then they created man. First man, which is under Christ, and then the woman underneath.

The word here, head, speaks of authority. Authority. Jesus clearly was underneath the authority of His Father.

In John chapter 6, verse 38, He says, For I came down from heaven, not to do mine own will, but the will of Him that sent me. And of course we know in the Garden of Gethsemane, Jesus prayed, Not my will, but thine be done. Here He was, submitted to the will of His Father.

It says here that the man, the head of the man, is Christ. And Genesis chapter 2, verse 15, and it says, The Lord God took the man and put him into the Garden of Eden to dress it and to keep it. God placed Adam in the Garden of Eden, and God gave Adam responsibilities.

He gave Adam dominion over the fish of the sea, over the fowls of the air, over every living thing. Adam had dominion, and God says, You dress it, you keep it. And Adam was responsible to God.

But then later on, in Genesis 2, verse 18, it says, And the Lord said, It is not good that man should be alone. I will make him and help meet for him. He needs a helper.

I've given him this task. I've placed him in this world, but he's all alone, and he needs a helper. And so God caused Adam to go to sleep, and God took one of Adam's ribs, and He formed a woman.

And Adam said in response when he saw the woman, This is now bone of my bones and flesh of my flesh. She shall be called woman, because she was taken out of man. Look here in 1 Corinthians 11, verse 8. For the man is not of the woman, but the woman of the man.

Neither was the man created for the woman, but the woman for the man. The woman is both created out of the man and created for the man to be his help meet, a helper. And so we see that God is a God of order and position.

The son is submitted to the father. Man is supposed to be submitted to Christ, and the woman is to be in submission to man. Ephesians 5, 23-24 shows us how this plays out in the home.

It says, Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church, and He is the Savior of the body. Therefore, if the church is subject unto Christ, so let the wives be to their own husbands in everything.

Or we see this in the home, and we also see it in the church. 1 Timothy 2, 11-14, it says, Let the women learn in silence. This is speaking of the assembly.

With all subjection. But I suffer not a woman to teach, nor to usurp authority. Here it is, this taking of headship over the man.

But to be in silence. Why? For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.

Here you have an added argument. Not only is it that she was made out of man, but also she was made for man. And then it says, and look, she was deceived in the garden.

It wasn't Adam that was deceived. Adam knew full well what he was doing, and he went along with his wife. But she was deceived, thinking that what the serpent was saying was correct.

And it is for that cause that the women are not to be the ones in leadership of the home, nor of the church. Are there some men that are easily deceived? Certainly. Are there some women that are more discerning than some men? Yes.

But let us not use that to undercut the scriptures. Which teaches us as the principle that the men are to be those in leadership over the home and over the church. And the women are to be submitted to that leadership.

Now, this teaching should never produce a sense of mean-spirited dictatorship of men over women. We need to remember that we need one another. Do you know one of the great lies of the enemy in which women are deceived? Is that many women think that Bible-believing people want to suppress, and in a

mean-spirited way, you know, oppress females.

I would like anyone, any woman who believes that, to travel around the world, to find the places where women are most, the most well-treated. You will not find it in the Muslim countries. You will not find it in the Hindu countries.

You will not find it in the communist countries. The only place where you find women treated well is in those lands where the people are Christians and following the scriptures. Wherever the gospel goes, women receive better treatment.

Because this teaching does not make women out to be the dirt underneath men's feet. No. Helper? Yes.

Submitted to? Yes. But notice in this text of 1 Corinthians 11 how it reminds us of this. In verse 11 and 12 it says, In other words, any man that thinks he doesn't need a woman, you know what? If it wasn't for a woman, you wouldn't exist.

For every person comes about when a mother, when a woman gives birth. We need one another. And in fact, the creation of the woman was all about the need of man, wasn't it? It's not good that he be alone.

He needs help. Here's a helper. God did not make the woman so that man could step on her, but so that she could come and complete him as a helper.

And yet, we need to remember our proper roles. And this symbol speaks to men. There's nothing I can hide underneath when I stand before God.

You know, it's an interesting thing that our culture, the church culture in the West was very much like Corinth. Our tradition has been to reject the head covering. For the women first.

It came about through feminism which said we are not under men. We don't need to submit to men. We don't need to rule the house well.

We're going to be out in the workforce and we're going to do all of this and we don't, you know, whatever. And they threw out any symbol of that. It's interesting how the symbol lasted longer with men.

For in most places when a man gets up to pray or in a group, men will still remove their caps if they have a hat on. There's still some residual of that symbol, at least with the men. But for the most part, the women have thrown it out altogether.

Why? Because it's not our tradition. It's what the Apostle Paul was saying here to the church at Corinth. Well, it's not your tradition either, but you're the only ones like that.

I asked Moses about this. He's from India. What about this passage? I said, what do you guys do with it? He said, well, the women cover their heads.

The men don't. He said, Hindus, come into Christ. I said, why do you do that? He said, well, because we found it in the Bible.

My dad was in Russia among the Christians there. He found that they did. And they said, why don't you do it? It's in the Bible.

My dad said, well, it's not our tradition. And the pastor told him, he said, well, it's in the Bible. And every man is going to be accountable to God one day for what he did with what God put in his word.

There's a residual of this symbol with men, but even that is beginning to go out the window. As you see more and more men who do not reverence the Lord in this way. So, there's this substance behind all of the scripture teaching us the proper order and headship.

And that's what this symbol is representing. Men, I am responsible before God. Nothing to hide behind as I stand before God.

But the woman recognizes, oh, I am underneath the man as his helper. And I come to God or speak for God on that basis. Some have asked me about that passage.

Are women ever to speak within the church? Because it says there to be silent. I believe more is spoken about the usurping authority over men. Because if it's silent, and we take it literally, then the moment you walk in that door, you cannot greet anyone.

You cannot sing a song, nothing, silence. No, it says that they learn in silence. And they don't usurp the authority over the men.

But certainly there is a place for women to pray. And to get up and speak the word and the will of God. But while they do so, they have a symbol not usurping authority, but showing their submission.

So the scripture teaches this, but nature itself teaches us this principle. He says there in verse 14 and 15, Does not even nature itself teach you that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her, for her hair is given her for a covering? We just see this principle in nature itself. You say, how does nature teach us it's a shame for man to have long hair? Look at my head.

See that? That's going to happen to you, Aaron. Because it's happening to your dad. And it's happening to Lamar.

And it really happened to Mr. Mustache. Nature itself teaches us. Why is it that men lose their hair and women don't? That's a great question.

But there's the differences in the sexes. Men lose their hair, generally speaking. I mean, some guys, like Brian Lee, have lots of hair, and Josh, but most of us, we lose it.

And women, their hair is their glory. I've told you this story when I was doing camp, and we were at camp, and I wake up early in the morning, before the sun come up, and I go in the bathroom, and there were these guys, in there with their curling irons, and straighteners, working on their hair, and I'm thinking, what is wrong with you guys? Go to bed. Six o'clock in the morning, these guys would get up and would start primping their hair.

Weird. That is weird. It was in California.

You know why? Because this homosexual trend, which says that men ought to care for their hair the way women do, and women ought to cut off all of their hair, and look butch. Why do you think the world does this? It is rebellion. No.

But at the same time, you see a woman, glories in her hair. This is nature. I think there is a principle here, which could be drawn upon.

I'm not going to spend a lot of time on it. But that as man is the glory and image of God, as we reflect Him, there is nothing to be ashamed of or covered. But when a woman, who is the glory and image of the man, she covers her head, because as men, you could be ashamed of us.

Does that make sense? No. The man, it says there in 1 Corinthians 11, is the glory of God. But the woman is the glory of the man.

The man has nothing to cover if he is the glory of God. But the woman has something to cover if she is the glory of man. For man is a fallen creature.

Now, as I bring this to a close, why do we need to observe this symbol? Simple. Because the Bible tells us to. God's Word says it.

That's it. Why do we need to obey the Great Commission? Why do we need to obey the rest of 1 Corinthians 11 about the Lord's Supper? Well, because the Bible says it. But let me go back to my original title of the message, How the Church Instructs the Angels.

It says there in 1 Corinthians 11, 10, For this cause, or this is the reason, that women are to have a power, or your translation may say, a symbol of authority, that's what it means, that women are to have a symbol of authority on her head because of the, what? The angels. So at the end of the day, this isn't even about us. This is about what God is wanting to do in the angelic world.

It is somewhat mysterious to me. But do you think Job knew all that was going on in the heavenly scene? As children were being killed and he was losing all, he was getting boils. Did he know all of what was going on in heaven with Satan and God? No, he didn't.

But there was something going on in the heavenly realm in which God was getting glory as Job went through his trials with praise. And there is something that is going on in the heavenly realm. A way in which God is manifesting to principalities and powers by his church this mystery of the gospel.

Why is that? 1 Samuel 15 verse 23 it says, For rebellion is as the sin of, what? Witchcraft or Satanism. That's rebellion. And idolatry.

Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. The context is Saul. King Saul.

When he rejected the word of the Lord. And Samuel rebuked him and said, You are practicing witchcraft as you practice rebellion. Throwing out the word of God.

That's exactly what happened with the angels. I'm not talking about the righteous, but the fallen. Satan was an angel.

Yet he did not want to be the anointed cherub. That wasn't good enough for him. He said, I will be as God.

I will exalt my throne. He didn't want to be the anointed cherub. He wanted to be God himself.

And so he bucked his position. He coveted the place of God. And that was that which got him cast out.

And then a third of the angels rebelled with him. Going in this, where they were not content just being angels. They wanted to be something greater.

And then when Satan came in the garden, he convinced Eve to do the same thing. Don't be content as the creature man. Eat of this tree and you will be as God's.

This is the very heart of witchcraft. This is the very heart of the rebellion that we see, which says, we do not want the proper place in which God has made us or appointed us. The work of the cross is as I said, not only to save us from hell to heaven, but to take us from rebel to submitted and yielded servants.

And in so doing, as Satan was not content with his place as anointed cherub. You know what? When God saves us, we as men become content in the place that God has given us as the head of our home, as the head of the church, and as responsible to God. And as the women in the church, we, not we, because I'm not a woman, but you, as women of the church, are redeemed from rebel, who says, I don't want to be in the place of submission.

I'm not going to put myself under my husband to say, no, this is what God designed and God ordained and I submit to God's order. And when the church, when the men are being the men, and the women are being the women, and the children are being the children, in that, the order in which the home is to be and then the church is to be, guess what? God shows the angels and the demons, look, this is what I bought to redeem, creatures content and desiring the order that I made them. And there's something, there's something spiritual that takes place.

You know, I think that's why Satan hates that symbol. And the demons hate that symbol. And as a western culture rejects more and more of the scripture and Satan gets more of a stronghold, he strips it out and you say, what is the ultimate result? Okay, we don't cover our heads, we don't whatever.

You know what the end outcome is? Exactly what you see in the west. Homes being destroyed, churches being run by women, and in all sorts of deceptions you see the mess. Homosexuality and a blurring of the sexes, you see all of this coming about.

This power or this symbol of proper submission to God when it is thrown on the ground and set ablaze and stamped underfoot, the substance is desecrated at the same time. But no, God redeemed us from all iniquity to purify unto himself a peculiar people zealous of good works. Now, and I will close with this, I know this is a long message, but this is a big subject.

Some will say, well, what about so-and-so? Usually it's not mentioned of the men, but a woman. She's a godly woman and she doesn't cover her head. What about her? Or we know those Christians and there's no doubt they're Christians and they love the Lord and they love God's people and they're serving the Lord, but they don't do this symbol.

Is that true? Oh, certainly. I know many godly men, godly women that don't practice this symbol and I don't question their godliness. But, if you use that argument, you know what you are? You're unwise.

2 Corinthians 10-12 For we dare not make ourselves of the number or compare ourselves with some that commend themselves, but they, measuring themselves by themselves and comparing themselves among themselves are not wise. Measuring ourselves by ourselves. In other words, we look to see and we say, oh, yeah, well, what about Brian Lee? Well, that's good if we look and see in Brian Lee the things of Scripture or Keith Daniel or anybody else.

But if I think they are the measure and I get away from looking to this, that's at the end of the day. It doesn't matter if that person is godly or whatever. Regardless, at the end of the day, I must measure myself by the Word of God and that alone.

1 Corinthians 11 It is a symbol. But that symbol is speaking of a substance. And I believe there is something spiritual taking place when God's people practice this and there is some sort of victory and glory that's being taken that happens in the invisible world through even this symbol.

---

Audio: <https://sermonindex1.b-cdn.net/27/SID27849.mp3>

Source: <https://sermonindex.net/speakers/joel-walters/how-the-church-instructs-the-angels/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**