

The Doctrine of Headship

by Ross Ulrich

Ross Ulrich's sermon explores the biblical doctrine of headship, emphasizing the roles and authority of men and women within the Christian faith.

Duration: 48:24

Scripture: 1 Corinthians 11:17

Topics: "Christ's Authority", "Biblical Headship"

Description

In this sermon, the preacher emphasizes the importance of acknowledging and submitting to the authority of Christ. He states that although many people in the world may not recognize it, there will come a day when everyone will bow to Christ and confess that he is Lord. The preacher also highlights the hierarchy established by God, with Christ as the head of man and man as the head of woman. He explains that when a man prays or prophesies with his physical head covered, he dishonors his authority, which is Christ. The preacher further emphasizes the need for a contrite and humble spirit before God, rather than a proud and arrogant one.

Transcript

Hello, this is Brother Denny. Welcome to Charity Ministries. Our desire is that your life would be blessed and changed by this message.

This message is not copyrighted and is not to be bought or sold. You are welcome to make copies for your friends and neighbors. If you would like additional messages, please go to our website for a complete listing at www.charityministries.org. If you would like a catalog of other sermons, please call 1-800-227-7902 or write to Charity Ministries, 400 West Main Street, Suite 1, EFRA, PA 17522.

These messages are offered to all without charge by the freewill offerings of God's people. A special thank you to all who support this ministry. It's a blessing to be back at Charity Christian Fellowship again.

Not sure how long it's been since I've been here. But I was just really blessed as I sat here in the congregation and felt our hearts beat as one. Praise be unto our God who has made us one.

Isn't it marvelous to be part of the family of God? Well, I greet you in the name of our Lord Jesus Christ. I'd also like to bring greetings from the church in Tennessee, Grace Christian Fellowship. The Lord has been real good to us there.

And the church is growing, not without struggles. We're still here in this life. But God has been real good to us.

Let's bow our heads for prayer. Father God, we look to You, the source of every good and perfect gift. Lord, if You bless us this morning, we are blessed.

If You break unto us living manna this morning, Father, we are fed. And if You pour out Your rain upon us, O Lord, we are refreshed. But O Lord, if You would just withhold it, Lord, we would go away dry and empty.

Lord, we've gathered in the name of Jesus Christ. And it's not, Lord, that we just get together and say that. But it's because of Jesus that we're here, O God.

We came, Lord, not to seek our own way, God. We forsake that this morning. And we choose Your way, God, the way of Jesus Christ.

We believe that He's Your only begotten Son. That He has died for us. That He's redeemed us from that prison house, from the wilderness of our distress.

O God, we thank You for Your mercy and love. Father, would You shower Your rain upon us and feed us with living bread that we might be changed from glory to glory as into the image of Christ. God, I praise You this morning that we have Your word in our own language.

Blessed be Thy name, O Lord. Amen. Plain folks have sometimes been accused of majoring on minors and minoring the majors.

That accusation has been honest sometimes. There have been folks who had attitudes that were plain devilish. But because they looked right on the outside, they took communion and nothing was said.

Or there were those who were maybe excommunicated because the color of their car wasn't just right. So that hasn't been altogether unfounded. But I believe that sometimes when that accusation comes, it comes from a conscience that's been pricked by a literal obedience to God's word.

And we make no apology for that this morning. I'm personally very thankful for my heritage. I was born and raised in a Mennonite home.

And I was taught the value of God's word. It wasn't something we tampered with. Even what you might call the minor doctrines were not unimportant if they were in the Bible.

And I value that this morning. There is a difference in Bible doctrine. Some are more important.

Some are less important. None of them are unimportant. Yes, it's more important that you've repented of your sins and trusted in Jesus Christ than whether you wear jewelry or not.

But neither of them are unimportant. The Bible speaks to both. The Lord gave me freedom this morning to preach on the doctrine of headship or the Christian woman's veiling.

I'd like you to turn to that passage of Scripture in 1 Corinthians 11. You can bear with me. I believe this will be more of a teaching message than a preaching message.

So keep yourself stirred up. 1 Corinthians 11, we'll read 1 through 16. Be ye followers of me, even as I also am of Christ.

Now I praise you, brethren, that ye remember me in all things and keep the ordinances as I deliver them to you. 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, for as much as he is the image and 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 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 of God. Judge in yourselves.

Is it commonly that a woman pray unto God uncovered? 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. But if any man seem to be contentious, we have no such custom, neither the churches of God.

Paul begins with a plea to the Corinthians to be followers of him even as he is of Christ. And he is praising them in verse 2 that they were not forgetting him or what he had taught them. They were diligent to keep the ordinances as he had delivered them to the Corinthians.

And then he goes on and opens up this teaching of headship. I would have you know, verse 3, that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. Now, there are three heads spoken of there.

God is the head of Christ. Christ is the head of man. And man is the head of woman.

One, two, three. Three heads there. That speaks of authority.

The head of Christ is God. Christ had this testimony that he did always those things that pleased his Father. Speaks of submission to authority.

Man is under Christ. Christ is the head of man. Not everybody acknowledges that this morning.

In fact, most people in this world do not acknowledge it. But there is coming a day when every knee shall bow to Christ, and every tongue shall confess that he is Lord. He is head of man, whether they acknowledge it or not.

Christ is the head of man. And woman is also subject unto man. Man is the head of woman.

And again, many folks do not admit that or realize that today. But it is so. God has made it so.

Verse 4. Every man praying or prophesying, having his head, physical head, covered, dishonors his head, his typical head, Christ. Can you follow that? Every man that prays or prophesies, having his physical head covered, dishonors his head, his authority, Christ. And we'll look at the reasons.

Paul goes into giving us some of those reasons later on in this chapter. Let's go on to verse 5. Every woman that prayeth or prophesieth with her head uncovered, dishonors her head, for that is even all one, as if she were shaven. Here again.

Every woman that prayeth or prophesieth with her physical head uncovered, dishonors her typical head, which is man, for that is even all one, as if she were shaven. And I think it's a fair question for us to ask, why? Why if a woman prays with her head uncovered, does it dishonor man? And why if man prays with his head covered, does it dishonor Christ? That's a fair question. I believe Paul gives us the answer down in verse 7. For a man indeed ought not to cover his head.

Here he's giving us the reason. For as much as he is the image and glory of God, but the woman is the glory of the man. The last part of verse 5 says that if a woman prays or prophesieth with her head uncovered, it's even as if she was shorn, as if she were shaven.

Some of you have had the experience of going to Washington Square Park in New York or some other inner city, and meeting for the first time a woman with her head shaved. Have you ever seen that? Some of you have. There's just something shocking about that.

The first time I saw a woman with her head shaved, or half shaved as they do it sometimes, there's something that just shocks you about it. It just repulses everything you know to be proper and beautiful. It's just out of God's natural order.

There's something extra shocking about a shaved woman. If we can follow this through. Every woman that prays or prophesies with her physical head uncovered dishonors man.

You see, Paul says in verse 7 that man is the glory of God. And God wants His glory what? Covered up or revealed? Revealed. God wants His glory revealed.

And so man, the glory of God, is to come into God's presence unveiled. Let the glory of God be seen. Does that make sense to you? And just the same way, verse 7 says that woman is the glory of man.

Well, are we men to go flaunting our glory into God's presence? No. No, not at all. In fact, Isaiah, when he got his vision of the Lord, he said, Woe is me, I'm undone.

And later on in the book of Isaiah, he says that all of our righteousnesses are as filthy rags. Our glory in the blaze of God's presence is a repulsive thing. It's like a shaved woman.

That's what he's saying here. When a woman comes into the presence of God with the glory of man unveiled, it's repulsive to God. Just like when I first saw that shaved woman.

There's something shocking about it. Can you follow that? Does that make sense to you? When I saw that that reason for the woman being veiled and the man being unveiled, it really helped me understand this chapter. For that is even all one, as if she were shaving.

Verse six. 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.

He says, look, if the woman's not going to cover her head, let her take the glory off. And there are three glories spoken of in this passage. We'll just list them here.

Man is the first one. He's the glory of the glory of God. Woman is the next one.

She is the glory of man. And what's the third glory? Qualify it, please, like the Bible does. Long hair.

Thank you. Long hair is the glory of woman. So we have three heads and we have three glories spoken of in this chapter.

Verse six is saying, listen, women, if you're not going to come into the presence of God with the glory of man veiled, take off your own glory. But if it's a shame for a woman to be shorn or shaven, and it is, let her be covered. For a man indeed ought not to cover his head for as much as he is the image and 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 power on her head because of the angels. There's been a lot of discussion on verse ten. This power on the head because of the angels.

What's that all about? Some people say it refers to God's angels. Some people say it refers to the demons, the angels of darkness. Actually, I think it refers to both.

If you'll turn with me back to Ephesians chapter three, verse, where should we start in here? I guess I'll just read verse ten. To the intent that now, under the principalities and powers, in heavenly places might be known by the church the manifold wisdom of God. Paul says here, I've been preaching the gospel across the world so that in the church, in the folks that get saved, the angelic hosts that look on would see the manifold wisdom of God.

That's what he's saying here. And we don't often think of that because we don't see the angel hosts. We see other people and we think about God.

But you and I are a spectacle to the angelic hosts. Both those that will be in glory and those that will be confined to hell. We're a spectacle to those hosts and they're looking on to us.

Well, for this cause ought the woman to have power on her head because of the angels. For what cause should she have power on her head? Well, in the context here, he's speaking of the woman being subject to man. She was created for the man.

She is the glory, or he is her glory. I'm sorry, she is his glory. And so for this cause ought the woman to have power on her head because of the angels.

That word power has the idea of authority. If I can find in my notes here, I wrote down, Strong's defines it with these words, privilege in the sense of ability, force, capacity, freedom, mastery, token of control, delegated influence, jurisdiction, power, right, strength. And this word is more closely associated with authority than we think of, say, miracle working power.

And you know how it is in the gospel order. The only true authority we have is when we're under the authority that God has put over us. Even the centurion, that Roman centurion knew that.

He said, Jesus, just say the word and it'll be done. He understood that Jesus was the authority even over sickness, just like he was authority over the legion under him. And so our authority is only dependent on us being under authority.

Well, a woman, out of authority, doesn't gain freedom, she gains bondage. So if you really want to be free, sisters, just go ahead and submit to the authority of man in your life, and God's sign of it on your head. For this cause ought the woman to have power on her head, because of the angels.

If you'll turn with me back to Isaiah chapter 6, I believe it is. Yes. In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphims, each one had six wings. With twain he covered his face, and with twain he covered his feet, and with twain he did fly. I'd like us to take an example here from the angels.

These seraphims had six wings. With two of them they covered their feet, with two of them they flew, and with the other two they veiled their glory when they were in the presence of God. Throughout Scripture, various saints saw angels, and their countenance was what was so amazing.

It was bright, that was their glory, their countenance, their face. And in the presence of God, the holy angels, with a countenance that would make men like Daniel fall down like a dead man, they veil that glory when they get in the presence of God. Oh sisters, can you see how repulsive it is to come into the presence of God, showing off the glory of man? If the angels themselves, a glory more majestic than us, veil their glory in God's presence, how much more should the glory of man be veiled when in the presence of God? Verses 11 and 12 show us that, yes, man is the head of woman, but they're not independent of each other.

Just one generation without men and there'd be no women, and one generation without women and there'd be no men. Paul gives that in here to balance. 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 of God. Judge in yourselves, is it calmly, he's saying, is it suitable, is it proper, that a woman pray unto God uncovered? He's appealing to the conscience of the Corinthians here. You judge in yourselves after he goes on and discusses it.

Is it suitable, is it proper, Corinthians, for a woman to come into God, showing off the glory of man? Doth not even nature itself teach you that if a man have long hair, it is a shame unto him? And just as that shaved woman is a shock, so a long-haired man is a shock. It still repulses me, and I say still because long-haired men have been around longer than shaved women in our society. But I still get shocked and repulsed when I see a pigtail on a man.

It doesn't belong there. And you might argue with that and say, well, you know, that's just how you were raised. If you were raised over in China years ago where all the men wore pigtails, you wouldn't be repulsed.

Well, maybe that's true, but that doesn't change the fact of God's Word. And I think that another thing that Paul is alluding to here is, I see some shiny tops over here on the brother's side. I see some bald patches shining through, but on the sister's side I see very little shiny patches.

And if there's a bald sister, it's usually because of sickness or disease or stress of some kind. It's very unusual, but for men it's a common thing to see a bald man. And I think maybe Paul is referring to that when he says, Doesn't even nature teach you that it's a shame for a man to have long hair? His hair, it shortens naturally sometimes, grows less.

But if a woman have long hair, it is a glory to her. And I just say amen to that. I'm so thankful to be part of a body that believes our sisters ought to have their hair long.

Sisters, there's just something glorious about long hair. Don't you cut it, please. God gave it to you for a glory.

When I see a woman with bobbed hair, there's a word that goes through my mind and it's Ichabod. Do you know what Ichabod means? The glory has departed. There's just something glorious and beautiful about long hair that God gave to you sisters.

Please don't go cut off your glory, for her hair is given her for a covering. That last phrase of verse 15 has caused a lot of conflict in some people's minds because it says her hair is given her for a covering. And some folks say, well her hair is her covering.

That's all Paul is talking about. Now, if you'll take the time to study it with a strong concordance or a concordance that will give you the Greek, you'll find that that word covering there in verse 15 is different than the word cover anywhere else in this chapter. It's a distinctly different word.

Parabolion, something like that. All the rest of the places in the chapter, it's kathakalupto, meaning to cover wholly. For her hair is given her for a covering.

I would like to show, back in verse 6, how if you take verse 15 to be the only covering that Paul is speaking of. If the hair is the only covering that Paul is speaking of, it makes nonsense out of verse 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.

I know we usually use illustrations in children's class, but I brought one along today because I thought it might really help to illustrate this point, that there's more to this veiling, to this covering, than just the hair. All right? Let's say, let's take the stand that some people take, that the hair is the veiling. All right? Let's say this is the only covering that God's talking about.

Now, let's read verse 6 again. For if the woman be not covered... Well, what would that mean? All right? There she is. If the woman be not covered, let her also be shorn.

How are you going to assure that one? You can't do it. Okay? But if it be a shame for a woman to be shorn or shaven, let her be covered. And you can see it there.

He's speaking of something distinct and separate from the hair. It has to be another veiling. If, let's say, the veiling is a separate piece of cloth, something other than the hair, now let's see if it makes sense.

For if the woman be not covered, let her also be shorn. Well, now that makes sense, doesn't it? That holds up to just sound reasoning. Practical reasoning.

I saw a brother share that one time. He used a doll. And I was blessed with his boldness to do that in public, so I took courage.

It really helped make it clear in my mind. I never forgot that illustration. It just really made that clear.

And I hope it will do the same for you this morning. I'd like to look... Well, let's look at verse 16 yet. But if any man seem to be contentious, we have no such custom, neither the churches of God.

Some folks say that Paul is saying here, we don't have the custom of our women veiling their heads. I'd just like to simply ask the question, if that's true, why did Paul go to all the pains of so many verses trying to convince them to do it? He's either referring to being contentious there. We don't have a custom of being contentious.

Or, as some other translations translate this verse, if any man seem to be contentious, we have no other custom, neither the churches of God. This is the way we do it, in other words. I'd like to look at some answers to objections to a literal veiling.

And there are many of them. If you're veiling your head this morning, you're in the minority and you know it. There are many objections, even from Christians out there, to wearing a veiling other than the hair.

I'd like to look at some of those this morning. Some folks say, well, the hair is a veiling. We've already looked at that.

It makes nonsense out of verse 6. Some people say, well, not the hair, but the long hair is the veiling. And that one gets a little more sticky. I'd like you to notice that verse 15 does not say her long hair is given her for a covering.

Maybe that's what it means, but that's not what Paul says. It says her hair is given her for a covering. Why isn't the long hair what is meant by the covering? And that one threw me for a loop for a while, some time back when I studied that.

And it really seemed to hold water all the way down through this passage. Until you ask one question, and that's this. Why does it dishonor man when a woman prays or prophesies with her head unveiled? Why does it dishonor man? Scripture says clearly that it does.

She dishonors her head if she prays or prophesies with her head uncovered. Why does it dishonor man when she prays or prophesies with her head uncovered? And we looked at the answer to that, and it's because she's flaunting the glory of man. If she prays or prophesies without another cloth veiling something covering her glory, the glory of man, she dishonors man because she comes flaunting man's glory in the presence of God.

Now, if the long hair is the covering, it has done nothing to cover the glory of man when she comes into God's presence with long hair. Just with long hair and no veil. Can you follow that? If the long hair is the covering, not just hair, but long hair, then she hasn't covered up the glory of man whatsoever when she comes into God's presence.

So that helped lay that one clear in my mind also. That God is speaking of more than just hair. He's even speaking of more than just long hair when He says covering.

Some folks say that this was intended, Paul's teaching here was just to rectify a local problem at Corinth. I'd like us to go back to the introduction of the book. In chapter one, Paul called to be an apostle of Jesus Christ through the will of God and Sosthenes, our brother, under the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours.

He didn't address this book just to Corinth, did he? He addressed it to Corinth and then he expanded and he says, this message is to all that in every place call upon the name of the Lord. So if he was just addressing a local problem here, he should have said, well now, this chapter here, this first part is just for you Corinthians. So it's more than just a local problem he was addressing.

Some folks say that Paul was just addressing this because of the culture of his day and time. They refer to saying, well, back in Paul's day the harlots went uncovered and Paul didn't want them to be identified with that. Look at the reasons that Paul gives here.

There's nothing said in this chapter about whether harlots cover or don't cover their heads. In fact, there's nothing said about any of the other Greek women, the Corinthian women, in this chapter. Here, Paul doesn't look there at all.

The reasons he gives transcend culture. Look at verse 3. I would have you know the head of every man is Christ. The head of woman is the man, the head of Christ is God.

Does that apply only to the church at Corinth? That's still true today. That's true in any culture. That's the order of God's authority.

Look at verse 7. For a man indeed ought not to cover his head, for as much as he is the image and glory of God, but the woman is the glory of man. Is that true here today too? Is that true in any culture? That man is the glory of God and woman is the glory of man. Yes, that's true in any culture.

Any place, any time. So that reason transcends culture. Look at verses 8 and 9. That was the order of glory.

Verses 8 and 9 show us the order of creation. 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.

And that transcends culture. So the reasons Paul gives aren't cultural reasons at all. And the folks that dig up the cultural reasons, I'm afraid are trying to find a bypass for something they don't want to do.

Verse 10 is another reason. For this calls off the woman to have power on her head because of the angels. Do angels still exist? Are they still looking on to the church of God? Yes, they are.

Some folks say that this is only for public assembly. In fact, depending on the kind of Bible you have, at the top in the heading it will say, Instructions for public assembly or public worship. Something like that.

Well, that was injected by man. When you get to verse 17, 18 and 20, Paul makes a very clear point to say, Three times he mentions when you come together as he goes into a discussion of the Lord's Supper. In the end of this chapter.

But nowhere in the first part of this chapter do you find anything about public assembly. The assumption that this is only for public assembly is man's assumption. Furthermore, 1 Thessalonians 5.17 says, Pray without ceasing.

Now, this scripture says that a woman that prays or prophesies with her head uncovered dishonors her head. And I've heard of instances where sisters tried to put one on every time they prayed or prophesied. And then they took it off when they didn't.

And it gets to be a frustrating thing. If you're going to pray without ceasing, it's going to mean that most of the time you're going to be wearing a veiling. You're going to be having your head veiled.

If you're going to obey 1 Thessalonians 5.17 to pray without ceasing and also 1 Corinthians 11.5. I know that you sisters don't just pray at church. You pray at home and you pray elsewhere. That means to follow this, you'll need to be wearing the veiling at home and elsewhere.

And then three chapters later, Paul says that women are to keep silence in the church. And it's right in the context of prophesying. The verses just before that are speaking of prophesying.

And he says, Women, you're to keep silence in the church. I suffer not a woman to speak. He's speaking of the public assembly, very definitely there.

Now, if there he's saying that the women are not to prophesy at church, why would he be here saying, Women, when you prophesy at church, wear a veil. It doesn't hold much water, does it? And so it's fairly obvious that he's speaking of more than just the public assembly. In conclusion, lest we be guilty of majoring on the minors, which is more important? Sisters, which is more important? Bowing your heart to the authority that God has put over you in man? Or wearing a piece of cloth on your head? Which is more important? It's pretty obvious, isn't it? That the most important is to have that bowed heart to the authority that God has put over you.

That is really what God wants for you, sisters. Is that your heart be in submission to the men that God has put over you. Young sisters, I'm married to your fathers.

Married sisters, to your husbands. If your father doesn't exist, or if he's aged and you're out from under his direct authority, and you're not married, then God has put a pastor over you. You need to be under the authority of man in your life.

I'd like us to turn back to Isaiah 66. I think too often the reason that this very doctrine has been lost among the plain people is because they've only majored on the practice of it and forgot the doctrine of it. The real heart of it, the real heart of God isn't that we put a piece of cloth on our heads.

Yes, he wants that too, or he wouldn't have told us that, but that's not the major. The major is that your heart be bowed to the authority that God has put over you in your life. Was it important to God that the Israelites brought sacrifices, brought their oxen and their lambs? Was that important to God? Yes, it was.

Now, if you'll turn to Isaiah 66. Thus saith the Lord, the heaven is my throne, and the earth is my footstool. Where is the house that ye build unto me, and where is the place of my rest? For all those things that mine hand made, and all those things have been, saith the Lord, but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

And then without any indication, other than a period in our King James Bible, it kind of shifts, and you almost lose the thought. If you go into the next verse, what's he saying here? He that killeth an ox is as if he slew a man. But I want you to get the picture.

God, in verse 2, is saying, he's going to look to this man, he's going to have regard to this one who's of a poor and contrite spirit, and trembles at the word of God. And verse 3 is the contrast of those who trifle with the word of God, and who are of a bold and arrogant spirit, the proud spirit and arrogant spirit, before God. He that killeth an ox is as if he slew a man.

So here comes the Israelite with his sacrifice, and he's going to slay an ox. Now that was something great. You couldn't be a poor man and bring an ox.

You had to be a rich man. But God says, if your heart is not contrite and broken before me, if you're trifling with my word instead of trembling at my word, when you kill that ox is as if you murdered somebody. He that sacrifices a lamb as if he cut off a dog's neck.

You know how the Israelites looked at dogs. He that offers an oblation as if he offers swine's blood. He that burneth incense as if he blessed an idol.

And so, sisters, my encouragement is to you this morning. If you're not submitted in your heart, and if you're not going to submit in your heart, and you know you're not going to submit in your heart, take that piece of cloth off your head. Don't go on with your murder.

Don't go on offering swine's blood to God. He'd rather have you cold or hot. But if there's a place in your heart to bow your heart to the authority that God has put over you, maybe you're struggling with it.

Don't take off your veiling then. Just conform to God's word and bow your heart to the authority He's put over you. If you love Him, why not serve Him? Scripture says that His commands are not grievous.

They're not grievous. And I know that for some of you sisters especially, those of you that were raised in a culture where it was done, you didn't find it so hard when you first put on a veiling. But some of you sisters went through that.

When you first put on a veiling, what will they think? You know, you had friends at stake, and you went through some of that. But can't you testify this morning, after having done it, that His commands are not grievous? Is it not so? See some of your heads shaking. Hallelujah.

It is so. As you study into history, this is not a Mennonite doctrine, brothers and sisters. Today it's largely become a Mennonite or Amish doctrine, a doctrine of the plain folk.

But it didn't used to be. The painting of... Oh, there's some paintings. There's several paintings in colonial times of colonial America where colonial women wore veilings.

There's the one of Whistler's mother. Do you remember seeing that picture? She wore a veiling. There's another one where there's a Lutheran lady wearing a veiling.

If you delve back into history, two, three hundred years back to colonial America, you find that it wasn't a Mennonite doctrine. It is a Bible doctrine. So I just like if the Lord would lift the standard again in our hearts and give you sisters some fresh courage.

Yes, go ahead and put that piece of cloth on your head and bow your heart to the authority that God has put over you. God bless you, sisters, as you do that. Well, praise the Lord.

What a blessing. Thank you, Brother Ross. I've heard about the wig and the mannequin head.

And I've never seen it. That really clears things up when you do it that way. A sister, oh, I think it might be three weeks ago, was describing the struggle that she was going through.

She got a hold of one of those books, Letter Be Veiled, her and a friend, and sat down together to read it. And about midway in the book, it dawned on her what was happening inside of her heart. And she tried to put it down.

She said, Oh no, I think I'm going to have to put one of these things on. And she tried to shut the book, and she tried to lay it aside. But she kept on reading, and those two sisters, they live in Denver, Colorado, and there's not a lot of fellowship in Denver, Colorado, but they veil their heads out there.

Praise God for the clear teaching this morning, on this subject.

Audio: <https://sermonindex1.b-cdn.net/9/SID9418.mp3>

Source: <https://sermonindex.net/speakers/ross-ulrich/the-doctrine-of-headship/>

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