

Audio Sermon: The Significance of the Christian Woman's Veiling

by Dan Mast

Dan Mast's sermon emphasizes the biblical significance of veiling for Christian women, focusing on principles of headship, modesty, and honor.

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Topics: "Head Covering", "Modest Dress"

Description

This sermon delves into the significance of the Christian woman's veiling, emphasizing the principles of headship, modesty, and honor and respect as outlined in 1 Corinthians 11. It highlights the apostasy in neglecting these principles, the importance of adhering to God's standards despite changing customs, and the moral implications of covering or uncovering one's head based on biblical teachings.

Transcript

The significance of the Christian woman's veiling. And I'm not this morning, as I speak this message, I do not speak to anyone in specific, specifically, because I know in the world today it's not a very popular subject and most people don't practice it. But I would like to speak specifically on that subject.

I wish to speak these things that God revealed to me on this subject and I'll not, I'm not interested in speaking against churches or persons, because I believe that this is something that in general there has been an apostasy in this, in this area from the word of God. I believe there has been in generally throughout the world, there has been an apostasy and most of us have been caught in that apostasy. And also another reason that I believe that it's important that we, we practice that here, but you know, I think it's important that we teach the principles behind it, because I see this, that most of the time, if you, if these principles aren't taught, they're lost.

And we see it, we see the practice of it being lost and we also see that degenerating and the principles behind it being lost. And therefore, the principle, when the principles of the word of God are lost, then we drift off into apostasy and we finally lose our whole way. I mean, it has that kind of an effect.

I would like for us, if you could, to turn to 1 Corinthians 11, and I would like to read this portion of scripture. I will not get through, I might not even make it through this whole message with everything that I want to speak about this morning on this subject. I know I'll have to have another message on it because it's just

no way.

I got a hold of some tapes of a Bible study that was done by Tom Shank, and there's 10 tapes in this series, and I'm asking Micaiah to make copies of this series because it is very good in-depth study of this subject. And I would recommend you to, if you have time to listen to tapes, to listen to these because they are very deep and profound and you'll be blessed by them. I would, if you want a set of them, I would encourage you to say something to Micaiah and he will try to make you copies of these.

I'm going to read this, a portion of this scripture. I'm not going to read the whole chapter. I think we'll read down through, probably, I'll just read the whole portion and then we'll read again the next time we have a message on it.

Probably the first 16 verses. But I want to read this out of the amplified for you. And you can follow along, but I would like to read it out of the amplified version.

1 Corinthians 11. Pattern after me, follow my example as I imitate and follow Christ the Messiah. I appreciate and commend you because you always remember me in everything and keep firm possession of the traditions, the substance of my instructions, just as I have verbally passed them on to you.

But I want you to know and realize that Christ is the head of every man. The head of a woman is her husband and the head of Christ is God. Any man who prays or prophesies, that is, teaches, refutes, reproves, admonishes, and comforts with his head covered dishonoreth Christ.

And any woman who publicly prays or prophesies, teaches, refutes, reproves, admonishes, or comforts when she is bareheaded dishonoreth her head, her husband. It is the same as if her head were shaved. For if a woman will not wear a head covering, then she should cut off her hair too.

And if it be disgraceful for a woman to have her hair shorn or shaven, let her cover her head. For a man ought not to wear anything on his head in church, for he is the image and reflected glory of God. That is, his function of government reflects the majesty of the divine rule, but woman is the expression of man's glory, majesty, preeminence.

For man was not created from woman, but woman from man. Neither was man created on account of or for the benefit of woman, but woman on account of and for the benefit of man. Therefore, she should be subject to his authority and should have a covering on her head as a token and symbol of her submission to authority, that she may show reverence as do the angels and not displease them.

Nevertheless, in the plan of the Lord and from his point of view, woman is not apart from and independent of man, nor is man aloft from and independent of woman. For as woman was made from man, even so man is also born of woman. And all, whether male or female, go forth from God as their author.

Consider for yourselves, is it proper and decent, according to your customs, for a woman to offer prayer to God publicly with her head uncovered? Does not experience, common sense, reason, and the native sense of propriety itself teach you that for a man to wear long hair is a dishonor, humiliating and degrading to him? But if a woman has long hair, it is her ornament and glory, for her hair is given to her for a covering. Now, if anyone is disposed to be argumentative and contentious about this, we hold to and recognize no other custom in worship than this, nor do the churches of God generally." I thought that it uses a lot of extra words there, but I found it very informative to me to read it from the amplified version. There's three principles taught in 1 Corinthians 11.

There's more than this, but there's three principles I'd like to speak about this morning that, if I can, go through all three of them. The one principle is headship, the second principle is modesty, and the third principle is honor and respect. As we go through this, you may wonder what some of the things that I bring out, what this has to do with the head veiling or the head covering, but I believe it applies if we can get a proper picture, and I don't know if I'm able to bring that out to you or not as I see it, but I'd like to, if God would give me grace to do it, I would like to bring it out to you that you can understand why it's important for the woman to veil her head.

There's the headship, and that's the first one I want to speak about here. We will find that in verse 3. Maybe before we go into that, though, I should speak a little bit about the first two verses. Paul here says, I praise you, brethren, that you remember me in all things and keep the ordinances as I delivered them to you.

And as we look at that, we have to remember that Paul did not, he didn't have anything but the Old Testament. He was instructed in the Old Testament. He was instructed in the law of God.

He knew what the law of God was, and there were things that Paul did not, did teach them that they do not need to observe, but there are things that he taught that they need to observe, and this is one of them. This is a principle, these principles that he teaches here in 1 Corinthians 11 were principles that were already from the foundation of time, and they they still continue up through. And we shall look into some Old Testament scriptures to bring that out, Lord willing.

And Paul was just here in this setting. They were apparently getting away from following the principles of godliness and of headship, of modesty, of honor and respect. They were getting away from those principles, and he brings these out so that encouraging them to follow these principles, there's virtue in it, there's benefit in it, and that's why he brings it out.

Matter of fact, it's an ordinance. I believe this is actually an ordinance or a commandment that God wants his people to continue on in. Okay, the order of headship.

It says here, but I would have you know that the head of every man is Christ, and the head of the woman is a man, and the head of Christ is God. And there we see the first, that was an order that was established from creation, from the beginning of time, the headship order, God's chain of command of how God worked down through through man. We realize as we go on and read that man is not superior to woman.

I mean there's equality there. Man, we men wouldn't be here if it wouldn't be for the woman, and neither would the woman be here if it wouldn't be for the man. So we are in that sense, we're all equal.

But in all of God's organization, you know God is a very organized person. He really is. I was, Brother Paul and I were talking about that this morning, and God is a very organized person, and he has an order for things, and he has set up an order right here.

Paul brings out the order that God has set up for mankind. He says here, the head of every man is Christ. The head of the woman is the man, and the head of Christ is God.

So when we think of the head, the head, when you look at our own body, the head is the controlling factor. I mean if you would take my head off, I'd fall over, and I wouldn't know what I was doing. You take a chicken's head off, you know what, they just jump around and they die, but they just jump.

Do you ever see a chicken jump around after they had their head cut off? I mean they just jump around and finally they die. They have no control of their body without the head. And that's somewhat what we need to recognize this morning, that God is, was the controlling factor for Christ.

In John 4.34, Jesus said, My meat is to do the will of Him that sent me. In John 5.30, Jesus said, I can of my own self do nothing. I seek the will of my Father.

You see, He was dependent upon God. Jesus, He depended upon God. He wouldn't do anything without first God's approval, without first God telling Him to do it.

He enjoyed God's will. It was His meat to do the will of God. He enjoyed it, and that was such a good pattern for us, you know.

It's such a good pattern for us to develop that mindset that we enjoy to obey our God, that we enjoy to obey our head, the one who is over us, the one who is our controlling factor. It's a good pattern for us to follow. Christ as the head of man.

So God was the head of Christ. Now Christ is the head of man. Colossians 1.18, He and He is the head of the body, the church, who is the beginning, excuse me, the firstborn from the dead, that in all things He might have the preeminence.

For it pleased the Father that in Him should all fullness dwell. Matthew 28.18, All power is given unto me by God the Father. So we see there, again, Christ being the head of the church, Christ is the head of man.

Christ is our head, and we'll get into that. That has something to do with our not wearing something on our head. How do we as brothers, I think that's a question we could ask ourselves, how do we as brothers relate to our head? Do we submit to Christ with joy? Do we reflect the majesty of Christ in our lives? You see, there's a chain there, a chain of connection.

God is the head of Christ, Christ the head of man, and we are to reflect Christ. The lives that we live should reflect Jesus Christ. He is our head.

How did Jesus love the church? He gave Himself for it. How do you love your wife? How much do you appreciate your wife? You know, this is the way you lead your wife. How about leading in faithfulness, being faithful to your wife? Are you faithful to Christ? Do you love Christ? Are you faithful to Christ? Do you guide with gentleness like Christ guides you? Does Christ ever come and whop you over the head and make you obey Him? Is that the way Christ leads us? He's our head.

No, that isn't God's way, is it? Does He get angry with us? Does He threaten us? No, Christ doesn't do that to us. How do we guide? Christ is our head. Do we reflect His majesty by the way we live? That's a question that we need to ask ourselves.

Okay, now man is the head of a woman. In Ephesians 5.22, it says, Wives, submit yourselves unto your own husbands as unto the Lord. And in 1 Timothy, if you'd want to turn there, I'd like to read that.

1 Timothy 2, verse 8 and 9. It says, I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting, in like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broided hair or gold or pearls or costly array. The reason I see that in there, I see women there as being the ones, as being under man. It says, but I suffer not a woman to

teach nor usurp authority over the man, but to be in silence.

That's in verse 12. We see there the principles. I guess I should have read on there.

But which, let's read verse 10, 11 and 12. But which becometh women professing godliness with good works? Let the women learn in silence with all subjection, but I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. We see there that man is the head of woman and a woman is not to teach or usurp authority over the man, but to be in silence.

And that's, that is more, I know that some of us think that that is talking about in church and possibly could be, but I really believe it's more than that. I believe that's a principle that the woman is under subjection to the man and she's willing to keep, to be in silence and to be obedient to the husband. So there we see the chain, do we not? The chain of, of God's chain of command.

God being the head of Christ, Christ being the head of man, man being the head of the woman. Now I want to speak to the men first, and then I'll, I have some questions for the woman. Do we embrace these principles of authority? Surely we do.

You know, we men really, you know, we were thinking, oh, we got authority. We can have the wrong attitude in it. We can have the wrong attitude in it.

We have no more authority than what Christ, than what we get from God. We have a responsibility. Do we take our proper place in God's order? Are we sometimes just passive? I mean, when I say these things, I'm saying it for myself because I found myself that way already.

Being passive sometimes, sometimes it's easier to push it on your wife, let her do it. The other morning or the other evening it was, the phone rang and it was a salesman and my wife answered the phone. I was really glad she did, but I found myself afterwards examining myself.

I was passive about it. You know, it's much easier for you to tell him off, you know, it's being passive. Do we as men lead, initiate, go ahead? Do we set the groundwork for your home? Do you set as a husband, as a man, do you set the groundwork for your home? And are you subject to Christ when you do that? In teaching, do you lead ahead in teaching? Do you lead ahead in your family devotions? Or making decisions, do you lead out? See, this is all part of 1 Corinthians 11.

You know, we're not just talking about the head veiling, we're talking about the principles behind this. Men with vision for a family. Finances, are you provider? Do you provide? It's a man's responsibility to provide.

So, if we really embrace these principles of authority, we need to embrace all these things that go with it. Do we demand submission? Or do we lead in love? Do you get angry with your wife? These are questions for the men. Is that the way Christ leads you? It's a good question for us to ask ourselves.

Is this the way Christ leads us? Does He demand us, our submission? Now to the sisters. Do you encourage your hubby to be the head? Do you encourage him to go that way? Do you promote his cause? Are you interested in what he's interested in? In other words, if your husband is a bricklayer, do you encourage him in laying brick? This is his work. Or do you discourage him? Do you promote his cause? What he's doing to provide for you? Or do you, what he wants to teach as a husband, as a father to your children? Do you stand by your husband? And support him in it? Can you do that? This is important.

This is very important. It's part of 1 Corinthians 11. Do you honor him? Is there a reverence and honor for him? You know, sometimes, I think it was over here at Kidron, they used to have a, on Route 250, there's an old saloon there along the road that's, I think they called it the doghouse.

Men would go there. They'd go to the doghouse. Sometimes you hear expressions like that.

Men saying, well, I'm in the doghouse. It shouldn't be that in a Christian home. It should be honor there.

It should be respect. Let it be so. What is your response if he doesn't want you to go somewhere or do something? How do you respond? Do you throw a fit? Sisters, do you throw a fit? If you wanted to go and your husband said, no, not today.

Can you lay down issues? You know, sometimes there's issues arise between husband and wife. Are you willing to lay down the issue and let your husband be the head? I mean, these are important things, I believe, for us to learn. If we want our controlling factor, if we want our head to be head, if we want the blessing of God.

You see, there's a chain of command and this was ordained from the beginning. Let it be so. The next subject I'd like to talk about is modesty.

We need to see how this relates to the principles of the covered or veiled woman. And I know when you look at that, you wonder how could that be in that chapter? I mean, you haven't touched it there, but it's there. Before we go into that, I would like to turn back to Genesis.

And we're going to read a little bit in Genesis, if you would. Genesis, the second chapter, starting to read at verse 19. Verse 18, and I'm going to read a little bit of Genesis.

And the Lord God said, it is not good that the man should be alone. I will make him and help me for him. And out of the ground, the Lord God formed every beast of the field and every fowl of the air, and he brought them unto Adam to see what he would call them.

And whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, to the fowl of the air, to the beast of the field. But for Adam, there was not found and help made for him.

And the Lord God caused a deep sleep to fall upon Adam and he slept. And he took one of his ribs and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman and brought her unto him, unto the man.

And Adam said, this is now bone of my bones, flesh of my flesh. She shall be called woman because she was taken out of man. Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh.

And they were both naked, the man and his wife, and were not ashamed. You know, as we look at in this, in the beginning of time, when man was first created, man was upright. There was no sin.

I mean, he was upright outwardly and inwardly. He was perfect man. There was no sin, no shame, because there was no sin in man.

And then as we go on reading in Genesis there, it tells us about how man was beguiled by the serpent. He was beguiled by Satan and then he sinned. And then in verse 7, it says, The eyes of them both were opened and they knew that they were naked.

And they sewed fig leaves together and made themselves aprons. As soon as they sinned, suddenly their eyes opened up, different eyes. Their conscience awakened that they were naked.

Before this, there was a possibility, I believe, that the glory of God clothed them. I don't know how it would have been. And I don't know that they necessarily have.

They didn't have clothes, but it says they were naked. But I believe that there was such a glory in their lives. There was such a glory.

There was no need. They had the glory of God, just like Jesus. When He was transfigured from this life up there on the mountain, His raiment was changed and He shone and He was bright.

And I believe there was something like that in the garden with man. I believe there was a glory upon sinless man. There was a glory upon their relationship.

They had a wonderful relationship with God and there was no sin. But through that disobedience, when Eve disobeyed God and listened to the serpent, it awakened up a whole world of sinful character. It activated the lower nature of man.

I believe so. And immediately, they sewed fig leaves together to cover the reproductive parts of their body. And I believe that was simply the first thing they covered because that was the first thing that they realized, that they were naked.

And they had sinned and disobeyed God. And that awakened up a whole world of sinful character. And I believe that was the first thing that was awakened in them.

That word aprons means the same as girdle. What happened? What happened through all this? We see here, God's chain of command is totally reversed. Now, when this sin happened, the serpent was the first one.

He led in this rebellion against God. The serpent led the woman and the woman led her man. And God was out of the picture.

Do you see the reverse? Instead of God first, man, and then the woman, it was totally reversed. Now, Satan was first, the woman next, and man last. It was a terrible dilemma.

I mean, that thing has affected us up to now and will affect mankind forever. That's sin. You see it? See how terrible it was? If we go on and read there, it says, Therefore, the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken.

Maybe it's before that. No, it's verse 21. I read verse 23.

Verse 21, unto Adam also and to his wife did the Lord God make coats of skins and clothed them. It wasn't sufficient what they had done. And God slew animals and took the skins, made clothes for them.

And I really believe that that is where, personally, this is my conviction, and I'm not, I don't have no real clear evidence at this point to say, to prove out of the word of God this, but it's my belief that God covered the woman from that time on. And it was God's plan that the woman be covered. As because if you look through the Old Testament, this was the mentality of the Old Testament people.

I mean, it was a disgrace for a woman to be unveiled in public. She always was covered. The only ones that were unveiled were the ones who were unfaithful or harlots.

And that was through the Old Testament time. That was the way it followed all the way through. And Paul, this was what Paul had in mind when he taught them this principle.

This was something, it was a principle of modesty. It was a principle of reverence toward headship. I mean, these were principles that they were taught from the beginning of time up through.

And see, we're living in a time of apostasy, I believe, where even if we would go back probably a hundred years, we would for the most part see that these principles were still correct. I mean, people still believe these principles. But we have come into a new age, so to speak, when people have turned away from that.

And do you know, and they say it's not necessary. The same way with cutting hair, with women cutting their hair. There was a time when a virtuous woman would not cut her hair.

It was a glory to her. And we'll get into that later. But I don't know if we'll get into it anymore in this today.

I need to move on here. Okay, so we see they had a need of covering themselves to be in conscience of guilt and shame. They sensed a need to cover themselves.

That was what caused them to go after the fig leaves. They sensed a need to cover themselves and it's still Godly women still sense a need to cover themselves. It should be that way.

And we see the chain of command was broken. It was reversed. It cost the blood of animals.

Likewise, today a good thought for us to think about is that Christ provides a covering for us today too, for our sin. We could say clothing acknowledges our sinfulness, our need for God. This morning the reason you dressed is because there's a sinful nature within you and within every man.

And you put clothes on for that reason. Do you know that? You teach your little children. They come into this world naked.

But you teach your little children to close their bodies at a young age for that reason. Because of sin. And we're living in a day when that principle is being lost.

We really are. People are no longer ashamed as they ought to be ashamed of their bodies. And they don't cover their bodies like they ought to.

Like it's God's will. I think it's time that the Christians wake up and the Christians get the conviction from God that we need to cover our bodies and have a sense of shame for nakedness. It's still wrong.

It's because of sin. We wear clothes because we're ashamed of our sinfulness. And that's right.

We need to wear clothes. I think we've lost some things. And I don't know if you realize it or not.

But we're living in a world when this thing is going farther and farther down and away from God. And the farther it goes away from God, the more heathen it becomes. And I have to think over in... I think it was over in Africa.

At one time, Africa was considered... It had more churches. It had more Christian churches than any other country in the world at one point. That's what I was told.

I don't know. But I was told that. And you know that when they fell away from God, they degraded in that area too.

And they don't wear clothes because they've fallen away from God to such an extent. Matter of fact, there's places over there where if you go in and you preach the gospel to them, and you bring clothes over to them, there's some of them, I'm not sure that it's even right to wear clothes. You know, it's that far degenerated.

In 1 Timothy, I guess we did read that, didn't we? About 1 Timothy 2, verse 8 and 9. There it tells us also, in like manner, women to adorn themselves in modest apparel. And that's talking about clothes. Modest or clothes that cover with shamefacedness and sobriety.

And that is, again, a characteristic that God wants to come out of the sisters. Men and women shall wear clothes to cover, not reveal. The, an interesting thing that I discovered, I looked it up in the Strong Skin Cordons, but that word coats of skins is the same word that you find in 2 Samuel 13, 18, where it talks there about a garment of different colors that Tamar wore.

Tamar was Absalom's daughter. And she was the one that was forced. She was raped.

She was forced. Not of her own will. She wanted to be a virtuous daughter.

But her brother forced her into adultery or fornication and defiled her. But it's that same word garments is used as it is in coats of skins. It's the same Hebrew word.

And the king's daughter's apparel was long and flowing. It talks there about the king's daughter. It's talking about, she wore a long, she was apparel, wore apparel like a king's daughter.

And it was a long flowing robe. It was worn by virgins. That was the way they dressed.

That was the way that God's people, it was right for them to dress that way. That makes me believe that even back in them days, when God made coats of skin, He made a pattern for them. It was a coat that covered.

It was not one that revealed, but one that covered. Another interesting thing is, if you look in the Bible and find out what clothes were made of, in the beginning, it was made of wool. They used wool, camel's hair, and goats, goat hair.

They wore clothes that were made out of animal skins and so forth. So we see here modesty. It's a part of God's command for a woman.

And the apparel that a woman wore, they did not wear a two-piece covering. You know, today we see all kinds of coverings, but I should get Fred up here. Fred, you could draw this better than I could.

I don't know if I can even, but anyhow, they wore a garment that covered all the way down They wore an outer garment and an inner garment. And the outer garment went all the way from their head down to their feet. The reason that they did that was because the woman didn't put up her hair, but I believe this is probably the reason anyhow.

But the woman had long flowing hair, and many times their hair reached down below their waist. And they needed to cover their hair for the purpose of modesty. Because there's an attraction to a woman's hair.

It's a glory. It's a glory to her. And there's an attraction there that, well, actually, if you go on and read there, it says, for her hair is given her for a covering.

And we'll get, I didn't want to get into that. I wanted to get into that a little more later on. But that was a natural covering that God gave her.

But it also is not talking about the covering that Paul was talking about in the first part of the chapter. They're two different words. And this covering was to cover that glory.

So that it would not be an attraction to another man. It would not be cause another man to be unfaithful. You see, it all connects together.

And I think we've lost, a lot of times we've lost vision of this. Because I think there's a lot of women today in Holmes County that don't have any idea why they wear something on their head. Because if they did, they'd know they would cover their heads.

I mean, they would. Not just a symbol of a covering, but they would cover their heads. Okay.

When God is our control center, Christ is man's head. Man is woman's head. God is Christ's head.

And the serpent, when that's all in order, the serpent has no control. It's that way. When Christ is your head, when God is the head of Christ, when that is all in order, when that chain of command is all in order, the serpent has no control.

He can try temptations. But we've learned that that is God's order. And we also know that this is why, due to the sinful fall of man and woman, man and woman should close or cover their sinful bodies.

Now, there's one more I wanted to talk about. I don't know if I can get through this, but I think I'll try. Honor and respect.

That's the third principle that I see here. I'd like to turn back to 1 Corinthians 11. Verse 4, 5, and 6. And verse 14.

Let's read those. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesies with her head uncovered dishonoreth her head.

For that is even all 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.

And then down in verse 14 it says, Does not even nature itself teach you that if a man have long hair, it is a shame unto him? Here we see some things that reflect upon shame. It talks about shame, it talks about honoring or dishonoring. The first verse here we see, Every man praying or prophesying, having his head

covered, dishonoreth his head.

So again, now there we come to the man. The man covering his head dishonoreth his head. It is not right for a man to wear a head covering.

It was back in the time of the Jews when the Jewish man did wear skull caps or little coverings that covered their head. But Paul said it is not right for a man to do that anymore. A man is to reflect the glory and the image of God and of Christ.

Therefore, our heads should be uncovered. We should not cover our heads. How does it disrespect? Well, first of all, I guess I'm getting ahead of myself.

Let's first look at, there's a little bit here I want to share with you. Every man praying or prophesying, having his head covered, dishonoreth his head. That word covered there, The word, the Greek word is katakalupta.

It means, kata means intensive, kalupta means to cover. It means to have something, every man that would have something down their head, covered their head, down, you know, having actually a covering on for that purpose, to cover their heads, dishonoreth his head. All right, and then as we go on, and we see every woman that prays or prophesies with her head uncovered, dishonoreth her head.

For that is even all one as if she were shaving. Shaving. To wear the head covering is honoring to the husband.

How? Number one, it shows respect and adoration for her head. You see, the man should be uncovered to show respect to his head, but the woman is to cover, to show respect to her head. It shows her respect and adoration.

It shows her self-respect. A woman should cover her head for even her self-respect as a virtuous woman. If you, if a sister does not cover her head, according to God's law, it shows a disrespect to her husband, to her head.

And I know this is not, this is not a popular teaching, and it's principles, there's principles here. And I'm not saying that you can't, that there aren't women that don't respect their husbands if they're uncovered. I believe there are women that do that.

But this, we've gotten away from the truth of it. This still applies, I believe it. It's not passed by.

If we respect, if a sister respects her husband, according to God's plan, God's plan is that she covers her head. And covers her glory. It shows her submissive, her submissive attitude, shame-facedness, and sobriety.

In Numbers 5, verse 12 through 22, and I'm not sure I want to go, I'd like to read that, but due to time, I don't think I will. There's a ceremony that they went through when there was a woman that was unfaithful. And I encourage you to read that.

One of the first things that they did, the priest was to uncover her head, if she was unfaithful. She was a harlot. And they shaved her head.

It was shameful for a woman to have her hair cut and to shave her head. Is it still shameful? Has the standard of God's word, let's ask ourselves a question. Has the standard of God changed? Has his word changed? Has the standard of God's word, you know, God said it's shameful.

Has it changed? Just because the customs and the fashions of this world change, does that change God's word? Does the modern church, by accepting uncovered sisters, show that the standard of modesty has changed? Has that changed it? It's still the same, isn't it? You know, and that's what we need to, we need to really get an understanding of this, I believe. And realize that God's word still doesn't change, regardless what people do. Or what humanity does.

What the tendencies, what the customs are. And what men's mentality try to drum up. What man thinks.

God's law still doesn't change. In the Old Testament, it was a moral issue. It was.

In the Old Testament, it was a moral issue. For a woman to be uncovered was a moral issue. We've gotten so far away from it.

That today, we don't think of it as a moral issue anymore. We think it's just, well, it's everywhere. So we don't think of it as a moral issue.

But it was in God's, in the Old Testament. God's law assumed that a virtuous woman would cover her head. And an unfaithful woman would need to be uncovered.

That was law. That was God's law. I'd like to give you some more scriptures to look up.

In the Song of Solomon, chapter 5, verse 7. It talks about a woman. And I know it's in figurative speech. But it talks about this woman.

And how this woman. It actually is referring to Christ in the church. And how that Christ.

At least this is what I get out of it. That Christ came. And drew the woman.

Was wanting to communicate with the woman. Wanted to have fellowship with the woman. But the woman was asleep.

She was half asleep. She was in bed. She didn't want to get up and get dressed.

She didn't want to go to the door. He knocked on the door. He was calling her.

But she wouldn't answer. Until finally, her conscience bothered her so much. That she got up.

And she, it talks there about. She had her fingers dripping with myrrh. I think.

And she opened the door. Or she went to the door. To open the door.

But he was gone. And the reason that she did that. She was to anoint him.

When he came. Well. It talks about her going out into the streets.

Seeking her beloved. And she couldn't find him. And this was at night.

And it talks about the watchman. How they caught her. And they took the veil off of her.

Speaking about. They. They classed her.
As being an unfaithful woman. Being out there. On the street.
But she had a veil on. So they pulled the veil off of her. Because this was not.
A thing for a virtuous woman. To be doing. A virtuous woman.
They were not. To be out on the streets. At night.
We also see. In Genesis 24. Verse 65.
Rebecca covering her head. When she came. To her Isaac.
She covered her head. That he would not. See her.
Glory. In Proverbs 7. Verse 16. Or verse 6. We read there.
About the harlot. That went out to seduce. The young man.
It all shows us. That a respectable woman. Was not found on the streets.
At night. A respectable woman. Covered her head.
In closing. I just like to reaffirm. These three principles.
Headship. In 1 Corinthians 11. It's taught.
Headship. Modesty. And honor and respect.
Those principles are in the New Testament age. They're taught. In 1 Corinthians 11.
And as we go on. I'd like to speak some more about. Um.
Somewhere I had a list of. The different. Things that I wanted to share yet.
On this subject. I don't know where I got my paper. But somewhere.
Um. But anyhow. I want to speak about.
The. The. When should a woman.
Wear a bailing. Who should wear it. And.
And um. Also. About the hair.
We read there about. The hair is given her for a glory. I'd like to speak about that.
And about a man's long hair. How that is dishonoring to God. But these are all things.
I believe. Need to be included in this teaching. Because it's all in here.
In 1 Corinthians 11. In those first 16 verses. I'd like for us to.

To. Get. Get it settled in our hearts.

Brothers and sisters. These principles. From the Old Testament.

Are still valid for us today. It's not bringing us under law. But it should be.

The grace. That God gives us. Should be that we desire to do His will.

It's still a moral issue. I believe it. It's still a moral issue.

It's just that many people have gotten away from this. So far. That they don't think of it that way.

And I believe. One of the reasons. That America.

And not only America. But it's the whole world. We see the morals dropping.

Because of this very thing. The morals. Have been lost.

Because the principles have been lost. First. The practice was lost.

The principles are lost. And the morals. Have been lost.

So it's time. For us to regain some things. And I. Just want to share this with you.

Because I believe that. We're going to see it in Holmes County. Unless that people.

You know in this county. You go about everywhere. And you can see somebody.

That wears a head covering. And some places in this country. You don't see that at all.

Where brother Fred comes from. Out there from Pittsburgh. I mean in places out there.

There's places you do. You're like an oddball. If you'd wear a head bailing.

Here in Holmes County. Nobody thinks anything of it. It's pretty common yet.

But we're losing that principle. We're losing the principles. And because we're losing the principles.

It's going to be lost too. The practice is being lost. The principles are being lost.

The morals are gone. And no longer. We're going to see.

Suffer the same consequences. Like brother Carl talked about. Sowing and reaping.

We'll suffer the same consequences. If we don't obey the principles. That Paul lays out.

Shall we pray. Father. Just help us dear God.

I know. I just feel I didn't. Bring things out even clear enough yet.

Father but somehow. Would you give us all. Searching hearts.

To search into these principles. Search into this. With all our heart.

So that God you can. These morals can be restored. This moral of wearing the head covering.
Can be restored. And we realize. That it's a blessing.
And it's a protection. And father we pray. That you will help us.
That we would take earnestly and honestly. These things to heart. Allow them to change our ways.
Give us understanding Lord. So that. We obey you.
With an understanding heart. I know that's every heart's desire. There's no one here Lord.
I don't believe there's anyone here. That would not really want to obey. Your word.
If we understand it. Father I just pray. Give the brothers and sisters all.
Understanding hearts. And help us to obey. As you reveal it to us.
In Jesus name we pray. Amen. Thank you for listening to this message.
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