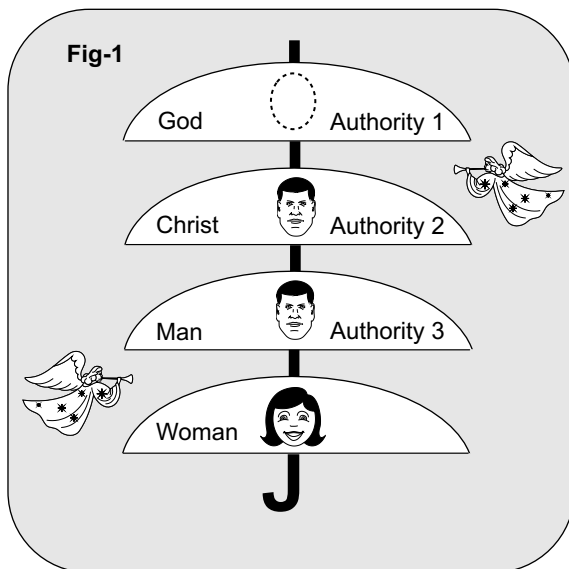


## ML206 Dishonored Heads

Some see the head coverings in 1Co-11 as hats or Jewish Kippahs. But Paul understood these head coverings to be the hair on the heads of men and women. Keeping with the scriptures, let's see what Paul meant in his teachings on this controversial subject.

Paul says that every man praying or prophesying with his head covered dishonors his head [1Co 11:4]. And in V5 he says that every woman who prays or prophesies with her head uncovered dishonors her head.

These are actual human heads. However, the man's head is Christ and the woman's head is that of her husband [or her earthly father]. Read 1Co. 11:3: *"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."*



Heads represent authorities. God and Christ are in heaven; men and women are on earth. God's plan is for the man to submit to Christ and for the woman to submit to the man. God's heavenly pattern must remain intact. So then, the rule of the man over the woman must coincide with God's rule over Christ and with Christ's rule over man.

Notice how Paul concentrates on the woman's submission to the man while seeming to ignore the man's submission to Christ. However, these comments apply to the man also, for he is to Christ as she is to him.

The woman is man's help meet [Ge 2:18], but the man is Christ's help meet. This makes him a figurative female relative to submissiveness. Thus, neither Paul's teaching nor this lesson is as one-sided as it seems. The point is, by following Paul's method of omitting parallel comments for men, he makes this lesson clearer.

Now, when the man prays or prophesies with his head covered, he dishonors his head. This is not his head, but the Christ whose image he bears. A man who wears longer hair than his sense of shame allows, either has or is near to receiving an effeminate spirit.

The woman who prays or prophesies with her head uncovered dishonors her head. Again, this is not her physical head; it's the head of her husband or father. By cutting her hair shorter than her sense of shame allows, she has or is near to having a masculine spirit. God gave her the natural sense to wear the token of her husband's and Christ's male image.