

Message 1
The Importance of the Sisters
in the Church Life

Scripture Reading: Gal. 3:28; 1 Cor. 12:13; 11:2-16; Matt. 1:16, 18; John 12:3; 20:1, 11-18;
Luke 8:2-3; Acts 12:12

I. In Christ, who is the Head of the Body, there is no difference between male and female, but in the Body there is a difference between male and female, that is, between the brothers and the sisters—Gal. 3:28; 1 Cor. 12:13; 11:2-16:

- A. First Corinthians 11 speaks definitely concerning the difference between man and woman, especially in the matter of headship—11:2-16.
- B. This indicates that in the church the difference between the brothers and the sisters still exists; in Christ this difference does not exist, but in the church, in the Body, the difference between male and female remains.
- C. We should not think that because the difference between male and female still exists in the Body, the standing of the sisters is not important; if this is our thought we are wrong.

II. If we read the entire New Testament, we will realize that in the church life, from a certain perspective, the standing and function of the sisters are more important than those of the brothers:

- A. The three main steps taken by the Lord Jesus were His incarnation, His crucifixion, and His resurrection; related to each of these three steps, a sister was involved:
 - 1. The Lord was incarnated through Mary His mother—Matt. 1:16, 18.
 - 2. Just before His crucifixion Mary, the sister of Martha, anointed the Lord's feet for His burial—John 12:3.
 - 3. After His resurrection the first one who saw the Lord Jesus was Mary the Magdalene—20:1, 11-18.
 - 4. The sisters need to realize that they are the ones to bring the Lord's incarnation, crucifixion, and resurrection to people.
- B. According to Luke 8:2-3, while the Lord Jesus was on earth, it was not a group of brothers who ministered material things to the Lord and His disciples, but a group of sisters.
- C. In Acts 12:12, after Peter was released from prison, he went to the house of Mary, the mother of John, where a number of saints were praying; the prayer meeting held in the sister's home ministered much life to the church in that kind of situation.
- D. In Romans 16 Paul mentions the names of a number of sisters in his greetings to the saints—Rom. 16:1-3, 6, 12-13.
- E. If we read all the New Testament Epistles until the end of the book of Revelation, we will realize that the standing and function of the sisters can be more important than those of the brothers:
 - 1. We can liken the brothers to the bones of the physical body, and the sisters, to the blood.

2. To have a strong physical body, we need the bones as a frame, and we need the blood to support the life of the body; to our body the blood is more important than the bones.
- F. If the Body is to be strong, healthy, and sound, the sisters must be right:
1. Just as it is serious when there is a problem with our blood, whenever there is something wrong among the sisters, there is a serious disease in the Body.
 2. Thus, whether a local church is strong or weak, healthy or sick, depends mainly on the sisters:
 - a. Regardless of how fine the brothers are, if the sisters are a problem, the church will be troubled; on the other hand, if there are no problems among the sisters, there will be no problems in the church; the sisters are the factors of calm and peace, and they can also be factors of trouble and turmoil—Rom. 16:1-2; Phil. 4:2-3.
 - b. Whether or not the church goes on depends more on the sisters than on the brothers; as long as the sisters are in a healthy spiritual condition, the church will go on very well.
 3. This is why we have the burden to point out that the sisters' standing and function in the church are of tremendous importance.
- G. The Lord is the source of all things, including us human beings, but in a practical, human way mothers are the source of mankind; without mothers, mankind would not be able to continue (1 Cor. 11:12); in the same way, the sisters are the root, the source, of the church:
1. Just as without mothers, mankind would be terminated, the continuation of the church, the corporate new man in God's eternal purpose (Eph. 2:15-16), depends very much on the sisters:
 - a. Human society and families depend more on the mother than on the father; in one sense, we need a good mother more than we need a good father.
 - b. A good father can do much good for his children, but what he does is not so practical and subjective.
 - c. The real, secret, practical, and subjective help comes not from the father's side but from the mother's; if some children lose their father yet still have a good mother, they will still be able to be good children, but if they lose their mother, they lose their source of proper help.
 2. Although the man occupies the higher position, in a secret, actual, practical, and subjective way the real situation of the family depends more on the female side; in the church it is the same.
 3. The sisters are a crucial factor in the church life—Rom. 16:1-4, 6, 12-13.

Excerpts from the Ministry:

THE STANDING, POSITION, AND FUNCTION OF THE SISTERS IN THE CHURCH

Galatians 3:28 says, "There cannot be Jew nor Greek, there cannot be slave nor free man, there cannot be male and female; for you are all one in Christ Jesus." In this verse we can identify three contrasting pairs: Jew and Greek, slave and free man, and male and female. In 1 Corinthians 12:13 there are two contrasting pairs: Jews and Greeks and slaves and free. Galatians 3:28 says that in Christ there cannot be Jew nor Greek, slave nor free man, male and female, whereas 1 Corinthians 12:13 says that in the church, in the Body, there is no distinction between Jews and Greeks and between slaves and free. This verse does not mention males and females. Based on these two verses we can see that in Christ, who is the Head of the Body, there is no difference between male and female, but in the Body there is a difference between male and female, that is, between the brothers and the sisters. First Corinthians 11 speaks definitely concerning the difference between man and woman, especially in the matter of headship (vv. 2-16). This indicates that in the church the difference between the brothers and the sisters still exists. In Christ this difference does not exist, but in the church, in the Body, the difference between male and female remains.

THE STANDING OF THE SISTERS IN THE CHURCH

My reason for pointing this out is to say that the sisters have an important standing in the church. We should not think that because the difference between male and female still exists in the Body, the standing of the sisters is not important. If this is our thought we are wrong. If we read the entire New Testament, we will realize that in the church life, from a certain perspective the standing and function of the sisters are more important than those of the brothers.

The three main steps taken by the Lord Jesus were His incarnation, His crucifixion, and His resurrection. Related to each of these three steps, a sister was involved, and all three sisters were named Mary. The Lord was incarnated through Mary His mother (Matt. 1:16, 18). Just before His crucifixion Mary, the sister of Martha, anointed the Lord's feet for His burial (John 12:3). After His resurrection the first one who saw the Lord Jesus was Mary the Magdalene (20:1, 11-18). Therefore, three sisters were very involved with the three major steps of the Lord.

It is clear that for the Lord's incarnation, a sister needed to be involved, but before His death, why was it not a brother who poured the ointment upon the Lord's body? And at His resurrection, why was it not Peter or John or some other brother who was the first to see the Lord? This is very meaningful. The sisters need to realize that they are the ones to bring the Lord's incarnation, crucifixion, and resurrection to people.

Furthermore, according to Luke 8:2-3, while the Lord Jesus was on earth, it was not a group of brothers who ministered material things to the Lord and His disciples, but a group of sisters. In Acts 12:12, after Peter was released from prison, he went to the house of Mary, the mother of John, where a number of saints were praying. The prayer meeting held in the sister's home ministered much life to the church in that kind of situation.

In Romans 16 Paul mentions the names of a number of sisters in his greetings to the saints. If we read all the New Testament Epistles until the end of the book of Revelation, we will realize that the standing and function of the sisters can be more important than those of the brothers. Of course, this does not mean that the brothers are useless. We can liken the brothers

to the bones of the physical body, and the sisters, to the blood. To have a strong physical body, we need the bones as a frame, and we need the blood to support the life of the body. To our body the blood is more important than the bones.

Based on my experience in the church life, I have learned that problems among the sisters are more serious than problems among the brothers. If there are some problems among the brothers but no problems among the sisters, that situation is not so serious. In a local church I am most afraid of problems among the sisters. Just as it is serious when there is a problem with our blood, whenever there is something wrong among the sisters, there is a serious disease in the Body. If the Body is to be strong, healthy, and sound, the sisters must be right. Thus, whether a local church is strong or weak, healthy or sick, depends mainly on the sisters. This is why I have the burden to point out that the sisters' standing and function in the church are of tremendous importance. (*CWWL, 1968*, vol. 1, "Various Messages in Los Angeles," msg. 14, pp. 81-83)

THE IMPORTANCE OF THE SISTERS IN THE CHURCH LIFE

It is very clear that the brothers and the sisters are of two categories. The Lord is the source of all things, including us human beings, but in a practical, human way mothers are the source of mankind (1 Cor. 11:12). Without mothers, mankind would not be able to continue. In the same way, the sisters are the root, the source, of the church. Just as without mothers, mankind would be terminated, the continuation of the church, the corporate new man in God's eternal purpose (Eph. 2:15-16), depends very much on the sisters. Human society and families depend more on the mother than on the father. In one sense we need a good mother more than we need a good father. A good father can do much good for his children, but what he does is not so practical and subjective. The real, secret, practical, and subjective help comes not from the father's side but from the mother's. If some children lose their father yet still have a good mother, they will still be able to be good children, but if they lose their mother, they lose their source of proper help.

Although man occupies the higher position, in a secret, actual, practical, and subjective way the real situation of the family depends more on the female side. In the church it is the same. Regardless of how fine the brothers are, if the sisters are a problem, the church will be troubled. On the other hand, if there are no problems among the sisters, there will be no problems in the church. The sisters are the factors of calm and peace, and they can also be factors of trouble and turmoil.

The younger sisters do not trouble the church as much as the older sisters do. A teenage sister may be a little naughty, but this kind of naughtiness will not cause much trouble to the church. However, the older a sister becomes, the more she may be a problem to the church. The troubles in the church often come from the older, more experienced ones. This is a practical fact.

I say this not to belittle anyone. We respect all the mothers. Humanly, they are the source of mankind, and in the Bible they are admired and uplifted as the mothers of the children of God, the Lord's people, the saints (Rom. 16:13). Whether or not the church goes on depends more on the sisters than on the brothers. As long as the sisters are in a healthy spiritual condition, the church will go on very well. However, if the sisters are not healthy, there will be problems in the church no matter how strong the brothers are. The sisters are a crucial factor in the church life. (*CWWL, 1975-1976*, vol. 1, "The Crucial Function of the Sisters in the Church Life," pp. 129-130)

Study Questions:

1. Explain the difference between the consideration of male and female in Christ in contrast to in the Body, the church?
2. From what perspective is the standing and function of the sisters in the church life more important than that of the brothers?
3. Using the illustration of blood in the body and motherhood in the family, explain how the function of the sisters is a crucial factor in the church life.

References and Further Reading:

1. *The Collected Works of Witness Lee, 1968*, vol. 1, "Various Messages in Los Angeles," msg. 14.
2. *The Collected Works of Witness Lee, 1975-1976*, vol. 1, "The Crucial Function of the Sisters in the Church Life."

Message 2

The Importance of the Sisters in The Accomplishment of God's Economy

Scripture Reading: Gen. 3:1-6; 3:15; Luke 1:35; Matt. 26:6-8; John 19:25; 20:1, 16-17; Luke 8:1-3; John 11:1, 5; Acts 1:13-14; 12:12; Rom. 16:1-3, 6, 12-13; Phil. 4:2-3a

I. In God's administration of His economy, a very important position is assigned to the women:

- A. After man was created, what happened to man was very much related to the woman:
 - 1. The subtle serpent, the enemy of God, came in through the woman—Gen. 3:1-6.
 - 2. Therefore, God chose to defeat the enemy also through woman—through the same channel by which he came—v. 15.
 - 3. Thus, the fall occurred through the woman, and the deliverance was promised also through the woman; this shows us the importance of the sisters' position in the Bible.
- B. By this we can see that whether or not God can have His way today in His purpose depends very much upon what the sisters will do.
- C. If the women, or the sisters, will function properly, God will have a success; otherwise, there will surely be a failure or a loss.

II. The mention of six Marys in the New Testament is very meaningful; this simply means that to fulfill God's purpose and accomplish His economy, there is a great need for the sisters; in a sense, the sisters are more important for the accomplishment of God's economy than the brothers:

- A. Do you realize that there are at least six Marys mentioned in the New Testament?
 - 1. The first Mary is the mother of the Lord Jesus; the story of the life of the Lord Jesus begins with this woman—Matt. 1:18, 20; Luke 1:34-35.
 - 2. The second Mary is the sister of Lazarus; she loved the Lord Jesus and followed Him, ministering to Him—John 12:2-3.
 - 3. The third Mary is Mary the Magdalene, out from whom seven demons were cast out (Luke 8:2); while the Lord Jesus was dying on the cross, she, with a few sisters, were standing there with Him; then on the morning of the resurrection, she went to the tomb—20:1, 11, 14-18.
 - 4. The fourth Mary, the wife of Clopas, with the other sisters, saw the death of Christ—19:25.
 - 5. The fifth Mary was the mother of John Mark; after Peter was released from prison, he went to Mary's home, where many saints were gathered together praying—Acts 12:12.
 - 6. The sixth Mary is in Romans 16:6; here Paul says to greet the Mary who labored much for the church; she was laboring over so many in the church life.
- B. One Mary gave birth to the Lord Jesus; the first position of the sisters is related to the birth of the Lord; the purpose of the Lord's birth is to bring the Lord into the human race:
 - 1. All the sisters must realize that their position in the church is to bring forth Christ to people; whatever you do must bring forth Christ.
 - 2. You have to pray that the Spirit will come upon you and that the power of the Most High will overshadow you so that you can bring forth Christ—Luke 1:35.
 - 3. If you are serving in a service group, you must bring forth Christ; if you visit the saints or have fellowship with the sisters, you must bring forth Christ to them.

- C. According to the Gospels, the Marys were the ones who loved the Lord and followed Him; they ministered to the Lord out of their possessions; this is the sisters' position—Luke 8:1-3:
 - 1. Your position is first to bring forth Christ to people and then to love the Lord Jesus.
 - 2. We have to realize that the sisters represent the loving ones; you need to love the Lord Jesus, to follow Him, and to minister to Him.
- D. Among so many Marys, some stood by the cross watching and observing the Lord Jesus when He was being crucified—John 19:25:
 - 1. They saw the crucifixion of the Lord Jesus; all the sisters have to see such a portrait of the crucified Lord Jesus.
 - 2. In other words, the sisters have to take a position that experiences the death of Christ—cf. Phil. 3:10; 2 Cor. 4:11-12.
- E. Furthermore, you need to do something that makes the burial of the Lord Jesus so sweet; it must be that whenever you mention the name of the Lord Jesus, people can sense something so sweet—Mark 16:1.
- F. Moreover, the sisters must discover something of the resurrection and be first to know the Lord's ascension—John 20:11-18:
 - 1. Mary saw the empty tomb and went to tell Peter; she did not teach Peter, but she did pass on the revelation.
 - 2. In the church we do not need the sisters to teach, but we do need the sisters to see the revelation and to discover some of the things related to the Lord's resurrection life.
- G. In Acts there were no sisters taking the lead in the church, but they were praying:
 - 1. When the twelve were praying for ten days before the time of Pentecost, the sisters also were there—Acts 1:14.
 - 2. In Acts 12 the prayer meeting was even in a sister's home—12:12.
 - 3. All the sisters in the church have to learn to pray; if you see a problem, do not talk about it and do not gossip about it—pray.
 - 4. If you expect your local church to be strong, you must be praying sisters.
- H. Romans 16 mentions so many laboring and ministering sisters, the first of whom is Phoebe; Phoebe was a deaconess in the church in Cenchrea; we need many sisters who will minister in the churches, serving to such an extent they are called deaconesses—Rom. 16:1, 3, 6.
- I. By putting all these verses together, we can see that there is no hint that a position was assigned to the sisters to take the lead, to do a great work, or to teach; there was no such position assigned to the sisters.
- J. Rather, the sisters should bring the Lord Jesus to people by the principle of incarnation, love Him, follow Him, minister to Him, experience His death, make Him so sweet and lovely to all the people, see His resurrected life, know the ascension, and then in the church always bear the burden of prayer and labor.

Excerpts from the Ministry:

THE SIX MARYS

In God's administration of His economy, a very important position is assigned to the women. After man was created, what happened to man was very much related to the woman. By this we can see that whether or not God can have His way today in His purpose depends very much upon what the sisters will do. If the women, or the sisters, will function properly, God will have a success; otherwise, there will surely be a failure or a loss. After the fall of man, God came in, not to do something through the man but to do something through the woman. The subtle serpent, the enemy of God, came in through the woman. Therefore, God chose to defeat the enemy also through woman—through the same channel by which he came. In Genesis 3 the serpent came in through the woman, and in the same chapter God promised that this woman would bring forth a seed who would bruise the head of the serpent (v. 15). Thus, the fall occurred through the woman, and the deliverance was promised also through the woman. This shows us the importance of the sisters' position in the Bible.

The first account in the New Testament concerning a direct relationship with the Lord is related to a woman—Mary. The story of the life of the Lord Jesus begins with this woman. Of course, we know that this is the fulfillment of the promise given in Genesis 3:15. In Genesis God promised that the woman would bring forth a seed who would destroy the damaging serpent. This promise is fulfilled at the very beginning of the New Testament.

Mary the mother of the Lord Jesus is not the only Mary mentioned in the New Testament. Do you realize that there are at least six Marys mentioned in the New Testament? The first Mary is the mother of the Lord Jesus, and the second Mary is the sister of Lazarus. The third Mary is Mary the Magdalene, out from whom seven demons were cast out. While the Lord Jesus was dying on the cross, a few sisters were standing there with Him. Besides Mary the Lord's mother, there were two other Marys. One was Mary the Magdalene, and the Gospel of John tells us that the other Mary was the wife of Clopas (19:25). This fourth Mary, with the other sisters, saw the death of Christ. On the morning of the resurrection, Mary the Magdalene went to the tomb. The Gospel of John mentions only that Mary the Magdalene went there, but the other Gospels tell us that there was another Mary (Matt. 28:1; Mark 16:1; Luke 24:10). This other Mary was the first Mary, the Lord's mother (Matt. 13:55). The fifth Mary was the mother of John Mark. In Acts 12:12, after Peter was released from prison, he went to Mary's home, where many saints were gathered together praying. The sixth Mary is in Romans 16:6. Here Paul says to greet the Mary who labored much for the church.

These six Marys are very meaningful. One Mary gave birth to the Lord Jesus; another loved the Lord Jesus and followed Him, ministering to Him; two other Marys saw the Lord's death and prepared something for His burial, to anoint His body. They saw the resurrection and also received the vision of the ascension of Christ. Another Mary was related to the church, praying all the time. Finally, a Mary was laboring over so many in the church life. In the New Testament there are not so many Peters or Johns, but there are so many Marys. This simply means that to fulfill God's purpose and accomplish His economy, there is a great need for the sisters. In a sense, the sisters are more important for the accomplishment of God's economy than the brothers.

The little family at Bethany spoken of in John 12:1-9 is a type of the church. That family was composed of one brother and two sisters. This means that it consisted of one-third brothers and two-thirds sisters. A strong, normal, proper church should have one-third brothers and two-thirds sisters. In the church life we need more sisters.

We need to see the position of the sisters in the record of the New Testament. The first position of the sisters is related to the birth of the Lord. What is the purpose of the Lord's birth? It is to bring the Lord into the human race. All the sisters must realize that their position in the church is to bring forth Christ to people. Whatever you do must bring forth Christ. You have to pray that the Spirit will come upon you and that the power of the Most High will overshadow you so that you can bring forth Christ. If you are serving in a service group, you must bring forth Christ. If you visit the saints or have fellowship with the sisters, you must bring forth Christ to them. It is not just a matter of working for the Lord; it is a matter of bringing forth Christ.

According to the Gospels, the Marys were the ones who loved the Lord and followed Him. They ministered to the Lord out of their possessions. Sisters, this is your position. Your position is first to bring forth Christ to people and then to love the Lord Jesus. Can you tell the Lord that you love Him more than your family and your children? We have to realize that the sisters represent the loving ones. You need to love the Lord Jesus, to follow Him, and to minister to Him. One day when I was reading Luke 8:3, I was happy when I saw that among those ministering sisters, one was the wife of a high officer of Herod. Surely she had a high position and many material things. Yet she did not love other things; she loved the Lord. She not only loved the Lord but also followed Him and ministered what she had to the Lord and to the disciples. No matter what your position is, you have to follow the Lord, love the Lord, and minister something that you have to the Lord.

The New Testament also shows us that among so many Marys, some stood by the cross watching and observing the Lord Jesus when He was being crucified. They saw the crucifixion of the Lord Jesus. All the sisters have to see such a portrait of the crucified Lord Jesus. In other words, the sisters have to take a position that experiences the death of Christ.

Furthermore, you need to do something that makes the burial of the Lord Jesus so sweet. It must be that whenever you mention the name of the Lord Jesus, people can sense something so sweet. If you do not have such a love, although you may mention His name in the same way, there will be no sweetness. There is a big difference. In the New Testament there is no position assigned to the sisters for taking the lead or doing a big work or being a great speaker. Rather, the position that has been assigned to the sisters is to love Him, to follow Him, to minister to Him, to experience His death, and to make Him so sweet to everyone. He was the rejected One, the condemned One, the crucified One, yet to you He is the lovable One. Your portion is to experience the death of the Lord Jesus and to make the rejected Jesus so sweet to everyone.

Moreover, the sisters must discover something of the resurrection and be first to know the Lord's ascension (John 20:11-18). The Lord's resurrection was not discovered first by Peter but by Mary. The brothers received the revelation from a sister. Mary saw the empty tomb and went to tell Peter. She did not teach Peter, but she did pass on the revelation. In the church we do not need the sisters to teach, but we do need the sisters to see the revelation and to discover some of the things related to the Lord's resurrection life.

I am hoping that in the coming days many sisters could stand up in the meetings, testifying, "Hallelujah! This morning I saw the empty tomb! I saw something new of the resurrected Christ!" This would not be a kind of teaching but a heavenly report. I would love to hear such a report. To me the best meeting is not a kind of teaching meeting but a meeting full of divine reports. I would love to hear such a sweet and divine report out of the mouths of all the sisters. The same report out of the mouths of the brothers would not be so sweet. But such a report concerning the resurrection of the Lord Jesus out of the mouths of the little sisters would be sweet to everyone. The sisters saw the resurrection first.

After the four Gospels we come to the stage of the church. In Acts there were no sisters taking the lead in the church, but they were praying. When the twelve were praying for ten days before

the time of Pentecost, the sisters also were there. In Acts 12 the prayer meeting was even in a sister's home. It does not say that Peter went to Andrew's home where so many were praying but that he went to Mary's home. All the sisters in the church have to learn to pray. If you see a problem, do not talk about it and do not gossip about it—pray. If Peter is thrown into prison, do not talk—pray! You have to be so involved in the prayer and so burdened in the prayer that even after your prayer has been answered, you would continue to pray. If you expect your local church to be strong, you must be praying sisters. You must not be gossiping and talking sisters but praying sisters. We need the sisters to pray. Whenever you see that the church needs something, whenever you see some shortcomings, whenever you see something lacking in the church, do not spread any rumors—pray. Stop the rumors by praying; even kill the rumors by praying. You must pray and pray and pray until Peter comes back. Pray to such an extent that even after the prayers are answered, you are still praying. This is so healthy. I do know that many of you pray, but I hope that more of you will learn to pray, and that those who pray already will pray more.

Romans 16 mentions so many laboring and ministering sisters, the first of whom is Phoebe. We need many Phoebes in the church. Phoebe was a deaconess in the church in Cenchrea. We need many sisters who will minister in the churches, serving to such an extent they are called deaconesses.

In verse 3 we read, "Greet Prisca and Aquila, my fellow workers in Christ Jesus." In principle, the Bible usually mentions the man before the woman, but here is an exception. Paul does not say, "Greet Aquila and Prisca" but, "Greet Prisca and Aquila." It must be because Prisca was a very special sister.

Verse 12 says, "Greet Tryphaena and Tryphosa...Greet Persis...who has labored much in the Lord." In verse 13 there is the mother of Rufus. Rufus's mother was also the mother of the apostle Paul. Do you know what this means? This means that the mother of Rufus was always taking care of the apostle Paul as her own son. She was continually nourishing, cherishing, and caring for this single brother, the apostle Paul. She was actually the mother of Rufus, yet Paul said she was also his mother because she took care of him.

By putting all these verses together, we can see that there is no hint that a position was assigned to the sisters to take the lead, to do a great work, or to teach. There was no such position assigned to the sisters. Rather, the sisters should bring the Lord Jesus to people by the principle of incarnation, love Him, follow Him, minister to Him, experience His death, make Him so sweet and lovely to all the people, see His resurrected life, know the ascension, and then in the church always bear the burden of prayer and labor. (*CWWL, 1973-1974*, vol. 2, "The Six Marys," pp. 243-249)

Study Questions:

1. What is the significance and experiential application of the first Mary, the mother of Jesus?
2. What is the significance and experiential application of the women who stood by the Lord at the cross?
3. According to the picture in Acts 12, how can the sisters make the church in their locality strong?

References and Further Reading:

1. *The Collected Works of Witness Lee, 1973-1974*, vol. 2, "The Six Marys."

Message 3
The Revelation of the Bible
Concerning Male and Female in God's Economy

Scripture Reading: Gen. 1:27; Matt. 19:4b; 1 Cor. 11:3-15; Gal. 3:26-28; 4:6; 2 Cor. 11:2

I. “And God created man in His image; in the image of God He created him; male and female He created them”; “He who created them from the beginning made them male and female”—Gen. 1:27; Matt. 19:4b.

A. In God's creation there is a distinction between male and female:¹

1. God's creation of men and women is different, and God's purpose for men and women is also different—Gen. 2:7, 21-22:²
 - a. The man was created by God, and the woman was built by God; God's building work is finer than His creating work—vv. 21-22.³
 - b. Man, as the one created by God, is rougher than the female, who was built by God; the female is much finer, because she was built by God.
 - c. Man is man and woman is woman; no matter how much people argue, they cannot make women into men, and no matter how the fashion changes, they cannot make men into women—cf. Deut. 22:5.⁴
2. Since God's creation and purpose for men and women are different, the nature and function of men and women are different; no one can deny this or overthrow this fact:⁵
 - a. In the Bible the romance between male and female is used to illustrate God's divine romance—Isa. 54:5; Jer. 2:2; Ezek. 16:8; Eph. 5:25-32; Rev. 19:7-8; 21:2:⁶
 - 1) The wife is the object of the husband's love—Eph. 5:25; cf. Deut. 24:5.
 - 2) God's love needs an object; the church became and still is the object of God's love—vv. 2, 25.
 - b. God has an arrangement in which He wants two groups, men and women, to portray how He and Christ are the head and how humans should obey—vv. 22-24:⁷
 - 1) God wants men to take the role of Himself and Christ, and He wants women to take the role of the submitting humans—1 Cor. 4:9; 11:10.
 - 2) We should not bring the thought of the equality of men and women into this matter; this is not a question of whether men and women are equal; rather, it is a question of the function of men and women before God.
 - 3) Before the Lord men and women are both redeemed creatures without the slightest difference, but when we come before people, we must differentiate between men and women to portray the role of the head and the role of those who submit—Rom. 3:21-24; 1 Cor. 11:3-15; 1 Tim. 2:11-14.
 - 4) This is similar to actors who are ordinary people off the stage but who play very particular characters in different roles on stage; when they are on stage, there is a sense that they are different in function, but there is no thought of inequality.
 - 5) May God show the sisters that their submission can cause people to sense the authority and glory of God and Christ!

- B. Today, we are still in the old creation;⁸ there is still the distinction between males and females in the church—1 Cor. 11:3-15, 14:33b-38; 1 Tim. 2:11-14.⁹
 - 1. On the one hand, in Christ there are no differences between males and females (Gal. 3:28); on the other hand, although we are the new man, in the church life the differences between males and females are still present (1 Tim. 2:11-14).¹⁰
 - 2. We have a spirit, but we also have the flesh; hence, we must keep the dividing line between males and females in our community and also in our church life—Rom. 13:14.¹¹
 - a. The sisters should not forget that they are females when they contact people; they are not free to speak carelessly; otherwise, their contacting people will bring them many problems.
 - b. It is wrong to speak with a person of the opposite sex when we are alone in a room; we must have a third person present there; this is not only a virtue but also a great protection.
 - 3. While we live on this earth and in our flesh, in no way can you believe that the boundary between men and women can be abolished; there is no such thing.¹²

II. **“You are all sons of God through faith in Christ Jesus...There cannot be male and female; for you are all one in Christ”—Gal. 3:26-28:**

- A. Before the Lord and in Christ there is no distinction between male and female—v. 28:¹³
 - 1. In the world the male occupies one role and the female occupies another role; in church administration the male also has his place and the female her place; within the family the husband has his place and the wife has her place—1 Tim. 2:12; Eph. 5:22-25; Col. 3:18-19.
 - 2. However, in Christ and in the new man, both the man and the woman have the same stand; there is no distinction between them—Gal. 3:28.
 - 3. In Christ, the man does not occupy a special place, nor does woman, because Christ is all and in all; in this respect a man is no different from a woman:
 - a. The sisters’ place in some areas of service is different from that of the brothers; but this pertains only to the matter of authority—1 Tim. 2:12.
 - b. Today, in Christ, there is no difference between the two.
- B. According to life, all the believers are males; however, according to love, we all are females:¹⁴
 - 1. According to life, all the believers, including the sisters, are sons of God and brothers of Christ—Gal. 3:26, 4:6-7; John 20:17; Rom. 8:29; Heb. 2:11-12; Rev. 21:7.
 - a. As a help to the sisters, we need to point out that in God’s household there are no daughters; God has only sons, not daughters—Gal. 3:26.¹⁵
 - b. In the flesh you are a female, but you have received the life of God’s Son; therefore, even the sisters are sons—1 John 5:12.¹⁶
 - 2. On the other hand, as to the relationship between us and Christ, we all are females; even the brothers are females:¹⁷
 - a. We all are virgins betrothed to Christ; we are the bride of Christ and the wife of the Lamb—2 Cor. 11:2; John 3:29a; Rev. 21:2, 9; cf. S. S. 1:3b; 4:8-9.
 - b. The relationship between the Bride and the Bridegroom is a matter of love, not a matter of life; according to love, we all are females.¹⁸
 - c. We are living sons of the living God, whereas we are the loving Bride of our dear Bridegroom.

C. How wonderful that the church is both a man (Eph. 2:15, 4:24; Col. 3:10) and, at the same time, a bride (Eph. 5:23-27)!¹⁹

Excerpts from the Ministry:

GOD'S ORDER IN CREATION

The arrangement of God's will for men and women is different. In the order of God's creation, there is a difference between men and women. First, He created the man, and then He created the woman. Furthermore, the woman is out of the man and for the man; the man is not out of the woman or for the woman. Although men are born through women, they are only "through" the woman, not "out from" the woman as the woman is "out from" the man. God's creation of men and women is different, and God's purpose for men and women is also different. According to His creation, the woman is out from the man, but the man is not out from the woman; according to His purpose, the woman is for the man, but the man is not for the woman. "Therefore the woman ought to have a sign of submission to authority on her head" (v. 10). She should have something covering her head.

God's creation and purpose for men and women are completely different. Man is man and woman is woman, just as bronze is bronze and iron is iron. No matter how much people argue, they cannot make women into men, and no matter how the fashion changes, they cannot make men into women. Since God's creation and purpose for men and women are different, the nature and function of men and women are also different. No one can deny this or overthrow this fact. (*Crucial Truths in the Holy Scriptures*, vol. 2, msg. 19, p. 254)

THE BOUNDARY BETWEEN THE BROTHERS AND THE SISTERS

There is [a] boundary that needs to be strictly kept. That is the boundary between the brothers and the sisters. This is also a great boundary. There is one thing we must admit: while Christians live on earth today, the place where they have the most opportunity to contact the opposite sex is the church. Between the brothers and sisters, they meet in the meetings, in the service, in the gospel preaching, and in their witnessing work. For this reason, in their administration of the church, the elders must draw a boundary between the brothers and the sisters. This is not a boundary of separation, but a boundary of distinction. This boundary must never be removed or annulled. Whenever you annul this boundary, you will involve yourselves in immense trouble.

In Christianity there are some zealous ones with little spiritual experience who suggest: "We are all brothers and sisters in the Lord. Since we are all spiritual, we do not need to distinguish the brothers from the sisters." I want to tell the brothers and sisters that I have seen the fruit from such a concept. I have heard even more about such things. They bring untold problems to the church. In some places, it is the elders who are reaping and eating their own fruit because the elders themselves have led the church this way. Their way of administration is to cause the brothers and sisters not to have any boundary. This is altogether wrong.

While we live on this earth and in our flesh, in no way can you believe that the boundary between men and women can be abolished; there is no such thing. This is the devil's teaching. In some places, some teach that we are all spiritual, and that to talk about the boundary between male and female is to have defiled thoughts. Some almost condemn me by saying that it is because my thoughts are filthy and unclean that I am talking about the boundary between the brothers and the sisters. No. Even if thousands of people would rise up to say that my thoughts are unclean, I will still stand up to tell you that you need a boundary between the brothers and the sisters. The elders in every locality must set up a firm boundary between the brothers and the sisters; they should never remove it.

Galatians 3 says that in Christ there is no more distinction between male and female. But in 1 Corinthians 11 and 14, it says that in the church we must still distinguish the boundary between male and female. There is no distinction between male and female in Christ, but there is still the distinction between male and female in the church. If in the church we make no distinction between male and female, then Paul is actually contradicting himself in 1 Corinthians 11 and 14, because there he clearly says that brothers do not have to cover their heads when they pray, but that the sisters do. In addition, the sisters should not speak in the meeting. You can see that there is still a distinction between male and female in the church.

Some have checked with me in a serious way: "Brother Lee, why does the church not come up to the standard of the age? In most social gatherings today, men and women sit together. Why do the men and women sit separately in the church meetings?" Dear brothers and sisters, you cannot deny that David loved the Lord more than you do and was more spiritual than you are. But even David could fall. How much more can we fall also? Today, we are still in the old creation, and it is still possible for us to fall. God has not removed the boundary between male and female in the church. When you and I administrate the church, we must not give the impression that we are all in the Lord and that it makes no difference whether we are brothers or sisters. This indifference is detrimental and must never be permitted. We must learn to draw a boundary here. (*The Elders' Management of the Church*, msg. 9, pp. 149-151)

PAYING ATTENTION TO THE BOUNDARY BETWEEN MALES AND FEMALES

The first relationship in a community is the relationship between males and females. This relationship exceeds that of a parent and child. God did not first create a parent and then a child. He first created a male and then a female and only through them were descendants brought forth. The relationships within a community began with the descendants of Adam and Eve, but the first relationship was that of a male and a female. This is also a very personal relationship. A parent-child relationship is not a matter of our own choice, but the male-female relationship involves a choice. We must be clear concerning this and keep a dividing line between male and female. We should not think that we cannot be influenced to make a wrong choice because we have a regenerated spirit. Our body is fallen and is still the flesh. Romans 7 says that nothing good dwells in our flesh and that sin dwells in our flesh (vv. 17-18).

John 1:14 says that the Lord Jesus as the Word became flesh. The flesh belongs to sin, yet the Son of God became flesh. How can this be? The proper answer is in Romans 8:3, which says, "God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh." This verse says that although the Lord Jesus became flesh, He was only in the likeness of the flesh of sin and did not have the sin of the flesh. This was typified by the bronze serpent lifted up by Moses for the sinful Israelites (Num. 21:9; John 3:14). The bronze serpent was in the form, the likeness, of a serpent, but it did not have the poison of the serpent. This bronze serpent bore God's judgment for the poisoned Israelites and dealt with the serpents that poisoned them. Although Christ did not have the flesh of sin, He was crucified in the flesh. Thus, through His death on the cross God condemned sin, which was brought by Satan into man's flesh. Only the Lord Jesus was without the flesh of sin. The Bible does not say that man is spirit. It says that man *has* a spirit (Job 32:8) and that man *is* flesh (Gen. 6:3). Since man is flesh, it is necessary to keep the differences between males and females. We should never abolish such differences.

Colossians 3:11 says, "Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all." First Corinthians 12:13 says, "In one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit." If we read these two verses carefully, we will discover that they do not mention males or females. However, Galatians 3:28 says, "There cannot be Jew nor Greek, there cannot be slave nor free man, there

cannot be male and female; for you are all one in Christ Jesus.” On the one hand, in Christ there are no differences between males and females. On the other hand, although we are the new man, in the church life the differences between males and females are still present. We have a spirit, but we also have the flesh. Hence, we must keep the dividing line between males and females in our community and also in the church life.

SHAMEFASTNESS BEING GREATER PROTECTION

When we share and testify in the meetings, the sisters should always remember that they are females and that whatever they do should be done with modesty, that is, shamefastness. Modesty, or shamefastness, is a female virtue (1 Tim. 2:9). The Bible says that if a woman prays or prophesies with her head uncovered, she disgraces her head (1 Cor. 11:5). This does not mean that the brothers can act immodestly. Both males and females should have a proper shamefastness. The more modest we are, the higher the standard of morality we will have and the greater will be our protection. A proper person should be very modest and be limited in the places he goes, the people he knows, and the things that he says. The basic principle of the Christian life is to walk according to the Spirit. When we walk according to the Spirit, we will have no need for anyone to teach us, but His anointing will teach us concerning all things (1 John 2:27).

The saints who have a heart to serve full time should learn the lesson of not being careless when contacting people and being careful concerning the setting in which they contact people. In particular, the sisters should not forget that they are females when they contact people; they are not free to speak carelessly. Otherwise, their contacting people will bring them many problems. Not only will they suffer loss but they will also cause the Lord’s name to suffer shame. In human communities as well as in the church, we must remember that there is a difference between males and females. It is wrong to speak with a person of the opposite sex when we are alone in a room. We must have a third person present there. This is not only a virtue but also a great protection. (*The Vision, Living, and Work of the Lord’s Serving Ones*, msg. 16, pp. 138-140)

THE ANNULING OF DISTINCTIONS BETWEEN MALE AND FEMALE

The fourth distinction that has been abolished in Christ is that of gender, that is, the distinction between male and female. In this world the male occupies one role and the female occupies another role. In church administration the male also has his place and the female her place. Within the family the husband has his place and the wife has her place. However, in Christ and in the new man, both the man and the woman have the same stand; there is no distinction between them.

In Christ, the man does not occupy a special place, nor does the woman, because Christ is all and in all. In this respect a man is no different from a woman. Please remember that in spiritual matters there is no distinction between male and female.

We have mentioned that the sisters’ place in some areas of service is different from that of the brothers. But this pertains only to the matter of authority. Today, in Christ, there is no difference between the two. A brother is saved through the life of Christ, the life of God’s Son. In the same way, a sister is saved through the life of Christ, the life of God’s Son. Every case in the Bible where the Chinese version translates “sons and daughters,” the original word is children. This word does not differentiate between male or female (even though its usage is masculine). I am born a child of God and grow up to be a son of God. A son is male. Yet this description fits both the brothers as well as the sisters.

In the whole New Testament, only 2 Corinthians 6:17-18 speaks of sons and daughters. “Therefore ‘come out from their midst...and I will welcome you’; ‘and I will be a Father to you, and you will be sons and daughters to Me.’” After we have believed in God and are delivered and

separated from the world and its polluted and unclean influence, God will receive us like a Father, and we will be His sons and His daughters. This is a matter between God and an individual; it is not a matter of what a person is in Christ. This is why it says sons and daughters. When a person suffers for God, incurs loss for His sake, and experiences hardship because of Him, God will become a Father to such a one as an individual. If you are male, God will receive you as a son. If you are female, God will receive you as a daughter. God will receive you as His sons and daughters. He is the all-sufficient Lord. He has everything. This is a matter of what a person is before God. It has nothing to do with what he or she is in Christ. In Christ, we are all God's children, and there is no distinction between male and female. This distinction does not exist at all.

Once I asked a certain craftsman in Shanghai, who was a brother in the Lord, "Brother, how are the brothers in your place doing?" He replied, "Are you asking about the male brothers or the female brothers?" This answer could not have been put better. It is one of the truest words ever spoken. Male brothers are brothers and female brothers are also brothers; there is no distinction in Christ. What this brother said was absolutely correct; he was simply stating the biblical truth. When we come to the Lord and touch Him, we transcend all male and female distinctions. We are beyond gender. Before the Lord and in Christ, there is no distinction between male and female. (CWWN, vol. 48, "Messages for Building Up New Believers (1)," msg. 8, pp. 121-122)

We should not hold the concept that we cannot be an apostle like Paul. The apostles are examples of what all believers should be. Paul was not an extraordinary person, and he did not reach a state that no one else can attain. The concept that the apostles are unique is a Roman Catholic tradition. This tradition is related to the concept that Peter was the unique successor of Christ and therefore the first pope. What a devilish concept! Far from being unique, Peter is an example of one who followed the Lord. In particular, he is an example to Jewish believers in Christ. Paul is a pattern especially for Gentile believers. In 1 Timothy 1:16 he says, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." Since Paul is our pattern, none of us should say that we cannot be like him.

Although the brothers may believe that they can be today's apostles, the sisters may find it very difficult to believe that this also applies to them. As a help to the sisters, we need to point out that in God's household there are no daughters. God has only sons, not daughters. Christ, the firstborn Son of God, has brothers, but He does not have sisters. This indicates that, according to life, all the believers, including the sisters, are sons of God and brothers of Christ. For this reason, in his Epistles Paul addresses the brothers, but not the brothers and sisters. The sisters, of course, are included in the term brothers.

According to life, all the believers are males. However, according to love, we all are females. Christ is our Bridegroom, and we are His Bride. The relationship between the Bride and the Bridegroom is a matter of love, not a matter of life. Love is the unique requirement of married life. Therefore, we are living sons of the living God, whereas we are the loving Bride of our dear Bridegroom. How, then, would you answer this question: Are we, the believers in Christ, males or females? The proper way to answer is to reply that according to life we are males, but according to love we are females.

Paul was made an apostle not according to love, but according to life. It was as a matter of life that he was made a pattern for all the believers, the brothers and the sisters as well. This indicates that by taking Paul as our pattern, we all, brothers and sisters, can be God's sent ones today. Paul's status was that of an apostle, and ours should be the same. Hence, as we study the formation of Paul's apostleship, we are also studying the formation of our own apostleship.

All of us in the Lord's recovery need to be sent ones. At the least, a young sister can be sent by the Lord to her parents to testify to them about the Lord Jesus. Are you ready to be sent by the Lord? We all should be prepared to be sent forth by Him. Concerning this matter of apostleship, our minds need to be renewed. (*Life-study of Galatians*, msg. 5, pp. 41-42)

Study Questions:

1. What are two specific ways we can see that the nature and function of men and women are different based upon God's creation and purpose for male and female?
2. Why is it important to understand that even in the church the distinction between male and female is not nullified?
3. What is the significance of the fact that in Christ the distinction between male and female has been abolished?

References and Further Reading:

1. *Words of Training for the New Way*, vol. 2, msg. 7
2. *The Organic Building Up of the Church as the Body of Christ to Be the Organism of the Processed and Dispensing Triune God*, msg. 3
3. *Crucial Truths in the Holy Scriptures*, vol. 2, msg. 19
4. *The Elders' Management of the Church*, msg. 9
5. *The Vision, Living, and Work of the Lord's Serving Ones*, msg. 16
6. *Messages for Building Up New Believers*, vol. 1, msg. 8
7. *Life-Study of Galatians*, msgs. 5 and 21
8. *The Central Thought of God*, msg. 13
9. *The Collected Works of Watchman Nee*, vol. 42, "Conferences, Messages, and Fellowship (2)," msg. 46

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- ¹ Words of Training for the New Way, Vol. 2, ch. 19, p. 69.
 - ² Crucial Truths in the Holy Scriptures, vol. 2, ch. 19, p. 254.
 - ³ The Organic Building Up of the Church as the Body of Christ to be the Organism of the Processed and Dispensing Triune God, ch. 3, p. 39.
 - ⁴ Crucial Truths in the Holy Scriptures, vol. 2, ch. 19, p. 254.
 - ⁵ Crucial Truths in the Holy Scriptures, vol. 2, ch. 19, p. 254.
 - ⁶ Elders' Training, Book 11: The Eldership and the God-Ordained Way (3), ch. 1, p. 9.
 - ⁷ Crucial Truths in the Holy Scriptures, vol. 2, ch. 19, pp. 251-252.
 - ⁸ The Elders' Management of the Church, ch. 9, p. 151.
 - ⁹ The Elders' Management of the Church, ch. 9, p. 150.
 - ¹⁰ The Vision, Living, and Work of the Lord's Serving Ones, ch. 16, p. 139.
 - ¹¹ The Vision, Living, and Work of the Lord's Serving Ones, ch. 16, pp. 139-140.
 - ¹² The Elders' Management of the Church, ch. 9, p. 150.
 - ¹³ Messages for Building Up New Believers, vol. 1, ch. 8, pp. 121-122.
 - ¹⁴ Life-study of Galatians, ch. 5, p. 42.
 - ¹⁵ Life-study of Galatians, ch. 5, p. 41.
 - ¹⁶ CWWN, vol. 42, "Conferences, Messages, and Fellowship," ch. 46, p. 374.
 - ¹⁷ The Central Thought of God, ch. 13, p. 120.
 - ¹⁸ Life-study of Galatians, ch. 5, p. 42.
 - ¹⁹ The Completing Ministry of Paul, ch. 5, p. 38.

Lesson 4

Woman in God's Creation, Man's Fall, and God's Promise

Scripture Reading: Gen. 2:18-24; 3:1-6, 15; 1 Cor. 11:3; 1 Tim. 2:13-14

- I. “But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ”—1 Cor. 11:3:**
- A. First Corinthians 11:3 reveals the universal headship; in the universe there is the headship: God is at the top as the head of Christ, Christ is the head of every man, the man is the head of the woman, and human beings are the head of all animals and plants—Gen. 1:26-28.
 - B. In the divine governmental ordination, woman is under the headship of man; God created the female in this way—Gen. 2:18-24; 1 Tim. 2:13.
 - C. Among the unbelievers, the women are not under the headship of men, and since the men do not have Christ, they are not under the headship of Christ and thus are not under the headship of God.
 - D. However, when we receive the Lord and become believers, Christ becomes our head; our enjoyment of Christ as our head brings us under the headship of God and sets up a proper order between man and woman.
 - E. Hence, we must enjoy Christ as our Head in order to live under God’s headship, the divine authority, and to keep God’s ordained order in His administration.
- II. “For Adam was formed first, then Eve”—1 Tim. 2:13; Gen. 2:18-24:**
- A. Paul's word of explanation in 1 Timothy 2:13 brings us to the beginning; God always wants to bring us back to His beginning—cf. Matt. 19:8.
 - B. First Timothy 2:13 gives the first reason that a woman should subject herself to man.
- III. “Adam was not deceived; but the woman, having been quite deceived, has fallen into transgression”—1 Tim. 2:14; Gen. 3:1-6:**
- A. Here [in 1 Timothy 2:14] is the second reason that a woman should subject herself to man.
 - B. Eve was deceived by the serpent (Gen. 3:1-6) because she did not remain in subjection under the headship of Adam, but overstepped her position to contact the evil tempter directly without her head being covered:
 - 1. The inward cause of man’s fall was the woman’s assuming the headship—vv. 2-3, 6.
 - 2. Eve was ensnared by the serpent because she forgot her husband; the Devil was crafty, knowing that the woman was weaker than the man (1 Pet. 3:7), and he chose her as his target.
 - 3. Regardless of what the woman said to the serpent, as long as she stood there and spoke to him, she was wrong, for it indicated that she had assumed the headship.
 - 4. The safest way for her would have been not to talk to the evil one, but to turn to her husband and hide behind him.
 - 5. Eve should not have spoken to the evil one, for while she was talking with him his wicked thought entered into her mind; thus, even before Eve partook of the tree of knowledge her mind had been polluted by the enemy’s concept already.
 - 6. Satan will always try to tempt you, induce you, and trap you by making a proposal which raises questions about God’s Word; any time you doubt the Word of God you must realize that that doubt does not originate with you; it comes from the serpent.

7. We should not question any of the words in the Bible, but should say “Amen” to every word.
- C. Adam and Eve failed because they did not use their spirit:
1. If Eve had turned to the spirit, there would have been no problem.
 2. Our husband is with our spirit; however, if we remain in our mind it means that we are assuming the headship, setting our mind to behave independently.

IV. The fall occurred through the woman and the deliverance was promised also through the woman; this shows us the importance of the sister’s position in the Bible:

- A. After man was created, what happened to man was very much related to the woman.
- B. By this we can see that whether or not God can have His way today in His purpose depends very much upon what the sisters will do.
- C. After the fall of man, God came in, not to do something through man, but to do something through the woman—Gen. 3:1-6, 15:
1. The subtle serpent, the enemy of God, came in through the woman—vv. 1-6.
 2. Therefore, God chose to defeat the enemy also through woman—through the same channel by which he came—v. 15.
 3. In Genesis 3 the serpent came in through the woman, and in the same chapter, God promised that this woman would bring forth a seed who would bruise the head of the serpent.
- D. Eventually we see that the woman is not so bad; she is glorious; though Satan came in through the woman, the Seed who would bruise the serpent’s head also came in through the woman:
1. Jesus was not the seed of a man; He was the seed of a woman.
 2. All the sisters should be proud of this; since the day Jesus came in through woman, there is the wonderful story of woman in the New Testament.
 3. There are six Marys recorded in the New Testament; the first Mary was the woman through whom Jesus was born; with Mary there is the seed of woman, and Jesus’ name is her seed.
- E. We should realize that the proper position of human beings is that of a woman; whether we are male or female we all have the position of a woman before God:
1. If we claim that we are men before Him, we will immediately be devoured by Satan.
 2. Undoubtedly, the woman mentioned in Genesis 3:15 is Eve, and Eve signifies all the people of God, the people who take the position of a woman trusting in God; as long as we trust in God, we are His people, His wife.

Excerpts from the Ministry:

The Head of Every Man

In 1 Corinthians 11:3 Christ is presented as the Head of every man, who brings man under God's headship and sets up the order between man and woman: "Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ." In Ephesians 1:22-23 the headship of Christ over all things is to His Body, the church. In 1 Corinthians 11:3 the headship of Christ over every man is related to individuals. Christ is the Head of the Body, the church (Eph. 5:23), corporately, and of the believers individually. He is the Head of every one of us directly.

In 1 Corinthians 11:3 Paul points out that the head of the woman is the man. In the divine governmental ordination, woman is under the headship of man. God created the female in this way (Gen. 2:18-24; 1 Tim. 2:13). According to the nature (1 Cor. 11:14) created by God, woman is subordinate to man.

Paul also says in verse 3 of 1 Corinthians 11 that the head of Christ is God. Christ is God's anointed One, the One appointed by God. Hence, He is under God, and God as the Originator is His Head. This refers to the relationship between Christ and God in the divine government.

Verse 3 reveals the universal headship. In the universe there is the headship: God is at the top as the head of Christ, Christ is the head of every man, the man is the head of the woman, and human beings are the head of all animals and plants (Gen. 1:26-28). Originally, there was such a headship in the universe, a headship that maintained a proper order in God's creation. Yet this order was overthrown by man's rebellion. Among the unbelievers, despite their civilized or cultured appearance, there is disorder in their private life, particularly in their marriage life. The women are not under the headship of men, and since the men do not have Christ, they are not under the headship of Christ and thus are not under the headship of God. Hence, all unbelievers, both men and women, are lawless. They live under the human government by compulsion, and many of them murmur and complain about the government, disliking the human authorities that rule over them. However, when we receive the Lord and become believers, Christ becomes our head. Our enjoyment of Christ as our head brings us under the headship of God and sets up a proper order between man and woman. We should enjoy Christ in His headship in order that we may be under the headship of God and man may be the proper head over woman.

We all need to be under the headship in God's governmental administration. The headship of Christ is related to the headship in God's universal governmental administration. The archangel with his subordinates rebelled against God's headship (Ezek. 28:13-18; Isa. 14:12-15; Matt. 25:41), establishing his kingdom of darkness (12:26; Col. 1:13), and became Satan, God's adversary. God created man to deal with Satan and his rebellious angels. Nevertheless, Satan seduced man to follow him and rebel against God. God then sent His Son to destroy Satan and rescue man out of Satan's authority back to God's kingdom (1 John 3:8; Heb. 2:14; Acts 26:18; Col. 1:13); in redemption God in Christ brought fallen man back to Himself. God's redeemed people are now the church. As the church, we should declare to the angels, to both the rebellious and submissive ones, that as God's redeemed people, we are not rebellious against His headship but are under His headship, the divine authority. We enjoy Christ as our Head and thus remain under the headship of God. Not only will we be under God's headship in the coming kingdom age and in eternity, but we submit to His authority even in the present rebellious age. We need to realize that we must be under the headship of Christ. When we enjoy Christ as our Head, this enjoyment brings us under God's headship and sets up the order between man and woman. Hence, we must enjoy Christ as our Head in order to live under God's headship, the divine authority, and to keep God's ordained order in His administration.

In Revelation we see that Christ, the slain Lamb, is absolutely under the headship of God for the carrying out of God's administration. Christ is the Administrator who is carrying out God's administration through His submission to God's headship. Revelation 4 and 5 show that the slain, resurrected, and ascended Lamb is taking the lead to submit Himself to the headship of God in the heavens. In contrast, the earth is filled with rebellion. Satan is taking the lead to rebel against God. Nevertheless, in the midst of all this rebellion, there is a Body composed of those who have been redeemed and baptized into the Triune God. This is the Body of the One in heaven who submits Himself to God's headship. The Body of Christ on earth should reflect Christ the Head in submitting Himself to the headship of God. Although the earth is filled with rebellion, we must be a people under God's headship, who through their submission to Christ reflect Christ's submission to God. (*Conclusion of the New Testament*, msg. 312, pp. 3165-3167)

The Woman's Assuming the Headship

Now we must see the inward cause of man's first fall. I am strong on this point. The inward cause of man's fall was the woman's assuming the headship (vv. 2-3, 6). Eve was ensnared by the serpent because she forgot her husband. The Devil was crafty, knowing that the woman was weaker than the man (1 Pet. 3:7), and he chose her as his target. Regardless of what the woman said to the serpent, as long as she stood there and spoke to him, she was wrong, for it indicated that she had assumed the headship. The safest way for her would have been not to talk to the evil one, but to turn to her husband and hide behind him. If Eve had done this, the subtle one would have been frustrated. Therefore, the basic cause of man's first fall was the assuming of the headship by the wife. Although she had a husband, she nonetheless stood on her own.

The Significance of the Woman

The significance of the woman is that she represents man before God. In the life-study message on Romans 7 we pointed out that Isaiah 54:5 says, "For thy Maker is thine husband." God is the unique, universal man. Whether we are males or females we are all a part of His wife. Man's position is not the position of the husband; it is the position of a wife. God is our husband. The headship is with God, not with us, not even with the men. Before God, the position of the brothers is the same as that of the sisters. Both sisters and brothers are females in the eyes of God.

The Position of the Woman

God is our Husband and our Head, and we must always keep ourselves under His covering. The woman must cover her head and never assume the headship (1 Cor. 11:3, 5, 14-15). Since God is our Head we should always turn to Him. By the Lord's mercy, I have learned of Him. If I had been Eve in the garden and the Devil had come to me, I would not even have looked at him. I would have turned to my husband and hidden myself behind him. I would have let Adam be the head and let him exercise his headship. Then there would have been no problem.

The Failure of the Woman

The failure of the woman consisted in being over the man and assuming the headship (cf. 1 Tim. 2:14). This failure on Eve's part typifies man's assuming the headship and signifies his being over God and putting God aside. This same principle operates today. Whenever we act on our own, putting the Lord aside, we are defeated. If we try on our own to be victorious, that very effort is a defeat because it keeps us away from our husband, our Head. Never do anything by yourself. To try to do anything by yourself means that you are assuming the headship and forgetting your position as a wife. We should be wise and never take the position of the husband.

Eve in the garden was our representative. Nearly all of us on occasion have acted in the way she did. We have become Eve. Whatever situation occurred we faced it by ourselves. Although we might

have prayed a great deal, when the problem presented itself we forgot our husband and acted as if we had none. Why do you not turn to your husband? Why do you always meet the temptations alone? As long as you confront situations by yourself you stay away from your husband. That was the basic cause of man's first fall. As a minister of the Word, I must learn the lesson of not speaking by myself. While I am speaking I must rely upon my husband. I must hide myself in Him and be one with Him. If I fail to do this, I will become another Eve and will be defeated.

Now we can see that we should not blame Satan too much. We all must blame ourselves because we have assumed the headship and have not respected our husband. We assumed the headship, forgetting that we are the wife. When mothers deal with their little children they may deal with them independently. They may say, "I know how to take care of children. I have been a mother for years. I know what to do and I know how to do it." If you adopt this attitude, you immediately become Eve. Although you may do a good job, in fact you are defeated. We must remember the principle of man's first fall: man renounced the wife's position and assumed the husband's position, making himself the head and the husband. Whether our efforts succeed or fail makes no difference. As long as we stay away from God and presume that we can act apart from Him, we have been defeated already. We must see this.

We may experience this even as we deal with our temper. To be defeated by our temper is a small thing. However, if we try by ourselves to overcome our temper, we commit a sin. The attempt itself is a great sin. Your trying to defeat your temper means that you are assuming the headship. You must learn to say, "Lord, I do not care whether or not I can defeat my temper. Lord, I rely upon You for this. It is not my responsibility to deal with my temper. Lord, I am not the husband. You are my husband. I simply rely upon You. I don't assume that I have the headship. Lord, You are my Head. Lord, You take care of my temper." If we all learn this lesson and maintain this stand before the Lord, our temper will disappear. The Devil will be defeated. We must learn this one, basic principle.

The Process Not Using the Spirit

Adam and Eve failed because they did not use their spirit. If Eve had turned to the spirit, there would have been no problem. Our husband is with our spirit. However, if we remain in our mind it means that we are assuming the headship, setting our mind to behave independently. This is awful and sinful. We must realize that our husband is with our spirit and exercise our spirit accordingly. Even when your temper is stirred within you, you need to turn to the spirit. Although you may say that it is difficult to turn in such a circumstance, I would reply that in such difficult times it is all the more necessary for us to turn to our spirit. Do not deal with your temper; turn yourself to the spirit. Learn to use your spirit. All Christians know how to pray and ask God to help them, but few of them know that they have a spirit to which they can turn. We do have such an organ, and it has a wonderful function. Since God is with our spirit, we need to turn to it. If we will learn to turn to our spirit and to exercise our spirit in every situation, the results will be marvelous.

How do you know when you are using your spirit? It is very easy. Whenever you do a certain thing or contact a person without being with God it proves that you are not using your spirit. Regardless of what you do, if you are independent of God and not contacting Him while you are doing it, it proves that you are not in the spirit. Be assured that in such a case you will suffer loss. We all must learn to contact God in everything. As long as we contact Him, we are in our spirit. As long as I walk, I am using my feet; as long as I see, I am using my eyes; and as long as I contact God, I am using my spirit, since my spirit is the organ by which I contact Him (John 4:24). If I see, it means that I am exercising my eyes. Likewise, if I am contacting God, I must be exercising my spirit. This is very precious in our daily walk, and we all must learn to practice it.

Thus, the first step in the process of man's fall was failing to use his spirit. Adam and Eve did not contact God in eating of the tree of knowledge, but instead paid attention to things other than God, not taking Him as the Head. (*Life-study of Genesis*, msg. 18, pp. 232-236)

THE SEED OF WOMAN

Jesus also has another name: the Seed of a Woman. This is seen in Genesis 3:15. 'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'

Why is Jesus called the Seed of Woman? To see this we must realize that in order to fulfill His purpose God created man as the center of the universe. It is not a small thing that we have been created in God's image. Adam was made in the image of God. But God said that it was not good for man to be alone. So He took a part of the man and built this part into a woman. This is God's economy. Many times those of us who are husbands wish that we did not have a wife. Yet, on the other hand, we simply cannot go on without a wife. God's economy destines us in this way. Hence, God prepared a wife for man.

But not long after God made a help meet for man, Satan entered. He did not make his first approach to mankind through the man, but through the woman. The husband may be likened to the front door, and the wife to the back door. He came in from the woman's direction, not from the man's. This may seem terrible, but it is really wonderful.

Forty years ago I heard a message by Brother Watchman Nee in which he said that in the entire universe God has an enemy, who may be likened to a mouse running loose in our house. How can we get rid of him? The best way is to set a trap. With the trap, there is always a little door. The door to the trap is the woman. The trap-maker made the door. Then one day Satan came into mankind through this door. He thought that he had captured man, but God had caught the enemy in a trap. This is why in Genesis 3 God told the enemy that the seed of the woman would bruise his head.

So eventually we see that the woman is not so bad. Eventually she is glorious. Though Satan came in through the woman, the Seed who would bruise the serpent's head also came in through the woman. Hallelujah! Jesus was not the seed of a man; He was the seed of a woman. All the sisters should be proud of this. Since the day Jesus came in through woman, there is the wonderful story of woman in the New Testament. Not long ago I fellowshiped with the sisters in Los Angeles about the six Marys recorded in the New Testament. Of course, the first Mary was the woman through whom Jesus was born. With Mary there is the seed of woman, and Jesus' name is her seed. (*The Wonderful Christ in the Canon of the New Testament*, msg. 1, pp. 8-9)

Study Questions:

1. In God's creation, according to 1 Corinthians 11:3, how did God arrange an order of headship in His administration?
2. Based on man's fall in Genesis 3:1-6 and 1 Timothy 2:14, how do we see woman's need to be under the proper headship?
3. After the fall, and according to God's promise, how did God do something through the woman to defeat His enemy? How does this show us the importance of woman in God's administration?

References and Further Reading:

1. *Conclusion of the New Testament*, msg. 312.
2. *Life-study of Genesis*, msg. 18.
3. *The Wonderful Christ in the Canon of the New Testament*, ch. 1.

Message 5

Woman in God's Administration— Headship and Head Covering

Scripture Reading: Gen. 2:7, 18-24; 3:1-6; 1 Cor. 11:2-16; 1 Tim. 2:14

I. The significance of the woman is that she represents man before God:

- A. Isaiah 54:5 says, "For your Maker is your Husband"; God is the unique, universal man.
- B. Whether we are males or females we are all a part of His wife; man's position is not the position of the husband; it is the position of a wife.
- C. God is our husband; the headship is with God, not with us, not even with the men.

II. The failure of the woman consisted in being over the man and assuming the headship—Gen. 3:1-6; cf. 1 Tim. 2:14:

- A. This failure on Eve's part typifies man's assuming the headship and signifies his being over God and putting God aside—Gen. 3:2, note 1.
- B. This same principle operates today; whenever we act on our own, putting the Lord aside, we are defeated.

III. The position of the woman is one of covering her head and never assuming the headship:

- A. We must always keep ourselves under God's covering; the woman must cover her head and never assume the headship—1 Cor. 11:3, 5, 14-15.
- B. Since God is our Head we should always turn to Him.

IV. Head covering is a sign of submission to authority—1 Cor. 11:10:

- A. First Corinthians 11:10 says, "Therefore the woman ought to have a sign of submission to authority on her head for the sake of the angels":
 - 1. The head signifies authority; according to God's ordination, a woman, even though she has her own head, should not be the head but should submit to authority.
 - 2. Thus, she should cover her head as a confession and declaration that even though she has her own head, she is not the head and does not act as head.
- B. Head covering declares that a woman is under authority and confesses and receives another as her head, allowing him to be the head; simply speaking, when the woman covers her head, it is a sign that she submits to authority.
- C. In verse 5 Paul says, "But every woman praying or prophesying with her head uncovered disgraces her head; for it is one and the same thing as she who is shaved":
 - 1. Since woman is under the headship of man, she should keep her head covered, not exposed, when she touches the divine administration by praying to God and speaking for God.
 - 2. Otherwise she disgraces or shames her head, as if having her head shaved, because she denies the divine governmental ordination by exposing her head to the observing angels (v. 10) when she touches the authority of God.
- D. Verse 6 says, "For if a woman is not covered, let her hair also be cut off; but if it is shameful for a woman to have her hair cut off or to be shaved, let her be covered":
 - 1. This indicates that the head covering is a covering in addition to long hair.
 - 2. For a woman to have long hair, not having her head shaved, signifies that she does not reject God's governmental ordination; and for a woman to have a head covering in addition to her long hair is to say amen to the divine ordination.

V. We need to see the reasons for head covering:

- A. Man is God's image and glory, but woman is the glory of man—v. 7:

1. Man was made in God's image (Gen. 1:26) to express God and glorify Him; since man bears God's image and glory and represents God, he ought not to have his head covered; if he does, God's image and glory will be concealed.
 2. Since woman is the glory of man, she ought not to have her head expressed but covered; she should not express herself but the man, under whom she is.
- B. Man is not out of woman, but woman is out of man—1 Cor. 11:8:
1. As a rib taken out of man, woman was made out of man (Gen. 2:21-23); God did not create a woman; He formed a male body from the dust of the ground and breathed into this body the breath of life; as a result, a man, named Adam, became a living soul.
 2. God caused a deep sleep to fall upon the man, and then He opened his side, took out a rib, and used that rib to build a woman; thus, woman was not created, but came out of man; this indicates that the woman's place is by the side of the man.
- C. Man was not created for the sake of the woman, but the woman for the sake of the man—1 Cor. 11:9:
1. Here the apostle takes God's purpose in the creation of man and woman as another strong ground for his teaching of head covering.
 2. It is based not upon any human-made customs, but upon the divine purpose of creation; in creation woman was made for the purpose of matching man—Gen. 2:18, 24.
- D. Woman ought to have authority on her head for the sake of the angels—1 Cor. 11:10:
1. Authority here denotes the head covering, which signifies the authority of man's headship over the woman.
 2. Satan, a chief angel, had been commissioned to control the universe for God; but he rebelled, and certain angels followed him; of course, a good number of angels remained faithful to God. God created man to deal with the rebellious angels.
 3. As the church, we should declare to the angels, both to the rebellious and to the submissive ones, that as God's redeemed people we are not rebellious against His headship.
 4. Even in this rebellious age we submit to His authority; the covering on the sisters' head is a sign declaring this to the angels.
- E. Nature itself teaches us that long hair is a dishonor to a man, but long hair is a glory to a woman—vv. 14-15:
1. When Paul says nature here, he is referring to our natural constitution according to God's creation; nature itself tells us that man should not have long hair, but the woman should.
 2. The woman by her female constitution realizes that to have long hair to cover her head is a glory; this is also a strong ground for the apostle's teaching concerning head covering.

VI. We do not want to make head covering a mere outward formality; but it is a fact that the Bible reveals that the church should have such a sign declaring that we are a people under God's headship:

- A. In the church meetings the sisters should wear a head covering to signify that we recognize God's authority and respect His headship and that we are not a people rebellious against God; instead, we are absolutely submissive to Him and signify this by having a head covering.
- B. However, although this has been our practice for more than fifty years, we have never forced anyone to participate in such a practice; in speaking about head covering, it is not our intention for the sisters to accept an outward practice merely in a doctrinal way.
- C. When a sister puts a covering on her head, she needs to realize the significance of head covering.

Excerpts from the Ministry:

II. THE HEADSHIP

In [1 Corinthians 11:3] Paul says, “But I want you to 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.” This verse through verse 16 deals with the seventh problem, the problem concerning head covering. The first six problems, dealt with in chapters one through ten, may be considered one group. They are concerned with matters in the realm of human life. The last five problems, dealt with in chapters eleven through sixteen, are another group. They are concerned with matters in the realm of God’s administration. The first is concerning the headship of Christ and of God in the divine government. In Ephesians 1:22 and 23 the headship of Christ over all things is to His Body, the church. Here the headship of Christ over every man is concerning individuals. Christ is both the Head corporately of the Body, the church, and individually of the believers. He is the Head directly of every one of us. In the apostle’s dealing with the Corinthians’ problems concerning God’s administration, this matter of the headship of Christ and of God is his first concern.

In verse 3 Paul points out that the head of the woman is the man. In the divine governmental ordination, woman is under the headship of man. God created the female in this way (Gen. 2:18-24; 1 Tim. 2:13). According to the nature (1 Cor. 11:14) created by God, woman is subordinate to man.

Paul also says in verse 3 that the head of Christ is God. Christ is God’s anointed One, appointed by God. Hence, He is under God, and God as the originator is His Head. This refers to the relationship between Christ and God in the divine government.

In dealing with the problem of head covering, the apostle takes the headship of God, the headship of Christ, and the headship of man as strong ground for his instruction. His instruction concerning head covering is not based upon any religious practices or human customs, but based upon the headship in God’s governmental administration. Such a strong base leaves no ground for any argument over the matter of head covering.

Soon after I was saved, I heard a great deal of talk about head covering. Some argued that Paul spoke concerning head covering because in his time there was such a custom among the people. Later, thorough study made it clear that there was no such custom either among the Greeks or the Jews. Actually, according to Jewish custom, it was the priests who were required to cover their heads. Paul’s teaching in 1 Corinthians 11 is not based on any custom found in the Mediterranean area. On the contrary, his teaching is according to divine revelation.

The reason we need head covering in the church is that head covering is related to the headship of God. This is the reason Paul speaks the way he does in 11:3, telling us that he wants us to know that the head of every man is Christ, that the head of the woman is the man, and that the head of Christ is God. Thus, head covering is related to the headship in God’s government. In the universe, especially in God’s governmental administration, there is order. God is the head over Christ, Christ is the head over every man, and man is the head over the woman. Therefore, in the church meetings the sisters should wear a head covering to signify that we recognize God’s authority and respect His headship and that we are not a people rebellious against God. Instead, we are absolutely submissive to Him and signify this by having a head covering. However, although this has been our practice for more than fifty years, we have never forced anyone to participate in such a practice. We do not want to make head covering a mere outward formality. But it is a fact that the Bible reveals that the church should have such a sign declaring that we are a people under God’s headship.

III. THE HEAD COVERING

A. Every Man Praying or Prophesying Having His Head Covered Disgracing His Head

In verse 4 Paul goes on to say, “Every man praying or prophesying having his head covered disgraces his head.” To prophesy here means to speak for God. Since man has the headship over

woman and is God's image and glory (v. 7), he should keep his head manifested, unconcealed, uncovered, when he prays to God and speaks for Him in touching the throne of God's administration. Otherwise he dishonors or shames his head.

We should not think that praying or speaking for God by prophesying are insignificant matters. It is a great thing to speak for God. Both our prayer and our speaking for God are related to God's administration. They are related to God's authority and headship. Therefore, as those who are God's image and glory, the men should not cover their heads when praying or prophesying. To cover our head in this way is to shame our head.

B. Every Woman Praying or Prophesying with Her Head Uncovered Disgracing Her Head

In verse 5 Paul continues, "But every woman praying or prophesying with her head uncovered disgraces her head; for it is one and the same thing as she who is shaved." Since woman is under the headship of man, she should keep her head covered, not exposed, when she touches the divine administration by praying to God and speaking for God. Otherwise she disgraces or shames her head, as if having her head shaved, because she denies the divine governmental ordination by exposing her head to the observing angels (v. 10) when she touches the authority of God.

Paul tells us that a woman who disgraces her head is the same as one who is shaved. This is a strong indication that for a woman to have her head shaved or her hair cut off is shameful (v. 6).

Verse 6 says, "For if a woman is not covered, let her hair also be cut off; but if it is shameful for a woman to have her hair cut off or to be shaved, let her be covered." This indicates that the head covering is a covering in addition to long hair. For a woman to have long hair, not having her head shaved, signifies that she does not reject God's governmental ordination; and for a woman to have a head covering in addition to her long hair is to say amen to the divine ordination.

IV. THE REASONS

A. Man Being God's Image and Glory, but Woman Being the Glory of Man

One reason for head covering is found in verse 7: "For a man indeed ought not to have his head covered, being God's image and glory; but the woman is the glory of a man." Man was made in God's image (Gen. 1:26) to express God and glorify Him. Since man bears God's image and glory and represents God, he ought not to have his head covered. If he does, God's image and glory will be concealed. Since woman is the glory of man, she ought not to have her head expressed but covered. She should not express herself but the man, under whom she is. This is also a ground taken by the apostle for his teaching of head covering.

When a man prays or prophesies, touching the throne of God's authority, he should not have his head covered. But when a woman prays or prophesies, she should be covered.

B. Man Not out of Woman, but Woman out of Man

In verse 8 Paul gives us a second reason for head covering: "For man is not out of woman, but woman out of man." As a rib taken out of man, woman was made out of man (Gen. 2:21-23). God did not create a woman. He formed a male body from the dust of the ground and breathed into this body the breath of life. As a result, a man, named Adam, became a living soul. God caused a deep sleep to fall upon the man, and then He opened his side, took out a rib, and used that rib to build a woman. Thus, woman was not created, but came out of man. This indicates that the woman's place is by the side of the man.

However, a man should not be proud regarding his position in relation to the woman. Notice what Paul says in verses 11 and 12: "However, neither is the woman without the man, nor the man without the woman, in the Lord. For just as the woman is out of the man, so also is the man through the woman; but all things are out of God." In the Lord's plan and arrangement, neither is the woman apart from the man nor the man apart from the woman. Man is the source of the

woman's existence. Hence, the woman is out of the man. But woman is the means through which the man is born. Hence, the man is through the woman.

Regarding the relationship between man and woman, Paul is balanced. On the one hand, he says that the woman is out of the man, for she was made from a rib out of Adam. On the other hand, Paul says that the man is through the woman, for man comes into existence through his mother. [474] We also should be balanced, realizing both that the woman is out of the man and that the man is through the woman.

C. Man Not Created for the Sake of the Woman, but the Woman for the Sake of the Man

Verse 9 says, "For also man was not created for the sake of the woman, but woman for the sake of the man." Here the apostle takes God's purpose in the creation of man and woman as another strong ground for his teaching of head covering. It is based not upon any human-made customs, but upon the divine purpose of creation. In creation woman was made for the purpose of matching man (Gen. 2:18, 24).

D. Woman Having Authority on Her Head for the Sake of the Angels

In verse 10 Paul continues, "Therefore the woman ought to have authority on her head for the sake of the angels." Authority here denotes the head covering, which signifies the authority of man's headship over the woman.

In this verse we have another ground for the teaching of head covering. Head covering is closely related to God's headship, God's authority. The archangel with his subordinates rebelled against God's headship (Ezek. 28:13-18; Isa. 14:12-15; Matt. 25:41), establishing his kingdom of darkness (Matt. 12:26; Col. 1:13), and became Satan, God's adversary. After God created man, Satan seduced man to follow him and rebel against God. Then God sent His Son to destroy Satan and rescue man out of his authority back to God's kingdom (1 John 3:8; Heb. 2:14; Col. 1:13). Now when the believers worship God in praying to God and speaking for God, they should have signs that they are under God's headship, the divine authority, showing the observing angels (see 1 Cor. 4:9), who are concerned with this matter, that they (the believers) keep God's ordained order in His administration. For this sake, the sisters should have a sign, a covering, on their head.

It is significant that Paul says that the woman ought to have authority on her head for the sake of the angels. Satan, a chief angel, had been commissioned to control the universe for God. But he rebelled, and certain angels followed him. Of course, a good number of angels remained faithful to God. God created man to deal with the rebellious angels. But Satan seduced man, and man followed him. Then in redemption God came in to bring fallen man back to Himself. God's redeemed people are now the church. As the church, we should declare to the angels, both to the rebellious and to the submissive ones, that as God's redeemed people we are not rebellious against His headship. Rather, we remain under the headship of God. Not only in the coming kingdom age in eternity shall we be under God's headship, but even in this rebellious age we submit to His authority. The covering on the sisters' head is a sign declaring this to the angels.

In verse 13 Paul asks, "You judge among yourselves: Is it fitting for a woman to pray uncovered to God?" Here Paul is indicating that, judging according to the reasons he has given, it is not fitting for a woman to pray uncovered to God.

E. Nature Itself Teaching Us That Long Hair Is a Dishonor to a Man, but Long Hair Is a Glory to a Woman

Verses 14 and 15 say, "Does not even nature itself teach you that if a man has long hair, it is a dishonor to him; but if a woman has long hair, it is a glory to her? Because the long hair has been given to her for a covering." When Paul says nature here, he is referring to our natural constitution according to God's creation. Nature itself tells us that man should not have long hair, but the

woman should. The woman by her female constitution realizes that to have long hair to cover her head is a glory. This is also a strong ground for the apostle's teaching concerning head covering.

No matter how bold a sister may be, she would not feel peaceful if she were to assume authority over her husband. There is no need for anyone to teach her to feel uneasy about this. By her natural constitution created by God, she knows that she should not assume authority over her husband. There can be no doubt that the female constitution is different from the male constitution. Therefore, even the feeling we have from our natural constitution supports Paul's teaching concerning head covering.

In verse 15 Paul says that a woman's long hair has been given to her for a covering. Some who debate about head covering claim that in chapter eleven head covering simply refers to a woman's long hair. According to their opinion, as long as a woman has long hair, she has a head covering. But if we read these verses carefully, we shall see that head covering is something in addition to a woman's long hair. For a woman to have her hair long indicates that she recognizes God's authority over her. When she puts on a head covering, this indicates that she says amen to God's governmental arrangement.

V. NO CONTENTION

In verse 16 Paul concludes the portion on head covering: "But if anyone seems to be contentious, we have no such custom, neither the churches of God." Custom here denotes the custom of contention, disputation, and debating. Neither the apostles nor the churches tolerated any disputation concerning the apostles' teaching. Furthermore, the plurality of the churches in this verse indicates that all the local churches are independent of one another, yet they all act in the same way according to the apostles' teaching.

In speaking about head covering, it is not our intention for the sisters to accept an outward practice merely in a doctrinal way. From the time the Lord's recovery came to this country, I have never given a message charging the sisters to cover their heads. Had I given such a message, I would just have been encouraging a formality. We do not want to see an outward form. The wearing of head covering by women is widely practiced in Catholicism. Among the Arabs, women are also instructed to wear a covering on their heads. However, in such cases, I do not believe that there is any understanding of what head covering signifies. When a sister puts a covering on her head, she needs to realize the significance of head covering. (*Life-study of 1 Corinthians*, msg. 53, pp. 470-476)

Study Questions:

1. What is the headship in God's administration and how can the sisters be proper in relation to this headship?
2. What is the significance of head covering? Why is realizing this significance necessary in properly applying this teaching?
3. What are the five reasons Paul gives for head covering?

References and Further Reading:

1. *Life-study of 1 Corinthians*, msg. 53.
2. *Life-study of Genesis*, msg. 18.
3. *Crucial Truths in the Holy Scriptures*, vol. 2, ch. 19.