

Must Women Have Their Heads Covered in Church?

1 Corinthians 11:3-16

“3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on her head because of the 11 angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.”

A hasty reading of this great text would lead one to believe that Paul laid upon all women everywhere, and for all time, the command to wear the veil, or to keep their heads covered in church services. Many conscientious women today fear to remove their hats in church lest they violate this passage.

The crux of the matter hinges on this question: Is it binding everywhere and for all times? Let's examine this Scripture carefully, for if it binds us now, we should obey it.

Upon what does Paul base his argument for women covering their heads in a religious service? First, he does not say it is irreverent. Nor does he say it is displeasing to God. If he had, there would have been no escape from this command.

Deference to Head

In our previous lesson we discussed what Paul said about husbands being the head of their wives. This is the basis of Paul's argument. Again, we'll read it from Weymouth for clarity:

1 CORINTHIANS 11:3-7 (WEYMOUTH)

"3 I would have you know, however, that of every Christ is the head, that the head of a woman is her husband, and that the head of Christ is God.

4A man who wears a veil when praying or prophesying dishonours his head;

5But a woman who prays or prophesies with her head uncovered dishonours her head, for she is exactly the same as a woman who is shorn.

6If a woman will not wear a veil, let her also cut off her hair. But since it is a dishonour to a woman to have her hair cut off or to be shaved, let her wear a veil.

7For a man ought not to have a veil on his head, since he is the image and glory of God; while woman is the glory of man."

In our country, we instinctively sense the impropriety of men covering their heads in religious services. You may have been in services where a man would come in and sit down with his hat still on, and one of the ushers would go to him and ask him to remove it.

Among the Jews, however, the opposite custom prevails. In Jewish synagogues even now, men are required to keep their heads covered.

If you visit the Muslims' holy place in Jerusalem, you will pull off your shoes and leave them at the door. In Muslim countries, the worshippers don't remove their hats, but their shoes. The Lord said to Moses, ***"... put off thy shoes from off thy feet, for the place whereon thou standest is holy ground"*** (Exodus 3:5). Nothing was said about his headgear.

Why, then, does Paul protest against men praying or prophesying with heads covered"! This will come out clearly later, but suffice it to say here that the veil, or covering, was an acknowledgment someone visibly present was his "head."

Paul said a woman who prayed or prophesied with head uncovered dishonored her "head." He didn't say she dishonored God, but her head, her husband, who was present.

The veil was a symbol of subjection to her husband. So thoroughly was it recognized as a badge setting forth the wife's private and subordinate position, that a significant rite in marriage was the assuming of the veil.

A theologian said, "The laying aside of the veil was therefore an expression, on the part of Christian women, that their being assumed as members of Christ's body raised them out of the position of deference and subordination ...

This is the significance of the bridal veil still worn at weddings. And the custom of "taking the veil" lingers in the ceremony of those becoming a nun.

The Greek word *exousia*, translated "power" in **verse 10**, is also translated variously as "authority," "liberty," and in the plural as "authorities" and "potentates." Let's paraphrase that verse, which sounds so strange to our ears, like this: "For this reason (because of the facts stated in verses 8 and 9) ought the wife to have a sign of her husband's authority, a covering on her head, because of the angels."

Here again, it is not a woman question, but a husband-and-wife question. Out of deference (honor) for Christ, the man should not cover his head. Out of honor for her husband, a wife should cover her head — and also out of deference for the angels who were recognized as present at public worship, and who would be grieved with any disorder.

A. S. Worrell says, "The angels are ministering spirits, and as being present in ministry, ... they would be shocked, if a woman should get out of her place, and attempt to assume lordship over the man."

In Bible times, more regard was paid to the presence and ministry of angels than is today. It might have a wholesome effect on our assemblies and prayer groups if we were aware of the presence of these heavenly messengers. They are present. The Word of God says so.

In the Church Covenant familiar to Baptists is found this expression, "We do now in the presence of God, angels, and this assembly most solemnly and joyfully enter into this covenant," recognizing that angels are present.

Deference to Social Custom

The next reason Paul assigns for women appearing in church with heads covered is out of deference for social custom. Notice what he says in **verse 16**, **"...we have no such custom ..."** **"...But if it be a shame for a woman to be shorn or shaven, let her be covered"** (v. 6). Paul was saying that to appear in the public church service without her head covered amounted to the same thing as appearing with her hair cut or her head shaved. That was contrary to the prevailing custom in Corinth.

One theologian said on this: Among the Greeks it was a universal custom for women to appear in public with their heads covered, commonly with the corner of their shawl drawn over the head like a hood. Now, accordingly, Paul does not insist on the face being covered, as in the eastern countries, but only the head. This covering of the head could only be dispensed with in places where they were secluded from public view. It was therefore the recognized badge of seclusion. It was the badge which proclaimed she was a private, not a public person — finding her duties at home, not abroad; in the household, not in the city. Both sexes looked upon the veil as the truest and most treasured emblem of woman's position.

In our day, in our land, this is not the custom. A woman does not appear to be more modest if she wears a veil or hood on her head in public. True womanly modesty is recognized now as much by the frank, unassuming manner, the open countenance, the sincere look of the eye, as it was in the days of Paul in Corinth by the wearing of the veil.

Virtuous married women wore on their heads such a badge of subjection to their husbands. A woman with her head uncovered appearing in the church in Paul's time in Corinth would have scandalized the church. Strangers would have thought such a woman was an immoral woman of the city! Such conduct would reflect on her and on her husband. It would have dishonored her head, her husband.

American Customs

We have our social laws and customs, too. At the turn of the century, right here in North America, it was a custom in most churches for the men to sit on one side and the women on the other. One pastor who had been in the ministry nearly 50 years preached in churches where this custom still prevailed. A man didn't dare sit on the women's side. And a woman didn't dare sit on the men's side. It was their custom. And you'd better abide by it, or they would think you were out of line.

At a much earlier date, the history of the First Baptist Church in Boston tells of an incident where the deacons went outside to confer as to what should be done with a bridegroom who had come in with his bride and was sitting with her on the women's side.

They decided drastic action must be taken. So, they went down the aisle behind him, grabbed him by the neck, and threw him out. He had violated their custom.

Donald Gee was a great pastor and Bible teacher. He served as a member of the Executive Presbytery of the Assemblies of God in Great Britain and Ireland. He traveled extensively in Pentecostal work throughout Europe, Africa, Australia, the Orient, and North America. In writing of his early experiences back in the late 1920s and early 1930s, he told about arriving in a certain country where he was to conduct a teaching mission. The missionary was not there to meet him. He had sent in his place one of the natives who spoke English.

"Just wait here. The missionary will be here. He was unavoidably detained," the native said.

Gee said that it was quite cool, and since they were waiting out in the open, with no place to sit or take cover, he was cold.

"I got pretty cool," Gee said, "so I walked around and stomped my feet to get the blood circulating and try to keep warm. I walked up and down until I warmed up a little. And as I walked I began to whistle a religious tune. Then I noticed the native was staring at me out of the corner of his eye."

Finally, the native said, "I wouldn't do that if I were you."

"Do what?"

"Whistle."

"What's wrong with whistling?"

"In this country it is considered vulgar to whistle. If any of the congregation heard you, no one would come to hear you preach."

Gee wrote, "I had to abide by their custom while I was there. I soon learned — and as I traveled over the world I would look with anticipation to the next country to find out what I could do, and what I couldn't do."

If you're to be an effective witness for the Lord Jesus Christ, you pretty much have to abide by people's customs. I'm certain that if we had such a custom now of the wife's wearing a veil, it would be unwise to ignore it. If people generally considered it immodest, it would certainly be wise for those seeking to advance the cause of Christ to conform to the custom. ***A breach of the unwritten laws of society has rendered the ministry of many a preacher fruitless.***

At the close of World War II, one of the leaders of an American Pentecostal denomination went to Germany to meet with the leaders of the Pentecostal movement there. They had a small banquet-type meeting to discuss plans for establishing revival centers.

The American said, "It was their custom to drink a small glass of wine before meals. They weren't winebibbers; it was just their custom. But it wasn't our custom, and I was rather bound by my conscience. What am I going to do? I pondered. Finally, the Spirit of God said to me, 'The Word says to eat and drink whatever is set before you and don't ask any questions.' So, I sipped along on the wine."

About that time, he said, the leader of the German Pentecostal group leaned over and whispered into his ear, "They tell me that some of the saints in America drink coffee."

He said, "Of course I drink coffee myself, but I found myself turning to her and saying, 'Sister, I'm sorry to say, but they do.'"

"While he was there, he couldn't drink any coffee; it would violate their custom. I like the way Weymouth's translation says it: ***"But if any one is inclined to be contentious on the point, we have no such custom, nor have the Churches of God"*** (v. 16).

In other words, Paul is saying that the Church is abiding by the custom of the land.

Paul's Appeal to Naturalness

Paul makes one more appeal — to our sense of naturalness. ***"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her..."*** (1 Cor. 11:14,15).

Again, one bible theologian's comments are enlightening:

"By nature woman is endowed with a symbol of modesty and retirement. The veil which signifies her devotement to home duties is merely the artificial continuation of her natural gift of hair.

The long hair of the Greek fop . . . was accepted by the people as an indication of effeminate and luxurious living suitable for women . . . unsuitable for men.”

Notice again that Paul ***didn't say God said it***. He said, ***"Does not even nature . . ."*** He goes to nature to prove a point. Small wars have been fought and churches disrupted over the question: Does the Bible teach that women should have long hair?

How long is long? And how short is short?

One man pastored for 12 years. And somehow, he got by in certain places, even though his wife didn't have long hair like the other women did. They would take their long hair and twist it up tightly on their heads in a knot. But his wife's head was more covered than theirs. No matter how long their hair was, it didn't cover their heads. His wife's head was covered.

Paul appealed to naturalness. When a woman's hair is longer than men ordinarily wear their hair, then you can tell she is a woman. We can tell from pictures of certain periods in history that men wore their hair longer than we ordinarily do today. But, at the same time, women wore theirs a little longer than that. The men's hair was still short by the standards of the day.

Our personal opinion is to say this: We don't think it is good for any Christian man or boy to be the least effeminate. The Word of God speaks against it.

The wise man in Ecclesiastes said, ***"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man"*** (Eccl. 12:13).

So, let's sum up Paul's points:

1. He does not say it is irreverent for women to appear with heads uncovered. He doesn't even insinuate it.
2. He does not say it displeases God.
3. He does say it is the custom, and it is wise to abide by the custom.
4. He appeals to naturalness.

Paul dealt with principles of universal application. But as times and customs have altered in regard to feminine proprieties, I see nothing in this passage to prevent women appearing in public with heads uncovered here in our country.

But if you were in another place, and that were the custom, we would encourage you to abide by it.

Proper Dress and Adornment for Christian Women

1 Timothy 2:9,10

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works.”

1 Peter 3:1-5

“1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation coupled with fear.

3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.”

Our Lord Jesus Christ has authority over us. And because He is our Lord, He has authority to regulate our apparel as well as everything else pertaining to us.

These Scriptures deal with a temptation which — while men are not immune to it — makes its strongest appeal to women. For this reason, women are singled out by Paul and Peter for these particular counsels.

In our day we have seen that fashion has a greater power over many women than does a sense of modesty. Even worldly men have been shocked by the scantiness of the clothing worn by many women professing to be Christians. It is to be deplored that many women adopt fashions designed for and by people of questionable character rather than by those who seek to live for the glory of God.

We do not see that either Paul or Peter is laying down strict, ironclad rules — but there is a principle involved.

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THE WOMAN QUESTION PART 4

Much of the information in this teaching has been taken from Kenneth E. Hagin's book The Woman Question ©1984

"But Peter told women not to plait their hair or wear gold," some will argue. (According to my research it was the custom to spend much time plaiting the hair and working gold and trinkets into it.) "He told them not to fix their hair," they conclude.

Rev. O. B. Braune, now gone to be with the Lord, who was for more than 40 years pastor of the Rosen Heights Assembly of God Church in Fort Worth. He said, "I teach the women to dress up and look nice for themselves and for their husbands. I say to them, 'You had to look nice to get him, and you'd better look nice if you want to keep him.'

" Peter wasn't saying DON'T. Because if he said, "DON'T plait your hair," and if he said, "DON'T wear gold," then he also said, "DON'T put on clothes."

For he said, ***"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel..."*** (v. 3). And of course, we know he didn't tell them not to wear apparel, or clothes.

Because of the temptation to women in this area, he is saying, "Don't spend all your time on your hair. Don't spend all your time fixing up. Don't spend all your time on dresses and clothes." (If some Christian women and men spent half as much time praying, fasting, and seeking God as they do on their hair and clothes, they'd be spiritual giants!) Peter is trying to strike a balance here.

We need balance. The Church has a tendency to get into a ditch on one side of the road or the other. We don't need to go to the extreme either way — we need to go down the middle of the road. Peter's point is: Don't spend all your time on the outward man. But see to it, first of all, that the inward man is adorned with a meek and quiet spirit. If you will tend to the man on the inside first, you won't have to worry so much about the fellow on the outside.

Full Gospel churches were stricter than they are now. Almost all the women, because they were taught to do so, had long hair.

One woman evangelist caused an uproar when she cut her hair, or "bobbed" it, as they called it then. Some may not understand this terminology, but Texans and Oklahomans will get the picture when we say the people threw conniption fits.

The woman minister said, "God told me to do it."

"But the Bible says right here," they'd confront her, "for a woman to have long hair."

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"You see, though," she said, "there are other Scriptures. (Scripture must be interpreted in the light of other Scripture.) I saw that Peter said, 'Don't spend all your time on your outward man — on your hair — but see to it first of all that the inward man is adorned with a quiet and meek spirit.' It dawned on me that I was spending too much time on my long hair, trying to keep it looking nice. Since I've cut my hair, I just run a comb through it, and I'm finished. I can spend my time with my Bible and in prayer. Really, I'm more spiritual and have a closer walk with God than before. I was spending too much time with the outward man."

There is a balance to be struck here. We would say this, that those women who preach the Gospel should be especially careful to avoid even the appearance of evil or immodesty. (It might be wise for those who take some place of leadership to lean a little to the conservative side in dress and deportment.)

Paul counsels women, in lieu of going to excess about these things, to have good works. You can readily see that if a woman spent too much time in some of these areas, she wouldn't have time for good works. Peter counsels adorning of the inward man. It takes time to adorn the inward man. It comes down to the battle within all of us between the flesh and the spirit.

We don't think we need to lay down ironclad rules and a list of dos and don'ts. Nor do we have the right to force our opinions and ideas on others. I have always been conservative.

One preacher in the Pentecostal church said, "It took my wife the first ten years of our marriage to talk me into the notion of wearing a wedding band. I just didn't care for rings." But he didn't have any convictions about others wearing them — it wasn't any of his business. He told his wife, "I'm not to regulate your conscience; you are. That's between you and God. Let every man work out his own salvation."

His wife finally talked him into wearing a simple gold band, and at Christmas she gave him one. He started wearing it — and he grew to like it. It wasn't long before he said, "I'd like to have another one." And she got him another one. (Sometimes we're a little prejudiced about something, and then we find out it wasn't nearly as bad as we thought.)

The same preacher never did care for the earrings ladies wear. He wasn't mean about it; He expressed his desire in as loving a way as he could, and his wife didn't wear earrings for the first 25 years of their married life. But he finally told her to do what she wanted and wear them if she wanted, and she did.

You see, that just amounted to his likes and dislikes. He didn't see that God particularly cared. After all, he saw that God saved people in Africa and baptized them with the Holy Spirit while they were wearing rings in their noses!

Sister Maria Woodworth-Etter was an outstanding minister during the early days of the Pentecostal movement in the 1900's. Born in 1844; she began her healing ministry in 1885. When she was 70, she had a tent which would seat 22,000, and she preached without a public address system.

In a 1911 issue of the Dallas Times Herald, right on the front page, it said concerning her meeting, "Take your umbrellas down, boys, and come out to the tent meeting at Fair Park. God is healing the sick like He did in the days of Jesus and the Apostles."

It went on to tell how person after person was healed, and how the doctors of the city were examining them before and after. Some of the most amazing miracles you've ever heard of occurred in her meetings. That woman was a powerhouse for God.

But she didn't even enter the ministry until she was older. God had called her to preach as a young woman, but her church said that women ought to keep silent — and she wouldn't obey God and **thus got out of His will**. She suffered many things. Five of her six children died. Did God kill them? No. But because she was in disobedience, the devil could. Her first husband died. And finally, when she was almost 50 and near death herself, she said, "All right, God. I'll do it. I don't care what the men say, what the church says, or what anyone says. I'll go preach and pray for the sick." Then things began to go well for her.

Because she was one of the leading Pentecostal ministers of the day, though not associated with any particular group, she was invited to speak at the biannual General Council meeting of the Assemblies of God in the Stone Church in Chicago. One preacher read her sermon, and he thought as he read it, "1916 — but how well it would fit today!" She spoke to these leading Full Gospel preachers about riding "hobbyhorses."

"So many preachers," she said, "get off onto one thing and ride it like a hobbyhorse. Some get off on women's dress. That's all they ever preach about — and dressing one way or the other will not get you to heaven or send you to hell. You need to preach Jesus, get the people saved and filled with the Holy Ghost, and let the Lord tell them what to do."

She continued, "Don't fight other denominations. Don't fight fellow Christians," she advised. "Just preach Jesus, the Cross, the Blood, and the Resurrection. I've learned God will meet people I never thought He'd reach, because their hearts are hungry. I don't preach against anything."

Bob Buess was a Southern Baptist home missionary to the Spanish-speaking people in the southwestern part of the United States when he received the Holy Spirit. He published a book in 1974 called *The Pendulum Swings*. The purpose of his book, he states, "... is to cause people to slow down and look at the other side of different issues. It is to let the pendulum swing back into the perfect will of God rather than to be hung up in dogmas and legalism." The following is a quote from chapter 5, entitled "The Pendulum Swings Back into Line on Attitudes Toward Women's Dress," and Bob's comments on **First Peter 3:3,4**:

"You must understand that women are instructed to put emphasis on the hidden man of the heart rather than extremes in dress."

IS IT TRUE THAT A WOMAN CANNOT WEAR PANT SUITS?

No, this is not true from a strict interpretation of the Word. Pray about it. Let the Lord guide you in this. Here is actually what the scripture says about it.

DEUTERONOMY 22:5 *"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."*

The scripture speaks of women staying away from men's dress, and, likewise, the men are to abstain from wearing women's clothing.

Some homosexuals like to put on women's clothes. They like to impersonate women. It is my opinion that this was the problem rather than the simple act of wearing the clothes of the opposite sex.

One thing is certain; the woman should be a woman whether she has on slacks or a dress. **Tradition says** that women should not wear pants.

The **Bible says nothing to this effect**. If you are working with a group of people who have another view on women and pants, then you need to conform to them lest you be a stumbling block to them.

If you feel that you cannot conform, then you should pray about moving to another group who shares your convictions.

By the way, women's pant suits are not men's clothing. Also, in Bible days, the men wore skirts, and the women wore the pants. Perhaps the women need to have the pants and the men need to take the skirts. (On second thought, I'd rather not ...)

It is very important that you follow your peace. Some have a strong background teaching against women wearing pants. Wear what your society permits you to wear, but do not try to force your views in a dictator spirit on someone else. You can share your convictions, but do not demand.

1 PETER 3:3,4 *"3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;4 But let it be the hidden man of the heart... even the ornament of a meek and quiet spirit..."*

Here women are admonished to put the emphasis on the hidden man of the heart. They are to be tender and feminine. They are to have a gentle and quiet spirit.... let there be an emphasis on the humble spirit rather than on the dress . . . Some of the so-called 'holy' women, as far as dress is concerned, are some of the meanest women in the world. They seem to develop a holier than thou spirit."

A missionary couple lived in what is now known as the land of Israel from 1900 to 1935. When they came back, they wrote on Bible land customs. Many strides have been made in that land since Israel came back into being a nation, but when this man and his wife were there, more of the ancient customs prevailed.

He pointed out, "We've tried to interpret the Bible in the light of the western mind, and it is an eastern book. We have learned that some Scriptures which mean one thing to us, among these people are interpreted in exactly the opposite way. One thing I've found which appalls me is that in America, when we've come home on furlough, we've seen pictures of Christ, and in them He's wearing women's clothes. The artists have him in a robe, all right, but the difference is in the color. There are certain colors men never wear — they belong to women. Some of the people who protest most loudly about women wearing certain attire have a picture in their own homes of Jesus wearing women's clothes."

In commenting on **First Timothy 2:9**, which is one of our texts, Bob Buess says, "Actually, the scripture deals with extremes. It cautions about excesses. Ornaments, etc., are denounced rather than the type of clothes. Some women who are heavy on [wearing] ornaments treat women in pant suits as if they were snakes. To say the least, such women should be consistent with the scripture."

It is easy to become inconsistent. I've been in places where they wouldn't allow pearls or ornaments to be worn on the dresses. But they would do up their long hair with ornamental pins sticking out all over. This amounts to saying, "It's all right to wear ornaments on your head, but not from your neck down."

We've known preachers who wanted to tell all the women just how to dress; it was their main subject. Their poor wives were hardly permitted to look decent. They had to wear their hair long and couldn't use a speck of makeup. But those same preachers dressed up and looked nice. When they went out, their wives looked like their mothers!

Conclusion

Missionaries tell us that in the eastern countries — especially before World War II — the poor, illiterate women were not fully able to comprehend the meaning of the Gospel message.

They frequently would interrupt the service with foolish and irreverent questions. They would speak right out and ask such things as the cost of the missionary's dress, or the purpose of some article of attire.

It may have been that Paul directed some of his restrictions against a similar state of affairs in Corinth, where history tells us the women as a class were kept ignorant.

The author Charles E. Robinson, said, "I think you could say and prove that there are absolutely no scriptural distinctions as to carrying on worship, or business either for that matter, which are based on sex. With God, there is neither male nor female, just folks ... The distinction God makes is not one founded in sex, but one founded in marital status."

When it comes to the Church — when it comes to spiritual things — when it comes to the Body of Christ — there are no distinctions between men and women. As far as God is concerned, there are none.

That's where many have missed it. They've made it a man-and-woman proposition — when it is not. It is a husband-and-wife proposition. The man is not the head of the woman in the church. The husband is the head of the wife in the home.

Let us close with **GALATIANS 3:26-28**

***"26 For ye are all the children of God by faith in Christ Jesus.
27 For as many of you as have been baptized into Christ have put on Christ.
28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."***