

## Marriage and the Family *The Natural Order of Men and Women*

Gen 5:1-2 — In the original creation of man, God made them male and female — two complementary genders. In Gen 1:26 it says, “Let Us make man in Our likeness,” and Gen 3:22 and 9:6 are recorded after the Fall, so man is still in *Their* likeness and that likeness can be maintained in the way He provided. Gen 3:16-19 requires no more and no less than for man to live according to his conscience, and *conscience* means the knowledge shared with God concerning good and evil.

This second covenant is the Everlasting (age-lasting) Covenant of Isa 24:5 — the covenant of conscience lasting until the end of this present age. It will determine a man’s own eternal destiny (Rom 2:6-16; Rev 20:11-15). So in Gen 3:16, God explicitly told the woman what is expected of her, and also in verses 17-19, the man, what is expected of him.

Adam heeded the voice of his wife, as Paul warns about in 1 Tim 2:11-12. The word *teach* in verse 12 is to teach her husband as one superior in the order of God (1 Cor 11:3), as in a teacher-pupil relationship, where one teaches and the other learns — one is the *teacher* and the other is the *learner*. But 1 Tim 2:11 says let the woman be the learner and the husband be the teacher in their relationship. 1 Tim 2:11 gives the right instruction to the wife — she is to learn from her husband in a submissive relationship. 1 Tim 2:12 means that she should not butt in on her husband while he is speaking or teaching, as a pupil presuming to know more than the teacher, usurping his authority. She should remain silent while she is learning (1 Tim 2:11-12). Do not interrupt your husband, but learn in respect and submission to him who is your head (master). He is the one with a degree in teaching the wife; he is the one who graduated with honors from God to teach his wife.

This does not mean that the wife cannot respond or ask questions, but only after he finishes his “lecture” (“washing with the word”). “All submission” concerns the wife’s attitude of an unruly manner. It does not mean just tolerating him until he shuts up, rolling your eyeballs and wagging your head, tapping your feet, or swaggering with your body. 1 Tim 2:11 is not saying at all that the woman could not speak in the minchah or any assembly. 1 Cor 11:2-16 makes it very clear that any submissive woman is granted that right by the Father Himself.

The order in 1 Cor 11:3 and 1 Tim 2:13 is the order of creation, and is reinforced by Adam’s not being deceived. 1 Cor 11:7-9 says very clearly that the woman was made *from* the man, and *for* the man.

Dysfunction occurs when a woman or wife takes over in man’s or husband’s function or role. There is woman’s role, and there is man’s role.

Here in 1 Cor 14:33-35,40 the word *speak* refers to answering questions and hearing things about what was going on in the community in Corinth, such as what was reported to Paul in 1 Cor 5:1. Evidently Paul, their apostle, heard that the women (wives) were not in submission to their husbands in the *kaha* /s or meetings. They even allowed a public display of their lack of submission. Paul had explained in 1 Cor 11:5 about the privilege of women to speak as long as they were in “all submission” (1 Tim 2:11) to their husbands, and wearing their outward sign of it. But also, verse 6 says that the outward sign of this kind of rebellion is not just a bare head, but a shaved head. This means that a woman who is in disrespect of her husband or head should shave her head. Coming to the minchah with her head bare is not enough shame for the crime of rebellion. As Paul said, if a woman will not be submissive in her heart, don’t just let her come to the minchah with her outward sign on when there is no inward reality of it. The husband is her judge.

1 Cor 11:6 also gives us understanding that the woman also should not even come uncovered to the minchah. But if she persists in her unsubmitive attitude, her head ought to be shaven. But if it is the ultimate shame for woman’s head to be shaven, let her be covered, but not just in pretense or to save the husband from shame. Such things then need to be entirely solved before the minchah.

I hope this will be very rare cases — as rare as a man coming to the minchah with the headcovering on his head, with long hair, and the woman with her hair short and tied back — but neither of the two with their diadems on.

1 Cor 11:14-15 — For a woman to wear long hair, it means as long as it can grow; and a man’s hair is kept

trimmed, just long enough to be able to tie back, as nature teaches both woman and man in their distinctiveness, revealing their glory or shame.

*Shame* is #819 — dishonor, reproach, disgrace.

*Glory* is #1391 — dignity, honor.

Adam came forth with short hair, to keep short, just long enough to tie back. Woman came forth with long hair, to keep it as long as it would grow. Nature teaches this to every succeeding generation as natural law (Rom 2:14-16). All men will give answer for this. Only Châm's descendants are not held accountable for this, since they are distinguished physically after Gen 9:25-27 (in spite of all the gymnastics some go through to alter the curse by straightening out their hair). Châm has glory only in his completely submissive heart. The curse shows up when, in his arrogance, he tries to undo the curse in his own strength, to redeem himself, even as the Jews try in their arrogance. But 1 Ths 2:15-16 is still the Word of God, even as Rom 2:17-24 — as it is written in their *own* Scriptures (Eze 36:17-23).

It is a matter of submission to the Creator in all the ways of man, for the Jew and Gentile. This is according to the natural law of good and evil. All men know, for "God has shown it to them" (Rom 1:28-32). And this submission is known to man (Gen 3:22), for it is *good* and all men know it (Jms 4:17). The more a man is unsubmitive, the more he grows into the likeness of Satan, and the more a man is submissive, the more he grows into the likeness of God, maintaining his righteousness before Him (Rev 22:11), as Noah and millions of other good men of the nations have after him. Gen 6:9 — even though all corrupted their ways, Noah did not, nor his wife and three sons.

Noah was not of the seed of Abraham. His righteousness was due to Gen 3:22, while the rest of the world at that time had corrupted their likeness of God. After the Flood, God started again with Noah's family, just as Gen 3:16-19 was Adam's and Eve's new start under the age-lasting (everlasting) covenant (Isa 24:5-6). The word "just" in Gen 6:9 meant that Noah maintained his honesty and genuineness as a man made in the likeness of God. Certainly he had a "fallen nature" after Adam, but was still able to maintain his own natural righteousness by obeying the natural law of conscience (Gen 3:22) and uphold Gen 3:16-19, which all others had forsaken (they were not then to be granted a second life, but a second death, Gen 2:17; Rev 20:12-15; Rev 21:8).

Enoch in Gen 5:22 "walked with God," indicating a continual pattern of living by his conscience, not faultlessness or perfection. He never corrupted his original or secondary righteousness, and was considered by God to be a *just* man, even as Lot was called *just* in 2 Pet 2:7, in marked contrast with the pattern of life of the rest of the people of that part of the world at that time (Gen 18:22-26).

Gen 18:22-26 — The Word of God teaches us that there *were* the righteous among the wicked, as Rev 22:11 describes. The marked difference that distinguished them was submissiveness to God or His vice-regent, the conscience, in maintaining a pattern of life based on the knowledge of good and evil. This is man's only hope of attaining a second life (apart from the faith of Abraham and Messiah's Body, which most people on earth have never heard about).

So even in the nations outside of the commonwealth of Israel in the Old Testament days and New Testament days, man can abide by the natural law, which teaches submission to authority and to others who are made in the image of God. In doing so he can maintain his likeness of God by honoring the good he inherently knows in his heart (Rom 2:14). This requires submission to the natural law and human government, keeping the order that God established in Gen 9:1-7 for man to abide by. Submission is imperative in order to keep the order God has established for fallen man. The man and woman *know* good and evil (Gen 3:22). In marriage, the good for her is to be submissive; the good for the man is for him to rule over her.

Gen 3:16 — "Your desire shall be for your husband," but he will save you by his rule and authority over you from your desire to rule over him. This is the salvation from the second death. He will be her savior in his glorious rule over her desire to dominate (Gen 4:7). The redeemed woman will sublimate this desire to the positive channel. Gen 3:22 — To choose the good is sublimation, resisting the negative, ruling over it (Gen 4:7). By obeying the higher expression of her instinctual desire in Gen 3:16,22, she redeems her soul from death (Heb 9:27; Rev 20:12-15).

Gen 3:22 — For a woman not to desire her husband is evil — ultimate rebellion. But to desire him is ultimate

submission. Gen 3:16 — To rule over a person requires the submission of the one who is ruled over. True submission is her desire for the ruler.

The standard for the Holy in 1 Tim 2:3,4,11 is “*all* submission” — “*all*” is mandated. *All* means complete, wholly, the utmost possible, total — *all* submission (1 Tim 2:11), *all* reverence (1 Tim 3:4), *all* humility (Titus 3:2), *all* gentleness (Eph 4:2), *all* patience, for *all* who live for Him (2 Cor 5:15), with *all* one’s heart (Mt 22:37).

As for the Righteous, they are not able to live up to the standard of the Holy, but are to be submissive to the degree of walking *with*, and not *against* God, as both Enoch and Noah, Lot, and millions who have submitted to Gen 9:1-7. What man does after the Fall, according to Gen 3:16-19,22 (extended after the Flood with Gen 9:1-7) determines his eternal destiny — how to escape from the second death, after his inevitable first death (Gen 2:17; Heb 9:27).

*Sub*-mission means one must *sub*-due or overcome the evil he knows within himself (Gen 3:22). But for the Holy, to become the Holy Ones, they had to surrender everything in themselves, and everything that they had, to the greater King (Lk 14:31-33), and to live a life of *all* submission, obeying *every* commandment of their new Master (1 Jn 2:3-4).

As Eph 5:21-33 teaches, along with 1 Tim 2:11, a wife in the Body of Messiah has surrendered to the coming King — “capitulated”, meaning she has taken her own head off in order to live a life of *all* *subjection* to her head (1 Cor 11:8-10). This is the ultimate protection for the woman in Messiah, as verse 16 says. All other customs are *outside of salvation*.

A wife, then, according to the Word (1 Tim 2:11), is to display a tranquil spirit in learning from her husband, or, as anyone, in hearing the Word spoken from the prophet or teacher. Paul, in 1 Cor 14:35, exhorted the wife to ask questions at home (1 Cor 14:33-34). These women were reported to be out of control, making the minchah into a state of confusion rather than learning from their husbands at home. These women may as well have been, or should have been bald-headed, since it was a shame for them to speak. 1 Cor 11:5,13 gives *submissive* women a right to speak, since they are under control, not out of order.

Submissive women have the great propensity to bring peace in any situation, but women who are *not* in *all* subjection or submissiveness to authority have the propensity to bring disorder and confusion. The natural inclination to bring confusion (dissension and disorder) is converted by submission into a spiritual propensity to bring peace and calm. This is true in the natural order of things, and now much more in the spiritual also (1 Pet 2:18; 3:1,6-7).

In 1 Cor 14:34, there were unsubmitive wives who were not allowed to speak, but they were to be commanded to be under subjection to their husbands, as the law says. For an unsubmitive wife to speak in the minchah is a shame and a disgrace. The whole issue here is for wives to be submissive to their own husbands in the family unit (Titus 2:5; 1 Tim 2:9-15).

As in the beginning after the Fall (Gen 3:16), homes in which this is not done produce homosexuality, when the wife or mother is the dominant gender (spouse) due to the cowardice of the husband and father.

In 1 Pet 3:4, a quiet and gentle spirit is precious — of great worth — in the sight of God. This wife is the wise woman in Pr 14:1. But the foolish wife pulls her house down with her own independent propensity. The distinction between the wise and the foolish wife is either construction or demolition. Pr 12:4; 18:22; 19:14 — And the virtuous wife, who can find? (Pr 31:10-12). A virtuous wife is an example of moral excellence — an effective force, a wife of valor (courage, boldness, bravery). She displays all forms of excellence, the highest standard of womanhood. *Excellent* means very good, exceptionally good; the quality or state of excelling. She excels in being a wife. The foolish woman tears down her house, but one who builds her house in effective force and valor is wise.

1 Tim 2:9 gives clear understanding of the differentiation that exists between men and women — the clear distinctions in function, in manner of dress, each adhering to that which characterizes their own sex, and the distinction which exists between women and men in hair grooming and length or style. A woman of excellence (virtuous in character) will not dress in a provocative manner, or with her hair grooming bringing the attention of men and others to herself.

1 Tim 2:9 — “In like manner also,” the excellent wife (virtuous in character) is without wrath or dissension (disputing). Her prayer is offered without resentment or disputing among the women or anyone else in the Edah, wearing modest apparel (as do also the men), appropriately dressed as priest and priestess (1 Pet 2:9; Rom 12:1; Heb 13:15), at the minchah especially, wearing priestly clothes, not extravagant ones that draw attention to oneself. Propriety (1 Tim 2:9) means reverence and respect, shrinking away from what is inappropriate; having moderation; showing sound judgment and self-control, as Pr 19:14. 1 Tim 2:10 — Women with godly character will not wear elaborate, lavishly styled clothes. We will have special minchah apparel, worn just on special times — in festivals, minchot, the Breaking of Bread. There will be different variations, but all modest, made of silk or linen, which will not wear out.

In 1 Tim 2:13, Paul explains why verse 12 is so. It is not because the husband is better or more intelligent or more worthy. It is simply because it is the order originally ordained by God, and it must be respected.

Two personalities consisting of one body, one flesh, can have only one head (Gen 2:23-24). A virtuous woman or wife will not take the “freedom” of independent thinking to go beyond the limitations that God had placed when He appointed man as head over woman in the marriage relationship.

Titus 2:4-5 — Women must be of sound mind to be virtuous — having sobriety, moderation. 1 Tim 2:15 — She will be “saved” from going astray, protected in her submissiveness. She is the protectorate; he is the protector. *Protect or* — one that protects, guards, as one who rules a kingdom during the time when the sovereign is a minor. *Protectorate* — a relationship of protection and control by a superior power over a dependent country or region (the protectorate is the protected country). To ensure this protection, it is necessary and essential that the country is completely submissive — in all submissiveness. 1 Tim 2:15 — She must beware lest she misuse that freedom granted to her by God and her husband.

An excellent wife, one who excels, will always be on guard that she would not undermine her husband’s position, giving the impression that she is the head of her husband. Such would not be a virtuous wife, being contrary to God’s ordained order between husband and wife. An excellent wife will put limitations on her own liberty in Messiah in her dress, adornment, and speech. Paul is not teaching that our wives or women should be drab or mute, but careful lest they go beyond the bounds of accepted propriety. An excellent wife will excel in sobriety. She will be characterized by sober-mindedness and modesty, so that her husband will never be embarrassed. A virtuous wife or woman will not dress in such a way as to be the center of attraction, but rather express her excellence by goodness and good works.

An excellent wife will never “usurp” (kill) authority (#831), or dominate, butt in, interrupt, especially her husband or any man. So a virtuous woman or wife in her private or public life will never do anything to “kill” the position that her husband has been given by God, and she will never dominate or be a “usurper” of the role of her husband or his fatherly role over his children (1 Tim 2:15).

1 Tim 2:11-12 — The word *silent* (#2271 or #2272) is to keep one’s “cool” or peace, as in Acts 22:2 or 2 Ths 3:12. The word *silent* in 1 Tim 2:11-12 seems to indicate “muteness” or the absence of talking. But in 1 Tim 2:2, “peaceable” is also #2271, as is 1 Pet 3:4, which means tranquil, not disturbed. In Acts 11:18, it is translated “held their peace.” In 1 Ths 4:11 it is “to lead a quiet life.” The correct understanding is tranquility, not in a disturbing way. So a wife who is virtuous will excel in displaying a tranquil spirit when her husband is teaching her or speaking to her, and not boil up or boil over. If she is virtuous, she should or will excel in this.

Peace comes from knowing and understanding the position of the wife in relationship with her husband, who is her head, and who is responsible to provide for her and protect her. “To be in subjection” means that an excellent wife will recognize her position in relation to her husband. The two who constitute one body have one head under Messiah, and that is her husband. Messiah has no problem with this, as 1 Cor 11:3 says “that His Head is God.” Messiah is an excellent man, and we both (the man and the wife) must have the same attitude as His (Phil 2:5) concerning headship: “But I want you to know that the Head of every man is Messiah, the head of woman is man, and the Head of Messiah is God.”

A woman must take control of her desire (Gen 3:16) and master it, lest it rule over her and her husband. He can rule only if the wife is submissive, lest she subvert God’s purpose in marriage and the family. To *submit* means

to surrender oneself to the will or authority of another. The redeemed woman's desire in a positive sense is for her husband.

A woman or wife in 1 Cor 11:10 must have the symbol of authority on her head because of the angels (Eph 3:10). Through the symbol of power or authority — the head-covering — the redeemed woman is shown forth to the angels as having the right and privilege to take part in the minchot, to speak as the Spirit gives utterance (1 Pet 4:11). The symbol of authority which the redeemed woman wears permits her to speak in public gatherings, *qahals*, appointed times where, as Ex 29:42, Deity meets with His redeemed people to speak to them there, at that designated place and time. The ones who speak, speak for Him (1 Pet 4:11), so 1 Cor 11:3 is what we must know lest we be ignorant of this fact and perish and go unrestrained.

So by 1 Cor 11:10, the woman — the redeemed, virtuous woman — demonstrates her redemption in Messiah, her Liberator, by crowning her head with freedom of speech, to prophesy in the New Age of the New Israel (Mt 21:43), which was inaugurated with the giving of the Holy Spirit at Pentecost. This symbol of authority represents man's authority over women, as in the beginning, when Eve went out from under Adam's covering, which mandated the second covenant, to which men and women must now give themselves in order to come out of the first death after having paid for their sins in death (Heb 9:27; Rev 20:12-15).

The symbol of authority for the excellent, redeemed wife, if she wears it with dignity and understanding, grants her by the Spirit to speak the very utterances of God Himself (1 Pet 4:11), to the glory of the Father, through the Son, whose Spirit is upon her. Due to the privilege she wears upon her head, by her own volition, she crowns her head with submission. In this submission, she is free to speak as the Spirit gives her utterance to the praise of her husband.

Both the wife and the single or widowed woman has this right as the redeemed, virtuous woman that she now can wear the symbol of authority upon her head, for the sake of the angels, who saw the fall of woman and man, and now observe the new, redeemed, and most excellent woman, covered with the symbol of authority to speak and to build the Kingdom of God.

The women in 1 Cor 11:2-16 (the new women) now cover themselves, symbolizing the protectiveness that they have from their husbands who are covered by Messiah. Only the women wear their coverings upon their heads as a sign of the new redeemed woman, symbolizing the new Eve, or the second Eve. For in creation, God created man, and *from man* there came the woman, who was made *for man* (1 Cor 11:9-10). Man now prays without an outward symbol of authority to speak in the minchah, and his responsibility is such as to deserve a wife's submission to him. That is, he has the character to be in submission to his Head so that His Spirit may be upon him to speak His very words. So it is with the submissive woman who wears her covering as a symbol of authority to speak also the very words of God, as He in His Spirit meets with us every morning and evening, when both the man and the woman appear before Him to offer their bodies as a living sacrifice to Him and lift up one voice in praise and thanksgiving (Ps 116:1-2,12-14,17).

So in 1 Pet 3:7, a man who is also a real husband is his wife's protector. Gal 3:28 — In their equality they are not distinguished, except how the three persons of the Godhead are distinguished — in function. God made the man physically stronger so that he could be her protector. He ought to recognize his position as protector and show it overtly, and she ought to recognize her protector and abide under his care. God is responsible for the difference in the makeup of male and female (Gen 5:1-2; 1 Cor 11:7), and may no one at any time, in any way diminish the difference between the two, either in physical or emotional constitution, in appearance, or function.

Since the custom of head-covering showed beautifully that which is true in creation and also in the order of things, head-covering brings us back to see God's intended purpose for man — male and female — in the beginning.

God made male and female different for a purpose (1 Cor 11:14-15), to distinguish between them, and at no time in any way, should a woman attempt to look like a man, or a man look like a woman. God made their different and even natural propensities show forth their particular nature. Nature signifies the inherent knowledge of good and evil that all humans share. Nature teaches such things as 1 Cor 11:14-15, as verse 15 says that her hair is given to her for a covering. *Cover* in verses 6-7 is #2619, while in verse 15 it is #4018, which have two

different meanings. #2619 is to wholly cover the whole person; but *covering*, #4018, is something thrown around one. Not in any way is the meaning the same or signifying the same kind of covering. A woman's long hair is her identity as a woman whom nature is able to teach, and so with a man in verse 14. For a woman who has long hair, it is her glory, which is obvious to all who can be taught by even nature—covering herself with dignity as a woman who has glory.

For the wearing of long hair shows that the instinctive knowledge that long hair is her glory has been given to her. *Given* is #1325, which means at some time in the past it was given to her and it continues to be hers.

The word *covering* (#4018) occurs only here and in Heb 1:12, as a vesture, a cloak. Paul is trying to say in 1 Cor 11:15 regarding "covering" that if a woman has long hair, it distinguishes her from looking like a man, which signals one who has natural discernment of the *good* in Gen 3:22. It is the same as the significance of spiritual covering, but in a natural, physical way.

So long hair is not her spiritual symbol of authority, but it is her natural distinctiveness as a woman, set apart to be what a woman was meant to be — certainly not the cause of the Fall of creation. But now, the excellent, redeemed woman is its restorer, who surrounds a man with her excellence and her expertise. Her long hair is the natural recognition of a woman's sanity or mental health. It covers her reputation, which she earned in the Garden in her discourse with the serpent of old, when she was deceived, and brought down the first man created in the image and likeness of God to his new secondary likeness. But now he is restored by the redeemed woman who is virtuous and excels in the recognition of the serpent's deception and being covered by the new man. The new man now covers the woman who is the new, redeemed, most excellent wife, which only he can find. Glory is a woman's covering (1 Cor 11:15) in the natural sense. Glory is the recognition belonging to the woman, which is the opposite of shame in verse 14. This glory catches the eye, attracts attention in the positive sense. It commands the respect and recognition belonging to the woman of glory.