

BIBLE CLASS 09. 01.2025 HEADSHIP 1Corinthians 11:3

Reading:- **1 Corinthians 11:3** But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God
(1Co 11:3 KJV)

Dear Brothers and Sisters,

The Divine relationship between the man and the woman after the disobedience that led to the fall, is set out in the scriptures. The behaviour of the man and that of the woman that God Almighty requires to be obeyed is set out in the five books of Moses. With the fulfilment of the sacrifice for sin to the justification of life by the Lord Jesus Christ, we are introduced to the obedience of faith which requires believers to follow the instructions given by the Lord Jesus and the apostles as to how believing men and women should behave in whatsoever situations they may find themselves. Generally there is always a right way to behave and conduct ourselves, and there are wrong ways that are unacceptable for the truly baptised believers to behave, and the Holy Scripture are given to us that we might follow in the footsteps of the Lord Jesus and his Apostles and those under their instruction. DHH

THE FOUNDATION OF THE WORLD.

“Inherit the Kingdom prepared from the Foundation of the World.”

As the woman had so willfully sought the gratification of her flesh, when the Lord God passed sentence upon her He made it the ground of her punishment. “I will”, said He, “greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be subject to thy husband, and he shall rule over you.” This being her portion as the consequence of sin, the reverse would have been her condition, so long as her animal nature should have continued unchanged, if she had remained obedient. She would have brought forth children without pain, and would have had fewer of

them; nor would she have been deprived of that equality she enjoyed in the garden, and consequently she would have escaped that degradation she has experienced in all the countries of the world.

The punishment, however, was not inflicted simply as an individual sorrow. The pain was personal, and the subjection likewise; but the multiplication of woman's conception became necessary from the altered circumstances of things; which were then being constituted for the ensuing seven thousand years. In the war divinely instituted between the seeds of the Serpent and the Woman, there would be a great loss of life. The population of the world would be greatly thinned; besides which great havoc would be made by pestilence, famine, and the ordinary diseases of the flesh. To compensate this waste, and still to maintain an increase, so that the earth might be filled, necessitated that part of woman's punishment involved in the multiplication of the conception, which is a great domestic calamity under the Serpent-dominion of sin.

We hear much in some parts of the world of the political rights and equality of women with men; and of their preaching and teaching in public assemblies. We need wonder at nothing which emanates from the unenlightened thinking of sinful flesh. There is no absurdity too monstrous to be sanctified by unspiritualised animal intellect. Men do not think according to God's thinking, and therefore it is they run into the most unscriptural conceits; among which may be enumerated the political and social equality of women. Trained to usefulness, of cultivated intellect and with moral sentiments purified and ennobled by the nurture and admonition of the Lord's truth, women are "helps meet" for the Elohim; and much too good for men of ordinary stamp. The sex is susceptible of this exaltation; though I despair of witnessing it in many instances till "the Age to come". But, even women of this excellency of mind and disposition, were it possible for such to do so, would be guilty of indiscretion, presumption, and rebellion against God's law, in assuming equality of rank, equality of rights, and authority over man, which is implied in teaching and preaching. It is the old ambition of

the sex to be equal to the gods; but in taking steps to attain it, they involved themselves in subjection to men. Preaching, and lecturing, women are but species of actresses, who exhibit upon the boards for the amusement of sinful and foolish men. They aim at an equality for which they are not physically constituted; they degrade themselves by the exhibition, and in proportion as they rise in assurance, they sink in all that really adorns a woman.

The law, which forms a part of the foundation of the world, says to the woman, “*He shall reign over thee*”. The nature of this subjection is well exhibited in the Mosaic Law. A daughter being yet in her youth in her father’s house, could only make a vow subject to his will. If he held his peace, and said nothing for or against, she was bound by her word; but if when he heard it, he disallowed it, she was not bound to perform; and the Lord forgave the failure of the vow. The same law applied to a wife. A widow, or divorced woman, were both bound to fulfil; unless their husbands had made them void before separation. If not, being subject to God, they had no release.

This throws light upon the apostle’s instructions concerning women. “They are commanded to be under obedience, as the law also says.” And “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to *usurp* authority over man, but to be in silence”. The reason he gives for imposing silence and subjection, is remarkable. He gives the priority of Adam’s formation; and the unhappy consequences of Eve’s talkativeness and leadership in transgression; as it is written, “Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression” first. And then, as to their public ministrations, he says, “Let women keep silence in the congregations; for it is not permitted unto them to speak; but to be under obedience, as the law says. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the congregation”. It is true, that in another place the apostle says, “Let the aged women be teachers of good things”; but then this teaching is not to be in the congregation, or in the brazen attitude of a public orator. They are to exercise their gift of teaching privately among their own sex, “that

they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God (which they profess), be not blasphemed”.

Christian women should not copy after the god-aspiring Eve, but after Sarah, the faithful mother of Israel, who submitted herself in all things to Abraham, “calling him lord”. Nor should their obedience be restricted to Christian husbands only. They should also obey them “*without the word*”; that is, those who have not submitted to it, in order that they may be won over to the faith when they behold the chaste and respectful behaviour of their wives, produced by a belief of the truth.

Such are the statutory provisions enacted in the world’s constitution at the beginning, with respect to the position of women in the body social and political. Any attempt to alter the arrangement is rebellion against God, and usurpation of the rights of men to whom God has subjected them. Their wisdom is to be quiet, and to make their influence felt by their excellent qualities. They will then rule in the hearts of their rulers, and so ameliorate their own subjection as to convert it into a desirable and sovereign obedience.

A man should never permit the words of a woman to intervene between him and the laws of God. This is a rock upon which myriads have made shipwreck of the faith. Adam sinned in consequence of listening to Eve’s silvery discourse. No temptation has proved more irresistible to the flesh than the enticing words of woman’s lips. “They drop as a honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, and sharp as a two-edged sword. Her feet go down to death; and her steps take hold on hell.” Adam was a striking illustration of this truth, as appears from the sentence pronounced upon him. “Because”, said the Lord God, “thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat

bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return.” Thus, having passed sentence upon the serpent, the woman, and the man, the Lord appointed them *a new law*, and expelled them from the garden He had made.

These three sentences; and the New Law, constitute *the foundation of the world*. This is a phrase which occurs in various passages of the Bible. It occupies a prominent place in the following text: “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”. The words in the Greek are ἀπὸ καταβολῆς κόσμου, which, more literally rendered, signify, *from laying the world’s foundation*. The globe is the platform; the world that which is constituted, or built, upon it; and the Builder is God; for “he that built all things is God”. Now, the world was not built out of nothing. The materials had been prepared by the work of the six days; and by the moral phenomena of the fall. At this crisis, there appeared a natural system of things, with two transgressors, in whom sin had enthroned itself; and who were endued with the power of multiplying such as themselves to an unlimited extent. This population, then, was either to act for itself under the uncontrolled dominion of sin; or, things must be so constituted as to bring it into order and subjection to the sovereignty of God. The result of the former alternative would have been to barbarize mankind, and to fill the earth with violence. This is demonstrated by what actually occurred before the flood when the divine constitution of things was corrupted and abolished by the world. *Man when left to himself never improves*. God made man upright; but look at the wretched specimens of humanity which are presented in those regions where God has left them to their natural tendency, under the impulse of their uncontrolled propensities. Man thus abandoned of God, degenerates into an ignorant savage, ferocious as the beasts of prey.

If the Lord God had renounced all interest in the earth, this would have been the consummation of His work. Man by his vices would have destroyed his own race. But, though transgression upon

transgression marked his career, “God so loved the world”, that He determined that it should not perish, but should be rescued from evil in spite of itself. This He purposed to do in such a way as to make man reflect the divine nature in his character: and to display his own wisdom, glory, and power in the earth. But chance could not bring this to pass. Human life, therefore, was not to be a mere chapter of accidents; but the result of a well-digested and unvarying plan. Things, then, were to be arranged according to this purpose; so that in their original constitution should be contained *the rudiments* of a “glorious manifestation”; which, as a grain of mustard seed, should so unfold themselves under the fostering hand of God as to become “a tree, which is the greatest among herbs”, in whose branches the family of man might be refreshed.

In the acorn, it is said, can be traced by aid of the microscope the branches of the future oak. So in “the Rudiments of the World” are traceable the things of the future Kingdom of God. These rudiments, or elements, are exhibited in the sentences upon the serpent, the woman, and the man; and in that institution styled, “The Way of the Tree of Life”. Out of these things was afterwards to arise the Kingdom of God; so that in constituting them, *a foundation was laid* upon which “the world to come” should be built; even that world of which Abraham was constituted the heir; and which, when finished at the end of six days of a thousand years each, will manifest the woman’s Seed triumphant over the Serpent-power; resting from his work in the Sabbath which remains for the people of God.

The things laid, or fixed, in the rudimental constitution of the world, may be summarily stated in the following particulars:—

1. Sin in the flesh, the enemy of God, contending for the dominion of the world.
2. Mankind in a state of nature, subject to the propensities; and to pain, trouble and death.
3. Labour and toil the condition of existence in the present state.
4. The subjection of woman to the lordship of man.

To these things was established a divine antagonism, by which they might be controlled; and a system of things elaborated in

conformity with the purpose of God. This part of the foundation may be stated as:

1. The law and truth of God as expressed in “His Way”, demanding unreserved submission to its authority.
2. Mankind under the influence of this truth assuredly believed, contending for it.
3. Divine power exhibited in the punishment of men, and in the performance of His promises.

The action and re-action of these agencies upon one another was to produce:

1. An enmity and war in the earth between the Sin-power and the Institution opposed to it.
2. A bloody persecution of the adherents of the truth.
3. The destruction of the Sin-power by a personage to be manifested for the purpose; and
4. The consequent victory of divine truth, and establishment of the Kingdom of God.

That *the crisis of the fall was the period of laying the foundation of the world*, in its civil, social, and spiritual relations, appears from the use of the phrase in the apostolic writings. The Lord Jesus, speaking of what was about to come upon the generation then living in Judea, said, “The blood of all the prophets shed from the foundation of the world shall be required of this generation”; and to show to what period of the world he referred, he added by way of explanation, “from the blood of Abel”, the prophet of his day. The phrase is also applied by the apostle to the work of the six days that is, as the basis, or substratum, in or upon which the social and political system was constituted. There is further proof of the judgment of the transgressors being the institutional foundation of the world, in the words, “all that dwell upon the earth shall do homage to him”, the ten-horned papal Beast, “whose names are not written in the Book of Life of the Lamb *slain from the laying of the world’s foundations*”. By this is signified that, when the Lord God appointed coats of skins to cover the man’s and woman’s shame, lambs were slain, which they were taught to understand were representative of the Seed,

who should be slain for the sins of all the faithful; and with whose righteousness they should be clothed, after the type of their covering by the skins of their sacrifices. Thus, from the institution of sacrifice in Paradise till the death of Jesus on the cross, he was typically slain; and the *accepted* worshippers, being full of faith in the divine promise, like Abel and Enoch, understood to what the slaughtered lambs referred. Their names were consequently written in the remembrance of God, as inheritors of the kingdom; whose foundation was commenced in Paradise, and has been preparing ever since, that when finished it may be manifested “in Eden the garden of the Lord”.

Elpis Israel by Brother John Thomas 1869