

“Dangers for Women: Demonic Deception”

1 Corinthians 12:1-3; 1 Corinthians 11

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We are continuing this study on the gifts of the Holy Spirit and before we look at chapter 12, I want you to notice something here in 1 Corinthians chapter one verse seven. Notice that the Corinthian church was a church that had all of the gifts of the Spirit operating.

He says, “So that you come short in no gift” (1 Corinthians 1:7).

That is a very key verse. This is not a church that was lacking the ministry of the Holy Spirit. This is not a church that had no knowledge of the Holy Spirit. This is not a church that did not move in the power of the Holy Spirit. This was a church that operated in the power of the Spirit. This was a church where the gifts of the Spirit were manifest.

Now, with that in mind, turn over to our text that Ritchey read a few minutes ago, 1 Corinthians 12:1.

It wasn't written to people who are utterly ignorant of the Holy Spirit or utterly ignorant of the gifts of the Spirit. It isn't to people who do not know anything of the experience of the power of the Holy Spirit and his gifts that he writes these words in verse one.

“Now concerning spiritual gifts, brethren, I do not want you to be ignorant” (1 Corinthians 12:1).

They are not ignorant of the presence of the Holy Spirit and the power of the Holy Spirit or the presence and the power of the gifts of the Spirit, but they are ignorant of the gifts of the Spirit. How are they ignorant of the gifts of the Spirit? I find it striking that Saint Paul devotes 118 verses to worship in 1 Corinthians starting at chapter 11 and going through the end of chapter 14. Eighty-four of those verses deal with the gifts of the Holy Spirit. And yet elsewhere Peter devotes about four verses to the gifts of the Holy Spirit in 1 Peter 4. Paul in Romans 14 devotes about eight verses to the gifts of the Holy Spirit and about five verses to the gifts of the Holy Spirit in Ephesians.

What gives? Why does Paul devote 84 verses to a study of the gifts of the Holy Spirit to a group of people who use the gifts of the Spirit operated and flow to the gifts of the Spirit? Why is it that he devotes 84 verses to a group of people that he says, in a sense he implies, “I don't want you to be ignorant”?

What are they ignorant about? Well, the first thing I want you to see is that they were ignorant of spiritual danger in pursuing spiritual things. They were ignorant of spiritual danger in pursuing spiritual things. Look at verse two.

“You know that you were Gentiles, carried away to these dumb idols, however you were led” (1 Corinthians 12:2).

Dumb idols... That is, idols that don't speak. He said that when you were unsaved, when you were pre Christians, he said, "You experienced spiritual power. You experienced spiritual leading. You saw strange, weird things." But he says, "You know that whenever you were led, whenever you experienced a spiritual leading, that spiritual leading," he said, "was leading you astray." He said, "So that you know that when you were Gentiles," perhaps a better way of translating it, "you were carried away to the dumb idols, to the speechless idols whenever you were led."

Now think about idols for a moment. An idol has no power. In fact, in this very passage of Scripture going back a couple of chapters, this very book of Scripture, 1 Corinthians chapter 10, he has something to tell us about idols. Look back at chapter 10. And listen here at verse 20. Listen at verse 20 or verse 19 rather. 1 Corinthians 10:19.

"What am I saying then? That an idol is anything, or what is offered to idols is anything?" (1 Corinthians 10:19)

What is he saying? Idols have no power. Idols have no power. They are simply material objects. But that isn't to say that idols don't represent danger. Let's look at the next verse, verse 20.

"Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship [or communion or sharing in] demons" (1 Corinthians 10:20).

He said in verse 21:

"You cannot drink the cup of the Lord and the cup of demons; you cannot partake [or share] of the Lord's Table and of the table of demons" (1 Corinthians 10:21).

What is he saying to us? He is saying there is real supernatural power behind the religions of the world. Islam is a spiritual force. If you don't understand that, you will never understand Islam. The people who make decisions in our government do not understand that. And that is why we will not win the War on Terror. We will never win the War on Terror. We will only shed the blood of our enemies and of our own people. We will only waste trillions of dollars until we understand that we are up against a spiritual force.

Please understand that. I am not attacking these things. I am saying this. We are up against spiritual realities, that means, supernatural realities. Islam has a spiritual force behind it. It has a supernatural force behind it. Till you come to grips with that, you will never understand it. You will never understand the hold that it has on people.

Hinduism has a spiritual power behind it, many spiritual powers behind it because there are many gods in Hinduism.

Look at what he is saying to us. He is saying that all of the religions of the world apart from biblical truth have a supernatural power behind them.

He says in verse 20, “The things which the Gentiles sacrifice they sacrifice to demons and not to God” (1 Corinthians 10:20).

Do you understand that? That sounds intolerant. In a world that is being manipulated to become a one world government, with one world economy—a one world government, a one world political force, a one world religious force—that sounds so intolerant. But that is what the Bible teaches. The Bible teaches that outside of the realm of revealed truth you have supernatural power, and that supernatural power is not good. It is not of God. It is of demons.

What are demons? Well, the Bible, I believe, makes it very plain that demons were created by God, but not as demons. The Bible speaks of certain angels as elect angels (1 Timothy 5:21), those angels were preserved by the sovereign power of God so they never fell in rebellion. But one of the greatest of all the angels, an archangel, a cherub, one of the guardians of the throne of God, in his jealousy rebelled against God—you can read it in two apocalyptic chapters, Isaiah 14 and Ezekiel 28—rebelled against God, and a large number of angels joined him in that revolt. Those fallen angels, those rebellious spirits are referred to in the Bible as demons.

The Greek word, demon, was used in classical Greek to describe gods that are less than the Olympian gods, “godlings”, if you will, little gods.

So these demon spirits are the angels who joined with the great archangel, the great cherub, who rebelled and became Satan. They joined with him. And there are two kinds of those spirits. There are “free range” demons, and there are “fenced in” demons. Most demons are “free range” demons. They operate on the earth. They are here this morning with us. Hello, demons. They are here. They do all kinds of things to distract us. They help me in my own aging process with my brain to make some grammatical error and get someone distracted with some pedantic demon dancing around in his thoughts.

“Oh, my! He used a really weird form of speech”—as something odd, some strange thing, some mistake, whatever. And the person seizes on it. Demons love to pinch babies, particularly at the most intense moment in a sermon. They just, may we say it, raise hell. That is what they do, because they are hellish creatures.

And yet most demons are not confined. There are a few demons that are confined, and we will read about them in a moment. But most demons are what we might call “free range” demons. They are out here roaming about.

You remember when Jesus cast the demons out of the Gadarene demoniac, you remember those guys. One was the chief speaker. And of all the demons he said, “Our name is Legion because we are many” (Luke 8:30, paraphrased).

But one was the chief spokesperson. And so they begged Jesus through the chief spokesperson demon, and they said, “Please, please don’t send us to the abyss” (Luke 8:31, paraphrased).

What is the abyss? The abyss is not hell. It is a place called Tartarus. The abyss is not hell. It is a place called Tartarus.

“Please don’t send us to Tartarus. Please don’t send us to the pit. Please don’t put us in the abyss.”

Why?

‘We like being “free range” demons. “Don’t fence me in.”’

And so Jesus gives them permission to enter into a herd of swine, and they go there. And, of course, the pigs got so excited with their special guests that they went for a big run, and they ran over the edge of a cliff into the Sea of Galilee and drowned.

But those are “free range” demons.

Some are confined.

Now, Paul is telling us that these “free range” demons are out in the world inspiring false religion. These “free range” demons are out there giving people goose bumps to lead them astray. They are the authors, you might read—we won’t look at all these today—of false doctrine and heresies and false asceticism and all kind of weird stuff (1 Timothy 4:1-3).

And so notice what he says. It is so important in the world of deception in which we find ourselves that we keep in mind, 1 Corinthians 10:20. Religion is not a neutral thing. It is either very good, or it is very deceptive. And all religions are not alike. There are common threads with Judaism, Islam and Christianity because of our roots in the Old Testament. But there are profound differences. And what he is telling us is that Gentiles sacrificed to demons.

So as we look back at 1 Corinthians 12, “Now concerning spiritual gifts, brethren, I do not want you to be ignorant” (1 Corinthians 12:1).

What is the ignorance about? The ignorance is about the danger of being led astray, the danger of being seduced by demon spirits when we pursue supernatural things.

You see, we have a good God who is our Father, and he is sovereign, and he is kind and loves us. But the universe is not a friendly universe. Never forget that. The universe is a dangerous place, even though it is governed under the sovereignty of God. The universe is not a safe place. The only safe place is to be properly submitted to the Lord.

So he says, “I want you to be aware.”

As we study these spiritual gifts, Saint Paul says in 1 Corinthians 12:1, that you have been carried away and swept away by demonic deception.

And he says in verse three, “Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed” (1 Corinthians 12:3).

No one does that, speaking by the Spirit of God. This is one test of things.

Now let’s look at this deception a little more fully. I want you to look at 1 Corinthians 11 for a moment, 1 Corinthians chapter 11, and listen to what he says here about spiritual deception. 1 Corinthians 11:10. He says:

“For this reason the woman ought to have a symbol of authority on her head, because of the angels” (1 Corinthians 11:10).

What does that mean? Well, I am going to throw some ideas about what I believe that means to you this morning because as we pursue spiritual gifts, which we should pursue, we have to be aware that when we pursue the supernatural, there is some bad stuff out there. And I want you to notice his reference to angels here. What does this have to do with any of this? We will see in a moment.

I want you to turn with me to 1 Timothy 2. Now this chapter deals a lot with how we ought to be in proper submission to government and then he talks about men needing to pray in verse eight, 1 Timothy 2:8. And then he talks about women needing to be modestly adorned. And what does that mean? That is another whole subject, but let that register for a moment.

And then he says in verse 11 something that we are going to look at extensively this morning. He says in verse 11, 1 Timothy 2:11

“Let a woman learn in silence with all submission” (1 Timothy 2:11).

And notice what he says.

“And I do not permit a woman to teach or to have authority over a man, but to be in silence” (1 Timothy 2:12).

Now it is interesting. Is there a contradiction here? And I want to throw an idea out to you. Of course, there is no contradiction, but I want to explore with you why it is not a contradiction.

Philip the evangelist, one of the original deacons ordained in Acts six, had four virgin daughters who were preachers. He had four virgin daughters who prophesied (Acts 21:8-9). And where did they do that? Well, everything is in the context of the life of the Church. He had four virgin daughters who prophesied. So these were women who spoke out, who opened the Scriptures and shared things from the Word of God. They had words from God. They prophesied.

So...four virgin daughters who prophesied. And yet he says here, “I do not permit a woman to teach or to have authority over a man, but to be in silence” (1 Timothy 2:12).

We are going to see that there is an exception to that, and it is given by Paul in another passage, the passage we are in in 1 Corinthians. And I want you to notice, because it is so critical, why there is to be male headship in church: “For Adam was formed first, then Eve” (1 Timothy 2:13).

It is a creation ordinance. Adam was formed first, then Eve. And I want you to notice this is not a culturally grounded thing. This is very important, because you can’t understand where America is today unless you understand this verse. All right. He says in verse 14.

“And Adam was not deceived, but the woman being deceived, fell into transgression” (1 Timothy 2:14).

Now what is that saying? That is saying... that is saying something very significant. It is saying that Adam’s sin was greater than Eve’s sin. Why was Adam’s sin greater than Eve’s sin? He did it with malice aforethought. He understood fully what he was doing. That makes the sin a more serious sin.

But Eve’s sin, though less serious than Adam’s—and, by the way, we experience the consequences, not of Eve’s sin, but of Adam’s sin because Adam’s sin is the great sin. But notice the reason why Saint Paul will not allow a woman to be a leader in the Church is grounded in this: he says that, “Adam was not deceived, but the woman being deceived, fell into transgression” (1 Timothy 2:14).

I want you to understand something. Progressivism, which has led to a whole host of changes in the American church and in the American society, dismisses all these things in the Bible as mere cultural phenomena: “Oh, that was their culture. This is now.”

I want you to see something because it is absolutely true. This is not a guess. This is not an assumption. This is not “Well, maybe this is true.” This is absolutely true. It is black and white. The reason why women should not be the pastors of churches is twofold, says Paul. It has nothing to do with culture. It has nothing to do with what was going on in the Greco Roman world of the first century. It has to do with two things:

- (1) It is the very structure of creation, he says, and
- (2) With that structure of creation, male headship became exacerbated, it became aggravated, it became even... it became far more exaggerated and twisted as a result of the fall into sin.

Eve was deceived.

And then he speaks about salvation. He says in verse 15:

“Nevertheless she will be saved in childbearing” (1 Timothy 2:15).

Many commentators—and I am inclined to believe this way—believe that it refers to the Virgin Mary. It was through the act of a woman that God brought redemption. It was through the act of

a woman that a man became involved in sin and rebelled against God. It is through the act of a woman, who when visited by the angel Gabriel, said, “Yes,” when she was asked to be the *Theotokos* or God bearer or *Mater Dei*, the Mother of God. And she said, “Yes, I will submit, even though I will be a scandal to people who will misunderstand that I am with child by the power of the Holy Spirit. I will submit.”

And so while a woman is the means of Adam’s fall into sin, it was a woman who is the means of our redemption because it was through the Blessed Virgin Mary that Almighty God came into this world to become a real human being like you and me. That is a reference. And, of course, that has to do with us individually as we continue in faith, love and holiness with self-control.

Now let’s look back at 1 Corinthians chapter 11 for a moment and see how Paul’s words are not isolated words. They are part of a warp and woof of the structure of the New Testament.

Let’s look at verse one, 1 Corinthians 11 verse one. We are in a context of worship and in a narrower context of the gifts of the Spirit. And in that narrower context of the gifts of the Spirit, he talks about the danger of spiritual deception when we pursue spiritual things. Why? Because the universe is not a friendly universe, and the supernatural world is not all benign and benevolent. There are malignant figures that inhabit that supernatural world.

And so his warning here—we back up now to see that warning. And I find it interesting. This whole section on worship of 118 verses begins with women, and it ends with women. This whole section of 118 verses on worship begins with women and ends with women. Let’s look here then.

He says, “Imitate me,” verse one, “just as I also imitate Christ. Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you” (1 Corinthians 11:1-2).

What traditions is he talking about? He is talking about the teaching of the apostles that was handed down to them, that has been imparted to them.

Jude says that, “The faith which has been once for all delivered to the saints” (Jude 3).

He says, “I am grateful that you have kept the traditions that I delivered them to you.”

Now, notice as he is moving into the area of worship and how to do worship, he begins in verse three with a basic teaching. This is so important, dear ones. You will have a rotten marriage if you don’t understand and apply this always. And you will have rebellious kids, always. Even if you do apply it there is no guarantee you won’t have some rebellion in your home. But I am just saying you have got to get this right.

1 Corinthians 11:3. He says: “But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God” (1 Corinthians 11:3).

Now, wait a minute here! How do we reconcile this with the teaching that says at the end of Galatians chapter three that in Jesus Christ there is neither male nor female, Jew nor Gentile, bond or free, but you are all one in Christ Jesus (Galatians 3:26-29)? How do you line this up with a pretty blatant egalitarian statement that you are all one in Christ?

Here is the way it works. God, as he is in himself—theologians refer to that as ontology. Ontology is that division of philosophy that deals with what a thing is in itself, its being.

God, as he is in himself, is absolutely equal. The Father is equal to the Son, absolutely. The Son is equal to the Father, absolutely. The Holy Spirit is equal to the Father and the Son, absolutely. There is no inequality in the Godhead. They are absolutely one, absolutely equal, all coeternal. The Father has not been around any longer than the Son has been around or that the Holy Spirit has been around. They are all omniscient. They know everything. They are all omnipresent. They are everywhere present. And they are all omnipotent, all powerful.

But in the work of bringing salvation to us, the fully-equal-to-the-Father, Son subordinated himself to the Father. He took on the role of a servant. He became the servant of the Father. There was no other way for salvation to come about.

So I want you to know, though Jesus is fully equal to the Father, in every sense, in terms of his being, yet in the role of securing redemption, he submits himself to the Father and takes on a subordinate role. And guess what? The Holy Spirit subordinates himself, submits himself to the Father and to the Son.

So now if you think about it for a moment, looking at verse three when he says the head of Christ is God, he is saying in effect that Jesus, who is absolutely equal to the Father, put himself in submission to the Father, and the Father is the head of Christ in this work of bringing many people to salvation.

Now in that work of redemption, if we want to be rightly related, if we want to have protection, we need to have an umbrella over us. If we want to be safe, we need to be in God's fortress of protection. God's fortress of protection lines up like this.

God the Father is the head. Underneath God the Father, is Christ. And if you are a man, and you want to be safe in this world, and you don't want to be a rebel, you don't want to be a "free range" guy out there just roaming around, kicking around and feeling groovy and getting into trouble, you need to submit yourself to Christ.

No man is a real man until he has submitted himself to Christ. No man is a real man until he has submitted himself to Christ.

So you want authority? The Father is over the Son in salvation in terms of being safe and in God's plan of deliverance for us. The Father is over the Son, and then the Son is over men. The man submits to Jesus Christ, and then if a woman wants to be protected, she will voluntarily submit herself to her husband.



Are men and women equal in Christ? Absolutely. There is total egalitarianism in Christ. Men and women are fully equal. Under the New Testament, men and women approach God with equal openness, equal access, but yet in the economy of things, in how God runs the world, a woman who doesn't want to be a "free range" woman, a rebel, self-consciously submits herself to her husband, who self-consciously submits himself to Christ, who self-consciously submits himself to the Father.

Do you see that?

Verse three: "But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God" (1 Corinthians 11:3).

What does this have to do with spiritual gifts? Absolutely everything. If you don't get yourself in that line up, you are going to catch something you don't want to catch when you pursue the supernatural. That is what he is saying. Don't be deceived, he says. If you don't want to be deceived, you have got to be rightly related to authority in your life.

Men under Christ, Christ under the Father, women under men.

Now, notice his practical application of this in verse four and this has everything to do with women in ministry.

Verse four. And you see how there is no contradiction here. Verse four: "Every man praying or prophesying, having his head covered, dishonors his head" (Corinthians 11:4).

If I come into church wearing a hat and I—you know, John Kennedy ended the hat business in America. Is anybody old enough to remember that?

When I was a kid, men wore hats everywhere. And then came John Kennedy's inauguration and he goes bare headed, and everybody, "Well, this is so cool because Jack and Jackie they just... they set the world of fashion in a certain direction."

And then after about a decade or, excuse me, about a generation of men going hatless, suddenly baseball caps came in. And I much prefer, you know, a nice Homburg to a baseball cap. And it is amazing, you see people who wear hats inside in public. Men never wore hats in public inside when I was growing up. If a man wore a hat inside, he was viewed as being uncouth and disrespectful.

And so certainly that is true in church, when men would pray: take off that baseball cap when you pray.

He says, "Every man praying or prophesying..."(Corinthians 11:4)

Praying, you are talking to God. Prophesying, you are talking on behalf of God. Am I prophesying now? Yes. Preaching is prophesying. Prophesying may be revealing the future, but prophesying always is setting forth God's Word. That is what we do when we come on Sunday

mornings, and we study the Scriptures, and we try to present what Scripture says. We are prophesying.

So every man praying—speaking to God—prophesying—speaking on behalf of God. He says, “...having his head covered, dishonors his head” (Corinthians 11:4).

What head is he dishonoring? Christ. Christ. If I wore a hat when I prayed, or when proclaimed the Word of God, I would be dishonoring Christ because my head is who? Christ. And who is Christ’s head? God the Father.

Now notice what he says next. Verse five.

“But every woman who prays or prophesies with her head uncovered dishonors her head” (1 Corinthians 11:5).

Well, whose head is the woman? The man.

In other words, when a woman preaches in church, prays in church, with an uncovered head, she is dishonoring her husband or her father, or if she is a virgin and not married and her father is dead, the elders of the church.

So in other words there is headship always for a woman. Why is there headship for a woman? Because that is protection, protection.

What happened with Eve is she got out from underneath her husband’s protection, and she was seduced by Satan. So he says here: “But every woman who prays or prophesies with her head uncovered dishonors her head” (1 Corinthians 11:5).

Why are we on to this? Because this is the very introduction to the nature of the study of spiritual gifts: one hundred, eighteen verses on worship. They begin with the study of women. They end with the study of women. And there is a warning about spiritual deception as he takes up the topic, 84 verses on spiritual gifts. He says, “I don’t want you to get tricked.”

You will remember before you were saved, whenever you entered into the supernatural, you were always tricked. So, he says, be careful. There is danger out there.

So he says in verse five: “But every woman who prays...” (1 Corinthians 11:5)

May a woman pray in church? Absolutely. May a woman speak in church and share a word? May a woman ever stand up in church and say, “I got blessed this week. I was reading...” let’s say, the 37<sup>th</sup> Psalm... “and I read this verse and it blessed me. It knocked my socks off with blessing”?

That is just great. (I guess that is kind of a guy thing, to get your socks knocked off with blessing, but, you know) “It just... it was an incredible blessing. I was so blessed by this, can I

just share for a minute?” You know, I am blessed whenever I am interrupted by a man or a woman, and if they have got a word from the Lord like that.

“Oh, man, I was having my quiet time this week. I was really praying. I was pouring out my heart. As I was interceding and asking God for direction, I happened to open up my Bible in my daily reading, and I had read Psalm 36 the day before. I came to Psalm 37, and the Lord just showed this truth to me.”

Is it legitimate? It is very legitimate for a woman to have a word in church. It is very legitimate for a woman to pray in church. How does that fit? That fits this way. It fits that Paul says not to do it in 1 Corinthians 14, we will see in a moment, he says not to do it in 1 Timothy two, but now he is telling us they may do it under certain circumstances.

So it is important we compare Scripture to Scripture because some things sound like they are absolute prohibitions, that if we compare Scripture with Scripture they are not prohibitions.

Remember again, Philip the evangelist, one of the first seven deacons, had four virgin daughters who were preachers, four virgin daughters who prophesied (Acts 21:8-9).

So look at verse five again: “But every woman who prays or prophesies with her head uncovered dishonors her head” (1 Corinthians 11:5).

She brings shame on her husband or her father or the elders of the church.

And then he says if a woman won't cover her hair in the sight of God, it is as if she had her head shaved. And the shaving of the head in Greco Roman times may have been associated with prostitution, but biblically speaking, it was always a sign of great shame and humiliation (Leviticus 14:8-9; Deuteronomy 21:12; 2 Samuel 10:3-5; Job 1:20; Isaiah 7:20).

So he is saying that if a woman shaves her head, it is a great shame and he says if a woman doesn't cover that hair, he says, she may as well have it shaved.

And then he says in the second sentence of verse six: “For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved...” (1 Corinthians 11:6). Again, no reference to Greco-Roman prostitution there, but, again, Old Testament, the sense of shame there.

“...let her be covered” (1 Corinthians 11:6).

Let her cover that hair.

Verse seven.

“For a man indeed ought not to cover his head, since he is the image and glory of God” (1 Corinthians 11:7).

Man was created in the form of Adam, directly by God. The woman was created indirectly by God taking a portion of the man and shaping a woman out of the man.

So he says that the man is the image and glory of God. The woman is the glory of man.

What is that saying? It is saying a lot, isn't it? Man, males are the direct image bearers of God. But women bear the image of God as they reflect the male in their life.

Males are in the direct image of God. Women's being in the image of God is a reflection of the male. That is what he is saying.

He says, "Since he, the male is the image and glory of God, the woman is the glory of man."

And then he says:

"For man is not from woman, but woman from man. Nor was man created for the woman, but woman for the man" (1 Corinthians 11:8-9).

Now you say, "Well, I don't like that."

Of course, you don't, because you have been brainwashed by Progressivism that destroyed Europe and is destroying America, and pretty well is finished, and we are almost done—not me—our country—because Progressivism overthrows the family. And it overthrows structure in the world. And it overthrows order in the world. And so what is he saying here? He says man was created. He says: "Nor was man created for the woman, but woman for the man" (1 Corinthians 11:9).

And then he says: "For this reason the woman ought to have a symbol of authority on her head... a symbol of authority on her head..." (1 Corinthians 11:10)

And then, notice: "...because of the angels" (1 Corinthians 11:10).

Now, for years I didn't know what that meant. I had not a clue what that meant. I thought, well, I wonder why he threw that in there for (Ephesians 3:10). Angels like, whatever, you know, like "angels probably prefer jazz to rap. And they have got to. I mean, you have got to. Then I think they prefer folk music to jazz, and I think they prefer classical music to folk music." That is not what this is about. What is this about? Is there anything in the Bible that would tell us about women being in danger, spiritual danger from angels?

And, lo and behold, there is. Turn back with me, if you would, to Genesis 6 for a moment. I am not going to go into great detail here. If you want to study this in great detail, Genesis six, go online and you will find three messages I gave on three successive Wednesday nights on this passage of Scripture, and it is very thoroughly covered, and I also have the transcripts of those three messages available if you want them.

But let's look at it for a moment. Is there anything in the Bible that warns women about supernatural danger? And there is. Genesis 6.

“Now it came to pass,” Genesis 6:1, “when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God...”

Now, you should not read that in light of the New Testament, for this is a Hebrew phrase, not a Greek phrase. And this Hebrew phrase, which in Hebrew is *B'nai Elohim*, sons of God—every single place that it is used in the Old Testament, without exception outside of Genesis 6, the context tells us plainly and clearly, it is a reference to angels. Therefore, when we read it here in Genesis 6, *B'nai Elohim*, we have to read it in light of the fact that the phrase is used throughout the rest of the New Testament to refer to angels, which is the most natural reading here.

And, by the way, that was the understanding of this passage among the Jews at the time that the New Testament was written.

He says that, “The sons of God [the angels, the *B'nai Elohim*] saw the daughters of men that they were beautiful and they took wives for themselves of all whom they chose” (Genesis 6:2).

Now, the Scripture does not tell us that angels have no gender. What it tells us is that God never intended for angels to marry. And in heaven angels will not marry and those angels who kept their own estate never married. But it doesn't mean that angels have no gender.

So what happens here is that certain angels left their own estate, came to earth and joined themselves physically with human women.

“They took wives for themselves of all whom they chose. And the LORD said, ‘My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.’ There were giants on the earth in those days” (Genesis 6:2-4).

Do you think that is mythology? That is the Word of God. There were giants. What were they? I have no idea what they were like, but they were large, and they were monstrous, and they were the product of cross species generation.

“There were giants on the earth in those days, and also afterward, when the sons of God [the *B'nai Elohim*, the angels] came in to the daughters of men...” (Genesis 6:4)

Again, you will want to listen to those three Wednesday night teachings. You can find them on my website or on SermonAudio

(<<http://www.sermonaudio.com/sermoninfo.asp?SID=8305222842>>).

“...came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown. Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. And the LORD was sorry that He had made man on the earth” (Genesis 6:4-6).

He wiped out the human race except for Noah, his three sons and the three wives of his sons and his own wife.

Now, I want you to look at two passages of Scripture quickly with me because we are thinking about spiritual deception. And why does Paul, in this section of 118 verses on worship, begin with the topic of women, end with the topic of women, and then when he gets to the topic of spiritual gifts, warn us of the dangers of spiritual deception?

Turn with me, first of all, to 2 Peter 2. We are just hitting this. If you want to look at this in depth and see why I changed my mind—I used to think this as nonsense, by the way. I used to think this was utter nonsense. I thought that is just crazy. And I learned something.

If something appears crazy to me, I have to be careful that it is not that I have adopted a secularist world view, and so as I began to research this, I changed my mind. And here are some of the reasons why.

Listen to what he says here in 2 Peter 2:4: “For if God did not spare the angels who sinned, but cast them down to hell...” (2 Peter 2:4)

The Greek word there isn’t hell, but it is a verbal form of the word Tartarus. That word Tartarus is not found anywhere else in the Bible.

What is Tartarus? Well, you have got to go to classical Greek to find out what Tartarus is. Tartarus in classical Greek was the prison house for supernatural creatures where they were put so they couldn’t create any more trouble for a while. Those supernatural creatures that preceded the Olympian gods in Greek mythology were called the Titans. The Titans were supernatural spirits who were imprisoned in a place called Tartarus.

Why does Peter use a word that is pregnant with Greek mythology? Because he is letting us know something. All those myths about the gods and all those stories of the Flood in different places like the *Gilgamesh Epic* and what not—the Bible isn’t based on them. They represent a distortion of the tradition that is found in the Bible. The Bible gives the accurate account of what happened.

But pagans remembered these same events and passed them on to their children in a garbled form. That is Sumerian *Gilgamesh Epic*. And the Greeks have a memory of the fall of this race of gods who preceded the Olympian gods, called the Titans.

But they are imprisoned in Tartarus for a season.

Turning over to Jude for a moment... And, by the way, Jude references a piece of Jewish literature in his book, the book of Enoch. He happens to make a reference to it. And Enoch records these events with great detail of these angels cohabiting with humans.

Now look at what he says here in verse six. Jude verse six. You will want to look at this.

You want to be protected in a world that is becoming increasingly deceptive, that is becoming increasingly dangerous? Do you want to be protected? You need to know the Word.

Jude verse six: “And the angels who did not keep their proper domain, but left their own abode” ... What has he done to them? “He has reserved in everlasting chains under darkness for the judgment of the great day” (Jude 6).

What about those “free range” demons that were inside the Gadarene demoniac that said, “Hey, hey, hey, please, please don’t throw us down there! We won’t be “free range” demons. We are having a lot of fun. Please let us have fun for a little while longer. We know this is coming to an end soon, but we want to raise as much hell as we can while we can. Please don’t cast us into the abyss”? (cf. Luke 8:31)

In other words, “Please don’t imprison us in Tartarus where we will be being tortured” (cf. Luke 8:31).

Do you see? These angels of verse six are not “free range” demons. None of them are here this morning distracting you. None of them will be at your home when you get home. None of them will get you to turn on television instead of thinking about the sermon a little longer. These are special angels.

“And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day” (Jude 6).

Verse seven: “As Sodom and Gomorrah, and the cities around them...” (Jude 7)

Notice the prepositional phrase that follows that. Does anybody notice the prepositional phrase?

What is the prepositional phrase?

“...in a similar manner to these...” (Jude 7)

In similar manner to what? What were the angels guilty of? They were guilty of sexual perversion because they were never designed to be married. They used their sexuality in a twisted and perverted way by joining themselves to the daughters of men. And isn’t that exactly the sin of Sodom and Gomorrah?

Verse seven: “As Sodom and Gomorrah, and the cities around them in a similar manner to these,” he says, “having given themselves over to sexual immorality and gone after strange flesh” (Jude 7).

Isn’t that what the angels did? If Genesis 6 is actually talking about sex between angels and human females, which was the understanding of the Jewish people at the time the New Testament was written, with the phrase *B’nai Elohim*, which everywhere else in the Old Testament refers to angels—and why do certain angels end up in a place called Tartarus, while the rest of them get to run around the world having fun and creating trouble? What is their sin?

Is their sin not sexual immorality and going after strange flesh? Strange flesh is forbidden flesh. It is contrary to God's creation ordinance.

And notice, again, he says: "As Sodom and Gomorrah, and the cities around them in a similar manner to these..." (Jude 7)

So turning back, then, to 1 Corinthians chapter 10, let's see what he says. This is a very important truth. When you pursue spiritual gifts, and you need to pursue spiritual gifts, but especially love, remember there is the danger of getting something you don't want to get or something getting you, something you don't want to be gotten by.

Now, picking it back up, verse 10, 1 Corinthians 11 verse 10: "For this cause ought the woman to have power on her head because of the angels" (1 Corinthians 11:10).

I want to tell you something. From the time I began to read the New Testament in Greek—and I have read it through probably, I am going to guess 25 or 30 times—I always understood this passage to teach that a woman should cover her head. But I am never dogmatic on things that are not absolutely black and white. And so when a family member read an article in a Christian magazine saying, "The covering for the woman is her hair," as over against what I believe this teaches, which is the piece of cloth over the hair, and we talked about it, and she was persuaded that was the case. I said, "That's okay. I never impose my views on other people."

This church does not operate the way I would operate it if I were in total authority. We would have the Lord's Supper with real wine in a common cup every time we worship. We are not going to do that. I am not going to push things on people that are not absolutely black and white and clearly taught and important.

But let me tell you what happened. I never changed my mind about what this passage teaches. I believe the passage teaches that a woman's hair should be noticeably different than a man's hair. A man should be—when you see a man you say, "That is a man." When you see a woman, you say, "That is a woman," whether from the front, the back or the side.

And I also believe this passage teaches that a woman should cover her hair in some fashion. But I believe a lot of things I will never impose on anybody. It is not my place to impose things on people. I am not a dictator. I am not a tyrant. I am actually kind of a liberal, laid back guy. You look at the Scripture. You examine the evidence. You make your decisions. You make your choice. I am not going to hassle you over it, ride you over it. I don't do things like that. I believe profoundly in liberty of conscience.

But let me tell you what shook me up. It was this 10<sup>th</sup> verse. Year in and year out, 1 Corinthians 11:10, when I read that verse and thought, what in the world does he throw that in there for?

One day as I was studying and hammering out the Hebrew of Genesis 6 and running the references and doing a study, I changed my mind about phrase *B'nai Elohim*. I concluded that phrase, the *B'nai Elohim* were not nice people getting together with bad women. It wasn't good



boys and bad girls getting together. I concluded that the phrase *B'nai Elohim* actually referred to angels.

And then as I researched it, studying other pieces of literature like the book of Enoch which was a Jewish book and looking at the New Testament and breaking apart 2 Peter 2 and running its references and taking its grammar apart and then taking the grammar of Jude apart, I came to the conclusion that this was a reference to angels on the same order as Genesis 6. And it moved the issue of women speaking in church and praying in church—without a head covering—from an area of something that for me was, while not *adiaphora* (a thing indifferent), but a thing that was relatively unimportant to something spiritually dangerous.

Now, what do I want you to do? I don't want you to do a thing. I just want you to think and say, "Is this what the Bible teaches?"

And if you become persuaded this is what the Bible teaches, then ask God what you ought to do.

Like I say, when it comes to liberty of conscience, I am a total liberal. I am a liberal. Do what you feel led to do. Study the Bible for yourself. Make your own decision. I am a liberal. I am not going to impose my views on you. But I can't be a faithful teacher. I can't be a faithful pastor-teacher and not warn you of what I see in Scripture.

I see that Scripture warns a woman, in particular, about seeking spiritual things, that she better be spiritually protected, spiritually covered, have on spiritual armor, and that if she is not, she is in danger.

Now let's read on a little further. Verse 10, pick it up again: "For this cause ought the woman to have..." Literally, have authority on the head, "...because of the angels" (1 Corinthians 11:10). Echo Genesis 6, the *B'nai Elohim*. They can't get you. They are in Tartarus. But those "free range" demons are still out there.

Then he says in verse 11: "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God" (1 Corinthians 11:11-12).

Then he says this, verse 13: "Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered? 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; for her hair is given to her for a covering" (1 Corinthians 11:13-15).

And I would add, if we look at this very carefully, the hair is given for a woman for her covering, that is, hair that looks different than men's hair, that on top of that there is a symbol, a piece of cloth.

Now I want to throw something out in a moment. He says in verse 16: "But if anyone seems to be contentious, we have no such custom, nor do the churches of God" (1 Corinthians 11:16).

I want that to sink in for a moment. He is saying that the tradition of women keeping quiet in church, never uttering anything, never praying, never speaking out, never sharing a word, unless they have the symbol of their male's covering on their head, he said, that is our universal tradition.

And I want to share something with you because I am an old man. I grew up in a world where women never came to church "naked." Not only Catholic women and Eastern Orthodox women and women who were Episcopalians, but Methodists and Baptists and Presbyterian women, as well, and Lutheran women. Women always came covered, always. That was the world I was born in in the 40s, grew up in, in the 50s. And then in the 60s, Progressivism came in, and Progressivism overthrew that.

So it wasn't just John Kennedy not wearing a nice hat on his inauguration, but it is amazing. We entered the 50s as a nation that was superficially Christian. We exited, we ended the 50s, as a nation that was superficially Christian. We ended the 60s as a nation that was no longer superficially Christian. That one decade changed everything. No more prayer in school. No more recognizing God as authority over us. No more Bible reading in the schools. The public schools I went to in South Carolina were Christian schools. They are not any longer. The family was intact. Society had a structure. There was respect for order and decency, and women never came "naked" to church.

What is the element of modesty that is most important to God? It is not what you put on your body, but what you put on your head because what you put on your head is related to your "head." That is this context here. The woman is under the headship of the man. The man is under the headship of Christ. Christ is under the headship of the Father.

And for over 1900 years this tradition was in the Christian Church: Baptist, Methodist, Presbyterian, Lutheran, Episcopalian, Roman Catholic, Eastern Orthodox—women covered their heads.

Then Progressivism came in, and women came "naked" to church, in the one area of covering that is vital for spiritual protection. I am not saying the rest isn't important, too, of course. But I am saying in the eyes of God, the supernatural, this is the area that is really critical in worship.

And what happened when women started coming "naked" to church? It wasn't long before women became elders in the church. And I am going to say this. Our denomination allows congregations to make their own decisions on that. I am okay with that. Why am I okay with that? Because I won't enforce my views about covering your hair on you.

Do you want to come to church with your head "naked"? That is between you and God and your husband. That is your business. I am not going to push it on you. I won't push on other churches in our denomination that their women shouldn't be elders. But I will say this.

Nowhere in the Word of God is a woman ever an elder, nowhere. In fact, Scripture explicitly warns against it. Nowhere is a woman a pastor of a church ever in the Scriptures. But it isn't long after women start taking their clothes off, that is, their head clothes off, that women start

becoming elders in churches. And it isn't long after women become elders in churches, that churches begin ordaining women to become pastors of churches.

And, lo and behold, now with a great majority of the churches that in the 60s and 70s and 80s let women come in and be pastors of churches, they now let women who are married to women pastor churches and men that are married to men pastor churches.

Am I making this up?

Now, I know that is a slippery slope argument, and it is not a valid argument logically. I took logic, majoring in philosophy. But I just say it as an observation.

Women got naked on their head, which is the thing that is very important in worship, 1 Corinthians 11. He devotes all these verses to it. And then he ends, "If you want to get upset about it," he said, "I am sorry. There is no other custom in the Church. This is what we practice throughout the whole Christian Church." And it has been the practice for all the centuries till the 20<sup>th</sup> century comes rocking and rolling after World War II.

I will just say it. Where is Mainline Christianity in America today?

When I was in California about six weeks ago to do a wedding, I got up on Sunday morning. I am going to go to church. So I looked of a nearby church. And I decided to see if I could get online and find the time of the service and discovered it was lesbian mother day. Wow! And I concluded I would be more spiritually edified to go to a strip club or a bar than to go to a church like that. And I believe that! Though I am not going to a strip club or a bar.

I am telling you that modern day American Christianity is dangerous. And I am telling you that when we pursue the supernatural without being properly under authority, we are exposing ourselves to tremendous spiritual danger.

So we conclude with the words of Paul in 1 Corinthians 14. I told you how he begins this thing on worship with women and he ends it, this 118 verse section of Scripture. And he says there in verse 34: "Let your women keep silent in the churches, for they are not permitted to speak" (1 Corinthians 14:34).

I believe in light of 1 Corinthians 11, if they are properly under authority they may, because that fits with the whole of what the Bible says.

He says, "...but they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church" (1 Corinthians 14:34-35).

When is it shameful? When she speaks without having that authority on her head.

"And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church. Or did the word of God come originally from you? Or

was it you only that it reached? If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. But if anyone is ignorant, let him be ignorant. Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. Let all things be done decently and in order” (1 Corinthians 14:35-40).

Why? Because when things are not done in an orderly way—that means under the authority of the Word—they are going to be indecent. And one indecency brings another, until you have got modern American Christianity, so-called, which is nothing but a synagogue of Satan and of Sodom.

God, deliver us from such. Amen. Let us pray.

Almighty God, we wrestle with Scripture, with unpleasant things, things that make us think: “Do I have to go buy a stinking hat?” Things that make us feel awkward: “What kind of nut is my pastor teaching this kind of stuff?” Lord, you know my heart. I would never want to impose my understanding of Scripture on somebody else. But, Lord, I do see a danger that I didn’t see 30 years ago, I didn’t see 20 years ago. It was only about a decade ago that I began to see the danger when I realized that the *B’nai Elohim* of Genesis 6 were angels and that women, in particular, are sitting targets for demon spirits, especially when women are spiritual. Protect our women, Lord, and protect us all for Jesus’ sake. Amen.

### **Summary of why I changed my mind**

Most people’s understanding of Genesis 6 is summed up by John Calvin: “That ancient figment, concerning the intercourse of angels with women, is abundantly refuted by its own absurdity.” His understanding and his rationale governed how I read Genesis 6 for decades. However, some years ago, I began to question how I had interpreted some things in Biblical texts by attempting, self-consciously to hold my world view in suspension. In other words, as a late twentieth century man (when I began to attempt to read the Bible without Modern glasses), I began to question many anti-supernatural interpretations. Of course, reason is an important tool in Biblical interpretation and so are traditional interpretations, but Scripture compared with Scripture trumps our dismissing an interpretation because it appears to be refuted “by its own absurdity.”

Below are some of the issues that caused me to entertain a different understanding of Genesis 6 than the view adopted by Calvin’s dismissal “by its own absurdity.”

1. The Hebrew phrase, *B’nai Elohim*, which is found in Genesis 6, always refers to angels in the rest of the Hebrew Bible.
2. The peculiar offspring of Genesis 6 points to something more than simply “Christian” boys marrying worldly girls.
3. The calling down of divine judgment that destroyed the entire human race except for eight souls points to a breaking of divine order unprecedented in history.
4. Why are some evil spirits confined in the abyss and others are not?

5. Why does Peter use a form of the Greek word Tartarus, a hapax legomenon, to describe the place of these spirits' confinement when that word refers to the special place of confinement of supernatural non-humans in Classical Greek?
6. Why does Jude cite the Pseudepigraphal book of Enoch, especially in light of the extensive description of angel-human coitus and its effects found in that book?
7. Why does Jude compare the sin of the angels with that of the Cities of the Plain?
8. Though it is contrary to their estate to marry, the Bible does not indicate that angels are genderless. Why is it that the two angels who ate with Abraham were objects of lust to the male population of Sodom?