

Covering, Headship, Sanctuary and Protection Demonic Dangers to Women

1 Corinthians 5:4-5; Numbers 5:18

Wednesday, February 23, 2011

I want to think with you for just a moment about the concept of protection and headship, protection and headship. 1 Corinthians chapter five: “In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus” (1 Corinthians 5:4-5).

I want you to think about the picture that is here is a picture like a fortress and the Church is not a building, the Church is people. When this man is... who was guilty of horrible sin and was not repentant, when he is put out of the Church he is removed from the Church, the effect of that is to, in verse five, to deliver him to Satan.

In other words, if you can picture the Church, the people of God, like a fortress, like a fort, and to be in the fort, in the fortress, is to be in a place of protection. But to be put out of that fort is to be put in a place of great vulnerability and susceptibility to satanic destruction.

“Deliver such a one,” he says, “to Satan for the destruction of the flesh” (1 Corinthians 5:5).

Does God actually give the power to believers to push someone out into the demonic wilderness for destruction? That is what he says.

Look with me also at the book of Job in two places.

“Then the LORD said to Satan, ‘Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?’ So Satan answered the LORD and said, ‘Does Job fear God for nothing? Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!’ And the LORD said to Satan, ‘Behold, all that he has is in your power; only do not lay a hand on his person.’ So Satan went out from the presence of the LORD” (Job 1:8-12).

So here is an example similar to 1 Corinthians chapter five, where the Lord himself drops the hedge and allows Satan to start chewing on Job, not Job personally, but all his possessions.

Now we should turn to chapter two and verse three: “Then the LORD said to Satan, ‘Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause.’ So Satan answered the LORD and said, ‘Skin for skin! Yes, all that a man has he will give for his life. But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!’ And the LORD said to Satan, ‘Behold, he is in your hand, but spare his life.’ So Satan went out from the presence of the

LORD, and struck Job with painful boils from the sole of his foot to the crown of his head” (Job 2:3-7).

So here, again, we have it a second time in the book of Job. God lowers the hedge. He had lowered the hedge about Job’s family and Job’s possessions, but not around Job’s person. But in Job chapter two, God lowers the hedge on Job himself. Only on the life of Job does God still maintain that hedge.

So what I am trying to say here as we turn over to Numbers chapter five.

Is there a place of protection? I believe there is a place of protection, and I think that the place of protection—it is not absolute—but the place of protection in the world is to be rightly related to the authorities in my life.

Paul says of civil government... We know that civil government is pagan. And as a general rule, they are not... You know, God puts over us... the Lord says in the book of Daniel, the laziest good for nothings are your politicians. Now that is the book of Daniel. God himself says that. He puts the lazy, good-for-nothings as the political leaders (Daniel 4:17).

God is saying that to Nebuchadnezzar, who thought he was really hot stuff. In fact, Nebuchadnezzar is the man who came out with designer bricks. We know archaeologically that he made sure that his name was put on the bricks there in Babylon, in this great rebuilding program in the Neo-Babylonian Empire.

So he thinks he is hot stuff, and God says in effect, “I am going to cause this man to lose his mind. I am going to cause him to go insane, mental illness, profound mental illness until he understands that the most high rules over the affairs of men and puts in authority whom he wills” (summary of Daniel 4:17, 25, 32).

Muammar Gaddafi, Adolf Hitler, Joe Stalin—whom he wills, and sets over them the vilest of men. The Aramaic word there translated “vile” has to do with lazy, good for nothing, low class folks (Daniel 4:17, where the Holy Spirit uses the Aramaic word, *SH’PHaL*, which means, “wretched, humble, lazy; low, lowest” according Ludwig Koehler and Walter Baumgartner’s *Lexicon in Veteris Testamenti Libros*).

So when you look at political leaders, and you say, “I can’t believe this,” the Bible says, “Believe it.”

But, amazingly, when we submit to the laws of the state—unless those laws would force us to sin against God—when we submit to the laws of the state, when we treat these low lives respectfully, not because they are respectable, but because they hold an office that God has put them in and, therefore, we are to deal with them respectfully—when we treat these vile, good for nothings with respect and obey their decrees—unless their decree commands us to sin—we are in a place of protection. They protect us.

You want to have no fear of the same? Do what they tell you to do (paraphrase of Romans 13:3).

Then we look at other authorities in our lives. Children are protected by their parents, and then Christians are protected by the Church. That is certainly the illustration in 1 Corinthians five. When they boot this wicked, unrepentant guy out of the Church, he is booted out there were Satan has at him and really rips him and tears him.

So those are some interesting principles. If we look at Numbers chapter five, we have a case of a woman and her husband, and in this case we have the husband suddenly experiencing what the Hebrew Scriptures tell us is a *ruach*, a spirit, of jealousy.

The NIV paraphrases it, as it tends to paraphrase, and translates it “feelings of jealousy,” but it isn’t feelings of jealousy. It is a *ruach*, a spirit, of jealousy, and it comes over this man, and he begins to be suspicious of his wife. He begins to think, “She is running around on me.” But he doesn’t have proof. So there is a means to solve this. And he is to bring the woman. Numbers 5:11:

“And the LORD spoke to Moses, saying, ‘Speak to the children of Israel, and say to them: ‘If any man’s wife goes astray and behaves unfaithfully toward him, and a man lies with her carnally, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and there was no witness against her, nor was she caught—if the spirit of jealousy [*ruach*] comes upon him and he becomes jealous of his wife, who has defiled herself; or if the spirit of jealousy [*ruach*] comes upon him, and he becomes jealous of his wife, although she has not defiled herself—then the man shall bring his wife to the priest. He shall bring the offering required for her, one-tenth of an ephah of barley meal; he shall pour no oil on it and put no frankincense on it, because it is a grain offering of jealousy, an offering for remembering, for bringing iniquity to remembrance. And the priest shall bring her near, and set her before the LORD. The priest shall take holy water in an earthen vessel, and take some of the dust that is on the floor of the tabernacle and put it into the water. Then the priest shall stand the woman before the LORD’” (Numbers 5:11-18).

Now notice the next statement there: “...uncover the woman’s head, and put the offering for remembering in her hands, which is the grain offering of jealousy. And the priest shall have in his hand the bitter water that brings a curse. ‘And the priest shall put her under oath, and say to the woman, “If no man has lain with you, and if you have not gone astray to uncleanness while under your husband’s authority, be free from this...”” (Numbers 5:18-19)

Or, literally it is “while under your husband.”

“...be free from this bitter water that brings a curse. But if you have gone astray while under your husband’s authority, and if you have defiled yourself and some man other than your husband has lain with you—then the priest shall put the woman under the oath of the curse, and he shall say to the woman—the LORD make you a curse and an oath among your people, when the LORD makes...” (Numbers 5:19-21)

And notice the area of the curse on her body is directly related to the organs of generation.

“...when the LORD makes your thigh rot and your belly swell; and may this water that causes the curse go into your stomach, and make your belly swell and your thigh rot. Then the woman shall say, ‘Amen, so be it.’ Then the priest shall write these curses in a book, and he shall scrape them off into the bitter water. And he shall make the woman drink the bitter water that brings a curse, and the water that brings the curse shall enter her to become bitter. Then the priest shall take the grain offering of jealousy from the woman’s hand, shall wave the offering before the LORD, and bring it to the altar; and the priest shall take a handful of the offering, as its memorial portion, burn it on the altar, and afterward make the woman drink the water. When he has made her drink the water, then it shall be, if she has defiled herself and behaved unfaithfully toward her husband, that the water that brings a curse will enter her and become bitter, and her belly will swell, her thigh will rot, and the woman will become a curse among her people. But if the woman has not defiled herself, and is clean, then she shall be free and may conceive children” (Numbers 5:21-28).

No that is a very strange thing, isn’t it?

You say, “Well, why didn’t God provide that to test the men?”

And you have to say that under the Old Testament, men and women do not have equal access to God. There is a great difference between the Old Testament and the New Testament. In the New Testament, in Jesus Christ, there is neither male or female, bond nor free, Jew nor Gentile (Galatians 3:28). In the Old Testament, if you are not a Jew, or you are not a descendant of Abraham, you can only go so far in approaching God, the Court of the Gentiles. And there is a wall of division between Jew and Gentile. You can’t cross that (Ephesians 2:14).

And in the law in the days of Jesus, in the temple, if you crossed that you were to be killed. That was the great false charge against the apostle Paul was that he had brought Gentiles into the temple (Acts 21:28).

So if you are not a Jew, if you are not a descendant of Abraham, you cannot cross there.

Then if you are not a man, if you are a Jewish woman, you can come further than a Gentile man, but if you are a Jewish woman, you can only go so far. A Jewish man can come further.

And then if you are not of the tribe of Levi, you can only go so far, and a male Levite Jew can come further.

And then, finally, the descendant of Aaron, the High Priest, once a year on Yom Kippur, the day of Atonement, he can come all the way in the presence of God (Leviticus 16).

So the Old Testament is about distinction, discrimination, and division between people. Men and women are not equal at all, and under the Old Testament, a woman functions not unlike a man’s property.

That is not true in the New Testament. In the New Testament there is equality in Christ (Galatians 3:28).

But the thing that strikes me in this passage of Scripture, which is God's solution to jealousy, is that this woman, where the curse is written out, some kind of uterine cancer, a cervical cancer, or something that really affects her, obviously, and very fast growing, very manifest. That which is designed to be a curse becomes a blessing, if she is not guilty. Like the Lord's Supper is designed to be a blessing, but if we do it in an ungodly way, it ends up having the opposite effect.

So this which was designed to be a curse becomes a blessing if she is innocent.

Curses are written in the book. They are scraped off into the holy water, a little dirt from the floor of the tabernacle, later the temple, is put in that holy water. The woman goes and drinks it.

But notice at the bottom of the page. What does the priest do in verse 18, Numbers 5:18? When she is going to go through this trial by ordeal, the priest does something to the woman before she enters into the trial by ordain. What does he do in Numbers 5:18?

He removes her authority.

Now, this is why the sermon on Sunday, in case you missed it, is not about women, but about men. It is about a man's obligation.

Man has the obligation to protect and cover his wife.

Notice what the priest does. If this woman is going to be judged supernaturally, that means that she is coming under demonic power. Who does all this bad stuff under the decree of God? Satan and his demons. This woman, in effect, at this moment in time, is being put out from underneath her covering, out from underneath her authority, out from underneath her protection. And she is standing before God, in the sight of God, in a sense naked and defenseless. If she is not innocent, she will be struck down because there is no covering for her. There is nobody to rescue her.

I told the kids this story. I was not a nice person before I became a Christian, and one time in high school I was arrested because I had a sawed-off shotgun that I kept underneath the seat of my car. True story. I was... you know, I... and when I say that I did not know the Lord, and I was not a nice person, that is not an exaggeration.

So I was arrested. I was 15 years old. And what happened? Well, after my father informed me of certain things negatively about my ancestry and other things and knocked me down on the floor of the garage, I had to tell him later. And he went down, and he made it disappear. It disappeared. I didn't go to reform school. I never got my sawed-off shotgun back. I didn't go to reform school. The automobile was not seized. Nothing ever happened to me.

Why did nothing happen to me? Nothing happened to me because when I went and told my dad, after he had his explosion, I had placed myself under his authority, under his protection, under his sanctuary, and my father went down, and my father talked to the police, and that was simply the end of the matter.

There is no record anywhere whatsoever.

What if I had not placed myself under my father's covering, under my father's headship, under my father's protection, under my father's sanctuary? I would probably have had a very different life. I would have probably been sent, possibly have been sent to reform school where you learn crime.

And then I would have probably, having learned how to make a living by felonious means, I would have probably gone to prison one day. Who knows what would have happened? The important truth here is that I did not stand naked. I did not stand uncovered. I did not stand unveiled before the law.

My father went in and put his veil of covering over me, put his shield of protection over me, and it disappeared. And then I became a Christian a couple of years later, and God was very gracious.

My point is this. In verse 18, Numbers 5:18, when the woman is going to go through a supernatural trial by ordeal, the priest symbolically—it is a symbol—symbolically places her naked before God, symbolically places her without a covering, without a protection before God.

So, anyhow, here is the essence to kind of kick off the discussion. If we look at Scripture, we see that God has appointed certain structures, certain authorities, certain sanctuaries, if you will, in the life of the believer: civil government, our parents, our husband, our church. And if we will walk... Again, this has nothing to do with going to heaven or hell. We go to heaven solely because of grace that we receive solely through faith, though that faith is never alone, but we receive it solely through faith that is based solely on what God has done for us in Christ and not what we do.

But in this life there are principles of sowing and reaping. If in the process of sowing and reaping we flee to a sanctuary of covering, then our covering takes care of a lot of that reaping.

So in 1 Corinthians five, the wicked man is put out of the assembly of believers. He is outside the sanctuary. He is outside the fortress. And out there is where devils roam. He is turned over to Satan, who will now have at him and enjoy and relish every juicy bite of this man's hide. This man learns his lesson. We read in 2 Corinthians 2 that he repents. He comes back. He humbles himself, and Paul has to write the Corinthians in 2 Corinthians 2, "Receive him back. Forgive him and totally restore him into your fellowship" (summary of 2 Corinthians 2:5-11).

And so, again, in Job, God has a hedge. God removes the hedge. Satan has at him.

In Numbers five, I think it is an interesting passage, if we think about it before the woman will come under, in effect, demonic affliction.

Who sends these... this cancer that causes her belly to swell and her thigh to rot? The Lord authorizes it, but Satan does it. God doesn't do the "diseasing." God permits demon spirits to do the "diseasing," if you will. God pulls back the hedge. The woman comes under the consequence of her own sin.

Comments or questions?

Comment from the congregation: Even in the New Testament era, these rules apply to the saved and the unsaved. You benefit from being under authority whether you or your parents or you or your authority structure are saved or not, simply by being obedient to God's law whether you know you are or not.

Bob: Amen. And that is a very good principle, Gary. Gary is saying that these principles apply in the New Testament. They apply to you when you put yourself rightly under authority even if that authority is unsaved. And so that is an interesting principle.

Comment from the congregation: You are talking about if the authority is unsaved, but what if you are unsaved? Does this not apply to you?

Bob: It is a godly law.

Comment from the congregation: So you are saying it doesn't matter who... whether anybody is saved or unsaved...

Comment from the congregation: Yeah, because God says that, you know, he smiles and he brings rain on the good and the evil. God's law is God's law. And if you look back at things in the Old Testament in Leviticus and in Deuteronomy, some of the things that Bob is referring to here, I think, it... that God gave a law where he pronounced blessings and cursings on the people of Israel. But, in effect, what he did was he gave voice to those things that he had... had set down from the beginning of time or before the beginning of time about what God would tolerate and what God would not tolerate when he knew the directions were all go. Even to the point where, as you see in the verses in numbers five there is a specific punishment that comes about as a result of this sin. And there are specific punishments that Satan is able to place upon us for certain acts of disobedience. That is God's law to the world. That is not God's law for his people.

Bob: If I might interject at that point, agreeing with everything Dr. Gary said, the book of Proverbs gives us the general rule of thumb of what we can expect in life. Now that is true for saved or unsaved people. And if you think about it in the world, think about that the prosperity often times of the Jewish people. They are not being... they are not going to heaven. We are not talking about going to heaven. We are not going about... talking about going to heaven or hell. That is by grace alone through faith alone in Christ alone. What we are talking about is blessing or judgment in this life.

Jewish people who attempt to follow God's commandments, even though they do it with self-righteousness, even though they do it without trusting in Christ... God honors such things as

marital fidelity, generosity to others, sharing... you know, being thrifty on the one hand, but generous on the other hand, with those in need.

If you read the book of Proverbs, you have got all of these sets of things that work well or work poorly. So I am a great advocate of Christians learning the book of Proverbs because it is a field guide, it is a rule of thumb in this life. If you want to enjoy a better life, follow the principles of the book of Proverbs which goes back to the law of God.

So there are principles that apply. Notice this verse in Proverbs, by the way, chapter 11 for a moment, if we will turn there quickly. Proverbs chapter 11 in the very last verse.

“If the righteous will be recompensed on the earth, how much more the ungodly and the sinner” (Proverbs 11:31).

And, again, this isn't about going to heaven or going to hell. This isn't whether you are really saved or not. I will say this. A young man or a young woman can be a real Christian, born again, know the Lord, and for a season turn their back on God. If you are really saved, you are going to be kept—but for a season turn their back on God. And while they are living in rebellion against God, they are going to experience the negative consequences of their behavior. And so if you are promiscuous, you are sowing to the flesh, you are going to reap from the flesh destruction (Galatians 6:7-8). And... but if you live... if you live a good moral life, you will have a better life in this world, even though you go to hell afterwards.

What I am saying is we have to distinguish between a salvation that is entirely of grace, that we receive entirely by faith, and blessing and curse in this life in regards to obedience to God's principles.

Comment from the congregation: And both blessings and curses were blessings and curses of the mortal flesh, not eternity. All these things he refers to are blessings you received as an act of disobedience in Leviticus 26, in Deuteronomy 27 and 28. It is either blessings you received due to obedience or cursing on you or your family and your descendants because of your disobedience.

And the thing that we fail to realize that when we step out of authority, when we step... whether it is out of authority in disobedience to God or whether it is out of the authority structures that God has placed on earth, that we then suffer these penalties and you... if you read through the list of the curses, you find all the diseases that we experience.

Comment from the congregation: So, Bob...

Comment from the congregation: You find all of the punishments that we experience on earth in... in the flesh.

Comment from the congregation: So where is the application for today in the Corinthian's story? Because I could take that... for ... and I we have done that story one time, one time. It was very painful. It is a long story. It is not for today, but we did take action that you describe tonight. I

can tell you the... what the... we won't do it again. But we pulled cases that we have seen people in church, in the Church, I don't mean this building, in the Church that we should go to and say, "We really think that we are removing you right now."

So where is the application of that?

Bob: There is the blessing of godly discipline. And I believe that when the Church—and we will not always have universal effects, positively. Sometimes it will lead the person to be harder and harder—but I believe that when the Church does this supernaturally, being aware that it is a supernatural—not a legalistic act, but a supernatural act—that it is done redemptively that the person goes into a place where there is much more vulnerability to the demonic pain being inflicted—that this is designed by God to cause that person to say, "Help me. I need help."

And then that is designed by God to bring that person back into the fold so that the flesh is destroyed as Paul says in 1 Corinthians five, so that the spirit might be saved in the day of Jesus Christ (1 Corinthians 5:5).

So I think that the failure of the American Church—and there are many failures of the American Church—I think that among the first things that happened in the American Church was the loss of church discipline. So there has to be integrity.

The denomination I was raised in now accepts men who are living in open immorality with other men, women who are living in open immorality with other women, to be pastors. And so that is the denomination I was raised in.

Comment from a visiting Methodist minister: You were raised a Methodist.

Bob: Sir?

Comment from a visiting Methodist minister: You were raised a Methodist?

Bob: No, I was raised Presbyterian.

So... so what ... what you have got is that when you no longer exercise discipline, then anything goes. Then... then... then what happens when the church no longer exercises discipline? Those walls of protection come down, and the whole people that are in there are thinking they are in a sanctuary, are in reality in a place of great judgment and destruction.

Comment from the congregation: And that is the key point that we can't forget. It is because even though we are tempted after having gone through the pain of having dealt with these issues to say, "I don't want to do this to anyone again," God put some commands here ... of what the Church and the believers were to do. He gave commands to Timothy about what to do in dealing with persistent, flagrant disobedience and dishonoring God.

And if... and... and that same umbrella is over the Church, as is over the family, as is over all of the other groups, as over your boss at work.

Bob: Yes.

Comment from the congregation: And if we don't do what God says then he removes the covering from us as a church beginning at the top and then trickling down.

Bob: Right.

But the great news...

But the great news and the news we cannot forget, and we can't go home tonight without reminding ourselves of it, is Galatians 3:13: "Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree'), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith" (Galatians 3:13-14).

So what happens is, if I am out here just like Israel in the Babylonian captivity. He says, "If when they are in captivity they remember their sins, they confess their sin, they return to me, I return to them. I bring them back home" (cf. Leviticus 26:40-45; Deuteronomy 30:1-10; 1 Kings 8:46-51).

And this is the deal. It is like the prodigal son. The prodigal son is a parable that is so rich at so many levels. But one of the things with the prodigal son is he comes to his senses. All sin involves a measure of insanity because the more I give myself over to sin, the more insane I become. And so what happens to the son, there he is out in the far country feeding swine, a very un-kosher, non-halal, animal and then suddenly Scripture says he came to his senses. He came to his senses. He... "Wait a minute. Why am I out here like this living with these pigs? The hired help at Daddy's place is far better off than me. I am going to go home."

And so the key is repentance, and it is marked by a return to the sanctuary. And so the prodigal son repents. That means he turns around. Repentance starts with the mind. You change your mind, metanoeo in Greek. You turn your mind around.

And then he turns his direction around, and he heads home. Then he goes to his father's house, not in arrogance, not with a "you owe it to me, give me, give me; it is my entitlement." He goes to his father, in effect, hat in hand, except he was too poor to own a hat and he says, "Father, I have sinned against heaven and against you. I am not worthy to be your son. Let me work for you, though."

And the father, of course, embraces him, has shoes for his feet, a robe for him, a ring for his finger and has the fatted calf slaughtered for a feast and hires a band and they have a big dance.

The point is that he returns to the sanctuary. And the key to getting the curse off my back, no matter where I am, I can always flee to refuge. But I've got to come back to the sanctuary.

That is the point of the whole thing. Return to the sanctuary.

When I am back in the sanctuary, Jesus is my umbrella of authority. Jesus absorbed the curses of the law on himself, so I am sheltered from them. Now my descendants may inherit them, if they don't walk right with the Lord, if they walk in defiance and reject the commandments of God.

But I think that is the basic principle. So the key here is this. If we go to the head-covering, you know, that is not for me the point of the story of 1 Corinthians 11:10. The heart of the matter is not the means of showing it. The heart of the matter is from the heart accepting it. Accepting what? Headship, being self-consciously under the authority and protection of someone else, the wife under the protection of the husband, the husband under the protection of Christ, Christ under the authority of the Father, having voluntarily submitted himself to the Father even though there is absolute equality between the Father and the Son.

Just as in Christ there is absolute equality, total egalitarianism in Christ, yet there is within the economy of working that out in the world, the voluntary submission of the wife to the husband, as the husband voluntarily submits to Christ, and as Christ voluntarily submits to the Father, a structure of protection and authority.

Comment from the congregation: How would I define that in the current Christian world? Is there a right way to do that, I mean, besides bathing your wife in the word?

Bob: Well, I think the first thing is that a woman's job is simple and a man's job is complex.

Hold on a moment. When I say simple I mean it is easy to understand. For a man it is very difficult to understand.

Here is why it is simple for a woman. I didn't say it is easy. I mean simple to understand. All a woman has to ask are two questions. What does my husband desire? And is it... would... would fulfilling his desire force me to sin against God's commandments? If it doesn't force me to sin against God's commandments, I need to do what he desires.

Now, that is very simple to state and simple to understand. It is not easy to fulfill, but it is simple to understand.

For the man, first of all, you have to start out with the fact that women understand men far better than men understand women because men are by nature clods. I mean, we really are. And I say that as a man. Men, by nature, are insensitive to women. We do not pick up on their feelings. We are boorish, as a general rule. I mean, speaking of myself, boorish, insensitive, not understanding things.

I knew nothing about women. The only sister I ever had died in the womb. So I had an older brother, and I had my mother and Father. And, anyhow, I didn't understand women, and I got married and suddenly I got a crash course in my own stupidity, July 6, 1968.

So the first thing is the man is insensitive to start with. Secondly, he has got to not only figure out what his wife's needs are, but he has got to figure out how to meet those needs because the obligation of the husband is to meet the needs of his wife even if it costs him his own life. And

so the wife is not called to lay down her life for the husband. The husband is called to lay down his life for his wife.

I remember. My son-in-law, who is a pastor, reminded me of what I had said at their wedding. I came down the aisle with my daughter, and I was wearing my robe. I handed her off to her fiancé at that point, and then I turned to him and I said this, "John, I am now conferring the authority over my daughter to you. But let me tell you what that means, John. That means that I expect and God expects you to be willing to die for her. Secondly, John, contrary to the modern world, I expect and God expects that if it takes deadly force to protect her, God and I expect you to take a human life to protect this woman. That is headship. Headship means I am willing to die and I am willing to cause someone else to die if there is no other way to protect those who are under my authority."

And so what that is saying then is for the man's job if he really understands it, is a job that will drive him to his knees, first of all confessing, "I don't know what I am doing," because I don't understand "these things" that I got married to one of "these things." You know? And, you know, there is... it is like Lerner and Loewe, you know.

"How to handle a woman?
There's a way," said the wise old man,
A way known by ev'ry woman
Since the whole rigmarole began."
Do I flatter her?" I begged him answer.
Do I threaten or cajole or plead?
Do I brood or play the gay romancer?"
Said he, smiling: No indeed.
How to handle a woman?
Mark me well, I will tell you, sir:
The way to handle a woman
Is to love her... simply love her...
Merely love her... love her... love her."

And the answer to how to handle a woman is right here written by Paul in Ephesians five. It is to love her, simply love her, merely love her. And loving her is to love her as Christ loved the Church and gave himself up for her.

So that is headship. And it means that both men and women have a tough time in life living with each other, but the husband's... the wife's role is simple to understand. The wife... the husband's role is very complex because he has got to try to figure out someone that he has no training in figuring out and is not like him on a number of key points. And then he has to take his own selfishness and nail it to a cross.

And I am struck with this. Someone... someone was angry recently... not in my family, thank God... and had an epiphany today, and this person contacted me about this epiphany, and he said, "You know? I realize that the way I write people off is not how Jesus deals with me. Jesus deals with me always forgiving, always pardoning, always loving, always accepting."

And, you know, it hit this person, and it certainly hits me, that if every man and every woman dealt with each other in marriage that way, if every parent dealt with children that way, if all of us in every relationship dealt with each other that way, what is that other song? “What a wonderful world it would be.” I will spare you my crooning.

But that is headship. Headship, then, says, if I am a head, I am prepared for the rest of my natural life to assume responsibility for you, not only to feed you and clothe you, even when you are 64, but I am willing to die for you, and I am willing to use deadly force to protect you. And that is true for me as a husband to a wife, and it is also true for me as a father of children. And that is an awesome responsibility. And when my wife wears a covering and speaks out in prophecy or proclaiming God’s Word, sharing a testimony or in prayer, her wearing that is saying, “Bob, protect me. That is what you vowed to do. You vowed to protect me. You vowed to be my protector. You vowed to be my head.”

What do I do? When I come to Jesus I am coming to Jesus as my head saying, “Protect me, Jesus. You said you would protect me. Jesus, you said you would lay down your life for me. You did. Jesus, you said you would defend me. So whatever symbol that says I am under authority is also an appeal to that authority for protection, for sanctuary, of covering, for provision. You name it.”

Comment from the congregation: But do you know in the context of both of these, of chapter five and the context of marriage, though, I guess I am... I guess, I am admitting something that... that... there have been times in our marriage that we were absolute... I mean absolute disagreement, and I knew I was absolutely right and I would say, “Fine, then that is the way it is going to be until you can understand what I mean.”

And I would pull my authority off of her.

Bob: I tell you what I would do.

Comment from the congregation: There are times that I... as dads or in a family we might have to say to a child, if that is what you mean and that may be what we apply.

Bob: Well, I say this with my wife.

Using my own illustration of my own life. Whenever I have disagreed with my wife and gone ahead, I have always regretted it. Even though I am the head of that house, and she will defer to me, if she has a strong check in her spirit about something—and I have had this with employees in the past, plural. If she has a strong check in her spirit, I have rued the day that I said, “You don’t know what you are talking about.”

Well, let’s take it to parent and child. That is an easier one.

In the case of parent and child I say this. Under the Old Testament—we are not under the penalties of the Old Testament. Under the Old Testament, when a child was a rebel, the parents went to the elders of the city and said, “This child of ours is a glutton and a drunkard. He is a

rebel. He won't listen to our authority. He is just bringing total chaos to our lives. We bring him to the elders of the gate and we along with them stone him to death" (summary of Deuteronomy 21:18-21).

Is there a New Testament application of that Old Testament law? Yes, there is and here it is, and I have done this. I have done this in my life.

Here are the simple rules of our house. Usually I have typed them out like a contract, very simple rules, not elaborate, 600 and whatever laws... just simple laws. Here it is.

"I will know where you are after a certain hour. If you are, you know, during the day time, you know, you don't have to tell me where you are, but, you know, at a certain time at night, I will know where you are. You will be here when you say you will be here. You will, da, da, da, da, da, et cetera."

"I am not going to live by that!"

"Fine. There is the door. I will not feed you. I will not clothe you. I will not shelter you. I will not provide for you at all. You are on your own. Don't come back here until you are willing to come under this authority."

"The moment you are willing to come back, this door is open with loving arms to receive you."

I have done that. And it is a very effective thing because I learned this. Just like the guy that was mad at his momma for having to clean his room, and he said, "I have had enough of this. I am going where I can have some freedom. I am joining the Marines."

It is amazing when kids leave home, and they know you love them. They know that you have said this door is always open to you to come back, but only if you are willing to submit to the authority of the house, will you also get the benefits of that authority, which is shelter, transportation and so on. I believe that is Biblical, and I think that is a New Testament counterpart to the Old Testament stoning which we are not under.

So I think it is a time to say, "Ok, you want to have it your way? Have it your way. You know? When you are in jail, don't call me unless you are willing to come back and submit to authority."

That is hard to do, and it requires a real unity between the father and the mother because if there is any wavering there with weak love, it doesn't work.

You know, no, no. You have got to be tough. You have got to say, "Sorry, this is the rule. Live by it or there is the door."

That is sanctuary.

I think in 1 Corinthians five they are saying to the guy, "Here are the moral standards of the Church of Jesus Christ. You can't live in this kind of wicked, twisted, incestuous, adulterous

relationship and be part of our fellowship. Go to hell.” In a sense is what they are saying. “Go to hell.”

Outside the sanctuary is hell. That is where the demons of hell prey on people, tear them, hurt them, devour them.

So the guy gets a good taste of hell, and he says, “Help. I want back in.”

And it is easy. Easy out, easy in. You won’t live by this? There is the door. You want to come back and live under the authority of Christ and his Word? Welcome back. We won’t hold it against you. We will embrace you. We won’t discriminate against you. We won’t say, well, now, you know, we are going to have to put you in a testing period here. And I am not talking about a leader now. I am talking about ordinary access to the fellowship of the church.

Other comments, questions, thoughts before the Valkyries are released?

Comment from the congregation: Bob, it might get a little more complicated, especially for the men is the authority structures applied in all parts of our life.

Not just within family or the Church. If you are employed by an unsaved person... that unsaved person is still your authority structure and you are still obligated by God to be obedient and function under that.

Bob: Amen. And that, I think, comes back to the Tanya question, and that is even if your authority is unsaved, you are blessed. God will supernaturally protect you. Think about it. Think about the people. Here is... here are a couple of examples. Old Testament leaders. Pharaoh, Nebuchadnezzar, who received dreams and guidance in order to protect God’s people even though they were heathens. Pharaoh is a heathen, but he receives direction from God to preserve human life. So we are safe... safer, let’s put it... in the sanctuary. Now, again, Proverbs gives us the rule of thumb. Job shows us the fine print and the contract. Always read a contract thoroughly before you sign it.

Comments, questions before we go?

Let’s pray.

Lord, I want to thank you that you have given us a number of areas of protection. Even though I certainly chafe under the current occupant of the office at 1600 Pennsylvania Avenue, I thank you that I am in a place of blessing when I deal respectfully with him and obey the laws of this land that so far, Lord, have not required me to sin in order to keep.

Lord, I thank you that I had a father who went to bat for me when I was a wicked young man and who protected me and a mother who prayed for me and prayed that hedge of protection over me. I thank you for a church here that loves me and loves other people enough to try to be Biblical and to try to be gracious with other people. Thank you for all of the things you have put in our lives. Bless us and keep us, oh Lord, we pray for Jesus’ sake. Amen.