

First Corinthians

May 11, 2025

Chapter 11

The Matters of Paul's Apostleship

“Paul’s Example in Apostleship”

Chapter 11:11-16

Let us continue with the reason why the “sons of God” are not demons and how women should have a symbol of authority because of the angels.

Job (Three Verses)

In the first two chapters of Job, we reach the next entry, where we encounter the exact phrase “sons of God.” Job 1:6 states, *“Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.”* Similarly, Job 2:1 says, *“Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.”* In the context of these two passages, Job 1:6 occurs during the first week, while Job 2:1 takes place seven days later. Job resided in the land of Uz (1:1). In Genesis 36, we learn that Uz was a descendant of Esau, Jacob’s brother. When Jacob returned from Haran, Esau, who had been living with Isaac, moved his entire family south of the Dead Sea to the Edom region. All the Edomites descended from Esau (Genesis 36:28). Therefore, Job was a descendant of Esau, living in the ‘Land of Uz.’ According to the context in Genesis 36, Uz was the grandson of Esau. His grandmother was one of Esau’s wives, Oholibamah. His father, Dishan, was one of Esau’s twelve princes. As a descendant of Abraham, Isaac, Esau, Dishan, and Uz, Job worshiped the LORD each first day of the week as the patriarch of his family, making offerings on their behalf. Now, the context of Job 1:4-5 states, *“His sons used to go and hold a feast in the house of each one on his day [birthday], and they would send and invite their three sisters to eat and drink with them. When the days of feasting had completed their cycle, Job would send and consecrate them, rising up early in the morning and offering burnt offerings according to the number of them all; for Job said, ‘Perhaps my sons have sinned and cursed God in their hearts.’ Thus Job did continually.*

Therefore, Job must be a godly man and would be regarded as one of the “sons of God” during that time. Then, verse 6 comes into question: *“Now there was a day [a specific first day of the week] when the sons of God presented themselves before the LORD, and Satan also came among them.”*

Notice that Satan did not accompany them; he “came among them,” indicating that he showed up at the regular time of worship. Let’s examine this from a different perspective. In the context of Job 1:4-6, after the birthday celebration, Job went to worship the LORD on “a day” when all the “sons of God came to present themselves before the LORD.” This day would be the FIRST DAY OF THE WEEK, when all the patriarchs of the families descended from Adam made offerings for their family members. It just so happened that Satan arrived at the place of worship on this day to see what was occurring. The LORD spoke to Satan and asked him why he was there. You know the story.

Satan challenged the LORD to allow him to torment Job, to which the LORD responded, “Yes.” After the destruction and theft of Job’s property, Job returned the following first day of

the week to worship the LORD alongside the other patriarchs, and Satan appeared again. The LORD questioned Satan, who then challenged Him to permit him to torment Job even more. Again, the LORD replied, “Yes.” The question arises: Why would the passage suggest that Job intended to make offerings for his family if verses 4-5, in the context of verse 6, describe angels going to worship while Satan joins them instead of Job? Neither good nor bad angels present burnt offerings to the LORD, aside from the praises they offer about Him. Introducing offerings would seem unnecessary if it were not Job and the other patriarchs bringing the burnt offerings to worship on the first day of the week, assuming this was a gathering of angels. Additionally, throughout Scripture, no specific day of worship is designated in heaven for the angels. The angels worship the LORD continually in heaven, declaring, *“Day and night they do not cease to say, ‘Holy, Holy, Holy is the LORD God, the Almighty, who was and who is and who is to come.’”* (Revelation 4:8) Therefore, these two worship days cannot be considered as meetings of angels, whether good or bad; they are gatherings of the godly line of Adam, who have the privilege of being the “sons of God.”

Near the end of the book of Job, after Job and his so-called friends have exchanged their thoughts, the LORD appears in a whirlwind and begins to ask Job questions in front of his friends. The questions are truly meant for the friends, not for Job. When the LORD finishes, He will require the friends to recant and present offerings on behalf of Job. Job was right all along; they were wrong. In the LORD’s questioning, the context of Job 38:4-7 states, *“Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, Who set its measurements? Since you know. Or who stretched the line on it? “On what were its bases sunk? Or who laid its cornerstone, When the morning stars sang together, And all the sons of God shouted for joy?”*

Here is an intriguing place where most need to connect the dots. The foundation of the earth that Job stood on was not the same foundation that Adam, through Lamech, stood on before the flood. When the LORD created the foundation on the first day of creation, there were no “sons of God” to “shout for joy” on that day. Adam would not be created until the sixth day. However, when the LORD sent the flood, the original foundation was torn apart, new lines were drawn, new measurements were set, new bases were sunk, and a new cornerstone for the world was laid.

Genesis 7:11-12 states, *“In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened. The rain fell upon the earth for forty days and forty nights.”*

For the deep foundations to burst forth, the earth’s core foundation had to expand in the magma below for the waters to rise as high as they did. When everything was said and done, the face of the earth and its foundations looked different than before the flood. New mountain ranges, new rivers, and new landscapes emerged. On the Ark, this time, there were four “sons of God” who “shouted for joy” when they saw the morning stars and stepped off the ship, carried safely across the waters of death by the LORD whom they worshipped, and who had found favor with Noah. These “sons of God” were humans, not angels.

Hosea (One Verse)

As Assyria swept the Northern Kingdom of Israel into exile, the prophet Hosea conveyed a promise from the LORD. Hosea 1:10 states,

“Yet the number of the sons of Israel Will be like the sand of the sea, Which cannot be measured or numbered; And in the place Where it is said to them, “You are not My people,” It will be said to them, “You are the sons of the living God.”

The saved of the Northern Kingdom were going into exile due to the idolatry of the lost in the Northern Kingdom, who opposed the LORD and would perish in the kingdom. However, one day they would return to the LORD and be called “*the sons of the living God*.” Like the passage in Deuteronomy mentioned above, the Godly line of Israel will ultimately be the “*sons of God*” again. These “*sons of God*” refer to humans, not angels.

Matthew and Luke

Shifting to the New Testament, we can quickly examine the passages that mention the term “*sons of God*.” In Matthew 5:9, Jesus addresses the Israelites during the Sermon on the Mount, stating, “*Blessed are the peacemakers, for they shall be called sons of God.*” He refers to humans—no angels are implied in that context.

In the last lesson, I referenced the Matthew 22:30 passage to illustrate that in heaven, angels do not marry, “*nor are given in marriage*.” The corresponding passage from Luke 20:36 states, “*...for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection.*” These “*sons of God*” refer to the resurrected saints who “*cannot die anymore*.” Resurrected saints are humans, not angels. The mention of angels, who cannot die, indicates that once we die here on earth, we will have eternal life just as the angels enjoy everlasting life. We are not angels, but we will be like them. As believers, we are called the “*sons of God*,” not angels.

Romans (Two Verses)

In Romans chapter 8, Paul specifically addresses the Roman Jews who were expelled from Rome by Claudius Caesar. All Jews, whether Christian or not, were required to leave the city (Acts 18:2). Church history tells us that Claudius took this action because the Jews of the Synagogues argued about Christ with the Jews of the Churches. Paul is informing these Jews how

“*the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the law could not do, as weak as it was through the flesh, God did: sending His own Son ...*” (Romans 8:2-3).

In Romans 8:14, he says, “*For all who are being led by the Spirit of God, these are sons of God.*”

There are no angels referred to as the “*sons of God*.” These are humans. This promise is for the Jews. Continuing in Romans 8:19, Paul writes, “*For the anxious longing of creation waits eagerly for the revealing of the sons of God.*” He elaborates in verses 20–25: “*For creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that creation itself will also be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but we ourselves, having the first fruits of the Spirit, also groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.*” Paul is telling the Jews they can be “*children of God*” and receive “*adoption as sons*.” All of creation is eagerly awaiting to see who will be part of this group. Once again, the term “*sons of God*” does not refer to angels, but to humans.

Galatians (One Verse)

Speaking to the Galatians about the law, Paul explains in Galatians 3:26 that “*you are all sons of God through faith in Christ Jesus.*” The law brought you to Christ, as it revealed your sin, but it was your faith in Christ that made you part of the “*sons of God*.” This message is not a promise to angels; it is a promise to humans.

Jude (Compared with 2 Peter 2)

The passages that mention the term “*sons of God*” are few; however, the book of Jude is often cited as proof that the “*sons of God*” were angels who engaged in immoral sexual relationships, resulting in their being bound in darkness. It seems illogical for the LORD to refer to immoral angels as

“sons of God,” as they are identified differently in the Bible – as demons. Is it accurate that some angels were so wicked that the LORD confined them? Yes. 2 Peter 2:4 affirms this, stating, “*For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment...*” Jude and 2 Peter 2 are quite similar and support one another. Sin originated in heaven through these immoral angels and was brought into the world during the time of Adam and Eve in the Garden of Eden. The immoral angels “*abandoned their proper abode,*” which was their place of responsibility in heaven, and followed Satan. The worst of them were imprisoned. Meanwhile, Satan was permitted to roam between heaven and earth, allowing him to tempt Eve and subsequently Adam. However, this does not imply that these evil angels were “sons of God.” They were angels, not humans.

(c) The Circle of Authority (11:11-12)

Paul then speaks of the circle of authority. He says, ¹¹ *However, in the Lord, neither is woman independent of man, nor is man independent of woman.* ¹² *For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.*

To ensure that men do not dominate women, despise them, or underestimate their position in the Church, Paul delivers these two statements to the congregation. Since the beginning of creation, all men have come from a woman's womb; no man has been born from another man. Therefore, a man married to a woman in a proper, godly marriage represents a union. They are not independent of one another. A man would not exist without a woman, nor would a woman exist without a man. This is simply how God designed the circle of authority. Men need women, and women need men.

(d) The Man and Woman's Hair (11:13-16)

Now, Paul comes to the verse that we mentioned back in 11:5. Paul says, ¹³ *Judge for yourselves: is it proper for a woman to pray to God with her head uncovered?* ¹⁴ *Does not even nature itself teach you that if a man has long hair, it is a dishonor to him,* ¹⁵ *but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.* ¹⁶ *But if one is inclined to be contentious, we have no other practice, nor have the Churches of God.*

“*Judge for yourselves.*” Appeal to your common sense. Look at the man with long hair. Nature, your instinct tells you something is off. Since creation, men and women have understood that a man should not try to look like a woman, and a woman should not try to look like a man. Both are dishonoring to the LORD because He created man and woman to be different from each other to complement one another. Men need women, and women need men. Man has what he needs to fulfill the LORD's expectations as a saint in the Church, and woman has what she needs for the same purpose.

Then comes the devastating message to the Church in Corinth: “*But if someone is inclined to be contentious, we have no other practice, nor do the Churches of God.*”

“*Contentious.*” Let's ensure we understand what that term means. It refers to someone who is *fond of strife, stubborn, and argumentative.* In this instance, Paul states, “If you in Corinth disagree with what I have said, then you are out of the will of God.” Paul follows this directive, as do the other Churches of God around the world. This serves as a warning to the Corinthian Church to get in line and improve.