



FAMILY LIFE BAPTIST CHURCH

# “The Biblical Design of Gender, Part 33”

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***Informed. Insightful. Intelligent.***



### The Biblical Design of Gender, Part 33

#### Numbers 30:8

**8 But if her husband overrules her on the day that he hears it, he shall make void her vow which she took and what she uttered with her lips, by which she bound herself, and the LORD will release her.**

We attend Church to obtain the mind of Christ, meaning, to have the Bible illuminated in our minds so that we can clearly understand the principles that Jesus taught and base our daily personal decisions on those principles.

We come to Church because we want to be obedient to the Bible, which is the doctrine of Jesus Christ, in an informed, insightful and intelligent manner.

Our takeaway point in this series on the Biblical Design of Gender is that God has designed man as the cooperative coalition of husband and wife so that man can successfully achieve the objective that God has given us to exercise dominion over the earth, developing wisdom and knowledge in preparation for further responsibility in our eternal life.

This is one of the lessons in which we will discuss the details of the cooperative coalition of husband and wife. Let me give you the parameters of the loving coalition, as **1Corinthians 11:8-9, 11** tells us:

**8 For man is not from woman, but woman from man.**

**9 Nor was man created for the woman, but woman for the man.**

**11 Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.**

That which the Apostle Paul writes in this passage of Scripture is in agreement with the initial information that God gave us. **Genesis 2:18, 21-22, 24** records:

**18 And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him."**

**21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.**

**22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.**

**24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.**

When I was a kid, Mom religiously took my brothers and me to the Methodist church. Every first Sunday, we methodically took out our hymnals, and read through the communion liturgy. The liturgy included a recitation of the Ten Commandments, the 23<sup>rd</sup> Psalm, the Lord's Prayer, and the first ten verses of the 53<sup>rd</sup> chapter of the book of Isaiah. I recited those passages of Scripture once per month from the time I was about five until I was fourteen years of age, when I



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transferred to the Baptist Church. I was no great student of Scripture as a kid, but I memorized those passages of Scripture, not by studying them, but simply by repeating them monthly for seven years.

I have no idea how often, during this sermon series, I have made reference to the passages of Scripture in Genesis that I have just quoted, but hopefully, it has a similar influence on you as did the repetition on me as a kid. My wife loves to give me the razz about the fact that I repeat certain “old sayings” whenever they are applicable, and admonishes me that I need to get some new material. But she and my son have learned my sayings, and I have heard my wife and son repeat some of them to address problems in the various situations in which he has found himself.

Hopefully, at the end of this sermon series sometime in the year of 2011, all of us will be familiar with that which the Bible has to say about marriage because of our repetition of these passages of Scripture.

But the text for today is objective information about the relationship between a man and a woman. Numbers chapter 30 discusses the relationship between an unmarried adult woman living in her parental home, which was the norm of the time, and her parents. The Israelite paradigm was that an adult female would stay in her parents’ home as a precaution and for protection against the temptation to participate in sexual activity. As I once said in a discussion of parental responsibility to protect their children, the only effective control for a teenager in heat is a parent in sight. But the Bible speaks of the parental responsibility to insure that a young woman bring virginity to the marriage bed, as archaic as the concept of virginity may be in our sin-sick sensual society. **Deuteronomy 22:13-19** tells us:

**13 “If any man takes a wife, and goes in to her, and detests her,  
14 and charges her with shameful conduct, and brings a bad name on her,  
and says, ‘I took this woman, and when I came to her I found she was not a virgin,’**

**15 then the father and mother of the young woman shall take and bring out the evidence of the young woman’s virginity to the elders of the city at the gate.**

**16 And the young woman’s father shall say to the elders, ‘I gave my daughter to this man as wife, and he detests her.**

**17 Now he has charged her with shameful conduct, saying, “I found your daughter was not a virgin,” and yet these are the evidences of my daughter’s virginity.’ And they shall spread the cloth before the elders of the city.**

**18 Then the elders of that city shall take that man and punish him;**

**19 and they shall fine him one hundred shekels of silver and give them to the father of the young woman, because he has brought a bad name on a virgin of Israel. And she shall be his wife; he cannot divorce her all his**



days.

Notice that, in the Scripture, the marital negotiation is not between the man and the woman, but the man and the woman's parents. The reason for this has to do with the particular chemical makeup of a woman's body that bonds her to those with whom she come into intimate contact. The less chronologically mature a woman is, the more effective the bonding hormone is in influencing her decision to disobey the Word of God and become sexually active with a man for whom she has emotional feelings but is not married, so God gives less chronologically mature women a parental bodyguard to keep the woman from making an immoral decision.

Now, since this parental responsibility is chronicled in the Bible, it exists by the design of God. By God's design, it is a parent's responsibility to insure their daughter's virginity until marriage by their supervision. I realize that our culture disagrees with my assessment, but it's not really my assessment; it's God's commandment. And **Romans 3:3-4** tells us:

**3 For what if some did not believe? Will their unbelief make the faithfulness of God without effect?**

**4 Certainly not! Indeed, let God be true but every man a liar. As it is written: "That You may be justified in Your words, And may overcome when You are judged."**

And, of course, in this day and age it is logical for the parents of young women to expect their daughters to protest their supervision. The daughters have the bonding hormones flowing through them, and they want to exercise the prerogative to which those hormones lead them. So parents have to protect young women that may not want to be protected, just like parents of toddlers have to keep their young charges from running into the street.

Why do the parents of young men not have the same Biblical imperative? Young men have a different biochemical makeup and a different role in the mating process. God gives young men the admonition to pursue a young woman to be his wife, while God gives young women protection, via their parents, from young men that are pursuing sex before wedlock. And God tells the Israelites, in **Numbers 30:2**:

**2 If a man makes a vow to the LORD, or swears an oath to bind himself by some agreement, he shall not break his word; he shall do according to all that proceeds out of his mouth.**

Young men do not have the bonding hormones flowing through them; they are responsible for that which they do and say. That's why **Deuteronomy 22:28-29** tells us:

**28 "If a man finds a young woman who is a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out,  
29 then the man who lay with her shall give to the young woman's father fifty shekels of silver, and she shall be his wife because he has humbled**



**her; he shall not be permitted to divorce her all his days.**

God's Word stipulated that a young man that convinces a young woman to have sex with him without the benefit of marriage is bound to that young woman for the rest of his life. He shall not break his word; he shall do according to all that proceeds out of his mouth. The idea, in verse 28 of Deuteronomy 22 that they are "found out" implies some agreement on the part of the young woman, and the assumption is that this agreement is based upon the persuasion of the young man. This statute of permanence in marriage shows both the responsibility of young men and the protection that God affords to young women that lack proper parental supervision.

Yes, I know that we do not do this in our society, but by reading that which the Scripture says about the conduct of young men and women, we can determine the design of God for male/female relationships, and do the best that we can to govern ourselves accordingly in this systemically sick culture.

Young women are not only protected by the commitment of young men, but also by the supervision of their own fathers, as **Numbers 30:3-5** tells us:  
**3 "Or if a woman makes a vow to the LORD, and binds herself by some agreement while in her father's house in her youth,**  
**4 and her father hears her vow and the agreement by which she has bound herself, and her father holds his peace, then all her vows shall stand, and every agreement with which she has bound herself shall stand.**  
**5 But if her father overrules her on the day that he hears, then none of her vows nor her agreements by which she has bound herself shall stand; and the LORD will release her, because her father overruled her.**

A young woman's mother has the same bonding hormones as does the young woman, and the mother may find herself to be overly sympathetic to the happiness of her daughter, so the Lord puts the onus on the father to make the objective decision, without passion or prejudice, about the appropriateness of the young woman's choice in a mate. God tells the Israelites, in **Deuteronomy 7:1-4**:  
**1 "When the LORD your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you,**  
**2 and when the LORD your God delivers them over to you, you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them.**  
**3 Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son.**  
**4 For they will turn your sons away from following Me, to serve other gods; so the anger of the LORD will be aroused against you and destroy you suddenly.**

Verse 3 of Deuteronomy 7 puts the responsibility of making sure that



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pagans do not marry into the family of the children of Israel on the parents, who are not supposed to “give” their daughters to or “take” daughters from a pagan, meaning, to approve of the marriage between a pagan and their Israelite offspring. God commanded the Israelites to destroy the members of the seven tribes that were in the Land rather than allow them to live and intermarry with them. But when Joshua, who was the leader of Israel after Moses, died, the children of Israel did not complete the task of taking over the land that the Lord gave them. **Judges 1:21, 27-28** tells us:

**21 But the children of Benjamin did not drive out the Jebusites who inhabited Jerusalem; so the Jebusites dwell with the children of Benjamin in Jerusalem to this day.**

**27 However, Manasseh did not drive out the inhabitants of Beth Shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; for the Canaanites were determined to dwell in that land.**

**28 And it came to pass, when Israel was strong, that they put the Canaanites under tribute, but did not completely drive them out.**

The tribes of Ephraim, Zebulun, Asher, Naphtali and Dan left their conquest of their inheritance incomplete as did the tribes of Benjamin and Manasseh. Rather than destroying the Canaanites, the Israelites allowed the Canaanites to pay them money to keep their lives.

So, rather than driving the inhabitants of the land out, the Israelites made them their servants and took their money. When the eyewitnesses of the Exodus died, they left the work of clearing the land of the Canaanites unfinished, and the fact that the Israelites were receiving revenue from the Canaanites made it unnecessary in the minds of the succeeding generation to clear the land of idolatry. **Judges 2:7, 10** tells us:

**7 So the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great works of the LORD which He had done for Israel.**

**10 When all that generation had been gathered to their fathers, another generation arose after them who did not know the LORD nor the work which He had done for Israel.**

And **Judges 3:5-6** tells us:

**5 Thus the children of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.**

**6 And they took their daughters to be their wives, and gave their daughters to their sons; and they served their gods.**

Parents have a responsibility to their children. **Proverbs 22:6** tells us:

**6 Train up a child in the way he should go, And when he is old he will not depart from it.**





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But all children, even those living in the same household, have a different childhood experience. From the same household, some children become preachers while others become alcoholics. And parents may not realize that they are going wrong. Economic and social circumstances can change within a family as the children grow, and older children in a family can have a different childhood experience than their younger siblings. And the children themselves are different; they come with different genders, different intellectual capacities, and different emotional makeups. Parents have the difficult job of taking potentially disparate personalities and training them all, although the processes that may be successful for one child may not work on his or her sibling.

Although children have different intellectual, social and physical potentials, God commands parents to socialize all of their children to reverence Him, which is the way that the child should go referred to in **Proverbs 22:6**. A child with a good Christian foundation and one that is kept, by discipline, on the straight and narrow path, has a much higher chance of maintaining a familial relationship with God. **Ephesians 6:4** says:

**4 And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.**

And when fathers do not properly supervise their children, the tragedy that befell Israel is the result. The children do not carry on the Word of the Lord to the next generation, and once the fathers die, the nation is left with an ungodly generation that, as happened with Israel, then intermarries with evil.

So fathers are to train their sons and supervise their daughters, and disaster strikes the land when they do not do so. And a son needs to be trained to make sure that he knows about the Lord, because **Numbers 30:6-8** tells us that that son is going to take on supervisory role of a father and husband. The Bible says:

**6 “If indeed she takes a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself,**

**7 and her husband hears it, and makes no response to her on the day that he hears, then her vows shall stand, and her agreements by which she bound herself shall stand.**

**8 But if her husband overrules her on the day that he hears it, he shall make void her vow which she took and what she uttered with her lips, by which she bound herself, and the LORD will release her.**

Just as the father can overrule the daughter, the husband can overrule the wife. This is the Old Testament basis for the Ephesian text with which we are so familiar, **Ephesians 5:22-24**:

**22 Wives, submit to your own husbands, as to the Lord.**

**23 For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body.**

**24 Therefore, just as the church is subject to Christ, so let the wives be to**



**their own husbands in everything.**

And the one that encourages us to disobey this commandment is the evil one. God commanded the Israelites to drive the idolaters out of the land for their protection, because God knew that the worship of idols would be able to seduce the Israel so that the Israelites would lose their focus on Him. God set up this set of commandments that we have reviewed today for the protection of women, who are generally less objective than men. God commands wives to submit to their husband and daughters to submit to their fathers so that the less objective nature of women would not overrule the more objective nature of men and seduce the nation away from the Word of God.

And this is not a new situation. If we go back to **Genesis 3:6**, the Bible tells us:

**6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.**

And then, **Genesis 3:17**

**17 Then to Adam [God] said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: “Cursed is the ground for your sake; In toil you shall eat of it all the days of your life.**

And we are all children of our first foreparents.

Women are, by design, for purposes of bonding with children and husbands, less objective than men, which does not mean less intelligent, but does mean more trusting, more susceptible to deception, and less able to resist the temptation of the devil. The devil did not tempt the man, but the woman.

**1 Timothy 2:13-14** tells us:

**13 For Adam was formed first, then Eve.**

**14 And Adam was not deceived, but the woman being deceived, fell into transgression.**

So God’s Word is based upon God’s design, and He admonishes us to trust His judgment. Interestingly, **John 3:16** tells us:

**16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.**

God sent Jesus Christ to us as a human being, born through the womb of the Virgin Mary. God could have sent Jesus as He sent the Commander of the Lord’s Army to Joshua, as **Joshua 5:13-15** tells us:

**13 And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, “Are You for us or for our adversaries?”**

**14 So He said, “No, but as Commander of the army of the LORD I have now come.” And Joshua fell on his face to the earth and worshiped, and said to**





Him, “What does my Lord say to His servant?”

**15 Then the Commander of the LORD’s army said to Joshua, “Take your sandal off your foot, for the place where you stand is holy.” And Joshua did so.**

Just as God admonishes wives to submit to their husbands, God admonished Joshua to submit to His commander, but that is not the manner in which Jesus Christ the Lord came into the World. Jesus came neither as a man, nor as the Commander of the army of the Lord, but as an infant. And God had the choice to send either a male or a female infant through the womb of Mary, but **John 3:16** tells us that God sent His Son.

And God sent His Son because there were great difficulties to be faced. God sent His Son because He was to fish for men and catch them, not with seduction, but with the promise of hardship. **Mark 10:35-40** records:

**35 Then James and John, the sons of Zebedee, came to [Jesus], saying, “Teacher, we want You to do for us whatever we ask.”**

**36 And [Jesus] said to them, “What do you want Me to do for you?”**

**37 They said to [Jesus], “Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory.”**

**38 But Jesus said to them, “You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?”**

**39 They said to Him, “We are able.” So Jesus said to them, “You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized;**

**40 but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared.”**

Jesus did not encourage James and John that following Him would lead to fortune and fame or power and position. The cup of which Jesus spoke was the Crucifixion, and the disciples were to give their lives for the cause. Although Jesus knew that His disciples would suffer hardship as He suffered, Jesus also knew, objectively, that the one to evaluate their suffering was God, and Jesus did not try to assuage their feelings by promising that which they wanted.

So, Jesus did not seduce; Jesus objectively commanded. But Jesus did not just command; Jesus also sacrificed. Jesus tells us, in **John 10:17-18**:

**17 “Therefore My Father loves Me, because I lay down My life that I may take it again.**

**18 No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”**

Jesus laid down His life, voluntarily, that our sins might be forgiven and that we might have everlasting life with God. Jesus’ voluntary decision was an



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objective one, and called for the objective nature of a man, and so God sent His Son.

And men still need to be objective. We are called to emulate the example of Jesus and give ourselves for our families; for our wives, as **Ephesians 5:25** tells us:

**25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her,**

This is the reciprocal and symbiotic plan of God. Husbands love your wives and give yourself for them, even as wives submit to the men who accept the charge to objectively give themselves for you. And the two, husbands and wives, become one.

And we all are to submit to Jesus Christ, who made the objective decision, in the Garden of Gethsemane, to do the will of God and give His life that ours might be saved. Jesus said to His Father, in **Matthew 26:42**

**42 “O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.”**

And Jesus then gave Himself to the Will of Almighty God, as a good husband would give himself for his wife. He suffered, bled and died on that Cross, taking, in His body, the penalty that we owe for the sins that we have committed. Jesus gave Himself for us, as we men are called to give ourselves for our families. Let us emulate Jesus' example and do that which God commands us that we might earn the respect of our wives and that they might submit, as the Scripture admonishes them, to our godly leadership, even as we submit to the leadership of the Lord.

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