



FAMILY LIFE BAPTIST CHURCH

# “The Biblical Design of Gender, Part 45”

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



### The Biblical Design of Gender, Part 45

#### Ruth 3:18

**18 Then [Naomi] said, “Sit still, [Ruth] my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day.”**

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.

Here is a short background of the book of Ruth. Elimelech, a Jewish farmer living in Bethlehem, moved his wife Naomi and their two sons to the land of Moab during a famine. While the family was in Moab, the sons grew to maturity and then Elimelech died. His sons then married Moabite women. Ten years later, both sons died, and their mother Naomi was left without a husband or sons, but with her two daughters-in-law.

At this point, Naomi had nothing to hold her in Moab, and decided to return home to her family in Bethlehem. She told her two daughters-in-law that they would have better chances finding a husband among their relatives in Moab, and one of the young women agreed with her and stayed in Moab. The other daughter-in-law, Ruth, had been influenced to develop faith in God, and decided to accompany her mother-in-law to Israel to continue to grow in grace and the knowledge of God.

So Naomi returned to Bethlehem penniless and depressed. Ruth accompanied Naomi, and the sad story of the return of the two of them was a source of conversation for the women of the town.

Ruth decided to take up the trade by which the Lord made provisions for widows. **Leviticus 23:22 and Deuteronomy 24:21** tells Israelite farmers: **22 ‘When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I am the LORD your God.’ ”**

**21 When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger, the fatherless, and the widow.**



So, Ruth asked Naomi for permission to glean, to follow the harvesters gathering grain in the field so that she could pick up their leavings. Naomi gave Ruth permission, and then God providentially steered Ruth to the farm of Boaz, who was a relative of Elimelech. Ruth began gleaning in the field in the morning, and then, as lunchtime approached, Boaz came to his field to oversee his operation.

Boaz noticed Ruth and asked about her, and was informed that Ruth was the widow of Naomi's son. Boaz was related to Elimelech, Naomi's deceased husband, and so Boaz decided to look after Ruth and Naomi by instructing the harvesters to intentionally leave grain available for Ruth to pick up, rather than making her rummage through the leavings.

Because of Boaz's instructions and Ruth's hard work, Ruth was able to bring home about ten times the normal amount of grain that a gleaner would be able to gather. When Naomi saw the amount that Ruth brought home, she recognized that Ruth's gleaning was extraordinary. When Ruth told Naomi that Boaz was her benefactor, Naomi told Ruth that they were related, and concurred with Boaz's instructions to Ruth to stay in Boaz's field so that Ruth could gather as much as possible.

At the conclusion of the harvest, Naomi considered that Ruth would be more secure if she applied for a Levirate marriage with Boaz, as **Deuteronomy 25:5-6** instructed her:

**5 "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the [husband's] family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her.**

**6 And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.**

So, at the instruction of Naomi, Ruth asked Boaz for a Levirate marriage. Now, Boaz made his positive feelings for Ruth known by the way he looked after Ruth in the field. Boaz was impressed with Ruth because she showed herself to be hard working, as she both gathered and threshed the grain that Boaz made available to her by herself, without the benefit of the servants and the animals that Boaz used to separate the grain from the stalks. Ruth spent her time between working in the field and taking care of her mother-in-law, which was fitting for a younger widow living with and taking care of an older widow, and which showed her faithful nature. Ruth did not make herself available for any type of non-Scriptural or immoral relationship with the men of the town, which showed her virtuous nature. And Boaz found Ruth attractive from the first time he saw her.

But Boaz understood that his attraction to Ruth was not the determinative factor in their relationship. Emotional attraction is not intended to be the



determinative factor in male/female relationships, because our emotions can be triggered by external factors that do not take objective factors into account.

Objective truth is found in the Divinely Inspired written Word of God, and is called objective truth because it is always true. We can count on that which God tells us in His Word to always be accurate. We can count on the fact that the way that God tells us to act is the best way to live.

Neither circumstances nor situations affect the factual nature of objective truth. Neither physical nor emotional attractions affect the factual nature of objective truth. Neither public opinion nor personal conviction affect the factual nature of objective truth.

Objective truth is like the law of gravity. Gravity operates everywhere on earth, all of the time, regardless of the situation, and cannot be circumvented regardless of how much we may wish that we could get around it.

From the beginning, one of God's functions has been to acquaint us with objective truth. The title of this series, "The Biblical Design of Gender" makes the point that God has designed the genders to function in a certain way, and the closer our relationships follow the principles by which God has designed the genders, the more functional our relationships will be. Our development of our understanding of God's design for the genders and our conforming to God's design in our inter-gender relationships will lead to the success of those relationships. The more we deviate from the objective design of the genders, the less successful we will be in our inter-gender relationships.

Because of sin, it is easy for us to become physically and emotionally attracted to someone that is objectively unsuitable for us, thus, we always have to keep in mind that our feelings are not facts, and everything that is good to us is not necessarily good for us. The fifth chapter of the book of Proverbs warns us of making inappropriate decisions based upon physical and emotional attractions, as it says, in **Proverbs 5:1-7**:

**1 My son, pay attention to my wisdom; Lend your ear to my understanding,  
2 That you may preserve discretion, and your lips may keep knowledge.  
3 For the lips of an immoral woman drip honey, and her mouth is smoother than oil;  
4 But in the end she is bitter as wormwood, sharp as a two-edged sword.  
5 Her feet go down to death, her steps lay hold of hell.  
6 Lest you ponder her path of life— her ways are unstable; you do not know them.  
7 Therefore hear me now, my children, And do not depart from the words of my mouth.**

God defines immorality in **Hebrews 13:4**, which says:

**4 Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.**



Sex within marriage is an honorable activity, but sex outside of wedlock, in any form, with any one, at any age, and at any time, is sin. Fornication is defined as sex between unmarried people, adultery is defined as sex between a married person and someone other than their spouse, and participation in either of these activities will bring us the negative judgment of God. In our last lesson, we read the account of the immoral man Amnon who forced in half-sister to have sex in **2Samuel 13**. The lection we have just read in **Proverbs 5** makes it clear that just as there are immoral men, there are immoral women as well. **Romans 3:23** tells us:

**23 for all have sinned and fall short of the glory of God,**

And all means all, because the meaning of all is all. All men and all women are sinners. Neither gender has a monopoly on being disobedient to God; neither gender is any better or worse than the other, nor does God favor one gender over the other. **Romans 2:11** makes it clear:

**11 For there is no partiality with God.**

Every hormone in our body may be telling us that the person with whom we want to commit fornication or adultery will provide us with the most pleasurable activity that we will ever have as long as we live. Every nerve ending in our body may respond when we come within proximity of the inappropriate partner. Our impulses may seem right, may feel right, and circumstances may be right for us to indulge ourselves in this inappropriate behavior.

We may rationalize to ourselves, “If this was not meant for us to do, the person would not be so desirable and the situation would not so available”, but the fact of the matter is that God, in **Hebrews 13:4**, is giving us objective truth which cannot be overridden by our personal desires, our personal desires being subjective conclusions, the opposite of objective fact.

That is a key point in our lives, and so let me repeat it to you.

God, in **Hebrews 13:4**, is giving us objective truth which cannot be overridden by our personal desires, which are subjective conclusions, the opposite of objective fact. Our feelings do not override the objective truth of the Divinely Inspired Written Word of God. God tells us how to deal with the immoral woman, in **Proverbs 5:8**:

**8 Remove your way far from her, and do not go near the door of her house,**

God does not tell us to overcome temptation, or to defeat temptation, but to flee temptation. God tells us to realize that we cannot play with fire and not get burned; God’s design is that we not play with fire in the first place. God says, in **1Corinthians 10:12–13**:

**12 Therefore let him who thinks he stands take heed lest he fall.**

**13 No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.**



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And what is the way of escape? **Proverbs 5:8** says:

**8 Remove your way far from her, and do not go near the door of her house.**

Then God tells us, in **Proverbs 5:9–14**, that which He means when He says, in **Hebrew 13:4**, “God will judge”:

**9 Lest you give your honor to others, and your years to the cruel one;**

**10 Lest aliens be filled with your wealth, and your labors go to the house of a foreigner;**

**11 And you mourn at last, when your flesh and your body are consumed,**

**12 And say: “How I have hated instruction, and my heart despised correction!**

**13 I have not obeyed the voice of my teachers, nor inclined my ear to those who instructed me!**

**14 I was on the verge of total ruin, in the midst of the assembly and congregation.”**

The judgment of God is that our honor, our wealth, our labors, our flesh, and our physical body will all be subject to God’s penalty, which is total ruin, because we chose to not live according to the design found in the Word of God.

Although it is not God’s plan that we commit fornication or adultery, it is also not God’s plan that we suffer from a lack of companionship. In the Garden, in **Genesis 2:18**:

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

And the wise man that wrote the Proverbs tells us, in **Proverbs 5:15–19**:

**15 Drink water from your own cistern, and running water from your own well.**

**16 Should your fountains be dispersed abroad, streams of water in the streets?**

**17 Let them be only your own, and not for strangers with you.**

**18 Let your fountain be blessed, and rejoice with the wife of your youth.**

**19 As a loving deer and a graceful doe, let her breasts satisfy you at all times; And always be enraptured with her love.**

All of the hormonal, physical and emotional sexual stimulation that we feel is a gift from God.

The ecstasy that the union of our minds and bodies bring us is by the design of God. The first part of **Hebrews 13:4** tells us that in an honorable marriage, the bed is undefiled, meaning that, in the objectively correct union of marriage, our enjoyment of ourselves sexually with one another is a gift from God. God tells us, in **Ecclesiastes 9:9**:

**9 Live joyfully with the wife whom you love all the days of your vain life which He has given you under the sun, all your days of vanity; for that is your portion in life, and in the labor which you perform under the sun.**



Because of the application and availability of Ruth, Boaz has the chance to enjoy a hard working, faithful, virtuous, attractive wife. Boaz has watched Ruth work, has been impressed by Ruth, and has made sufficient provision for Ruth to indicate his attraction to her. Although Boaz finds Ruth both desirable and available, Boaz does not apply to Ruth, but waits for her to apply to him. Why? Boaz makes his position clear, in **Ruth 3:12**:

**12 Now it is true that I am a close relative; however, there is a relative closer than I.**

This is that which I mean by objective truth. Desirability and availability do not trump objective truth. Boaz found Ruth attractive, but, by law, she belonged to someone else. Is that person interested in Ruth? Apparently not, based upon the Scripture, as they are not mentioned. Do they even know that Ruth is available for marriage? There is no indication that they are, because they are not mentioned. The Scripture does mention, however, that Boaz knows about the nearer kinsman, which indicates that Boaz was interested enough in Ruth to find out whether or not he could propose marriage to her. If Boaz was not interested in Ruth, he would not have made the genealogical search of Elimelech's lineage to determine his position vis a vis Ruth.

So Boaz wanted Ruth, Boaz courted Ruth by his generosity, and Boaz investigated Ruth to determine the objective appropriateness of a relationship with her. And Boaz found out that he was not primary; objectively, another man was first in line to marry Ruth.

So Boaz said nothing. Boaz, although attracted to Ruth, and although he saw Ruth every day, did not approach Ruth, because objectively, another man had the primary right to approach Ruth. And, as we have already read, God tells us how to deal with the immoral woman or with women with whom we ought not seek a relationship, in **Proverbs 5:8**:

**8 Remove your way far from her, and do not go near the door of her house.**

In our last lesson, we reviewed the rape of Tamar by Amnon in **2Samuel 13**. It is likely that Tamar would not have been raped by Amnon had she not been alone with Amnon in his room.

So, if we want to maintain our allegiance to God and live according to His design, we have to stay out of places in which we may be tempted to indulge in inappropriate relationships. In the 1980's, there was an epidemic of high profile preachers that were being exposed for their sexual sin. At that time, Billy Graham, the great missionary preacher, was interviewed by a reporter that asked him how he had been in ministry for such a long time without ever being in that type of trouble. Billy Graham responded that it was his policy to never be alone with a woman in any type of situation, other than his wife. Graham told the story of arriving at the airport in a large city to preach a revival. He had arranged his transportation from the airport with the host pastor, but at the last minute, the pastor had an emergency and was unable to meet Graham, so the pastor sent



his wife to pick Graham up. “I thanked her for her hospitality”, said Graham, “but I told her that I would take a taxicab to the hotel because it was my policy to never be alone with a woman other than my wife under any circumstances.”

Billy Graham considered the Word of God as his primary guide and decided to follow it, regardless of the fact that his application seemed extreme to most people. But Billy Graham was successful in staying out of sexual trouble and keeping his reputation untarnished even as preachers all around him were falling in disgrace.

It might seem like an extreme application of the Bible for young people to decide to never be alone with someone of the opposite sex but the only reason that such precautions seem extreme is that we are deriving our definitions of reasonable and extreme from Satan. You may remember that Satan has been persuading us to disobey God as far back as the garden. In **Genesis 2:16–17: 16 And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”**

But in **Genesis 3:4–5:**

**4 Then the serpent said to the woman, “You will not surely die.**

**5 For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”**

So, even as God tells us to flee temptation and to remove our way from sexual immorality, that old serpent called the Devil and Satan tells us that we ought not flee temptation, because we ought to be strong enough to resist sexual temptation. But we ought not listen to Satan, but ought to be strong enough in our faith to take the precautions that the Bible instructs us to take, avoiding an inappropriate relationship, as did Boaz.

But when Ruth approached Boaz and made her desires known, Boaz agreed to determine whether he or the nearer kinsman would take care of Ruth. In **Ruth 3:13** Boaz said:

**13 Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you—good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the LORD lives! Lie down until morning.”**

As soon as it was light enough for Ruth to travel home the next morning, Boaz gave Ruth a great gift of grain and sent her home. When Naomi saw the gift, she said, in our text, **Ruth 3:18:**

**18 Then [Naomi] said, “Sit still, [Ruth] my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day.”**

It is my impression that the reason that Boaz was not the nearest kinsman and that the Biblical episode is recorded in this fashion is to point out the fact that





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men have both the desire and the responsibility to take care of the needs of women for security. Boaz gave Ruth several great gifts of grain, but Boaz could not rest comfortably until he conferred with the nearer kinsman to determine which of them would take the responsibility for Ruth. On the other hand, **Genesis 2:18** tells us:

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

And the companion that God created was a woman.

God created women to take care of men emotionally, to help men with their aloneness. Women have the power to transform men in a way that men do not have to transform women. That’s the simple truth. Women have the power in relationships with normal men. We have read of Delilah’s ability to manipulate Samson, Rachel’s ability to manipulate Jacob, and now we see that Ruth’s request motivated Boaz to take care of her marriage problem NOW!

Men shift emotional gears more easily than women, are more dependent on women’s moods than women are on men’s moods, marinate in negatives and minutia of relationships less, forgive more readily, are less complicated, let things go more quickly, and are simpler in their emotional needs than women are. All in all, that gives WOMEN the POWER!

Virtually every wife has the power to almost immediately transform her man, her marriage, and her life. The power of a wife over a husband is awesome.

When a wife uses her power benevolently, sensitively, and intelligently, just about any wife can make any husband the happy, loving, kind of man that will give all that he has for her.

As an example, suppose a man has had a terrible day at work and comes home in a bad mood. But when he comes home, his wife meets him at the door wearing only her birthday suit, an apron and a smile. The man’s mood will immediately change, and he will forget about his terrible day at work.

Now, suppose a woman has had a terrible day at work and comes home in a bad mood. But when she comes home, her husband meets her at the door wearing only his birthday suit, an apron and a smile. He will be called a sex maniac, and be berated for being insensitive.

My point is that God has given the woman the power to change a man’s mood and to motivate him.

**Ephesians 5:25–28** tells us:

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

**26 that He might sanctify and cleanse her with the washing of water by the word,**

**27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.**



**28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.**

Christ gave his very life for the Church. Our Biblical examples have shown that women can motivate men to give their very lives for them. Ruth, with a request, motivated Boaz to find her a husband, either himself or someone else.

A wife is a man's helper, and was created specifically to help a man with his feelings of loneliness. How can she do this? **Ephesians 5:22–24** describes: **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.**

When Boaz first met Ruth, Boaz told her to follow his reaper and only glean in his field. And Ruth agreed. **Ruth 2:10, 13** records:

**10 So [Ruth] fell on her face, bowed down to the ground, and said to [Boaz], “Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?”**

**13 Then [Ruth] said, “Let me find favor in your sight, my lord; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants.”**

Ruth did everything that Boaz asked her to do and ultimately, everything that Boaz asked Ruth to do turned out to be in Ruth's favor, because Ruth was meeting Boaz's emotional need for companionship. And that's the way that the system is designed.

You see, men are born of women and begin their lives seeking the approval of their mothers. From the womb, a woman is the key person in the life of a man, so much so, that God has to command men to transfer their allegiance from their mother to their wife when they reach chronological maturity. And if the wife provides her husband with the same type of love as did his mother, the husband will develop the same type of dependence on the approval of his wife as he had for the approval of his mother.

In the Rocky movies, when Rocky won the championship, Rocky yelled for was his wife Adrian. In Gladiator, the hero Maximus was focused on getting home to his wife, and then was talked into defeating the emperor by the emperor's sister, who had a crush on him. In a Few Good Men, Tom Cruise was talked into defending the Marines that were on trial by Demi Moore, who was playing a prosecutor in internal affairs. In Cinderella Man, Jim Braddock won the heavyweight championship, but not until his wife encouraged him to fight. Jim's wife was scared that Jim was going to get killed in the ring, but just before the fight, her priest convinced her that Jim was fighting for a noble cause, and she realized that he couldn't win without her encouragement, so she gave it to him. And he won. (And that was a true story).



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The God-given roles of men and women are objectively real, and can no more be changed than can gravity. The reason for the skyrocketing divorce rate in our country is that woman and men are not performing their God ordained roles; when men don't provide for their wives or women don't support their husbands emotionally, couples have no incentive to remain married. And they don't. In record numbers.

In Ephesians, God gives men the power to command women, while, in Genesis, God gives women the ability to influence men. And the influence of a woman has more power over a man than the command of a man has over a woman, because a woman can influence her man to command her to do that which she wanted to do in the first place.

And Naomi knew that. Naomi sent Ruth to Boaz to influence Boaz, not to command him. **Ruth 3:4** tells us that Naomi told Ruth:

**4 Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do."**

Naomi sent Ruth to receive an order from Boaz. Boaz knew, objectively, that he could not make the decision that Ruth wanted. But Naomi also knew that every command that Boaz gave Ruth would ultimately benefit Ruth, and Boaz would not be able to rest until he resolved the situation.

Boaz is a type of Christ, and Ruth is a type of mankind. Christ, the commander of the Army of the Lord, could not rest in Heaven until He redeemed His bride, the Church. And the redemption of the Church, the Bride of Christ was expensive, as **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.**

Our redemption cost Jesus Christ His very life. But He was willing to give His life for His wife because of His great love for us. And He tells us, in **John 13:34-35**:

**34 A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.**

**35 By this all will know that you are My disciples, if you have love for one another."**

Ruth and Boaz show us that the male/female relationship is based upon the exhibition of our love for one another, even as is the relationship between Christ and the Church.

A man is putty in the hands of a woman if she influences him with the power of love. God has given women that which they need to help and to influence a man to become that which he should, and ultimately, to form a loving and bonded relationship with her.

So let us follow the examples of Ruth and Boaz, let us love one another within the roles that God have given us, with wives submitting to and supporting



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their husbands to keep husbands from being lonely and husbands loving, supporting and taking care of their wives.

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