



**FAMILY LIFE BAPTIST CHURCH**

# **“The Biblical Design of Gender, Part 75”**

**May 15<sup>th</sup>, 2010**

**Pastor Darryl R. Curtis**

Family Life Baptist Church

909 West Saginaw Street

Lansing, Michigan 48915

Phone: (517) 393-9399

Email: [info@familylifebc.com](mailto:info@familylifebc.com)

Website: <http://www.familylifebc.com>

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



### The Biblical Design of Gender, Part 75

**Job 2:9**

**9 Then [Job's] wife said to [Job], "Do you still hold fast to your integrity? Curse God and die!"**

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.

In our last lesson, our subject was the Lord's instruction for wives to submit to their husbands and husbands to love their wives, as the Apostle Paul chronicled in **Ephesians 5:22-28**. In this lesson, we will see how the paradigm applies in the case of a husband and wife under extreme stress.

Job, a God-fearing man, and the husband in this episode, lived before the death of Jesus Christ in the Old Testament dispensation in which animal sacrifices were made to God to atone for sin.

Along with the prescribed sacrifices, Job went so far as to make prophylactic, preemptive sacrifices for his sons although Job had no evidence that his sons had actually sinned, postulating, as **Job 1:5** tells us:

**5 "It may be that my sons have sinned and cursed God in their hearts."**

Job did all that he could to follow God's commandments and tried his very best to keep from offending God, even accidentally. Job's diligence drew the attention of the Lord, who used Job's example to attempt to educate Satan, as **Job 1:8** tells us:

**8 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?"**

Now, Satan had had the opportunity to serve God at the highest level. The prophet Ezekiel gives us part of Satan's resume in **Ezekiel 28:14**, which says:

**14 "You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones."**



A cherub is a guardian angel, and the “anointed cherub who covers” is the guardian angel that God deputized to cover, meaning command, the other angels. But Satan became arrogant because of his exalted position, chose to disobey God, and lost his position. **Ezekiel 28:15, 17** tells us of Satan:

**15 You were perfect in your ways from the day you were created, till iniquity was found in you.**

**17 “Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, That they might gaze at you.**

Isaiah tells us of Satan’s sin, in **Isaiah 14:13–15**:

**13 For you have said in your heart: ‘I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north;**

**14 I will ascend above the heights of the clouds, I will be like the Most High.’**

**15 Yet you shall be brought down to Sheol, to the lowest depths of the Pit.**

Satan, although he was a being created by God, rebelled against God because Satan wanted to be God’s equal. God did not give Satan that which he wanted nor allow Satan’s rebellion to succeed. So Satan argued that Job would also rebel against God just as he did if God did not give Job the riches that Job wanted. **Job 1:9-11** tells us:

**9 So Satan answered the Lord and said, “Does Job fear God for nothing?**

**10 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.**

**11 But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!”**

Satan argued that mankind would only respond to the “name it and claim it” doctrine that exists in many churches today. Those that teach that God will give us whatever we want if we serve Him make the same argument that Satan makes, that our relationship with God is based upon God’s indulgence to us.

But God sought to disprove Satan’s statement, in **Job 1:12**:

**12 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.**

By allowing Satan to destroy Job’s possessions, God contradicts Satan’s argument, counting on Job to maintain his integrity even when that which Job has is taken from him. God expects believers to remain faithful to Him, whether we receive that which we want from God or not.

Job owned a large cattle ranch. Since Job wanted his cattle to fruitfully multiply, Satan arranged for all of Job’s cattle to be stolen or killed. Then, even



as Job's servants were delivering the report of Job's lost cattle, Job **1:18–19** tells us:

**18 While [Job's servant] was still speaking, another [servant] also came and said, "Your sons and daughters were eating and drinking wine in their oldest brother's house,**

**19 and suddenly a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people, and they are dead; and I alone have escaped to tell you!"**

So along with Job's cattle, Satan has taken all ten of Job's children from him. In Job **1:20–21**:

**20 Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped.**

**21 And he said: "Naked I came from my mother's womb, And naked shall I return there. The Lord gave, and the Lord has taken away; Blessed be the name of the Lord."**

Job recognized that he, along with the rest of creation, belonged to God.

**Psalms 100:3** tells us:

**3 Know that the Lord, He is God; it is He who has made us, and not we ourselves; we are His people and the sheep of His pasture.**

Sheep, in the Old Testament, were often killed and sacrificed to God. In

**Psalms 100:3**, the Psalmist informs us that we are God's sheep; even as God cares for us, God may choose to sacrifice us for any reason at any time.

Job, having offered many sacrifices himself, recognized this truth, and rather than cursing his misfortune as Satan anticipated, Job mourned his loss but blessed God, as he himself was still alive and under God's administration.

But Job did not suffer these losses by himself; Job's wife suffered them as well. Since Job met the tragedy with understanding and with equanimity, Job was able to support his wife as she cast her cares on him.

They had no human power to remedy their situation, as their livestock were gone and their children were dead. But Job, being his wife's primary human contact, the one hormonally bonded with his wife, and they one flesh with one another, comforted her as a husband comforts his wife as they mourned in the midst of their great tragedy.

In so doing, Job pleased God, as Job **1:22** tells us:

**22 In all this Job did not sin nor charge God with wrong.**

God called Job's wise and understanding reaction to Satan's attention, as Job **2:3** records:

**3 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."**



Job was not suffering for his sin or his wrongdoing. Job was analogous to the ball in a tennis match between God and Satan. Job was chosen, not because of his sin, but because of his ability to withstand suffering. Job showed his ability by blessing God in the face of his tragedy, because Job understood that which **Psalm 24:1** tells us:

**1 The earth is the Lord's, and all its fullness, the world and those who dwell therein.**

But Satan was intent on winning the competition; he wanted to hit Job harder, as **Job 2:4-5** tells us:

**4 So Satan answered the Lord and said, "Skin for skin! Yes, all that a man has he will give for his life.**

**5 But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!"**

And God was willing to use Job to continue the competition, as **Job 2:6** tells us:

**6 And the Lord said to Satan, "Behold, he is in your hand, but spare his life."**

The next test would require Job to use all of the wisdom and knowledge that he had acquired in preparation for further responsibility in his eternal life. The devil afflicted Job with painful, itching, bleeding pustules all over his body. They were not life threatening, but made Job painfully untouchable.

Job's wife, after losing her ten children, was left with a husband that, having lost his ability to provide for her, also lost his ability to comfort her physically, as the painful boils did not allow Job to embrace his wife nor his wife to embrace him. Job's wife's last familial bond was taken from her, and her frustration was too great for her to contain. She lashed out at both Job and God, as she felt that they were jointly responsible for the bereft situation in which she found herself. Our text, **Job 2:9**, tells us:

**9 Then [Job's] wife said to [Job], "Do you still hold fast to your integrity? Curse God and die!"**

Pain and disappointment have the tendency to make us self-centered. A person in pain finds it difficult to focus on any objective except the comfort that they will receive by making the pain go away.

The fact of the matter is that as difficult as enduring our pain may be, there are things in life that are more important than relieving our pain, and we need to focus on those things even when we are beset by pain.

**Philippians 2:5-8** tells us:

**5 Let this mind be in you which was also in Christ Jesus,**

**6 who, being in the form of God, did not consider it robbery to be equal with God,**

**7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.**



### **8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.**

The death of the Cross was an extremely painful death, and Christ Jesus endured the pain of the entire Passion process; the mocking and beatings during His unjust trials, His scourging, His trip up the Via Dolorosa carrying the Cross, and finally, His Crucifixion.

Jesus Christ felt every bit of the pain of the Passion even as any other man so tortured would feel it. **Hebrews 4:15** tells us:

**15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.**

Jesus felt pain, and Job felt pain. Job loved his children; he was so concerned about their souls that he offered sacrifices for them to atone for the sins that they may have committed. But even as Job absorbed the tragedy of their deaths, Job was spared the hormonal response that his wife suffered.

Jesus felt pain, and Job felt pain. As the boils afflicted Job's body, the physical itching was maddening, and he could gain no relief. But even as Job scratched and scraped himself in vain to relieve the itch, Job was spared the hormonal response that his wife suffered.

Jesus felt pain, Job felt pain, but Job's wife felt quite a different type of pain.

I mentioned in our last few lessons that, to understand the Biblical Design of Gender, it is essential that we recognize the errors that the unisex idea leads us to make in our thinking. Men and women are designed to have different perceptions of life based upon our endocrinological makeup.

A hormonal bond is not the same as a volitional bond, just as emotional statements are not the same as logical statements.

For example, Peter decided to love and defend Jesus, going so far as to cut off the ear of the high priest's servant in Jesus' defense. But Peter's volitional decision to defend Jesus was based upon Peter's calculation of Jesus' power to defend Himself. When Peter realized that Jesus was not going to defend Himself, Peter, quite logically, became afraid for his own safety, and denied and forsook Jesus in the very shadow of the Cross.

But the fact that Jesus chose not to defend Himself did not deter Jesus' mother from following Him to the foot of the Cross, because the bond between Jesus and His mother was hormonal, rather than volitional. And even the Roman soldiers respected that hormonal bond. When they recognized that the women at the Cross were led by Jesus' mother, they allowed them to stand by the Cross to observe and speak to Jesus and did not molest them.

So, there are expected, designed differences between the reactions of men and women to all kinds of stimuli, tragedy included. Job's wife's response to their material losses, the death of their children, and Job's personal incapacity was emotional and was to be expected. Thus, **Ephesians 5:22, 25** tells us:





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

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

God tells wives to submit to their husbands, because the wife's tendency to react emotionally rather than logically causes her to not necessarily make the best decisions, especially in high stress situations, as demonstrated in the case of Job's wife, who incited Job to curse God. After all, feelings, meaning emotions, are not facts.

God tells husbands to love their wives so that husbands will not take their wife's emotional reaction to heart or be swayed by the emotion of it, but rather will recognize their wives' response as emotional and hormonal, and respond both gently and appropriately.

When a man responds to his wife gently, he does not change the principle upon which he bases his response, but he does take the emotional message that his wife communicates to him into account.

The gentle husband endeavors to respond to his wife in a way that will transmit, not only the intellectual concept that he is trying to get across, but also his affection and concern for his wife.

God instructs men to communicate this loving affection because in responding to emotional communications, intellectual correctness is not always as effective in communicating a point as is emotional bonding.

Sometimes your spouse cannot see the logic of your point; possibly your spouse is too upset to think logically at all, but your spouse may accept your point because your spouse accepts you. A wife's hormonal situation may not allow her to accept the intellectual correctness of her husband's point, but God tells husbands that it is more effective for a man to be gentle, loving and right, rather than to just be right.

The wife's emotional response is her weakness when dealing with spiritual principles, and God tells husbands to take that weakness into account and honor it. **1Peter 3:7** tells us:

**7 Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.**

One day, after our son reached the age in which he could drive on his own, my wife decided that our son should have a car. Although I recognized that she had some emotional investment in this decision, I was not in agreement with her, because I was aware of the statistical fact that the number one cause of death for teenagers was car accidents. But I also knew that the primary reason for car accidents among teenagers was distracted driving.

So, my solution to my wife's decision was not to argue over whether or not Paul should have a car, but to make the rule that Paul could not drive his car with any teenagers in the car besides himself. My decision allowed my wife to have



the emotional fulfillment of giving my son a car while simultaneously meeting my need to safeguard his life.

But a problem soon arose.

Several of Paul's friends met at one of their houses, and they decided to go to the movies. Paul called to ask permission to drive them, because several of them wanted to go, and Paul's car was actually a truck which was large enough to take all of them comfortably.

"Sorry, sir", I responded to my son, "I don't think so. Do all of the fellows have vehicles?"

"Yes", Paul replied, "we all do."

"Well", I responded, "you should each drive your own car. That way, you can all pay attention to the road and traffic conditions without distractions. You can always talk when you get to the movie."

Fortunately, my son was always a leader among his peers. So Paul convinced them to all drive, single file, to the movies. Needless to say, they all made it safely to the movies and back home. And I was able to transmit my principle about distracted driving to Paul while still allowing him to do that which he wanted to do.

My son has matured to recognize that rules are not designed to cut into his fun, but rather, to safeguard his life. And that recognition is important, because it is likely that, one day, my son will be in the position to exercise that level of wisdom to safeguard the life of his own son. Not only does my son know what to do, but he knows why and how to do it. And my wife accepted my leadership on the issue because I met her emotional needs as well as my own needs for safety.

We will not all have the opportunity to supervise industrial, business or governmental organizations, but we will all have the opportunity to be spouses and parents.

As our takeaway point specifies, our experiences as spouses and parents are the primary experiences that will enable us to 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.

The husband that learns to deal with his wife with gentle understanding and honor will be prepared to judge under the administration of Jesus Christ. He will learn to use gentleness to discern when someone has the capacity to repent and then gently admonish them in a way that leads to repentance and to the forgiveness of their sin. And the wife that learns to get her point across to her husband using submissiveness will be similarly prepared to lead under the headship of Jesus Christ.

Self-centered Satan lost his position as covering cherub because he did not learn to think properly. **Romans 12:3** tells us:





**3 For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.**

Since Satan thought more highly of himself than he should have, Satan did not think highly enough of others, including God. Since Satan could not consider his situation with gentle understanding and honor, Satan would not submit himself to God.

But Job did not think more highly of himself than he ought to have thought. Job recognized that he was just one of many sheep in God's pasture.

Now, just consider; when an Old Testament cattle rancher picked out a sheep to sacrifice to God, his selection process did not take the personality of the sheep into account. **Leviticus 1:10** tells us:

**10 If his offering is of the flocks—of the sheep or of the goats—as a burnt sacrifice, he shall bring a male without blemish.**

The rancher would probably pick the first male sheep without blemish upon which he came as a sacrifice. The rancher had no animosity for the sheep that he picked; the rancher simply picked a sheep that met the qualifications to be a sacrifice. The sheep had to be a male, without blemish. The rancher had nothing against the sheep personally; it's a sheep, and a sheep was required for the sacrifice.

Job met the qualifications for the sacrifice. God fed Job and fattened him, as a rancher would feed and fatten a sheep, and then, when the day for the sacrifice came, God selected Job and sacrificed him. And Job understood that he, as a sheep, had to accept being God's sacrifice without taking it personally, as he told his wife, in **Job 2:10**:

**10 But [Job] said to [his wife], "You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?" In all this Job did not sin with his lips.**

Job, having been fattened, was intellectually prepared to accept being sacrificed by the mighty hand of God. But Job was a man, not a sheep. God did not sacrifice Job as a man sacrifices a sheep; God made Job a living sacrifice to prove the point to Satan that it is possible to develop the maturity required to maintain allegiance to God even while suffering.

Job did not enjoy the trial; Job did not understand the reason for the trial as it was going on; but Job knew that which the outcome of the trial would be, as he told his three friends that came to comfort him. Job's friends did not understand the concept of the sinless sacrifice, and were of the opinion that Job must have committed some great sin and/or forsaken God to fall into such a sad state. But Job responded to them in **Job 23:8–12**:

**8 "Look, I go forward, but [God] is not there, And backward, but I cannot perceive Him;**



## FAMILY LIFE BAPTIST CHURCH

**9 When [God] works on the left hand, I cannot behold Him; when He turns to the right hand, I cannot see Him.**

**10 But He knows the way that I take; when [God] has tested me, I shall come forth as gold.**

**11 My foot has held fast to [God's] steps; I have kept His way and not turned aside.**

**12 I have not departed from the commandment of [God's] lips; I have treasured the words of His mouth more than my necessary food.**

And the real reason that God tested Job and allowed Job to fall into such a sad state was that Job was a prototype, meaning an example or an exhibit, of the more important sinless sacrifice that was to come. The sinless sacrifice to come was Jesus Christ, God's Beloved Son, whom God sacrificed for the salvation of man through the forgiveness of sin. **Isaiah 53:7–8, 10–11** says of Jesus Christ:

**7 [Jesus Christ] was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, so He opened not His mouth.**

**8 [Jesus Christ] was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken.**

**10 Yet it pleased the Lord to bruise Him; He has put Him to grief. When [God] makes [Jesus Christ's] soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.**

**11 [Jesus Christ] shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities.**

Even as God sacrificed Job to prove His point to Satan, God sacrificed His Beloved Jesus Christ to pay the penalty that you owe and that I owe for the sins that we have committed.

And Jesus' sacrifice was successful, as **John 3:16–17** 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.**

**17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.**

By the sacrifice of Jesus Christ, our souls are saved. By offering Jesus Christ for our sin, God has made us the seed of Jesus Christ and the labor of His soul. And Job was the forerunner, the prototype that proved the concept.

Each of us has the charge to maintain our relationship with God and exercise the wisdom of Job through our trials and tribulations in this life. We ought to all recognize that our life on earth is not the totality, or even the majority, of life, as **Job 14:1** tells us:



### **1 “Man who is born of woman is of few days and full of trouble.**

God is giving us these few days as the cooperative coalition of husband and wife so that we can sacrifice for one another to 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.

We are here to prepare for service to God, as Paul tells us, in

### **1 Corinthians 6:19–20:**

**19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?**

**20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.**

Self-centeredness is the wrong idea. We belong to God, and our charge is to live and sacrifice ourselves to glorify Him, as did Job.

Our sins are forgiven through the sacrifice of Jesus Christ, but it is incumbent upon us to prepare to please God by developing maturity, wisdom and knowledge in preparation for further responsibility in our eternal life.

And Jesus gives us instructions as to how to sacrifice ourselves for one another to seek the greatest wisdom, 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.”**

Self-sacrifice, not self-centeredness, is the key to love. So let us learn, above all, to love one another, even as Jesus Christ has loved us; let us practice that love as we sacrifice ourselves for one another.

Pastor Darryl R. Curtis  
Family Life Baptist Church