



FAMILY LIFE BAPTIST CHURCH

“The Biblical Design of Gender, Part 80”

June 19th, 2010
Pastor Darryl R. Curtis

Family Life Baptist Church
909 West Saginaw Street
Lansing, Michigan 48915
Phone: (517) 393-9399
Email: info@familylifebc.com
Website: <http://www.familylifebc.com>

Informed. Insightful. Intelligent.



The Biblical Design of Gender, Part 80

John 4:17–18

17 The woman answered and said, “I have no husband.” Jesus said to her, “You have well said, ‘I have no husband,’

18 for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

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, we chronicled the experience of the woman and the well as she interacted with Jesus. She came to the well at noonday to draw water as she did not want to face the rejection and the negative comments of the other women in the area because of her checkered past.

But Jesus offered the woman an alternative to rejection as He answered the question that she posed when He asked her for a drink, as **John 4:10, 13-14** tells us:

10 Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”

13 Jesus answered and said to her, “Whoever drinks of this water will thirst again,

14 but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”

Jesus’ conversations recorded in the Bible are generally focused on the context of everlasting life, because, 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.

Jesus was sent to save those who are lost, and the woman is certainly one of those that Jesus was sent to save. Jesus offered her the water of



everlasting life. And the woman at least postulated the possibility that Jesus' offer was genuine, as she responded to Him in **John 4:15**:

15 The woman said to [Jesus], "Sir, give me this water, that I may not thirst, nor come here to draw."

Of course, the proof of the pudding is actually in the eating. The woman found Jesus' conversation interesting, but the woman wanted to experience the water of which Jesus was speaking in order to find out whether Jesus was just style or was Jesus actually substance. At the same time that the woman was verifying Jesus, Jesus was verifying her. Although Jesus did come to give us everlasting life as a free gift, in **Matthew 4:17**:

17 From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

Everlasting life requires our repentance. After our last lesson, someone asked, "If it is necessary for us to repent to receive everlasting life, how can Jesus say that everlasting life is a free gift? If we have to do something to get it, how is it free?" The answer is that that which we have to do to receive the gift does not purchase the gift; that which we do to receive the gift does not pay for the gift in any way.

Suppose your child was graduating from high school, and his or her grandparents obtained a computer to give them for use in college. So, the grandparents said to your child, "We bought you a computer for your graduation, and when you get the chance, come by the house and pick it up."

Now, in order to get the computer, your child has to do something; he or she has to visit their grandparents at their home. But by doing that which the grandparents ask, your child has not contributed to the purchase of the computer; the computer is still a free gift from the grandparents.

Our repentance in no way pays for our salvation.

I know of two men that repented. Judas betrayed Jesus for 30 pieces of silver. Judas then repented of the sin that he committed, even giving the silver back to those that paid him. And Peter was outside in the courtyard while Jesus was standing trial before the Jewish Sanhedrin, denying that he knew Jesus when questioned by those who were there with him. When the Jews brought Jesus out to take Him to Pilate, Jesus just looked at Peter, and Peter wept bitterly as he repented of the sin of denying Jesus.

Both Judas and Peter repented. But although Judas repented his betrayal of Jesus into the hands of the Jews, his repentance was not enough to save him. Judas knew that he had betrayed Jesus into a death sentence. Judas was present when Jesus prophesied His own execution and Resurrection, but Judas did not believe that Jesus would actually rise from the dead and forgive him, so Judas killed himself. Peter also heard Jesus' prophecy and trusted that Jesus would do as He promised, so Peter did not kill himself. And when Jesus did rise from the dead, Jesus restored Peter.



Peter was saved. Jesus Christ shed His blood on Calvary's Cross that Peter's sin could be forgiven. Peter repented, but so did Judas, and Judas was not saved. So repentance, while required for salvation, does not save us without the sacrifice of Jesus Christ. We can go to grandma's house, but if she hasn't bought a computer for us, just going to grandma's house doesn't get us online.

To be saved, we have to agree with God that we are responsible for our sins and acknowledge that the sins that we have committed are sinful. Jesus will not extend salvation to us if, rather than repenting of our sins, we defensively justify our sinfulness as either "not that bad" or someone else's fault.

It is imperative that we recognize that no one can make us sin. Neither the type nor the severity of the temptation causes us to sin. We sin because we make an evaluation of our situation, decide that the sinful path is best for us, and follow it. Since we ultimately make the decision to sin on our own, we cannot blame that decision on anyone else. So we must repent of our own sins, recognizing that our sins are our own fault and that we ought to be sorry for them.

At the well with Jesus, it's time for the woman to repent if she is to be saved. And what is her sin? Well, her sin is about marriage, since Jesus asks the woman about her marital partner. **John 4:16** says:

16 Jesus said to her, "Go, call your husband, and come here."

Jesus never makes a statement the outcome of which He does not know. And although Jesus knew that the woman was not married, He asked her to bring her husband because repentance requires that we acknowledge our sin. Now, generally speaking, it is not a sin to be unmarried, but **John 4:17-18** tells us:

17 The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,'

18 for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."

A failure in the relationship between a man and a woman generally makes both the man and woman defensive, meaning, when we have a fracture in our fellowship, we generally want to defend ourselves by blaming our partner for the failure. And in our society, we have been conditioned, by the various civil rights and liberation movements in which we have been involved over the years, to look at ourselves as victims, meaning, that our perspective is that our problems are someone else's fault.

But this woman has had five husbands. It is not likely that someone divorced multiple times can be the victim of all of their spouses. The woman was not sold into marriage five times; she obviously accepted marriage proposals from at least four of the five men whom she married. Thus the woman was responsible to do her due diligence on the men that she volunteered to marry to ascertain that they would be appropriate spouses.



But a Biblical reason for a man to divorce a women is given in **Esther 1:10–12**. The king of Persia was giving a feast to celebrate the consolidation of his empire, and he wanted his wife to participate in a fashion show that he was putting together. The Bible says:

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, seven eunuchs who served in the presence of King Ahasuerus, 11 to bring Queen Vashti before the king, wearing her royal crown, in order to show her beauty to the people and the officials, for she was beautiful to behold.

12 But Queen Vashti refused to come at the king's command brought by his eunuchs; therefore the king was furious, and his anger burned within him.

The upshot of the queen's disobedience was that the king's advisors counseled the king to obtain a divorce. **Esther 1:17–19** tells us:

17 For the queen's behavior will become known to all women, so that they will despise their husbands in their eyes, when they report, 'King Ahasuerus commanded Queen Vashti to be brought in before him, but she did not come.'

18 This very day the noble ladies of Persia and Media will say to all the king's officials that they have heard of the behavior of the queen. Thus there will be excessive contempt and wrath.

19 If it pleases the king, let a royal decree go out from him, and let it be recorded in the laws of the Persians and the Medes, so that it will not be altered, that Vashti shall come no more before King Ahasuerus; and let the king give her royal position to another who is better than she.

The king divorced his non-submissive wife and chose Esther, an Israelite woman, to be his new wife. God used Esther's submissiveness to put her in a position to be instrumental in saving the children of Israel from destruction in Persia. **Ephesians 5:22–24** instructs us:

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.

In our current secular society, these words of the Holy Spirit given through the Apostle Paul are as heeded as was God's command in the Garden to leave the fruit of the tree of the knowledge of good and evil alone. And these words are not heeded much more in the church, because the divorce rate in the church only trails that of the world by an insignificant margin. Just as the devil tempted the woman to disobey in the Garden, the devil is still tempting women to disobey God in the 21st century.



It is an interesting demographic statistic that 70% of college educated African American women with advanced degrees are unmarried, 45% of which not only have never married, but have never even heard a marriage proposal directed towards them. The crucial fact is that in order for a woman to be married, she has to entice a man into proposing to her. Her proposing marriage to him will not work.

Although the aforementioned statistics are factual, it is also factual that a woman's level of education has no direct bearing on her ability to entice a man to propose to her. The female trait that entices a man into marriage is a woman's submissiveness, which is why God spotlights this trait in His Word. When God tells women that husbands are the head of the wife, God is giving women the instructions on how marriage works. And it does not matter whether or not a woman likes the instruction, just as it did not matter that the woman saw that the forbidden fruit was desirable to make one wise. Instructions tell us how things work, and unless we can redesign and remanufacture the thing, we should follow the instruction.

These instructions mean that men want submissive wives. A man will probably not propose marriage to a woman that is not submissive, and if a man marries a woman that is not submissive, he will probably divorce her. This is the fact of the case, and it is without dispute.

Deuteronomy 24:5 is an extremely interesting passage of Scripture, which says:

5 "When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and bring happiness to his wife whom he has taken.

This passage of Scripture is the intellectual foundation for our concept of a honeymoon, but consider the fact that God tells the Israelites that the length of a honeymoon should be one year. Even if the nation goes to war, a man should not interrupt his honeymoon. In an agrarian society such as the nation of Israel, a man does not have to farm during his honeymoon year. The man has one objective for that honeymoon year: to bring happiness to the wife that he has taken.

So God certainly does not take the position that wives are second class citizens. God instructs a man to make his wife his priority, to the exclusion of all else except God. God tells us, in **Ephesians 5:25, 28–29**:

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

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

29 For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church.



Wives do not have to obey God and submit to their husbands. In our society, husbands and wives can have their own agendas, their own jobs, their own success and their own independence. And that is exactly as the devil wants it to be. God instructs us, in **Genesis 2:24**:

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

And the devil is doing all that he can to make sure that husbands and wives remain independent of one another and do not become one with one another. Our independence from one another leads to an unhappy marriage followed by a divorce, and the devil counts every single divorce, and especially those among Christians, as a victory. Why? **Malachi 2:16** tells us:

16 “For the LORD God of Israel says that He hates divorce, for it covers one’s garment with violence,” Says the LORD of hosts. Therefore take heed to your spirit, that you do not deal treacherously.”

God hates divorce, so the devil is going to do everything that he can to make divorce universal. Were it up to the devil, each of us would be married and divorced five times, and then shack up out of wedlock, as did the woman that encountered Jesus as He sat at the Samaritan well. And the devil’s most effective way to facilitate divorce is to make it socially acceptable to disobey God’s instructions for marriage.

Dr. Julianne Malveaux, economist and author, is the fifteenth president of Bennett College for Women. As she likes to say, “Bennett . . . is an oasis where we educate and celebrate women and develop them into twenty-first century leaders and global thinkers. I like to tell my students at Bennett that men are like icing, and women are like cake. You can have cake without icing, but not icing without cake. This means they [my female students] have to understand that they are enough, sufficient, ample, whether they are partnered or not.”

So, educational level is not the reason that 70% of Black educated women do not get married; it is rather the attitude that they bring out of the environment in which they are educated. It is intuitively obvious that the attitude of Black educated women that they are enough, sufficient and ample for themselves, whether they are partnered or not will not make them attractive to a man.

So, the statistics will not change until the attitude changes, which is why Jesus points out the attitude of the woman at the well. My annotated version of **1Peter 3:1–6** says:

1 Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

2 when they observe your chaste conduct accompanied by [the] fear [of the Lord].

3 Do not let your adornment be merely outward—arranging the hair, wearing gold, or putting on fine apparel—



4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.

5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,

6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid [to follow God's instructions] with any terror.

God here instructs women to not be terrified or even afraid to follow His instructions to be submissive to their husbands, even if their husband does not obey the Word. God instructs women that submissiveness can win an unbelieving husband to the fear of the Lord. And in the case of an unbelieving husband, God is instructing women to be submissive to their husbands because they are holy women who trust in Him. **Proverbs 21:1** tells us:

1 The king's heart is in the hand of the LORD, like the rivers of water; He turns it wherever He wishes.

So God instructs women to be submissive because, in response to a woman's obedience, God can turn a man's heart wherever He wishes. God makes each of us responsible for our part in the emotional makeup of our home.

The woman at the well was there to meet Jesus because she was avoiding the public shame to which she would be subjected because of her conduct. She had proved herself ineffective at keeping a man, which is the primary social skill that a woman should have, and was behaving as an unpaid whore in order to have male company at all. When she came to the well, she did not expect to have her life filleted before her, but Jesus met her there to rend her asunder and change her heart.

Marriage is the most important institution that we have in our society because marriage is the foundation of our society. Our prime directive from God is found in **Genesis 1:27–28**:

27 So God created man in His own image; in the image of God He created him; male and female He created them.

28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

Our two jobs are to exercise fruitful multiplication and dominion, and both male and female are to participate in them. And God has segmented our participation in the development of children.

The rabbinical custom was that a male child was under the jurisdiction of his mother until his fifth birthday, at which time he was turned over to his father for training. This is the basis of the idea of our school system, into which we put



our children at five years of age, because before the age of five, a child is considered too immature to function in an institutionalized setting.

So, at five years of age, a Jewish child was to study the Scriptures, at thirteen years of age, he was to become a “son of the law”, responsible for keeping the Law of Moses, at eighteen, he was to marry, at twenty, he was to acquire riches, at thirty strength, at forty prudence, and so on until the end. The child was under his mother’s administration until his fifth birthday, and then turned over to his father until he reached the age of eighteen and married. He was not obliged to begin acquiring riches until the age of twenty, because of the honeymoon year, in which, rather than paying for a lavish wedding ceremony which the Jews did not have, the parents supported their son while he made his wife happy.

So the father’s job was to train his sons and provide for them. The father’s job was also to supervise his daughters to make sure that they maintained their chastity, because, as **Deuteronomy 22:13-21** tells us, a girl that did not bring virginity to the marriage bed was subject to the death penalty.

In Biblical society, the division of labor between father and mother was clear. No intelligent Jewish person would make the statement that men are not necessary in the raising of a child, nor would a woman not recognize the inherent problem that she would cause a child by bringing him or her into the world without a committed father.

But in our society, women that consider that they are enough, sufficient, ample, whether they are partnered or not, as Dr. Julianne Malveaux teaches, decide to have children even though they are attitudinally unable to sustain a marital relationship. Those children grow up without the benefit of a father in the home, and tend to recreate their unstable lifestyle when they reach the age of chronological maturity, because they lack a father to teach them how to act. God tells us, in **Proverbs 13:1**:

1 A wise son heeds his father’s instruction, But a scoffer does not listen to rebuke.

Proverbs 15:5 tells us:

5 A fool despises his father’s instruction, But he who receives correction is prudent.

Proverbs 17:6 tells us:

6 Children’s children are the crown of old men, And the glory of children is their father.

Proverbs 23:22 and **30:11** makes an interesting point as they say:

22 Listen to your father who begot you, and do not despise your mother when she is old.

11 There is a generation that curses its father, and does not bless its mother.



And those women that denigrate their children's father are only cutting of their nose despite their faces, because when maturity sets in, those children that do not respect their father will not respect their mother either. And **Proverbs 30:17** tells us:

17 The eye that mocks his father, and scorns obedience to his mother, the ravens of the valley will pick it out, and the young eagles will eat it.

The husband and wife relationship precedes the parent and child relationship, and without the first relationship, the success of the second relationship is tenuous. And our societal idea that women are sufficient, ample and enough to raise children whether they are partnered or not is leading to the death of morality and our society.

And God's instruction is not for men to "step up to the plate" once their seed is implanted into a woman, because God knows how unlikely that it is that a man that would impregnate a woman to whom he is not married would do so. God rather instructs us to wait until we have decided that the woman whom we wish to impregnate is the one to whom we also wish to make a commitment. And since every form of birth control has a failure rate, God instructs us to not perform the act that could potentially father a child with any woman except the woman to whom we have made this commitment.

And so, on this Father's Day, we salute those men that have taken on the responsibility to raise their children in a godly way, and, even as Jesus admonished the woman at the well to repent of her sin, we admonish those men that are simply sperm donors to repent of that sin, and to align themselves with their children and the tenets of the God's Word. We also caution those younger men that have not reached the age of sperm donation to flee that temptation and to not further exacerbate the decline of our society by disobeying the Word of the Lord.

And God will allow those of us that have sinned, male and female, to repent, regardless of how sinfully we have acted, because, 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.

Jesus Christ did not come to condemn us, but He did come to admonish us stop listening to the foolishness of the devil and disobeying the instructions of God. So let us go down from this place with a renewed determination to follow God's commandments; to handle our relationships in the way that God instructs, which will lead us to follow Jesus' new commandment, given 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.



FAMILY LIFE BAPTIST CHURCH

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

Pastor Darryl R. Curtis
Family Life Baptist Church