



FAMILY LIFE BAPTIST CHURCH

“The Biblical Design of Gender, Part 67”

March 13^h, 2010
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The Biblical Design of Gender, Part 67

1 Corinthians 5:4–5:

**4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,
5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.**

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 discussion period, we had a question concerning the practical application of the concept of love. The question was so interesting that I decided to take a small detour from our historical survey of gender in the Bible to clarify the Biblical concept of love.

Biblical love is not the same as the emotional or romantic attraction that is colloquially called love by people in our society. Biblical love is actually not that which we would categorize as an emotion at all. The most thorough Biblical definition of love is give to us in **1 Corinthians 13:4–8**:

4 Love is patient, love is kind. It does not envy, it does not boast, it is not proud.

5 It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

6 Love does not delight in evil but rejoices with the truth.

7 It always protects, always trusts, always hopes, always perseveres.

8 Love never fails.

Patience, the first attribute of love, is not an emotion, but a way of acting, as are the rest of the attributes of love. Since none of the attributes of love are emotions, it is possible to show love to someone for whom you feel no emotion whatsoever, or even someone for whom you feel negative emotion. Love requires us to perform loving actions because of God's command to do so.

Biblical love has one objective. **John 3:16** explains the love of God to us, as it says:



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.

The purpose of Biblical love is to facilitate the salvation of mankind, that men should not perish but have everlasting life. In Genesis, God showed His love for the man and the woman when He did not immediately carry out the sentence of death that they earned by eating the fruit of the tree of the knowledge of good and evil. God killed an animal instead, covered the naked sinfulness of the man and the woman with the skin of the animal, and gave the man and the woman a chance to demonstrate their faith and thus redeem themselves. Jesus Christ's mission to planet earth was to give us a visible and permanent demonstration of God's love for us, by facilitating our salvation. And in **John 3:17**, God redundantly clarifies that principle, as He says:

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

It is important that we understand the purpose of Biblical love, and not confuse Biblical love with human emotion. Jesus Christ did not go to the Cross because He felt particularly emotional toward His disciples. **Luke 22** describes Peter's interaction with Jesus during His arrest. Verses **54-60** tell us:

54 Having arrested [Jesus], they led Him and brought Him into the high priest's house. But Peter followed at a distance.

55 Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them.

56 And a certain servant girl, seeing him as he sat by the fire, looked intently at [Peter] and said, "This man was also with [Jesus]."

57 But [Peter] denied [Jesus], saying, "Woman, I do not know Him."

58 And after a little while another saw [Peter] and said, "You also are of them." But Peter said, "Man, I am not!"

59 Then after about an hour had passed, another confidently affirmed, saying, "Surely this fellow [Peter] also was with [Jesus], for he is a Galilean."

60 But Peter said, "Man, I do not know what you are saying!" Immediately, while he was still speaking, the rooster crowed.

Peter was the boldest of the disciples. Peter was allegedly the one that pulled out his sword and cut off the ear of the High Priest's servant when the mob came to arrest Jesus. But just a little while later, Peter was denying that he knew or ever was with Jesus. And Jesus saw it. **Luke 22:61** tells us:

61 And the Lord turned and looked at Peter.

But the Lord's look was not one of love and devotion. The Lord's disappointment was palpable. How do I know? Because **Luke 22:61** continues:

61 Then Peter remembered the word of the Lord, how He had said to him, "Before the rooster crows, you will deny Me three times."



What was the result of this interaction between Peter and Jesus in which Jesus said nothing, but only gave Peter a look? **Luke 22:62** records:

62 So Peter went out and wept bitterly.

Judas, another one of Jesus' disciples, was the one that betrayed Jesus. Peter, Jesus' right hand man, denied Jesus, as we have just read, and the rest of the disciples, with the exception of John, forsook Jesus and ran away in Jesus' hour of trial. We could certainly describe the disciples as a motley crew, and if Jesus' affection for them was the determinative factor in Jesus' decision to give His life on Calvary's Cross, I'm sure that Jesus would have at least rethought His decision.

If we recognize the number of people that currently reject the sacrifice of the Savior and will not come to the Lord Jesus Christ despite His benevolence to us, we soon find ourselves asking whether we could give any type of benevolence to people that acted toward us the way that people, throughout the centuries, have acted towards Jesus. But Jesus did not hesitate in fulfilling His mission, our sinfulness and ingratitude notwithstanding. **Romans 5:7-8** tell us: **7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.**

8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

Jesus did not go to Calvary and does not offer us salvation because of something as fleeting as an emotion. Jesus endured the Cross, despising the shame, in order to fulfill the plan of God and to show us the love of God. And **1John 4:11** tells us:

11 Beloved, if God so loved us, we also ought to love one another.

Biblical love is not an emotion or feeling, but Biblical love is the way of acting that will bring men, women, boys and girls to a saving knowledge of Jesus Christ. Biblical love does not require a person to feel an emotional attachment to the one to whom they are showing love. Biblical love only requires a person to act in such a way that the person to whom they are showing love can see the love of Christ in them. Biblical love is acting in such a way that draws men to Jesus Christ the Savior.

It is the gift of God that when we show Biblical love to someone and act to facilitate their entry into God's Kingdom, we generally develop a positive emotional feeling for them. But it is of the utmost importance that we understand the sequence. The actions come first, and then the positive feelings may follow. Thus, the positive feelings are not a prerequisite for love, and we do not have to feel positively about someone to show them love.

For example, in our text for today, the Apostle Paul is acting as the spiritual advisor for the first century Church that assembles at Corinth. The Corinthian church has many problems, but in the fifth chapter of Paul's first letter,



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Paul addresses a problem of moral turpitude in the church. **1Corinthians 5:1** records:

1 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife!

Back when I was a regular attendee of the National Baptist Convention, Dr. C.A.W Clark, the pastor of the Good Street Baptist Church in Dallas, Texas, was the morning seminar speaker for the minister's division. Dr. Clark was in his eighties, but he could still preach. But at the Convention one year, Dr. Clark could barely walk, and was assisted to the podium by two other preachers, who virtually carried him as he climbed the stairs, and then stood behind him to catch him if he collapsed while preaching. I figured that Dr. Clark would be giving up his position soon, but at the convention the next year, I was surprised to see Dr. Clark spryly climb the stairs unassisted and then preach with the animation and fervor with which he had preached over the years that I had attended the convention.

In the afternoon session, after a song and a prayer, the moderator asked the wife of the afternoon seminar speaker, Dr. A. Lewis Patterson, to stand and be recognized. After she received a round of applause, the moderator started introducing the wives of all of the leaders sitting on the stage, who each, in turn, received a round of applause. Then, the moderator said, "And now, I would like the newest wife in our brotherhood, Mrs. C. A. W. Clark."

As Dr. Clark's wife died in her mid eighties some years before, heads around the room turned to see whom Dr. Clark married. A mature but much younger woman stood to the applause and the murmurs of the crowd, as she looked to be in her fifties. Good old Dr. Clark married a woman that looked to be at least twenty and likely thirty years his junior, and you can be sure that, at least for that day, she was the talk of the Convention.

But just consider a man that marries a woman twenty or thirty years his junior. His wife is young enough to be his daughter, and his son is old enough to be his wife's contemporary. And when this situation arose with one particular May/December romance in Corinth, the man's son decided to help his father carry out certain marital functions that it was possible that his father could not perform with the frequency required to fulfill the requirements of his younger wife.

While, in some pagan circles, this type of arrangement might be winked at, the Apostle Paul was not the winking type. Paul said, in **1Corinthians 5:2**:

2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

So the Apostle Paul is telling the Corinthian Church that such immorality cannot be condoned, and those perpetrating it should be shunned. Paul says, in our text for today, **1Corinthians 5:4–5**:



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**4 In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,
5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.**

Paul is willing to have this man's flesh destroyed in order that his spirit might be saved. As was our thesis for today, the purpose of Biblical love is to facilitate the salvation of mankind, that men not perish, but have everlasting life. Paul is less concerned about our earthly life than our eternal salvation. Paul tells the Corinthians, in **1Corinthians 15:22**:

22 For as in Adam all die, even so in Christ all shall be made alive.

Physical death is an inevitability that we cannot escape. The Psalmist tells us, in **Psalm 90:10**:

10 The days of our lives are seventy years; and if by reason of strength they are eighty years, yet their boast is only labor and sorrow; for it is soon cut off, and we fly away.

I was recently reminded about a comment that I once made in reference to **Psalm 90:10**. I asked someone, "How many lives could we save if we could eradicate cigarette smoking from the face of the earth?" When they answered, 'A lot', I told them, "No. None. **Hebrews 9:27** tells us:

27 And as it is appointed for men to die once, but after this the judgment.

So if you don't die from cigarette smoking, you are going to die from something else. Death is an inevitability from which there is no escape. But the declared purpose of this life is to prepare us for the next life and so fulfill the mandate of Jesus Christ, given in **John 3:16**:

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.

Earthly life and earthly relationships are temporary. And Paul is willing that the man be denied earthly, temporary pleasure in order to obtain everlasting life. Paul is willing that the man be denied the comfort of the Christian fellowship and be excommunicated in order to bring him to the point of sorrow that Peter reached. Peter, after sinning and denying the Savior, went out wept bitterly. And then God granted Peter repentance, and Peter returned to the fellowship a chastened and repentant man more devoted to Jesus than he was before his sin.

We in the church have the responsibility to love one another, meaning to keep one another on the path to heaven. Paul's prescription to Corinth is simply a recitation of that which Jesus tells his disciples, in **Matthew 18:15-17**:

**15 "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.
16 But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'**



17 And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

And this is love. We treat our brothers and sisters this way because God is not going to have unrepentant sinners in heaven. Our faith in God is not simply a faith in the existence of God, but rather a faith in the correctness of the prescriptions of God.

Our faith in God is a testament to our desire to live in God's Kingdom, with God as our King, according to God's rules.

Let me say that again, in case you missed it:

Our faith in God is a testament to our desire to live in God's Kingdom, with God as our King, according to God's rules.

To be a believer in God means that we have to come to the decision that God is more knowledgeable than are we. To be a believer in God means that we have come to the decision that God is more insightful than are we. To be a believer in God means that we have come to the decision that we ought obey God rather than even our own decisions and desires.

After Jesus restored Peter to the fellowship, Jesus told him, in **John 21:18–19**:

18 Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish."

19 This [Jesus] spoke, signifying by what death [Peter] would glorify God. And when He had spoken this, [Jesus] said to [Peter], "Follow Me."

Ultimately, if we are followers of Jesus Christ, we are going to have to go to some places which we do not wish to go, just as both Jesus and Peter went to the Cross. Love is not simply doing that which we desire; love is, in fact, doing that which God requires.

So Paul tells the Corinthian church that they are not going to be able to wink at the sin of their immoral member. Paul tells the Corinthian church that to do so will pollute the entire church. **1 Corinthians 5:6** says:

6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump?

Leaven is yeast, which when put into a mixture of flower and water, takes the starch in the flower and converts it into sugar, carbon dioxide and ethyl alcohol. The large molecules in starches don't have much flavor, but when they break down into sugars, they all have marvelous flavors. The carbon dioxide produced by the yeast permeates the dough, giving it a lighter, more edible texture. As the amount of ethyl alcohol produced increases, it inhibits the action of the yeast to create sugar and carbon dioxide, so that the bread eventually stops fermenting. The yeast is a living organism that reproduces as it breaks



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down the starches in the dough, which is why just a little yeast can break down a large lump of dough.

And the activity and growth of yeast is an analogy for sin. Unrestrained sin in the church breaks down the fabric of the church just as yeast breaks down the fabric of dough. And just as yeast changes dough into bread, sin changes the church into an organization that does not do that which God requires, but rather, that which man desires. And Jesus tells us, in **Matthew 24:12**:

12 And because lawlessness will abound, the love of many will grow cold.

Once the yeast of sin enters the church, the objective of the church changes. No longer is the church pointed towards bringing men into God's Kingdom, but rather, the church is pointed toward the fulfillment of men's desires on earth.

The objective of the sinful church is not heaven, but rather using God's authority to grant men's desires. The sinful church is not going to follow Jesus' instruction to go where it does not wish to go, as Jesus followed God's instruction to go to the Cross, but the sinful church is going to lead men into rejecting God's instruction so that they can do that which they wish to do. And when the sinful church is challenged to do that which God tells it to do, the love for God in the church will grow cold.

The Corinthian church was a sinful church, because it condoned the sin of the man that has his father's wife. Every church has members that commit sin, but any church that condones sin is soon leavened with sin. So Paul tells this sinful, Corinthian church, in **1Corinthians 5:7-8**:

7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

And how are the Corinthians to produce this bread? Paul specifies, in **1Corinthians 5:9-13**:

9 I wrote to you in my epistle not to keep company with sexually immoral people.

10 Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner— not even to eat with such a person.

12 For what have I to do with judging those also who are outside? Do you not judge those who are inside?



13 But those who are outside God judges. Therefore “put away from yourselves the evil person.”

So, think of sinfulness as yeast. Once we embrace the yeast, the yeast ferments, and our objective changes. If I convince you to embrace my sin, then in a few days, you will be back to get me to embrace your sin. In a few more days, our church will become a hotbed of sin.

So, if we love one another, and our objective is to help one another get into God’s Kingdom, we cannot condone sin. Jesus tells us that the most loving thing that we can do to a sinner in the church is to first go to him or her alone and tell them their fault in hopes that they will repent, then take one or two with us to tell them their fault to try to get them to repent, then bring their fault to the attention of the church to try to get them to repent. And then, if all attempts fail, we are to excommunicate the sinner from the fellowship.

John tells us, in **1John 1:9**:

9 If we confess our sins, [Jesus] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

And the word “confess” is used in this passage of Scripture rather than “repent”. If a person is repentant, they will confess their sins, because no one can repent of a sin of which they will not confess. How can you repent of something if you do not acknowledge that you did it?

So, if someone does something terrible, simply sweeping their faults under the rug and pretending that they did not sin is not Christian love. We have to confront sin, not condone sin nor comfort the sinner, until the sinner repents, confesses his sin and accepts judgment.

Happily, in this Biblical case, once the Corinthian church acted, the man that had his father’s wife did confess his sin and repent. Paul then told the church, in **2Corinthians 2:6–11**:

6 This punishment which was inflicted by the majority is sufficient for such a man,

7 so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow.

8 Therefore I urge you to reaffirm your love to him.

9 For to this end I also wrote, that I might put you to the test, whether you are obedient in all things.

10 Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ,

11 lest Satan should take advantage of us; for we are not ignorant of his devices.

Satan would first have the church torn apart by sin, and if the church reacts properly to the sin, Satan would then seek to tear the church apart by



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encouraging self-righteousness in the members of the church, which leads to a lack of forgiveness.

The purpose of discipline is restoration, not revenge. Ultimately, our goal is to show love to one another, which will put us all on the track to the Kingdom of God together. Restoration is as much a part of love as is discipline, as Paul tells the Corinthians, in **2Corinthians 7:8–12**:

8 For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while.

9 Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing.

10 For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.

11 For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication! In all things you proved yourselves to be clear in this matter.

12 Therefore, although I wrote to you, I did not do it for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you.

Paul wrote the harsh words of **1Corinthians 5** out of his love and care for the church. Out of His love and care for Peter, in **Matthew 16:23**:

23 But [Jesus] turned and said to Peter, “Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.”

But the purpose of discipline is restoration, not revenge. After Peter’s many failures, Jesus talked to Peter, in **John 21:15–17**:

15 So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, son of Jonah, do you love Me more than these?” [Peter] said to [Jesus], “Yes, Lord; You know that I love You.” [Jesus] said to him, “Feed My lambs.”

16 [Jesus] said to [Peter] again a second time, “Simon, son of Jonah, do you love Me?” [Peter] said to [Jesus], “Yes, Lord; You know that I love You.” [Jesus] said to [Peter], “Tend My sheep.”

17 [Jesus] said to [Peter] the third time, “Simon, son of Jonah, do you love Me?” Peter was grieved because [Jesus] said to him the third time, “Do you love Me?” And [Peter] said to [Jesus], “Lord, You know all things; You know that I love You.” Jesus said to [Peter], “Feed My sheep.

Jesus talked thusly to Peter because the purpose of Christian love is not emotional satisfaction. The purpose of Christian love is not short-term happiness. The purpose of Christian love is not to obtain a feeling at all. The purpose of



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Christian love is the restoration of our ability to function as a member in the Kingdom of God. **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.

The purpose of this life is to prepare for the next life, our eternal life. The purpose of this life is to learn the discipline of Christian love that leads us away from our sins to our salvation. And Jesus tells us, in **Luke 12:47–48**:

47 And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes.

48 But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

Jesus tells us that at the judgment we will each be judged differently, based upon the ability that God has given us and the time that He has given us to exercise that ability.

It is true that all that the thief on the Cross had to do to be saved was to confess with his mouth that Jesus Christ is Lord, because the thief was saved as he was dying on the cross next to Jesus.

But, for those of us that have the opportunity to live past the day that we are saved, we have an opportunity and a responsibility that the thief on the Cross did not have, that being, to discipline ourselves, to love one another by bearing the difficult burden of disciplining one another, which will ultimately lead us to grow in grace and in the knowledge of Jesus Christ. And we have this responsibility because those of us that Jesus gives ability and time are preparing for the reward of further responsibility in our eternal life. Jesus tells His disciples, in **Luke 22:28–30**:

28 "But you are those who have continued with Me in My trials.

29 And I bestow upon you a kingdom, just as My Father bestowed one upon Me,

30 that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

And as the disciples have the opportunity to obtain a kingdom, so also have we. So let us learn the discipline and the love of God that brings men into the kingdom that we may receive our heavenly reward. In **Matthew 16:24–27**:

24 Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

25 For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.



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26 For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?

27 For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.

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