



FAMILY LIFE BAPTIST CHURCH

# “The Biblical Design of Gender, Part 72”

April 24<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 72

#### Ephesians 2:8–9

**8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,  
9 not of works, lest anyone should boast.**

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 pointed out the problem of the universal sinfulness of man, as Paul tells us, in **Romans 3:9–18**:

**9 What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.**

**10 As it is written: “There is none righteous, no, not one;**

**11 There is none who understands; There is none who seeks after God.**

**12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.”**

**13 “Their throat is an open tomb; With their tongues they have practiced deceit”; “The poison of asps is under their lips”;**

**14 “Whose mouth is full of cursing and bitterness.”**

**15 “Their feet are swift to shed blood;**

**16 Destruction and misery are in their ways;**

**17 And the way of peace they have not known.”**

**18 “There is no fear of God before their eyes.”**

And our evaluation this passage of Scripture points us to the fact that sinfulness is universal. Paul clarifies the sinfulness of mankind in general as he tells us, in **Romans 3:23**:

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

So, it doesn't matter whether one is a preacher or a pimp, a deacon or a whoremonger, a mother of the church or a prostitute; we all share the universal attribute of sinfulness. And, to God, sin is sin; there is no sin that is better or worse than any other sin.

After their sin, God cast the man and the woman out of the Garden, although their sin was not murder, their sin was not theft, and their sin was not



sexual immorality. Their sin, the universal sin of mankind, was simply that they disobeyed God. **Genesis 3:11** tells us that, in response to their sin:

**11 [God] said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?”**

My point is that the exact nature of our disobedience is not relevant; all disobedience is sin. If you obey nine of God’s Ten Commandments and disregard one of them, you are just as disobedient as if you disregarded all ten of them. **James 2:10** informs us:

**10 For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.**

So every person that has disobeyed God in any way is in an untenable position with respect to sin. But God, in His great mercy, has chosen to love us, and, in spite of our sinfulness, wants us in His Kingdom. So God invented the sacrificial system, in which our sins can be atoned for, or forgiven, by the shedding of blood.

In our last lesson, we reviewed the great blood sacrifice that God provided to free the Israelites from Egyptian slavery in **Exodus 12:3–13**:

**3 Speak to all the congregation of Israel, saying: ‘On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.**

**6 Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.**

**7 And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.**

**11 And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the LORD’s Passover.**

**12 ‘For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.**

**13 Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.**

The Bible does not say that the firstborn of Israel were any less sinners or any less worthy of death than were the firstborn of Egypt. If you were to read the entire account of the Exodus of Israel from Egypt, starting with Exodus chapter 1, you would see that the Israelites were as sinful as the Egyptians.

The firstborn of Israel were not saved from the Death Angel because of their good works or their righteousness, because they, like us, did not have any particular righteousness to recommend them.



## FAMILY LIFE BAPTIST CHURCH

The firstborn of Israel were saved simply because God chose to save them; the Death Angel was instructed to pass over all of the houses with the blood of the lamb on their doorposts and not kill the inhabitants of those houses.

And our text, **Ephesians 2:8–9** tells us Christians something similar about our salvation, as it says:

**8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,  
9 not of works, lest anyone should boast.**

The word “grace” means God’s unmerited favor, by which He acts spontaneously and favorably toward us, through no merit of our own. And Scripture says that Christians have nothing of which to boast.

As I said last week, as far as God is concerned, Christians are not necessarily any better people than non-Christians, either by nature or by practice. The fact that we Christians are saved has everything to do with God and nothing to do with our goodness; we are saved by the grace of God, not by any good works of which we could boast.

Just as the blood of the lambs sacrificed that Passover provided grace to the Jews in Egyptian slavery, the Blood of Jesus Christ sacrificed on the Cross of Calvary provides grace to we Christians who are in sin.

The most poignant example of Jesus’ work on earth was His exchange with the thief hanging on the cross next to His. **Luke 23:39–43** tells us:

**39 Then one of the criminals who were hanged blasphemed Him, saying, “If You are the Christ, save Yourself and us.”**

**40 But the other, answering, rebuked him, saying, “Do you not even fear God, seeing you are under the same condemnation?**

**41 And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong.”**

**42 Then he said to Jesus, “Lord, remember me when You come into Your kingdom.”**

**43 And Jesus said to him, “Assuredly, I say to you, today you will be with Me in Paradise.”**

The criminal that was saved confessed his sinfulness, even going so far as to say that his execution was the just penalty for that which he had done. But the criminal made this confession while being nailed to the Cross, meaning that he was not going to have the earthly opportunity to improve his behavior or make restitution for the sin that he had committed.

But he was blessed to be executed on the same day and in the same place as was Jesus Christ, just as the firstborn Jews that were saved from the Death Angel were blessed to hear Moses’ commandment to paint their doorposts with blood.



## FAMILY LIFE BAPTIST CHURCH

And because of Jesus Christ's righteousness, God allowed Jesus Christ to extend the benevolent gift of salvation from the consequences of sin to all of mankind, including this thief on the cross.

Jesus freely gives His grace to whoever meets the criterion that He has given us. And what is that criterion? **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.**

Believing in Jesus Christ means that we have to forsake the worship of other gods, including the god of SELF that leads us into sin, and acknowledge that Jesus Christ is our God; that Jesus Christ is the King of Kings and the Lord of Lords.

Believing in Jesus Christ is to recognize that the Resurrection of Jesus Christ was an historical event, the purpose of which was to prove to us, through a physical display, that Jesus Christ is Immanuel, which means, God with us.

Let's review some proof for the Resurrection. **Matthew 27:62–66** tells us that after Jesus Christ died on the Cross:

**62 On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate,**

**63 saying, "Sir, we remember, while He was still alive, how that deceiver [Jesus] said, 'After three days I will rise.'**

**64 Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away, and say to the people, 'He has risen from the dead.' So the last deception will be worse than the first."**

**65 Pilate said to them, "You have a guard; go your way, make it as secure as you know how."**

**66 So they went and made the tomb secure, sealing the stone and setting the guard.**

Jesus did not prophesy His Resurrection in a private conversation with His disciples with the admonition to keep it a secret until it happened. Jesus wanted every stakeholder to know that the Resurrection was going to happen beforehand, so that once it happened, it could not be called a coincidence. Jesus prophesied His Resurrection publicly because He did not want the disciples and the women to be the only witnesses to it.

Since Jesus prophesied His Resurrection publicly, the Jews anticipated His Resurrection and took steps to prevent it. Listen to the accounts of that first Easter Sunday morning in the Harmonized version of the Gospels, as **Matthew 28:1–15**, **Mark 16:1–11**, **Luke 24:1–12** and **John 20:1–18** records it:

**When the Sabbath was over, Mary Magdalene and the other Mary (the mother of James) and Salome bought spices which they intended to use to**



anoint Jesus' body. They and several others with them came at early dawn on the first day of the week to see the tomb, bringing along the spices they had prepared.

Suddenly there was a powerful earthquake. An angel of the Lord descended from heaven, came and rolled the stone away from the door, and sat on it. He shone like lightning, and his clothes were as white as snow. The guards were terrified and became like dead men.

[Now after Jesus rose, early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons]. Mary came to the tomb while it was still dark and 'saw that the stone had been rolled away from the door. Then she ran to Simon Peter and to the other disciple, the one Jesus loved, and said to them, "They took away the Lord from the tomb! And we don't know where they laid Him."

Then Peter and the other disciple went out and ran toward the tomb. They started out running together, but the other disciple outran Peter and reached the tomb first. He stooped down and saw the linen cloths lying there but didn't go in. Simon Peter arrived shortly afterward and went into the tomb. [Stooping down], he saw the linen cloths lying [by themselves]. The face cloth which had been around His head was lying not with the linen cloths but folded up in a place by itself.

Then the disciple who had reached the tomb first also went in, and he saw and believed. (They did not yet understand the Scripture, that Jesus had to rise from the dead.) So the disciples returned to their homes, [wondering what had happened].

But Mary kept standing outside near the tomb, weeping. As she was weeping, she stooped down and looked into the tomb, where she saw two angels in white sitting where the body of Jesus had lain, one angel at the head and the other at the feet.

"Woman," they asked her, "why are you weeping?"

"Because they took away my Lord," she answered, "and I don't know where they laid Him." After saying this, she turned and saw Jesus standing there. But she didn't know it was Him.

**"Woman," Jesus asked her, "why are you weeping? Who are you looking for?"**

She thought He was the gardener. "Sir," she said, "if you carried Him away, please tell me where you laid Him, and I'll take Him."

**"Mary," Jesus said.**

She turned toward Him and said, "Rabboni!" (which means, "Dear Teacher!").

**"Don't hold on to Me," Jesus said to her, "for I haven't yet ascended to My Father. But go to My brothers and tell them, 'I am ascending to My Father and your Father, and to My God and your God.' "**



## FAMILY LIFE BAPTIST CHURCH

Joanna and Mary, the mother of James, and the other women with them came to the tomb when the sun had risen. They were discussing with each other, “Who will roll away the stone from the door of the tomb for us?” (It was very large.) But when they looked up, they saw that the stone was already rolled away.

When they entered the tomb, they did not find the body of the Lord Jesus. While they were wondering about this, they saw a young man sitting to the right, clothed in a long, white garment. They were startled. Then suddenly two men stood by them in dazzling clothes.

The women were terrified and bowed their faces to the ground. Then the angel said to them, “Don’t be afraid; don’t be overcome. I know you are looking for Jesus of Nazareth, who was crucified. Why do you look for the living among the dead? He isn’t here because He has risen just as He said He would. Remember that He said to you while He was still in Galilee, **‘The Son of Man must be handed over to sinful men, and be crucified, and on the third day rise again.’**”

Then they remembered what Jesus had said. And the angel told them, “Come and see the place where the Lord was lying. But go quickly and tell His disciples—and Peter—that He has risen from the dead, and He is going ahead of you to Galilee. You will see Him there just as He said you would. See, I have told you.”

So they left quickly and fled from the tomb, trembling with astonishment. They said nothing to anyone because they were afraid. Then they ran to tell His disciples.

As they were on their way, Jesus met them and said, **“Rejoice!”** Then they came and grabbed His feet and worshiped Him.

**“Don’t be afraid,”** Jesus said to them. **“Go and tell My brothers to go to Galilee, and there they will see Me.”**

They returned with utter joy and told all these things to the eleven apostles and to everyone else. But their words sounded like nonsense to them, and they didn’t believe the women.

But the chief priests, whom we were discussing, did not hear about the Resurrection of Jesus Christ from the women as did the apostles. The chief priests heard about the Resurrection from the guards they stationed at the tomb specifically to prevent the Resurrection from being facilitated by any external means.

Although the chief priests posted guards to make sure that no one removed Jesus Christ from the tomb, Jesus Christ rose from the dead and exited the tomb by the supernatural power of God. The guards were on their posts; they were awake, alert and aware, and they knew exactly that which had happened. And they reported to those that appointed them to duty, as the lection continues: **Matthew 28:1–15, Mark 16:1–11, Luke 24:1–12, John 20:1–18**



## FAMILY LIFE BAPTIST CHURCH

As the women were leaving, some of the soldiers entered the city and reported to the chief priests everything that had happened. After [the chief priests] had gathered with the elders and discussed the situation, they gave the soldiers a large sum of money and told them, “You are to say, ‘His disciples came during the night and stole His body while we were asleep.’ If the governor should hear about it, we will satisfy him and get you out of trouble.”

**So they took the money and did as they were told. To this day this story is widely spread among the Jews.**

And this last lection describes exactly why people are going to hell.

No one is going to hell because of their personal sinfulness, because anyone’s sins can be covered by Jesus Christ’s shed Blood on Calvary’s Cross.

But the Jewish leaders to whom the soldiers reported refused to accept that it was the power of God that raised Jesus Christ from the dead, even when given the most cogent evidence of Jesus Christ’s physical Resurrection from the dead by the soldiers whom they themselves set to guard Jesus’ tomb.

And these Jewish leaders are condemned because they refused to accept that Jesus Christ’s physical Resurrection from the dead was a manifestation of God’s power and that Jesus Christ’s Blood, shed on Calvary’s Cross, can save us from the penalty of our sin at the Judgment, 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.**

It is not personal sinfulness, but rather, a lack of faith in the sacrifice of Jesus Christ that will send people to hell, as **John 3:18–21** tells us:

**18 “He who believes in [Jesus Christ] is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.**

**19 And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.**

**20 For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.**

**21 But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.”**

In this passage of Scripture, Jesus makes an interesting parallel, making “doing the truth” in verse 21 the opposite of “practicing evil” in verse 20 although, generally speaking, good, not truth, is the opposite of evil.

“Doing the truth” is different from “doing good”, because “Doing the truth” means that we recognize the truth of the Cross, the truth of our need for repentance and the truth of our need for the sacrifice of Jesus Christ to pay the penalty that we owe for the sins that we have committed. Once we recognize the truth of our sinfulness and our need for salvation, we can accept Jesus Christ





and repent; but no one ever repents until they recognize the truth that that which have done and are doing is wrong.

When the soldiers reported the events of that first Easter Sunday morning, the chief priests and elders were not able to impeach or cast aspersions on their testimony, so they knew that the testimony of the guards was the truth.

Nevertheless, the chief priests and elders evily bribed the guards to lie.

The Jewish leaders simply did not want the truth of the testimony of the Resurrection of Jesus Christ to become known and acknowledged.

Had the guards not been credible, the Jewish leaders would have reported them to their superiors for dereliction of duty, rather than bribing them to tell their superiors a lie. Not only that, but had the guards not been credible, the Jewish leaders would have concluded that the body was removed from the tomb by human means, and would have simply instructed the guards to find whomever took the body out of the tomb, take the body back from them, and either put the body back in the tomb or display it publicly for all the disciples and the people to see.

My point in telling you this is to point out the simple fact that, neither in the Biblical account of the early church nor in any of the many secular accounts of the early church that I have read, has any authority figure ever endeavored to force the disciples or anyone else that is preaching the Gospel to produce the stolen body of Jesus Christ. The Jewish leaders did not do so, nor did the Romans when they become the persecutors of the church.

Thus, it is a universally acknowledged fact of history that the one key piece of evidence that would invalidate Christianity, the dead body of Jesus Christ, is not anywhere on planet Earth. The bodies of various men of antiquity are resting in various tombs everywhere, but not the body of Jesus Christ.

On the Saturday after Good Friday, the body of Jesus Christ was sealed in the tomb and the tomb was guarded. On Easter Sunday morning, the body was missing, and even in the hostile environment of the early Church, no one was able to produce it or any remnant of it since that day.

My belief in Jesus Christ is not based on some personal emotional or supernatural experience. My belief in Jesus Christ is based upon the indisputable fact of history, which can be easily verified by anyone that cares to take time to do so, that the only logical explanation of the events of this period of history is the one that the Bible presents.

Jesus Christ rose physically from the dead after His crucifixion and appeared to and interacted with His disciples, whom Jesus inspired to spread the Good News about His Resurrection. Jesus' disciples spread this Gospel even in the face of hostility from the authority figures of the day who executed both them and an estimated 1.5 million other martyrs that believed their account, in the first four centuries after Jesus' death.



The Jewish leaders, to whom the soldiers guarding the tomb reported, will be condemned, simply because they chose to tell a lie rather than acknowledge the truth. The Jewish leaders chose to tell a lie rather than acknowledge the truth simply because if they acknowledged the truth, they would have to repent.

People hate to repent; we hate to acknowledge that we have been wrong. We will argue and fight with one another; we will lie and deny obvious truths; we will say and do all sorts of stupid things rather than just admit that we were wrong. I guess that this characteristic is immaturity from our childhood, when our parents and our teachers disciplined us for doing wrong or giving the wrong answer.

But our salvation is not based upon our being right; our salvation is based upon our being mature enough to acknowledge that we are wrong when we are, because it is only by acknowledging our sins that we can turn from sin and repent. That is the message that Jesus gives us in **Mark 2:16–17**:

**16 And when the scribes and Pharisees saw [Jesus] eating with the tax collectors and sinners, they said to His disciples, “How is it that [Jesus] eats and drinks with tax collectors and sinners?”**

**17 When Jesus heard it, He said to them, “Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance.”**

The scribes and Pharisees were so self-righteous that they did not even want to break bread with those that they thought were not as good as they. But Christians, let us recognize, on this Easter Sunday morning, that they were not and we are not actually personally righteous. And we can acknowledge that we sin, because God provides us with the Blood of Jesus Christ to cover our sins at the Day of Judgment.

Those of us that preach against sin ought not consider ourselves righteous; we ought simply consider ourselves beggars telling other beggars where they can receive the bread of salvation for free. And this is the episode from which I draw my conclusion, given in **Luke 7:36–50**:

**36 Then one of the Pharisees asked [Jesus] to eat with him. And [Jesus] went to the Pharisee’s house, and sat down to eat.**

**37 And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee’s house, brought an alabaster flask of fragrant oil,**

**38 and stood at His feet behind Him weeping; and she began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil.**

**39 Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, “This Man [Jesus], if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner.”**



## FAMILY LIFE BAPTIST CHURCH

Now, Jesus, knowing all things, knew that the woman was a sinner. The woman knew that she was a sinner. And the Pharisee, being up on current events in his town, also knew that the woman was a sinner.

But the Pharisee failed to acknowledge that HE was also a sinner. The Pharisee may not have committed the same sin as the woman, but he was a sinner nonetheless.

The woman, unlike the Pharisee, recognized her sinfulness and the holiness of Jesus Christ; she was ashamed of herself, and she began to cry. But despite her shame, she also recognized the love of Jesus Christ, and she did the only thing that she could do with her tear offering, and that was to give it to Jesus. The Pharisee should have followed the woman's example, as Jesus explains, in **Luke 7:40–47**.

**40 And Jesus answered and said to him, “Simon, I have something to say to you.” So he said, “Teacher, say it.”**

**41 “There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty.**

**42 And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?”**

**43 Simon answered and said, “I suppose the one whom he forgave more.” And He said to him, “You have rightly judged.”**

**44 Then [Jesus] turned to the woman and said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head.**

**45 You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in.**

**46 You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil.**

**47 Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little.”**

The woman acknowledged her sin, repented and thus was forgiven. The Pharisee focused on the sin of the woman, rather than considering his own sin, did not repent, and thus was condemned.

People hate to repent; we hate to acknowledge that we have been wrong. If Jesus' numbers were correct, the woman was ten times worse than the Pharisee, because she committed 500 sins in the time that the Pharisee only committed 50 sins.

But if you remember the episode in the Garden, a person only has to commit 1 sin to be considered a sinner by God. Both the woman and the Pharisee are sinners, but the Pharisee hated to have to repent; he preferred to compare himself with the woman, determine that he was holy as compared to her, and thus, the Pharisee was too busy looking down on the woman to



## FAMILY LIFE BAPTIST CHURCH

acknowledge that he had sinned at all. So Jesus forgave the woman her 500 sins, and condemned the Pharisee for his 50 sins.

The lection continues, in **Luke 7:48-50**:

**48 Then [Jesus] said to her, “Your sins are forgiven.”**

**49 And those who sat at the table with Him began to say to themselves, “Who is this who even forgives sins?”**

**50 Then He said to the woman, “Your faith has saved you. Go in peace.”**

The woman is saved. Her sins are forgiven. But those that sat at the table are condemned, because they are too proud to recognize their own sinfulness, but rather justify themselves as righteous, which they actually are not. The woman with the 500 sins is on her way to heaven while the Pharisee with the 50 is on his way to hell, because he refused to repent of his sin and acknowledge Jesus Christ.

Saints, please, on the day of this celebration of the Resurrection of Jesus Christ for the forgiveness of sins, let us forsake the thought that we are righteous. Maybe you have only committed two sins in your whole life, but that is two sins too many. And Jesus did not come to call the righteous, but rather those that acknowledge their sins, to repentance.

Paul tells us, in **1Corinthians 10:12**:

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

So, let us recognize and be convinced of that which Jesus Christ has done for us in His sacrifice on the Cross. Let us realize that Christians do not necessarily behave better than non-Christians, either by nature or by practice. The fact that we are saved has everything to do with Jesus Christ and nothing to do with us, because we are not saved by any good works of which we could boast, but by the sacrifice of Jesus Christ.

Let us repent of our sins, be they few or many, follow the moral commandments of the Mosaic law, and, most importantly, follow Jesus' new commandment, which He gives 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.”**

Christianity is not about condemnation, but about love and everlasting life. Let us listen to and follow the commandments of our Lord and Savior, Jesus Christ.

Pastor Darryl R. Curtis  
Family Life Baptist Church