



FAMILY LIFE BAPTIST CHURCH

# “The Biblical Design of Gender, Part 79”

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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 79

#### John 4:10

**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.”**

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, which, you can listen to or read at [familylifebc.com](http://familylifebc.com), we talked about the ministry of John the Baptist, specifically his ministry to King Herod. John’s message was simple, as **Matthew 3:1–2** tells us:

**1 In those days John the Baptist came preaching in the wilderness of Judea,**

**2 and saying, “Repent, for the kingdom of heaven is at hand!”**

In the Old Testament dispensation, God gave man commandments, which are moral laws to which a penalty is attached when the law is violated. For example, **Deuteronomy 22:22** says:

**22 “If a man is found lying with a woman married to a husband, then both of them shall die—the man that lay with the woman, and the woman; so you shall put away the evil from Israel.**

The moral law upon which **Deuteronomy 22:22** is based is found in **Deuteronomy 5:18**:

**18 ‘You shall not commit adultery.**

Death is the penalty to be imposed on those in Israel that violate the commandment.

In the New Testament dispensation, there is no death penalty for violating the moral law, because of John the Baptist’s message, which Jesus also preached. John tells us, in **Matthew 3:2**:

**2 “Repent, for the kingdom of heaven is at hand!”**

To repent means to agree with God that our violation of His moral law is sin, to be sorry for committing sins and to avoid repeating our sins. If we repent



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and believe in the sacrifice of Jesus Christ, we will receive eternal life, **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.**

**Deuteronomy 22:22** tells us that the adulterous man and woman owe God the penalty of death because of their adultery, but God sent Jesus Christ to pay the penalty of the adulterous man and woman, substituting His death for theirs. Jesus Christ died intentionally, not because of any sin that He committed, but as our substitute. Jesus Christ was a sacrifice for the sins of mankind, since Jesus Christ did not owe God a death for His sin.

Jesus Christ tells us that if we acknowledge that His death was a sacrifice for our sins, recognize that He rose from the dead, and repent of our sins, agreeing with the moral law of God, we are saved from the death penalty and given eternal life as a gift. **Romans 6:23** tells us:

**23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.**

The fact that those of us that believe in Jesus Christ are no longer subject to the death penalty does not change the nature of the moral law. Although God has removed the requirement that Israel execute adulterers and adulteresses, God still frowns upon adultery. **Hebrews 13:4** takes these facts into account and restates the principles in **Deuteronomy 5:18** and **Deuteronomy 22:22**, as it says:

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

Adulterers are under the judgment of God since mankind is here to develop wisdom and knowledge in preparation for further responsibility in our eternal life. We prepare for that responsibility when we adhere to God's moral law; if we choose not to adhere to God's moral law, God judges us as unprepared, unknowledgeable, and unwise.

The situations of that we face in life are our opportunities to develop wisdom and knowledge. Marriage is a primary training ground. Given all of the temptation in the world to stray from marital faithfulness, being faithful and loving in our marriages is an exercise that prepares us to be faithful to God and loving to those over whom we will have authority when we reach the next, eternal, level.

So the commandments are no longer laws that we must obey or die, but rather, are the instructions that we must obey to prove that we have grown and developed properly.

We ought to follow God's moral instructions because doing so is the best way to operate our lives. We can not always get a do-over; there are some problems that we create by failing to follow the instructions that we cannot fix.



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There are some diseases that we cannot cure; there are some injuries that we cannot repair; there are some relationships that we cannot restore; there are some consequences that we cannot circumvent. And God makes it clear to us that the solution to such problems is to avoid them by following His instructions in the first place. Failing to follow the instructions will bring us consequences that will show us our need to repent. Thus, in **Matthew 4:17**:

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

John the Baptist was given the assignment to tell Herod to repent of marrying his brother Phillip’s wife Herodias. **Leviticus 20:21** tells us the Biblical law that John was telling Herod to obey:

**21 If a man takes his brother’s wife, it is an unclean thing. He has uncovered his brother’s nakedness. They shall be childless.**

Because of the closeness of the relationship of brothers, God considers a man’s sister-in-law to be sexually equivalent to his sister, and a sexual relationship between a brother and sister-in-law to be a form of incest. But, when John pointed out Herod and Herodias’ sin, Herod had John imprisoned and executed. When Jesus heard of John’s arrest, Jesus decided to proceed directly to Galilee to take up the ministry.

Generally, when the Jews of Jesus’ day travelled between north and south in Israel, they avoided the province of Samaria by taking a roundabout route through Peraea and the Decapolis. The Jews did so because the Samaritans were not Jews, but were people that had been moved into this area of Israel when the Israelites were deported by the Assyrians. **2Kings 17:24–28, 33** tells us:

**24 Then the king of Assyria brought people from Babylon, Cuthah, Ava, Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they took possession of Samaria and dwelt in its cities.**

**25 And it was so, at the beginning of their dwelling there, that they did not fear the Lord; therefore the Lord sent lions among them, which killed some of them.**

**26 So they spoke to the king of Assyria, saying, “The nations whom you have removed and placed in the cities of Samaria do not know the rituals of the God of the land; therefore He has sent lions among them, and indeed, they are killing them because they do not know the rituals of the God of the land.”**

**27 Then the king of Assyria commanded, saying, “Send there one of the priests whom you brought from there; let him go and dwell there, and let him teach them the rituals of the God of the land.”**

**28 Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the Lord.**



### **33 They feared the Lord, yet served their own gods—according to the rituals of the nations from among whom they were carried away.**

The Jews, upon their return to Israel at the end of the deportation, looked at the Samaritans in their land as unclean idol worshippers. To maintain separation from such sinners, Jews normally would not travel through Samaria, although the path through Samaria was the most direct route between north and south.

But Jesus Christ did not come to separate from sinners. Jesus Christ came to seek and to save sinners of all descriptions, including the Samaritans. So, as **John 4:3–4:** tells us:

**3 [Jesus] left Judea and departed again to Galilee.**

**4 But He needed to go through Samaria.**

On the journey, Jesus tired in Samaria, and the disciples left Jesus to rest while they went to buy food. Jesus sat at a well in the noonday sun, and a woman approached the well to draw water, which was unusual because women generally did not come to the well in the noonday heat. Jesus asked the woman to give him a drink of water. She found Jesus' request unusual, because, as **John 4:9** records:

**9 Then the woman of Samaria said to [Jesus], “How is it that You, being a Jew, ask a drink from me, a Samaritan woman?” For Jews have no dealings with Samaritans.**

But Jesus didn't want the water as much as Jesus wanted to talk to this Samaritan woman, because in **John 4:10, 13-14:**

**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.”**

Once again, we hear Jesus offering the gift of eternal life, echoing the sentiments of **John 3:16.**

But remember, there is one qualification to receive the gift. **Matthew 4:17** says:

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

On the one hand, Jesus Christ gives us eternal life as a free gift. On the other hand, Jesus Christ requires that, to receive the gift of eternal life, we must repent of the sin in our lives. And this requirement makes perfect sense, when we consider that those of us that receive the gift will have responsibility for others in our eternal life. It would not be logical for God to give responsibility to us if we



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do not agree with Him. For example, God made Saul the King of Israel, but had to take kingdom authority away from King Saul, explaining, in **1 Samuel 15:23**:  
**23 For rebellion is as the sin of witchcraft, And stubbornness is as iniquity and idolatry. Because you have rejected the word of the Lord, He also has rejected you from being king.**”

Suppose one of your parents smoked king sized Kools, and you tried to get them to quit right up until the day that they died, in their early 50's, from lung cancer. Would you expect the manufacturer of Kools cigarettes to offer you a job as a national spokesman to recommend their product? You probably would not, because of your disdain for and opposition to tobacco use.

For the same reason, we would not expect God to put us in positions of authority in His Kingdom if we disdain and oppose His rules and regulations. So, to be in authority in God's Kingdom, we have to agree with his rules and regulations, which is that which repentance is all about.

When the woman asked Jesus to give her the water that would give her eternal life, Jesus decided to check with the woman to see if she met the requirements. Since God has created man as the cooperative coalition of husband and wife, Jesus checked the woman's marital status. **John 4:16** tells us:

**16 Jesus said to her, “Go, call your husband, and come here.”**

Part of the qualification for further responsibility in our eternal life is our ability to demonstrate that we can care for the responsibility that God has given us here. One of those responsibilities is longevity in marriage. God tells us, in **Malachi 2:16**:

**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.”**

Marriage is the primary relationship that God instituted for man. God initially intended that marriage would be a universal institution, as He told us, in **Genesis 2:18, 24**:

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

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

God verifies the importance of the marital relationship in **Proverbs 18:22**, which says:

**22 He who finds a wife finds a good thing, and obtains favor from the Lord.**

The Bible tells us that God gave the Jews the Promised Land and economic status to be passed down from father to son, but that a good marital relationship is more important than those inherited possessions. **Proverbs 19:14** says:



**14 Houses and riches are an inheritance from fathers, but a prudent wife is from the Lord.**

Christian love is both the distinctive attitude and the dominant attribute required to wield authority in the Kingdom of God. Jesus' new commandment, His most important instruction to us, is 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.**

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

**1 Corinthians 13:1–3** speaks of the insufficiency of alternative attitudes, attributes and abilities, as it says:

**1 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.**

**2 And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.**

**3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.**

So neither generosity, intelligence nor oratory skill can substitute for God's requirement to love, which, in this life, is most commonly and foundationally expressed in marriage. The accolades that we receive and the things that we acquire in this life are of no eternal value, as the Bible tells us that the comprehensive evaluation of our success in this life will only consider how well we have displayed love.

And it is ultimately instructive to us that, as a precursor to giving the woman the water of life, Jesus did not query her for her academic or economic credentials or ask her to call her children and grandchildren, but instructed her to call her marital partner that they might share the water of eternal life with one another. Ultimately, 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.

But the woman had a sad response for Jesus. **John 4:17** records:

**17 The woman answered and said, “I have no husband.”**

Here is a woman who is significantly past the age of chronological maturity. She was not a Jew, but to be married is a universal attribute, desired by women in all subsets of humanity, all races, creeds, colors and national origins included. Nonetheless, this chronologically mature woman has not managed to sustain a marital relationship. And Jesus knows that her inability to maintain a marriage is not related to lack of desire or a lack of opportunity to do so. **John 4:17–18** records:

**17 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.”**

Since marriage is the primary relationship in the Bible, God has so fixed it that to maintain a successful marital relationship requires following a set of relatively straightforward instructions. In the initial iteration of marriage, the people whose lives were joined in holy matrimony were not even acquainted with one another before the nuptials occurred. It is objectively true that the love for other people that God wants us to display naturally occurs as a function of proximity. In **Genesis 2:23:**

**23 And Adam said: “This is now bone of my bones and flesh of my flesh; She shall be called Woman, because she was taken out of Man.”**

The man’s natural attraction for the woman occurred without formal introduction, courtship or pre-marital counseling. Adam had no alternatives, but he did not need any; any man and any woman can have a lifelong loving marriage by simply following the objective instructions that God gives us.

And since marital love is a natural consequence of proximity, God instructs us to keep our marital commitments, that is, to not commit adultery and to not divorce. God gives us these instructions because it is so likely that, in the normal course of life, we will meet people other than our spouses whom we find attractive to the eye, interesting in conversation, and physically tempting. The romantic notion that we have a “soul mate” is not at all accurate. Even a cursory examination of divorce statistics makes it clear that our ability to remain faithful to one spouse throughout our entire lives is a matter of conscious choice, not compulsion.

But the marital relationships into which the woman in this episode entered appeared to be snake bitten. She either rejected or was rejected by five men, and was involved in a liaison with a sixth man who did not want to solemnize their relationship by entering into marriage with her. Events that happen consistently are not coincidences; events that happen consistently have a cause.

The woman’s inability to keep a husband is a worthy point of discussion which I will take up in our next lesson, but in this lesson, let us spotlight the second problem about the woman that Jesus mentioned, that the man with whom the woman was living was not her husband.

When I was growing up, I used to hear about the “Battle of the Sexes”. When I became old enough to understand, I found out that the “Battle of the Sexes” was the romantic struggle between men trying to persuade women to have sex with them without the benefit of marriage and women trying to persuade men to marry them before they had sex with them. But, during that period, marriages had a much better longevity rate than they do now, because, once the “Battle of the Sexes” was resolved by marriage, couples worked together to raise their children within traditional roles.





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But now, the “Battle of the Sexes” means something altogether different. Women, by and large, have capitulated to the man’s point of view in the old battle and no longer see bringing virginity to the marriage bed as a goal to be accomplished. Cohabitation, or “shacking-up”, is the new norm for unmarried couples, just as the woman in our text was “shacking-up” with a man to whom she was not married. Although “shacking-up” is avant garde, “shacking-up” puts women in a really poor position. In the “Battle of the Sexes”, women that shack up have disarmed themselves.

Lauren, for instance, had been “shacking-up” with her boyfriend without the benefit of marriage for a period of time when she developed a problem. She said, “I’m in a great relationship. I met him right after college, and we’ve been living together for three years. Recently, quite a few of our couple friends have become engaged. Our friends are a couple of years older than I am...”

And the one from whom she sought advice asked her, “How old are the two of you, and have either of you been married, divorced or produced any children?”

Lauren replied, “I’m 24, he’s 30, and neither of us has been married, divorced, or have children.”

Her advisor asked Lauren, “Are you and he sexually intimate with one another?”

Lauren replied, “Yes, we are, and now I’m kind of worried, not about pregnancy, but about our relationship. Although a lot of our friends are getting engaged, we’ve never talked about getting married...”

“Lauren”, her advisor replied, “What is in the mind of a young woman that is sexually open to embrace a man and take him inside of her body when he and she have absolutely no mutual plans to have a life together? The point of the sex is...what? Entertainment?”

“Well”, Lauren replied, “we waited a long time before...”

“Lauren” retorted her advisor, “please answer my question. The question is not how long you waited. The question is: What is in the mind of a young woman to be sexually intimate with someone with whom she has no future plans? The point of the sex is...what? Recreation?”

Lauren pursed her lips and hesitated, so her advisor continued, “You see, I’m just wondering how having sex with this guy makes you feel about yourself. Let’s just say he doesn’t marry you, which is extremely likely, since he’s 30, he has been enjoying your body, but he hasn’t even discussed marriage with you. There is no reason for him to marry you...to have to be responsible for you would be a downer, because he has nothing to gain. He has your body and your company, so he should marry you for...what?”

“But let’s just say that you want to get married, so you start dating another guy, and, of course, you have sex with him. “Suppose the two of you just don’t work out because he’s not the right one, so you start over and have sex with



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another guy...and then the guy after that...and what is sex going to mean to you? What is special about you any more? What is uniquely valuable about you after all these guys have done you?"

"Well", Lauren said, "that is my problem. We don't seem to be going anywhere. We've never even discussed marriage. We live together, but after listening to you, I realize that we really don't have a point in doing so. What do you recommend for us?"

"Lauren", replied her advisor, "it's obvious. You should move out and stop having sex with guys until you are married. Sex should mean something to you. It is one of the most intense ways for two people to come together and express their love for one another...and you're not expressing anything and neither is he, except, maybe, that this feels good, but even that is just for the moment.

"And I'm not talking about him per se...I'm talking about the quality of your life, and how you see your body as sacred and special...that you only want to share your body on a meaningful level...I think you have made being in a sexually intimate relationship as casual as playing checkers. And this guy will play checkers with you as long as you want.

"A lot of young women think that shacking up and having sex with a guy gets them closer to marriage. But, as you can see, it doesn't. Young women generally see sex and shacking-up as a kind of commitment, which is the reason that young women shack-up. Shacking-up is a form of wishful thinking for young women, sort of like playing house when they were girls.

"But boys don't play house. Men don't see sex and shacking-up as a commitment. Men only see a commitment as a commitment. Men see sex out-of-wedlock as an activity and shacking-up as a convenience for them. So, you and he are on two completely different wavelengths. And his wavelength is certainly not leading him to marriage.

"That's why women should only have sex with a man that is committed to them, physically, mentally and legally. Any other sexual relationship is just you giving away your most intimate possession in exchange for absolutely nothing.

"I know that you don't believe in the old morality, when women were encouraged to not have sex out of wedlock. But, morality does not exist just to cut into your fun; morality does not exist just to keep you from doing that which grown folks do; morality exists to protect your body and your heart and enable you to have the best possible relationship with a man."

I hope that Lauren listened to her counselor and moved out. Our experiences in life teach us that we ought to follow God's moral instructions because doing so is the best way to operate our lives. It is better for us, however, if we do not have to learn from our mistakes, but can simply listen to God's advice and follow it. Like Dad used to say, the first sign of human intelligence is the ability to follow simple instructions.



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And we do not always get a do-over; there are some problems that we can create by failing to follow the instructions that we cannot fix. There are some diseases that we cannot cure; there are some injuries that we cannot repair; there are some relationships that we cannot restore; there are some consequences that we cannot circumvent. And God makes it clear to us that the solution to such problems is to avoid those problems by following the instructions in the first place. Failing to follow the instructions will bring us consequences that will cause us to need to repent.

But the Lord will help us to repent, as **Luke 19:10** tells us:

**10 for the Son of Man has come to seek and to save that which was lost.”**

We are all, regardless of our feelings, under the obligation to follow the instructions of God, not in order to be saved, but for our own self-interest.

**Psalm 90:10** tells us that the normal lifespan of man is seventy years. Think of life as a series of seventy lessons from God, who gives us a year to learn each lesson. The most efficient way to learn God's lessons is to follow God's instructions given in God's book.

Every time we decide to “do our own thing” rather than following the instructions in God's book, we ultimately learn, by our experience, that God's instructions are correct and our “thing” is wrong. When we disobey God, we fail, and we have to go through His lesson again, but hopefully, we have the intelligence to follow His instructions the second time through. God calls this “repentance”.

But, our problem is that our “do-over” takes time. Rather than following the design of God and taking one year to learn the lesson, we may take two years or more. If it takes us two years to get through a one year lesson, we may not have time to get through the seventy lessons that God plans for us. It may be that the most that we will be able to learn during our life is sixty-nine lessons. Our lifetime acquisition of wisdom and knowledge will be diminished, as will our responsibility in our eternal life, because we will not have learned all of the lessons that God has for us.

So, it is to our benefit to follow the Lord's moral instructions to develop wisdom and knowledge as quickly as possible. But, in addition to morality, it is most important that we develop faith in the Lord Jesus Christ and develop love for one another. **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.**

And **1Peter 4:8** tells us:

**8 And above all things have fervent love for one another, for “love will cover a multitude of sins.”**



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God so loved us that He forgave our sins, and God instructs us to love one another. **Colossians 3:12–13** defines love:

**12 Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;**

**13 bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.**

Jesus tells us, in **Luke 17:3–4**:

**3 Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him.**

**4 And if he sins against you seven times in a day, and seven times in a day returns to you, saying, ‘I repent,’ you shall forgive him.”**

And this instruction reinforces Jesus’ new commandment, His most important instruction to us, that which is most required for our further responsibility in heaven, which is found 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.”**

So, our duty on earth, as the Lord Jesus Christ instructs us, is to prepare ourselves for heaven by believing in Him, by following the Lord’s moral instructions so that we can develop wisdom and knowledge as completely as possible, and by loving one another as Christ has loved us.

Pastor Darryl R. Curtis  
Family Life Baptist Church