



FAMILY LIFE BAPTIST CHURCH

“The Biblical Design of Gender, Part 81”

June 26th, 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 81

Luke 7:37–38

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 [Jesus'] 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.

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 account of a woman that had been married and divorced five times. She recognized her inability to sustain a marriage, and decided to simply shack-up with a man without the benefit of marriage in order to simulate the physical closeness of the marital relationship without taking on the responsibility that proceeds from actually being a wife. She met Jesus, and was intrigued by Jesus' offer of the "living water" that she hoped would relieve her of her responsibility to draw water from the well, but Jesus threw her a curve when He asked her about her husband.

Genesis 2:18 tells us:

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

And God's design in the creation of the woman is clear, as He reiterates His design principle in the writings of the Apostle Paul in **1 Corinthians 11:8–9**:

8 For man is not from woman, but woman from man.

9 Nor was man created for the woman, but woman for the man.

The writings of the Apostle Paul are diametrically opposed to the concepts of feminism, which has led to the breakdown of marriage in the society. God created man with the hormone testosterone, which allows a man's muscles to grow larger than those of women, because God's intended role for men was that they do the heavy lifting. In **Genesis 3:17, 19**:



17 Then to Adam [God] said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: “Cursed is the ground for your sake; in toil you shall eat of it all the days of your life.

19 In the sweat of your face you shall eat bread till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return.”

So men are given the toil and sweat of agriculture, as opposed to the relative ease of fruit farming, which was man’s initial responsibility from God. The role of men in the society is physical labor. On the other hand, **Genesis 3:16** and **Proverbs 31:13–16, 24** describes the occupation of the virtuous wife:

16 To the woman [God] said: “I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you.”

13 She seeks wool and flax, And willingly works with her hands.

14 She is like the merchant ships, She brings her food from afar.

15 She also rises while it is yet night, And provides food for her household, And a portion for her maidservants.

16 She considers a field and buys it; From her profits she plants a vineyard.

24 She makes linen garments and sells them, And supplies sashes for the merchants.

God initially clothed the man and woman, and then He turned the making of clothing, along with the preparation of sustenance, over to the woman. So, we see a clear division of labor in the plan of God. God delineates this division of labor because it is the way that men and women best coexist with one another.

In the last few lessons, I have defined the difference between commandments and instructions in order to point out that following God’s instructions is the best way to make relationships work optimally. Of course, any relationship in which a person participates belongs to them, and they do not have to act according to the instructions in their relationship. But it happens to be a fact that if you operate your relationship according to the instructions, you get the best possible result.

The woman with the five husbands obviously did not operate her marriages according to the instructions, for had she done so, she would have had more success. Had she divorced once, we might speculate that she picked a defective husband, but the fact that she divorced five times shifted the responsibility for her lack of success in marriage to her.

At the very least, she ought to have learned the lessons of the optimum relationship from one or more of her five divorces, but the only thing that she seems to have learned was that since she was inadequate to sustain a marital relationship, shacking-up rather than getting married would save her some legal



FAMILY LIFE BAPTIST CHURCH

hassles and embarrassment. Well, legal hassles, anyway, because she was already so embarrassed about shacking-up that she had to perform household duties that were generally opportunities for women to fellowship with one another in isolation.

When Jesus pointed these facts out to the woman, the woman promptly changed the subject. **John 4:19–20** records:

19 The woman said to [Jesus], “Sir, I perceive that You are a prophet. 20 Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.”

Jesus acknowledged that He was indeed a prophet, but Jesus did not come to prophecy about such mundane ecclesiastical housekeeping items as the location of worship. In Jesus’ church, the geography of the worship location, which is a critical historical item in Judaism, is irrelevant. And, in **John 4:21, 23–24**:

21 Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

23 But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

24 God is Spirit, and those who worship Him must worship in spirit and truth.”

What does it mean to worship in spirit and in truth? Simply, to worship in spirit and truth means to understand the true intent, or spirit, of the instructions which God gives us and to worship God by following His instructions. Jesus tells us, in **John 16:13**:

13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

Paul clarifies this truth in his own ministry as he tells us, in **2Corinthians 3:1–6**:

1 Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you?

2 You are our epistle written in our hearts, known and read by all men;

3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.

4 And we have such trust through Christ toward God.

5 Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God,



6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

An epistle is an elegant and formal letter directed at a group of people. In **2Corinthians 3:1**, Paul first tells the Corinthians that he does not need epistles or letters of commendation, as we would call college degrees in our society, to participate in the ministry of the Lord Jesus Christ.

Paul had letters issued by the Jewish hierarchy to indicate their approval of Paul's former ministry. **Acts 9:1–2** tells us:

1 Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest

2 and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way [a believer in Christ], whether men or women, he might bring them bound to Jerusalem.

But Paul no longer needed the high priests' letters, since Paul was of the Way, a believer in Christ, himself.

In **2Corinthians 3:2-3**, Paul contrasted his ministry with that of Moses, who brought the Ten Commandments down from the mountain on tables of stone. Paul did not need a ministry of stone, because the penalties required by the Mosaic Law were satisfied; the sacrifices in the Mosaic law were no longer relevant, and Paul was preaching, as Jesus preached, that we no longer show our devotion to God by executing those who sin, but by seeking repentance, restoration and love from one another.

Paul tells the Corinthians that the Holy Spirit has enabled their hearts to understand, to agree with, and to live according to the ministry of Jesus Christ that he, Paul has brought them. **2Corinthians 3:4** tells us that we can trust the ministry of Christ because we can see the working of God that saved us from the death caused by our sin through the sacrifice of Jesus Christ on the Cross.

2Corinthians 3:5-6 confirms that Jesus' ministry is not one that we would think up on our own, but rather the one that Paul received by Jesus Christ from the Spirit of God. The ministry that Moses received from God is of the letter of the law that calls for punishment and execution, while the ministry that Paul received from Christ and the Holy Spirit is one that calls for love and eternal life, 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.

Thus, the ministry of Jesus Christ is one that leads us to love and eternal life, which are the opposites of the punishments of the Mosaic Law. Jesus' New Commandment is new because it supersedes all of the Old Commandments. Jesus tells us, in **John 13:34–35**:



FAMILY LIFE BAPTIST CHURCH

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.”

If we followed Jesus' commandment, divorce among Christians would simply not exist. If we followed Jesus' commandment, the number of situations that bring us to behave harshly towards our spouses, friends, acquaintances and our fellow man in general would be lessened to the point of eradication.

If we followed Jesus' commandment, we would only count those that are hostile to the gospel as our enemies, and we would seek to preach the gospel to convert even those hostile ones. On the Cross of Calvary, as the nails were being driven into Jesus' hands and feet, **Luke 23:34** tells us:

34 Then Jesus said, “Father, forgive them, for they do not know what they do.”

The nails that they drove into Jesus' hands and feet eventually caused Him to bleed to death, but Jesus allowed them to drive the nails in anyway. Jesus died from His wounds on that Friday, and they buried Him in Joseph's tomb. And as the disciples were discussing these events on that following Sunday morning, **Luke 24:36–43** tells us:

36 Now as [the disciples] said these things, Jesus Himself stood in the midst of them, and said to them, “Peace to you.”

37 But they were terrified and frightened, and supposed they had seen a spirit.

38 And [Jesus] said to them, “Why are you troubled? And why do doubts arise in your hearts?

39 Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

40 When [Jesus] had said this, He showed them His hands and His feet.

41 But while they still did not believe for joy, and marveled, He said to them, “Have you any food here?”

42 So they gave [Jesus] a piece of a broiled fish and some honeycomb.

43 And He took it and ate in their presence.

This is the same Jesus that Judas betrayed, that all the disciples except Peter and John forsook when He was arrested, that Peter denied in the very shadow of the Cross. This is the same Jesus that died on Calvary's Cross. And Jesus forgave all of these disciples that were not there for Him in His hour of need, and used them to spread His Good News, because He loved them.

Jesus taught the woman at the well that her discussion about worship location was irrelevant and the important thing about worshipping God was recognizing the truth of the instructions to love one another that God gives us and loving each other in the spirit in which God gives us. She was not good at



FAMILY LIFE BAPTIST CHURCH

love, because she had failed to love five husbands and was living in sin with a sixth man, but Jesus picked this sinful Samaritan woman, of all women, to talk to because, as **Luke 19:10** tells us:

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

After Jesus' interaction with the Samaritan woman, Jesus moved on into from Samaria into Galilee to replace John, whom Herod had imprisoned. **Luke 7:1–5** tells us:

1 Now when [Jesus] concluded all His sayings in the hearing of the people, He entered Capernaum.

2 And a certain centurion's servant, who was dear to him, was sick and ready to die.

3 So when [the centurion] heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant.

4 And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving,

5 “for he loves our nation, and has built us a synagogue.”

The centurion was a Roman, and, as a member of a conquering occupation force, had no reason to be on good terms with the Jews other than, as the Jews told Jesus, that he loved the nation. The centurion was not seeking help for himself, but for his servant, who was also probably a Jew. So Jesus agreed to help, but was stopped by a great display of faith and understanding from a man that had obviously met the Lord.

As Jesus approached the Centurion's house, the centurion sent and stopped Him, knowing the strict rules that the Jewish rabbis followed to avoid being defiled by contact with the Romans. You may remember the fact that when the Pharisees went to convince Pilate to execute Jesus, Pilate came out to meet them so that they could avoid being defiled.

So this Roman centurion afforded the same courtesy to Jesus, for an interesting reason. **Luke 7:6–8** records:

6 Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him, saying to Him, “Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof.

7 Therefore I did not even think myself worthy to come to You. But say the word, and my servant will be healed.

8 For I also am a man placed under authority, having soldiers under me. And I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”

The centurion knew, from his military experience with the chain of command, that Jesus did not actually have to see him or the servant to heal the servant, but that Jesus had the power to command sickness and disease in the



FAMILY LIFE BAPTIST CHURCH

same way that the centurion commanded men. The centurion had experience in giving orders, and recognized that Jesus could do the same.

The centurion's understanding of Jesus' power astonished Jesus, as **Luke 7:9** tells us:

9 When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, "I say to you, I have not found such great faith, not even in Israel!"

And we need to have faith without seeing to be saved.

Jesus' disciples reported Jesus' resurrection to Jesus' apostle Thomas.

John 20:25 records:

25 The other disciples therefore said to [Thomas], "We have seen the Lord." So [Thomas] said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

And Jesus dispelled Thomas' doubts to by allowing Thomas to touch Him.

But, in **John 20:29**:

29 Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed."

The Centurion had not seen. But, like Thomas, he had heard. **Romans**

10:17 tells us:

17 So then faith comes by hearing, and hearing by the word of God.

And we are not, by and large, going to be able to examine Jesus' resurrected body personally, as did Thomas, but we are going to have to have faith, as did the centurion, in the history of Jesus Christ recorded by those who were there and that saw that which happened. Jesus Christ fame was spread far and wide in the countryside because of the many healings that Jesus Christ had done, and the centurion was simply a believing man that understood the concept of authority and the chain of command. And **Luke 7:10** records:

10 And those who were sent, returning to the house, found the servant well who had been sick.

So, Jesus did that which the centurion had faith that He could, and rewarded the centurion's faith.

Then Jesus passed by a funeral procession, as **Luke 7:11–15** tells us:

11 Now it happened, the day after, that [Jesus] went into a city called Nain; and many of His disciples went with Him, and a large crowd.

12 And when [Jesus] came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.

13 When the Lord saw her, He had compassion on her and said to her, "Do not weep."



FAMILY LIFE BAPTIST CHURCH

14 Then [Jesus] came and touched the open coffin, and those who carried him stood still. And He said, “Young man, I say to you, arise.**”**

15 So he who was dead sat up and began to speak. And [Jesus] presented him to his mother.

Jesus is performing drive-by miracles.

But John, who was imprisoned by Herod and not able to see the miracles performed by Jesus, sent to Jesus for reassurance that Jesus was the Messiah. When John’s men questioned Jesus, initially Jesus did not answer. By word.

Luke 7:20–23 records:

20 When the men had come to Him, they said, “John the Baptist has sent us to You, saying, ‘Are You the Coming One, or do we look for another?’ ”

21 And that very hour [Jesus] cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight.

22 Jesus answered and said to them, “Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them.

23 And blessed is he who is not offended because of Me.”

Jesus called upon John, as He calls upon us, to have the faith of the centurion and understand the chain of command, even though, in John’s case, the power of God was not going to keep John from death. So, while John was being beheaded for preaching, Jesus was out forgiving sins. **Luke 7:36–38** tells us:

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.

The woman at the well met Jesus by chance, and when confronted with her sin, tried to deflect the conversation to another topic. But this sinning woman came to Simon’s house to simply repent of her sins. She did not argue, she did not justify, she did not blame anyone else for her shortcomings, and she did not try to deflect the condemnation that she knew was just.

The woman simply decided to repent. The woman simply decided to acknowledge that she was wrong. The woman simply decided to not blame her wrongdoing on her upbringing, or on the fact that someone had abused her when she was younger, or on her current circumstances in which she performed sinful



FAMILY LIFE BAPTIST CHURCH

acts to make a living. The woman simply decided to recognize that her current circumstances were her own choice.

It appears to be almost inevitable that human beings find it necessary to shift blame. I guess that we come by that attitude because of our fear of punishment, and our hope that we can deflect or at least postpone the punishment that have coming into the future by not acknowledging the truth. We feel that finding someone else to blame for our shortcomings will allow us to escape responsibility. So, even if we did it, we want to blame our motivation on someone else. And we come by that attribute honestly. **Genesis 3:11–13** tells us:

11 And [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?”

12 Then the man said, “The woman whom You gave to be with me, she gave me of the tree, and I ate.”

13 And the LORD God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.”

The answer to God’s question was, yes. But, from the beginning, we have deflected, we have justified, and we have blamed others for the sin that we committed.

But the woman, in this case, in Simon’s house, did not. She simply brought her sin to Jesus and repented.

The man that sat at the table with Jesus was fixated on the law rather than on the person. And when the penalty of the law becomes more important than the opportunity for repentance, we find ourselves out of step with Jesus, who died that our sins could be forgiven. And Jesus let Simon know that it was an error to begrudge the woman repentance and condemn the woman for her sin, as **Luke 7:41–50** records that Jesus said:

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 [Jesus] 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.



FAMILY LIFE BAPTIST CHURCH

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.”

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 [Jesus] said to the woman, “Your faith has saved you. Go in peace.”

Although the self-righteous householder that hosted Jesus had the status of a Pharisee, he was still a sinner, and the fact that he offered Jesus a meal could not save him. But the fact that the sinning woman repented before Jesus could and did save her because she had faith in Jesus and showed Him her love for Him even though she had sinned against God.

And that is Christianity in a microcosm.

Can we show our love for God and have such faith in God that we are not too ashamed or arrogant to admit our sinfulness and come to Him?

The sinning woman was able to do so, and washed Jesus’ feet with her tears. The centurion was able to acknowledge that he was too sinful for Jesus to even come under his roof and received his servant back alive.

But can we admit our sins, even as they did, and simply throw ourselves on God’s mercy? Or do we have to justify ourselves by trying to prove how our personal circumstances and situations make it necessary for us to sin against God and holding grudges against our neighbor?

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.

God has done His part. God has made a way for us to be reconciled to Him and to one another by the death of His son, Jesus Christ.

Jesus Christ has paid our penalty, so we don’t have to continue to find someone to blame for our circumstances and we don’t have to continue to justify that which we do by making it someone else’s fault.

God loves us, and God is telling us, through the sacrifice of Jesus Christ, that if we just give up blaming one another, finding fault with one another and justifying our sins, but rather love one another as Jesus loves us, we can avoid condemnation and enter His Kingdom.

So, it’s up to us. We can have the love of God whenever we want it. God has done His part, and it’s time for us to choose.

Grudges or gratitude.



FAMILY LIFE BAPTIST CHURCH

Justification or love.

Superiority or forgiveness.

It's up to us. Jesus loves us, and we can repent whenever we want and choose to love one another, as Jesus tells 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.”

Pastor Darryl R. Curtis
Family Life Baptist Church