



FAMILY LIFE BAPTIST CHURCH

“The Biblical Design of Gender, Part 89”

August 28st, 2011

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 89

Mark 12:43–44

43 So [Jesus] called His disciples to Himself and said to them, “Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury;

44 for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood.”

Thank you for listening and thinking with me as we study God’s Word to obtain the mind of Christ, meaning, to have the Bible illuminated in our minds so 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, God has designed man as the cooperative coalition of husband and wife so 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.

Last week, we left Jesus teaching in the Temple, telling the people to be on their watch for the appearance of the Kingdom of Heaven. And the people appreciated Jesus’ teaching, but the Jewish religious leaders did not.

Jesus did not have an academic pedigree, because Joseph, the man that the Jewish leaders assumed was Jesus’ father, was a humble, unlearned Galilean carpenter. Jesus did not matriculate from a theological seminary or a university. Jesus was not credentialed to teach by any religious association.

Jesus’ teaching was actually magnificent and without parallel, but Jesus consistently cast the Jewish leaders in a bad light. Since the Jewish leaders were doing the bad things against which Jesus taught, and could not argue with the content of Jesus’ teaching, they decided to denigrate Jesus’ lack of credentials.

Matthew 21:23 tells us:

23 Now when [Jesus] came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, “By what authority are You doing these things? And who gave You this authority?”

Just everyone cannot come into this Temple and teach the oracles of God, they said to Jesus. You have to be approved by the association to teach in here. So, who let you in?

The Jewish leaders did not consider this to be a particular good time to be challenged because the Jews were bringing their tithes of animals and grain to



FAMILY LIFE BAPTIST CHURCH

the Temple. The Jewish leaders were at odds with Jesus because of Jesus' interruption of the tithing in the first place. **Matthew 21:12–13** tells us:

12 Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

13 And [Jesus] said to them, “It is written, ‘My house shall be called a house of prayer,’ but you have made it a ‘den of thieves.’”

Jesus took authority over those that cooperated in the collection of the cash. And the Jewish leaders could not question Jesus' authority immediately after He cleared out the moneychangers because, as **Matthew 21:14** tells us:

14 Then the blind and the lame came to [Jesus] in the temple, and He healed them.

The blind and the lame were in the Temple begging from those that came to contribute during the Passover. But they did not expect to receive the type of contribution from those from whom they begged that Jesus gave to them. The Jewish leaders didn't like that which Jesus was doing, but Jesus' actions did not give them an opportunity to complain much about it. **Matthew 21:15-17** tells us:

15 But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, “Hosanna to the Son of David!” they were indignant

16 and said to Him, “Do You hear what these are saying?” And Jesus said to them, “Yes. Have you never read, ‘Out of the mouth of babes and nursing infants You have perfected praise’?”

17 Then [Jesus] left them and went out of the city to Bethany, and He lodged there.

But Jesus was back to teaching when the Jewish leaders accosted Him. First Jesus messed with the money, then Jesus showed the leaders up with His healing ministry, then Jesus was back teaching the people. The Jewish leaders have to draw the line somewhere. The Jewish leaders can't argue with his healing, can't argue with his teaching, and can't do much with the enthusiasm of the people, so they have to fall back on their old standby of Jesus' lack of proper credentials.

People in religious authority often have a difficult time with those that deviate from the norm. They either established, or are at least enforcing, the norm, and they want the norm adhered to. There is a certain worship protocol to which we adhere, and those that deviate from protocol are admonished. Of course, that worship protocol is our protocol, and not necessarily God's protocol.

1Thessalonians 5:19–21 tells us:

19 Do not quench the Spirit.

20 Do not despise prophecies.

21 Test all things; hold fast what is good.



FAMILY LIFE BAPTIST CHURCH

The Holy Spirit may not abide by our protocols. Anyone can be anointed by the Spirit. God does give certain guidelines to identify those whom He places in authority, but He reserves the right to inspire anyone, male or female, black or white, Jew or Gentile, hawk or dove, Republican or Democrat to use the gifts of the Holy Spirit.

God gave the Holy Spirit to John the Baptist, and sent John to the Jordan River to tell people to prepare themselves for the coming of the Messiah. John went as instructed. The people that went to John, excepting the Jewish leaders, recognized that John spoke prophetically, meaning that John spoke the Word of God with truth and clarity so that others could believe.

But John was not recognized as a prophet by the Jewish religious leaders. John, like Jesus, did not have the proper pedigree and training. So, they stiffed John. When the Jewish leaders tried to stiff Jesus' with their questions about Jesus' authority, Jesus decided to call them to task for seeking to quench John's ministry. So, in **Matthew 21:24–25**:

24 But Jesus answered and said to them, “I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things:

25 The baptism of John—where was it from? From heaven or from men?”

Now the Jewish leaders have to be careful with their answer. They were at the Temple as Jesus was drawing great crowds with His teaching and healing ministries, and the people were all listening. So the Jewish leaders thought carefully. **Matthew 21:25–26** records:

25 And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say to us, ‘Why then did you not believe him?’

26 But if we say, ‘From men,’ we fear the multitude, for all count John as a prophet.”

The Jewish leaders are concerned about the opinion of the people. But, if you are a preacher, you have to expect some opposition from the crowd. Anyone that calls out sin will inflame the crowd, because the crowd generally wants to hear about the pleasures of heaven, not the responsibility of man.

But those whose desire it is to maximize the collection have to cater to the crowd, as the Jewish leaders do, in **Matthew 21:27**:

27 So they answered Jesus and said, “We do not know.”

And Jesus points out that neither their authority nor their positions will save them. Just going to church or being part of a religious organization or hierarchy doesn't actually save anybody. You have to have knowledge, which they claim not to have, and to have faith as well. **Matthew 21:27–32** records:

27 And [Jesus] said to them, “Neither will I tell you by what authority I do these things.



FAMILY LIFE BAPTIST CHURCH

28 “But what do you think? A man had two sons, and he came to the first and said, ‘Son, go, work today in my vineyard.’

29 He answered and said, ‘I will not,’ but afterward he regretted it and went.

30 Then he came to the second and said likewise. And he answered and said, ‘I go, sir,’ but he did not go.

31 Which of the two did the will of his father?” They said to Him, “The first.” Jesus said to them, “Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you.

32 For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw it, you did not afterward relent and believe him.

Dr. E.V. Hill, the pastor of the Mt. Zion Baptist church in Los Angeles, California once related his experience as Jesse Jackson’s prayer partner on a trip that Jesse took to the Middle East. During the trip, they visited Beirut, Lebanon, meeting with the Christians there.

Making conversation with a fellow, Dr. Hill asked, “How many Christians are there in Beirut?”

The fellow responded, “What kind?”

Dr. Hill, being somewhat taken aback by the response, asked, “Well, what kind do y’all have?”

The man responded, “Well, here in Beirut, we have two kinds of Christians. When the government is controlled by Christians, Christians can get a job, Christians can buy houses, and Christians are safe from persecution. But when the Muslims control the government, Christians lose their jobs, Christians lose their houses, and Christians are persecuted. And when the Muslims take over, a lot of Christians decide to become Muslims.

“So, here in Beirut, we have two kinds of Christians. We have those that profess, and then we have those that are possessed by the Lord Jesus Christ.”

And Jesus Himself teaches us that a tree is known by the fruit it bears.

Matthew 7:17–19 says:

17 Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

19 Every tree that does not bear good fruit is cut down and thrown into the fire.

Our Christianity is will not be judged by our affiliation, but by our fruit. And the root of our tree is our belief in Jesus Christ. Once we believe in Jesus Christ, we have the opportunity to bear more fruit in the lives of those with whom we come into contact. But to simply say that you are on the Lord’s side, but then not bear fruit by loving your brother or your sister, does not cut it. John tells us, in

1John 3:14:



FAMILY LIFE BAPTIST CHURCH

14 We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.

But although Jesus got the best of them in this encounter, the Jewish leaders were not through with Jesus. The Jews decided to call upon the authority of Rome to defeat Jesus. They approached Jesus treacherously, in **Matthew 22:15–17**:

15 Then the Pharisees went and plotted how they might entangle [Jesus] in His talk.

16 And they sent to [Jesus] their disciples with the Herodians, saying, “Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men.

17 Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?”

Now, the Herodians are Jews that are employed by Herod, the Roman appointed King of Judea. Herod lived on the largesse that he acquired by overseeing the collection of Roman taxes. And anyone that argued against the taxes that Rome imposed was cruising for a bruising.

The Jewish leaders hoped that this radical teacher and Messiah, Jesus Christ, would declare the Kingdom of God in Israel by giving his followers permission to not pay their taxes to the Roman Empire. The Jewish leaders wanted Jesus to thus preach against the authority of Rome, which, they thought, would force the Romans to execute Jesus.

But Jesus answered their question with a question. **Matthew 22:18–21** records:

18 But Jesus perceived their wickedness, and said, “Why do you test Me, you hypocrites?

19 Show Me the tax money.” So they brought [Jesus] a denarius.

20 And [Jesus] said to them, “Whose image and inscription is this?”

21 They said to Him, “Caesar’s.”

The moneychangers were in the Temple in the first place because there were two types of money used in Israel. The Jews did everyday business in Roman currency, since they were under the rule of Rome, but those that administered the Temple required the currency of Israel for transactions in the Temple. People exchanged their Roman currency for Temple money to buy that which they sacrificed to God. **Deuteronomy 14:22, 24-26** instructs the Jews:

22 “You shall truly tithe all the increase of your grain that the field produces year by year.

24 But if the journey is too long for you, so that you are not able to carry the tithe, or if the place where the LORD your God chooses to put His name is too far from you, when the LORD your God has blessed you,



FAMILY LIFE BAPTIST CHURCH

25 then you shall exchange it for money, take the money in your hand, and go to the place which the LORD your God chooses.

Of course, Jesus threw the moneychangers out of the Temple for charging an exorbitant amount for each transaction. But the fact that the Jews had their money, and the Romans had their money gave Jesus an obvious answer to give to Jewish leaders' question. In **Matthew 22:21**:

21 And [Jesus] said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

Jesus answer was both obvious and ingenious, and the Herodians recognized that they could not complain to Herod, to Rome or even to God about Jesus' answer.

But another set of Jews changed the subject, questioning Jesus about som. **Matthew 22:22–28** tells us:

22 When [the Herodians] heard these words, they marveled, and left [Jesus] and went their way.

23 The same day the Sadducees, who say there is no resurrection, came to [Jesus] and asked Him,

24 saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.

25 Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother.

26 Likewise the second also, and the third, even to the seventh.

27 Last of all the wo died also.

28 Therefore, in the resurrection, whose wife of the seven will she be? For they all had her."

The custom of which the Sadducees are speaking is found in **Deuteronomy 25:5–6**:

5 "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her.

6 And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.

The Sadducees were trying to prove that there actually is no such thing as a resurrection. The Jewish law allowed men to have several wives, but women could not have more than one husband at a time. By showing that the Law of Levirate marriage would put a woman in the position of having several husbands in the Resurrection, the Sadducees hoped to get Jesus to agree that to have a resurrection would cause God's Word to be inconsistent and to cause God unsolvable problems. Thus, they postulated, there could be no such thing as a resurrection.



FAMILY LIFE BAPTIST CHURCH

But since Jesus Christ has come to die, to rise from the dead, and then to give His disciples a visible demonstration of the Resurrection, Jesus certainly can not agree with the Sadducees. And Jesus, having come down from heaven, actually knows the answer to the question. So Jesus sets them straight, in **Matthew 22:29–30**:

29 Jesus answered and said to them, “You are mistaken, not knowing the Scriptures nor the power of God.

30 For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.

Problem solved. Heaven is a different place than earth. On earth, God has designed man as the cooperative coalition of husband and wife so 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 heaven, God has designed man with the same capabilities that He has given the angels.

Paul explains it to us, in **1Corinthians 15:47–50**:

47 The first man [Adam] was of the earth, made of dust; the second Man is the Lord [Jesus Christ] from heaven.

49 And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

The resurrection of which Jesus speaks does not involve an earthly body like that of Adam, one that can die and decay in the grave, but a heavenly body like that of the second man, the man from Heaven, Jesus Christ. After His resurrection, Jesus Christ met two of his disciples on the Emmaus Road. After the two disciples listened to the Jesus’ recitation of the Scriptures concerning His Resurrection, they invited Jesus to dine with them. And, as the dinner began, Jesus reenacted the breaking of the bread at the first communion ceremony, and then, as the disciples recognized Him, Jesus disappeared from their sight, which a fleshly body could not do. **Luke 24:30–32** records:

30 Now it came to pass, as [Jesus] sat at the table with them, that He took bread, blessed and broke it, and gave it to them.

31 Then their eyes were opened and they knew Him; and [Jesus] vanished from their sight.

32 And they said to one another, “Did not our heart burn within us while [Jesus] talked with us on the road, and while He opened the Scriptures to us?”

Then, a few days later, Jesus appeared to the disciples including Thomas, who missed Jesus’ first appearance, and expressed skepticism about Jesus’



FAMILY LIFE BAPTIST CHURCH

resurrection. Jesus showed Thomas His heavenly body, with the holes caused by the nails and the spear still in His heavenly flesh. **John 20:27–29** says:

27 Then [Jesus] said to Thomas, “Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing.”

28 And Thomas answered and said to Him, “My Lord and my God!”

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.”

And Jesus made it clear to the Sadducees that their belief that there was no resurrection was incorrect, because it defied the Scripture. Jesus taught in **Matthew 22:31–33**:

31 But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying,

32 ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’ ? God is not the God of the dead, but of the living.”

33 And when the multitudes heard this, they were astonished at [Jesus’] teaching.

Jesus looks at all things from a heavenly perspective, not the perspective of men. Jesus teaches us that we come to earth with an earthly perspective, like a baby that can only see life from his own point of view. An infant actually thinks, when he is born, that his mother’s breast belongs to him, and cries when his breast is not immediately available, even at 2 o’clock in the morning. That is the self-centeredness with which we are born.

But God gives us dominion over the earth so that we can develop a more mature perspective. God gives us children so that we can have the experience of selflessly caring for someone else, so that we can have the experience of giving ourselves for someone else, so that we can have the experience of developing maturity in someone else so that we can reinforce the maturity that we have developed in ourselves.

God gives us the things of this world as an exercise in developing the ability to give, because giving is the primary skill required in leadership. God, as our leader, is the biggest giver, as He tells us, in **John 3:16–17**:

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 things of this life are just temporary tools for learning, like middle school textbooks. God gives us His Son permanently, that we might have eternal life with Him, and that we may learn the lesson of His Son Jesus Christ’s



FAMILY LIFE BAPTIST CHURCH

sacrifice, giving His life, on the Cross of Calvary, as a sacrifice for us. And the lesson that we are to learn, though our dominion in this life, is that the greatest good is to give oneself. Paul tells us, in **Acts 20:35**:

35 I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.' ”

And, in the last lesson, example and episode of the day, Jesus points out this fact to us.

In this episode, Jesus is watching the people bring their gifts to the Temple. They have exchanged their Roman money for Temple money, and those whose crops, flocks and herds that God has prospered are bringing their tithes to the Treasury. The Jewish leaders are rejoicing as the tithes come, because the leaders have no geographical inheritance in the Promised Land upon which to raise crops or livestock. The Jewish leaders' livelihood is a function of the gifts that are given in the Temple by the other tribes. **Numbers 18:24** records:

24 For the tithes of the children of Israel, which they offer up as a heave offering to the LORD, I have given to the Levites as an inheritance; therefore I have said to them, 'Among the children of Israel they shall have no inheritance.' ”

The more money that the people tithe, the more money that the Jewish leaders receive, and the richer, in earthly goods, that the Jewish leaders become. But, Jesus teaches that the size of the gift is not the most important thing. **Mark 12:41–42** records:

41 Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much.

42 Then one poor widow came and threw in two mites, which make a quadrans.

Two mites is virtually nothing. Not only would the Jewish leaders not rejoice over two mites, the Jewish leaders hardly acknowledge two mites, because two mites wouldn't support them for two minutes. But, as the Lord says to Samuel, in **1Samuel 16:7**:

7 For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart.”

And Jesus sees the heart of the poor widow, and commends it. Our text tells us, in **Mark 12:43–44**

43 So [Jesus] called His disciples to Himself and said to them, “Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury;

44 for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood.”



FAMILY LIFE BAPTIST CHURCH

It is important to recognize that the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at our hearts every day. The Lord's commandment is for us to give ourselves, sacrificially, for one another, not build large monuments to Him.

If we give ourselves sacrificially, all of the problems in our marriages, and most of our problems in life, will go away. I am willing to bet you that if you think back over your married life, you will remember that every time you found yourself arguing with your spouse, you were arguing to get your own way about something. Jesus could easily and accurately have argued with His Father that these Jews did not deserve His sacrifice; the more Jesus gave to them, the more they tried to tear Jesus down and the less they appreciated Jesus.

But that was not Jesus' argument. Jesus did not count their lack of maturity, their lack of objectivity and their lack of love against them. Paul tells us, in **Romans 5:6–8**:

6 For when we were still without strength, in due time Christ died for the ungodly.

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.

The Lord did not wait for them, or us, to straighten up, because had He done so, He would still be waiting. But while we were yet sinners, Jesus Christ gave Himself on the Cross of Calvary and died to pay the penalty that we owe for the sins that we have committed. And as Jesus Christ did so, He left us a commandment to follow. And it is incumbent of those of us that are mature to do that which Jesus Christ instructs 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."

In conclusion, Paul teaches the lesson of the widow, as well as the lesson of Jesus Christ, in **Philippians 2:3–11** which says:

3 Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.

4 Let each of you look out not only for his own interests, but also for the interests of others.

5 Let this mind be in you which was also in Christ Jesus,

6 who, being in the form of God, did not consider it robbery to be equal with God,



FAMILY LIFE BAPTIST CHURCH

7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

9 Therefore God also has highly exalted Him and given Him the name which is above every name,

10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

It has taken me 60 years, but I have finally figured it out. If you want to be exalted in heaven, love someone sacrificially here. And the best place to start is at home, with your husband or wife.

Pastor Darryl R. Curtis
Family Life Baptist Church