



FAMILY LIFE BAPTIST CHURCH

“The Biblical Design of Gender, Part 90”

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Informed. Insightful. Intelligent.



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Mark 14:66–68:

66 Now as Peter was below in the courtyard, one of the servant girls of the high priest came.

67 And when she saw Peter warming himself, she looked at him and said, “You also were with Jesus of Nazareth.”

68 But [Peter] denied it, saying, “I neither know nor understand what you are saying.” And he went out on the porch, and a rooster crowed.

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.

In our last lesson, we listened to Jesus tells us that the sacrifice of the poor widow, who gave all that she had even though the objective value of her sacrifice was virtually nothing, was a greater sacrifice than the great wealth of all of the rich people that put their tithes and offerings into the treasury. 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.”

Jesus is obviously not impressed by the amounts of money that people contribute. Jesus makes it clear to His disciples that there is only one amount that matters, in **Luke 9:23–26:**

23 Then [Jesus] said to them all, “**If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.**

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

25 For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?



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26 For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father's, and of the holy angels.

Jesus is not impressed by amounts of money simply because money, like everything else in this world, is temporary. John tells us, in **1John 2:16–17**:

16 For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.

The Lord Jesus Christ, as He speaks to His Apostles, is trying to change their focus. Jesus wants to send the Apostles on the mission to start and spread His Church, and the Apostles will be unable to work on Jesus' Heavenly project if their focus is on earthly or worldly things. And Jesus is not only talking about those “worldly” things which are sinful. Jesus goes much farther than advising us to simply forsake sinful things, telling the Apostles, in **Matthew 10:37–39**:

37 He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.

38 And he who does not take his cross and follow after Me is not worthy of Me.

39 He who finds his life will lose it, and he who loses his life for My sake will find it.

Jesus wants His Apostles to recognize that the world as we know it is passing away. Jesus wants the Apostles to realize that their perspective on life has to change if they are going to follow Him. Jesus has demonstrated the miraculous power that God has given Him to His Apostles in order to change their center of attention from their earthly, occupational focus on fishing or collecting taxes to the focal point that He Himself has on doing the will of the Father.

And Jesus recognized that the power to perform miracles would shift some men's attention away from doing God's will to developing God's power. After Jesus fed the five thousand with two fish and five loaves of bread, Jesus warned the Apostles, in **John 6:27–29**:

27 Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him.”

28 Then they said to [Jesus], “What shall we do, that we may work the works of God?”

29 Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.”

To believe in Jesus means, as I mentioned a few weeks ago, to believe that Jesus Christ actually existed, that we should do that which Jesus Christ



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instructs us to do, that Jesus Christ was sent by God, and that Jesus Christ is actually God in the flesh.

And not until we believe that Jesus Christ is actually God in the flesh will we develop the proper perspective that allows us to follow the instructions that Jesus Christ gives us.

The plan of God is for us to make Jesus Christ the focal point of our lives. The plan of God is for us to react to every single situation and circumstance according to our vision of how Jesus Christ would react.

But we are blessed to not find ourselves in the situation in which the Apostles found themselves. Jesus Christ came into Jerusalem teaching, preaching and demonstrating the Kingdom of God. But the Jewish High Priest was not pleased by Jesus' demonstration of His power over death by raising Lazarus, who had been buried for four days, from the dead. **John 11:49–53** tells us:

49 And one of the [priests], Caiaphas, being high priest that year, said to [the chief priests and the Pharisees], “You know nothing at all, 50 nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.” 53 Then, from that day on, [the chief priests and the Pharisees] plotted to put [Jesus] to death.

Jesus' Apostles found themselves having to choose whether or not to support Jesus, whom the religious leadership of Israel condemned. Since Jesus came to the earth to die intentionally, to pay the penalty that we owe for the sins that we have committed, Jesus did not intend to oppose the efforts of the Jewish leaders to execute Him. Anyone seeking earthly comfort while supporting Jesus would soon recognize that to support Jesus would put them on the wrong side of the earthly equation.

The first of the Apostles to come to that conclusion was Judas. Our harmony of the Gospels, to which we often refer, tells us, in **Matthew 26:1-5, 14-16, Mark 14:1-2, 10-11** and **Luke 22:2–6**:

At that time the chief priests and the teachers of the law and the elders of the people assembled in the palace of the high priest, Caiaphas, in order to decide how to arrest Jesus secretly and kill Him. They said, “We can't do it during the feast, or the people will cause an uproar.” They said this because they were afraid of the people.

Then Satan entered into Judas Iscariot, one of the twelve. Judas left to consult with the chief priests and the captains about how he might betray Jesus to them. He said to them, “What will you give me if I hand [Jesus] over to you?”



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The chief priests and the captains were delighted when they heard this and promised to give Judas money. Judas agreed, and they gave him thirty pieces of silver.

Judas agreed to betray Jesus although was not hiding from those that wanted to kill Him Those that wanted Jesus executed recognized that they needed to have the trials leading to Jesus' demise away from the influence of the crowd of pilgrims that had come to Jerusalem for the Passover. Jesus Christ's demonstrations of godliness were so compelling that the common people would not allow Jesus to be taken in their presence.

And Jesus was not unaware of the schemes of the Jewish leaders and of the faithlessness of His Apostles. At the pre-Passover dinner that Jesus held, in **John 13:21**:

21 When Jesus had said these things, He was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray Me."

Peter protested that he would be faithful to Jesus. **Luke 22:33–34** tells us: **33 But [Peter] said to [Jesus], "Lord, I am ready to go with You, both to prison and to death."**

34 Then [Jesus] said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me."

Jesus first forecast betrayal, and then denial from his Apostles. Then Jesus let them know that they would all forsake Him, as **John 16:32–33**: tells us: **32 Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me.**

33 These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

Jesus was aware of the weakness of His Apostles. Those twelve men that were with Jesus and watched Him in His Glory with their own eyes as He healed the sick and raised the dead were intimidated when Jesus submitted Himself to the hands of sinful men and allowed Himself to be taken, tried, condemned and crucified.

The most interesting denial was that of Peter. Peter was convinced that Jesus wanted to be defended. In **Luke 22:36–38**:

36 Then [Jesus] said to [the Apostles], "But now, he who has a money bag, let him take it, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one.

37 For I say to you that this which is written must still be accomplished in Me: 'And He was numbered with the transgressors.' For the things concerning Me have an end."



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38 So they said, “Lord, look, here are two swords.” And [Jesus] said to them, **“It is enough.”**

Peter had one of the swords, and intended to use it. When they came to arrest Jesus, Peter acted. **Matthew 26:47–50**, **John 18:10** and **Luke 22:51** tells us:

47 And while [Jesus] was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.

48 Now [Judas, Jesus’] betrayer had given them a sign, saying, “Whomever I kiss, He is the One; seize Him.”

49 Immediately [Judas] went up to Jesus and said, “Greetings, Rabbi!” and kissed Him.

50 But Jesus said to him, **“Friend, why have you come?”** Then they came and laid hands on Jesus and took Him.

10 Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.

51 But Jesus answered and said, **“Permit even this.”** And [Jesus] touched his ear and healed him.

Now, Peter is confused. Then, Jesus confused Peter even more, as **Matthew 26:52–53** tells us:

52 But Jesus said to [Simon Peter], **“Put your sword in its place, for all who take the sword will perish by the sword.**

53 **Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels?**

54 **How then could the Scriptures be fulfilled, that it must happen thus?”**

And as Peter stood there wondering that which he was supposed to do, Jesus surrendered, as **Matthew 26:55–56** tells us:

55 **In that hour Jesus said to the multitudes, “Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me.**

56 **But all this was done that the Scriptures of the prophets might be fulfilled.”** Then all the disciples forsook Him and fled.

But Peter didn’t flee with the others just because of cowardice. Peter fled because Jesus told him to stop fighting and Peter didn’t know what else to do. Peter responded to his fight or flight response, but once Peter calmed down, he decided keep his earlier promise to follow Jesus to the end. **Matthew 26:57–58** records:

57 **And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled.**

58 **But Peter followed Him at a distance to the high priest’s courtyard. And he went in and sat with the servants to see the end.**



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Now, Peter is not in danger. Even after Peter deprived Malchus of his ear, Jesus kept the soldiers Jewish Temple guards from molesting Peter. Peter had already been let go, and there was no danger of his being arrested. No one brought Peter to the courtyard, but Peter came voluntarily to sit with the servants, who are making idle conversation about the situation. And no strong man, no police chief, no military leader or interrogator asked Peter about his affiliation to Jesus. Our text, **Mark 14:66–68** says:

66 Now as Peter was below in the courtyard, one of the servant girls of the high priest came.

67 And when she saw Peter warming himself, she looked at him and said, “You also were with Jesus of Nazareth.”

68 But [Peter] denied it, saying, “I neither know nor understand what you are saying.” And he went out on the porch, and a rooster crowed.

These are not the soldiers. These are the servants, and the female servants at that.

No one is threatening Peter. No one is offering to take Peter before a council or a court.

Peter is a fisherman, a big strapping fellow with broad shoulders and a strong back. Peter has arms and legs that are muscled and strengthened by long hours working his craft. Peter is a masculine fellow, and any girl would take one look at Peter and put Peter’s picture in her memory bank. And, this girl had done so. She remembered when and how she happened to see Peter, and asked Peter to confirm her suspicions.

But Peter was afraid. Not for any specific immediate reason, and not to avoid being molested. Peter could defend himself, if need be. But Peter’s accuser was a woman, as the guards were all inside the high priests’ house taking turns hitting Jesus.

Peter was in no danger, but Peter shared the universal fear of not conforming. Jesus, however, has made it clear that to be a disciple means that we cannot conform to the world. In **Luke 9:23–26**:

23 Then [Jesus] said to them all, “If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.

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

25 For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?

26 For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father’s, and of the holy angels.

Being a Christian means being different. A Christian cannot conform to the sinful things of the world. A Christian cannot allow his or her relationships to take



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precedence over his or her affiliation to Christ. Paul tells us, in **2 Corinthians 6:14**:

14 Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?

And a Christian will reap the benefits of not conforming to the things of the world. To take up the Cross of Christ means to avoid the pitfalls of the world.

Proverbs 22:3–4, 8, 12 tells us:

3 A prudent man foresees evil and hides himself, but the simple pass on and are punished.

4 By humility and the fear of the LORD are riches and honor and life.

8 He who sows iniquity will reap sorrow, and the rod of his anger will fail.

12 The eyes of the LORD preserve knowledge, but He overthrows the words of the faithless.

Jesus does not tell us to take up His Cross to torture us while we are here, but because the way of the Cross is a better way to live, since the favor of the Lord goes along with it. The way of the Cross may not lead to riches, as Jesus was not rich in an earthly sense, but the way of the Cross certainly leads to honor, and in the end, eternal life.

But Peter is not thinking about these facts at this particular time. Peter is clearly ashamed of his affiliation with Jesus. Peter is so ashamed of his affiliation with Jesus that Peter lied, and continued to lie even after telling this first lie. **Mark 14:69-70** tells us:

69 And the servant girl saw him again, and began to say to those who stood by, “This is one of them.”

70 But [Peter] denied it again.

Peter continued to deny Jesus. Peter was in no danger. No one was threatening to do anything to Peter, but the woman recognized him, and like a pit bull with someone’s leg in his mouth, refused to let it go. And Peter held on to his lie just as strongly as the woman held on to the truth. And the woman continued to talk about Peter until the people standing by waiting were all talking about him. And Peter’s own denials of his affiliation to Jesus made the case for those listening to him that he was with Jesus, as **Mark 14:70** tells us:

70 And a little later those who stood by said to Peter again, “Surely you are one of them; for you are a Galilean, and your speech shows it.”

Every time Peter spoke to deny Jesus, those listening became more convinced that Peter was with Jesus. Peter was desperate to do something to convince this crowd that he was not with Jesus, and so Peter spoke in such a way as to convince the people that he could not be with a man like Jesus, who suffered every injustice with equanimity. **Mark 14:71** tells us:



71 Then [Peter] began to curse and swear, “I do not know this Man of whom you speak!”

Yes, Peter knew how to curse like a sailor. He was a fisherman. And Peter intended that the profane language that he used would put him as far away from Jesus as possible. However, Peter’s tactic to distance himself from Jesus backfired on him, as **Luke 22:60–62**: tells us:

60 Immediately, while [Peter] was still speaking, the rooster crowed.

61 And the Lord [Jesus] turned and looked at Peter. Then Peter remembered the word of the Lord, how He had said to him, “Before the rooster crows, you will deny Me three times.”

Suddenly, Peter forgot about his fear of the servant girls and the people standing by. As Jesus Christ was being transported from one place to another after being slapped, kicked and beaten by the Jewish guards, they brought Him past the place where Peter was cursing, swearing, and denying that he knew Jesus. Just as Jesus was passing by, the rooster crowed, giving Peter the signal of which Jesus told Him in the Upper Room. And when Peter heard the rooster, he was startled, he paused his cursing rant for just a moment, and behold, there was the beaten and bloody Jesus looking at him. Peter then remembered that which Jesus said.

Have you ever caught yourself thinking about the Lord just as you were disappointing Him? Just as that bad word passed your lip, just as that bad action left your hand, just as that evil thought passed through your mind, have you ever heard the rooster crow? I’m sure that you have, as Paul makes it clear to us in **Romans 3:23**, that all of us have sinned and fallen short of the glory of God, even as Peter did that Crucifixion Morning in the courtyard.

None are perfect; all are sinners, so this experience of Peter is a universal one. And, if the Lord is with us, our reaction to our sinfulness will be similar to that of Peter. **Luke 22:62** tells us:

62 So Peter went out and wept bitterly.

Peter was sorry. Peter was bitterly sorry. That old dragon, that serpent of old, who is *the* Devil and Satan is going to and fro like a roaring lion, seeking whom he may devour. And in this case, he got Peter. Just as, from time to time, he gets all of us.

But no matter. Peter was sorry, and wept bitterly. And the same Jesus that looked at Peter as Peter was cursing and swearing, had mercy on him. After Jesus died, rose from the dead, and appeared to the disciples, Jesus had a little conversation with Peter.

Jesus met His Apostles as they went back to their secular occupation of fishing, after another night when the Sea of Galilee seemed to be devoid of fish. How this could be no one knows, but John does record that after toiling on the



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Sea all night and catching nothing, they came back near land, saw Jesus on the shore, and heard Jesus' instruction to cast the net again. At Jesus' word, they let down their nets and caught 153 large fish without breaking the net.

When they brought the fish to shore, Jesus had prepared breakfast, and they ate with Him. And when they finished eating, Jesus decided to take Peter to task for his denials. **John 21:15–17** tells us:

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

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

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

It does not matter what you have done to displease the Lord. **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.

There is no condemnation to those that are in Christ Jesus. There is only the admonition to start following Jesus' commandment today. And Jesus' commandment is not a long list of laws, rules and regulations, but simply a command for us to recognize that we are all sinners, that we have all done something wrong in our lives, and that we cannot reasonably hold grudges one another, unless we want the Lord to hold a grudge against us. And Jesus' commandment is simple, as He told Peter and as He 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.”

So, as we go down from this place today, let us resolve to be patient and kind with one another. Let us not be envious or puffed up with pride, nor should we seek our own best good at the expense of our brother or sister. Let us not be rude or easily provoked, walking around with a chip on our shoulder, thinking evil, and let us be glad when the beneficial truth comes out, rather than being glad about our sins. Let us be able to bear one another's burdens, endure hardship as a good soldier, hope for the best for one another, and believe the best of one another.



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And that's love. Paul tells us, in **Romans 13:8–10**:

8 Owe no one anything except to love one another, for he who loves another has fulfilled the law.

9 For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if there is any other commandment, are all summed up in this saying, namely, “You shall love your neighbor as yourself.”

10 Love does no harm to a neighbor; therefore love is the fulfillment of the law.

Jesus Christ proved His love for us in His sacrifice on the Cross. Let us act in loving fashion as we prove our love for one another.

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