



FAMILY LIFE BAPTIST CHURCH

“The Biblical Design of Gender, Part 50”

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Informed. Insightful. Intelligent.



The Biblical Design of Gender, Part 50

1 Samuel 25:18-19

18 Then Abigail made haste and took two hundred loaves of bread, two skins of wine, five sheep already dressed, five seahs of roasted grain, one hundred clusters of raisins, and two hundred cakes of figs, and loaded them on donkeys.

19 And she said to her servants, “Go on before me; see, I am coming after you.” But she did not tell her husband Nabal.

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.

The female protagonist in our next episode is Abigail, the second wife of David, who was the greatest King of Israel, second wife. David is the God-chosen successor of Saul, Israel's first King. God called David to replace Saul because Saul, as King, persistently disobeyed God. When Saul failed to obey God's instructions to command his army to destroy the Amalekites, God sent Samuel the prophet to tell Saul, in **1 Samuel 15:22–23**:

22 So Samuel said: “Has the LORD as great delight in burnt offerings and sacrifices, As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams.

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.”

So, in this passage of Scripture, God makes it clear that He wants our obedience more than He wants our offerings and sacrifices. God is the Divine Supreme Being, and God does not want to have a leader that ignores His authority. The Lord is the Great Shepherd of the Sheep, and we, at best, are undershepherds, whose job it is to follow the admonitions of the Great Shepherd.

I had a discussion with a successful career lady this week. Her career success has not translated to success in her romantic life, and her marriage ended in divorce. And her success in the workplace combined with her marital



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experience makes her leery of being involved with another man on a matrimonial level.

However, she is a human female, and she wants the comfort of having a man. So she wanted to know the reason for marriage and why she needed to be married to have an intimate relationship.

I responded that it is intuitively obvious that marriage is not necessary to have a physically intimate relationship. In our society, people are shacking up all over the place. But, if a person wants to have an intimate relationship of which God will approve, marriage is the only method to achieve that objective.

The reason for marriage is given in **Matthew 19:4–6**:

4 And [Jesus] answered and said to them, “Have you not read that He who made them at the beginning ‘made them male and female,’

5 and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’ ?

6 So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”

The second clause of **Matthew 19:6** defines being “one flesh” as being joined together by God in a way that it is not legal or right for us to separate. Using this definition, it is obvious that having sexual intercourse does not bond a man and a woman into becoming “one flesh”. If sex did, there would be no such thing as shacking up. And in our society, there is a popular mating ritual called “hooking up”, which is even less permanent than shacking up, which is not permanent at all.

Shack ups at least know one another and make a conscious decision to share a domicile with one another. Hooking up is defined as sex with someone to whom you are visually attracted that you hardly know and for whom you have no permanent regard. Hooking up is equivalent to anonymous sex; the act of changing sexual intercourse from intimacy into pure recreation. Hooking up is no more intimate scratching an itch.

God does not want us to either hook up or shack up, because of the design of man and woman. You may remember the title of our series; “The Biblical Design of Gender”.

God designed men and women differently; women have a hormone that chemically, meaning emotionally, bonds them to a man with whom they have sexual contact. Men have the same hormone, but in a diluted concentration, so that men are not emotionally bonded by sexual contact. Men are actually only bonded by volition, volition meaning a conscious, intellectual decision to bond.

God instituted marriage because of the different bonding mechanisms between men and women. Without a volitional commitment, men generally do not bond to women. Hooking up is a subset of prostitution, albeit without payment; a masculine sport in which men enjoy the physical release of sex without having a bonded relationship with a woman. Women that participate in



hooking up generally find themselves damaged by the process, as the activation of their bonding hormones leaves them frustrated after the sexual experience if the man does not choose to continue the relationship past the sex. As a matter of fact, women will hook up with a man more than once because of their hope that the man will decide to become bonded. But, that hope is generally postponed disappointment.

And we see this in our society. There is a popular daytime talk show host that has made his reputation by publicizing paternity tests to settle disputes between hook up partners as to whether or not the man involved in the hook up is the biological father of the child that was produced. If sex bonded men to women, this show would have no participants, but since men are only bonded by volition, a man can, and often does, impregnate a woman with no regard for her or the child that he has created.

Since a man's lack of bonding to a woman is by design, God commands marriage to establish paternity. If each woman only has one husband, bonded to her volitionally, there is no question of paternity. A man can volitionally be bonded to more than one wife, but a woman cannot be hormonally bonded to more than one husband. In Biblical examples of bigamy or polygamy, the man has more than one wife, but the woman does not have more than one husband. And this is by design.

In my discussion with the lady, I explained the reason for marriage. She disagreed with my assessment, not because it was incorrect, but because she did not want to be married. Her position was like that of Saul, who wanted to be King, but not to obey God. God told Saul, in **1 Samuel 15:22–23**:

22 So Samuel said: “Has the LORD as great delight in burnt offerings and sacrifices, As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams.

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.”

And because of Saul's disobedience, God sent Samuel to anoint a new King, even as Saul was still serving. **1 Samuel 16:1, 5–7, 11–14** records:

1 Now the LORD said to Samuel, “How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. For I have provided Myself a king among his sons.”

5 And [Samuel] said [to Jesse], “Peaceably; I have come to sacrifice to the LORD. Sanctify yourselves, and come with me to the sacrifice.” Then he consecrated Jesse and his sons, and invited them to the sacrifice.

6 So it was, when they came, that [Samuel] looked at Eliab and said, “Surely the LORD's anointed is before Him!”



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7 But the LORD said to Samuel, “Do not look at his appearance or at his physical stature, because I have refused him. For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart.”

11 And Samuel said to Jesse, “Are all the young men here?” Then he said, “There remains yet the youngest, [David], and there he is, keeping the sheep.” And Samuel said to Jesse, “Send and bring him. For we will not sit down till he comes here.”

12 So [Jesse] sent and brought [David] in. Now he was ruddy, with bright eyes, and good-looking. And the LORD said, “Arise, anoint him; for this is the one!”

13 Then Samuel took the horn of oil and anointed [David] in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. So Samuel arose and went to Ramah.

14 But the Spirit of the LORD departed from Saul, and a distressing spirit from the LORD troubled him.

And this distressing spirit from the Lord caused Saul to be angry with David, especially after the Spirit of God gave David the power to slay the Philistine giant Goliath, making David a greater military leader in Israel than Saul.

1 Samuel 18:6–8 records:

6 Now it had happened as they were coming home, when David was returning from the slaughter of the Philistine, that the women had come out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with joy, and with musical instruments.

7 So the women sang as they danced, and said: “Saul has slain his thousands, And David his ten thousands.”

8 Then Saul was very angry, and the saying displeased him; and he said, “They have ascribed to David ten thousands, and to me they have ascribed only thousands. Now what more can he have but the kingdom?”

Saul knew that he had lost the Kingdom, that the Spirit of the Lord was no longer with him, but was with David. Saul decided to kill David so that he, Saul could thwart God and keep his kingdom. David’s wife, Michal, who was also Saul’s daughter, alerted David to the danger and facilitated David’s escape from Saul. **1 Samuel 19:11–12** records:

11 Saul also sent messengers to David’s house to watch him and to kill him in the morning. And Michal, David’s wife, told him, saying, “If you do not save your life tonight, tomorrow you will be killed.”

12 So Michal let David down through a window. And [David] went and fled and escaped.

David’s skills were in two areas; shepherding sheep, and leading military organizations. And **1 Samuel 22:1–2** tells us:



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1 David therefore departed from there and escaped to the cave of Adullam. So when his brothers and all his father's house heard it, they went down there to him.

2 And everyone who was in distress, everyone who was in debt, and everyone who was discontented gathered to him. So he became captain over them. And there were about four hundred men with him.

So David created his own small army from the men in Israel that needed a leader and used his army to provide a protection service for Israel. The Philistines were still attacking the Israelites in various locations, and David and his men travelled around taking care of Israelite villages. **1Samuel 23:1–2, 5** says:

1 Then they told David, saying, “Look, the Philistines are fighting against Keilah, and they are robbing the threshing floors.”

2 Therefore David inquired of the LORD, saying, “Shall I go and attack these Philistines?” And the LORD said to David, “Go and attack the Philistines, and save Keilah.”

5 And David and his men went to Keilah and fought with the Philistines, struck them with a mighty blow, and took away their livestock. So David saved the inhabitants of Keilah.

So David protected the Israelites, defeated the Philistines and took their livestock to feed his army. But Saul was still seeking David to kill him. David evaded Saul, until, one day, Saul found out where David was. While on his way to capture and kill David, Saul went into a cave to relieve himself. But David was hiding in ambush, in the cave that Saul chose. **1Samuel 24:4, 7-9, 11, 16-18:** records:

4 Then the men of David said to him, “This is the day of which the LORD said to you, ‘Behold, I will deliver your enemy into your hand, that you may do to him as it seems good to you.’ ” And David arose and secretly cut off a corner of Saul's robe.

7 So David restrained his servants with these words, and did not allow them to rise against Saul. And Saul got up from the cave and went on his way.

8 David also arose afterward, went out of the cave, and called out to Saul, saying, “My lord the king!” And when Saul looked behind him, David stooped with his face to the earth, and bowed down.

9 And David said to Saul: “Why do you listen to the words of men who say, ‘Indeed David seeks your harm’?”

11 Moreover, my father, see! Yes, see the corner of your robe in my hand! For in that I cut off the corner of your robe, and did not kill you, know and see that there is neither evil nor rebellion in my hand, and I have not sinned against you. Yet you hunt my life to take it.



16 So it was, when David had finished speaking these words to Saul, that Saul said, “Is this your voice, my son David?” And Saul lifted up his voice and wept.

17 Then [Saul] said to David: “You are more righteous than I; for you have rewarded me with good, whereas I have rewarded you with evil.

Saul and David made peace because of David’s benevolence, and David and his army continued patrolling Israel. **1Samuel 25:2–8** records:

2 Now there was a man in Maon whose business was in Carmel, and the man was very rich. He had three thousand sheep and a thousand goats. And he was shearing his sheep in Carmel.

3 The name of the man was Nabal, and the name of his wife Abigail. And she was a woman of good understanding and beautiful appearance; but the man was harsh and evil in his doings. He was of the house of Caleb.

4 When David heard in the wilderness that Nabal was shearing his sheep,
5 David sent ten young men; and David said to the young men, “Go up to Carmel, go to Nabal, and greet him in my name.

6 And thus you shall say to him who lives in prosperity: ‘Peace be to you, peace to your house, and peace to all that you have!

7 Now I have heard that you have shearers. Your shepherds were with us, and we did not hurt them, nor was there anything missing from them all the while they were in Carmel.

8 Ask your young men, and they will tell you. Therefore let my young men find favor in your eyes, for we come on a feast day. Please give whatever comes to your hand to your servants and to your son David.’ ”

Nabal and David did not have a prior agreement for the protection that David’s army provided, but David’s activities were well known in Israel and Nabal should have recognized David’s identity. Nabal should have at least inquired of his shepherds to ascertain David’s contribution to his success.

David was a shepherd as well as a military leader; in **1Samuel 17:34–35**:
34 But David said to Saul, “Your servant used to keep his father’s sheep, and when a lion or a bear came and took a lamb out of the flock,
35 I went out after it and struck it, and delivered the lamb from its mouth; and when it arose against me, I caught it by its beard, and struck and killed it.

David has trained his men to protect the shepherds in Israel, and it would have been good of Nabal to find out whether David contributed to his success. But Nabal, whose name means folly, replied to David’s men harshly, as **1Samuel 25:10–12** records:

10 Then Nabal answered David’s servants, and said, “Who is David, and who is the son of Jesse? There are many servants nowadays who break away each one from his master.



11 Shall I then take my bread and my water and my meat that I have killed for my shearers, and give it to men when I do not know where they are from?"

12 So David's young men turned on their heels and went back; and they came and told him all these words.

David was not pleased by Nabal's answer, and decided that Nabal would have to suffer the consequences since Nabal was not prepared to contribute for his protection. **1Samuel 25:13** tells us:

13 Then David said to his men, "Every man gird on his sword." So every man girded on his sword, and David also girded on his sword. And about four hundred men went with David, and two hundred stayed with the supplies.

And David had no plans to negotiate a price with Nabal. **1Samuel 25:21–22** says:

21 Now David had said, "Surely in vain I have protected all that this fellow has in the wilderness, so that nothing was missed of all that belongs to him. And he has repaid me evil for good.

22 May God do so, and more also, to the enemies of David, if I leave one male of all who belong to him by morning light."

David was one of those leaders that does not get mad. David gets even. Nabal was in danger, but Nabal's life was saved because one of his servants spoke to his wife. **1Samuel 25:14–17** records:

14 Now one of the young men told Abigail, Nabal's wife, saying, "Look, David sent messengers from the wilderness to greet our master; and he reviled them.

15 But the men were very good to us, and we were not hurt, nor did we miss anything as long as we accompanied them, when we were in the fields.

16 They were a wall to us both by night and day, all the time we were with them keeping the sheep.

17 Now therefore, know and consider what you will do, for harm is determined against our master and against all his household. For he is such a scoundrel that one cannot speak to him."

When Abigail was informed that David provided security for Nabal's shepherds, she had the intelligence to share the bounty with David. **Jeremiah 22:13** says:

13 "Woe to him who builds his house by unrighteousness and his chambers by injustice, who uses his neighbor's service without wages and gives him nothing for his work.

So Abigail overrode the ignorant opinion of her husband. **1Samuel 25:18–19** records:



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18 Then Abigail made haste and took two hundred loaves of bread, two skins of wine, five sheep already dressed, five seahs of roasted grain, one hundred clusters of raisins, and two hundred cakes of figs, and loaded them on donkeys.

19 And she said to her servants, “Go on before me; see, I am coming after you.” But she did not tell her husband Nabal.

Abigail did not only prepare an offering for David. She prepared an apology for him as well. **1 Samuel 25:24–25, 28–31** records:

24 So she fell at [David’s] feet and said: “On me, my lord, on me let this iniquity be! And please let your maidservant speak in your ears, and hear the words of your maidservant.

25 Please, let not my lord regard this scoundrel Nabal. For as his name is, so is he: Nabal is his name, and folly is with him! But I, your maidservant, did not see the young men of my lord whom you sent.

28 Please forgive the trespass of your maidservant. For the LORD will certainly make for my lord an enduring house, because my lord fights the battles of the LORD, and evil is not found in you throughout your days.

29 Yet a man has risen to pursue you and seek your life, but the life of my lord shall be bound in the bundle of the living with the LORD your God; and the lives of your enemies He shall sling out, as from the pocket of a sling.

30 And it shall come to pass, when the LORD has done for my lord according to all the good that He has spoken concerning you, and has appointed you ruler over Israel,

31 that this will be no grief to you, nor offense of heart to my lord, either that you have shed blood without cause, or that my lord has avenged himself. But when the LORD has dealt well with my lord, then remember your maidservant.”

You see, the people of Israel knew of that which the Lord was doing with David. The women sang that David was ten times more effective as a military leader than was Saul, and the population knew the outcome of the meeting between David and Saul at En Gedi. When Nabal heard the name David, he should have recognized, but Nabal did not, so his wife saved his life.

When we evaluate the speech of Abigail to David, we see that she takes full responsibility for the disrespect shown to David. She could easily have argued that there was no prior agreement between David and Nabal for protection, but she did not try to justify their position. **Proverbs 15:1** says:

1 A soft answer turns away wrath, But a harsh word stirs up anger.

Abigail had the intelligence to answer David softly. **James 3:13–18** tells us:

13 Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.



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14 But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

15 This wisdom does not descend from above, but is earthly, sensual, demonic.

16 For where envy and self-seeking exist, confusion and every evil thing are there.

17 But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

18 Now the fruit of righteousness is sown in peace by those who make peace.

God tells us that our marital interactions are wise if our objective is to live peaceably with one another, if we are meek rather than being envious and self-seeking. There is really no place for angry arguments in marriage; since the husband and wife are one and bonded together, they ought each seek the best good of one another, not angrily argue to get their own way. **Ecclesiastes 7:9** tells us:

9 Do not hasten in your spirit to be angry, For anger rests in the bosom of fools.

The Bible tells us that anger in our marriages is caused by enviousness, self-seeking and foolishness. Just think about the last argument that you had with your spouse. How could you have deflected the argument? Suppose you had just given your spouse his or her way. What would the negative consequences have been? Most things about which we argue would work equally well regardless of whose idea we use; the reason that we argue is really only to get our way.

It is instructive that Abigail did not argue with Nabal about his response to David. Why? **1Samuel 25:25** tells us:

25 Please, let not my lord regard this scoundrel Nabal. For as his name is, so is he: Nabal is his name, and folly is with him!

Abigail knew that there was no reason to argue with Nabal, because his decision making processes were foolish. So Abigail did not nag or argue with Nabal; she simply took care of the problem, because taking care of problems was her job in the marriage. She didn't ask Nabal what she should do about David, because she knew what to do and had the wherewithal to do it. So Abigail created peace. She didn't argue with Nabal, and she apologized to David.

And by doing so, Abigail made herself extremely attractive to David, regardless of her looks. And when Nabal died, David found Abigail and married her. **1Peter 3:3-4** says to wives:

3 Do not let your adornment be merely outward—arranging the hair, wearing gold, or putting on fine apparel—



4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.

Oh, for the incorruptible beauty of a gentle and quiet spirit. Not only is a gentle and quiet spirit precious in the sight of God, but a gentle and quiet spirit makes a husband love his wife.

In the wedding vows, the vow to love, honor and cherish comes before the vow of fidelity. The avoidance of arguing and strife is that which love, honoring and cherishing is all about. A marital home is not designed to be a battling station, but a place of peace, prayer and love for both husband and wife.

In Ephesians 5, God tells wives to submit to their husbands and husbands to love their wives, so that husbands and wives can love one another and sustain their marriages.

Men bond to women volitionally, and a healthy man will be dissatisfied with a woman who does not volitionally agree to follow his instructions. Women bond hormonally, and a healthy woman will be dissatisfied with a man that does not love her and treat her as though she is the most important thing on his agenda. That's why I buy my wife flowers almost every week, and when we go dancing I only dance with her.

So the commandments in Ephesians 5 are given to us to instruct us as to the proper way to fulfill the Biblical design of the genders. The malevolent forces in the world encourage women to argue and fight with their husbands, to not submit to their husbands based upon the excuse that their husbands will run over them if they submit. But this malevolent force is the reason for the high divorce rate, because if a woman refuses to keep her vow to voluntarily submit to her husband, her husband will eventually refuse to keep his vows and will abandon her. As Redd Foxx once said, "Show me a wife who won't, and I'll show you a neighbor who will."

The woman of whom I spoke of earlier had a divorce experience that has made her leery of marriage, and she wants to shack up to avoid submission and a financial entanglement, but basing a relationship on emotion rather than commitment is a losing proposition.

Emotions change because of internal or external stresses, and people need the volitional commitment of marriage to ride out the storms of life. If the two remain two rather than becoming one, it's just a matter of time before the devil can throw something sufficiently negative at the two of them, or sufficiently enticing at the two of them, that one or both of them will no longer see the benefit of maintaining the informal, shack up relationship.

The reason that marriage is a commitment for better or for worse is that, in every marital relationship, the "for worse" part is coming. And we need the resolve of commitment during the "for worse" part. **Matthew 26:39** tells us that this is even true of Jesus, as it says:



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39 [Jesus] went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.”

Jesus Christ was volitionally committed to His mission, and, although He voiced His reluctance to suffer the Cross of Calvary, Jesus also vocalized His commitment to God by His vow, **“not as I will, but as You will”**, just as we vocalize our commitment by our marital vows. And Jesus Christ, on the Cross, kept His commitment to His Father.

Keeping the commitment to love, honor and cherish is the key to marriage. Husband and wife must say to one another, “not as I will, but as you will.

Husbands must give themselves to show love for their wives, and wives must submit themselves to their husbands. We must give ourselves to one another even as Jesus Christ, our example, gave Himself to God. **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.

So let us give ourselves for one another, even as Christ gave Himself for us.

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