



FAMILY LIFE BAPTIST CHURCH

“The Biblical Design of Gender, Part 51”

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Informed. Insightful. Intelligent.



The Biblical Design of Gender, Part 51

2Samuel 11:4

4 Then David sent messengers, and took her; and she came to him, and he lay with her, for she was cleansed from her impurity; and she returned to her house.

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 woman in our next episode is Bathsheba, the eighth wife of David, who was the greatest King of Israel. As we have been examining in our past few lessons, God has appointed David the King of Israel as a replacement for the disobedient King Saul. Saul wanted to maintain his hold on the Kingship and pass the job on to his own son, so Saul decided to kill David, his God appointed successor.

So, to save his own life, David fled Saul's court in Ramah. And being a born leader and anointed by the Lord for service, David gathered 600 malcontent and misfit men, molded them into a military force, and took on the job protecting the Israelites from the Philistines.

But Saul still sought David to kill him. Saul's spies discovered David's whereabouts, and Saul and the entire Israelite army pursued David's army of 600. When David saw Saul and his army approaching, David and his cohort hid in a cave, a cave that, as it happened, Saul entered to relieve himself, leaving himself defenseless.

But rather than taking the opportunity to kill his enemy, David simply cut a piece of cloth from the hem from Saul's robe. As Saul left the cave to resume the pursuit, David followed Saul from the cave and called to him. David used the hem from Saul's garment to demonstrate to Saul that had he, David, could have chosen to kill Saul as Saul was relieving himself in the cave, but that he, David, did not do so because he had no ill will towards Saul.

Saul was repentant, blessed David for not killing him, and declared to David that their enmity was over. But Saul was possessed with the need to kill



FAMILY LIFE BAPTIST CHURCH

David, and when the men from the Ziphite clan came to Saul with information as to where David was, Saul called his army to once again seek David's life.

David, being alerted to Saul's approach, hid in the wilderness. As Saul and his army pursued David, daylight waned, and Saul and his troops decided to sleep in their tents that night and arise in the morning to continue the pursuit. But **1Samuel 26:7-11** tells us:

7 So David and Abishai came to the people by night; and there Saul lay sleeping within the camp, with his spear stuck in the ground by his head. And Abner and the people lay all around him.

8 Then Abishai said to David, "God has delivered your enemy into your hand this day. Now therefore, please, let me strike him at once with the spear, right to the earth; and I will not have to strike him a second time!"

9 But David said to Abishai, "Do not destroy him; for who can stretch out his hand against the LORD's anointed, and be guiltless?"

10 David said furthermore, "As the LORD lives, the LORD shall strike him, or his day shall come to die, or he shall go out to battle and perish.

11 The LORD forbid that I should stretch out my hand against the LORD's anointed. But please, take now the spear and the jug of water that are by his head, and let us go."

Once again, David could have killed Saul and did not, because by showing mercy to Saul, David showed obedience to God. Then David left Saul's camp and called out to Saul from a hill across from Saul's camp. **1Samuel 26:18-21** records:

18 And [David] said, "Why does my lord thus pursue his servant? For what have I done, or what evil is in my hand?"

19 Now therefore, please, let my lord the king hear the words of his servant: If the LORD has stirred you up against me, let Him accept an offering. But if it is the children of men, may they be cursed before the LORD, for they have driven me out this day from sharing in the inheritance of the LORD, saying, 'Go, serve other gods.'

20 So now, do not let my blood fall to the earth before the face of the LORD. For the king of Israel has come out to seek a flea, as when one hunts a partridge in the mountains."

21 Then Saul said, "I have sinned. Return, my son David. For I will harm you no more, because my life was precious in your eyes this day. Indeed I have played the fool and erred exceedingly."

The Bible does not record that Saul and David ever met again. And when the Philistines sent their armies against Saul and the Israelite armies without David's participation, the Philistines were victorious over Israel, and killed Saul and all of his sons that were in the army.

After the death of Saul, the men of the tribe of Judah came to David and his army and asked David to be their king. But Saul's generals led the men of the



FAMILY LIFE BAPTIST CHURCH

other eleven tribes of Israel to make Saul's remaining son, Ishbosheth, their king. Thus, the nation of Israel was split. David was the stronger of the two kings. David was anointed by God, while Ishbosheth was appointed by Abner, the general of Saul's army that survived the war with the Philistines. **2Samuel 3:1** records:

1 Now there was a long war between the house of Saul and the house of David. But David grew stronger and stronger, and the house of Saul grew weaker and weaker.

And David was busy with other pursuits besides fighting wars with Saul's house. **2Samuel 3:2–5** says:

2 Sons were born to David in Hebron: His firstborn was Amnon by Ahinoam the Jezreelitess;

3 his second, Chileab, by Abigail the widow of Nabal the Carmelite; the third, Absalom the son of Maacah, the daughter of Talmai, king of Geshur;

4 the fourth, Adonijah the son of Haggith; the fifth, Shephatiah the son of Abital;

5 and the sixth, Ithream, by David's wife Eglah. These were born to David in Hebron.

So David had six children by six different wives. And David had previously married Saul's daughter Michal, whom Saul took from David and gave to another man after Michel helped David escaped.

As David's position became stronger and Ishbosheth's became weaker, Abner, the general that installed Ishbosheth, came to David to negotiate the transfer of the leadership of Israel from Ishbosheth to David, as Ishbosheth was not a very effective leader. David made acquiring Michel the condition for becoming the king of Israel. **2Samuel 3:12–16** says:

12 Then Abner sent messengers on his behalf to David, saying, "Whose is the land?" saying also, "Make your covenant with me, and indeed my hand shall be with you to bring all Israel to you."

13 And David said, "Good, I will make a covenant with you. But one thing I require of you: you shall not see my face unless you first bring Michal, Saul's daughter, when you come to see my face."

14 So David sent messengers to Ishbosheth, Saul's son, saying, "Give me my wife Michal, whom I betrothed to myself for a hundred foreskins of the Philistines."

15 And Ishbosheth sent and took her from her husband, from Paltiel the son of Laish.

16 Then her husband went along with her to Bahurim, weeping behind her. So Abner said to him, "Go, return!" And he returned.

So David has six children by seven wives. This tells me is that individual wives are not a big priority for David. But the wisdom of God makes it clear to us that monogamy is the best format for a marital relationship. In **Matthew 19:4–6**:



FAMILY LIFE BAPTIST CHURCH

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.”

Jesus says “what God has joined together, let not man separate.” And Jesus says this because two can only become one if no one comes between them.

The simple truth of the matter is that if anyone in your life is more emotionally important to you than your spouse, the two of you are not one.

Two people can marry, share a domicile and even share a bed, but if someone is emotionally closer to one of them than their spouse, it is intuitively obvious that the two cannot be “one”. The definition of marital oneness is that one’s primary human relationship is with their spouse; no one can be emotionally closer than they.

But, the ones that were emotionally closest to David were the men in his army. After David slew the giant Goliath, **1Samuel 18:1** tells us:

1 Now when [David] had finished speaking to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved [David] as his own soul.

The bonds between David and the men with whom he served in the military of Israel were the primary bonds in his life. David primarily spent his time on the battlefield with his soldiers rather than at home with his wives, and camaraderie with his men was more important to David than any of his marriages. And when Saul and Jonathan were killed in the battle with the Philistines, David made it clear that his relationship with Jonathan was his primary relationship. **2Samuel 1:25–27:** tells us:

25 “How the mighty have fallen in the midst of the battle! Jonathan was slain in your high places.

26 I am distressed for you, my brother Jonathan; You have been very pleasant to me; Your love to me was wonderful, Surpassing the love of women.

27 “How the mighty have fallen, and the weapons of war perished!”

David demonstrates that men can become focused on that which they do for a living. And there are also many women who emulate David’s example, as their primary relationship is with their children rather than their spouse. The work that these women are doing is raising their children, just as the work that David was doing was conquering the enemies of Israel in battle.

It is understandable that we get caught up in the activity involved in our careers, especially if we find that which we do for a living to be exciting and interesting. The problem with having a work relationship as a primary relationship is that work relationships are designed to be temporary.



FAMILY LIFE BAPTIST CHURCH

The day was coming for David in which he was not going to be able to go into battle with his army. The day is coming, for most parents, in which their children are going to go out on their own and leave their parents behind.

Genesis 2:24 tells us:

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

And this passage of Scripture specifies that the relationship between parent and child is going to be superseded by that between husband and wife. Neither parental relationships nor work relationships are designed to be primary relationships.

The oneness between husband and wife is designed to mirror that of the Godhead, the Father, the Son and the Holy Spirit. The Holy Spirit speaks through John as He tells us of the oneness of God that is shown in the mission of Jesus Christ, in **1John 5:6–8**:

6 This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.

7 For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.

8 And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.

The Spirit of God working through the miracles of Jesus Christ, God's announcement that Jesus is the Christ when Jesus Christ underwent water baptism and the blood that Jesus Christ shed on the Cross of Calvary are the three incidents that bear witness to the world that Jesus is the Christ. Jesus Christ is one with His Father and with the Holy Spirit. And the oneness between man and wife is intended to emulate the oneness of the Father, the Son and the Holy Spirit, who said, in **Genesis 2:18, 24**:

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

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

So Jonathan was not the one to whom God intended that David would knit his soul, but as David considered being engaged in the enterprise of providing military security to the land of Israel as his primary function, David saw his job as his reason for living.

However, as I have mentioned several times in various sermons, work is our curse. **Genesis 3:17–19** tells us:

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.



FAMILY LIFE BAPTIST CHURCH

18 Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field.

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.”

God did not design man to work by the sweat of his face; man does so because of the curse of sin. Thus, in God’s design, a man’s job would be not his primary relationship, but rather, his wife would be, and a wife’s primary relationship would be her husband. And in God’s design, no one would come between a husband and wife, be it co-worker, business partner, mother, father or child.

But relationships with women were secondary to David. David participated in activities with women rather than developing a relationship with them. And David’s activity, as it pertained to women, was to impregnate them. We have read of David’s first six children. **1Chronicles 3:4–9** tells us:

4 These six were born to him in Hebron. There he reigned seven years and six months, and in Jerusalem he reigned thirty-three years.

5 And these were born to him in Jerusalem: Shimea, Shobab, Nathan, and Solomon—four by Bathshua the daughter of Ammiel.

6 Also there were Ibhaz, Elishama, Eliphelet,

7 Nogah, Nepheg, Japhia,

8 Elishama, Eliada, and Eliphelet— nine in all.

9 These were all the sons of David, besides the sons of the concubines, and Tamar their sister.

However, pregnancy is the secondary intended outcome of sexual activity.

The primary outcome of sexual activity intended by God is the knitting of the soul of one particular man to that of one particular woman, which is the reason for God’s admonition against fornication and adultery.

When a man has more than one sexual outlet, sex becomes an activity rather than a bonding mechanism, as was the case with David. Because of the volitional nature of bonding for men, sex only bonds men to women when the sexual relationship between a man and a woman is exclusive.

David was not focused on bonding with his wives, because he had so many wives. And this led to David’s greatest sin. **2Samuel 11:1–2** tells us:

1 It happened in the spring of the year, at the time when kings go out to battle, that David sent Joab and his servants with him, and all Israel; and they destroyed the people of Ammon and besieged Rabbah. But David remained at Jerusalem.

2 Then it happened one evening that David arose from his bed and walked on the roof of the king’s house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold.



FAMILY LIFE BAPTIST CHURCH

In Genesis, God brought all of the animals to Adam so that Adam could see if any animal was suitable for a helpmeet, and Adam rejected them all. But **Genesis 2:22–23** tells us:

22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

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

Why did Adam say immediately recognize the woman as being suitable for a helpmeet, being bone of his bone and flesh of his flesh? **Genesis 2:25** makes it clear:

25 And they were both naked, the man and his wife, and were not ashamed.

When Adam saw the naked Eve, he immediately reacted to her. And when David saw the naked woman from his roof, he had an immediate reaction to her as well. And it is interesting that when sin entered the world through the activity of the man and the woman in the Garden, their first action was to cover themselves. With sin in the world, if there was no such thing as clothes, there would also be no such thing as fidelity.

Men are attracted to women visually. Thus, an extremely important attribute for a respectable woman is modesty. The reaction of a man to naked female body parts is visceral. The reaction of a man to beautiful naked female body parts is immediate and visceral. **2Samuel 11:3** tells us:

3 So David sent and inquired about the woman. And someone said, “Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?”

David is alerted to the fact that the woman is someone else’s wife. And David understood marriage; David had seven wives, and before he would agree to become the king of Israel, David demanded to have his first wife returned to him, because he considered her his wife, and he wanted her.

But although David had a complete understanding of the matter, he ignored God’s Word and Uriah’s prerogatives and David acted. **2Samuel 11:4** records:

4 Then David sent messengers, and took her; and she came to him, and he lay with her, for she was cleansed from her impurity; and she returned to her house.

Now, how could David just call another man’s wife to his residence and have sex with her, just like that? Didn’t the man object? Well, it just so happens that Uriah was in the army, in David’s army, and Uriah was out at the battlefield, preparing for battle. David decided to take a few days off and sent General Joab to command the troops. There was no giant Goliath for the Israelites to defeat, and David decided that Joab could lead as well as he. So David stayed home, and I’m sure you can all guess that which the next verse in the Bible says.

2Samuel 11:5 informs us:



FAMILY LIFE BAPTIST CHURCH

5 And the woman conceived; so she sent and told David, and said, “I am with child.”

Of course she was. The body parts that attract men to women also attract babies. But **Deuteronomy 5:18** tells us:

18 ‘You shall not commit adultery.

Deuteronomy 22:22 tells us:

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

And David has no excuse. **1Corinthians 7:2** tells us:

2 Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.

The avoidance of sexual immorality is facilitated by the creation of the exclusive bond between husband and wife. This is the reason for marriage, and David is married. In fact, David has seven wives. I find it impossible to believe that the great warrior David, who slew the giant Goliath; the great warrior David, who had the admiration of all of the women in Israel that sang his praises for slaying his ten thousands; the great warrior David that became the King of Israel, would marry seven women, none of whom was attractive. It’s just not possible. It couldn’t be.

It is beyond imagination that King David did not have an attractive woman available to him. We have read the first eight verses of 1Chronicles 3, which contains a roster of David’s legitimate sons and a list of their mothers, and then at the end of the list, **1Chronicles 3:9** tells us:

9 These were all the sons of David, besides the sons of the concubines, and Tamar their sister.

So, along with his seven wives, David had some number of concubines, since the Bible uses the plural of the word. Concubines are women that were sexually available to David although he was not married to them. David lived in the land of sexual abundance. If there was one thing that David did not lack, it was access to beautiful women. But 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.”

Jesus makes it clear that man is not designed to have sexual access to a number of women. The fact is that an abundance of women only feeds the selfish, narcissistic nature of man. And, since we are discussing the Biblical Design of Gender, we have learned that polygamy is not part of the design.



FAMILY LIFE BAPTIST CHURCH

David has a number of women, and so he figures, selfishly and narcissistically, what's one more? She's available and she looks like she would be fun, so I'm going to indulge myself.

And David broke a major rule of engagement. As we read, adultery, in Israel, is a death penalty offense. The woman is pregnant, and it cannot be her husband's child, because her husband isn't even in town. As beautiful as Bathsheba is, and as much as Uriah, her husband, desires her, she can't even seduce her husband, because he isn't available. And everyone knows it.

So, by deviating from the design, David, the great warrior and King, has condemned himself. Not only does David not have the satisfying primary relationship with any of his wives that God has designed for him, David has gone to the extreme of stealing another man's wife, which in Israel, is a death penalty offense. But **Romans 3:9–11, 18-20** tells us:

9 What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

10 As it is written: "There is none righteous, no, not one;

11 There is none who understands; There is none who seeks after God.

19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law no flesh will be justified in [God's] sight, for by the law is the knowledge of sin.

David is a sinner, but he is by no means unique in his sinfulness. David is God's anointed, and one of the most valiant warriors in the history of Israel. David demonstrated his devotion to God by not taking matters in his own hands and killing Saul when he had the opportunity, and, after Saul was killed on the battlefield, did not seek to become king, but only did so once the Israelites sought him. David was humble before God, and checked with God before going to battle because he understood, as he said in **Psalms 24:1–2**:

1 The earth is the LORD's, and all its fullness, The world and those who dwell therein.

2 For He has founded it upon the seas, And established it upon the waters.

But with all his goodness and all of his righteousness, David committed a sin worthy of death. **Romans 3:23** tells us:

23 for all have sinned and fall short of the glory of God,

Meaning that we are all sinners. Not just David, but all of us, from the entranceway to the back door. And that is our problem. **Romans 3:20** tells us:

20 Therefore by the deeds of the law no flesh will be justified in [God's] sight, for by the law is the knowledge of sin.

We are all lawbreakers and none of us is worthy to go to heaven. Neither man nor woman, neither the pope nor the pauper, neither the rich man nor the poor man, neither the virtuous woman nor the harlot; none of us is worthy to



FAMILY LIFE BAPTIST CHURCH

enter the Kingdom of God. We are all hell bound sinners, and we are only worthy of death. And that is a sad situation. But **John 3:16–17** says:

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 purpose of the Incarnation, the coming of Jesus Christ, the sinless son of God, into the world was not to spotlight our sins for condemnation, but to save us from the penalty and the power, from the conviction and the consequences of our sin. And, since the wages of sin is death, and David was as worthy of death as are the rest of us sinners, Jesus Christ came to first live a perfect and sinless life, so that He would not be worthy of death, and then to give Himself to death, even the death of the Cross, not for His own sin, but as a sacrifice for our sins.

Jesus Christ took on the accumulated sins of mankind, and paid the penalty that David owes, that you owe, and that I owe for the sins that we have committed. And when we stand to be judged before God at the judgment, God will not see our sins, but rather, the Blood of Jesus Christ will cover our sins, and we will be found sinless.

David, the sweet singer of Israel, that loved God and wrote the Psalms to Him, became God's enemy when he stood on the rooftop, looked upon that naked woman, and called her to his house that night. But God loved David, just as God loves all of us, and sent His son, Jesus Christ, to take David's penalty for him. And rather than David being stoned for adultery, Jesus Christ was crucified, and died on the Cross of Calvary in David's place.

And not just David. **Romans 5:6–10** tells us:

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.

9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

So now, Jesus Christ has saved us. Our lack of goodness and our lack of righteousness notwithstanding, our faith in the benevolent ministry of Jesus Christ on the Cross is the only way that we can have access to God. So let us not be arrogant; let us not seek to justify ourselves, let us not be puffed up about that which we have done, our good works, but let us rather recognize our



FAMILY LIFE BAPTIST CHURCH

wretchedness and rest and rely on the Resurrection of Jesus Christ from the dead, the proof of His sacrifice for us.

And as we put away our arrogance, let us return from sin to the design our God, which is to give ourselves for one another as He gave Himself for us, as He commands 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.”

If God so loved us, we ought to love one another.

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