



FAMILY LIFE BAPTIST CHURCH

# “The Biblical Design of Gender, Part 54”

December 12<sup>th</sup>, 2010  
Pastor Darryl R. Curtis

Family Life Baptist Church  
909 West Saginaw Street  
Lansing, Michigan 48915  
Phone: (517) 393-9399  
Email: [info@familylifebc.com](mailto:info@familylifebc.com)  
Website: <http://www.familylifebc.com>

*Informed. Insightful. Intelligent.*



### The Biblical Design of Gender, Part 54

#### **2Samuel 12:13:**

**13 So David said to Nathan, “I have sinned against the LORD.” And Nathan said to David, “The LORD also has put away your sin; you shall not die.**

We attend Church to obtain the mind of Christ, meaning, to have the Bible illuminated in our minds so that we can clearly understand the principles that Jesus taught and base our daily personal decisions on those principles.

We come to Church because we want to be obedient to the Bible, which is the doctrine of Jesus Christ, in an informed, insightful and intelligent manner.

Our takeaway point in this series on the Biblical Design of Gender is that God has designed man as the cooperative coalition of husband and wife so that man can successfully achieve the objective that God has given us to exercise dominion over the earth, developing wisdom and knowledge in preparation for further responsibility in our eternal life.

In our last lesson, we reviewed the fact that the great King David, the champion of the Israelite army that, by the wisdom and power of God, slew the giant Goliath, defeated the armies of the nations surrounding Israel, persevered through the reigns of King Saul and King Ishbosheth without speaking out against or striking down these inferior kings, and was a man after God’s own heart, actually had feet of clay.

David acquired his first wife, Michal, by bringing King Saul the foreskins of 200 Philistines after defeating the Philistines in battle. David acquired another of his wives, Abigail, from Nabal, as Abigail convinced David to not destroy Nabal for insulting his army after they defended Nabal’s territory. David did not have to strike Nabal because God struck him and gave the wise Abigail to David as a wife.

Acquiring new wives seems to be the one of the spoils of war for David, whom at the time of this episode had acquired seven wives. But in this particular war with the Ammonites, David saw the resistance of the Ammonites as too trivial to participate in the war personally, so he sent his general, Joab, to oversee the fighting.

But, as David stayed at home in his palace, acquiring a woman was obviously on his mind as he went up on his roof to look at the sights in the city. And from his rooftop vantage point, David saw the nude and beautiful Bathsheba as she was completing her purification ritual, and David’s acquisition orientation got the better of him. David sent for Bathsheba and when she came, David impregnated her.



## FAMILY LIFE BAPTIST CHURCH

Unfortunately for David, Bathsheba was Uriah the Hittite's wife. Uriah was one of the soldiers in David's army under the command of General Joab.

**2Samuel 11:6–8:** records:

**6 Then David sent to Joab, saying, "Send me Uriah the Hittite." And Joab sent Uriah to David.**

**7 When Uriah had come to him, David asked how Joab was doing, and how the people were doing, and how the war prospered.**

**8 And David said to Uriah, "Go down to your house and wash your feet." So Uriah departed from the king's house, and a gift of food from the king followed him.**

David wanted Uriah to make love with his wife and confuse the paternity of the child she was carrying, but Uriah did not do so. When David asked Uriah why he did not go, **2Samuel 11:11** tells us:

**11 And Uriah said to David, "The ark and Israel and Judah are dwelling in tents, and my lord Joab and the servants of my lord are encamped in the open fields. Shall I then go to my house to eat and drink, and to lie with my wife? As you live, and as your soul lives, I will not do this thing."**

So Uriah did not cooperate with David's plan, so David got Uriah drunk and then sent him home, but Uriah still didn't go. Then, **2Samuel 11:14–17** says:

**14 In the morning it happened that David wrote a letter to Joab and sent it by the hand of Uriah.**

**15 And he wrote in the letter, saying, "Set Uriah in the forefront of the hottest battle, and retreat from him, that he may be struck down and die."**

**17 Then the men of the [Ammonite] city came out and fought with Joab. And some of the people of the servants of David fell; and Uriah the Hittite died also.**

David murdered Bathsheba's husband Uriah by proxy. And **2Samuel 11:26–27** records:

**26 When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.**

**27 And when her mourning was over, David sent and brought her to his house, and she became his wife and bore him a son.**

So, David was home free. Bathsheba was David's wife, their child was legitimate, and although Uriah was a casualty of the situation, David could rationalize that he didn't actually murder Uriah, but that Uriah was killed in battle. However, **2Samuel 11:27** ominously says of David:

**27 But the thing that David had done displeased the LORD.**

When I was a kid, the old folks used to say, "God don't like ugly." And David has done something very ugly. But since David was the king, no one could bring David to account. David did commit adultery, which, in Israel, is punishable by death, but David has covered his tracks by marrying the woman with whom he committed adultery after killing the woman's husband. And he killed the woman's



husband so indirectly that he cannot be convicted of it. However, **2Samuel 11:27** ominously says of David:

**27 But the thing that David had done displeased the LORD.**

Bathsheba was much better off being the wife of the King than she was being the wife of a soldier. And Uriah, the simple soldier whose job was out on the battlefield often neglected his wife. But Bathsheba could be with King David as he sent generals out to fight while he stayed home and kept Bathsheba company. Uriah was a working man, but the King could give Bathsheba access to the treasure house of precious metal that he was preparing for the House of God that was to be built. So Bathsheba was better off being the king's wife than Uriah's. However, **2Samuel 11:27** says ominously:

**27 But the thing that David had done displeased the LORD.**

The son with which David impregnated Bathsheba was going to live a life of privilege in the palace, and could possibly become the next king. The boy was much better off being the legitimate son of the King than being the bastard child from an adulterous affair. However, **2Samuel 11:27** says ominously of David:

**27 But the thing that David had done displeased the LORD.**

**Matthew 16:24–27** records that:

**24 Jesus said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.**

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

**26 For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?**

**27 For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.**

The purpose of life on ease is not to have flowery beds of ease but rather to do that which the Lord instructs us to do. Gaining the whole world for ourselves is worthless if the manner in which we do so is contrary to the Word of God. And David has acquired his eighth wife in a manner that is certainly contrary to the Word of God, Therefore, **2Samuel 11:27** ominously says of David:

**27 But the thing that David had done displeased the LORD.**

So the Lord is displeased with David. What is the Lord's reaction to that which David did? The Lord decided to give David a good talking to. **2Samuel 12:1–4** records:

**1 Then the LORD sent Nathan to David. And he came to him, and said to him: “There were two men in one city, one rich and the other poor.**

**2 The rich man had exceedingly many flocks and herds.**

**3 But the poor man had nothing, except one little ewe lamb which he had bought and nourished; and it grew up together with him and with his**



children. It ate of his own food and drank from his own cup and lay in his bosom; and it was like a daughter to him.

**4 And a traveler came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him; but he took the poor man's lamb and prepared it for the man who had come to him."**

As David listened to Nathan's account of the two men, David became angrier and angrier. Why would a rich man with herds and flocks take his neighbor's pet to serve to his guest for dinner? David thought back to the episode of Nabal, who denied David's men a few sheep in payment for providing protection for Nabal's shepherds. David was on his way to do great bodily harm to Nabal when Abigail, Nabal's wife, brought David the offering that Nabal should have given his men. But there was obviously no prudent wife like Abigail to stop this evil rich man from taking his neighbor's lamb.

So, David empathized with the man whose lamb was taken, and made plans to take vengeance on the rich man in the story. **2Samuel 12:5–6** records: **5 So David's anger was greatly aroused against the man, and he said to Nathan, "As the LORD lives, the man who has done this shall surely die! 6 And he shall restore fourfold for the lamb, because he did this thing and because he had no pity."**

But the context of the episode allowed David to forget his culpability with Bathsheba. **2Samuel 12:7–9** records:

**7 Then Nathan said to David, "You are the man! Thus says the LORD God of Israel: 'I anointed you king over Israel, and I delivered you from the hand of Saul.**

**8 I gave you your master's house and your master's wives into your keeping, and gave you the house of Israel and Judah. And if that had been too little, I also would have given you much more!**

**9 Why have you despised the commandment of the LORD, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife to be your wife, and have killed him with the sword of the people of Ammon.**

The man in the example with the herds and flocks was King David, who had great possessions.

The man with the one lamb was Uriah, and the lamb was Bathsheba. David, who had access to women and riches, killed Uriah to get his one woman.

We have a strange tendency. When God blesses us, we have the strange tendency to forget that our blessings come from God. **Psalms 24:1** tells us:

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

God gave us dominion over his creation in Genesis, but the fact that God gave us dominion implies that we do not have ownership. And the fact that we



## FAMILY LIFE BAPTIST CHURCH

have dominion but not ownership means that we are stewards, or caretakers, and our obligation is to take care of that which belongs to our master as we follow his instructions for the administration of His possessions.

So, when we recognize that that which we possess is not our own, but is lent to us by the Lord, we understand the necessity to follow the Lord's rules, for if we do not, He may choose to take our possessions from us and loan them to someone else. We can never afford to be arrogant about that over which we have dominion, because our arrogance leads us into confusing dominion with ownership.

But, on the rooftop that night, David became arrogant. God gave David power in abundance, which led to David developing influence in abundance, which allowed David to acquire possessions in abundance, which culminated in David having women in abundance. But while David was on the roof, he forgot that the earth is the Lord's, and began thinking that part of it was his. And when people think they have ownership, it logically follows that people also think that they can make the rules.

But we can't. God always makes the rules. And when we break God's rules, God sends us consequences. In some cases the consequences are immediate, and in some cases God gives us space to repent, but the consequences are eventually coming. Nathan transmitted God's consequences for David's sin to David, in **2Samuel 12:10–12**:

**10 Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.'**

**11 Thus says the LORD: 'Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun.**

**12 For you did it secretly, but I will do this thing before all Israel, before the sun.'** ”

So, not only is David going to be severely punished, but David is going to be punished publically, before all Israel. David committed adultery with Uriah's wife in secret, but David's wives are going to be ravished by someone in public, so that all Israel can see the consequences of that which David has done.

The question is, however, what was David's response to God's rebuke. Now, people's responses to rebuke are generally interesting. From the time that most of us are very small children, we learn from our parents that doing the wrong thing brings punishment. But our rebellious, curious, childish nature and lack of impulse control lead us into doing things that our parents tell us not to do. After our parents punished us for the first time, our impulse was to lie about our misbehaviors because we wanted to misbehave but we also wanted to avoid punishment.



So, people hate to be perceived as wrong. People normally become defensive about their sinfulness, to either lie about that which they have done if they do not perceive any other way to avoid punishment, or to attack the one that points out their sinfulness in order to deflect the emotional punishment that is inherent in being wrong. We see this daily in our courts of law when people devise elaborate defenses to justify their disobedience of the law.

But David did not obfuscate. David did not try to deflect the true nature of his deed. David did not point out the fact that he himself did not kill Uriah, but was miles away from the army when Uriah died in battle. David did not try to justify his adultery with Bathsheba or do or say anything in his own defense. The “a” portion of our text for today, **2Samuel 12:13**, explains to us why David is a man after God’s own heart, as it says:

**13 So David said to Nathan, “I have sinned against the LORD.”**

David’s solution was to repent of his sin. And to repent of our sins will be the solution for us, if our sin problem is ever to be solved. The reason that we must continually preach repentance, hear about repentance and actually repent is that it is so easy for us to allow our sins to beset us, so easy for us to become defensive about the evil that we may do, and so easy for us to decide us to call wrong right.

But because of his relationship with God, David did not become defensive. As a shepherd, David relied on God when a lion or a bear took a sheep from the flock for which David had responsibility. David attacked the animal relying on the supernatural strength that God gave him and killed it. And once we have an experience with God and understand His power and His mercy, we recognize that we can go to God for help, even in our worst hour. **Psalm 46:1–2** tells us:

**1 God is our refuge and strength, A very present help in trouble.**

**2 Therefore we will not fear, Even though the earth be removed, And though the mountains be carried into the midst of the sea;**

And God is our strength, even when we need the strength to endure His punishment for our sins. **1Peter 5:5–7** tells us:

**5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, but gives grace to the humble.”**

**6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,**

**7 casting all your care upon Him, for He cares for you.**

And it does not matter to God the nature of the sin that we have committed. God is our refuge and strength, and we ought cast our cares, even our self-inflicted cares on Him, because He cares for us. And so David, even in the midst of being rebuked for the most egregious sin that he had ever committed, reached out to God. And that true and reliance on God, rather than perfection, obedience, or sinlessness, is that which made David a man after



## FAMILY LIFE BAPTIST CHURCH

God's own heart. And the hymnologist characterized David's relationship with God when he said:

What a friend we have in Jesus, All our sins and grieves to bear  
What a privilege to carry, Everything to God in prayer  
Oh, what peace we often forfeit, Oh, what needless pains we bear  
All because we do not carry, Everything to God in prayer.

God is seeking a relationship with us. And God wants our relationship with Him to be intact whether or not we keep the letter of His law. As a matter of fact, God recognizes our sinfulness and has made provision for our sins, even before we commit them. God told David through Nathan, in the "b" portion of **2Samuel 12:13**:

**13 And Nathan said to David, "The LORD also has put away your sin; you shall not die.**

And God makes that provision clear to us, 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.**

**Romans 8:1–2** tells us:

**1 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.**

**2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.**

Can we still anticipate punishment for our sins? Yes we can, just as God told David that he would be punished. But the punishment that we will receive will be for our benefit, because God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

In our takeaway point for this sermon series, we make the point that God has designed man as the cooperative coalition of husband and wife so that man can successfully achieve the objective that God has given us to exercise dominion over the earth, developing wisdom and knowledge in preparation for further responsibility in our eternal life.

In other words, as the old preacher used to say, there is another land, where the wicked cease from troubling and the weary will be at rest. And our life on this side is preparation for responsibility on the other side. Thus, we have to be disciplined, we have to be taught and we have to learn the lessons of this life. But being disciplined is not the same as being killed; learning the lessons of this life is not the same as being condemned. So Jesus came, first of all to pay the penalty for our sins, and secondly to send us His Spirit as a counselor to





discipline and teach us the lessons of life on this side so that we can rule on the other side. **Romans 6:23** tells us:

**23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.**

That is the same thing that Nathan told David on behalf of God in the “b” portion of **2Samuel 12:13**:

**13 And Nathan said to David, “The LORD also has put away your sin; you shall not die.**

So, saints, the Lord has put away our sins. Thus we have no need to be afraid of the consequence of our sins, but we need to recognize that the consequences of our sins are our schoolmaster, as **Ephesians 4:13-15**: tells us: **13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;**

**14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,**

**15 but, speaking the truth in love, may grow up in all things into Him who is the head—Christ.**

And **1John 1:8–9** tells us:

**8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.**

**9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.**

So the place that we should emulate David is that we should admit our sinfulness; we should not be defensive or devious about that which we know that have done that is contrary to the Law of God, but that we should recognize our faults while being anxious to confess and learn the lesson of them. The understanding of God’s dealing with David is a key to understanding the concept of grace.

God graciously forgives our sin because God wants us to mature. But God still disciplines us for committing sin because without discipline there is no maturation.

Undisciplined children do not generally do better in life, but rather do worse because, by not disciplining them, their parents teach them that there are no consequences to them for their disobedience, which ultimately is not true.

Someone once told me that there is a ten year period in the life of every child in which that child needs physical discipline. You can do it from the time that the child is two until he is twelve, or from the time that the child is five until he is fifteen, or you can wait, and let the police do it from the time he is eighteen until he is twenty-eight.



## FAMILY LIFE BAPTIST CHURCH

Parents that cater to their children's feelings rather than working on their moral development are doing their children a disservice. But God does not do us that disservice. **Hebrews 12:5–11** tells us:

**5 And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him;**

**6 For whom the LORD loves He chastens, And scourges every son whom He receives."**

**7 If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?**

**8 But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.**

**9 Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?**

**10 For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness.**

**11 Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.**

Even Christ Himself underwent the discipline that led to his maturity.

**Hebrews 5:5–10** says:

**5 So also Christ did not glorify Himself to become High Priest, but it was [God] who said to Him: "You are My Son, Today I have begotten You."**

**6 As [God] also says [to Jesus Christ] in another place: "You are a priest forever according to the order of Melchizedek";**

**7 who, in the days of His flesh, when [Jesus Christ] had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,**

**8 though [Jesus Christ] was a Son, yet He learned obedience by the things which He suffered.**

**9 And having been perfected, [Jesus Christ] became the author of eternal salvation to all who obey Him,**

**10 called by God as High Priest "according to the order of Melchizedek,"**

Jesus Christ suffered during His Passion experience, which culminated with His death on the Old Rugged Cross. And in His sacrifice on the Cross, Jesus Christ learned that which it is to be a sinner and also learned how to teach us to obey God, because, as **Hebrews 4:15** tells us:

**15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.**

Jesus Christ knows the temptation, Jesus Christ knows the suffering, and Jesus Christ, through his temptation and suffering, learned the kind of obedience



## FAMILY LIFE BAPTIST CHURCH

that we need to know. And that is the kind of obedience that David knew; David had the kind of obedience that was not defensive when he was confronted with his own sin, but says, even as Jesus Christ said in the Garden of Gethsemane, **“nevertheless, not as I will, but as You will.”**

So, as we think about this Christmas season, let us think about the real gift that Jesus Christ has given us. Jesus Christ has given us the gift of the assurance that we do not need to be defensive before God when He chastises us. Jesus Christ has given us the gift of the assurance that we are freed from the penalty and power of sin if we would but confess our sin, and Jesus Christ has given us the gift of the assurance that we can confess our sins without fear, because He is faithful and just to forgive us of our sins and cleanse us from all unrighteousness, even if when cleansing involves discipline.

And Jesus Christ gives us all these gifts and assurances because He loves us. **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.**

And the love of God expressed in the sacrifice of Jesus Christ is the greatest possible gift of love to us. So let us receive the love of God and Jesus Christ, let us eradicate defensiveness from our lives, and so let us love God and love one another, as Jesus Christ has loved us.

Pastor Darryl R. Curtis  
Family Life Baptist Church