



FAMILY LIFE BAPTIST CHURCH

“The Biblical Design of Gender, Part 55”

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Informed. Insightful. Intelligent.



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2Samuel 12:14:

14 However, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, the child also who is born to you shall surely 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 four lessons, we have been discussing the tragic situation of David and Bathsheba, but there may be someone listening today that has not heard our lessons, so let me recap briefly.

David was the great King of Israel, a man after God's own heart that was called into leadership from his job as a lowly shepherd. David became devoted to God out on the mountain singing psalms of praise and meditating on the Word of God. Because of David's devotion, when lions and bears came to prey on the sheep David was tending, God gave David the power to kill the animals with his bare hands.

While David was a youth on the hillside keeping sheep, Goliath, who when fully arrayed in his war armor, stood nine feet tall and was considered invincible by the Israelites, was the leader of the Philistine Army. But because of his experiences with the lions and the bears, David recognized that with God, all things were possible, even the defeat of a giant by one with the stature of a boy. And David, the boy that trusted God, defeated Goliath, and ultimately became the King of Israel.

King David then defeated the Jebusites and took over their town of Jerusalem, which David made his capitol. David built himself a palace in Jerusalem, and then David decided to build a Temple in Jerusalem to replace the mobile Tabernacle as a place to worship the Most High God.

God, speaking through the prophet Nathan, denied David the privilege of building the Temple, telling David that his son, who would be the next King, would build the Temple. David set his sights on acquiring the gold, precious



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metals and stones that would be used in the building of the Temple, and to prepare the resources so that his son would be able to build.

David and his army were successful in defeating the people of the land and amassing the raw materials for the Temple. David's army was so successful that David decided, when time for the next war came, that he would not have to personally go to war, but could send his generals to win battles.

And so David stayed in the city rather than going to war. And his idle hands became the devil's workshop. **2Samuel 11:2–5** records:

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.

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?"

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.

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

David called Uriah home from the army to sleep with his wife in order to conceal the paternity of the child. But Uriah, being a battlefield soldier, told the king that as long as his fellow soldiers were in the state of deprivation imposed by military service, he would maintain his solidarity with them and not go home to sleep with his wife.

And Uriah was as good as his word, because he did not go home and sleep with his wife. So, **2Samuel 11:14–17** tells us:

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 city came out and fought with Joab. And some of the people of the servants of David fell; and Uriah the Hittite died also.

Having killed Uriah, David can now marry Bathsheba and their adultery can be concealed. **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 thought that his adultery problem was solved. But **2Samuel 11:27** records:

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



Of course, you can understand why God was displeased with David. God once again sent Nathan to speak to David. **2Samuel 12:9–12** records that God said to David, through Nathan:

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.

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.'”

And having committed adultery and murder, in **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.

Being a godly man, David was repentant. It may sound odd to you that David, an adulterer and a murderer, was a godly man, but he was. David was a man after God's own heart because David confessed, and did not attempt to justify, the sinfulness of his actions.

Many of us have an unerring ability to justify our sins, the ability to convince ourselves that our sin is nothing more than the only reasonable reaction to an intolerable situation. We always have an excuse. It goes back to the situation in the Garden. God came to talk to the man after the man sinned, in **Genesis 3:11**:

11 And God said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?”

How did the man answer? **Genesis 3:12** records:

12 Then the man said, “The woman whom You gave to be with me, she gave me of the tree, and I ate.”

Now, the words that condemned the man were “**whom You gave to be with me**”. The man tried to justify his disobedience by blaming God for the fact that the agent of his temptation was there. And that is the pattern of sin; when sins come to light, we have an unerringly self-serving ability to justify sin, the ability to convince ourselves that our sin is nothing more than the only reasonable reaction to an intolerable situation. We always have an excuse.

Adam's excuse was that since God gave him the woman and the woman gave him the fruit, God was actually the one responsible for giving him the fruit.

Of course, the logical fallacy in this argument can be seen by one that is only rudimentarily trained in thinking. God's question was not how Adam



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acquired the forbidden fruit; God asked Adam whether or not he ate the forbidden fruit. God did not forbid Adam from obtaining the fruit; God forbade Adam from eating the fruit. Thus, the salient fact is that the act of the woman giving Adam the fruit did not coerce Adam into eating it.

So, although Adam was able to justify his position to himself, his justification did not have any weight with God. And since David was a man after God's own heart, David didn't even try to justify his adultery and murder. Now, although we may not be murderers, we are still sinners. Jesus says, in **Matthew 5:21–22**:

21 “You have heard that it was said to those of old, ‘You shall not murder, and whoever murders will be in danger of the judgment.’

22 But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire.

And, although we may not be adulterers, we are still sinners. Jesus says, in **Matthew 5:27–28**:

27 “You have heard that it was said to those of old, ‘You shall not commit adultery.’

28 But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

So we can't look down on David thinking that our sins aren't as bad as his, because Jesus lets us know, in Matthew chapter 5, that sin is sin, and our attempt to justify our sins as not being as “bad” as the sins of others falls on deaf ears in the throne room of God.

David actually committed adultery and murdered. But David confessed without even making an excuse to the Lord. David teaches us that the solution of a godly man to the problem of sin is not to justify, or blame, or rationalize sin, but to confess it. The details of the temptation that led us into sin are irrelevant.

1Corinthians 10:13 tells us:

13 No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

So regardless of the temptation, we have the ability to avoid giving in to it. We may choose not to do so, but our sin is never a function of being tempted.

James 1:13–15 tells us:

13 Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone.

14 But each one is tempted when he is drawn away by his own desires and enticed.



15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

And the desire that gives birth to our sin is our own. John says that God finds our defensiveness about our sin irrelevant and immaterial. **1John 1:8** says: **8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.**

But then, John goes on to say, in **1John 1:9**:

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

The Lord will cleanse us from our sin. Sometimes, however, the Lord chooses to cleanse us with Brillo pads. And David is about to begin his Brillo treatment. Nathan tells David, in **2Samuel 12:14–15**:

14 However, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, the child also who is born to you shall surely die.”

15 Then Nathan departed to his house. And the LORD struck the child that Uriah’s wife bore to David, and it became ill.

For those of you that have been parents of a healthy, active male child, just think back to the first week of your child’s life. I have an acquaintance that married a woman, impregnated her three times, and had three daughters with her. But this young man was an athlete that played quarterback on his college football team, and he wanted a boy that he could teach to follow in his footsteps and play quarterback at his alma mater. Even in his thirties, he kept in shape, and was just itching to have a chance to coach a son, although his wife brought him daughter after daughter after daughter.

Being financially secure in his 30’s, he prevailed upon his wife to have just one more child, and she agreed. But she let him know that this was his last shot; whether she had a girl or a boy, after this child, the baby factory was closed. And the Lord blessed him, and his wife bore him a son. But just imagine how he would feel, or how you would feel, if he or you did something that caused the God to do that which He did to David’s son, as the “b” portion of **2Samuel 12:15** records:

5 And the LORD struck the child that Uriah’s wife bore to David, and it became ill.

Yes, David had seven wives and many children, but this child is special to David. David is the King of Israel, not because he inherited the job, but because he earned it. Yes, God was with David, but David had the courage to answer the bell when God needed a man. And David has faced every challenge that he has been given, and, by the power of God, had always come up with the solution. David had never been defeated in battle, David had never failed to rescue a town in Israel that was under siege, David had never been defeated by an enemy.



You see, David is a man's man. And a man's job is to protect and take care of his family. **1Timothy 5:8** tells us:

8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

So it is built into the DNA of a man to protect and provide. And David is a man's man. David's wife is doing all that she can to take care of the child; David has the best physicians in the Kingdom attending to the child, but David knows why the child is sick and David also knows that there is no earthly help for the child, regardless of the effort made by those standing by.

So David, the great protector of Israel, is finally faced with a situation that he cannot fix. The child is sick, the child is dying, it is David's fault, and he cannot fix it. Now, many men, when faced with a tragic circumstance, withdraw from that circumstance. As a matter of fact, withdrawal is the most common reaction of a man to a circumstance over which he has no control, because men are fixers. And if we can't fix it, we don't really want anything to do with it, because it makes us feel bad to not be able to fulfill our roles as fixers. But David did not withdraw. David, knowing that he was powerless to save his son, did all that he could do. God struck the child, and so, **2Samuel 12:16–17** tells us:

16 David therefore pleaded with God for the child, and David fasted and went in and lay all night on the ground.

17 So the elders of his house arose and went to him, to raise him up from the ground. But he would not, nor did he eat food with them.

In David's situation, the only recourse was prayer. Prayer is the only form of communication that man has with God, and when someone is passing from this world to the next, all we can do is pray. So David prayed. David would not move from his prayer spot, and he would not stop beseeching God for the life of his son. For seven days. Fasting and prayer. Total concentration on God.

But even with all of David's dedication, God held firm. **2Samuel 12:18** records:

18 Then on the seventh day it came to pass that the child died. And the servants of David were afraid to tell him that the child was dead. For they said, "Indeed, while the child was alive, we spoke to him, and he would not heed our voice. How can we tell him that the child is dead? He may do some harm!"

The business of the Kingdom is stopped. David is prostrate before God on the ground, the child is dead, and knowing how David reacts to disappointment causes his servants to be afraid of breaking the news to David. After all, when David received the bad news from Nabal, David put together a regiment and went to get Nabal. Nobody wanted to be on David's bad side, and the servants worried that David might become irrational when he learned that the child died. But **2Samuel 12:19–21** tells us:



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19 When David saw that his servants were whispering, David perceived that the child was dead. Therefore David said to his servants, “Is the child dead?” And they said, “He is dead.”

20 So David arose from the ground, washed and anointed himself, and changed his clothes; and he went into the house of the LORD and worshiped. Then he went to his own house; and when he requested, they set food before him, and he ate.

21 Then his servants said to him, “What is this that you have done? You fasted and wept for the child while he was alive, but when the child died, you arose and ate food.”

But David believed in God. David’s frame of reference, as ours should be, was that no one ever really dies; they just go somewhere else to live. And so, in **2Samuel 12:22–23**:

22 And [David] said, “While the child was alive, I fasted and wept; for I said, ‘Who can tell whether the LORD will be gracious to me, that the child may live?’

23 But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.”

Not only have our deceased loved ones gone somewhere else to live, we shall go somewhere else to live as well. And David’s son has died, not because of the son’s own sin, but because of the sin of his father David. In **2Samuel 12:13–14**: the Lord spoke to David, through Nathan:

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

14 However, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, the child also who is born to you shall surely die.”

The “a” portion of **Romans 6:23** tells us:

23 For the wages of sin is death,

And David’s son died to pay for David’s sin. But David’s son wasn’t dead forever. He was reborn. **Matthew 1:1** tells us that Matthew’s gospel is:

1 The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham.

Matthew 21:8–9 records:

8 And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road.

9 Then the multitudes who went before and those who followed cried out, saying: “Hosanna to the Son of David! ‘Blessed is He who comes in the name of the LORD!’ Hosanna in the highest!”

Of course, in context, the son of David means a descendant of David, not David’s literal son from his own loins. **Matthew 22:41–46** records:

41 While the Pharisees were gathered together, Jesus asked them,



42 saying, **“What do you think about the Christ? Whose Son is He?”** They said to Him, **“The Son of David.”**

43 He said to them, **“How then does David in the Spirit call Him ‘Lord,’ saying:**

44 **‘The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool” ’?**

45 **If David then calls Him ‘Lord,’ how is He his Son?”**

46 **And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.**

So Jesus was not the literal “son of David”, but the death of David’s son to atone for David’s sins was certainly in context, and foreshadowed that which was to come.

Last week, my wife asked me whether I considered Christmas or Easter the greatest holiday. I responded, “Easter, because Christmas is a celebration of Jesus Christ’s birth, which is a universal event that we all share with Him. All of us have been born, but only Jesus Christ duplicated the life of David’s son by Bathsheba, and died that our sins might be forgiven.

While it is true that without the birth of Jesus Christ, which we will celebrate this week, there would have been no crucifixion and Resurrection, the significance of the life of Christ is shown in the story we have studied here today.

As David was a sinner, so we are all sinners. The way that we evaluate sin is not relevant to God, who tells us, in **Ezekiel 18:20**:

20 The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

And we have all done that which is wicked and we may have done some things that are righteous. So **Ezekiel 18:21–23** informs us:

21 “But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die.

22 None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live.

23 Do I have any pleasure at all that the wicked should die?” says the Lord God, “and not that he should turn from his ways and live?

We talked last week about the criminal on the Cross, who was a wicked man, so much so that the Romans decided to execute him for his crimes. But the sight of the Savior dying sacrificially for our sins so moved on his heart that, even though the same nails were going through his hands and feet as were going through those of Jesus, the criminal was able to recognize and verbalize his recognition of the Lordship of Christ.



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The criminal understood the episode of the son of David, and saw, as he himself was dying, that Jesus Christ, who was dying next to him, was also dying for him, that his sins might be forgiven.

But at the base of the Cross were the scribes and Pharisees, religious men, men who not only saw themselves as not transgressing the law of God, but were in such positions of religious authority that they were able to call the condemnation down upon others.

The sins of the scribes and Pharisees did not lead to their execution, as did the sins of the criminal, but their sins were hidden under a veneer of respectability. But they chose to have Jesus crucified because Jesus was able to penetrate their veneer and point out the specific sinfulness in their lives.

And the scribes and Pharisees did not repent, as did the criminal, or as did David, the King of Israel, when their sins were pointed out, but rather chose to use their authority to incarcerate and execute the one that held their salvation in His hands. And **Ezekiel 18:24** tells us:

24 “But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die.

And that is the meaning of the life of Christ. Whether we are a criminal or a religious leader, **Romans 3:23** applies to all of us:

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

So, preacher or drug addict, we all stand on the same footing. Priest and prostitute alike stand guilty before God. The distinctions of the levels of sin in life are earthly; to God, sin is sin. God does not care whether your sin is big or little in your estimation, nor does He care how well you can justify that which you have done. Yes, you may have been tempted, you may have been provoked, but you ultimately made the choice, on your own, to disobey that which He told you to do.

The sin, ultimately, is not idolatry, it is not taking the name of the Lord in vain, it is not desecrating the Sabbath, it is not dishonoring your parents, it is not murder, it is not adultery, it is not stealing, it is not bearing false witness against your neighbor, and it is not being covetous.

Ultimately, sin is being disobedient to God. Sin, ultimately, is dismissing that which God tells us to do in favor of satisfying our own desires. And no one can enter the Kingdom of God that dismisses God and chooses to do his own thing. If you want to do your own thing, you will not be able to live in God's house; you'll have to live in your own, and, in the next life, you don't have one.

And so, the wages of sin, any sin, all sin, is death. There are basically two choices; do as God says in live in God's house, or disobey and die and go to hell. And we have all chosen to be disobedient. We are all, male or female, oriental or occidental, hawk or dove, Republican or Democrat, hell bound sinners.



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But Jesus Christ looked down at our situation, took pity on us, and offered His life in exchange for ours, offered His Spirit to replace ours, and came down to planet Earth to make an ocular demonstration of His mercy to us.

The criminal on the Cross was not the only one that understood that which Jesus did, as Jesus not only died, but He rose, physically, from the dead, reassembled His disciples, and preached the gospel to them. **Luke 24:44–48** records:

44 Then [Jesus] said to [His disciples], “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.”

45 And [Jesus] opened [the disciples] understanding, that they might comprehend the Scriptures.

46 Then [Jesus] said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,

47 and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.

48 And you are witnesses of these things.

And this is the great present of Christmas, that repentance and remission, or forgiveness, of sin should be preached in Jesus’ name to all nations, beginning at Jerusalem. And in **Matthew 28:18–20**:

18 And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.

And that is the job of Christianity. We have to spread the gift. Not the gift of physical possessions, because whatever physical gift you receive is temporary. But that eternal gift, that everlasting gift, that gift that is more precious than the most expensive physical gift in the world, is the gift of salvation; the gift of the forgiveness of sins, the gift of the Holy Spirit, as **Ezekiel 11:19** tells us:

19 Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh.

And how can we tell whether or not we have received the gift? Jesus 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.”

And Jesus does not command us to have an emotion. Love is not an emotion. Love is a set of actions. **1Corinthians 13:4-8** tells us:



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4 Love is patient, love is kind. [Love] does not envy, [Love] does not boast, [Love] is not proud.

5 [Love] is not rude, [Love] is not self-seeking, [Love] is not easily angered, [Love] keeps no record of wrongs.

6 Love does not delight in evil but [Love] rejoices with the truth.

7 [Love] always protects, [Love] always trusts, [Love] always hopes, [Love] always perseveres.

8 Love never fails.

None of those things are emotions. They are all ways of acting. The emotion that we call love is God's reward to us for acting in a loving fashion. But the emotion is the icing; the actions are the cake.

Love is not an emotion. Love is a set of actions. So if you want to be in love, as Jesus commands us to be in love, you have to act in a loving fashion. And only learning to love will allow you to have further responsibility in your eternal life.

Neither education, nor riches nor fame in life will equip you for heaven. Only the ability to act lovingly will do so. Especially as we demonstrate in our primary human relationships, those being, our marriages.

Even as God did, as **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 this is the gift that God gave us at Christmas, the birth of the Christ. And in our emulation of Him, let us act lovingly towards one another, as He has acted lovingly towards us.

Pastor Darryl R. Curtis
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