



FAMILY LIFE BAPTIST CHURCH

“The Biblical Design of Gender, Part 56”

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Informed. Insightful. Intelligent.



The Biblical Design of Gender, Part 56

2Samuel 12:10

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.'

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 few lessons, we have examined the tragic downfall of David, who, as the great warrior king of Israel, offended God by committing adultery with and impregnating the beautiful Bathsheba, the wife of one of his soldiers who was on the battlefield. David exacerbated his crime by bringing Bathsheba's husband Uriah home from the war to go home to make love to his wife so that Uriah would be deceived into thinking that he fathered the child that Bathsheba was to bear in nine months. When Uriah refused to go to his house but rather remained with the troops at the palace, David sent Uriah back to the front with a message to his general, telling the general to put Uriah on a mission that would lead to his death. After Uriah was killed and Bathsheba completed her mourning period for him, David married Bathsheba.

But God was displeased, and sent the prophet Nathan to chastise David.

2Samuel 12:7–10 records:

7 Then Nathan said to David, "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.



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.'

King David, being a devout man, humbly received the rebuke that the Lord sent by the prophet Nathan. **2Samuel 12:13–14** records:

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.

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."

And in our last lesson, we chronicled the death of the child and David's response to that death. The child was ill for seven days, during which David remained prostrate, fasting and praying to God for the life of his child. However, God did not relent. When the child died, however, David surprised his men by rising from his prostrate prayer position, washing himself, worshipping, calling for food and eating. But David explained himself, 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."

And once the child died, David's punishment appeared to be over. Paul explained to the Corinthian church, in **2Corinthians 7:9–10**:

9 Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing.

10 For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.

God put away David's sins because David was repentant. In response to Nathan's admonishment, David wrote the **51st Psalm**, which says:

To the Chief Musician. A Psalm of David When Nathan the Prophet Went to Him, After He Had Gone in to Bathsheba.

1 Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, Blot out my transgressions.

2 Wash me thoroughly from my iniquity, And cleanse me from my sin.

3 For I acknowledge my transgressions, And my sin is always before me.

So David, asking to be washed and cleansed by God, was certainly repentant. And David made no excuses. David went on to say:

4 Against You, You only, have I sinned, And done this evil in Your sight— That You may be found just when You speak, And blameless when You judge.



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5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.

6 Behold, You desire truth in the inward parts, And in the hidden part You will make me to know wisdom.

7 Purge me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow.

And then David asked God for mercy, as he said:

8 Make me hear joy and gladness, That the bones You have broken may rejoice.

9 Hide Your face from my sins, And blot out all my iniquities.

10 Create in me a clean heart, O God, And renew a steadfast spirit within me.

11 Do not cast me away from Your presence, And do not take Your Holy Spirit from me.

12 Restore to me the joy of Your salvation, And uphold me by Your generous Spirit.

And David promised to bring forth fruits according to repentance, as he said:

13 Then I will teach transgressors Your ways, And sinners shall be converted to You.

14 Deliver me from the guilt of bloodshed, O God, The God of my salvation, And my tongue shall sing aloud of Your righteousness.

15 O Lord, open my lips, And my mouth shall show forth Your praise.

16 For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering.

17 The sacrifices of God are a broken spirit, A broken and a contrite heart— These, O God, You will not despise.

18 Do good in Your good pleasure to Zion; Build the walls of Jerusalem.

19 Then You shall be pleased with the sacrifices of righteousness, With burnt offering and whole burnt offering; Then they shall offer bulls on Your altar.

So David was a repentant man. And God blessed his repentance, as **2Samuel 12:24–25**:

24 Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he called his name Solomon. Now the LORD loved him,

25 and He sent word by the hand of Nathan the prophet: So he called his name Jedidiah, because of the LORD.

And in the birth of Solomon, David had the son of the blessing of God. But David had more problems as a result of his sin, as our text, **2Samuel 12:10** tells us:



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.'

Solomon was David's youngest son and the one that was to be blessed by the Lord, but David had other sons by his other wives. **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.

And David also had a daughter, as **2Samuel 13:1–2** tells us:

1 After this Absalom the son of David had a lovely sister, whose name was Tamar; and Amnon the son of David loved her.

2 Amnon was so distressed over his sister Tamar that he became sick; for she was a virgin. And it was improper for Amnon to do anything to her.

Amnon was the son of David's wife Ahinoam, while Tamar was daughter of David's wife Maacah. Both are David's children, but each of David's wives has their own area in the palace. Amnon knew the impropriety of having any type of relations with his half-sister, but because of Amnon's father David's sin, Amnon felt entitled, even as David felt entitled when he saw Bathsheba. And, unfortunately, Amnon had a scheming friend that encouraged him to commit sin, as **2Samuel 13:3–6** records:

3 But Amnon had a friend whose name was Jonadab the son of Shimeah, David's brother. Now Jonadab was a very crafty man.

4 And he said to him, "Why are you, the king's son, becoming thinner day after day? Will you not tell me?" Amnon said to him, "I love Tamar, my brother Absalom's sister."

5 So Jonadab said to him, "Lie down on your bed and pretend to be ill. And when your father comes to see you, say to him, 'Please let my sister Tamar come and give me food, and prepare the food in my sight, that I may see it and eat it from her hand.'"

6 Then Amnon lay down and pretended to be ill; and when the king came to see him, Amnon said to the king, "Please let Tamar my sister come and make a couple of cakes for me in my sight, that I may eat from her hand."

It may have been that the king did not understand that which Amnon had in mind, but the king knew that it was improper for Amnon to do anything to Tamar. So the interaction that Amnon proposed was inappropriate in and of itself. But the king was somewhat crippled in his ability to make decisions by his own impropriety.



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It is important for children that their parents always be leaders. It is especially important, even in our generation, that a man that fathers children by more than one woman be a leader, and this is David's situation.

Children are naturally self centered, and male children in particular require a dominant male in the home to restrain their self-centeredness as they go through puberty. An exhibit from the animal kingdom shows the need for parental restraint. In a particular African game preserve, the keepers decided, for some reason, to remove the older bull elephants from the preserve. The keepers saw the immediate affect that the young male elephants began aggressively killing the rhinoceroses in the preserve. When the older bull elephants were brought back into the preserve, they kept the younger male elephants in line and the killing of the rhinoceroses ceased.

Young males need older males as leaders to control them and teach them the behavior that is proper for an adult male. One of the great tragedies of our society is the high number of female headed single parent households in our culture, in which the first dominant male that a plurality of the young males meet is a policeman or a prison guard. These men provide the restraint that fathers should provide, but their intervention generally comes once the young man has ruined his life.

It is interesting that when a young woman from this type of family becomes pregnant out of wedlock, the females in the family rally together to take care of the baby, because of their affinity for taking care of babies. Babies are cute and cuddly, and the personal satisfaction that these women receive from breastfeeding and caring for an infant makes them loathe to put the infant up for adoption. The problem that this situation creates is that the infant does not remain an infant for more than a year or two, but begins to grow up. Soon, the infant passes the infancy stage, his behavior is no longer "cute", and before long, the adults in the female headed household realize that they do not have the cuddly little baby that they wanted.

If you go to the toy store at Christmastime, you will find that a popular gift for female children is a baby doll, because it is fun for a young girl to imagine herself taking care of a baby. And a baby shower is a rite of passage for women about to become mothers. However, you never see female children receiving a "pre-teen" doll, because it is not in the imagination of a girl to imagine taking care of a nine-year-old boy. But a nine year old boy is exactly that which male babies become.

And nine year old boys really need strong fathers. Young male adolescents especially need strong male leaders as well. As I mentioned earlier, if young males do not have the discipline provided by a dominant male at home, they will receive it somewhere, be it on the athletic field, in the street gang, or in the criminal justice system.



The design of God is that fathers be the first line of discipline for their male children. But a weak father leads to a power vacuum in the home, and nature abhors a vacuum. Someone else always steps into the vacuum and takes it over.

David provided strong leadership, as the king of the nation. But after David's sin with Bathsheba, David felt crippled in his ability to provide moral leadership. His adultery and his attention to Bathsheba, who was his mistress before she was his wife, diminished David's status in the eyes of his sons, and they looked less to David as a moral leader. David had the opportunity to act strongly to reestablish his leadership role among his sons by forbidding Amnon to do anything immoral to Tamar, but David's feelings of guilt led him to abdicate his leadership position and send, as it were, the lamb to the slaughter. Rather than acting as a father and a leader, David indulged his son, as **2Samuel 13:7** records:

7 And David sent home to Tamar, saying, "Now go to your brother Amnon's house, and prepare food for him."

And indulging a young man anticipating an immoral escapade rarely leads to good results, as **2Samuel 13:8-11** records:

8 So Tamar went to her brother Amnon's house; and he was lying down. Then she took flour and kneaded it, made cakes in his sight, and baked the cakes.

9 And she took the pan and placed them out before him, but he refused to eat. Then Amnon said, "Have everyone go out from me." And they all went out from him.

10 Then Amnon said to Tamar, "Bring the food into the bedroom, that I may eat from your hand." And Tamar took the cakes which she had made, and brought them to Amnon her brother in the bedroom.

11 Now when she had brought them to him to eat, he took hold of her and said to her, "Come, lie with me, my sister."

Tamar both protested and resisted, but her protests fell on deaf ears and her resistance was futile. **2Samuel 13:14-15** records:

14 However, [Amnon] would not heed [Tamar's] voice; and being stronger than she, [Amnon] forced [Tamar] and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Arise, be gone!"

Whatever fantasy that Amnon had about an interaction with Tamar was not fulfilled by the reality, and having had Tamar, Amnon rejected Tamar. Of course, this is a point about out-of-wedlock sex. Tamar was raped, and did not bear any culpability in this case, but in our culture, young women promiscuously agree to allow themselves to be used sexually, and then wonder why the young men with whom they have had illicit relations reject them. The reason is that the bonding hormone, oxytocin, that females have in abundance is not shared by



males. Males do not bond hormonally, but as the function of their own conscious decision to bond, which is why God instituted marriage in the first place.

So, regardless of how well a woman can satisfy a man sexually, men rarely make commitment decisions while in the throes of passion. Men may confess their love for a woman while having sex, but when the act is completed, the cold light of day causes men to rethink their rash decision made in heat. But women often don't realize that reality because of their hormonal response to sex, and find themselves inexplicably disappointed when the man to whom they have given themselves decides that their gift did not seal the deal.

But extra-marital sex is not in the Biblical design of gender.

The Biblical design of gender is that, before sexual activity begins, a man will make a volitional decision to marry a woman and propose marriage to her, followed by the acceptance of the man's proposal of marriage by the woman.

Hebrews 13:4 tells us:

4 Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.

As I mentioned in the last lesson, love is not an emotion, but a decision. The marriage proposal is a pledge by the man to decide to act lovingly towards the woman that he wishes to make his wife, and the acceptance of the marriage proposal is the pledge of the woman to decide to act lovingly toward the man that has asked to be her husband. Of course, being human, we feel the emotions associated with finding the person with whom we will share the rest of our lives, but during the ceremony that solemnizes the marriage, we do not deal in emotions, but commitments.

Neither a husband nor a wife can realistically pledge to always "feel" a certain way toward their spouse; but both a husband and wife can realistically pledge to always act a certain way toward their spouse, whether they feel like it or not.

I am a trained concert pianist, but my parents had absolutely no musical talent. I did not learn to play because of an inherited trait or a musical history in my family. I learned to play because I had a teacher that said that I could learn if I put in seven hours of practice for every one hour of lessons. And momma made me take a lesson every week and practice for an hour every day. Thus, I developed musical skill, not because of a love for music or because I was talented, but simply because momma made me put in the time and effort.

Marriage is the same way. Many years before our current idea of choosing a spouse because we feel a certain emotion for them became the norm, people often married sight unseen. My wife's paternal grandfather was working in a coal mine in a town in which there were virtually no single women, and the single men of the town wrote letters to the surrounding towns requesting women to come to the town that wanted to be wives.



When the women that came met the men, they married immediately without a courtship period, and set up housekeeping. Their marriages were not based upon attraction or emotion, but upon the commitment of the women to fulfill the role of a wife and the commitment of the men to fulfill the role of a husband. Interestingly, simply by them fulfilling their marital roles, the emotions that we prize so much developed spontaneously, because the truth of the matter is that actions can create emotions much more easily than we can develop emotions by taking thought.

But Amnon looked at Tamar's facial features, or her contours, or her legs or her toes, and Amnon felt a lustful emotion towards Tamar. Amnon acted on his emotion. Once he achieved his objective, he found that the emotion faded, and he no longer wanted Tamar. Amnon was attracted to Tamar, but Amnon was never committed to Tamar, and to a man, attraction without commitment is worthless, because it is temporary. And the Biblical design of the male gender is that attraction without commitment is temporary, and it would behoove women to become aware of it.

However, because of the difference in the design of the genders, women need a male protector to ascertain the intentions of the male that is pursuing them and to make sure that the pursuing male makes the necessary commitment before he consummates whatever attraction he may feel. That was the role that David was supposed to play, but David defaulted on his role. However, Tamar had a protector, albeit after the fact. **2Samuel 13:19–29** records that after being raped:

19 Then Tamar put ashes on her head, and tore her robe of many colors that was on her, and laid her hand on her head and went away crying bitterly.

20 And Absalom her brother said to her, “Has Amnon your brother been with you? But now hold your peace, my sister. He is your brother; do not take this thing to heart.” So Tamar remained desolate in her brother Absalom's house.

21 But when King David heard of all these things, he was very angry.

22 And Absalom spoke to his brother Amnon neither good nor bad. For Absalom hated Amnon, because he had forced his sister Tamar.

23 And it came to pass, after two full years, that Absalom had sheepshearers in Baal Hazor, which is near Ephraim; so Absalom invited all the king's sons.

24 Then Absalom came to the king and said, “Kindly note, your servant has sheepshearers; please, let the king and his servants go with your servant.”

25 But the king said to Absalom, “No, my son, let us not all go now, lest we be a burden to you.” Then he urged him, but he would not go; and he blessed him.



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26 Then Absalom said, “If not, please let my brother Amnon go with us.”
And the king said to him, “Why should he go with you?”

27 But Absalom urged him; so he let Amnon and all the king’s sons go with him.

28 Now Absalom had commanded his servants, saying, “Watch now, when Amnon’s heart is merry with wine, and when I say to you, ‘Strike Amnon!’ then kill him. Do not be afraid. Have I not commanded you? Be courageous and valiant.”

29 So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king’s sons arose, and each one got on his mule and fled.

So Absalom became Tamar’s protector. Since David abdicated his fatherly preventative role, Absalom took over and took revenge on Amnon for raping Tamar. And, the death of Amnon was only the first of the deaths of David’s sons, as the text, **2Samuel 12:10** tells us:

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.’

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

23 For the wages of sin is death.

As we saw in our last lesson, David’s first son by Bathsheba died because of David’s sin, and now David’s oldest son Amnon by Ahinoam the Jezreelitess has now been killed because of his sin. David could have prevented Amnon’s sin had David not been crippled in his ability to protect his daughter by his own impropriety. Thus, the truth of the statement in Romans is once again proven; even if God does not act directly to judge our sin, as He did with the child of Bathsheba, the passions ignited by the unjustness of sin will lead us to destroy one another.

But the full text of **Romans 6:23** says:

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

And this is the reason to become a Christian. **Romans 5:18–21** tells us:

18 Therefore, as through one man’s [that is, Adam’s] offense judgment came to all men, resulting in condemnation, even so through one Man’s [that is, Jesus Christ’s] righteous act the free gift came to all men, resulting in justification of life.

19 For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.

20 Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

21 so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

So God is gracious to us. And **Titus 3:5-7** tells us that it is:



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5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

6 whom He poured out on us abundantly through Jesus Christ our Savior, 7 that having been justified by His grace we should become heirs according to the hope of eternal life.

Our sin nature exists. We cannot look down on Amnon, because but for the grace of God, we will find ourselves in the same situation. If those of us that consider ourselves upstanding citizens are honest with ourselves, we can look back over our lives and recognize situations in which we have sinfully involved ourselves that had it not been for the grace of God, we might be in a similar situation as David and/or Amnon, having a child killed or being murdered ourselves as the retribution for sin.

But the Lord Jesus Christ, the sinless Son of God, has come down from Heaven and died, actually, physically and historically, on the Cross of Calvary, in our place, to pay the penalty that we owe for the sins that we have committed. And the Lord Jesus Christ rose from the dead, actually, physically and historically, on that first Easter Sunday morning, and has sent us His Holy Spirit to guide us through the minefield of sin, to keep our hearts and our minds in Christ Jesus. I am blessed to be a relatively moral person, faithful to my wife, not by my own volition, but by the grace of God, that functions as a regulator in my mind and keeps me away from sinfulness. It is not by my works of righteousness which I have done, but according to God's mercy that I speak to you today.

And as we enter the new year of 2011, let us recognize the influence of God in our daily lives. Let us not be deceived into thinking that we stand because of our own goodness or our own righteousness, for in point of fact, **Isaiah 64:6** tells us:

6 But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.

But let us recognize that our ability to maintain our morality is the function of the blessing of the grace of God that is overriding our sin nature and giving us access to a holy nature, and let us decide to practice diligently and daily, even as I practiced the piano when I was a child, those things that the Holy Spirit tells us will make us stronger in the Lord, the disciplines of prayer, Bible Study, worship, fellowship and witness. And let us not arrogantly decide that we are good Christians that should be looked up to, but let us recognize, that we are blessed by God to escape from the consequences of our sin, as **1Corinthians 10:12-13** tells us:

12 Therefore let him who thinks he stands take heed lest he fall.

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



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able, but with the temptation will also make the way of escape, that you may be able to bear it.

And God gives us that way of escape, because, 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.

Our morality and our salvation is a strictly a function of our relationship with Jesus Christ. Let us not arrogantly forget that which He has done and is doing for us, and let us continue to pray for the ability to lean and rely upon His Grace to us as we practice the lessons that He teaches us in this hour.

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