



FAMILY LIFE BAPTIST CHURCH

# “The Biblical Design of Gender, Part 69”

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***Informed. Insightful. Intelligent.***



### The Biblical Design of Gender, Part 69

#### **2Kings 6:26–27**

**26 Then, as the king of Israel was passing by on the wall, a woman cried out to him, saying, “Help, my lord, O king!”**

**27 And he said, “If the LORD does not help you, where can I find help for you? From the threshing floor or from the winepress?”**

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 discussed the case of Naaman, the leader of the Syrian army, who was afflicted with that which I assume was a mild case of leprosy. As the spoils of Naaman’s military victory over Israel, Naaman enslaved a young Israelite girl, making her his wife’s maid. And Naaman’s wife treated the girl well.

Once the girl developed an allegiance to Naaman and his wife, she recommended that Naaman go to see Elisha, the Israelite prophet of God, to be healed of his leprosy. So Naaman went. **2Kings 5:9–10** records:

**9 Then Naaman went with his horses and chariot, and he stood at the door of Elisha’s house.**

**10 And Elisha sent a messenger to him, saying, “Go and wash in the Jordan seven times, and your flesh shall be restored to you, and you shall be clean.”**

Although this sounds like a straightforward instruction, Naaman found it completely unsatisfactory. Naaman’s business was enslaving Israelites, and, as a master, he expected a certain degree of deference from the Israelites. But Elisha did not respectfully defer to Naaman. Elisha just sent a messenger to tell Naaman to wash himself. To wash himself. Naaman didn’t come to Israel just to take a bath, but rather expected a more personal response from the prophet of God. Naaman reacted, in **2Kings 5:11–12**:

**11 But Naaman became furious, and went away and said, “Indeed, I said to myself, ‘He will surely come out to me, and stand and call on the name of the LORD his God, and wave his hand over the place, and heal the leprosy.’**



**12 Are not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage.**

Naaman felt rage and fury because of he considered Elisha's instruction ludicrous, and Naaman's pride was hurt because Elisha didn't even have the courtesy to deliver the instruction personally. Naaman was anticipating a demonstration of the power of God, not to be told to take a bath.

But people often get off track by thinking that God's movement requires a flamboyant supernatural demonstration of power. **John 9:1-7** lets us know that this is not true. The Bible records:

**1 Now as Jesus passed by, He saw a man who was blind from birth.**

**2 And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"**

**3 Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him.**

**4 I must work the works of Him who sent Me while it is day; the night is coming when no one can work.**

**5 As long as I am in the world, I am the light of the world."**

**6 When [Jesus] had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay.**

**7 And [Jesus] said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing.**

History indicates that the Pool of Siloam was dug by King Hezekiah, and the pool had been in use for about 700 years or so. Siloam was a common washing place, so those that heard Jesus telling the blind man to wash did not see anything extraordinary in the command. Nevertheless, this very common act led the blind man to an uncommon result, in that he received his sight.

And this was an extraordinary healing. The blind man testified to the Pharisees, in **John 9:31-33**:

**31 Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him.**

**32 Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.**

**33 If this Man [Jesus] were not from God, He could do nothing."**

And God often works in the most humble and unanticipated of ways, in order to fulfill one of His principles. **Psalms 138:6** tells us:

**6 Though the LORD is on high, yet He regards the lowly; But the proud He knows from afar.**

You see, pride is a deterrent to interacting with God, as the wisest man that ever lived recognized. Solomon wrote, in **Proverbs 3:34**:

**34 Surely [God] scorns the scornful, But gives grace to the humble.**



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If we want grace, which is defined as God's unmerited favor, by which God acts spontaneously and favorably toward us through no merit of our own, we need to maintain our humility, as Peter tells us, in **1Peter 5:5–7**:

**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.**

Thus, it is incumbent upon us, as good Christians, to recognize that we are not worthy of the blessings of God. God blesses us as we exhibit a submissive spirit, which activates His generous nature. And Jesus Himself instructs us, in **Luke 14:8–11**:

**8 “When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him;**

**9 and he who invited you and him come and say to you, ‘Give place to this man,’ and then you begin with shame to take the lowest place.**

**10 But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, ‘Friend, go up higher.’ Then you will have glory in the presence of those who sit at the table with you.**

**11 For whoever exalts himself will be humbled, and he who humbles himself will be exalted.”**

We are not to exalt ourselves, but to take the lowest seat. But the self-exaltation, or pride, of Naaman compromised his opportunity to be blessed. The blind man humbly washed in the pool of Siloam at Jesus' instruction and came away seeing. The leper Naaman was too proud to wash in the Jordan River and receive his healing. But Naaman's servants appealed to Naaman's opinion of his own great ability to convince Naaman to follow instructions. **2Kings 5:13-14** records:

**13 And [Naaman's] servants came near and spoke to him, and said, “My father, if the prophet had told you to do something great, would you not have done it? How much more then, when he says to you, ‘Wash, and be clean’?”**

**14 So [Naaman] went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean.**

And receiving cleansing in the Jordan River taught Naaman the lesson of **1Peter 5:6**:

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



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Naaman, after his healing, went humbly back to the prophet Elisha, as **2Kings 5:15** records:

**15 And [Naaman] returned to [Elisha] the man of God, he and all his aides, and came and stood before him; and [Naaman] said, “Indeed, now I know that there is no God in all the earth, except in Israel; now therefore, please take a gift from your servant.”**

Jesus Christ performed a great miracle out on Calvary's Cross, as He suffered, bled and died on the Cross that our sins might be forgiven, and then rose from the dead early on that first Easter Sunday morning and appeared to His disciples that we might have a record of that which He did for the salvation of our souls.

But many people in our time are like Naaman before his healing; too proud to follow God's simple instructions to believe in the sacrifice of Jesus Christ, which is the most historically verifiable event in history prior to the invention of the printing press.

I received a blessing much like that of Naaman one day, when a young man came to my door to recruit me to increase my participation in the affairs of the church of which we were both members. When he began to tell me about my responsibility to spread the gospel of Jesus Christ, I arrogantly told him that I could not do so in good conscience, because it was my opinion that that which the church taught about Jesus Christ was a fairy tale. I considered church membership to be a good thing and the principles of the Ten Commandments as a good moral guide for life, but I also considered the story of Jesus Christ to be on par with the stories of Santa Claus, the tooth fairy and the Easter Bunny.

Fortunately for me, this young man approached me much as Naaman's servants approached him. He invited me to investigate the bona fides of Jesus Christ, just as Naaman's servants convinced him to investigate the bona fides of washing in the Jordan River. And just as Naaman was convinced by his experience at the Jordan, I was convinced by my investigation of Jesus Christ, because the testimony of both religious and secular history is that Jesus Christ was an actual person; that Jesus Christ was physically crucified and sealed in a tomb that Friday; that Jesus Christ's body escaped from the tomb in which He was buried and that was guarded by a quaternion of Roman soldiers without assistance from any human agency.

The testimony of the Apostles is that Jesus Christ appeared to them and spoke to them after His Resurrection, and the Apostles stuck to this testimony at the expense of their very lives. With the single exception of John, all of the Apostles died violent deaths, being executed in various cruel and unusual ways simply because they would not recant of their testimony that they spoke to Jesus Christ after His Resurrection from the dead, and that Jesus Christ made it clear to them that He was, and is, the King of Kings and the Lord of Lords.



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And the Apostles were not the only ones that gave their lives for their testimony of Jesus Christ. Between the time of Jesus' Resurrection and the establishment of Christianity as the state religion of Rome some 400 years later, an estimated 1.5 million Christians died as martyrs rather than recant their testimony of Jesus Christ.

That a million and a half people would voluntarily submit to execution rather than recant the testimony of their personal experience with Jesus Christ is an incredible fact that verifies, beyond a shadow of a doubt, that the Christians of the first four centuries were convinced of the truth of the Resurrection. And their humble, steadfast, consistent testimony of the Resurrection of Jesus Christ over the centuries at the expensive of their very lives finally toppled the belief structure of the most powerful pagan nation in the world and changed it into the Roman Catholic Church of Jesus Christ, which continues to exist to this day.

Recognizing that the Resurrection of Jesus Christ is a historical fact and that Jesus Christ died to pay the penalty that we owe for the sins we have committed should introduce an element of humility into our lives. Jesus' sacrifice made it clear to those that lived during the first four centuries after His death that loving our earthly lives is not conducive to eternal longevity. **Revelation 12:10–11** tells us:

**10 Then I heard a loud voice saying in heaven, “Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.**

**11 And they overcame [the accuser] by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.**

The accuser, the devil, who accused and prosecuted mankind before God because of man's sin, was cast down from heaven as a function of the forgiveness of sin by the Resurrection of Jesus Christ.

The devil could no longer act as a prosecuting attorney against mankind, pointing out the fact that the sinfulness of man makes men unworthy of God's Kingdom, because Jesus Christ paid the penalty that we owe for the sins that we have committed. And since the penalty for our sins has been paid, we no longer owe the debt of being condemned for our sin, as the accuser, the devil, will be.

Interestingly, the only chance that the devil and his angels have to avoid being in hell by themselves is to convince us, even as he almost convinced Naaman, to be too proud to follow God's instructions for salvation, which are given in **John 3:16–17**, which 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.**



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The equation is simple. Whoever humbles himself to trust in the sacrifice of Jesus Christ is saved. Whoever does not humble himself, but chooses to trust in his own goodness rather than the sacrifice of Jesus Christ, is lost.

As **Revelation 12:10** tells us, the devil has been cast down to the earth to sow unbelief. But the devil can be overcome by our testimony, to the death, of our belief in Jesus Christ.

Those million and a half martyrs of which I spoke earlier lived in a pagan country, one in which Christian beliefs were punished by execution. But you and I are blessed to live in this country, a country in which Christianity is the dominant religion. It is a blessing for us that we live in a place in which God can be exalted and Jesus Christ worshipped without interference from the political authorities of the day.

However, we must be vigilant, because the devil is still here on planet earth. Just as those that initially preached Christianity took four centuries to turn pagan Rome into a Christian nation, the devil recognizes that his plan to change the religion of our nation into paganism may not be an overnight occurrence. And as the devil's influence causes a nation becomes increasingly pagan, God's mercy to that nation decreases. Our text occurred when Israel turned away from God. **2Kings 6:24–25** records:

**24 And it happened after this that Ben-Hadad king of Syria gathered all his army, and went up and besieged Samaria.**

**25 And there was a great famine in Samaria; and indeed [the Syrians] besieged it until a donkey's head was sold for eighty shekels of silver, and one-fourth of a kab of dove droppings for five shekels of silver.**

Although Naaman's experience made him a believer in God, God still used the Syrian army to discipline Israel. The Syrians besieged Samaria, meaning that they kept food and supplies from entering the city so that the few supplies that were left were being sold for exorbitant prices. People did not have the money to buy food and starvation was setting in. Our text, **2Kings 6:26–27** records:

**26 Then, as the king of Israel was passing by on the wall, a woman cried out to him, saying, "Help, my lord, O king!"**

**27 And he said, "If the LORD does not help you, where can I find help for you? From the threshing floor or from the winepress?"**

The king of Israel correctly recognized that as long as the Lord empowered the Syrians to besiege Israel, there was no help for the Israelites. **Psalms 127:1** tells us:

**1 Unless the LORD builds the house, They labor in vain who build it; Unless the LORD guards the city, The watchman stays awake in vain.**

But the woman's problem was the result of a deal gone bad, as **2Kings 6:28–29** records:



**28** Then the king said to her, “What is troubling you?” And she answered, “This woman said to me, ‘Give your son, that we may eat him today, and we will eat my son tomorrow.’”

**29** So we boiled my son, and ate him. And I said to her on the next day, ‘Give your son, that we may eat him’; but she has hidden her son.”

As you can see, killing children did not start in 1973 with Roe v. Wade.

And although we thought that Naaman was self-centered, can you imagine the amount of self-centered gall that would allow someone to not only kill and eat their own child, but to publically appeal to an authority figure to help them kill and eat someone else’s child? Jesus tells us, in **Matthew 5:21**:

**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.’”

But this woman was not just able to rationalize disobeying the Biblical admonition against murder; she was self-centered enough to rationalize that the chief law enforcement officer of the day should help her murder another woman’s child and eat him.

The social dysfunction in this passage of Scripture points out some of the problems of our day. First of all, there are no fathers mentioned. Women with children without a man to protect and provide appear to be more likely to rationalize violence towards their children. **1Kings 3:16–18** tells an analogous story:

**16** Now two women who were harlots came to the king, and stood before him.

**17** And one woman said, “O my lord, this woman and I dwell in the same house; and I gave birth while she was in the house.

**18** Then it happened, the third day after I had given birth, that this woman also gave birth. And we were together; no one was with us in the house, except the two of us in the house.

Once again, no man is mentioned in the episode, which continues in **1Kings 3:19–22**:

**19** And this woman’s son died in the night, because she lay on him.

**20** So she arose in the middle of the night and took my son from my side, while your maidservant slept, and laid him in her bosom, and laid her dead child in my bosom.

**21** And when I rose in the morning to nurse my son, there he was, dead. But when I had examined him in the morning, indeed, he was not my son whom I had borne.”

**22** Then the other woman said, “No! But the living one is my son, and the dead one is your son.” And the first woman said, “No! But the dead one is your son, and the living one is my son.” Thus they spoke before the king.

And, similarly to the woman that boiled her son to eat him, one of the women is callous about the life of the child. **1Kings 3:24–26** records:





**24 Then the king said, “Bring me a sword.” So they brought a sword before the king.**

**25 And the king said, “Divide the living child in two, and give half to one, and half to the other.”**

**26 Then the woman whose son was living spoke to the king, for she yearned with compassion for her son; and she said, “O my lord, give her the living child, and by no means kill him!” But the other said, “Let him be neither mine nor yours, but divide him.”**

Once again, the impulse of the woman is to kill the child. But God gives us a commandment concerning murder.

Now, let us contemplate commandments for a moment. God gives us commandments to restrain our natural impulses and desires. God only tells us to not do things that we have a propensity to do. For instance, there is no commandment against flapping your wings and flying, because you don't have wings. God only tells us to not do things that we can and will do.

Since God tells us not to murder, we conclude that we have a natural propensity towards murder, and God, in His Word, is telling us to control ourselves. Now, by saying that we have a natural propensity to murder, I don't mean that we are so depraved that we would just kill people at random for no reason; that would make us monsters. But I do mean that we have the intellectual propensity to come to the decision that murder is the best course of action given certain stimuli, and although people generally should not murder, we, personally, should be allowed to murder given a certain set of circumstances.

That is the reason that abortion is so popular in our society, and women exercise political power in order to maintain the right to murder their own unborn children in their wombs if their children are conceived in an inconvenient situation.

And that is analogous to the problem here. The circumstance of the woman who boiled her son is that she and her companion are starving to death because of the siege of the Syrians. Food, even if available, is hideously expensive, and the woman has rationalized that if she cannot find enough sustenance to keep herself alive, her son is going to starve as well, since an infant has less of a chance to find food than she, as an adult, does. This rationalization leads her to the conclusion that since her son is going to starve to death anyway, his carcass might as well keep her alive for a few more days. So she boils her son and shares him with her companion, in the expectation that her companion will do the same thing the next day.

And that is the thinking of a murderer. A murderer can rationalize that which he or she does.

A young girl is so looking forward to the prom. She has seduced an attractive boy into agreeing to be her date. She has the dress picked out, the shoes dyed, and everything is ready, but she begins gaining weight and finds it



increasingly difficult to get into her clothes. Her seduction of her boyfriend has made her pregnant, and being pregnant will cause her to miss the big day for which she has been planning the whole school year. She won't be able to wear the beautiful dress or run for prom queen. And, in her adolescent mind, these things are of the utmost importance. No one can understand the depth of emotion that she feels about her day.

But the baby continues to grow in her. She realizes that her big day is not going to happen if she remains pregnant. So, she has to make a decision. Should I have my day, or should I have the baby?

Unfortunately for her, and unfortunately for her child, there is a counselor at her school that tells her that that which is growing inside of her is not a baby until it is outside of the womb. Legally, as long as it is in her body, it is not a child, but a mass of cells. And she can legally have that mass of cells removed. So, with the change of a word, her decision becomes simple. Should I have the mass of cells (not baby) removed and be the prom queen of which I have dreamed all year, or should I not, remain pregnant, end up with a baby, and, in my mind, have my life ruined? It's a simple decision. And hundreds of times per day in our country, young girls make the decision to run for prom queen and become murderers.

And the reason that this situation exists, as the Scripture tells us, is not just that the girl has a propensity to murder, but the authority figures have that propensity as well. **2Kings 6:30–31** records:

**30 Now it happened, when the king heard the words of the woman, that he tore his clothes; and as he passed by on the wall, the people looked, and there underneath he had sackcloth on his body.**

**31 Then he said, "God do so to me and more also, if the head of Elisha the son of Shaphat remains on him today!"**

Elisha? What does Elisha have to do with the fact that the woman can't find sufficient food in the city and has killed her son? Well, Elisha is the man of God. Elisha is the one that prophesied doom on the city that has forsaken God and worshipped idols. Elisha is the bearer of bad tidings, and it is always easier to kill the bearer of bad tidings than deal with the reason for the bad tidings.

Elisha is not the murderer; Elisha is the one telling the Israelites to follow the commandments of God. Since the Israelites don't want to follow the commandments of God, they don't want to recognize that the consequences that they are experiencing are because of their disobedience.

To avoid this recognition, the girl running for prom queen rationalizes that the problem is the mass of cells (not the baby), not her disobedience. And to avoid this recognition, the King of Israel rationalizes that the problem is the prophet, not the disobedience of Israel.

So, the king rationalizes that the murder of the child is not the fault of the woman that murdered him, but rather, the fault of the prophet that prophesied the



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conditions that cause the woman to murder. And the king does not want to punish the woman because the king wants murder to be legal. The king himself might get a woman pregnant inconveniently, and he wants the same “get out of trouble free” card that the prom queen is using.

But, all rationalization aside, the purpose of a commandment is to provide us with a principle that will override our desires. As believers in God, we have an obligation to not act according to our own wants, or even our own needs, if to do so causes us to violate the principles that God has given us. That is that which being a believer in Jesus Christ, who disregarded His Own needs and voluntarily died on the Cross of Calvary, actually means.

So, even if the woman knew for a fact that her child would starve to death shortly after she did, the woman ought not have boiled her child and eaten him, simply because God tells us not to murder.

The prom queen ought not obtain an abortion, simply because God tells us not to murder.

And the king ought not kill the prophet, simply because God tells us not to murder.

Our takeaway point tells us that we are in the process of developing wisdom and knowledge in preparation for further responsibility in our eternal life. Our eternal life. There is another life, in which the actions that we perform in this life are going to be judged.

So, we ought not commit murder, regardless of the consequence that we have in this life, because there is another life. If we starve to death in this life, that is not the end of our life. And it would be better for us to give all we have to our children, even if we have to starve to death and our children starve to death after us, than, as the woman did, to kill our children, eat them, live a few more days.

We are still going to die, as **Hebrews 9:27** tells us:

**27 And as it is appointed for men to die once, but after this the judgment.**

In our last lesson, I quoted **Psalms 90:10**:

**10 The days of our lives are seventy years; And if by reason of strength they are eighty years, Yet their boast is only labor and sorrow; For it is soon cut off, and we fly away.**

Life on this side is a finite quantity. We are only going to live a certain number of years, and then we are going to die. There is no escape from this fact. But Jesus 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.**

Since Jesus tells us of everlasting life, it is time for us to change our perspective. We are alive because God has designed man as the cooperative coalition of husband and wife so that man can successfully achieve the objective



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that God has given us to exercise dominion over the earth, developing wisdom and knowledge in preparation for further responsibility in our eternal life.

We are called to prepare for eternal life by focusing on the eternal commandments of God, which are the principles of eternal life, as our responsibility in our eternal life will be directly proportional to our proven ability in this life to follow the commandments of God. Jesus tells us, in **Luke 12:47–48**:

**47 And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes.  
48 But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.**

The gospel of Jesus Christ is much. And it has been committed to us. It is our job to understand God's principles, and to live by them. So let us continue to live together, to grow together, and to learn God's prime directive for our lives, given to 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."**

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Family Life Baptist Church