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**David's "big sin": Distinguishing between natural consequences, reaping what we sow, and divine discipline in light of our hylomorphic being.**

1. The choices in David's life prior to his big sin and his hylomorphic being.
  - a. Hylomorphism is a body/soul composite. It is the body/soul composite that equals 1 human being. In Hylomorphism, sin relates to the will rather than just a temptation from the flesh.
2. David's accumulation of wives and the violation of Deuteronomy 17:17.
  - a. Why would David directly and so obviously violate God's mandate by accumulating wives?
    - i. Accumulating wives was common practice for kings, especially for political alliances.
    - ii. This common practice did not make David's actions acceptable but reveals how easy it is for the common world view to shape our view of what is acceptable even in direct contradiction to God's Word. (E.g. saving self for marriage)
  - b. David was building up an appetite for multiple women. 1 Samuel 25:43; 2 Sam. 3:2-5, 3:14, 5:13; 1 Chron. 14:3
  - c. David, prior to his big sin, is habituating a practice of taking women at will, and creating a sexual appetite that cannot be satisfied with 1 or even 100 women. Is this just a burden from his flesh, or a problem with his will/heart?
  - d. Is David, given that he continues this pattern, destined to have his heart turn away from God?
3. David and Bathsheba: A one-time heat of the moment sin or characteristic of David's prior pattern? 2 Samuel 11:1-5
  - a. Initially David is caught by his sense appetite at the point he sees Bathsheba. 11:2
  - b. Once David's sense appetite becomes strong, he chooses to seek out a way to satisfy his appetite.
  - c. Notice that the rich man and the traveler in Nathan's story would both refer to David. It could be compared to the intellect serving the sense appetite. (12:1-4)
  - d. David's continued attempt at covering up his sin shows a self-serving pattern which blinds him to consider others and blocks his capacity for compassion. 1 Sam. 21:2
    - i. David kills Uriah along with several other soldiers, and denies Bathsheba her husband, all for his own protection. 2 Samuel 11:24 (Uriah 2 Sam. 23:39, 1 Chron. 11:10, 41)
4. God's indictment against David: 12:7-12
  - a. "The sword will never depart from your house" - this refers to David's immediate family.

- i. Because David despised the word of the Lord he despised the Lord. 12:9, 10
    - ii. This would seem to be natural consequences to his actions.
  - b. "I will raise up evil against you from your household" – David's son rebelling against him and Absalom taking his concubines.
    - i. Now it seems that God is going to make David pay for his sins.
  - c. David confesses and his sin is forgiven. 12:13, Psalm 32, 51
    - i. David not only confesses his sin but requests help from God in regards to his own heart. Psalm 51:10, 12 vs. 2 Samuel 22:20-25
    - ii. David recognizes that God had fully forgiven him for his sin. Psalm 32:2, 5; 51:1,9
  - d. David's child with Bathsheba still had to die. This was for the good of God's name so that the enemy would not blaspheme God for the actions of His servant. 12:14
    - i. The death of the child should not be viewed as a personal penalty for sin.
- 5. Questions that may loom when briefly looking at the consequences that would remain as a result of David's sin.
  - a. Why would God forgive David for his sin and yet seemingly make him pay for his sin?
  - b. If this is merely reaping what we sow, then is God bound to deal with us according to our sins rather than according to grace?
  - c. If God "raises up evil" against David then is God imparting evil to people?
- 6. The natural consequences of David's sin that followed with Esau giving the nod and existence to the evil that would result.
  - a. David's children witnessed the acts of their father which would impact their behavior.
  - b. David's disobedience to God has produced a messed up family situation with multiple children from multiple wives.
  - c. Amnon rapes Tamar with similar characteristics to his father's behavior. 13:1-19
    - i. Lacks respect for David. 13:6, 7, 13
    - ii. Lacks virtue over sexual temptation. 13:2, 14
    - iii. This does not occur because God imparted lust and lack of control to Amnon.
    - iv. David shows an inability to judge his own son in part because of the hypocrite it would make him. 2 Sam. 13:21, Lev. 20:17
  - d. Absalom is going to kill Amnon because David failed to execute judgment. 13:20-29
    - i. David continues to lack good judgment and Absalom shows no respect for his father. 13:24-27
    - ii. David grieves over what happens but does not do anything as he realizes his own failure in the whole situation. 13:37
  - e. Absalom becomes estranged to his father and later attempts to overthrow his father.

- i. Absalom – arrogantly senses that he is more just and better suited to serve as king. 15:1-6
  - ii. Absalom revolts and takes David’s concubines in order to claim the throne. 16:20-23, 20:3
  - iii. David’s grief over the death of his son 2 Sam. 18:33
- 7. Is David merely reaping what he sowed according to Galatians 6:8?
  - a. Galatians 6:8 is mainly speaking about how you sow your money, goods, and energy.
    - i. That which is sown for self/flesh will reap temporal/perishing harvest.
    - ii. That which is sown for spiritual good will reap an eternal harvest.
    - iii. This passage is not talking about Karma as it is often implied by Christians.
    - iv. The common thinking that whatever bad you do will be done back to you does not hold. Psalm 73
  - b. Problems with the “Christian Karma” view.
    - i. Held with a Deistic view that there is a natural law that you will receive back the bad that you commit and the good that you commit. This removes God from being actively involved in every detail of your life.
    - ii. Else the other view that God is constrained by our actions to do to us in accordance with our actions, rather than by grace.
- 8. David did not continue to suffer as payment for his sin. The suffering remained in order that David could overcome the corruption that sin would cause to his hylomorphic being.
  - a. God would allow/cause the evil to come against David to help him develop virtue and grow in sanctification. Divine Discipline: Hebrews 12:5-11
    - i. 2 main categories: Corrective and Sanctifying.
    - ii. David’s Discipline that remained was for sanctification which was an answer to his prayer in Psalm 51:10, 12.
      - 1. Such a prayer could not be granted in a single moment but would require David learn and develop virtue to overcome the corruption developed in his hylomorphic being.
    - iii. It often thought that Divine Discipline ends once we confess our sins. 1 Cor. 11:30-32 vs. John 15:2
    - iv. Discipline is always an act of God’s love and should never be looked at as God demanding you pay for your sins, whether corrective or sanctifying discipline. Hebrews 12:6, 10
    - v. Divine discipline needs to be viewed as a positive and should not necessarily be connected to sin. Hebrews 12:7
    - vi. Consider how David may have ended up without Divine Discipline.