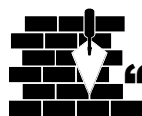


David - "Dealing With True And False Guilt"



"Building Blocks"

I. Background Notes on David: "Two Types of Guilt" (taken from "Men of Like Nature" series):

A. The World Behind the Text: David and a "Giant"

1. David the Hypocrite:
 - a. David's most serious temptation came at a time of leisure, not war (1 Kg 15:5; 2 Sam 11:1-2).
 - b. David's sin grew from lust to adultery to conspiracy to murder. (10th 7th 9th and 6th commandments).
 - c. David's lust for pleasure led to loss of life for a son, a hero, and a wise man. (2 Sam 11:14;12:14;15:12,31;17:23)
2. Uriah the Hittite:
 - a. Was exceptional in skill and status, but *typical* in loyalty (2 Sam 23:8,39;24:9; Deut 23:9-10; 1 Sam 21:5).
 - b. He and his wife were more faithful to Yahweh than David! (cf. Lev 15:19-24 & 2 Sam 11:4; cf. Deut 23:9-10 & 2 Sam 11:10-11)
 - c. David's shame became Uriah's fame (1 Kg 15:5; Mt 1:6).

B. The World Of the Text: Glory or Gloom (2 Cor 7:8-10)

1. Paul tells us there are two types of guilt feelings and two outcomes:
 - a. godly sorrow → repentance → salvation (with no regret)
 - b. worldly sorrow → regret without repentance
2. Godly sorrow leads to repentance, but it is not repentance.
 - a. *metanoēō* - a change of *choices*
3. Worldly sorrow is regret for what's been *done*: by me or to me, not to Whom. (Cain, Esau, Judas).
 - a. *metamellomai* - a change of *feelings*
4. Godly sorrow seeks restoration, worldly sorrow seeks deliverance.
5. David's sorrow was godly sorrow over true guilt:
 - a. David's sense of guilt was from God, *not* Nathan (Ps 51:7-8).
 - b. David's sorrow was from his *sin*, not his circumstances (vs 4).
 - c. David's path to restoration was *through* repentance, not pouting or penance (vv 16-17).
 - d. David wanted restoration to *Yahweh*, not deliverance from his circumstances (vv 10-12).

C. The World Before the Text: "Two Kinds of Guilt"

1. Forensic Guilt: God the Judge
 - a. I am free of condemnation, accusation, and retribution through Christ (Rom 8:1-2, 31-33; Col 1:22).
2. Family Guilt: God the Father
 - a. I am an adopted child of God; He is my Father (Rom 8:15; Gal 4:5).
 - b. I can be a disobedient child, needing restoration but never rebirth (Heb 12:7-8; 1 Jn 1:9; 3:9).

c. Ignoring true “family” guilt is terminal, not optional (1 Tim 1:19).

D. The World Before the Text: “Dealing With False Guilt”

1. False guilt comes from a source other than God — self, saints, and Satan. (Rom 8:31-34; 2:1; Job 1:6-10)
 2. False guilt is characterized by confusion rather than clarity (1 Cor 14:33; Jms 3:17; Jn 8:32)
 3. False guilt is characterized by accusation rather than conviction (Rev 12:10).
 4. False guilt has to do with “deserved” punishment rather than desired progress (1 Jn 3:16-20).
1. **(Q1-Jn18)** The details of this account are almost overwhelming, though not obvious at first glance. John records that Judas had a “cohort” (Gk - *spiera*), which is a *Roman* military term. In other words, he had procured a band of pagan Roman soldiers to accompany this group. He also had “officers” (Gk - *hupartēs*), which was a *Jewish* military band associated with protecting and policing the Temple area. The Pharisees were also included, which was the popular religious group of the day. The main point here is the *enormous* amount of preliminary planning (secretive meetings, communiques, etc.) that had taken place *before* this event. This was *not* a “crime of passion”!
 2. **(Q2)** [see notes in section B above] Judas felt “remorse” (NAS) “changed his mind” (ESV) “seized with remorse” (NIV) “repented himself” (KJV). This is the Greek word, *metamellomai*. The Greek in this verse is very interesting. It literally says, “*The sorrow according to God...the sorrow of the world.*”
 - The NAS translates it, “*For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death.*”
 - The ESV translates it, “*For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death.*”
 3. **(Q2)** The word “death” (Gk - *thanatos*) appears 119x in our NT. It is interesting the spread of meaning that is used: 28x in the Gospels – all for *physical* death; 48x by Paul – a mixture of *spiritual* and *physical* death (22x in Romans alone!).
 4. **(Q6)** Given the double invitation by God to be forgiven, reconciled, and restored, the primary difference between these two types of sorrow has to be in which “direction” they push me; Towards *Him*, or towards the darkness.
 5. **(Q7-Philippians)** Paul’s command here is arresting. First, it is a present imperative in Greek (i.e., an on-going command; something I am told to do and keep on doing). It’s to be my *lifestyle*, not a “one shot deal.” Second, Paul uses a word here that carries the idea of mulling something over and over in my mind. Finally, the word for “truth” (Gk - *alethia*) comes from two words, and has the literal meaning of “*not + hidden*” or “*not + secret.*”
 6. **(Q9)** The Greek word translated “confess” (*homologeō*) in our New Testament means “*to say the same thing.*” Confession is “agreeing” with God that what the Holy Spirit has told me about my sin, is true.



“Stumbling Stones”

1. **(Q2)** Paul differentiates between “godly sorrow” and “worldly sorrow” in 2 Cor 7:10. One very vital truth embedded in this verse that addresses an area of confusion among believers, is what constitutes genuine repentance. Paul says that “godly sorrow” *leads* to repentance, which means that “godly sorrow” *is not* repentance. Frequently, Christians confuse sorrow with repentance. It may be that someone is experiencing and demonstrating genuine brokenness and grief over their sin. Weeping and remorse may be genuine in some cases. However, this *is not* repentance, though it may lead to repentance. Someone has defined repentance as “*Facing the same temptation but making a different choice.*” This

means that true repentance takes time. If sorrow is mistaken for repentance, and the “benefits” of repentance (e.g. restored fellowship, restoration of privilege, etc.) are given, *true* repentance may in fact, be hindered from occurring.

2. **(Q3)** “Guilt” has been demonized by our culture *and* within the Church. It is seen as a negative thing. The primary reasons (among many) for this are:
 - a. It is a reflection of a weak doctrine of God. There is a sense in which we no longer “fear” God in the proper biblical sense. Perhaps in our efforts to emphasize the power of grace to remove guilt, we have mistakenly assumed it removes God’s attitude towards sin itself?
 - b. Guilt, in God’s economy, is a means not an end. If we fail to see true guilt (i.e. deserved and real) as a necessary step back to fellowship with Yahweh and others, then its discomfort will be something we seek to *remove* rather than move through to forgiveness and restoration. In a very real sense true guilt, like death, is our “friend.”
3. **(Q5)** The phrases David uses indicate that there was a sort of “movement” towards repentance; it *wasn’t* instantaneous. We hear him speak of “*day and night*” being under conviction before repenting. But, overall, there is a sense that this is all moving him towards repentance, confession, and release.
4. **(Q6)** This amazing passage must not be misinterpreted by us to say that God wants to “*talk to us about how guilty we feel.*” He certainly wants to “talk,” but He wants *me* to talk to *Him* about *what I’ve done*, not how I “feel” at the time! He also doesn’t want me to be talking to Him about what I’ve done *to myself* as a result of my sin. Surely that conversation should happen. But not first. “Reasoning together” with Yahweh has to be about my “scarlet and crimson” sins, not my feelings.



“Going Deeper”

1. **(Q3)** “Do you see a sequence in this story of David’s sin?” “How did his *first* choice (sending for her) set in motion the next temptation?” “Do you see a larger principle here than merely ‘lust’?”
2. **(Q4)** If you do *not* use the suggested questions above, have group members share their responses to Question 4.
3. **(Q9)** “Do you think repentance becomes more ‘complicated’ the longer we refuse to respond to the Spirit’s conviction?” Explain. (**Note:** David is a great example of this principle.)
4. **(Q10)** “If these qualities characterize genuine conviction by the Holy Spirit, what might some of the characteristics be of Satan’s ‘voice’ regarding our sin?”
5. **(Q10)** If the Spirit’s conviction *really is* like James 3:17, what would be the ‘good fruit’ that it is ‘full’ of?”