

# *The Protection of Forgiveness*

**2 Sam 12:13-15**

**1**

**13** Then David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "The Lord also has taken away your sin; you shall not die.

**2**

## *"However"*

There was a caveat to the pardon that was granted to David. David had committed adultery with Bathsheba. He had lied to cover that sin up. He murdered to cover that sin up. To try and make an excuse for what he did would be foolish on my part. David sinned, and he sinned in such a way that it is impossible to try and find a way to soft-soap it. In reality, to make an excuse for it, would be to become complicit in it. It was without excuse; and if David himself were here with us, I imagine that there would be no one here who would so bitterly condemn his actions as he would condemn himself.

In reading the account of David and Bathsheba, you just can't help being struck with the fact that, when Nathan brought home the sin to David, his conscience, which had been sleeping, was aroused to a true sense of his guilt and pardon was at once granted to him. This is a pattern that is seen throughout the scriptures with God. In...

**Ex 10:16-19**

**3**

**16** Then Pharaoh hurriedly called for Moses and Aaron, and he said, "I have sinned against the Lord your God and against you. **17** "Now therefore, please forgive my sin only this once, and make supplication to the Lord your God, that He would only remove this death from me." **18** He went out from Pharaoh and made supplication to the Lord. **19** So the Lord shifted the wind to a very strong west wind which took up the locusts and drove them into the Red Sea; not one locust was left in all the territory of Egypt.

Pharaoh asked Moses to entreat the Lord to forgive him. Moses did and the Lord forgave Pharaoh. Now what is important to note is that Pharaoh immediately hardened his heart and again refused to allow the people to leave. Did this then somehow negate God's forgiveness of him? Not according to...

**Heb 10:17**

**4**

**17** "And their sins and their lawless deeds I will remember no more."

The Hebrew writer is quoting from Isaiah 43. God says that He, once having forgiven a man's sin, forgets them. That means that He no longer holds that sin and its penalty against that man. In Pharaoh's case, God forgave him his sin when he asked for forgiveness. He was no longer held accountable for that sin, but, he immediately repeated his sin and was now accountable for that sin. In...

**Jer 3:25**

**5**

**25** "Let us lie down in our shame, and let our humiliation cover us; for we have sinned against the Lord our God, we and our fathers, from our youth even to this day. And we have not obeyed the voice of the Lord our God."

This dynamic of admitting our sin before God and asking for forgiveness is as old as is man's relationship with God. We see it happen time after time with the Israelites. They would sin and fall away, pray to God for forgiveness, and God would forgive them. We see it in...

**Acts 8:24**

**6**

**24** But Simon answered and said, "Pray to the Lord for me yourselves, so that nothing of what you have said may come upon me."

Simon, having sinned when he sought to buy the power of God sinned. Peter condemned him for that sin and he asked Peter to pray that this sin would be forgiven. God forgives, and thank the Lord that He does, because we all sin and fall short of His glory.

The point in this is to illustrate God's proclivity, His absolute willingness and desire to forgive man of his sin.

**Acts 17:30**

**7**

**30** Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent,

There is a phrase from an old time hymn...

**8**

***"Give to our God immortal praise  
Mercy and truth are all His ways,  
Wonders of grace belong to God  
Repeat His mercies in your song."***

Gather up every good and graceful thing that you have ever heard about someone doing for someone else. Put all those things into as big a room as it takes to contain them. The grace, the unmerited favor, that God gave to man through His Son Jesus Christ is so much more vast than those that it becomes almost silly to try and compare. Anything and everything that man could ever possibly do cannot equate to the opportunity that God has given to man through his Son.

**Rom 3:23-24**

**9**

**23** for all have sinned and fall short of the glory of God, **24** being justified as a gift by His grace through the redemption which is in Christ Jesus;

God has made it as easy as possible for man to partake of His grace through the sacrifice of Jesus Christ. Ultimately, there is no greater manifestation of grace than what God has done through Christ. Man can relieve hunger, sickness, financial burdens, any worldly problem, but he fails when it comes to relieving the burden of sin and the condemnation for eternity that that burden carries it with it, but God not only can relieve that burden He already has through Jesus Christ. That, my friends, is the very epitome of what grace is.

Sin, great or small, can be forgiven. That is enormity of God's grace.

Now, there is a danger that an acceptance of this principle can cause in man's thinking. It has nothing to do with God, His plan, or His grace, it has to do with man's attitude to God's grace. The fear is that by the understanding of the bountiful grace and mercy that God offers, we might begin to think too lightly of sin. Yes, God offers forgiveness to man, and that forgiveness is unconditional...

**Rom 5:15**

**10**

**15** But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

This is an interesting thought. If God offers His grace, His salvation to all, then are there conditions or requirements that man has to do? If there are prerequisites for man how can the gift be free?

When Nathan came to David and showed him his sin he also told David what had to happen...

**11** **14** “However, because by this deed you have given occasion to the enemies of the Lord to blaspheme, the child also that is born to you shall surely die.”

David was forgiven of the spiritual consequences of his sin. That’s what the blood of Christ does for us, it removes the penalty of spiritual death by the fact that He paid the penalty on the cross. But His sacrifice does not remove whatever physical or worldly consequences there might be because of what was done. David committed murder. In today’s world he might have to go to prison, even though his sin was forgiven. David’s son would die as punishment for his sin. That is a harsh price pay. The death of an innocent because of a sin committed.

**12** There are some thoughts that we want to look at for a few minutes from this account in regards to God’s forgiveness, God’s forgiveness, His protection, the protection that He offers to all men through Christ.

- 13**
- 1) The protection offered to David
  - 2) The protection offered to us
  - 3) To what end is God’s protection

And, first, I shall speak of the safeguards which were provided in David's case; and then, secondly, of those which are provided in our own case. This will lead us to notice, in the third place, God's grand aim with us, and what our great endeavour should be in connection with that aim.

- 14**
- 1) The protection offered to David

Let’s follow the progression, David was made to see his sin in its true light before it was forgiven. Nathan comes to David...

**2 Sam 12:1-4**

**15**

**1** Then the Lord sent Nathan to David. And he came to him and said, “There were two men in one city, the one rich and the other poor. **2** “The rich man had a great many flocks and herds. **3** “But the poor man had nothing except one little ewe lamb Which he bought and nourished; And it grew up together with him and his children. It would eat of his bread and drink of his cup and lie in his bosom, And was like a daughter to him. **4** “Now a traveler came to the rich man, And he was unwilling to take from his own flock or his own herd, To prepare for the wayfarer who had come to him; Rather he took the poor man’s ewe lamb and prepared it for the man who had come to him.”

Why do you think Nathan didn't just come out and say, "David you sinned?" There is a tendency in man to immediately be defensive to what he is told, but to completely accept the conclusions he comes to on his own. Nathan allowed David to come to the conclusion and realize that his actions in regards to Bathsheba and Uriah were sinful. That is a part of God's protection offered in forgiveness. God tells us that sin keeps us from having a relationship with Him and eternal life, but the conclusion that I, personally have sinned, is left up to me. God doesn't force man to obey, He offers salvation, but man has to come to Him. The key to anyone coming to God is that they come to Him by their own volition. Not out of a sense of duty to their parents or friends, or a sense of obligation to whatever, but because they recognize their own sin, and believe that the only way to combat that sin and its penalty of death, physical and spiritual, is to come in faithful; obedience to God through Christ.

This parable of the rich man that stole his neighbors lamb to feed a traveler seemed so innocuous, so straight forward to David, that his response to it was immediate and obvious. This is the way it is so often. We can see what's out there, its what's in here that we are far too often blinded to. When Nathan told David this parable, David saw the injustice of what the rich man had done. When Nathan told David that he was the rich man, David was able to see the injustice and sinfulness of his actions with Uriah and Bathsheba because he had a good and honest heart. Now, the point is that a good and honest heart doesn't necessarily preclude sin from creeping in.

That's the protection God gave to David, that even when he had sinned, God could and would forgive him. David knew that. In Psalms the 22<sup>nd</sup> chapter, David is in the throes of despair because of what he sees around him. There is some discussion as to whether David is feeling his despair because of the pressure of feeling his enemies closing in on him or because of feeling the burden of his sin. Either way, he feels a separation from God that is unbearable and so he utters what may be one of the most well-known statements of all time...

**16**

### ***"Eli, Eli, lama sabachthani"***

Christ utters this in Matt. 27:46, while on the cross under the burden of the sins of all men. He was feeling the despair of knowing what sin does to man, separates him from his God and creator, that God has somehow truly forsaken him. Now, it is important to understand that the reality is that God doesn't forsake man anymore more than He forsook Christ. David knew this, in...

**Ps 22:2**

**17**

**2** O my God, I cry by day, but You do not answer; And by night, but I have no rest.

After asking why God had forsaken him David goes on to say "I cry to you, but you do not answer." This is the definition of despair, feeling alone, that there is nowhere to turn, no one to turn to, feeling that we are all alone and have neither the capability nor willpower to overcome our circumstances. This is where the promise of God, His protection, comes in. God surrounds all of His faithful with His salvation and His love. David knew that, which is why almost immediately he begins to speak of God's love and faith.

**Ps 22:3-5**

**18**

3 Yet You are holy, O You who are enthroned upon the praises of Israel. 4 In You our fathers trusted; They trusted and You delivered them. 5 To You they cried out and were delivered; In You they trusted and were not disappointed.

While David felt the despair of his circumstances, he still trusted in His God. Here is our next point...

**19** 2) The protection offered to us

Our protection rests in the same place as did David's, in God's promises and love.

**2 Cor 1:8-9**

**20**

8 For we do not want you to be unaware, brethren, of our affliction which came to us in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life; 9 indeed, we had the sentence of death within ourselves so that we would not trust in ourselves,

Paul felt the despair that at times overwhelms us all, but he didn't put his trust in himself, but rather in...

**21** *but in God who raises the dead; but in God who raises the dead; 10 who delivered us from so great a peril of death, and will deliver us, He on whom we have set our hope. And He will yet deliver us,*

God's protection extends to all men through Christ, but especially to those who have believed on His name and trusted in His love. Which brings us to our last thought...

**22** 3) To what end is God's protection

God's goal is, not to just forgive man and to free him from the penalty of sin, but to take sin out of us, and get rid of it altogether. The Lord forgave David, and yet used the rod of discipline and consequence upon him. In a sense David was being punished, but not for punishment's sake. His punishment was just under the Law...

**23**

### *An Eye for and Eye*

His punishment was the consequence of his sin, but it was to teach him to remove that desire for sin from his heart. God wants man to conform to His righteousness.

**James 3:17-18**

**24**

17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. 18 And the seed whose fruit is righteousness is sown in peace by those who make peace.

When God's righteousness is accepted and followed, it brings peace to man, peace with his creator.

That's what God wants, peace with the creation He loves. That's why He sent His Son to die for us, and that's why God affords His protection to those who choose to come to him.