

Psalm 103 - Review

In chapter one-hundred-three, part 1, we learned the subject/title of this Psalm is “**The Coming Kingdom**”, which looks forward (prophetically) to how God’s creation *will* ‘bless’ Him, when Jesus returns to rule the earth forevermore. And we learned that ‘blessing’ the Lord (YHVH) can mean several things, the first of which is that it’s an act of adoration, which is why praising Him is part of ‘blessing’ Him. But, ‘blessing’ the Lord (YHVH) also means ‘showing forth His salvation’ each day. So, we should ‘bless’ Him through our words, and actions, in our daily life. Thus, ‘blessing’ our Heavenly Father (YHVH) is also *helping others to get to know Him*, whether that’s done by planting seeds of truth, through the way we speak and act (i.e. in accordance to God’s Word) and/or using the gift(s) God has given to us. So, you could even say that ‘blessing God’ is sharing the Gospel of Jesus Christ via our good words (and works), using our God-given gifts, and even through our countenance, i.e. the true peace of mind we have, *despite* living in such a world full of sin and wickedness. But, this Psalm also speaks of many *reasons* we have to ‘bless’ the Lord, *even today*; which is why David also told us to ‘bless’ the Lord (YHVH) by not forgetting *all* His benefits. So, being thankful to our Heavenly Father is another critical part of ‘blessing’ Him. However, it’s also healthy for our soul; for being grateful for what we have helps to keep covetousness (idolatry) out of our inner man (heart and mind).

And then, David began to give some examples of the Lord’s many ‘benefits. And the first ‘benefit’ he reminded us of, is all the times our Heavenly Father has graciously forgiven our iniquities - which means our sins, which *stem from* a perverse (unclean) spirit (heart and mind). And, this is truly something to be grateful for because, even after we’ve accepted Jesus Christ, we’re still going to sin (even though we try not to), as Paul pointed out in Rom 3:23. But, when we repent sincerely, we’re *always* forgiven *totally*, so long as we believe in Jesus Christ and are earnestly repentant (sincerely sorry and strive to change our sins, from the heart). And then David also reminded us that our Heavenly Father is also gracious to heal all our diseases. And this is another thing we all have to be grateful for because, we all get sick at times. And sometimes our sickness might only be in our own heart (desires, emotions, intentions and motivations) and mind (thoughts). But, if we come to our Heavenly Father and ask for a healing, He’s quite gracious to give it, especially if we are faithful to study His Word (which is what heals us inwardly) and to strive to take care of our flesh (which is what heals our flesh). But, even if we have a flesh sickness that lasts a while, we should *still be thankful* for the many times (in the past) He’s healed us (physically and spiritually). For that only reminds us of His abundant grace and mercy, which gives us hope (and assurance) He will continue to heal us in the future, if we keep our faith in Him strong. And, since we all have to die someday (Heb 9:27), it might not be in God’s will to heal our fleshly diseases. But at the very least, we can come to Him for *spiritual* healing, so we can depart this flesh body with *peace of mind* that we’ll soon be with our Heavenly Father (and Jesus Christ), which is ‘much better’ (2 Cor 5).

In part 2 we learned *more* reasons we have to ‘bless’ our Heavenly Father (YHWH). And one of them is the fact that our Heavenly Father delivers us from all sorts of ‘destructions’, both physically and spiritually. For, He very often saves us from accidents, or from people who want to harm us, and even from our own mistaken actions that put our flesh lives in jeopardy. But, the most important deliverance (redemption) is, of course, saving us from *spiritual* death through the Jesus Christ, *in whom we have redemption, through his blood*, i.e. ***the forgiveness of sins*** (Eph 1:7). For, *by his own blood he entered in once into the holy place, having obtained eternal redemption for us* (Heb 9:12). And this also means that Jesus Christ (via God’s Word and Holy Spirit) also delivers us (spiritually) from *lies* that harm our inner man (and eventually will cause us to die, spiritually). And we truly need His help (to understand truth) because most lies are *incredibly* deceptive. As Paul warned us, in 2 Cor 11:13-15, those who teach lies do so by *disguising* themselves as the ‘apostles of Christ’ and ‘ministers of righteousness’, just as Satan disguises himself as an ‘angel of light’ (2 Thess 2, Rev 13). Thus, the ‘lies’ they present are ***disguised as truth*** (a.k.a. traditions of man). And, when we *believe* something is true, then *we’ll act upon it*. And *that’s* (believing in lies) what causes us to ‘fall away’ (apostatize) from the true God (YHWH) *and* the true Christ (Jesus).

And then, we also learned another ‘benefit’ we should ‘bless’ our Heavenly Father for is the fact that He *crowneth thee with lovingkindness and tender mercies*. This simply means He graciously sheds His kindness and compassion on us when we’re *sincerely* trying to learn His Word *and obey Him*. And He thus protects us from both physical *and* spiritual harm. Thus, our Heavenly Father *saves us from* falling away, from our faith in Jesus (apostasy), when we *earnestly* study His Word and *sincerely* work to kick out our sins (from the heart) and obey our Heavenly Father (God’s Word). And, even when we try (sincerely) to obey our Heavenly Father, we still fall so short from His glory (righteousness) that we’re all *as an unclean thing*, and *all our righteousness’s are as filthy rags* (Isa 64:6). And that’s *why* we must accept the blood that Jesus Christ shed to atone for our sins (Rom 5:11), repent of our sins and keep working to learn (*and obey*) His Word. This, over time, does change us (inwardly) from someone who used to sin *willingly* to someone who loves our Heavenly Father *deeply* and earnestly works to obey Him, for that is what saves us (physically and spiritually) from many destructions (again, physically and spiritually).

And, we also learned that another reason we should ‘bless’ our Heavenly Father (YHWH) is because He *satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s*. This not only means He generously gives us good physical food to eat (that keeps us healthy and gives us energy and strength) but He also helps us learn to live within our means and provides us with a job to which we can provide for ourself and family. However, this also has a spiritual application, for the food we *truly* need (even more than fleshly food) is *spiritual* food (truth) that can *only* be found in God’s Word (the Bible). So long as we put out the effort to study His Word

(for ourself), He'll help us to *understand* it, which does feed our inner man *with truth* (John 17:17), which is the *spiritual* food we *need* to live forever (John 6:63).

In part 3 we saw David turn from speaking of how we should 'bless' our Heavenly Father (YHVH) to explaining *how* He rules. Thus, he revealed one of the things that is most important to our Heavenly Father – protecting His children from others who try to harm them (i.e. Satan and all those who serve him). Therefore, a key quality of our Heavenly Father is that (because He loves His children so much) He watches what goes on in the earth (as we learned back in Ps 11:4 and 102:19-20) to see that righteousness and judgment *are enforced for all those who are oppressed* (spiritually and physically). And, this is actually *why* He gave Israel (via Moses) His righteous Laws. For God's Laws protect the innocent and punish the wicked. Further, God's Laws also teach us *the difference between right and wrong*, and detail what the government is delegated to do versus what we, as individuals, are supposed to do. But, importantly, our Heavenly Father also promises that: even if government doesn't enforce His Laws (to execute righteousness and judgment), He'll *still* hear the cries of those who are oppressed. And we learned of several examples of this, from the way He judged Sodom and Gomorrah, to the way He freed Israel from Egyptian bondage, to the way He saved David many times throughout his life. Yet, our Heavenly Father also promised, specifically, to hear (and save) *individuals* who were oppressed. But, a key stipulation for God to hear our 'cries' to Him (and saving us) is that we fear (and revere) Him and 'call upon Him' in truth, which means we *must* be **sincerely** seeking truth (His Word). And that also means we *must* be willing to see our sins and kick them out. And this is as true for us living today, as it has been throughout *all time*.

And then, we also learned how the Lord (YHVH) *made known his ways unto Moses, his acts unto the children of Israel*. And this simply means God truly revealed His *holy characteristics* to His people, Israel. Thus, the Lord (YHVH) 'made known His ways' (His 'acts' of righteousness and judgments) to Moses *through* giving His Laws to him (to give to Israel) *and* also showing Israel many miracles, which were 'acts' He performed *that validated* His power *and authority* to be their only "God". And, this point is included here - in this Psalm that speaks of the "Coming Kingdom" (i.e. Jesus' return) - *because* our Heavenly Father will *still* be executing righteousness and Judgment *when He returns* via Jesus Christ. Thus, He's not done showing His 'ways' to the world!

In part 4 we learned of another part of how our Heavenly Father rules, for He is truly *incredibly* compassionate, gracious, slow to anger and plenteous in mercy. And, while He *does* want all His children to obey Him (because it's to our benefit to do so, Deut 10:13), He knows we're not 'perfect' (i.e. without sin) while in these flesh bodies (which is *why* He sent Jesus to atone for our sins, Rom 5:11; Col 1:14; Eph 1:7; Heb 9:12-15) and that's **why** He's *so very* compassionate, gracious, slow to anger, and plenteous in mercy. We also learned that our Heavenly Father doesn't *always* chastise (or punish us); He *only* does it when we *need it* because He sincerely

loves us, and *wants* us to come to a good repentance, so we can live eternally with Him (Rom 6:23). And, after we have come to a good repentance, He also *doesn't* want us to go back to *habitual* sinning (as a way of life), so that's why He's faithful to ***continue to*** chastise those who He loves. As Paul explains (in Heb 12), God chastises us *for our profit, that we might be partakers of his holiness*. And then we learned our Heavenly Father (YHVH) also does not treat us (reward) according to our iniquities (corrupted heart and mind), which means He gives us a *lighter* punishment (chastisements) than we really deserve... *so long as* we sincerely repent and strive to obey Him (from the heart). And then David gave us an analogy - of how infinitely higher the heavens (sky and outer space) are compared to us on earth – which expresses the *infinite* mercy (kindness) God has *towards those who fear* (and revere) Him. And then David gave us *another* analogy, to explain God's *infinite* mercy (kindness), towards those who fear (and revere) Him. For, as far as east and west are from each other (infinitely far apart) *that's how far* the Lord (YHVH) has removed (forgiven) our transgressions (rebelliousness, i.e. habitual sinful lifestyle) from us (after we repent sincerely, of course). So, David's really done a good job 'laying out' the immensity of God's compassion, grace, mercy and long-suffering... *to those who* love, fear (and revere) *and obey* Him.

In part 5 we learned of another analogy, and it's one we can *really* relate to: the relationship between a father and his children. And the *reason* David used such an *intimate* analogy is so we can *fully* understand *why* our Heavenly Father is ***so*** compassionate, gracious, longsuffering and merciful towards *those who fear* (and revere) Him. So, just as an earthly father (or mother) has love and compassion towards his children, so too does our Heavenly Father towards us; but the stipulation is that we *must* 'fear' Him, which means to *fear to disobey God* (Prov 16:6) but also that we should have a *profound* (adoring and awed) respect for our Heavenly Father (YHVH). And, we also learned that God *doesn't* consider us His 'children' when we *don't* 'take after Him', i.e. when we sin, we are *not* acting like Him, for He is *without iniquity* (Deut 32:4) and *righteous in all his ways, and holy in all his works* (Ps 145:17). And this is especially true when we are habitually sinning, as a lifestyle (i.e. we don't care about obeying Him). Therefore, those who He *does* consider to be His children are those who come to a good repentance, earnestly seek Him (through studying His Word) *and strive hard to obey Him*, which means learning (and trying hard) to do what's right, from the heart (i.e. 'fear' Him). And thus, when we fall short (as we all do at times), He does forgive us *because* we're sincerely repentant and *trying* (sincerely) to do what's right (i.e. obey Him).

And then we also learned another reason God has love, and compassion (towards those who fear Him) is because He knows we're in a flesh body, which is very hard to control sometimes, even when we are *sincerely trying* to obey (fear) Him. But, as long as we keep trying, sincerely, to learn His Word and obey Him (from the heart) He does have great compassion, mercy, grace and long-suffering towards us. And then we also learned that our Heavenly Father knows our 'frame', which means He knows *when* we were conceived *and* what our purpose in life is. But,

we also learned that our Heavenly Father knew us from *before* we were *conceived*, for He truly created all of us *before* this flesh ‘earth age’ came into existence. And we also learned that ‘first’ earth age was when God allowed Satan to rule His children, on this earth. But, because Satan rebelled, and caused many of God’s other children to follow in that rebellion, God destroyed that earth age and installed this earth age - so that all His children could come to earth, in a flesh body, and have the *opportunity* to find salvation (and *eternal* life) through Jesus Christ.

So, when David said God knows our ‘frame’, it’s speaking not only of our flesh conception, but even that God knows who we were *and* what we were like (i.e. if we loved Him, or not) back in the ‘first earth age’. Thus, God truly knows how to help each individual come to a good repentance, **if** they are only willing to hear His calls to do so. And this shows us why our Heavenly Father has *so much* love, compassion, mercy, grace and long-suffering towards His children, especially those who ‘fear’ Him. And, as 2 Pt 3:9 says, God hopes that even His rebellious children (aside from Satan and the fallen angels who are already condemned to spiritual death) will repent (at least by the end of the Millennium) so they *can* live forever with Him in ‘eternity’.

In part 6 we learned of another analogy David used, wherein he likened the days of our life in a flesh body to grass, and flowers in a field, because: like grass and flowers in a field, in the youth of our flesh life (i.e. the morning) our flesh body does grows up and flourishes. But, also like the grass, and flowers in a field, as we age (the evening, or ‘twilight’ of flesh life) we then ‘withereth’ (literally) and are eventually ‘cut down’ *when we die*, i.e. our spirit departs from our flesh body and goes back to the heavenly dimension from which it came (Ecc 12:6-7, 2 Cor 5). We also learned that Isaiah 40 used this analogy too, but also pointed out that our ‘goodliness’ (which means our kindness, #2617) is also as ‘fleeting’ (temporary) as our flesh body too, in comparison to our Heavenly Father, that is. For our Heavenly Father is *eternal* and His ‘mercy’ (kindness) is also everlasting, *to those who* fear to disobey Him *and* revere Him with the profound honor and respect He deserves. And we also learned this means that God will treat *each* generation (and individual) ‘righteously’, according to their choice to obey, or disobey Him.

And then we also learned, in detail, what obeying the Lord (YHVH) really means: ‘keeping’ His Covenant and remembering to do His Commandments. And, what this boils down to is learning His Word and striving to obey Him, *from the heart*. But, we also learned ‘keeping’ His Word also means guarding His Word *in our heart*, so we’re not deceived into disobeying Him, by false teachers who are teaching *perversions* of God’s Word (‘traditions of man’, a.k.a. *lies*) - for that will *only* bring God’s punishments upon us, *instead of* His blessings. And then we also learned that ‘keeping’ God’s Word *also* means learning *to share it* with others, especially the Gospel of Jesus Christ, whenever the opportunity arises (Eph 5:15-16; Col 4:5-6). And we also learned the only part of God’s Laws we are not to obey anymore are the ordinances, which means the blood sacrifices, and other rituals (or statutes) that pertain to them, because Jesus Christ fulfilled *all* of

the ordinances when He shed His precious blood on the cross for us (Heb 10:10). So, this study really helped us to understand *what* we need to do in order to obtain God's everlasting 'mercy' (kindness).

In part 7 we learned that, after many verses of explaining *how* our Heavenly Father (YHVH) rules (with compassion, grace, mercy and patience, towards those who fear Him), David then spoke of how our Heavenly Father's kingdom will not only be *established* (set up) but also *rule over all*. And we learned this was actually prophesying of how Jesus' throne would be set up (established) *in heaven*, so that it could also (later) be established *on earth*, which is why the latter part of verse 19 said that '*His kingdom ruleth over all*'. Indeed, Jesus' kingdom **will be** over heaven *and* earth, when He returns to earth at His Second Advent (at the seventh trump, Rev 11:15). And then we learned that, while David began this precious Psalm by calling on his 'own soul' to 'bless' the Lord (YHVH) for all His benefits (and then detailed many of them), he ended with a call for *others* to 'bless' the Lord (YHVH) *with him*. And there were actually three groups he called to 'bless the Lord' *with him*. The first was God's 'angel' servants (in heaven) who are *powerful* warriors (for the Lord, YHVH) - you could even call them the 'top officers' in God's 'angelic army' - who *obey* God's Word and every 'order' our Heavenly Father gives them. The second was those who are 'lower' (in status and power) servants, than what verse 20 spoke of, but are *still* worshipers of the Lord (YHVH) *and* thus, still strive hard to 'do' God's 'pleasure' (i.e. they strive to delight Him via obeying Him). So, this group *could* be speaking of us on earth who serve the Lord (YHVH), but it could very well also be speaking of others in the 'heavenly' (spiritual) dimension where the Lord (YHVH) is. And lastly, David makes what we might call a '*catch all call*' to 'bless the Lord', which means he was calling *all* of God's creation to 'bless the Lord' *with him*. So, no matter our position, high or low, all of God's creation *will* 'bless' the Lord (YHVH) our God *because*, when Jesus Christ returns, *all* people *will* bow a knee to Jesus (when He returns) and confess (admit) He truly is the King of kings (Isa 45:23; Rom 14:10-12; Phil 2:10-11). And that's *why* this precious Psalm's title/subject is 'The Coming Kingdom'. For it truly *looks forward to* the *many* 'blessings' that the 'overcomers' (via Jesus Christ) will be giving our Heavenly Father, when our dear Savior (Jesus Christ) returns to punish the wicked and save the righteous, which are His faithful servants. And this thought (of 'blessing the Lord') leads us into the next great chapter we'll study...

Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

Ps 104:1

AMEN.