

My Notes 8-1-2023 Tuesday Morning

Handfuls On Purpose

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[Psalm 103:1-16](#)

All right. we're in [Psalm 103](#) I think that's where we kind of left off last week, and let's get a little repeat on this. Bless the Lord, Oh my soul and all that is within me, bless his holy name. Bless the Lord, oh my soul, and forget not all his benefits Who forgiveth all mine iniquities. Who health, all thy diseases. Who redeemeth thy life from destruction? Who crowned thee with loving kindness and tender mercies? Who satisfy thy mouth with good things so that thy youth is renewed like the Eagles.

[Psalm 103:4](#) Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies; Let's go back to some of these benefits. So we spoke last week at length about the benefit of forgiveness and healing and salvation so that leaves us with two more of those benefits that we want to cover here this morning. So again who redeemeth thy life from destruction is where I think we stopped last week, which is God's saving grace and saving power. So let's take up with the word lovingkindness. It's an interesting word because it's a conflation of two words, loving kindness. So this was a word that was invented to help us through, to understand that which God gives to us. So he crowns us with lovingkindness and tender mercies. So this conflated word this conflation that was made by William Tyndale. Now, if you're not familiar with the history of your King James Bible, you'll you'll wanna know something about the Tyndale edition, which is really the the essence of the King James Bible. So this comes before the King James Bible, and Tyndale, as some of you may know, was a Catholic scholar, and during the time of the Reformation these men began to see through the fallacy of Papal Rome and they became part of this great reformation movement Tyndale has to go into hiding because he has decided to translate the Bible into English, and about 90% of our King James Bible is actually the Tyndale work. So he takes a rather meticulously, goes back in the studies, the original language, and brings back from both Hebrew and Greek, this Tyndale version of the scripture. It's here that he sees this word in the Old Testament, and he wants to be able to give us something more

to what he sees something much more in it. So lovingkindness is rendered 175 times in the Old Testament. Tyndale used this original compound word to describe the Hebrew word *chesed*, and so the King James translates *chesed* primarily as mercy, although *chesed* is used to describe other words in the primary use is lovingkindness. So you can kind of see it, you know, in a parallel in our text here, because he crowns us with lovingkindness and mercies, so now we mentioned this word, lovingkindness. So it's possible to be loving and not kind. In fact, I know, I know husbands and wives, they love each other but they don't like each other now how about that how does that sound right . So you should be loving and kind. So there's one thing to be loving, quite another, perhaps to be kind. So let's put the two together. God is both loving and kind at the same time, and that's certainly encompasses this word *chesed*. So we've got the notion of mercy and God shows mercy to us as a loving and kind towards us. How many ways that we could describe that in our lives, I think. For the goodness of God throughout the many episodes in our lives we have there's several places, 175 times, obviously, but here's [Psalm 63:3](#) Because thy lovingkindness is better than life, my lips shall praise thee. That's an intriguing construction here. So here we have lovingkindness is better than life, and I think we're referring here to physical existence, life on earth. There's something better than this, and it goes well beyond to the metaphysical eternal realms of God. So better than the physical life here that is quite temporal. Here's another place in [Romans 8:18](#) now where we have the idea or concept of something, so much the better than life itself. So I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Now God's people or people in waiting. Now we're waiting for the manifestation there, waiting for the transformation that is going to take place. So reckoning that the troubles of this world are not worthy because lovingkindness is better than this life. Something, so much the better is awaiting the believer. Here's another place in [Psalm 16:11](#) that indicates thou wilt show me the path of life. You know, preceding this and [Psalm 16:10](#) we have the idea that we will not suffer. They probably want to see corruption. That famous passage there that refers to Christ like glorious resurrection and the preservation of his physical frame, even in the throes of corruption, and then verse 11 that will show me the path of life. So this is prophetic of the death, the burial, then the resurrection in the 11th verse of Jesus Christ, but we likewise follow the same a pattern as believers, we understand that the physical frame is going to suffer. We're going to be exposed to the various vicissitudes of a physical world. We don't expect to escape any troubles here. This is part of the the test and trial of our faith which is more precious than gold that perishes, according to [1 Peter 1:7](#). So we we will at the end know his lovingkindness is better than this life that would show me the path of life. In thy presence is fullness of joy and at thy right hand our pleasures for forever more. So many people in this world are addicted to the temporal pleasures, if you want to call it that. Drunkenness is nothing but trouble, but there are people that think somehow there's an escape by being drunk, their problems are solved, at least for the few hours that they're intoxicated, but of course the woe is unto the drunkard, and it ultimately returns to him tenfold, but people in this world looking for some pleasure. So they pop a pill, or they shoot up some heroin, or they find some joy and some physical habit., but it it's temporal pleasure. Satan can't

give anything that has any everlasting value to it, but the lovingkindness of God is better than the physical and temporal pleasures of this life. Here again he's going to show us the path of life after this, life after this physical frame, as long in the grave. We will be experiencing pleasures forever more. That's certainly a verse to contemplate and to memorize, because we have that great hope that is before us. Now back to that word, love and kindness for his lovingkindness. He crowns us with lovingkindness and tender mercies. So if you do a little tour here, well, here again there's a passage that speaks of this unseen world in [1 Corinthians 2:9](#) Paul traveled to glory, and is able to express this eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him. Now this lovingkindness if you do a word study of this now, we already mentioned, there's 175 times you'll find the word bible, but you know in each one of these times that you'll find this word, it explains that the lovingkindness.

LOVINGKINDNESS

These are primarily taken from the Psalms.

God is abounding and abundant in it towards us
It's greatness allows compassion
It's shown to each other as in the case of Jonathan and David
It can be removed as in the case of Saul
It is everlasting
It's upon Israel forever
God preserves and keeps it to those who obey him
God saves his people by it
People can trust in it
Kings are not shaken because of it
It follows you all the days of your life
That people are remembered by God according to it
All paths of the Lord are it
It is before our eyes
People can rejoice and be glad in it
It's made marvelous to us
Surrounded by it if trusting the Lord
Earth is full of the lovingkindness
Eyes of the Lord are upon us who hope in it
It extends to the heavens
It's precious
It's continuous for those who know God

Believers don't conceal it from their congregation
It continually preserves this.

So there's just a a sampling of how this word is employed throughout the scripture and the promises that it brings to us the lovingkindness. So we're crowned with the lovingkindness and tender mercies of God.

[Psalm 103:5](#) Who satisfieth thy mouth with good *things*; So that thy youth is renewed like the eagle's. The next passage tells us who satisfied thy mouth with good things. So that the youth is renewed like the Eagles. So what a wonderful word this is. Satisfaction it is again, part of the benefit of knowing the Lord. God's people are satisfied Paul said in [Philippians 4:11-13](#) to whatsoever state he was, he was content satisfied. This is in stark contrast to the people of the world that never seem to be satisfied. They don't have enough money, they never have enough pleasures, they're always looking for something more. Believers are satisfied even in the current state of distress and troubles because we recognize that there is a coming day of deliverance. Thus satisfied with the how it is for us. You hear people and some Christians I think are even given to the notion of complaint, and we must learn not to do this. We have to be satisfied by what whatever God has provided, for whatever reasons, he provided it, it's all part of his eternal plan for us, and so we are very accepting of that, and the opposite of this is to be miserable and complaining constantly and never happy, never satisfied. What a difference it is for the believer who satisfied thy mouth with good things. So that thy youth is renewed like the Eagles. [Psalm 81:10](#) I am the Lord thy God. Open thy mouth wide, and I will fill it. So there, uh he likens it unto you know, a meal that we eat. You know, you open your mouth and you're filled with the good goodness and so on, but this of course, has to do with spiritual and metaphysical filling. We open our mouth wide in that sense spiritually. [Psalm 107:9](#) tells us he satisfies the longing soul, and filleth the hungry soul with goodness, and [Luke 1:53](#) He has filled the hungry with good things. part of the Magnificat, you know the prayer that we have there, Mary, when she understands that she's about to be impregnated by the Holy Spirit, and here she is kind of quoting Hannah's Magnificat out of the Old Testament. You know, he's lifted the beggar to from the dunghill. He fills the hungry with good things. So there's a really taken right from Hannah's expressions in the Old Testament in [1 Samuel 2:8](#) All right. so he satisfied. I hope everybody here is satisfied. [Ephesians 3:20](#) God has given us exceeding abundantly above all that we can ask or think. So let's erase the notions of complaint, even though all of us has something we could complain about, so it's best for us to give ourselves more into praise and thanksgiving. So he satisfied thy mouth with good things, so that thy youth is renewed like the Eagles. Now this is an intriguing metaphor that's being given here about our youth being renewed. Now, ultimately, that certainly would be the case in eternity, but even here and now, there's a sense in which he rejuvenates the inward man. Remember when Paul writes to the [2 Corinthians 4:16-17](#) He said, though the outward man perish, yet the inward man is renewed day by day our light afflictions,

which is but a moment so the notion of the inward man renewed and revitalized and alright so we're speaking here of the indefatigable, undefeatable Christian. In [Isaiah 40:29-30](#) we have He giveth power to the faint. To them that have no might, he increases strength. Even the youths shall faint, faint, and be weary, and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength. They shall mount up with wings as Eagles. They shall run and not be weary. They shall walk and not faint. Now the Lord delights in giving us this notion of our youth being renewed like the eagle. So we might want to look a little bit more into this intriguing thought, and it gets to the notion that it's one of the mysteries of God's great creation, is the renewing of the strength of the eagle. There's a process that every Eagle has to go through.

MOLTING

The process is called molting, and so I'm gonna read it a little bit of a devotion here on the. The concept of Molting. Eagle molting so the analogy of the eagle appears more than 30 times in the Bible, sometimes describe God as parent eagle in a nest caring for his children, often to metaphorically give us a picture that we can relate to about growth in our Christian life. Often those who have been in high places are taken into hidden, lonely places where time of renewal as you'll recall, Elijah after his experience on Mount Carmel sometimes our wilderness experiences followed times of powerful revelations from the Lord. The Holy Spirit drove Jesus into the wilderness after the Lord honorably told the people that Jesus was his Son and that Jesus was much loved and that everyone should hear Him. Once there, he was severely tested. As such, our faith in his powerful revelations may also be tested. Now the other times we're driven, they're just as Jesus withdrew to the wilderness from the crowds, and the Psalmist wrote, God satisfies our mouth with good things so that our youth is renewed like the eagles It's interesting to see the parallel between the Eagles shedding process and growth in our Christian walk although the majestic eagle soars to great heights, it also spends anxious days alone in the valley. So too, we as believers spend time on the mountaintops soaring with God, but at least once in our lifetime, we suddenly find ourselves hidden away, lonely and undergoing transformation in the cleft of the rock in the wilderness. Does the eagle mount up at your command and make its nest on high on the rock where it dwelleth and resides on the crag of the rock? And the stronghold from thence it spies out the prey its eyes observe from afar. [Job 39:27-30](#) of all known birds, the eagle flies not only very high, but with great swiftness. An eagle is appreciated for its strength it's setting its nest in high places and it's powerful vision. The pair of the powerful Eagle survival is linked to its plumage as its feathers function to insulate, protect, transport and identify it feathers may become worn out, frayed, or weakened by a buildup of oil and dirt with the wingspan of about up to 8 feet plumage should be light for soaring and strong and tight to insulate Eagles from the cold and the wet the bald eagle has several layers of feathers, each serving a different function. Under the outer layer of feathers is an inner layer of

downy ones. God's design of the feathers interlocking nature is amazing thus often in the lifespan of 30 or so years, beginning at about the age 4 to 5 they molt. They will not lose all of their plumage in a given molt, usually about 1/2 to 2/3 of all feathers, starting from the head down and in patches, but the process of shedding and regrowth in any given cycle may take months. Eagles may descend for a molt, usually to a safe refuge, in a hidden low place on the forest floor or in the cleft of a rock or crevice. Some cycles of the molt renders an eagle very weak, most cannot fly or hunt because they may lose vital primary and secondary feathers, and because it takes a great deal of energy and body resources to grow feathers. This is the time when Eagles are in greatest danger for since they use their energy stores their fat for feather growth. They are less able to fight disease or stress, in their weakened state, they are also in danger from predators and the elements interestingly, some experts report that Eagles lose their ability to tear and which diminishes their sharp vision. It also said that calcium accumulates on their beaks, further hindering their survival at some stage of the molting process, the older, more mature Eagles who have experienced molting before dropped meats to replenish the molting eagle's energy. Because it's oily, fat stores are used to stimulate the growth of new feathers. Eventually, the eagle gains enough strength to fly to a mountain on a high place and to beat to scrape its beak against a rock to break off the calcium. With renewed strength, the eagle soars against the wind to stimulate the flow of tears, and with vision restored, it flies higher and faster than ever. Some don't make it though to the end of the molt, others don't endure through the regrowth, however, those that do bear the process of transformation rise again, stronger than ever before. Their youth renewed, and they soar into higher realms than before. So that's an interesting reference to this process. We find it in [Micah 1:16](#) Make yourself bald and cut off your hair because of your precious children, enlarge your baldness like an eagle, for they shall go from you into captivity in those days, cutting off the hair was a sign of great distress, for instance upon the death of a loved one, the suffering ended when the hair grew back. Enlarging your baldness referred to the rising of the eagle after casting its feathers and breeding new ones let us to embrace this process in our lives as we will molt become new and stronger Eagles. Well, I hope you found that interesting. So that's the molting process the Psalmist had in mind when he wrote this notion, and also Isaiah who speaks up, you know the eagle shall rise up with greater power and greater effort than before. Alright so your youth shall be renewed as the Eagles. So the promise is that God is going to once we stand in His presence, we're going to be brought back to a new form. Our youth will be renewed, and [Deuteronomy 34:7](#) tells us Moses was 120 years old when he died, but his eye was not dim nor his natural force abated, and likewise, the [Psalm 92:13](#) says, those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age, they shall be fat and flourishing. So that's a great promise also for believers that even in our old age we can still bring forth fruit and we can expect the blessings of God upon our lives, and one day that God is actually going to renew our physical body as well, and it will be transformed into a glorious body. So we're looking forward to that in the days to come. Now this notion of being planted in the house of the Lord and flourishing the courts of our God and how it restores us and we bring forth fruit and we go through kind of the same thing

the eagle does and the molting process. You know, there's an intriguing study that was recently done here and studies of more than 126,000 people have shown that those who regularly attend church, or 29% more likely to live longer than non churchgoers. A University of Texas study found that church tenders lived up to seven years longer. The non attenders and the most regular attenders have the longest life expectancy. So a Duke University study of 2391 people who were at least 65 years old found that regular churchgoers who also prayed daily or studied the Bible daily were 40% less likely to have high blood pressure than those who did not. Elderly churchgoers had better mental health and were less likely to have high degrees of protein associated with age-related illness. So there you have it. By attending this morning's Bible study, all of you can expect to live longer, and the more that we attend and hear the word according to the studies, we've got the hope of living seven years longer than we would have normally. So keep all of that in mind, and of course, you know, this was done by secularists. That's kind of intriguing, I find, but the notion that, well, we already understand this. Believers aren't given over to a lot of worry and concern and fretting, and this is very debilitating to our physical health of believers have learned to trust the Lord, and I've also learned not to be anxious and worrisome about things that they know are not really in their hands to change, and that concept, as we mentioned earlier, being satisfied. He's satisfied with our mouth, with good things, we're satisfied, and our youth is renewed like the Eagles.

[Psalm 103:6-14](#) Alright, we're gonna move on into the Psalm here. In the latter portions here. In Psalm one of three, six through 14 So the Lord executed righteousness and judgment upon for all that are oppressed, and made known his ways unto Moses his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy he will not always chide, neither really keep his anger forever. So, so we're, you know I've got someone before that should be able to someone at three. So these are. Kind of continuity of the benefits that we delineated in the first five verses. Now we have the Lord executing righteousness and judgment upon all that were oppressed, and he made his ways known to Moses, but his accent to the children of Israel. So we want to kind of go back and remember what Israel had been through. So he has not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him as far as the East is from the West so far He removed our transgressions from us like as a father pities his children, so the Lord pitied them that fear him for he knoweth our frame, he remembered that we are dust. Alright, let's take some of this apart. So we see the Lord executing righteousness and judgment upon all that are oppressed. Righteousness and judgment in the sense of that that that God is in the delivering business. He's come to deliver his people as was the case of the children of Israel, the 400 years in Egyptian bondage. God sent a deliverer in the person of Moses, and we're reminded of that here in this Psalm. In [Exodus 3:7-8](#) it tells us the Lord said, I have surely seen the affliction of my people, which are in Egypt I've heard their cry by reason of their taskmasters, for I know their sorrows, and I am come down to deliver them out of the hand of the Egyptians, and to bring them up, out of the land, unto a good land. So the

Lord's going to deliver the oppressed as was the case here. We remember in [Exodus 5:18](#) Go therefore, says Pharaoh, and work, for there shall be no straw that we've given. You shall deliver the tale of bricks, and the children of Israel were beaten, so they were in tremendous bondage here at this point. They had to they had to make bricks, and straw wasn't even provided. They had to go get their own straw. By the way, this is all illustrated you can see up in the left corner of my slide here. These are various wall paintings that we find in the various Egyptian monuments which demonstrates what the they had to go through in the building of these various monuments to Pharaoh, how they had to make bricks and so on, and had to get the straw to make the bricks and so on. So we have this cruel taskmaster Pharaoh, but really we would think of him as a type of Satan the cruelest taskmaster of all time. God's people being put under this cruel bondage and oppressed. So the Lord made his ways known to Moses as an accent of the children of Israel. He was going to he was gonna cumber and send this glorious deliverer who would tell Pharaoh, let my people go. Alright, now, Moses was a type of Christ when Jesus appears at the synagogue in Nazareth he opens the scriptures to [Isaiah 61:1-2](#) And he says, For the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor to preach deliverance to the captives, and recovery of sight to them that are blind. So the notion of a deliverer Jesus would come and deliver us from spiritual bondage, and from captivity of Satan, and our particular textures, talking about this, the Lord of delivering us from oppression. So when Jesus comes, he comes to deliver us forever. So he made his ways known unto Moses, and his acts unto the children of Israel. Well, Pharaoh said no, he said, I'm, I will not let Israel go. I know not God, and I will not let Israel go, so that he was recalcitrant would there would be nothing to do other than to demonstrate the power of God acts unto the children of Israel, and that would come in the form of 10 Terrible plagues. So these plagues that came were studied in the book of Exodus, receiving the 10 plagues, all of which came upon the children of Egypt, but none of which came upon the children of Israel. So the Lord protected his people through all of that process. You know the notion of God, keeping his people in the midst of all this, he made his ways known unto Moses, and his acts unto the children of Israel, so they're through the 10 plagues. The children of Israel ultimately are delivered from their oppression, and they make their way through the wilderness and of course. God even opens the Red Sea before the miraculously so he did indeed make his ways known unto Moses. [Exodus 34:5-7](#) There's another sense in which Moses, who is particularly close to the Almighty, and the Lord descended in the clouds and stood with him there proclaimed the name of the Lord, and the Lord passed by before him, and proclaimed the Lord the Lord God, merciful and gracious, long-suffering and abundant, and goodness and truth keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty visiting the iniquity of the fathers upon the children and upon the children's children of the third, and to the 4th generation. So we see something here again of God making him his way known unto Moses, and Moses for 40 days is in the Mount Sinai, and he's receiving the will of God for the people of Israel, and all of this in that dispensation of the law until Christ would finally come, and fulfill the law in all of its aspects in our behalf knowing the presence of the Lord and walking according to the fear of the Lord. This has to do again with he

made his ways known unto Moses and the children of Israel. The Lord is merciful and gracious so he made his way known to Moses how merciful he was. We see even [Nehemiah 9:30-32](#) bringing this matter up as well. Yet many years didst thou forbear them, and testifies against them by thy spirit and thy prophets. Yeah, would they not give ear? Therefore gave us thou them into the hand of the people of the lands. Nevertheless, for thy great mercy sake, thou didst not utterly consumed them or forsake them. For thou art a gracious and merciful God. Now, therefore, our God, the great, the mighty, the terrible God, will keep his covenant and mercy well. This continues on this, though, is Nehemiah's description of the great mercies that God demonstrated to his people that he had not dealt with us after our sins, and that he was a merciful and great and kind God. Lovingkindness is seen and understood. Even though they go through chastisement because of their own disobedience, God is yet merciful and delivers them, and in the case of Nehemiah he has extolling God for this because they now have been brought out of captivity from the oppressors of that time, which would have been Babylon. So he comes, they come back to rebuild the city of Jerusalem. So this passage install one of three certainly speaks to the mercy of God and so many places. So he has not dealt with us after our sins. Nor rewarded us according to our iniquities. Now how true this is. When one considers what we deserve that's when mercy is getting what we don't deserve. It's God's lovingkindness, extending mercy to people that ought to be judged. So that's how we begin to understand something of this eternal mercy. [Job 11:6](#) tells us, And that he would show thee the secrets of wisdom, that they are double to that which is no, therefore, that God exact death of the less than thine iniquity, deserve it. So very true this is yet he has not dealt with us after our sins, and this case is not exacted us the iniquity that we deserve. That's that's mercy, [Ezra 9:13-14](#) tells us, and after all that has come upon us for our evil deeds and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and has given us such deliverance as this. Should we again break that commandments and join an affinity with the people of these abominations? Just a reminder again of the fact that all of us here, if it were not for the mercies of God, we we could not stand at the great size. We would be condemned with the rest of the unbelievers. He certainly has not dealt with us after our sins. [Psalm 130:3-5](#) If thou, Lord, shouldest mark iniquities, O Lord who shall stand, but there is forgiveness with thee, that thou mayest be feared. I wait for the Lord. My soul doth wait, and in his word do I hope. Now that is still delightful passage as well, and again, it all points to this notion that yet not dealt with us after our sins, and in this case, if he should mark iniquities, if he should start opening up the book on each of us, we would be utterly condemned, but it's of the Lord's mercies that we're not consumed. The next passage here in [Psalm 103:12](#) speaks about. God's separating our sins from us as far as the East is from the West, so far had they removed our transgressions from us. I find this rather intriguing notion as far as the East is from the West. The Bible refers to the four corners of the earth, and people mock that. They say, you know, the Bible's didn't know that the earth was a globe. Of course it does. [Isaiah 40:22](#) tells us that the circle of the earth, but when he speaks of the four corners of the Earth, he's talking about the directions North South, East, and West four corners of the Earth, but you'll notice here that when he speaks

about our sins being removed from us as far as the East is from the West. So the North and the South have a pole. There is a particular spot on the North and the South Pole that we could say this is, you know, the the beginning of the North Pole or the end of the North Pole or the end of the South Pole. So there's an end to that, but the East and the West, there is no end. No matter what direction you go, if you keep going east, you're going east and keep going east and going West, you keep going West. So I think the notion of separating our sins from us as far as the East is from the West is hyperbolic the notion is that you can't come to the end of it. In other words, God has separated our sins so far from us that it can never contaminate us again, and the Bible has several places where it describes this factor. I'm thinking of [Micah 7:19](#) here now, thou wilt cast all their sins into the depths of the sea. So that's a good place to keep them, right? The the sea, well, we've we've hardly plumbed the depths of the sea. I know we've gone way out in outer space, You know, like as far as you could spit maybe that's about it, but people think we've gone a great distance, but you know, we really never plumbed the depths of the ocean, and that's because of the tremendous pressure. To get down that deep is very difficult. So God uses that as a description of where he's taken our sins. You know, they're cast into the depths of the sea. There's another way of describing it that [Job 14:17](#) speaks of he speaks of it being tied up in a bag by transgression is sealed up in a bag and thou sewest up mine iniquity. That's a good way to look at it. [Isaiah 38:17](#) speaks of God casting our sins behind his back. So we think of the bloody back of the Lord Jesus Christ and how that is back was nailed to the cross. So there's where he's taking our sins, and maybe even better than this, we would think unto him that loved us and washed us from our sins in his own blood. This is what he does with our sins. [Isaiah 1:18](#) So your sins be as scarlet, they shall be as white as snow, though red like crimson, they shall be as wool. I say it has another brand description of what God does with our sins. So here in [Isaiah 44:22](#) he says I have blotted out as a thick cloud thy transgressions, and as a cloud, thy sins. Return unto me, for I have redeemed thee. So God has brought a great cloud and passed over our sins so that they can't be seen any longer, and back to this concept I have blotted out, look, in [Colossians 2:14](#) where in the second chapter we have blotting out the handwriting of ordinances that was against us. That would be the law in all of its facets, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to his cross. Now there's another way that God deals with our sins here. We'll find that in [Hebrews 10:17](#) It says their sins and iniquities will I remember no more. So this is a divine amnesia that God forgets our sin I think I already quoted [Isaiah 1:18](#), but there it is. Though your sins be as scarlet, they shall be as white as snow, and another place that speaks of this.of white as snow has to be [Psalm 51:7](#) So purge me with hyssop, and I shall be clean wash me, and I shall be whiter than snow. So that's what God does with our sins. Those are those are some spectacular illustrations of God taking and doing what he does with our sin, and this is why we have to agree with the Psalmist. He has separated our sins as far as the East is from the West, we agree with the the psalmist, and when he speaks of God's not dealing with us after our iniquities.

[Psalm 103:13](#) Alright, the next portion is the 13th verse of some 103. So we have like as a father pities his children. So the Lord pity at them that fear him. We have to understand something about the relationship here, the filial relationship, the sons and daughters of God to the heavenly Father. So the father pities his children, and the Lord pities them that fear him. Well, that includes, of course, in the concept of a good, good father. Good has to be the notion of chastisement. There has to be some kind of punishment when we are out of line, and then after the punishment, the pitying, any father that's had to punish his children knows that afterwards there has to be a restoration, and they pitied their their little ones. In the book of [Hebrews 12:5-14](#) we have, I think, a wonderful notion here of God's chastisement of his own. When you have forgotten that exhortation which speaketh unto you as unto children, my son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him whom the Lord loveth, He chasteneth, and scourges every son whom he receiveth. If you endure chastening, God dealeth with you as with sons. For what son is he whom the Father chasteneth not, but if you be without chastisement whereof all our partakers. Then are you bastards and not sons, furthermore we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection unto this Father's spirits, and live. For they verily for a few days chastened us after their own pleasure, but he for our Profit, that we might be partakers of his holiness now would begin to understand some of the illustration of the what the psalmist is saying like a father pities his children. So what does the Father do? He chastens us to keep us in line and that, of course, is for our good. Now no chastening for the present seemed to be joyous, but grievous nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby wherefore, lift up the hands which hang down, and the feeble knees, and make straight paths for your feet less that which is lame be turned out of the way, but let it rather be healed. Follow peace with all men, and holiness without which no man shall see the Lord. So that extended text there really tells us about God's special care for us. How he pities us and how even a chastisement he's longing for our repentance, and just as a father looks to his children, pities them, and restores them, brings them back into fellowship. This is this is the whole object of the chastisement sadly, there are some believers that just don't get it, and so as a result in [1 John 5:16-17](#) there is the sin unto death, if any man see his brother sin, the sin which is not unto death he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death I do not say that he shall pray for it. All unrighteousness is sin, but there's a sin not unto death. Well, of course we'd like to have a whole lot more in that passage to explain to us the movement of God in this, but he just leaves it here for us to contemplate. So this of course speaks to the brothers in Christ, if a man see his brother. So this has to do with believers, and I think we've probably all seen believers that just don't get it and they continue on in some sort of sin that God has told them time and time again about, and they do not repent of it, so God ultimately calls them home which again, is part of the pity aspect of our text as a father pities his children. So the Lord pitied them that fear him. So he does something in other words, at this point he just says come on home, and this can happen to any believer, and it can be as a result of any sin. That's why it isn't named here. What is the sin unto death? It could be any sin

that believer refuses to repent.

[Psalm 103:14-16](#) Alright, so again, for he knoweth our frame, and he remembered that we are dust. As for man, his days are as grass, as the field flower of the field, so he flourishes. With the wind passeth over it. And it is gone, and the place thereof shall know it. No more. Now he's speaking here of the physical frame, obviously. You know, with our frame, and he remembers that well. We were taken from the dust of the earth. When God makes Adam in those first and initial acts of creation. He forms him from the dust of the ground. [Genesis 2:7](#) The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. So God takes of the elements that are in the ground from the dust of the earth, and he forms the miraculous nature of man made in the image of God. He then breathes into his nostrils, and this is when he becomes God like in that sense. Now he bears the image of the eternal. Now there's a spirit within him. So he isn't just some physical form. There's something much more to it here that's beyond anything else in God's creation. [Genesis 1:27](#) So um God created man in his own image in the image of God created he him, and by this I think there are two aspects to this, and the image of God and that would be first, that he uh is eternal. He lives forever now man has a beginning, but he has no end, unlike God who has no beginning and has no end. So man does have a a beginning point and physically as a termination point, but he lives forever after that, and so he, in that sense has the image of God, and secondarily, I'd say is sovereignty. God is sovereign so man, likewise created in the image of God, is sovereign. He can make his own mind up. He is not compelled to do this thing or that, and so I am a proponent of free will, and I see this everywhere in the scripture, and there are those that are the Calvinistic bent that think that man's will is corrupted and cannot rightly choose God, but I don't follow that I believe that the Scripture, [Mark 8:34](#) when it says whosoever will let him come, that man has the innate ability to choose, and this is part of being created in the image of God. Oh, so back to this idea of being formed from the dust. So God formed man of the dust of the ground then he breathes into his nostril the breath of life, and thus man becomes a living nefesh or soul. This is kind of an interesting uh, well, the human body is made-up of materials and minerals found on the surface of the ground and not from the core of the earth. Oxygen being the most abundant element on the Earth's crust or on the ground makes up 65% of the human body, and carbon, also abundant on the topsoil of the ground, is 18%. Hydrogen is 10%, and the 59 elements found in the human body are all found on the Earth's crust. This is amazing because what the Bible says perfectly matched the scientific composition of a human body and there's a little bit to just show you what we're really made of and when one thinks about this physical body that we live in how temporal it really is, and how corruptible it is, and so when a person dies, they naturally they're buried and they go back into the elements from which they were taken. Now the glory, of course for the believer is that God is going to raise up this corruptible state, and he's going to give us a glorified body. So it will be different in the sense and there there are other elements that will be involved in the divine councils of God that we don't know anything about right now, but as a result they will not be temporal. They

will be eternal, so the body that we will live in forever will be a perfected form of what what came from the ground originally. This should serve to humble us to some degree, and when one considers the various elements that are taken, how common these elements are, so you can go outside anytime you want, just scoop up some dirt, put it in your hand and think, boy, you know this is really all that you are and what makes the difference, of course, in the grand value is the human which is that God has imparted a spirit and eternal spirit in the human. That is in no other part of the creation. So that's what makes us unique in that sense. Well, there's this Psalm that we have and hopefully this handful of promise brought some blessings to you.

So let's pray, Lord, we're grateful for all that we can learn from the scriptures. This is clearly a passage, Lord, that will benefit us if we put it in our hearts and minds. Help us to memorize it. Be ready to use it, Lord, and to learn from it each day, grateful for all that you do in our lives, Lord keep the complaining tongue far from us. Help us to recognize that you have certainly not dealt with us after our sins, that you've separated our sins from us at the cross as far as the East is from the West, which gives us great confidence that when we stand before you our sins and iniquities you'll remember no more. We're reminded, Lord how are you have given us benefits. Well, the forgiveness of our sins. The escape from eternal judgments, the satisfaction of the heart and the mind, the concepts of loving kindness, Lord, that has been imparted to us by your eternal mercies. Let us live in the power of these great verities each day of our lives to. Now, Lord, remember all of those here that have assembled this morning, what our needs are varied trouble, probably. Many of us have sorts of physical ailments and situations that maybe aren't getting any better might even be getting worse, but our confidence certainly is in a world to come. Eye have not seen ear hath, not heard, neither have entered in the heart of man the things which God has prepared for them that love him. That will indeed show us the path of life, and in thy presence is fullness of joy, and so, Lord, weeping only will endure for a season. We're looking forward to the eternal morning, Lord, when you call us into your presence. When you meet us there at the gate and we hear you say enter thou into the joy of the Lord. I pray, Lord, that you would strengthen us here for the battle, help us to be armed with all of the panoply of God, and to be ready, Lord, to serve you this day and throughout the week in Jesus name Amen.