

CB - 7/17/66

## THE BASIS OF TRUE WORSHIP

PSA. 103:3-5

Intro: In vv. 1, 2 David is issuing a call to worship. This call is repeated in the last three verses.

To begin with he is calling only himself to worship God. He speaks to himself as, "O my soul... all that is within me."

We compared this with Paul in Eph. 1:3, who, like David, is worshipping the Lord.

In the verses before us this morning we see why David is praising the Lord, the reasons for his worship. HE IS SINGLING OUT THE GRAND BLESSINGS, THE CHIEF BLESSINGS, OF GOD IN HIS LIFE.

As we consider them we note a two-fold division: (1) He worships God for what He has spared him from; (2) He worships God for what He has bestowed upon him.

There are three in the first part; two in the second part. We will consider the first three this Sunday; the other two next Sunday.

David was so full of joy because first,

1. GOD HAD TAKEN SOME THINGS FROM HIM.

I. # The cause of all his trouble:

INIQUITIES.

How does he state it?

"Who forgott all thine iniquities."

This comes first because David wants us to know that the greatest problem he faced was what to do with his iniquities.

What were his iniquities?

He uses an expression which means that he had perverted, had distorted, had actually turned his life upside down from what God wanted it to be. It means something bent or crooked.

Possibly he never sought God to begin with, never knew that God was concerned about the life he would live - UNTIL things got so terribly mixed up that he knew something must be wrong.

And then as he investigated he found that he was not only wrong, bent, crooked, but that HE WAS GUILTY BEFORE GOD

What could he do with his iniquities?

Oh, the Bible is full of this message!

He couldn't undo them?

He couldn't get rid of them?

Others could not take them.

GOD MUST FORGIVE THEM OR HE WOULD NEVER BE DELIVERED FROM THEM. !

It would be interesting to note how he came to this knowledge, but he simply states the fact.

"who forgiveth all thine iniquities."

not just the big ones.

not just the little ones.

not just a few.

not just most.

BUT ALL THINE INIQUITIES.

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity . . . I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah (Psa. 32: 1, 2, 5).

What did Paul say? "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This is Eph. 1:7.

Forgiven? What does this include?

Listen.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7).

"I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34b).

"And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me" (Jer. 33:8).

Forgiven - all iniquity - pardon  
cleansed - forgotten. That is what  
God does with our sin.

no ~~one~~ wonder David say, "Bless  
the Lord, O my soul . . ."

DEAR CHRISTIAN, ARE YOU LIKE  
THE PEOPLE PETER WAS TALKING  
ABOUT IN 2 PET 1:9 WHO HAD "FORGOTTEN  
THAT" THEY WERE "PURGED FROM" THEIR  
"OLD SINS"?

David said, and that was  
one big reason he was a worshipper.

What does he say next? He  
speaks of

II. ~~B~~ The fruit of sin: "who healeth  
all thy diseases."

Do you know that there would  
never have been sickness if  
there had not been sin?

Sin brought death, and sickness is the means of death with most of us.

But we are faced with a problem, aren't we?

THE PROBLEM IS THE CHRISTIANS GET SICK AND DIE TOO. Now can we say that he healeth all our diseases? Is it true?

There are several possibilities?

(1) Some think that David is speaking prophetically - and very probably he is.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

(2) Some think that he is talking about diseases of the soul: lust, selfishness, jealousy, pride, etc. And they say this because David is addressing his soul.

This might be true, but it appears rather weak when you stop to realize that when David addresses his soul, he is talking to himself!

But at least it is possible.

There is still another possibility.

(3) When you consider the context and the OT order, disease was often the judgment God brought upon his people for sin. Listen to these words from Ex.

"If thou wilt diligently hearken to the voice of the Lord thy god, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15:26).

What happened to Miriam when she criticized Moses? "Behold, Miriam became leprous, white as snow" (Num. 12:10).

What happened when Uzziah intruded into the priest's ministry? "And while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord . . . And Uzziah the king was a leper unto the day of his death" (2 Chron. 26:19b, 21a).

What about Ananias and Sapphira in Acts 5? "And Ananias hearing these words fell down, and gave up the ghost . . . Then she (Sapphira) fell down straightway at his feet, and yielded up the ghost" (Acts 5:5, 10).

The results were not always the same. Miriam was healed. But these were judgments for sin.

David is undoubtedly talking about some of the present consequences of sin. He is expressing gratitude to God that he had been spared--not spared from disease under any circumstances--but spared from disease as a present effect of sin.

Note: Psa. 103:10, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

Can any of us fail to say, "Bless the Lord, O my soul . . .?"

CF. JAS. 5:15,  
LIVING LETTERS

*But there is another point here*

III. B. *The ultimate consequence of our iniquities: "Who redeemeth thy life from destruction" (Psa. 103:4a).*

*David is not saying that Christians never die violent deaths - as a Christian in war, or as missionaries who are martyred, etc.*

*Destruction here is "the pit".*

*Death, and life after death were not as well ~~side~~ looked by*

David, as they were by Paul, Peter, and John in the NT, but David is talking about "the pit" in two ways:

(1) Death - untimely, premature. Is it possible that Psa 103 was written after David's sin with Bathsheba? That David knew that his own life had been spared?

But there is another sense.

(2) Eternal judgment. Could this be the foundation of the expression used in Rev. 9, 11, 17, 20 - "the bottomless pit"?

David's sin - yours and mine - certainly merit all of these things. Why has God been able to spare us? We are redeemed.

What wonderful truths ~~are~~ <sup>are</sup> bound up in this word! May I give them to you.

(1) It ~~demand~~ <sup>demand</sup> suggests a problem - that there are those who need to be redeemed, delivered, because of God's judgment of sin.

(2) It demands a Redeemer. David says Jehovah hath "redeemed thy life from destruction," and Paul makes it even more specific when speaking of the Lord Jesus Christ he says in Eph. 1:7, "In whom we have redemption through his blood."

(2) The Redeemer must pay a price: "Forasmuch as ye know that ye are not redeemed with corruptible things... but with the precious blood of Christ as of a lamb without blemish and without spot" (1 Pet. 1:18, 19).

(3) The Redeemer must enter into relationship with the redeemed - a ~~kinsman~~ Redeemer.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15).

Concl: So far this is all negative - WHAT GOD HAD SPARE DAVID FROM - HERE + HEREAFTER.

Next we are to find out what David received.

But will you note, that if this is all David had experienced in his relationship with God, he could never have praised God enough.

Have you praised the Lord recently that your sins are forgiven, that he has spared you from many of the consequences of your sin which you deserve, and that you will never be in HELL because you are redeemed from "the pit"?

But may I say this morning that  
if you do not know Jesus Christ the  
Redeemer as the One who forgives  
your sins, you ignore Him at your  
own eternal peril.

There is no other hope.  
No other saviour.

Churches cannot do it; only Christ  
can! Won't you receive Him today?