

CB - 8/14/66 am.

THREE DIVINE SIMILES

Psa. 103: 8-14

Intro: A simile is a figure of speech which establishes a comparison between something which is known and something else which is not so well known or completely unknown. The similarity of the two helps us to use that which is known in understanding something else.

The two parts of a simile are not necessarily equal, but there are features of one which are similar to the other.

We talk about a young lady being as pretty as a picture, or a young man being as strong as an ox. These are similes. They are meant to picture help us to understand how beautiful the young lady is and how strong the young man is.

God, in Psalm 103, led David to state the truth of His love, His concern, His compassion for men in three similes.

They are in vv. 11-13.

In each of these, the first is a statement which means something to us. We may not be able to comprehend all about it, but nevertheless it means something.

The second is what David wants us to understand. The second statement

in each case is so incomprehensible that we can only follow David's thinking if he compares it with something we do know.

Furthermore, will you note that by the word, "for," in v. 11, David wants us to know that these three similes prove the truth of v. 10. Why has He not dealt with us according to our sins, nor rewarded us according to our iniquities? WHAT EVIDENCE IS THERE TO BELIEVE THIS?

The three similes give us our answer.

One other thing—

Will you note the progress in the three similes?

The first tells us what a person may expect who wants to get into a right relationship with God. Remember all that is embodied in the expression "them that fear him."

The second tells us what God does with the transgressions of such a person, that is, of a person who has come to God.

The third describes the new relationship into which we have entered with God, and what this means as far as our practical experience is concerned.

Finally, v. 14 describes why, in particular, God deals with us in the manner which He has described in v. 13.

I. The first simile (v. 11).

David is seeking to establish a comparison by which we can understand how great is God's eager desire to manifest mercy and grace to men.

How could he do it?

Solomon after David grappled with this problem because to measure the mercy of God is equivalent to measuring God!

Note Solomon's prayer at the dedication of the temple:

"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1 Kings 8:27).

Solomon's temple almost appeared ridiculous to him at this time.

Paul tried the same thing in Eph. 3:17-19:

... that ye being rooted & grounded in love, may be able to comprehend with all saints, what is length, breadth, depth, height, and to know the love of God which passeth knowledge that

Ill. Building a storage tank for water at camp: $12 \times 8 \times 20 = 19,200$ gallons.

Could we build a container for the mercy of God?

We know more about the universe today than David did, and we should

be all the more amazed at this statement: "As the heaven is high above the earth..." Who can measure it? It is infinite, immeasurable, vast, great.

THIS IS WHY YOU NEVER NEED TO HESITATE TO ENCOURAGE ANYONE TO SEEK THE LORD.

"marvellous grace of our loving Lord
Grace that exceeds our sin and
guilt.

Grace that will cover all our
sin.

If every person who ever lived on the face of the earth had turned to the Lord, & every person who lives today were to turn to Him, we would not even make a noticeable reduction in the mercy of God. IT CANNOT BE MEASURED, AND IT CAN NEVER BE EXHAUSTED.

II. The second simile (v. 12).

But what does he do with our sins if he doesn't do to us as we deserve? Cf. v. 10.

v. 3 says we are forgiven.

Here he says our sins are "removed."

The Hebrew word means something that is put very far away.

But how far?

Sometimes you will hear of people who will leave one part of the country and go another part of the

country to leave their sins behind, and to get a fresh start in another place.

That might be advisable in some circumstances, but that does not bring peace, and that is not what David is talking about here.

HE DOES NOT SAY THAT HE PUT HIMSELF AWAY FROM HIS SINS, BUT THAT GOD PUT HIS SINS AWAY FROM HIM!

What a difference?

But still - we ask, How far?

"as far as the east is from the west."

How far is that?

Can you go any place on the earth where east and west are together, where they are the same?

Dr. M. went to the far East by going west.

No, east is east and west is west and never the train

shall meet. "Wherever you go there is always an east and a west. Even in Alaska!"

Cf. Heb. 9:26,

"... but now once in the end of the world hath he appeared to put away sin by the sacrifice of Himself."

To put it away means (Heb.) to abolish it, to do away with it.

Instead of dealing with our sins as He should they are removed so far we will never see them again!

~~But let~~

God told Jeremiah, "I will forgive

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

III. The third simile (v. 13).

Here we come to a truth that is well known in the NT, but extremely rare in the O.T.

God is likened to a father.

This means that when I come to him as in v. 11, and he removes my sin as in v. 12, I BECOME HIS CHILD.

Sometimes this illustration is ruined by those of us who are fathers, but most fathers can appreciate this truth.

Ill. Gary - the call from Emanuel Hospital.

What do you think ran through David's mind when he wrote these words?

Read 2 Sam. 17:1-4.

Contrast this with 2 Sam. 18:1-5, 9, 15, 31-33.

Since David knew how he felt about Absalom, he also knew how God felt about him (David).

What is the word?

"Pitieth"

This is the verb form of a noun David has used twice before:

(1) v. 4 - "tender mercies."

(2) v. 8 - "merciful."

It pictures the mercy of God as

being extended to those who are helpless, wretched, sinful, and deserving of punishment (Heserius).

Like the Sardis church:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

note: This has to do with us after we come into God's family. Salvation has added new features to our lives, but the potential for sin is still there.

How can God be so gracious?

IV. The explanation of the simile (v. 14).

See the word, "For"?

"He knoweth our frame."

"Our frame" is how and where we were formed (Heserius). God knows this. Lit., he sees it.

He never forgets Gen. 2:7,

"And 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."

neither does He forget Gen 3:19,

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Don't say you were made out of nothing. YOU WERE MADE OUT OF DIRT, THE DUST OF THE EARTH

God remembers that we are dust!

isn't it a shame that you and I forget it?

Concl: Do you get the contrast David is giving us here?

It is not so much the contrast between God and sin, but between God and His people. Sin only reveals that we are made of dust, something God never forgets, and, because we are His, the thing which makes Him delight in the privilege He feels in drawing us to Himself.

Three Divine Similes.

"Bless the Lord