

WHAT KIND OF A GOD IS JEHOVAH?

Psa. 103:1-11

Intro: Last week we saw that as David begins to praise the Lord he concentrates on five blessings. We considered three of these - the first three.

We noted that in those three David is concerned about what God has taken away - what David has been spared from:

- (1) His sins were forgiven
- (2) He had been spared from present consequences of his sin
- (3) He knew that he would never experience eternal judgment.

And it must be noted that the removal of these things filled David's heart with joy!

It is not sin, but the forgiveness of sin which is the source of real joy.

But why had God so wonderfully removed all of these things having to do with sin and its effects.

Note -

I. DAVID IS SEEKING TO ESTABLISH A CERTAIN TRUTH - V. 8

Delitzsch says that this had become a formula for the faith of Israel - a doctrinal statement of the belief concerning GOD.

Note how David clings to this in

Psalm 86:15 -

"But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth."

This was when his life was in danger.

See also Psalm 145:8 -

"The Lord is gracious, and full of compassion; slow to anger, and of great mercy."

This again was David.

Cf. Joel 2:13 -

"and rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

Also
Joel
4:2

← of Neh. 9:17 - after the captivity the people were reviewing the sins of their fathers which led to the captivity, and they said,

"... but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not."

SO THESE ATTRIBUTES OF GOD RUN THROUGH THE O.T. - GRACIOUS, MERCIFUL, PLENTEOUS IN MERCY, GREAT IN KINDNESS, FULL OF COMPASSION - but also, suggesting a contrast, CAPABLE OF ANGER, but "SLOW TO ANGER."

David is seeking to establish this truth. note

II. THE BASIS OF PROOF.

A. HIS OWN EXPERIENCE (vv. 4b, 5).

Remember he is talking to himself.

What has he experienced in his own life?

1. A CORONATION of God's blessings - adorned with the ornaments of God (v. 4b).

How significant for a king to talk this way!

now crowned with a crown of precious stones, but with something infinitely better - and this crown every redeemed Israelite shared with him!

"Loving kindness and tender mercies."

We might say with grace and mercy. The first one suggests God's eagerness to meet our need; the second our unworthiness to have him do it.

Look at the greatness of His mercy - v. 11.

and the extent of His mercy - v. 17.

So now I see that He has forgiven me of my sin and withheld its consequences because He is intent on blessing.

2. A SATISFACTION with God's blessings (v. 5).

Sin does not satisfy, but
God does!

There is a richness to
this verse which we need to
understand.

"Who satisfieth thy mouth"
carries ^{meaning} which could be
translated, "Who satisfieth
thy years", i.e., thy mouth,
at any time in your life!

When we experience the
mercy and grace of God we
have the foundation for
satisfaction regardless of what
our age might be.

God satisfies (to have enough
and to spare) a child's heart.

God satisfies a teenager's heart.

God satisfies young adults,
middle-ages, He satisfies us
in our later years.

He, and He alone, can satisfy.

Cf. Psa. 37:25,

"I have been young, and
now am old, yet have I not
seen the righteous forsaken,
nor his seed begging bread."

also Psa. 107:8,9.

He does satisfy!

David says, I have exper-
ienced it, and he indicates
that everyone who walks
with the Lord also experiences
it.

But we don't really believe it,

do we?

Isn't it usually the Lord
and the world.

But when everything else
is taken away we find that
the Lord is enough.

From our own experience
we can say v. 8 and v. 5, 6.

v. 6 is reminiscent of Isa
40:31.

But there is another line of
proof.

3. THE EXPERIENCE OF THE NATION ISRAEL (vv. 6, 7).

Can you possibly read
Genesis through Esther without
marvelling again and again
at the goodness of God?

Don't you wonder why He
did not annihilate the nation
a thousand times?

And, if you will be honest,
can't you marvel about the same
thing in your own life.

When you look at Israel
in the O.T. what do you see?

An "oppressed" people.

Why were they oppressed?

Usually because of their own
sin.

But what do you see of God?

Righteous acts and ^{perfect} justice
in every situation.

Jehovah was never at fault;
the people of Israel constantly
were the offenders.

"Slow to anger."

Yes, it is amazing, isn't it?

This expression literally means
that it seemed to take God an
eternity to become stirred up
against His people!

"Slow to anger."

Isn't it amazing that God allows
His people to get by with what they
do?

Oh, He can be angered, and we
will consider this in future
messages, but this is not
what He desires!

By nature He "is merciful,
and gracious, slow to anger,
and plenteous in mercy" (v. 8).

And all along the Lord has
been trying to tell His people
this. But only a few would
listen.

Finally, WHEN MOSES CAME
ON THE SCENE, GOD BECAME
HIS INSTRUCTOR AND "MADE KNOWN
HIS WAYS (OF MERCY) TO MOSES" AT
EVERY STAGE IN MOSES' LIFE.

This is where we need to
take a side trip from Psa.
103 and study the life of Moses.
Think of his experiences!

But listen!

All the time Moses was learning

about God, Israel was seeing what He did - but learning practically nothing.

Do you remember how they murmured?

Read v. 7 again.

One man learned; but the whole nation had the same opportunity - and rejected it.

Concl.: ~~Is~~ v. 8 your confession of faith this morning?

Do you see these things not only in David's experience, and Israel's experience, BUT IN YOUR OWN?

If so, it will make you a worshipper - that God has come into your life through the Lord Jesus Christ, removing you in the barrier to blessing that He might lavish upon you the blessings of His mercy and grace.

"Bless the Lord ..."