

The title heading of Psalm 102 seems to introduce the next few Psalms which together look out upon the whole creation and the history of God's works and ways in it. Not limiting Himself to His providential care of the "natural world" He created, God has occupied Himself with mankind. And in particular He has focused upon one line of descendants from one man, Abram (Abraham) through his grandson Jacob (Israel). These Psalms survey God's works and ways with them as leading up to the appearing and establishment of the King to set all things right and reign in blessing to keep them right. Why did the Spirit arrange them in this place in Book IV? They are after Psalms (91-101) which look ahead to this King and His Kingdom. Psalm 102 is the cry of the Messiah rejected and dejected as He bears the national guilt of His people. He opened the way so they can be brought into the place of blessing God originally intended for them. Psalms 103 through 106 continue along the lines of a refreshing look upward (and back as well) that begins in the midst of the low point of Psalm 102. These Psalms are truly encouraging and uplifting after the doleful portrayal of the Messiah as an outcast in Psalm 102. Rejected in His own ancestral land by His own people, alone forsaken and not even preserved from death by His God, He looks back to the earlier days of history and particularly the history of His people. Christ through David the Palmist recalls all of the benefits God had bestowed upon this undeserving and ungrateful people. (A people which God has since forsaken but providentially preserved for centuries.)

But these reflections are not solely His but are precious to us, His own, even today. They were rightly precious to David and other faithful ones of Israel in the past and will be precious to the Jews back in the land after the Rapture.

God's Benefits Bestowed:

forgiveness,
healing,
redemption from destruction,
crowning with lovingkindness and mercies,
good things to eat,
youthful energy, vim and vigor.

Then Jehovah's direct intervention for the oppressed are remembered. The Psalmist dwells at some length upon Jehovah's revelation of Himself as One who is merciful and gracious, One slow to anger and plenteous in mercy. One whose mercy forgives and restores rather than simply continuing in chiding and anger. One who does not simply do away with us sinners, or even continue to punish our sins and sinful bent. He goes about removing them forever. How? The Psalmist doesn't say right here. But we now know how from the New Testament

Hebrews 9:26...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

David didn't know the details but he knew God. By faith he

counted upon Him to handle the details of how. And he knew God would do a thorough and complete job of it. Don't we delight in those precious poetic words:

How great His mercy to them that fear Him? – as high as heaven is above earth,
Remove our sins? – as far as the "east is from the west"

He also knew God was like a **father is to his children** although he didn't really know Him as the Father revealed by the Son as we know Him..

He knew God as One who has pity on **them that fear Him**. God remembers our frame. We are mortals. We are corruptible, we sicken in the midst of our days, we age after flourishing for an all too brief few years and eventually we die. Gone! Just as a wind passing over a field and sweeps away the plants drying out in the fall and they disappear. But He has mercy, not a momentary flash of pity, but mercy contemplated from everlasting to everlasting – eternity to eternity. Mercy characterizes God for He is Love. Yet it is specifically granted to those who **fear Him**. He imputes His righteousness to His own and not only them but their descendants forever if they keep His Covenant They remember His commandments to do them.

What does it mean to "**fear Him?**" Simply that! He is the fearsome, holy God of the Universe. His Nature and Being rightly demands mankind's respect, and yes **fear**. But, as we often sing: "Grace taught my heart to fear and grace my fears relieved;" we must be brought to fear to be saved. While we have peace with God and the peace of God we still lovingly, respect the Almighty. He is Judge of all the earth. So we do what He wants, keep (observe) the covenant He has made with us.

Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

His commandments are not grievous (burdensome),

1John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Aren't our hearts lifted up to realms above, to the very **throne of God**. Then we scan those surrounding Him, our fellow **creatures**, intelligent spirits superior to man? Those who, unlike us, have faithfully served God from creation. Who are they?

Angels, excelling in strength,

Hosts, ministers, that do His pleasure,

Then we look about to see all God's **works** great and small, huge galaxies and groups of galaxies down to hailstones and raindrops, down to molecules, atoms and subatomic particles of matter together with all of the ephemeral forms of energy rays (x-rays, light radio waves, heat etc.) that engage, power and expose everything He created.

Indeed! Bless the Lord (Jehovah) O my soul!