

O God, Our Hope and Helper

Overview

- When I look at the **brevity of our days, the toil there in...the gap between expectations and reality, I have come to realize that nothing here is enough.** It really is like what the Preacher says in Ecclesiastes...**vanity upon vanity, all is vanity**
- A couple weeks ago, I noticed a certain weariness came over me. And the truth of this weariness is that in the face of the fallenness and brokenness around us, I realized that
 - **I am not enough. You are not enough. We are not enough** - this was the cause of my inner weariness
- What's the fallenness and brokenness I am speaking of?
 - It's the Ethiopian airline crash, the natural disasters, the shootings, racial injustice, senseless killings, human trafficking, the disappearance of moral knowledge, the manipulative tendencies within me, the selfishness I find within that appals me, the seeming debilitating hold that sin has over me, I really am not enough...and if we are being honest, we really are not enough.
 - **We are perpetrators and victims of sin**
 - Who will deliver me and you from this...this state of death
- It was in this place of wrestling (and I still wrestle), that **Psalms 90 has been a welcomed resource to my soul**

Text:

- Main Text:
 - **1** Lord, you have been our dwelling place in all generations.
 - **2** Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.
 - **3** You return man to dust and say, "Return, O children of man!"
 - **4** For a thousand years in your sight are but as yesterday when it is past, or as a watch in the night.
 - **5** You sweep them away as with a flood; they are like a dream, like grass that is renewed in the morning:
 - **6** in the morning it flourishes and is renewed; in the evening it fades and withers.
 - **7** For we are brought to an end by your anger; by your wrath we are dismayed.
 - **8** You have set our iniquities before you, our secret sins in the light of your presence.
 - **9** For all our days pass away under your wrath; we bring our years to an end like a sigh.
 - **10** The years of our life are seventy, or even by reason of strength eighty; yet their span is but toil and trouble; they are soon gone, and we fly away.
 - **11** Who considers the power of your anger, and your wrath according to the fear of you?

- **12** So teach us to number our days that we may get a heart of wisdom.
- **13** Return, O LORD! How long? Have pity on your servants!
- **14** Satisfy us in the morning with your steadfast love, that we may rejoice and be glad all our days.
- **15** Make us glad for as many days as you have afflicted us, and for as many years as we have seen evil.
- **16** Let your work be shown to your servants, and your glorious power to their children.
- **17** Let the favor of the Lord our God be upon us, and establish the work of our hands upon us; yes, establish the work of our hands!

- Sub Text:

- Romans 5:1-5
- Luke 19:28-44

Context

- Moses spent the first **40 years living as a prince of Egypt**. This is like a man or woman who stands at the pinnacle of success. Yet somewhere in there, Moses begins to wrestle with his identity. Heb 11:24-26 says
 - **24** By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter,

- **25** choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin.

- Moses flees from Egypt to become **a shepherd for the next 40 years**. In the panorama of his life, these are the **quiet years, the years where it seems like nothing is going on**. These are the organic years of Moses - Nick spoke about the Kingdom of God being organic - a yeast that works its way through dough, a seed that is planted that becomes a tree
- At the right time, **God calls Moses to lead Israel out of Egypt**. Moses endures much in leading the children of Israel, (600,000 men, and maybe 1.5-2 million people). **He learns dependence on God anew** in the face of multiple attempts to stone him, accusations, and just pure rebellion. He pleads with God to not destroy the children of Israel, multiple times, and he is never insecure about his position.
- However, **Moses sins against God and so God declares Moses will not see the promised land** (deut 32:48-52 and Numbers 20:1-13)
- So take your seats and imagine you are seated with Moses, atop the Mountain that is called Pisgah (Deut 34) in Moab. Moses will die here.
 - I assume this because he speaks of God sweeping away man and I assume this refers to the death of the entire generation that grumbled against God in Numbers 14
- Take note of the following
 - Moses is the man that saw a generation of at least 600,000 men (Exo 12:37) get wiped out when God declared that the current generation will not enter the promised land (Numbers 14:20-25). He must have attended a multitude of

funerals, and so he is best qualified to speak to us of the honest and brutal truth of life.

- This is a man who has seen it all, from the highest highs (can you imagine speaking with God face to face as a normal thing) to the lowest lows (the people repeatedly rejecting and God sweeping aside an entire generation)
- Let Moses words disciple you today, for it is not the immature idealism of the young or the bitter cynicism of the aged. These are the wise words of the servant of God.
- So look with me through the eyes of Moses and hold in one hand the happenings in your life, the longings, the disappointments, and my prayer is that God himself will meet you in the midst of all of this today.
- When **I spoke earlier about how life can be toilsome and tiring, we can either take an idealistic stand (which is typical of the naive) or a cynical posture (which is tragic and lacking in integrity). And so what should be the proper perspective? The answer is a brutal and honest realism, which Moses paints here in Psalm 90.**
- We will organize our study into 4 sections. Let's dive into it
- Main Point
- Before we start, I do want to state the main point of this Psalm as I want that to act as guard rails for the rest of our time here. Here's what a commentator says
 - **"The main point of Psalm 90 is not the hymn, praising the eternity of Yahweh, nor the contemplation of the shortness of human life, but the prayer for the Eternal God not to overlook the short life of mankind and let it pass away in**

misfortune, but to have mercy upon his congregation, which consists of such short-lived people”

- Translation:
 - **The point of Psalm 90 is to point us to God as our only hope and help. There are no other anchors save the Eternal God. None could ever suffice**

God the Eternal (vs 1-2)

- **1 Lord, you have been our dwelling place in all generations.**
- Homelessness
- **There is an uncertainty that characterizes life in general, and we struggle with a sense of identity, a sense of security**
- Said another way, most, if not all, we strive for, seems to be aimed at this goal of being secure - whether it be financially, or a sense of fulfillment, or for acceptance and acknowledgement or healthwise. **We want security, we want to know that all will be well and our insecurities are fairy tales.**
 - a. Even when we draft **up purpose statements and install a vision board**, if we are not careful, what we put down is usually a masking of our insecurities.
- Moses, lives the first 40 years of his life as a prince in great comfort.. Yet he was restless. Moses spends the next 40 years as a shepherd in Midian, and he has a place to call

home, and a community. And right when he should be sitting down and living out family traditions, **God calls him to spend the next 40 years to lead his people and wander through a desert.** Moses will have no permanent mailing address

- Through the uncertainties, the wanderings, the rebellion, the unimaginable stress of leading 1.5-2 million people, Moses is saying, **I have never been homeless.**

a. Even when it seems the road before him is unknown, uncertain and precarious, it has always been safe. Why?

b. The thirst for location, for home, really for security is quenched in communion with God.

- Why? Because God is the ultimate place of security.

- Deut 34:26: **The eternal God is your dwelling place, and underneath are the everlasting arms**

- Is this the same for you? Do you see God as your home, as that place of security? Do you experience God as that oasis of refreshment, a shelter and a fortress that keeps on giving.

a. Home is not so much about a place, but about security and God is the ulti.

- God is with Us

- One clear implication of all we've said so far is this: **God is never detached or disengaged or aloof from you and me**

a. He isn't that transcendent majesty that simply leaves us to ourselves.

- b. Rather he is that refuge that always seeks to walk by your side. **He steps into your situation and walks through it, come hell or high water, by your side. This is evident in the name he bestowed on himself: Emmanuel, God is with us**
 - c. **This is why He gave us the greatest gift, namely himself, Christ Jesus.** This is **proof that God is never disengaged from you, if you will have him.**
- One question to ask you therefore is that **can you say God is your refuge? Not only by way of knowledge but by way of your belief and actions.**
 - a. When faced with with disappointments, slander, unfulfilled longings, weariness, etc., do you see God as your dwelling place? **Do you entrust your public relations department into his hands?**
- The eternality of God
- **For God to be a trusted place of security, he cannot be vulnerable to time (the transient nature of life) and he has to have omnipotence. Moses addresses this in verse 2**
- **2** Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.
- **Verse 2 re-assures us of the refuge that God is by pointing to his immemorial majesty.** This verses merges the historical/physical and transcendent realms of God
- Historical/physical realm:
 - a. Before the mountains were brought forth, or ever you had formed the earth and the world

b. This statement points to the creative power of God. It is to serve as a visual allusion to the power of God as Creator! The Omnipotence of God

- Transcendent

a. **from everlasting to everlasting you are God**

b. This leaves no room for debate, **from eternity past, through the present, to eternity future, our refuge, our dwelling place is God.**

- God has always been, God is, and God will always be! There is simply no other.

c. **Rest here a bit to let your mind stretch and try to capture the Majesty of God - from everlasting to everlasting, you are God!**

- I love how one commentary describes this passage

a. "These verses begin with the time-reference in which human life is set, *throughout all generations* (generation after generation), and end with the eternal sweep of the life of God *from everlasting to everlasting*."

b. Within this panorama of time and eternity, we have a fixed address. He 'has provided himself to be our dwelling place.' United with him, we enjoy permanence.

- The God who has been our help/refuge, for generation after generation, is the Creator who was before the world began

- **For all you have faced, all you are currently facing, and that which is to come, you are never beyond the sight and arm of God - let this be soothing to your soul**

- **And we need this comfort given that the immemorial majesty of God, has disturbing and comforting implications**
- Moses starts out this way to **anchor us into God for the reality he has about to paint is brutal but true. And we know this from our experiences.**

The Brevity of Life (vs 3-6)

- **3** You return man to dust and say, "Return, O children of man!"
- **4** For a thousand years in your sight are but as yesterday when it is past, or as a watch in the night.
- **5** You sweep them away as with a flood; they are like a dream, like grass that is renewed in the morning:
- **6** in the morning it flourishes and is renewed; in the evening it fades and withers.
- The Mortality of Man
- Verses 1-2 in some sense are there to establish a point of comparison as verse 3 pivots on the phrase "You." referring to God
 - a. You return man to dust and say, "Return, O children of man!"
- This is a sobering thought that is meant to humble us. **For all of our exploits and all that we run after, we are furnished with a time fuse that will eventually burn out. With each passing day, we draw closer to the end**

a. **And to even drive home the point, we don't get to choose when the fuse burns out. God bears the divine responsibility for the death of humankind.**

- Moses **then emphasizes the difference between God and us, the difference between humanity and the divine by saying**

a. **4 For a thousand years in your sight are but as yesterday when it is past, or as a watch in the night.**

- A **watch in the night represent 3 hours** and what this verse says is that a 1000 years is like a day to God; a 1000 years is like 3 hours to God.

- **To God, the lifespan of the human being is so puny.** Moses probably mentions a 1000 years as a reference to the oldest man, who ever lived in Gen 5 (Methuselah 969, and Jared, Enoch's father lived 962)

a. **When you set the longest human life in comparison to God, it is nothing at all. Not anything more than dust.**

- **This sets our brief existence into the proper context, which is God, and should ultimately humble us.**

a. Having the proper context and vantage point to our existence should curb our pride, our greed, and how we wield power and oppress others. It should halt any sense of moral superiority and self righteousness.

b. It should make us more reflective and dependent on God. It shows, again, that man by himself is never enough.

- A Comforting Thought

- **On the other hand, the brevity of our lives as set against the eternity of God should comfort us as regards to God's plan, his interventions and their timings as expressed in 2 Peter 3:8-9**

- a. **8** But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

- b. **9** The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

- **So even if things don't work out in our lifetime here on earth, we can lay down our aspirations into the hands of a Loving Father who is not vulnerable to the passage of time.**

- Moses continues to emphasize the mortality of humankind by saying

- a. You sweep them away as with a flood; they are like a dream, like grass that is renewed in the morning:

- b. **6** in the morning it flourishes and is renewed; in the evening it fades and withers.

- Moses is comparing the transience of grass in a dry climate, which flourishes in the coolness of early morning only to shrivel under the heat of the day.

- **His point is that the grass is notoriously transient, just like me, just like you. Our existence is fleeting, ephemeral, momentary, etc.**

- **And all this brutal realism is to make us embrace things as they really are, to make us see our need for God. Moses presses on our imperviousness to help us**

- Contemplating Our Mortality

- It is quite ironic how in this age, we are more **detached from the reality of death than any other time in history** (maybe because of medical advancement). Thinking about the reality of death can actually be very beneficial
 - a. **It gives us a better perspective, and thereby we acquire wisdom**

 - b. **It makes us feel and experience the relevance of God's promises to us.**
 - Sometimes it seems that His promises are addressed to someone else because they address things we, erroneously, do not feel our need for.

 - Part of this is because we live our lives as a series of rungs on a ladder we are climbing - something like getting our degree, getting our career started, getting married, starting a family, being financially secure, etc.

 - **We live life like we're making deposits into a savings account we will later draw upon forgetting that our fuse is being burnt down from day to day - almost as if we are spending down the accounts of our lives.**

 - When we realize the truth of this life, we are more apt to connect to the promises of God, which is ultimately expressed in Christ Jesus, such as in 1 Peter 1:3-4

- **3** Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,
- **4** to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you,

- These promises begin to take on new life and meaning and spreads its value and joy giving purpose in our lives. It shifts your perspective as to what is important

c. Understanding the brevity of life grants us solidarity with those who are on the brink of death...even though we all are.

- Those **who are facing death can be quiet lonely and this is an opportunity for the church to stand in solidarity**, since we know we are all facing death
- **This can be an opportunity for us to be reminded of the truth that death is but a doorway.** If we do not see ourselves as those who are dying, our words will be hollow

- The **allegorical fictional work** of CS Lewis, *The Great Divorce*, has been incredibly helpful to me in this place. It helps in era

- **Sometimes we say death is an unfortunate conclusion of life, a misfortune so to say...and there is truth to this.** On the other hand, we must recall that the divine responsibility for death belongs to God...and Moses will not allow us to be sentimental
- The words in verses 3-6 might remind you of another phrase

a. **19** By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."

- **Who made this statement: God.**
- **What was the occasion: Adam and Eve's disobedience.**
- **The question then is why is life comparatively brief? This will be answered in the next section**

The Problem of Sin & the Wrath of God (vs 7-11)

- The answer to the prior question of "why is our life brief?" is answered directly in verses 7-11
 - a. **7** For we are brought to an end by your anger; by your wrath we are dismayed.
 - 8** You have set our iniquities before you, our secret sins in the light of your presence.
 - 9** For all our days pass away under your wrath; we bring our years to an end like a sigh.
 - 10** The years of our life are seventy, or even by reason of strength eighty; yet their span is but toil and trouble; they are soon gone, and we fly away.
 - 11** Who considers the power of your anger, and your wrath according to the fear of you?

- Sin
- We cannot miss that **sin lies at the core of the brevity of mankind**. The fall of man in the Garden reveals death as our sentence, as we touched on earlier when God passed Judgment on man
 - a. Why? Because sin is immensely offensive to a Holy God
- For we are brought to an end by your anger;
 - a. “Brought to an end” here means **consumed**, spent as there is nothing left
- by your wrath we are dismayed .
 - a. “Dismayed” here paints an army facing **overwhelming disaster**
- Both are images of death, with no escape. **And notice that they are the result of God’s anger and his wrath**
 - a. For we are brought to an end by your **anger**; by your **wrath** we are dismayed
- I must say here that God is loving, infinitely so. He is love. **This doesn’t mean you look at love to define God, this means you look at God to define love**. And as much as God is loving, **he is not lax**. After all **God is light, in whom no darkness can nor does exist in him. And so his wrath is his consistent expression of holiness in response to something else, which is shown in verse 8**
 - a. You have set our iniquities before you, our secret sins in the light of your presence.
- While verse 7 shows we have no respite when faced with the judgment of God, verse 8 shows we have no excuse.

- And the sad result of all of this is verse 9
 - a. For all our days pass away under your wrath; we bring our years to an end like a sigh.
- Verse 9 is as anticlimactic as it gets. The verb **“pass away” is that of the day that has passed its zenith and thus begins its decline, and the closing “sigh” heightens the sense of emptiness at the end life.**
- Moses goes on to highlight the average lifespan of man
 - a. The years of our life are seventy, or even by reason of strength eighty; yet their span is but toil and trouble; they are soon gone, and we fly away.
- **Not only is life short, it is spent in toil...and for all of our 10 and 20 year plans, life is soon gone and it flies away.**
- I am sure you can feel the weariness in Moses words, a man who has witnessed at least 600,000 deaths, and maybe up to 2 Million deaths.
- **The brevity of our lives seemingly mocks the toil we endure there in.** Why? Why must life be so short and be filled with toil and weariness?
- Wrath of God
- Moses answers this in verse 11
 - a. Who considers the power of your anger, and your wrath according to the fear of you?
- We are mortal because of God's anger. God is angry because we are sinful

- **Do we consider the anger of God at sin? I rarely, if ever consider the anger of God at sin, and this is humbling.** We truly have no clue at the wrath of God
- What Moses is observing here is this: Sin is Denial. This is well captured in this quote
 - a. "...Part of the nature of sin is that [we] hardly ever realize the relationship between death and sin, and the reason is [we're] always living for the moment. [We are] never thinking about the last things, the final things, the permanent things."
- **I love how Moses includes himself in the language of this psalm for he has learnt this lesson well - the lesson about the wrath of God at sin**
 - a. Perhaps Moses is thinking back to when he broke faith with God at the waters of Meribah (Deut 32:48-52 and Numbers 20:1-13). After all as a man who has seen the face of God, he should know better
- **The bite of God is far worse than the bark. Adam and Eve discovered this first hand**
- We must be careful to not let **familiarity with the things of God breed contempt. For it is indeed a fearful thing to fall into the hands of God.**
 - a. Question for me and you: **how do we excuse our sins and make light of the anger of God at Sin?**
- When Moses says "**Who considers the power of your anger, and your wrath according to the fear of you?**" the idea here is **who can begin to grasp the wrath of God? No one!**
- The latter part "**and your wrath according to the fear of you**" literally reads "like your fear, your fury."
 - a. Translation: **If we had any sense of things, the extent of our fear of God, will be commensurate to the extent to which God is angry with us**

- **Sin has so compromised us that we do not have the capacity to begin to understand or comprehend the offensiveness of our sin to God** - this is part of the delusion and denial of Sin.
- **We are unable to rightly discern the extent of God's outrage against Sin. We might see death as an unjust tragedy, and it is on one hand, on the other hand, it is far more intentioned and consequential. Why? The wages of sin is death. The soul that sins shall die.**
 - a. **This is the just and equitable response to human rebellion against pure holiness**
- Moses here is tracing human mortality back to its roots, acknowledging what God himself declared in the garden (Gen 2:17):
 - a. **but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."**
 - b. **And so he is painting the universal condition of man**
- I want to clearly avoid an erroneous thought here.
- **The relationship Moses painted here of our sinfulness and the resulting death applies to the entire human race as a whole.** This is the overall condition of mankind, **Therefore, we are NOT to attribute the death of anyone to a specific sin in their lives. We cannot and must NOT draw that conclusion, for only God is the Just Judge**
 - a. There is no direct nor particular relationship to be drawn between sin in someone's live and their death.

- From the moment Adam ate from the tree of knowledge of good and evil, we became infected.
- **At the same time, none of us can stand before God and declare that I am sinless therefore I do not deserve death. We have no leg to stand on before God**
 - a. Rather than say God is unrighteous, the reality is that God has been altogether gracious to give out the years of our lives. This is God's judgment upon sin
- **This is a hard truth but it is truth nonetheless. And until we accept this, we cannot fully understand Christianity nor what Christ's sacrifice on the cross means.**
- Sometimes **we stand before God and beat our chest and say we want God to judge us fairly and rightly**
 - a. **Beloved, you absolutely, positively do NOT EVER want God to judge you fairly. There will absolutely be nothing left of you nor me.**
- Moses doesn't want us to hide from reality no matter how sobering and brutal it is. He wants us to own and face it because, our solution, lies in the admission of our inability to handle reality. **For we are forced to look beyond ourselves to the only one who could help us**
- Moses is laying the groundwork of pointing us to the coming Messiah

God, our Hope and Helper (vs 12-17)

- In light of the judgement our sins deserve, **we are altogether helpless before God but we are not hopeless. We are in fact the closest to God's grace, when by his grace, we come to recognize our desperate need for Him**
- **While it is true that God is angry, Moses also knows that it is God's nature to be compassionate and gracious as expressed in Exodus 34:6**
 - a. **6** The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness,
- So Moses appeals to the One who is both merciful and gracious by calling for wisdom
- Seeking Wisdom
- In light of God's indignation against Man's of our sins, Moses asks
 - a. **12** So teach us to number our days that we may get a heart of wisdom.
- We obviously know how to count our days, so what **Moses is asking for is a heart of wisdom to know how to live.** He is essentially saying, show me how to live.
 - a. **Teach us how to cope with the brevity of life in a way that glorifies You.**
 - b. **Show us how to make the most of my days, so that our life counts for something of value beyond the brevity of life**
- Here is a practical application for us

a. **Let this request for wisdom, to live in a way that our life counts for something of eternal value, be a normal ongoing discourse between you and God**

- An Appeal to God

- **Armed with wisdom, Moses takes the next best step - which is to deal with the problem of Sin and the wrath of God**

- **Moses appeals to the graciousness of God by saying**

 - a. **13 Return, O LORD! How long? Have pity on your servants!**

- **Moses is literally calling God to repent, to turn away, from his righteous indignation.**

This is Moses asking God to **not** give us what we deserve.

- **It is important to note that Moses seeks the mercy of God here with nothing to give, yet he is bold enough to engage God - which points to the merciful nature of God**

 - a. **And this must always be our posture before God. We dare not ask for what we are due. We always ask for his mercy and grace**

- Practical Application

 - a. I must ask you to consider your heart...**what is your posture before God when it comes to your sins?** Have we gotten to the place where familiarity breeds contempt?

 - b. **How much is true repentance and contrition a part of your journey with God?**

 - c. **Does your heart feel the weight of your sins and unholiness before God?**

 - d. Let your posture be like that of the Tax collector in Luke 18:10-14

- Revival
- With the heaviness of all that Moses has seen, the brevity and toilsome nature of life, **the unfulfilled longings, the familiar valleys of our weaknesses and shame, the uncertainties of life which are a stark reminder of the shifting and transient nature of life, Moses' anchor is still God. Our anchor is God, if we will come to him**
- Moses knows the nature of God. He has a relationship with God. He knows that God is not coldly detached from us. And so Moses gathers his courage and ask for revival by saying
 - a. **14 Satisfy us in the morning with your steadfast love, that we may rejoice and be glad all our days.**
- Moses prays a seemingly prays what we might call an average prayer. He says
 - a. **15 Make us glad for as many days as you have afflicted us, and for as many years as we have seen evil.**
- During my first couple reads of this passage, **I had a tepid outlook on Moses prayer.** I thought that I would ask for more if I were in his shoes E.g. Ask that God give us a double portion of blessings. Let God make us glad infinitely more than the years we have seen
- However, maybe it is a broken and contrite heart that makes Moses ask for what might seemingly be a mediocre request. If so, this shows the right posture of heart for we don't even deserve to be "**glad for as many days as you have afflicted us, and for as many years as we have seen evil**"

a. We are to be humbled by the posture of this man, who conversed with God face to face...and yet this is as much as he dare ask for

- **Moses, knowing that we will still fall and turn away from God,, asks for enough joy for us to handle the evil days so that we never forget who God is and where we humbly stand with respect to him hence the next verse**

a. **16 Let your work be shown to your servants, and your glorious power to their children.**

- **This is a cry that we harness the wisdom that helps us “number our days” and we pass that on to the next generation**

- **This is a call for God to not abandon us, to keep convicting and drawing us nearer to himself, for without him, we come undone**

- Practical Application

a. To what extent are you laying a foundation for your kids, nieces and nephews to know God? How are you introducing them to God?

- Moses caps off this psalm referencing the title of God as the Sovereign King (the same title that opened the Psalm), and the covenantal name of God saying

a. **17 Let the favor of the Lord our God be upon us, and establish the work of our hands upon us; yes, establish the work of our hands!**

- I love how one preacher expounded on this prayer in verse 17

a. This is not a prayer to live to see incredible manifestations of success - this is a young man;'s prayer. What a young man doesn't understand is that we don't

possess the capacity to measure success rightly, not in this life. We are fallen! We don't have the perspective of Omniscience.

b. This is a prayer that the work we do in God's name will have lasting value, enduring value, eternal value

- **Can you hear in all of this how dependent on God Moses is? Can you see that for this wizened sage, who has known both the ecstasy of the mountain top and the bitterness of the valley, there is no other anchor but God. There is simply no other hope nor help but God**
- **Practical Application**
 - a. **Is this your orientation per how you live life?**
 - b. **Does this sound like you, in how you carry out the activities of your life?**
- **So let the brevity of life, and the reality of our sins drive you into the hands of the One who is gracious and compassionate**
- God Responds
- **We are at the end of the psalm and we could ask the question, in light of the toilsome nature and brevity of life, the offensiveness of our sins, and the petition of Moses, how does God respond?**
- **In light of the problem of sin and the wrath of the Holy One, what is our lasting hope?**
- God responds by giving us his son as an eternal sacrifice so that the divide between the eternal God and mortal humans is bridged.

- About 2000 years ago, Jesus rode on a donkey into Jerusalem and the people began to pay homage to him. They spread their cloaks on the road and the multitudes began praise God saying (according to Matt 21:9)
 - a. "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!"
- **Hosanna means "Save, please" and later morphed into "Salvation....Salvation has come," and this is what the crowds were chanting.**
- They saw Jesus as their hope, the one who would through his mighty works deliver them from the rule of Rome. However, their vision of deliverance and freedom was too short sighted
- **Jesus had not come for the Kingdom of Rome, rather he had come to destroy the works of the devil, the kingdom of sin. They expected a show of power to seize an earthly throne. Jesus would, through voluntary suffering and death, sit upon his rightful throne, permanently bridging the gap between humans and God.**
- The people didn't understand that and they would betray and kill him for this. He knew this was coming and his next set of activities hastened his own death so that he might accomplish good for us
- How did God respond? He responded by pouring his fury on his own Son for our sake
 - a. **10** Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.

b. **11** Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.

- How did God respond to Moses?

- a. Moses made a modest request in verse 15 for God to balance joys and sorrows, yet God responds like this in 2 Cor 4:17

- **17** For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison,

- In light of the pain you've all experienced in this fallen world, let me read these words to you from John Piper per our afflictions and the redemption of God

- a. Not only is all your affliction momentary, not only is all your affliction light in comparison to eternity and the glory there. But all of it is *totally* meaningful. Every millisecond of your pain, from the fallen nature or fallen man, every millisecond of your misery in the path of obedience is producing a peculiar glory you will get because of that.

- b. I don't care if it was cancer or criticism. I don't care if it was slander or sickness. It wasn't meaningless. It's doing something! It's not meaningless. Of course you can't see what it's doing. Don't look to what is seen.

- c. When your mom dies, when your kid dies, when you've got cancer at 40, when a car careens into the sidewalk and takes her out, don't say, "That's meaningless!" It's not. It's working for you an eternal weight of glory.

- d. Therefore, therefore, do not lose heart. But take these truths and day by day focus on them. Preach them to yourself every morning. Get alone with God and preach his word into your mind until your heart *sings* with confidence that you are new and cared for.
- What was God's response to Moses prayer, Romans 8:31-38 summarizes God's response
 - a. **31** What then shall we say to these things? If God is for us, who can be against us?
 - b. **32** He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?
 - c. **33** Who shall bring any charge against God's elect? It is God who justifies.
 - d. **34** Who is to condemn? Christ Jesus is the one who died--more than that, who was raised--who is at the right hand of God, who indeed is interceding for us.
 - e. **35** Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?
 - f. **36** As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered."
 - g. **37** No, in all these things we are more than conquerors through him who loved us.
 - h. **38** For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers,

i. **39** nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

- Let us pray

Homework/Exercise

- Meditate on Psalm 90 and/or Luke 18:10-14. Read it a couple times a day, for a couple weeks. Sit with it and chew on its words
- Do you consider the wrath of God against Sin and the sacrifice of Christ? If not, reflect on this and see how God is both Judge and Your Defender
- Make reflection on yourself a mainstay in your relationship with God. Consider the exercise below as an example
 - Memento Mori is a latin phrase that means “remember you must die,” so imagine you are dead, and your funeral is being held.
 - The real question at funerals is “who was this person?” It is never about accomplishments or potentials or 10 year goals
 - Compare and contrast your character traits (positive and negative) to the person you aspire to be. If you are like me, there is an unhealthy gap between these two persons. Take it to God and let it be a discussion point
 - Write down the positive character traits that family members will speak oh. Write down character traits they know about but will politely *not* mention

