

Better Way Apostolic Church- Bible Class

Subject: Honor God Day By Day: Psalms 90:12

Essentially yada± means: (1) **to know by observing and reflecting (thinking), and (2) to know by experiencing.** The first sense appears in Genesis 8:11, where Noah "knew" the waters had abated as a result of seeing the freshly picked olive leaf in the dove's mouth; he "knew" it after observing and thinking about what he had seen. He did not actually see or experience the abatement himself.

In contrast to this knowing through reflection is the knowing which comes through experience with the senses, by investigation and proving, by reflection and consideration (firsthand knowing). Consequently yada± is used in synonymous parallelism with "hear" Exodus 3:7, "see" Genesis 18:21, and "perceive, see" Job 28:7. Joseph told his brothers that were they to leave one of their number with him in Egypt then he would "know," by experience that they were honest men Genesis 42:33. In the Garden of Eden, Adam and Eve were forbidden to eat of the tree whose fruit if eaten would give them the experience of evil and, therefore, the knowledge of both good and evil. Somewhat characteristically the heart plays an important role in knowing. Because they experienced the sustaining presence of God during the wilderness wandering, the Israelites "knew" in their hearts that God was disciplining or caring for them as a father cares for a son Deuteronomy 8:5. Such knowing can be hindered by a wrongly disposed heart Psalms 95:10.

Thirdly, this verb can represent that kind of knowing which one learns and can give back.

So Cain said that he did not "know" he was Abel's keeper Genesis 4:9, and Abram told Sarai that he "knew" she was a beautiful woman Genesis 12:11. One can also "know" by being told — in Leviticus 5:1 a witness either sees or otherwise "knows" (by being told) pertinent information. In this sense "know" is paralleled by "acknowledge" Deuteronomy 33:9 and "learn" Deuteronomy 31:12-13. Thus, little children not yet able to speak do not "know" good and evil Deuteronomy 1:39; they have not learned it so as to tell another what it is. In other words, their knowledge is not such that they can distinguish between good and evil.

God did not make Himself known by His name Jehovah to Abraham, Isaac, and Jacob. He did reveal that name to them, that He was the God of the covenant. Nevertheless, the covenant was not fulfilled (they did not possess the Promised Land) until the time of Moses. The statement in Exodus 6:3 implies that now God was going to make Himself known "by His name"; He was going to lead them to possess the land. God makes Himself known through revelatory acts such as bringing judgment on the wicked Psalms 9:16 and deliverance to His people Isaiah 66:14. He also reveals Himself through the spoken word — for example, by the commands given through Moses Ezekiel 20:11, by promises like those given to David 2 Samuel 7:21. Thus, God reveals Himself in law and promise.

"To know" God is to have an intimate experiential knowledge of Him. So Pharaoh denies that he knows Jehovah Exodus 5:2 or that he recognizes His authority over him. Positively "to know" God is paralleled to fear Him 1 Kings 8:43, to serve 1 Chronicles 28:9, and to trust Isaiah 43:10.

1. Love the ones God loves 2. Spend time with God daily 3. Model Jesus in your words and actions 4. Tell someone about what God has done for you. 5. Read the Bible.

This ninetieth Psalm is called **a prayer of Moses**. It is the oldest of the Psalms. Remember the wilderness wanderings. Forty years the Israelites tarried in the wilderness, before they entered the Promised Land. **It was because of their unbelief**. They were at the *gate*—and were about to be led into possession. But spies were sent, **and their fearful story frightened the people**. They dreaded to meet the giants, and refused to go over the border. History was set back forty years. **Unbelief is costly**.

We are at the Gate!

Moses looked back over these forty lost years. He saw six thousand graves strewn along the path. No wonder a sad tone runs through his Psalm. He was one of the last survivors of the generation that had left Egypt. He thought of the disappointment that had broken so many brave men's hearts. On himself, too, part of the curse had fallen. He must die outside of the land of promise. You remember how he pleaded to be permitted to cross over Jordan.

Sin will Cause you to have setbacks.

But the saddest thing of all—was that the people themselves were to blame for their disappointment. Those graves in the wilderness, sin had dug. It seemed but a *little sin* that Moses had committed. He was terribly tried by the people's rebelliousness, lost his patience and self-control, and spoke unadvisedly. **And his slip—cost him his entrance into the Promised Land**. We cannot tell what a moment's loss of self-control may cost us. In this Psalm, Moses looks back and everywhere he sees *sin's ruin and hurt*. "We are consumed by your anger." "By your wrath are we troubled." "You have set our iniquities before you." "All our days are passed away in your wrath."

What have you learned from your past experiences?

What has been the effect on you—of the experiences of the past year's life? Have they *hurt* you? Have they left *wounds* on your soul? The problem of true living—is to get good and blessing out of every experience.

Numbering our day's means valuing Eternity!

Numbering our days: -- This is a psalm of life and death, and one of the finest in the whole Bible. The comparisons made between the frailty and brevity of human life and the omnipotence and eternity of God are very striking. **But a right use of the sense of mortality is a priceless blessing**. We must all be accountants and arithmeticians in the best sense. Like the wise merchants we must frequently take stock in order to see where we stand. And we must also number our nights, with their blessings of rest and repose and renewal, for human life is incomplete without the night as well as the day.

I. Every man must come to his last day. We are born to die, and we die daily. Our home is not here, but yonder.

II. Man has a set time in which to live. Job speaks of certain bounds which man cannot pass. His life is fitted within certain boundaries by Divine Providence.

III. Man's life on earth is comparatively short. We are asked to number our days, and not our years or months or weeks. We must live a day at a time.

IV. Man is dangerously apt to forget this numbering. He allows the days to slip away unnoticed. He counts his oxen and sheep, but not his days. He numbers other men's days, but not his own. As Sir Thomas Smith said some months before his death, "It is a great pity men know not to what end they are born into the world until they are ready to go out of it."

V. The nature of the numbering advocated by the psalmist. "Teach us to number our days, that we may apply our hearts unto wisdom." We cannot number our days rightly without the Lord as our Teacher. We must go in for numeration under Divine guidance. **It is not mathematical but moral counting -- a numbering that brings glory to God.** The chief end of man is to seek wisdom -- not riches, or worldly honor's, or sinful pleasures -- but wisdom and not the wisdom of the world, but that of God. We have emphasized the truth of man's mortality, let us also emphasize his immortality.

Life is short and full of difficult times.

Moses was "educated in all the learning of the Egyptians" (Acts 7:22, NASB), but the lessons he learned walking with God were far more important. In the school of life (v. 12), we need to learn two important lessons: **life is brief and passes swiftly** (vv. 4-6), **so make the most of it;** and **life is difficult and at times seems futile** (vv. 7-11), **but this is the only way to mature.**

Were there no sin in the world, there would be no suffering and death; **but people made of dust defy the God of the universe and try to repeal the inexorable law of sin and death,** "For dust you are, and to dust you shall return" (Genesis 3:19, NKJV). While we all thank God for modern science and the ministry of skilled medical personnel, we cannot successfully deny the reality of death or delay it when our time comes. **The school of life is preparation for an eternity with God, and without Him, we cannot learn our lessons, pass our tests, and make progress from kindergarten to graduate school!**

The Older we get the more we value time.

The older we get, the better we understand that life is brief and moves past very swiftly. God dwells in eternity (Isaiah 57:15) and is not limited by time

Don't worry about lost time God can make it all up!

He can cram many years of experience and work into one person's lifetime or make the centuries flash past like the days of the week (2 Peter 3:8). Compared with eternity, even a long life is like yesterday when it is past or like the changing of the guards while we are sleeping (a "watch" was four hours).

2 Peter 3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. **9** The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should

come to repentance. 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Only God is eternal, and we humans are like objects suddenly swept away by a flash flood (Matthew 7:24-27) or grass that comes and goes. In the east, the grass often grows on very thin soil and has no deep roots (Matthew 13:20-21). A field will be lush and green in the morning but become withered before nightfall because of the hot sun. (Psalms 37:1-2; 92:7; 103:15; Isaiah 40:6-7; and 1 Peter 1:24.)

God is the one whose command "turns us back" (v. 3; see 104:29; 146:4; Job 34:15; Ecclesiastes 3:20), and we need to fear and honor Him and use our lives for His glory. In the school of life, those students learn the most who realize that the dismissal bell rings when they least expect it!

In verses 7-11, Moses reflected on Israel's sad experience at Kadesh Barnea (Numbers 13-14), when the nation refused to obey God and enter the Promised Land. This foolish decision led to four decades of trials and testings in the wilderness while the older generation died off, except for Joshua and Caleb.

God is "slow to anger" (Exodus 34:6), but the repeated complaints and rebellions of His people tested even His longsuffering. (See Exodus 32:10; Numbers 11:11,33; 12:9; 25:3; 32:10,13; Deuteronomy 4:24-25; 6:15; 9:7,18-19.) God saw what Israel did and God knew what Israel intended to do!

You can't hid things from God come clean!

No secrets are hidden from Him. The twenty-year-olds would be close to sixty when the nation returned to Kadesh Barnea, and Moses saw eighty years as the limit for humans. He died at 120 and Joshua at 110, but King David was only 70 when he died. Sin takes its toll on the human race, and we no longer see lifespans recorded like those in Genesis 5.

We don't like to think about the wrath of God, but every obituary in the newspaper is a reminder that "the wages of sin is death" (Romans 6:23). We finish our years "like a sigh" (v. 9, NASB) and marvel that it all went by so fast! So, now is the time to ask God for wisdom to become better students and stewards of our time and opportunities (v. 12; Deuteronomy 32:29).

We number our years, not our days, but all of us have to live a day at a time, and we do not know how many days we have left. A successful life is composed of successful days that honor the Lord.

Giving Inadequate

A pastor once spoke of the great embarrassment of churches under debt and said: "In a debt of five thousand dollars on one Church he knew of, the people prayed that some way might be instituted by which they could raise the money, while right in their midst, and of their own number, were men who represented fifteen million dollars of property, any one of whom could have paid it without feeling its loss."

Blessing Come!

Exodus 23:22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. 25 And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.