

GOD -- FROM EVERLASTING TO EVERLASTING

Psa. 90:2 EX. 15 - GOD'S POWER
 GOD'S ETERNITY DEUT. 32 - " GREATNESS

Intro: The first thing that needs to be noted about this Psalm is that it was written by Moses. THIS ONLY PSALM IN THE BOOK OF PSALMS. BUT SEE EX. 15 + DEUT. 32.

In many ways it is characteristic of his life -- absorbed increasingly with the Lord. Deut. 34:9 could well have been the inscription on his grave -- if anyone had known where he was buried: "And there arose not a prophet since in Israel like unto Moses whom the Lord knew face to face."

"Thou art GOD" is the truth that Moses would have written on our hearts -- a truth that will transform the hearts and lives of the people of God -- a truth that applies to the Son and to the Spirit as it does to the Father, since all are equally "God."

In blessing the children of Israel Moses had said,
 "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27a).

Just before that, in teaching Israel a Psalm which he had written as a testimony against them for the day in which they would turn from the Lord, we have these words:

"Because I will proclaim the name of the Lord; ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are justice; a God of truth and without iniquity, just and right is he" (Deut. 32:3, 4).

The message is twofold: the God-liness of God,
 and His eternal existence.

Such a thought is really incomprehensible for us. We have enough trouble with concepts that have to do with time, but here is one that began without a beginning before time, extends through time, and then continues on eternally.

Thus, we can see that God is inexhaustible. As Isaiah tells us in that great 40th chapter of Isaiah which focuses attention on the greatness of God, He does not faint,

He does not get weary.

Instead, He is source of strength for those who wait on Him, enabling them to do through His strength what they could never do alone.

And, since Moses tells us that He was God "before the mountains were brought forth, or ever" He "formed the earth and the world" (Psa. 90:2), this means that He is not dependent upon the world or upon us or upon any part of creation! God is independent of everything outside of Himself.

We need to dwell on these truths, pray over them, search them

out in Scripture, until, by the grace of God, we make them our own, and they have the effect upon our lives that they had upon the writers of Scripture, and which they have had on the people of God in all times!

"Thou art God." Cf. Psa. 46:1, 10.

It takes time, quiet time and prayer. One of the big differences between the Puritans and us is that they took the time to meditate on God and His Word -- but we do not!

You might say that the Bible begins and ends on this note of the eternity of God -- beginning with Moses, and ending with John, who calls the Lord, "the Alpha and Omega, the beginning and the ending . . . the first and the last" (Rev. 1:8, 17).

But what can we learn from this truth from Moses -- that God is God, "from everlasting to everlasting"?

Obviously, in order for this to be true to has to mean that:

I. HE LIVES!

And along with that we can see that it means He will never die!

All of these great truths about God have a very practical bearing upon our lives. Read Dan. 6 and notice how many times Daniel speaks of his "God," and how King Darius was forced to recognize that He was "God"! By his decree he declared that God was "the living God, and steadfast forever, and his kingdom that which shall not be destroyed" (Dan. 6:26).

II. HE NEVER CHANGES. Cf. Psa. 102:25-27.

There, of course, can be no improvement in God -- because He is God, One Who is eternally perfect, Who is just the same.

This is what gives the Bible the great place that it has in every generation -- because from Genesis to Revelation there is no difference to be found in God. The God of Moses is the same as the God of the Apostle John! Paul's God was no different from Isaiah's God. Nor was Peter's God any different from the God of Abraham.

So -- this is one reason that Moses can write for our blessing -- because what He says about God is just as true today as it was when he wrote Psa. 90 because he wrote about One who was "God" -- "from everlasting to everlasting"!

And, then, because He is God (and this is brought out in the

Psalm):

III. HE REIGNS.

This is a part of what it means to be "God." If He is not sovereign, if He is not supreme, then He is not God because a part of the meaning of the term God is the power to be over all!

And Moses brings this out in three ways which are very instructive for us:

A. He reigns in life and in death over man. See vv. 3-7.

There is more about this in Scripture than we have in Psalm 90, but there is enough here to make man see his own insignificance and impotence -- and this is one of the reasons for recognizing that God is "God"!

The Lord knows the number of our days -- and so that is why Moses prays as he does in v. 12.

B. He reigns over sin -- which is the reason for death.

See v. 8.

We hide nothing from God, and He brings all into judgment. But even sin redounds to the glory of God -- so great is our "God."

C. He reigns in mercy. See v. 14. But the petition which starts in v. 12 and continues down through v. 17 gives us the picture of God's mercy in salvation.

The Psalm begins with a glorious statement of God, and the Psalm ends with Moses praying that he would become like God -- which is the goal of all of God's saving grace!