

## 90.1 GOOD DIRECTIONS FOR TRAVELLING THROUGH THE WILDERNESS OF THIS LIFE (pt.1): Psalm 90:1-11

**INTRODUCTION.** Beloved brothers and sisters in Christ, friends and visitors,

**Q.** What do you and I need as we travel through the wilderness that is this life? We are not in the promised land of Heaven yet. Our life can be likened to Old Covenant Israel's time in the wilderness. That is when Moses wrote this Psalm, which is a prayer that teaches us a great deal about what we need in to travel faithfully in this life.

**CON(TEXT).** *A Prayer of Moses, the man of God.*

- **HENRY.** "[This Psalm] is very applicable to the frailty of human life in general, and, in singing it, we may easily apply it to the years of our passage through the wilderness of this world. . ."

**DOCTRINE.** As Christians travel through the wilderness of this life, they need comfort, humility, submission, and prayer.

### OUTLINE.

**I. IT IS GOOD TO COMFORT YOURSELF WITH BOTH GOD'S LOVE AND HIS ETERNALITY** (Psalm 90:1-2).

**II. IT IS GOOD TO HUMBLE YOURSELF WITH YOUR OWN FRAILTY** (Psalm 90:3-6).

**III. IT IS GOOD TO SUBMIT YOURSELF UNDER GOD'S ROD** (Psalm 90:7-11).

**IV. IT IS GOOD TO THROW YOURSELF AT GOD'S FEET** (Psalm 90:12-17).

As you travel through the wilderness of this life,

**I. IT IS GOOD TO COMFORT YOURSELF WITH BOTH GOD'S LOVE AND HIS ETERNALITY** (Psalm 90:1-2).

**Psalm 90:1-2**

"O LORD, you have been our dwelling place in all generations. Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God."

### USE FOR INSTRUCTION

Learn two things:

**I) The Lord is His peoples' dwelling place in all generations.**

**Psalm 90:1a** "LORD, you have been our dwelling place in all generations."

A dwelling place is a shelter from sins, sickness, suffering, Satan, and

sadness. Just as a good home is a safe place of rest and comfort, so is the LORD God for His people.

### **BOYS AND GIRLS...**

## **II) The Lord is eternal.**

**Psalm 90:1b** "Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God."

### *USE FOR WARNING / AWAKENING*

- **If you are not in Christ, there is no comfort I can assure you of because there is no comfort which belongs to you.**
  - *Outside of Christ, you have no dwelling place of rest nor protection from sins, sickness, sufferings, Satan, nor from sadness.*
    - *If you are not a Christian, you are spiritually homeless in a field during a great storm.*

You are open to all the assaults that can happen in this life, and ultimately you are in the path of the wrath of God for your sin against Him.
- **So I plead with you to turn from your sins, trust Christ as Savior, and submit to Him as King. If you go to Christ in faith, He will receive you. And He will be your dwelling place in all generations.**

### *USE FOR COMFORT / ENCOURAGEMENT*

## **I) Comfort yourself with God's covenant love and protection if you are indeed a Christian.**

**Psalm 90:1a** "LORD, you have been our dwelling place in all generations."

***Being united to Christ, the Lord God is your dwelling place.***

***(i) In Christ there is safety from sins penalty and power*** because He died in your place to both forgive you and set you free.

***(ii) In Christ there is comfort in the midst of sickness*** because He has promised to heal you either in this life or the next.

***(iii) In Christ there is safety from sufferings*** because God has promised to providentially work all things together for good, use your sufferings to sanctify you, and work through your afflictions to prepare you for glory.

(iv) ***In Christ there is safety from Satan and His confederates,*** because Christ in His death and resurrection triumphed over the demonic powers and principalities and put them to open shame. Additionally, Christ has bound the strong man and is now plundering His house. Satan's house is not safe, but Christ's is.

(v) ***In Christ there is comfort in the midst of sadness*** because God has reconciled you to Himself; He has justified you by the righteousness of Christ; He has adopted you into His family, and He will sanctify you all the way to glory, where He will glorify you and wipe every tear from your eyes.

**Christian, say with Moses,** "LORD, you have been our dwelling place in all generations."

## **II) Comfort yourself with God's eternity.**

**Psalm 90:1b** "Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God."

- **MANTON.**

"The eternal God is our hiding place, where the soul may rest secure forever."

— Thomas Manton, *The Works of Thomas Manton*. London: James Nisbet, 1870. Vol. 5. Pg. 109.

- ◆ **RICHARD SIBBES.**

"In the eternity of God, we find a rock that stands when all earthly supports crumble."

— Richard Sibbes, *The Works of Richard Sibbes*. Edinburgh: James Nichol, 1862. Vol. 1. Pg. 89.

**BOYS AND GIRLS**, what if I said to you "As long as I live, I will provide for you and protect you, and make sure you have everything you need to be happy and holy." You might say something like, "That's nice. Thank you. But what about after you die?"

Now what if God says that to you? Can God die? No! God has existed forever and He will continue forever. "From everlasting to everlasting He is God."

### **I. IT IS GOOD TO COMFORT YOURSELF WITH BOTH GOD'S LOVE AND HIS ETERNALITY (Psalm 90:1-2).**

As you travel through the wilderness of this life,

## **II. IT IS GOOD TO HUMBLE YOURSELF WITH YOUR OWN FRAILITY (Psalm 90:3-6).**

**Psalm 90:3-6**

"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."

- **JOHN OWEN.**

"Our frailty is such that we are ready to fall every moment, if God did not uphold us."

— John Owen, *The Works of John Owen*. Edinburgh: Johnstone & Hunter, 1850. Vol. 6. Pg. 321.

## USE FOR EXAMINATION / TRIAL

### **Q. Do you know how frail and not special you are when compared with God?**

Your heart is beating because of God's sovereign decree.

Your lungs are filling with air because of God's providential order.

Your bellies are full of food because of God's gracious provision.

You woke up this morning because His mercies are new every morning.

There are probably dozens of times you could have easily died were it not for the Lord's sovereign protection over you.

**BOYS AND GIRLS**, *God says human beings are like blades of grass when compared with God.*

**Imagine the grass in your yard was able to talk and it was prideful.**

"Have you seen how beautiful I am?"

"Have you seen how strong I am?"

"Nothing bad will ever happen to me!"

*YOUR GRASS IS SO WEAK AND FRAIL A BABY CAN REACH DOWN AND PLUCK IT UP. That is how weak and frail we are when comparing ourselves with God.  
YOUR GRASS IS SO NOT BEAUTIFUL THAT YOU REGULARLY CUT IT DOWN NEAR THE DIRT. That is how not special we are when compared with God.*

**II. IT IS GOOD TO HUMBLE YOURSELF WITH YOUR OWN FRAILITY** (Psalm 90:3-6).

As you travel through the wilderness of this life,

**III. IT IS GOOD TO SUBMIT YOURSELF UNDER GOD'S ROD** (Psalm 90:7-11). *\*by rod I mean God's discipline*

**Psalm 90:7-11**

"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?"

- The context of these verses is Old Covenant Israel's iniquities in the wilderness which made their lives extra hard, because the Lord loved them enough to discipline them.

## USE FOR INSTRUCTION / DOCTRINE

### I) The Lord disciplines those He loves.

#### Proverbs 3:11-12

"11 My son, do not despise the Lord's *discipline*  
or be weary of his reproof,

12 for the Lord *reproves* him whom he loves,  
as a father the son in whom he delights."

**Proverbs 13:24** "Whoever spares the rod hates his son, but he who loves him is diligent to discipline him."

**BOYS AND GIRLS**, when your parents discipline you it is because they love you.

**PARENTS**, please love your children enough to discipline them.

**PARENTS**, please do not hate your children by sparing the rod.

### II) The Lord disciplines His people so that they may be holy.

**Hebrews 12:10-11** "10 [God] disciplines us for our good, that we may share his holiness. 11 For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it."

### III) Many times you need to be silent when you are under the rod of God's discipline, so that you may learn.

**Psalms 39:9** "I am mute; I do not open my mouth, for it is you who have done it [disciplined me for sin]."

- *\*This does not mean you refrain from repenting or praying or confessing. It means you need to learn what God is designing to teach you through His discipline.*

#### (i) Remember, God's rods speak.

- **BROOKS**. "God's rods are not mutes, they are all vocal, they are all speaking as well as smiting. Every twig has a voice. 'Ah! soul,' says one twig, 'you say it smarts. Well! tell me, is it good to provoke a jealous God?' Jer. 4:18." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 61.**

#### (ii) Remember also, what God wills is always best for His glory and your ultimate good, believers.

- **BROOKS**.  
"What God wills is best, Heb. 12:10. When he wills sickness, sickness is

better than health; when he wills weakness, weakness is better than strength; when he wills want, want is better than wealth; when he wills reproach, reproach is better than honor; when he wills death, death is better than life."

— Thomas Brooks, *The Mute Christian Under the Smarting Rod*.

Philadelphia: William W. Woodward, 1811. Pg. 45.

(iii) Additionally, remember Christian, that your afflictions are always much less than you deserve.

- **BROOKS:**

"Christians, it is mercy, it is rich mercy, that every affliction is not an execution, that every correction is not a damnation."

— Thomas Brooks, *The Mute Christian Under the Smarting Rod*.

Philadelphia: William W. Woodward, 1811. Pg. 30.

- **RECOMMENDATION.** Thomas Brooks has written an excellent book on this topic. It is called "*The Mute Christian Under the Smarting Rod*." (Psalm 39:9)

III. IT IS GOOD TO SUBMIT YOURSELF UNDER GOD'S ROD (Psalm 90:7-11).

---

## USES / POINTS OF APPLICATION

✓ USE FOR COMFORT / ENCOURAGEMENT

✓ USE FOR EXAMINATION / TRIAL

✓ USE FOR EXHORTATION / DIRECTION

✓ USE FOR INSTRUCTION / DOCTRINE

✓ USE FOR WARNING / AWAKENING

---

## HELPS

- 90:1, Psalm - Thomas Manton, The Complete Works of Thomas Manton, xviii.171 •
- 91:1-2, Psalm - Thomas Brooks - The Works of Thomas Brooks (Banner of Truth), Vol 2, pg. 86 •
- 90:2, Psalm - Thomas Watson - The Eternity of God - A Body of Divinity, Banner of Truth (HB) pg. 60 •
- 90:2, Psalm - Stephen Charnock, A Discourse upon the Eternity of God, The Works of Stephen Charnock (BTT), Vol 1: pg. 345 •
- 90:2, Psalm - Hugh Binning - The Eternity and Unchangeableness of God: The Common Principles of the Christian Religion - The Works of Hugh Binning, Soli Deo Gloria (HB) pg. 40 •
- 90:12, Psalm - Henry Smith - THE GODLY MAN's REQUEST - The Works of Henry Smith (2 vol.) printed by James Nichol, James Nisbet & Co., and G Herbert in 1866; Tentmaker Publications in 2002. vol. 1. pg. 273 •
- 90:12, Psalm - Thomas Boston, "The Right Improvement of a Time of Sickness and Mortality," Commentary on the Shorter Catechism, ii.659-670. •
- 90:13, Psalm - William Bridge - Christ and the Covenant, the Work and Way of Mediation, God's Return to the Soul or Nation, Together with His Preventing Mercy (9): God's Return to the Soul or Nation - The Works of William Bridge, Soli Deo Gloria (HB) vol. 3, pg. 161

---

## PURITAN QUOTES

Quotes from *The Mute Christian Under the Smarting Rod* by Thomas Brooks



THE  
MUTE CHRISTIAN

UNDER THE  
*SMARTING ROD;*

WITH  
SOVEREIGN ANTIDOTES

FOR EVERY CASE:

OR,

A Christian with an Olive Leaf in his Mouth, when under the greatest Afflictions, Trials, Troubles, and darkest Providences; with Answers to Questions and Objections, calculated to promote submission and silence under all the changes that may be experienced in this World.

BY THE

REV. THOMAS BROOKS,

*Author of Precious Remedies, Apples of Gold, &c. &c.*

THE 48TH EDITION CORRECTED.

With a Recommendatory Preface by the  
REV. MR. BALL,  
*Of Jewry Street Chapel.*

LONDON:

Printed by W. Nicholson, Warner-street,  
FOR W. BAYNES, 54, PATERNOSTER-RROW.

1806.

Digitized by Google

- "It is the great duty and concernment of gracious souls to be mute and silent under the greatest afflictions, the saddest providences, and sharpest trials that they meet with in this world." — Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 21.
- "If God's hand be not seen in the affliction, the heart will do nothing but fret and rage under affliction." — Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg.



23.

- "And yet, Christians, it is mercy, it is rich mercy, that every affliction is not an execution, that every correction is not a damnation." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 30.**
- "Afflictions are a golden key by which the Lord opens the rich treasure of his word to his people's souls." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 32.**
- "Meditation is a soul-fattening duty; it is a grace-strengthening duty, it is a duty-crowning duty." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 33.**
- "What God wills is best, Heb. 12:10. When he wills sickness, sickness is better than health; when he wills weakness, weakness is better than strength; when he wills want, want is better than wealth; when he wills reproach, reproach is better than honor; when he wills death, death is better than life." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 45.**
- "By temptations, the Lord will make you more serviceable and useful to others." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 48.**
- "To move you to silence under your sorest and your sharpest trials, consider, that you have deserved greater and heavier afflictions than those you are under, Lam. 3:39 and Mic. 7:7-9." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 50.**
- "All the hell that you shall ever have! Consider Christian, that all your trials and troubles, calamities and miseries, crosses and losses, which you meet with in this world—is all the hell that you shall ever have!" — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 52.**
- "Few Christians see themselves and understand themselves rightfully. By trials, God reveals much of a man's sinful self to his pious self." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 55.**
- "As the word has a voice, the Spirit a voice, and conscience a voice—so God's rod has a voice." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 60.**
- "God's rods are not mutes, they are all vocal, they are all speaking as well as smiting. Every twig has a voice. 'Ah! soul,' says one twig, 'you say it smarts. Well! tell me, is it good to provoke a jealous God?' Jer. 4:18." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*.**

**Philadelphia: William W. Woodward, 1811. Pg. 61.**

- "Christ was tongue-tied under all his sorrows and sufferings—'He did not commit sin, and no deceit was found in His mouth; when reviled, He did not revile in return; when suffering, He did not threaten—but committed Himself to the One who judges justly.' 1 Peter 2:22-23." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 65.**
- "The heart may be fretful and froward when the tongue does not blaspheme. Folly brings man into misery, and misery makes man to fret." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 70.**
- "A fretful soul dares fly at God himself! When Pharaoh is troubled with the frets, he dares spit in the very face of God himself—'Who is the Lord, that I should obey Him?' Exod. 5:2." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 72.**
- "There is no man so near God's axe—so near the flames—so near hell—as he whom God will not so much as spend a rod upon!" — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 75.**
- "God is most angry—when He shows no anger! Who can seriously meditate upon this, and not be silent under God's most smarting rod?" — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 76.**
- "When God tries a poor soul, Oh! how the scum appears; so when God tries a poor soul, Oh! how the scum appears!" — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 80.**
- "Litera scripta manet, 'what is written is permanent' and it spreads itself further by far—in time, in place, and among persons—than the voice can reach." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod*. Philadelphia: William W. Woodward, 1811. Pg. 85.**
- "Most men's memories are very treacherous, especially in good things; few men's memories are as a holy ark, a heavenly storehouse." — **Thomas Brooks, *The Mute Christian Under the Smarting Rod***

### **Puritan quotes on humbling yourself with your own frailty**

- "Man's life is of no longer duration than the breath of his nostrils." — **Richard Baxter, *The Practical Works of Richard Baxter*. London: George Virtue, 1830. Vol. 1. Pg. 245.**
- "We are but dust and ashes, and our life is as a vapor that vanishes away." — **Thomas Watson, *A Body of Divinity*. London: Thomas Parkhurst,**

**1692. Pg. 128.**

- "Humility is the first lesson we learn in the school of Christ, for without it we cannot know our own misery." — **John Flavel, *The Whole Works of John Flavel*. London: W. Baynes and Son, 1820. Vol. 1. Pg. 176.**
- "Man is but a blade of grass, green today and withered tomorrow." — **Thomas Manton, *The Works of Thomas Manton*. London: James Nisbet, 1870. Vol. 2. Pg. 89.**
- "The best way to be exalted is to lie low; for he that humbleth himself shall be exalted." — **William Perkins, *A Godly and Learned Exposition of Christ's Sermon in the Mount*. Cambridge: John Legate, 1608. Pg. 45.**
- "Our frailty is such that we are ready to fall every moment, if God did not uphold us." — **John Owen, *The Works of John Owen*. Edinburgh: Johnstone & Hunter, 1850. Vol. 6. Pg. 321.**
- "To know our own weakness is the first step to true strength in Christ." — **Richard Sibbes, *The Works of Richard Sibbes*. Edinburgh: James Nichol, 1862. Vol. 1. Pg. 134.**
- "Man is like the flower of the field, which flourisheth for a moment and then is gone." — **Samuel Rutherford, *The Letters of Samuel Rutherford*. Edinburgh: William Whyte, 1848. Pg. 198.**
- "Humility is the soul's posture before God, acknowledging that we are nothing without Him." — **Thomas Brooks, *The Works of Thomas Brooks*. Edinburgh: James Nichol, 1866. Vol. 2. Pg. 76.**
- "We are frail creatures, and our glory is but as the grass that withers under the sun." — **John Bunyan, *The Holy War*. London: Nathaniel Ponder, 1682. Pg. 102.**
- "The heart of man must be broken by humility before it can be bound up by grace." — **William Gurnall, *The Christian in Complete Armour*. London: J. F. Dove, 1821. Vol. 1. Pg. 213.**
- "Our life is a shadow, and our days upon earth are as the grass that soon fades." — **Richard Baxter, *The Practical Works of Richard Baxter*. London: George Virtue, 1830. Vol. 3. Pg. 167.**
- "To humble ourselves is to see ourselves as we are: dust upheld by God's hand alone." — **John Owen, *The Works of John Owen*. Edinburgh: Johnstone & Hunter, 1850. Vol. 9. Pg. 88.**
- "Man's strength is but weakness, and his life is but a breath that passes quickly." — **Thomas Watson, *The Godly Man's Picture*. London: Thomas Parkhurst, 1666. Pg. 56.**
- "The proud heart must be humbled, or it will never see the face of God." — **Thomas Brooks, *The Works of Thomas Brooks*. Edinburgh: James Nichol, 1866. Vol. 4. Pg. 234.**
- "Our frailty teaches us to lean on God, for without Him we are but reeds shaken in the wind." — **Richard Sibbes, *The Works of Richard Sibbes*.**

**Edinburgh: James Nichol, 1862. Vol. 3. Pg. 45.**

- "Like grass, man's days are short, and his beauty fades under God's decree." — **John Flavel, *The Whole Works of John Flavel*. London: W. Baynes and Son, 1820. Vol. 2. Pg. 312.**
- "Humility is the only way to Christ, for the proud soul will never stoop to His cross." — **Samuel Rutherford, *The Letters of Samuel Rutherford*. Edinburgh: William Whyte, 1848. Pg. 243.**
- "We are but worms in God's sight, and our strength is nothing but frailty." — **William Perkins, *A Golden Chain*. Cambridge: John Legate, 1600. Pg. 67.**
- "The life of man is of no more duration than the breath that God lends him." — **Thomas Manton, *The Works of Thomas Manton*. London: James Nisbet, 1870. Vol. 5. Pg. 123.**

### **Puritan quotes on comforting yourself with God's Love**

- "God's love is like a river, flowing freely to refresh the weary soul." — **Thomas Watson, *A Body of Divinity*. London: Thomas Parkhurst, 1692. Pg. 89.**
- "The soul that rests in the love of God finds a peace that the world cannot give." — **John Flavel, *The Whole Works of John Flavel*. London: W. Baynes and Son, 1820. Vol. 2. Pg. 204.**
- "God's love is the sweetest cordial to a fainting heart; it revives and strengthens us in our deepest distress." — **Richard Sibbes, *The Works of Richard Sibbes*. Edinburgh: James Nichol, 1862. Vol. 1. Pg. 156.**
- "Let the love of God be thy comfort, for it is an everlasting love that never fails." — **Samuel Rutherford, *The Letters of Samuel Rutherford*. Edinburgh: William Whyte, 1848. Pg. 132.**
- "The love of God is the soul's anchor, holding it fast amidst the storms of life." — **Thomas Brooks, *The Works of Thomas Brooks*. Edinburgh: James Nichol, 1866. Vol. 2. Pg. 98.**
- "In the love of God, the believer finds a fountain that never runs dry." — **John Owen, *The Works of John Owen*. Edinburgh: Johnstone & Hunter, 1850. Vol. 2. Pg. 67.**
- "God's love is not measured by our worthiness, but by His own infinite goodness." — **William Perkins, *A Golden Chain*. Cambridge: John Legate, 1600. Pg. 34.**
- "When all earthly comforts fail, the love of God is a sure refuge for the soul." — **Richard Baxter, *The Practical Works of Richard Baxter*. London: George Virtue, 1830. Vol. 1. Pg. 312.**
- "The heart that is warmed by God's love can endure the coldest trials." — **Thomas Manton, *The Works of Thomas Manton*. London: James Nisbet, 1870. Vol. 3. Pg. 145.**

- "God's love is a fire that warms the soul, but never consumes it." — **John Bunyan**, *The Acceptable Sacrifice*. London: Nathaniel Ponder, 1689. Pg. 56.
- "To know God's love is to have a treasure that neither moth nor rust can corrupt." — **Thomas Watson**, *The Godly Man's Picture*. London: Thomas Parkhurst, 1666. Pg. 78.
- "The love of God is the believer's song in the night, giving joy in the midst of sorrow." — **Samuel Rutherford**, *The Letters of Samuel Rutherford*. Edinburgh: William Whyte, 1848. Pg. 187.
- "God's love is so vast that it encompasses all our sins and miseries, covering them with mercy." — **John Flavel**, *The Whole Works of John Flavel*. London: W. Baynes and Son, 1820. Vol. 3. Pg. 89.
- "Rest in God's love, for it is a bed of down for the weary soul to lie upon." — **Richard Sibbes**, *The Works of Richard Sibbes*. Edinburgh: James Nichol, 1862. Vol. 2. Pg. 123.
- "The love of God is the soul's portion, sufficient for all its needs and desires." — **Thomas Brooks**, *The Works of Thomas Brooks*. Edinburgh: James Nichol, 1866. Vol. 3. Pg. 210.
- "No love is so sweet as God's, for it is eternal and unchangeable." — **John Owen**, *The Works of John Owen*. Edinburgh: Johnstone & Hunter, 1850. Vol. 7. Pg. 234.
- "The soul that doubts God's love is like a ship tossed without an anchor; let it rest in His promises." — **William Gurnall**, *The Christian in Complete Armour*. London: J. F. Dove, 1821. Vol. 1. Pg. 176.
- "God's love is the light that shines through the darkest clouds of affliction." — **Thomas Manton**, *The Works of Thomas Manton*. London: James Nisbet, 1870. Vol. 6. Pg. 98.
- "To be loved by God is to be safe forever, for His love knows no end." — **Richard Baxter**, *The Practical Works of Richard Baxter*. London: George Virtue, 1830. Vol. 2. Pg. 145.
- "God's love is the soul's feast, where it may feed and never faint." — **John Bunyan**, *The Acceptable Sacrifice*. London: Nathaniel Ponder, 1689. Pg. 72.

### **Puritan quotes on comforting yourself with God's Eternality**

- "God's eternity is the soul's comfort, for He who is from everlasting to everlasting will never forsake His own." — **Thomas Watson**, *A Body of Divinity*. London: Thomas Parkhurst, 1692. Pg. 76.
- "The eternal God is our refuge, and underneath are the everlasting arms." — **John Owen**, *The Works of John Owen*. Edinburgh: Johnstone & Hunter, 1850. Vol. 2. Pg. 134.
- "In the eternity of God, we find a rock that stands when all earthly supports crumble." — **Richard Sibbes**, *The Works of Richard Sibbes*.

**Edinburgh: James Nichol, 1862. Vol. 1. Pg. 89.**

- "God's unchangeable eternity is the believer's anchor, holding fast through all the storms of time." — **Thomas Brooks, *The Works of Thomas Brooks*. Edinburgh: James Nichol, 1866. Vol. 2. Pg. 156.**
- "The eternity of God assures us that His promises are as enduring as Himself." — **John Flavel, *The Whole Works of John Flavel*. London: W. Baynes and Son, 1820. Vol. 1. Pg. 212.**
- "God is eternal, and therefore His love, His mercy, and His truth endure forever." — **Samuel Rutherford, *The Letters of Samuel Rutherford*. Edinburgh: William Whyte, 1848. Pg. 165.**
- "Rest in God's eternity, for what is fleeting in us is fixed in Him who is from everlasting." — **Richard Baxter, *The Practical Works of Richard Baxter*. London: George Virtue, 1830. Vol. 1. Pg. 287.**
- "God's eternal being is the soul's comfort, for He is the same yesterday, today, and forever." — **Thomas Manton, *The Works of Thomas Manton*. London: James Nisbet, 1870. Vol. 3. Pg. 123.**
- "The eternity of God is a fountain of hope, for His compassion fails not through endless ages." — **William Perkins, *A Golden Chain*. Cambridge: John Legate, 1600. Pg. 45.**
- "When time fails, God's eternity stands; and in Him, the soul finds everlasting rest." — **John Bunyan, *The Acceptable Sacrifice*. London: Nathaniel Ponder, 1689. Pg. 67.**
- "God's eternal nature is the believer's stronghold, unmoveable by the changes of this world." — **William Gurnall, *The Christian in Complete Armour*. London: J. F. Dove, 1821. Vol. 1. Pg. 198.**
- "The eternal God is our portion, and His foreverness is our everlasting joy." — **Samuel Rutherford, *The Letters of Samuel Rutherford*. Edinburgh: William Whyte, 1848. Pg. 210.**
- "In the contemplation of God's eternity, the soul finds a comfort that outlasts all temporal sorrows." — **Thomas Brooks, *The Works of Thomas Brooks*. Edinburgh: James Nichol, 1866. Vol. 3. Pg. 187.**
- "God's eternity is the foundation of His promises, which cannot fail because He cannot change." — **John Owen, *The Works of John Owen*. Edinburgh: Johnstone & Hunter, 1850. Vol. 7. Pg. 256.**
- "Let the soul take comfort in God's everlastingness, for He is the same when all else fades." — **Richard Sibbes, *The Works of Richard Sibbes*. Edinburgh: James Nichol, 1862. Vol. 2. Pg. 145.**
- "The eternal God is our hiding place, where the soul may rest secure forever." — **Thomas Manton, *The Works of Thomas Manton*. London: James Nisbet, 1870. Vol. 5. Pg. 109.**
- "God's eternity is the believer's hope, for His mercy is from everlasting to everlasting." — **John Flavel, *The Whole Works of John Flavel*. London: W.**

**Baynes and Son, 1820. Vol. 2. Pg. 176.**

- "The eternity of God is a cord that binds the soul to heaven, unyielding through all ages." — **Richard Baxter, *The Practical Works of Richard Baxter*. London: George Virtue, 1830. Vol. 2. Pg. 165.**
  - "In God's eternal being, we find a comfort that transcends the brevity of our days." — **Thomas Watson, *The Godly Man's Picture*. London: Thomas Parkhurst, 1666. Pg. 92.**
  - "God's eternity is the soul's delight, for He who was before time shall be our joy after time." — **John Bunyan, *The Holy War*. London: Nathaniel Ponder, 1682. Pg. 134.**
- 

## STUDY AND DISCUSSION QUESTIONS

### Introduction

- **Comprehension:** According to the sermon notes, how does the speaker compare the Christian's life to Old Covenant Israel's time in the wilderness? What does this metaphor suggest about the challenges of living faithfully in this world?
- **Reflection:** The sermon introduces Psalm 90 as a prayer written by Moses during Israel's wilderness journey. How does this context shape your understanding of the psalm's relevance to your own life's challenges?
- **Application:** The sermon states that Christians need "comfort, humility, submission, and prayer" to travel faithfully through life's wilderness. Which of these needs do you feel is most lacking in your spiritual life right now, and why?

### I. It Is Good to Comfort Yourself with Both God's Love and His Eternality (Psalm 90:1-2)

- **Comprehension:** What does Psalm 90:1 mean when it describes the Lord as "our dwelling place in all generations"? How does the sermon explain this concept as a source of comfort for Christians?
- **Theological Reflection:** The sermon lists five specific ways God's love provides safety and comfort in Christ (from sin's penalty and power, sickness, sufferings, Satan, and sadness). Which of these comforts resonates most with you, and how does it reflect God's covenant love?
- **Application:** How can you practically "comfort yourself" with God's love during a current trial or difficulty in your life? What specific promises from Scripture (e.g., Romans 8:28, Colossians 2:15, Revelation 21:4) might you



meditate on?

- **Puritan Insight:** Thomas Manton says, "The eternal God is our hiding place, where the soul may rest secure forever" (*The Works of Thomas Manton*, 5:109). How does God's eternality provide a unique comfort compared to temporary earthly supports?
- **Puritan Insight:** Richard Sibbes states, "In the eternity of God, we find a rock that stands when all earthly supports crumble" (*The Works of Richard Sibbes*, 1:89). Discuss a time when you experienced the failure of an "earthly support" and how God's unchanging nature sustained you.
- **For Children:** The sermon asks children, "What if God says to you, 'As long as I live, I will provide for you and protect you'?" Explain in simple terms why God's promise is trustworthy because He is eternal (never dies). How does this make you feel safe?

## II. It Is Good to Humble Yourself with Your Own Frailty (Psalm 90:3-6)

- **Comprehension:** According to Psalm 90:3-6, how does the text describe human frailty (e.g., returning to dust, like grass)? What does this imagery teach about the brevity and weakness of human life compared to God?
- **Reflection:** The sermon notes that our heartbeats, breath, and daily sustenance depend on God's sovereign decree and provision. How does recognizing your frailty change the way you view your daily routines or accomplishments?
- **Application:** The sermon challenges listeners to examine their pride by considering their frailty. What areas of your life (e.g., health, career, relationships) tempt you to feel self-sufficient, and how can you cultivate humility in those areas?
- **Puritan Insight:** John Owen writes, "Our frailty is such that we are ready to fall every moment, if God did not uphold us" (*The Works of John Owen*, 6:321). How does this truth encourage you to depend on God daily, and what practices (e.g., prayer, Scripture reading) can help you stay mindful of this dependence?
- **For Children:** The sermon compares humans to grass that a baby can pluck up or that gets cut down. Why do you think God says we are like grass? How can knowing you're "weak like grass" help you trust God more?

## III. It Is Good to Submit Yourself Under God's Rod (Psalm 90:7-11)

- **Comprehension:** What does the sermon mean by "God's rod," and how does Psalm 90:7-11 connect God's discipline to His love for His people? Cite specific verses from the passage to support your answer.
- **Theological Reflection:** The sermon references Proverbs 3:11-12 and Hebrews 12:10-11 to explain that God disciplines those He loves to

produce holiness. How does this perspective differ from viewing hardships as mere punishment or random suffering?

- **Application:** The sermon suggests being “silent” under God’s rod to learn what He is teaching. Reflect on a recent trial or discipline in your life. What lessons might God be teaching you, and how can you practice submission in that situation?
- **Puritan Insight:** Thomas Brooks states, “God’s rods are not mutes, they are all vocal, they are all speaking as well as smiting” (*The Mute Christian Under the Smarting Rod*, 61). How can you listen for the “voice” of God’s discipline in your current challenges? What specific sins or areas of growth might God be addressing?
- **Puritan Insight:** Brooks also writes, “What God wills is best, Heb. 12:10. When he wills sickness, sickness is better than health” (*The Mute Christian Under the Smarting Rod*, 45). How does trusting God’s will in affliction provide comfort, even when the discipline feels painful?
- **Puritan Insight:** Brooks notes, “Christians, it is mercy, it is rich mercy, that every affliction is not an execution, that every correction is not a damnation” (*The Mute Christian Under the Smarting Rod*, 30). How does this perspective help you reframe your view of God’s discipline as an act of love rather than wrath?
- **For Children:** The sermon says that when parents discipline you, it’s because they love you, just like God disciplines His children. Can you think of a time when your parents’ discipline helped you learn something good? How can you trust that God’s discipline is good for you, too?

### General Discussion Questions

- **Theological Synthesis:** The sermon’s doctrine states that Christians need comfort, humility, submission, and prayer to travel through life’s wilderness. How do these four elements work together to strengthen your faith, and which one do you find most challenging to practice?
- **Application:** The sermon contrasts the spiritual “homelessness” of those outside Christ with the “dwelling place” found in Him. How can you share this hope with someone who feels spiritually lost or overwhelmed by life’s trials?
- **Group Discussion:** Share a personal story of a time when you found comfort in God’s love or eternity during a difficult season. How did this experience shape your view of God’s character?
- **Reflection:** The sermon uses the wilderness as a metaphor for life’s challenges. What “wilderness” are you currently navigating, and how can the truths of Psalm 90:1-11 guide you through it?
- **Puritan Application:** The sermon recommends Thomas Brooks’ *The Mute Christian Under the Smarting Rod*. Based on the quotes provided,

how does Brooks' teaching on submitting to God's discipline encourage you to respond to trials with faith rather than complaint?

---

## SERMON TRANSCRIPT

\*recording missed first 15 minutes of sermon

We want you to be saved. And we plead with you, trust in Christ and you will be saved. He will be your dwelling place in all generations. The eternal God will receive you and protect you always. But those of you who are believers, this verses 1 and two is not a warning at all. It should be a great comfort to you. Comfort yourself believers with God's covenant love and protection. If you are indeed a Christian, you can say with Moses, Lord, you have been our dwelling place in all generations from everlasting to everlasting. You are God. Being united to Christ, the Lord God is your dwelling place. In Christ, believers, there is safety from sin's penalty and from sin's power because he died in your place to both forgive you and set you free. In Christ, there is comfort in the midst of sickness because he's promised to heal you either in this life or the next. He's your dwelling place. In Christ, there's safety from sufferings because God has promised to providentially work all things together for good, to use your sufferings to sanctify you, and work through your afflictions to prepare you for future glory. You are as safe as can be even in the midst of sickness, even in the midst of suffering. And in Christ, there's safety from Satan and his confederates because Christ in his death and resurrection triumphed over demonic powers and principalities and put them to open shame. Additionally, Christ has bound the strong man that is Satan and is now plundering his house. If God is your dwelling place, you belong to the Lord Jesus. God is your dwelling place. And if he is, you are safe. You have safety. You have shelter. You have comfort in the midst of all the storms of this life. Satan's house is not safe because Christ is plundering it and has been for 2,000 years. But Christ's house is as safe as can be. In Christ, there's a comfort in the midst of sadness. Because even in the midst of great sorrow, of sadness, of depression, of anxieties, if you belong to the Lord Jesus, you can immediately think on the good news of the gospel that God has reconciled himself to me. God has reconciled me to himself and himself to me. He doesn't just know people in our day say you need to be reconciled to God. Like that's totally true. The scripture says that we need to be reconciled to God. But also we need God to be reconciled to us. And it's not just that we are reconciled to God so that we can go to God and he will allow us to. But God has reconciled himself to us so that he comes to us, loves us, cherishes us as believers. We're not just free from God's penalty for sin and the hell that we deserve, though we are. But not just that. It's not just that God was angry at us for our sins against him, threatening us with eternal damnation, but now he's like, "All

right, my son died in your place. I'll let you off the hook." That's not his disposition towards you believers. His disposition is like a father who loves his child and who delights in his child, who just loves to hear his child's voice, loves to have his child run up into his arms. Moms, dads, you know that feeling. You know what it's like when one of your children walks up to you and just goes, "Isn't it great? It's great." You just go, "Hey, they want me. I love them. I delight in them. They want me to hold them." You know the feeling. You know that delight. That's how the father delights in his children. God has reconciled himself to us. We have peace with God.

You see what I just did there? I just went on a tangent about how awesome the gospel is, but I started by talking about sadness. Now I wonder if those of you who are sad, who are weighed down with depression and anxieties and sorrows, how many of you when I was just talking about how the father loves us, the sadness, the sorrow, the anxieties, the depression, it's like I don't even think about that. Just like man, life is heavy. Life is hard. Wow. God's love for us in Christ Jesus is beyond comparison. That's what you have to do to yourself too. You have to preach the gospel to yourself and just think about those kind of things about the wonderful news of Christ crucified and risen and reconciling us to himself reconciling himself to us even in the midst of sadness because God has reconciled you to himself because he has reconciled himself to you because he's justified you by the righteousness of Christ because he's adopted you into his family and will sanctify ify you all the way to glory wherein he will glorify you and wipe away every tear from your eyes because those things are true. You and I in Christ we have much comfort even in the midst of sadness. All of these kind of things that we can spend hours thinking about and meditating on and applying all that's encapsulated, encompassed in you are our dwelling place in all generations. It's big metaphor. We're in you. We have comfort. We have safety. We belong. We have a dwelling place. And it's the Lord. Christian, learn to say with Moses, Lord, you have been our dwelling place in all generations. But also, you need to comfort yourself with God's eternality. With God's eternality before the mountains were brought forth, orever you had formed the earth and the world, from everlasting to everlasting, you are God. Thomas Manton said, "The eternal God is our hiding place where the soul may rest secure forever." And Richard Sibs pointed out, "In the eternity of God, we find a rock that stands when all earthly supports crumble. You have been our dwelling place in all generations." Well, how long is that going to last? Into eternity. from everlasting to everlasting. That's who our God is. Boys and girls, children, look up here in my eyes, what if I said to you, "As long as I live, I will provide for you and protect you and make sure you have everything you need for happiness and holiness." What if I promised you that? I cannot promise all of you that. That's what I'm trying to promise my children. I can't I don't have the resources to promise all of you that. I'll do everything that I can. But what if I said to you, "As long as I live, I will provide for you. I will protect you. I will make sure you have everything you need for happiness and holiness."

You could think or say something like, "That's nice. What's going to happen when you die?"

That's nice. But one day you're going to die. I am going to die. I'm going to die one day. If I make you that promise, it's like that's really nice of you. Maybe I'm not strong enough or smart enough to fulfill it. I'm definitely not going to live long enough. I'm going to die before probably I'm going to die before all of you children. But God will never die. God can never die. God is smart enough and powerful enough to make you that promise and say, "I will protect you. I will provide for you. I will give you everything you need for happiness and holiness." And when God says that to you, you don't have to act like you would if I said it to you. I say it and you go, "Yeah, but you're going to die someday. You're just a man." When God says it to you, he is God and he exists forever. That's the comfort believers. Do you understand the comfort of God's eternity? He is a rock that stands when all other earthly supports crumble. The eternal God has brought you into himself and has become your dwelling place. That's what you need. That's what you need to comfort yourself with as you travel through the wilderness of this life. That's what Moses is doing. That's what he's leading God's people to do in the wilderness time. And that's what you and I need to do. It is good to comfort yourself with both God's love and his eternity. I think you and I all just need the exhortation to learn, meditate on all of the attributes of God revealed in the scriptures and learn how to turn them into applications for your daily life. Like how many of you are like, "Why are you telling me to comfort myself with the eternity of God? I do that all the time anyways." How many of you would say that? Like, no, that's not like on my short list. Probably you like me, that's not on your short list of truths you comfort yourself with. But we should. That's what Moses does. And we need to know through the scriptures who God reveals himself to be so much so that we can easily see how they can be used for our everyday life to glorify and enjoy the Lord. It's good to comfort yourself with both God's love and his eternity. Second, look at verses 3-6 and learn that as you travel through the wilderness of this life, it is good to humble yourself with your own frailty. It is good to humble yourself with your own frailty. So Moses begins this prayer, the psalm, with comforting himself with God's love and eternity and then directly transitions to his and the people's human beings own frailty. So God is exalted. Comfort is drawn from him. But no comfort is drawn from our strength, our abilities. Look verses 3-6. You return man to dust. There's a transition. You return man to dust and say, "Return, oh children of man." You know what that means? You going to die.

You're going to die. The Lord is going to return you to the dust. Return, O children of man. Verse four. for a thousand years in your sight are as but as yesterday when it is passed. So God's eternity again or as a watch in the night. You sweep them away as with a flood. They are like a dream. This is they meaning humans. You sweep them away as with a flood. They humans are like a dream like grass that is

renewed in the morning. In the morning, it flourishes and is renewed. In the evening, it fades and withers. That's you. That's me. The scripture often likens humans to grass. All flesh is grass. What he's doing is teaching us to humble ourselves with our own frailty. The scripture likens me to grass. Life is here today, gone tomorrow. This life is a vapor. I on my own and am as frail as I can be. John Owen said, "Our frailty is such that we are ready to fall every moment. We are ready to fall every moment if God did not uphold us. Take heed lest you fall. Do you know how frail and frankly not special you are? Do you know how frail and not special you are when compared with God?"

Your heart is beating because of God's sovereign decree. Boys and girls, can you put your hand over your heart or put it on your neck? and feel your blood pumping. Your blood is pumping right now. Your heart is pumping blood throughout your whole body because God is making that happen.

If God for two minutes just stopped making your heartbeat or my heartbeat, what would happen? We'd be dead. That's how frail we are. Our heart is beating even now because of God's sovereign decree. Your lungs are filling with air. You can draw in and get breath because of God's providential ordering. Your bellies are full of food because of God's gracious provision. You woke up this morning. You woke up this morning because God's mercies are new every morning. adults, you can maybe think back in your life to little things. And as I was writing this, I even could think back like there are probably dozens of times in your life, if not more, that you could have very easily died.

Dozens of times with me, it's probably even more than you. with how easily I fall asleep when I'm driving a vehicle. There are dozens of times I can think of that I'm trying to drive and just doze off. Could have I could have just gone over the lane and been done. Why am I still here?

Because of the Lord's providential protection and provision. That's it. It's not because, well, I figured things out or, you know, I tried really hard not to fall asleep. like no could have just as easily been I'm dead. Dozens of times you could have easily died were it not for the Lord's sovereign protection over you. You and I are like grass. Looks fine in the morning and then by the evening it's dead. Boys and girls, God says human beings are like blades of grass when compared with God. When you compare us with God, we're like a blade of grass. So children, think of your yard or a yard, even the grass out here in front of our church building. Think about those blades of grass. And that is what you and I as human beings are likened to. Like you and I are like that. Now imagine the grass in your yard could talk. Can you get there with me? Your grass can talk. Well, just imagine it. And imagine that your grass started talking to you and it was prideful, arrogant, boastful about how awesome it is. Can you think of anything sillier than grass

thinking it's awesome and bragging about how amazing it is? Imagine your grass said, "Have you seen how beautiful I am?" Go your grass.

Have you seen how strong I am? What if your grass said that? Have you seen how strong I am? Is grass strong? Like is there anything weaker than grass?

What if your grass said nothing bad will ever happen to me? You're about to have a rude awakening because you're going to get mowed within a few days. Your grass, all of us think about this. Human beings when compared with God are likened to grass. Your grass is so frail that a baby can rip it apart. You've seen babies just sit down in the grass and for some reason they love to do that, right? Grass is so flimsy and weak that babies can rip it apart. That's how weak and frail you and I are when compared with God. The only reason your grass isn't decimated is by your own exercising your own sovereignty over your lawn, right? Like, can the grass do anything to stop you? What's the reason that your grass is not cut? I just haven't cut it. Your grass is so not beautiful. I'm not saying it's ugly, but it's so not beautiful that you regularly cut it down almost to the dirt. Like, what do we do that with? You have flowers growing. It's like, ah, the flowers are growing again. We got to get out there and cut them. It's like, no, no, no. That's what the husband does and that's what the wife is saying. Please don't cut down my flowers. But generally, you're not going to mow dandelions are growing again or roses are growing again or whatever it may be. We got to get out there with the clippers and cut them down. But your grass starts growing, starts getting tall and it's so not beautiful that the city will come and give you a ticket for allowing your grass to be so high. Get that grass down. That's what you and I are compared to or likened to when compared with the Lord. You and I need to humble ourselves with that. We are as weak as grass when compared with God. We are not special when compared with God. Just like your grass growing out in your field or in your yard, it's not special. You don't even give it a second thought. You think I've got to get this mode. That's the kind of truth that Moses turns to next to talk about the frailty of human beings. And it's good as you and I travel through the wilderness of this life. Look at me, every one of you. If you take yourself too seriously and don't constantly humble yourself with your own frailty, your own insignificance when compared with the significant God, then you're going to be insufferable. You're going to be miserable. You're going to have an inflated view of yourself, which is going to everything bad that happens to you is like, how dare this happen to me? a blade of grass.

Someone wrongs you like, I can't believe they would do that to me. You need to come back and go a blade of grass. You and I when compared with the Lord and to just remember who we are. Read it again. You return man to the dust and say, "Return, O children of man. For a thousand years in your sight are but as yesterday when it is passed, or as a watch in the night." Verse 5, "You sweep them away as with a flood. They are like a dream, like grass that is renewed in the morning. In the



morning it flourishes and is renewed. In the evening, it fades and withers." As you and I travel through the wilderness of this life, it is good to humble ourselves with our own frailty. But look, thirdly, in verses 7 through 11, as you travel through the wilderness of this life, it is good to submit yourself under God's rod. It is good to submit yourself under God's rod. By rod, I mean God's discipline.

This is where he turns next. He comforts himself with God's love and eternity. He humbles himself with his own human frailty. And then Moses prayer next turns to submit under God's discipline for their iniquities. verses 7- 11. For we are brought to an end by your anger. By your wrath we are dismayed. You have set our iniquities before you. Our secret sins in the light of your presence. For all our days pass away under your wrath. We bring our years to an end like a sigh. Verse 10. The years of our life are 70 or even by reason of strength 80. Yet their span is but toil and trouble. They are soon God soon gone and we fly away. Who considers the power of your anger and your wrath according to the fear of you?

The context of these verses is old covenant Israel's iniquities. Look, look again at verse eight. You have set our iniquities before you, our secret sins in the light of your presence. That is the reason that God's anger gets kindled against them. That's the reason that God disciplines them. That's the reason he causes affliction to come upon them time and time again in the wilderness. And though not all of your suffering, hear me clearly, not all of your suffering has a direct line from you sinned, so this is why you're suffering in this way. That's just simply not true. But many times the suffering, the sadness that we experience, even the sickness that we may experience in this life is God's rod of discipline in afflicting us. It's not every time you're suffering it's that. But it is the fact that God disciplines those he loves. Just as he disciplined his people in the wilderness in old covenant Israel, the same is true for Christians. This is what Moses is doing here. He's submitting himself under God's rod. He's admitting he set our iniquities before you, our secret sins in the light of your presence. That secret sins in the light of your presence is even more of an indication that he's talking about the discipline of the Lord because the Lord is disciplining people for sins that no one else knows about. But the Lord causes affliction to come upon them. The Lord loves his people enough to discipline them. So, let me just point out three things to you about that. Three truths. For those of you who may be new or who may never heard this before, you need to know the Lord disciplines those he loves. The Lord disciplines those he loves. What does that mean? The Lord causes suffering to come upon people that he loves when they need to be disciplined. Just like a father spans his child. That's the simplest way that you can put it. The Lord disciplines those he loves. Proverbs 3:1 and 12. My son, do not despise the Lord's discipline or be weary of his reproof. For the Lord reproves him whom he loves as a father the son in whom he delights. Proverbs 13:24. Whoever spares the rod hates his son, but he who loves him is diligent to discipline him. There are some people who are either lying to you or extremely confused and believe that the discipline spoken of in Proverbs

or in the rest of the scripture is only verbal and it doesn't involve, you know, like spanking spanking your kids. If you believe that you are se you are extremely misled. The discipline is not only verbal. It's not only talking. I just read to you two verses that talk about the discipline. What does discipline mean? Do not despise the Lord's discipline. What does that mean? Well, go to another verse. What what does that include? Proverbs 13:24. Whoever spares the rod. What do you use a rod for? to talk. You don't talk with I mean a rod speaks but it's not it's not audible.

He who spares the rod hates his son but he who loves him is diligent to discipline him. Folly is bound up in the heart of a child and the rod drives it from him. So physical discipline, spanking, things like that. Whoever spares the rod hates his son, but he who loves him is diligent to discipline him. So it is with the Lord. The Lord doesn't discipline us just by revealing things to our mind or enlightening our mind as we read the scriptures or through a brother or sister in Christ saying the word of God to us and then we're convicted of sin. It's more than that. The Lord causes affliction, sends affliction upon us to discipline us so that we would wake up, repent, and live in holiness. Boys and girls, when your parents discipline you, even with things like spankings, it is because they love you. It's because they love you. And when the Lord disciplines you or me, even causes suffering to come upon us, sickness to come upon us, things like that, the Lord may send those kind of things to us to discipline us. It's because he loves us. Parents,

please love your children enough to discipline them. Parents, please love your children enough to discipline them and to be strict about the discipline. If you tell them to do something and they don't do it, do not spare the rod. Spare the rod, spoil the child. Parents, please love your children enough to discipline them. And please do not hate your children by sparing the rod. Whoever spares the rod hates his son, but he who loves him is diligent to discipline him. parents, you and I need to imitate the Lord in that way. But the Lord disciplines those he loves. He does it so that we would be holy. He doesn't do it just as a good parent. A good parent doesn't discipline their child just for the sake of the discipline. I don't like spanking my children. And sometimes I say that to him like, "Do I like this?" No. Do you like this? No. Like, let's let's learn then. I don't like this. You don't like this. But it's not just because you like discipline. It's to help them grow and to become holy and to learn that there are consequences and to be warned away from evil and pushed towards that which is good. And so the Lord disciplines us so that we may be holy. Not just because, oh, you deserve it. Hebrews 12:10-11, God disciplines us for our good that we may share his holiness. God disciplines us for our good that we may share his holiness. So believers, you will be disciplined when you need it. You can't always figure out what's happening, but you should try. And the Lord disciplines his people so that they may be holy. Let me say also many times you need to be silent when you are suffering when you are under the rod of God's discipline so that you may learn. You and I need to learn how to learn from our suffering. Many times you need to be silent when you are under the rod so that you may learn what

God is intending to teach you. This is what the psalmist says in Psalm 39:9. I am mute. Meaning, I have shut my mouth. I am mute. I do not open my mouth. For it is you who have disciplined me for my sin.

I will cover my mouth. The psalmist is saying, "I will think. I will meditate. I need to submit under the rod of God's discipline and learn what he is laboring, what he is aiming to teach me through this discipline." Parents, you know that's true. If your children do something wrong and you spank them, and then you don't talk about anything, you don't actually offer correction, you're not clear on why they're being disciplined, you're not clear on what they need to do moving forward, is that effective at all? If the child is just not listening at all and just doesn't care what you have to say, but all they can think about is that they're going to be disciplined. Does that work at all? No. And so you and I when we're suffering and when we can even perhaps discern that we're suffering under the rod of God's discipline, we need to be quiet, be silent so that we may learn. It doesn't mean you refrain from repenting. It doesn't mean that you stop praying. It doesn't mean you don't confess your sin. That's not what the psalmist means by I am mute. I do not open my mouth. For it is you who have done it. You have disciplined me for my sin. What he's meaning is I'm going to be quiet and learn. I need to learn from what why God is disciplining me. What I'm supposed to learn in this situation. Remember the rod doesn't speak audibly, but God's rod of discipline, it speaks. Thomas Brooks said, "God's rods are not mutes. They are all vocal. They are all speaking as well as smiting. Every twig has a voice.

Remember also what God wills is always best for his glory and your ultimate good if you belong to Christ. When you're suffering under the rod of God's discipline, when you're under the rod of affliction, take your cue from Moses here in verses 7 through 11. You've set our iniquities before you, our secret sins in light of your presence. That's because we've kindled your anger against us. That's why you're disciplining us. That's why these things are happening. He's submitting under the rod of God's discipline. Remember, in the midst of that, whatever God wills is always best for his glory and your ultimate good. Brooks again says, "What God wills is best. When he wills sickness, sickness is better than health. When he wills weakness, weakness is better than strength. When he wills lack, lack is better than wealth. When he wills reproach, reproach is better than honor. When he wills death, death is better than life. Whatever God wills in your life, believer, it is for his glory and it is for your ultimate good. Additionally, remember if you're a Christian, that your afflictions are always much less than you deserve. The Lord never over-disciplines his children. I can imagine that some of you can think back of times that after you've disciplined your children or maybe you can think back when you were a child, it's like, whoa, that got out of hand.

God never does that. He never over-disciplines his children. It's always perfect and it's always less than you and I deserve. Brooks again says, "Christians, it is mercy.

It is rich mercy that every affliction is not an execution. That every correction is not a damnation. It is a mercy. Your afflictions are always much less than you deserve. Let me just recommend to you that considering submitting under God's rod like we have here exemplified in verses 7- 11. Thomas Brooks has an excellent book on exactly that topic and it's based on Psalm 39:9. I'm mute shutting my mouth because it is you who are disciplining me for my sin. He's got a whole book on it and it's called The Mute Christian Under the Smarting Rod. Excellent book, very helpful. So check that out if you want to go deeper into God's disciplining those he loves and how we respond so that we can learn as we should learn from God's discipline. It is good to submit yourself under God's rod. So as you travel through the wilderness of this life, it's good to comfort yourself with God's love and eternity. It's good, as we've just seen, to submit yourself under God's rod. And it's good to humble yourself, considering your own frailty. And all of these are tools that you and I should use as we study and sing Psalm 90. And remember that what we really need is to have our eyes fixed on the Lord, to humble ourselves, and to submit under whatever he sends our way.

The last part of the psalm is one that we're going to need to save until next Sunday. Verses 12-17 has to do with prayer. Moses then turns in verses 12-17 and petitions the Lord. And we don't have enough time left today to try to do those justice. So, we'll save those for next Sunday, Lord willing. And there are seven petitions in this psalm that I will put before you and exhort you in that these are ways that you should throw yourself at God's feet in the name of Jesus Christ and make these your petitions. But for now, those first three is what we'll learn today. And may God give us the grace as we walk through the wilderness of this life to comfort ourselves with his love and eternity. humble ourselves considering our own frailty and all of us submit ourselves under God's rod of discipline. May God give us the grace to do it. Pray with me.

Our father in heaven, we thank you for your word. We come to you in Christ's name and ask you to bless the preaching of your word. Bless those who have heard it. Help us to understand it. We ask that you apply it to our lives. Help us love you more. Help us to comfort ourselves with your love for us and you being our dwelling place and your eternity. We ask you to humble us and help us to humble ourselves as we consider our own frailty and help us all to gladly submit to your discipline when it is necessary so that we may share your holiness. We ask you to save unbelievers. Sanctify your saints. Those who are sick, heal them. Those who are suffering, give them peace. Those who are straying from you, correct them. Those who are striving forward, strengthen them. Please receive our songs, our prayers, the Lord's supper, our offerings, our fellowship, the food that we eat. Receive all these things that we do. receive them in the name of Christ for your glory. It's in his name we pray. Amen.