

From Everlasting to Everlasting, You Are God

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- [0 : 0 0] From everlasting to everlasting, you are God, Moses writes in his prayer.
From vanishing point to vanishing point, as someone has paraphrased it.
He is the ancient of days. He is before days began. Let us go with Moses this morning and first of all, fix our minds on this staggering truth.
That God is the one who, when he appeared to Moses at the bush that was on fire, but which wasn't burnt up.
And Moses asked him his name. He said, I am that I am. I am now what I've always been and what I always will be.
- [1 : 2 3] And he would finish the scriptures by saying, I am he who is and who was and who is to come.
And it's remarkable how when God describes himself and his qualities in the Bible, so often he does so by telling us that they are eternal.
The power that he has that's seen in everything that he's made, it's an eternal power. The purposes that he has and which he achieved in Christ Jesus, they are eternal purposes.
The love that he possesses within the Godhead and then for you and me is a love that is steadfast and from everlasting to everlasting.
And his kingdom, his kingdom and dominion endures forever and ever.
- [2 : 3 8] And when we come to see how the Son is talked about in scripture, we find the very same thing.
Jesus says, the Father has life in himself. He didn't need to be given life, that is. And so it is that the Son has life in himself.
In the beginning, says John, was the Word. He was already there. And the writer to the Hebrews speaks of the Lord Jesus and says, Your throne, O God, is forever and ever.
You are the same and your years have no end. And Jesus, he goes on to say, was qualified to be the perfect Savior because of the power of his indestructible life.
And when he offered up that life without blemish as the perfect offering, he did so, we are told, through the eternal Spirit.
- [4 : 0 4] And everywhere we go in holy scripture, we are encouraged to think much about our God being an everlasting God.
From vanishing point to vanishing point. And he wants us to be moved as we peer into this extraordinary mystery of an ever-living God.
Whose life has never been interrupted. Who never had a beginning. Who has always been utterly self-sufficient and independent.
And we want to think of them in their everlasting existence. Showing wisdom and love and their extraordinary power to one another.

We want to think of them before time. Drawing up their plans of creation. And deliberating how they would accomplish everything by the counsel of their will.

[5 : 23] And to think of them in all eternity. Gratifying one another. Which is exactly what they're doing in space and time.

None above them. None before him. All of time in his hand. Our God is the Ancient of Days.

And so we worship him. It's one of the things that we find so compellingly attractive to him.

Because we want to go to him and see him in his endlessness. And to recognize that he is the rock that's bigger than ourselves.

Far bigger. Infinitely bigger. Now, as Moses looks on that truth.

[6 : 34] Come with me and see how he takes it in two directions. First of all, see how the eternal God gives us a shelter.

Verse 1. Lord, you have been our dwelling place in all generations.

Abraham left his birthplace at God's instruction.

And he went to the land that God had promised him. But he never actually put down roots there.

He lived a nomadic life going in and out of that promised land. And by the end of his days, the only thing that was actually his was a burial ground.

[7 : 42] Moses, more than 600 years later, heard the same promise to go to that land.

And so he took the people of Israel and led them out of their captivity in Egypt and through the wilderness to the threshold of Canaan.

But interestingly, for all that Moses recognized that this was to be their homeland, he saw that through it all they already had a home.

And their home, according to verse 1, was God himself. Lord, you have always been our dwelling place.

And when Moses came to say goodbye to the children of Israel and to give them his farewell talk, he said these words.

[8 : 59] The everlasting God is your refuge. And underneath are the everlasting arms. Some of us have enjoyed wonderful family homes.

Homes where we found security and love in abundance. Others of you may not have had the same blessing of that security.

Love may have been in short supply. But for all of us, no matter what our homes have been like in our childhood, we all have this hankering for a better home, a perfect home.

And it's only in God that we come to enjoy the ultimate homecoming. And when we hear the gospel of the Lord Jesus Christ, this truth is impressed upon us.

Jesus tells the story of the young man who left home and frittered away his life. And then he came to his senses and he thought about what it was like back home.

[10 : 35] And so he returned and his father was waiting for him. And for him there was a homecoming. And Jesus, towards the end of his life, he approached Jerusalem.

And he lamented over the city. And said, would that you gathered about me as a hen gathers her brood.

To give shelter, that is, to these people. But they would not. And he speaks to people today and he says, come and be gathered to me.

Come and find that God is your shelter. And that you can rest in that shelter. Now, for the Christian, we have found that home.

And yet, there's a sense in which we haven't fully found it. Abraham, interestingly, recognized that truth.

[11 : 57] Because for all that we're told he was looking for the land that God would give to him and his descendants forever. He saw through the promise that he was actually going to a better city.

A heavenly one. And that's how it is for us. We've come home to God. And yet, the ultimate homecoming is yet to be enjoyed.

And I want to ask everyone today. Have you come home? Have you come home? Have you found shelter in the shadow of his wings?

Have you come home to God that he might be your dwelling place? Paul describes the Christian in these amazing terms in Colossians.

He says about the Christian. You have died. And your life is hid with Christ in God.

[13 : 26] And it's as if when Jesus takes us in, he envelops us in his love. And then he himself is enveloped in the Father's love.

And we have in them this double, unbreakable, endless security.

This is our homecoming. Have you found it? Have you found him?

Have you found him? Well, that's the first direction that Moses went as he contemplated the everlasting God.

But here's the second thing. And we pick it up from verse 3. And if you have your Bibles, I do encourage you to follow them with me as I read them.

[14 : 35] Because what we have here is that Moses shows us that the eternal God demonstrates the shortness of our lives.

He doesn't just give us a shelter. But he exposes the shortness of our lives. You return man to dust and say, Return, O children of man.

Or possibly, return, sons of Adam. See the ESV footnote? Verse 4.

For a thousand years in your sight are but as yesterday when it is past, or as a watch in the night. About three hours. You sweep them away as with a flood, and they're 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. The eternal God, when we look at him, he is so contrastingly different from us.

[15 : 56] Because our lives, they speed by in an instant. They're like a night watchman's shift.

Or they're just like a dream that passes. They're like grass that's scorched by the midday sun.

And there are just so many other graphic illustrations that scripture uses. Scripture talks about our life being just a few hand breaths.

Or like mist that rises and then vanishes. And I love that one in Job because it's so graphic and helps me to see the shortness of my life.

My life is as swift. As swift as the weaver's shuttle. But notice, notice that Moses goes on to make a connection.

[17 : 08] A connection between the shortness of our lives and the anger of God. Can we read on in verse 7?

We are brought to an end by your anger. By your anger we are dismayed. You've set our iniquities before you. Our secret sins in the light of your presence.

All our days pass away under your wrath. We bring our years to an end like a sigh. 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 gone. And we fly away. There is a connection here that we can't miss.

That the shortness of our lives and the anger of God are linked. The anger of God is brought about by our sins.

[18 : 20] And it all goes back to that first man. Because God says to us. That through that one man's trespass.

Many were made sinners. The rebellion of Adam immediately spilled over into all his descendants.

And so it is that as one man died. Death spread to all men and women.

It was the inevitable consequence. It was what God projected when he said. In the day you eat that fruit. You will surely die.

It is fair. It is just. It was inevitable. We are without excuse. And so the shortness of our lives.

[19 : 28] It's pressed in upon us. And God says you need to see it. You need to recognize it. And we look around and we see people.

And they're living as if they're immortal. Or they're living as if somehow death is just an inconvenience. Well what does Moses have to say about this?

Verse 12. So in response to seeing man's frailty. So teach us to number our days.

That we may get a heart of wisdom. Teach us to number our days. That we may get a heart of wisdom.

Thomas Chalmers was a minister of the gospel.

[20 : 45] Before he became a Christian. In fact, he ministered for several years. In the village of Kilmeny.

Which has now become a part of Anstruther. I think it is. But he gave his prime energy.

To being a part-time lecturer in mathematics. At the University of St. Andrews. And the pastoring of his flock.

Was of very secondary importance to him. Later in life. Later in life. After he'd been gloriously converted to Christ.

He was asked to look back on those early days. Days that he described as being days of ignorance and pride.

[21 : 45] And describing them. And describing them. He borrowed. From mathematics. This term. He said.

I had forgotten. Two magnitudes. I thought not of the littleness of time.

I recklessly thought not of the greatness of eternity. We do a lot of counting.

These days. Don't we? We count. Some of us. We count the steps. That are recorded.

On our smartphones. We count the stars. We count. We count. Sadly. The number of COVID infections.

[22 : 58] Each day. Counting. Is everywhere in our lives. But you know.

There's one piece of counting. That people. Are so bad at. They do not count. The length of their time on earth.

It doesn't come into their consideration. And God in his word. Is saying to us. Especially if we've glimpsed his eternity.

Can't you see. It's so important. That you count your days. That you think much about them. There was the rich farmer.

Said Jesus. Whose harvests were so great. He had to build new buildings. To store them. And then he heard the voice.

[23 : 57] One night. Saying fool. This night. Your soul. Is required of you. And he speaks to you today.

And he tells you. We must all appear. Before the judgment seat of Christ. He says to us.

Whoever believes in the son. Has eternal life. But whoever does not believe in the son. Has no life in him.

And the wrath of God remains on him. And the choice is startlingly evident for you. God is saying to you.

Choose life. Choose Christ. Find in him. A shelter. For that great day.

[25 : 05] Teach us. To count our days. But let me just close. With a word. Not just for those of you. Who've never believed.

But for all of us who have. Charmless words. Are applicable to us. So often.

We can neglect. To think about those. Two great magnitudes. The shortness. Of time.

And we recklessly forget. The greatness. Of eternity. And he speaks to. Young people.

In Christ. And he says to us all. Remember. Your creator. In the days. Of your youth. Before the evil days come.

[26 : 02] And you've no pleasure in them. And he exhorts those of us. Who are no longer. In our younger years.

And he says to us. Redeem the time. Or make the most of the time. And I want to say to us.

Making the most of the time. Is not a business. Of packing as much. Busyness into our. Christian exercise. And our services. To the church.

It's not about our. Busyness. In counting the days. It's about. Our devotion to Christ. Of seeing.

Every day. As a day. To give him pleasure. And love. That I think.

[27 : 06] Is what incidentally. Is meant by. Verse 11. Those. Those. Concentrated words. Your wrath. According to your fear. That is.

If you've glimpsed. How much. It displeases God. That there's sin. In us. Lingered sin. Then.

In proportion. To what you've seen. Get. A life. Of. True. God honoring. Fear. In which.

The thing. The thing. That you want. Most. Is to bring. Your. God. And savior. Pleasure.

Count your days. Redeem the time. Because you've got. A great. Everlasting. Everlasting. God. And this.

[28 : 11] Great. Everlasting. God. Has provided. For you. A great. Everlasting. Future. And right now. We're in a.

Preparatory. Training. School. Getting ready. For all. That's to come. Let's pray.

Dear God. As we see. The vastness. Of your. Eternal existence. We marvel. And we thank you. That we've been.

Taken up. Into you. In Christ. And we want. To adore you. And live for you. Forevermore.
Amen. Amen.