

Numbering our Days

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 14 May 2017

Preacher: Rev. Murdo Campbell

[0 : 0 0] But if we could, this evening with the Lord's help and the Lord's enabling, if we could turn back to that portion of scripture that we read, the book of Psalms and Psalm 90.

Psalm 90, and if we just, I'd like us to walk through this Psalm, but if we just take as our text the words of verses 10 to 12. Psalm 90, verse 10.

That we may get a heart of wisdom. The Reverend Dr. Thomas Chalmers was the first moderator of the Free Church of Scotland General Assembly after the disruption in 1843.

And he was one of the most, he's said to be one of the most influential preachers during the 19th century. But before Chalmers was converted, he spent many years as a professor of mathematics in St. Andrew's University.

And because Chalmers was an intellectual person, he had an intellectual position as a professor, Chalmers was also licensed to preach the gospel.

[1 : 3 9] Which means that during the week, Chalmers would give lectures on maths, Monday to Friday in St. Andrew's in the university. But then on the Lord's Day, Chalmers would preach in his congregation of Kilmani, even though he was not a Christian.

He would preach to the people there. He was a very religious man, but he was not a Christian. But before he was converted, Chalmers used to say that ministers, dare I say this, that ministers had the easiest job in the world.

Because he could lecture all week, he said. Then prepare two sermons on a Saturday afternoon. And then preach both ends on the Lord's Day. And then back to work on Monday morning.

But of course, Chalmers' view of ministry, it changed when he came to faith. It changed when he was converted and began to preach a gospel of grace and not a gospel of religion.

But it was after Chalmers had left his position of professor at mathematics and he had gone into full-time Christian ministry. Chalmers said that there was one mathematical equation that he had never considered before.

[2 : 4 8] One mathematical equation. He had spent many years as a maths teacher or a maths professor. But this one equation had passed him by. And he said that the equation which he had never considered before was the shortness of time and the length of eternity.

The shortness of time and the length of eternity. And you know, when we come to Psalm 90, that's the same equation that Moses was considering.

The shortness of time and the length of eternity. Because we're told in the title of this Psalm that it was written by Moses, the man of God. And it was a prayer of Moses.

And in his prayer, Moses was considering the shortness of time and the length of eternity. And Moses was praying to God that he would have an eternal perspective on life.

He wanted an eternal perspective on life. And Moses was praying that he would view life and look at life and live life with eternity on his mind.

[3 : 57] Because Moses, he didn't want to go through life. Because Moses, he didn't want to go through life looking at what is temporal and transient and only momentary. He didn't want to look at life and only see it as something that is invaluable.

He wanted to see what is of eternal value. He wanted to look at life with an eternal perspective. But you know what's remarkable is that Moses was considering this equation, this equation of the shortness of time and the length of eternity.

He was considering it over three and a half thousand years ago. Three and a half thousand years ago. And I say that because Psalm 90, it's the oldest Psalm in the Psalter.

Dating to around 1500 BC. But even though it's the oldest Psalm in the Psalter, it contains the most relevant truth. The truth that God doesn't change because he is, as he says, from everlasting to everlasting.

And the truth that everything around us and everyone around us, they're always changing. Because we are temporal. We're only passing through. And Moses says himself, our years are like a tale that is told.

[5 : 10] Our life is so short. And it's only getting shorter as the days go by. And none of us can presume, he's saying that, none of us can presume that we will have tomorrow because tomorrow might never come.

And you can see this urgency. This urgency and we need to see the necessity of seeking the Lord while he may be found. And calling upon him while he is near.

And this is why Moses comes before the Lord and he says, teach us to number our days. Because we have not been numbering our days. Teach us to number our days so that we may present to you a heart of wisdom.

Moses, as Moses comes before the eternal God in prayer. He knows that his life is just passing before his eyes. His life is passing before him.

He could see that his days and his years upon the earth were now more than what he had left. And as a result, Moses prayed for himself. And he prays for the children of Israel.

[6 : 15] He's praying, teach us to number our days. That we may gain a heart of wisdom. And you know, in the words of the Apostle Paul, Moses was looking not to the things that are seen.

But to the things that are unseen. Because he knows that the things that are seen are temporal. But the things that are unseen are eternal.

And so as we walk through this prayer of Moses this evening. We'll see that the desire of Moses was that we would all come to the same conclusion that he came to.

When he considered the shortness of time. And the length of eternity. And I'd like us just to consider the prayer of Moses under three headings. Three headings.

The constant, the curse, and the conclusion. The constant, the curse, and the conclusion. So if we look first of all at the constant.

[7 : 11] The constant. Look at verses 1 and 2. Moses says, 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. Now I believe that this prayer of Moses was written just before Moses died.

And I say that because when we consider the book of Deuteronomy. The book of Deuteronomy. It was written by Moses near the end of his life. In which the children of Israel, they had been led.

As you know, I'm sure you know the story. They had been led through the wilderness by Moses for 40 years. And they had reached the banks of the river Jordan. And they're just about to cross over into the promised land.

But in the book of Deuteronomy, Moses reminds the children of Israel about the Lord's faithfulness towards them throughout their 40 year wilderness journey. And you could say that the book of Deuteronomy, it's something like an old photo album.

[8 : 16] If you want an illustration. And we all have old photo albums in our house somewhere. Probably in the loft somewhere. And if we were to start looking at an old photo album. We'd look at all the photos and we'd see all these different stages of life.

We'd see the births and infancy and childhood and teenage years and then adulthood. We'd see all these different stages in life. And that's what the book of Deuteronomy is like.

It's like an old photo album that recounts all the stages throughout the history of the children of Israel. As they were going out of Egypt towards the promised land.

But in the book of Deuteronomy, Moses reminds the children of Israel that throughout their many years in Egypt and in the wilderness. The Lord had been faithful towards them.

That despite their 40 years of wondering and being disobedient and just going round and round in circles all the time. The Lord was good to them. Despite squandering all their opportunities.

[9 : 17] And wasting their lives. Chasing all these temporal blessings of life. The Lord still blessed them. Because even though a lot had changed and an entire generation had died in the wilderness.

The Lord hadn't changed. He remained the same. He remained the same to his people. And you know it seems to me that as Moses came to the end of his life.

He began to reflect upon the Lord's faithfulness throughout all these generations. And when Moses looked back over his life and considered the experience of the children of Israel.

He could see that the one constant in his life was the Lord. The one constant in his life was the Lord. Because the Lord had been with Moses and his people even when Moses was a baby.

Being laid in a basket in the river Nile. The Lord was with Moses and his people when they were delivered from bondage and slavery in Egypt. The Lord was with Moses and his people when he brought them through the Red Sea towards the promised land.

[10 : 23] The Lord was with Moses and his people when he fed them with manna from heaven and water from the rock. The Lord was with Moses and his people when he gave them as law.

And when he gave them the tabernacle as a place of worship. The Lord was with Moses and his people when they were dwelling in tents in the wilderness. And moving from place to place.

My friend the Lord was always with Moses and his people throughout all those generations. And you know it's no wonder that Moses begins his prayer by saying. Lord you have been our dwelling place in all generations.

It's no wonder he says. He says Lord you have been faithful to us. You have remained steadfast and trustworthy. You have continued to be committed to your people.

You have been our eternal refuge. Lord you have been our constant. You have been our constant. And this is why I believe that Moses.

[11 : 26] Prayed the words of this psalm just before he died. Because at the end of the book of Deuteronomy. Having reflected upon the whole history of the children of Israel in the wilderness.

And the Lord's faithfulness towards them. Moses then blesses the twelve tribes of Israel. He as you remember. Moses wasn't allowed to go into the promised land.

But he blesses the twelve tribes as they go over into the promised land. And as they stand on the banks of the river Jordan. This new beginning awaiting them in the promised land.

Moses says to them. The eternal God is your refuge. And underneath are his everlasting arms. A beautiful promise. The eternal God is your refuge.

And underneath are his everlasting arms. And my friend. And what better words. To those who have seen and experienced so much change in their life.

[12 : 24] What better words. Than to be reminded on the threshold. Of a new beginning. Of the Lord's faithfulness in the past. The Lord's faithfulness in the present. And the Lord's promised continued faithfulness in the future.

What better promise. Than saying to the people. The eternal God is your refuge. And underneath are his everlasting arms. And as the children of Israel.

Had. As they take these words. They were to take them into a new chapter in their lives. And you know. We also have to take these words. Into every new chapter.

And every new experience. Even into a new week. We have to take these words with us. The eternal God is your refuge. And underneath are his everlasting arms. We need to be reminded that.

The God who has been faithful to us. In the past. Is the same God who is faithful to us. In the present. And he will also be faithful to us. In the future. And you know.

[13 : 26] This is what gave Moses. The greatest comfort. And assurance. That whatever the future held. For the children of Israel. The Lord would be with them.

Whatever was going to come their way. The Lord would be their constant. Because he never changes. He is as Moses says. You are from everlasting.

To everlasting. And amid all the changing circumstances. From the children of Israel. The Lord would remain the same. His character of love.

And mercy. And grace. It would remain the same. His covenant. And all the promises of blessing. They would remain the same. And his commitment. Towards his people.

Despite their sinful nature. The Lord would remain the same. And my friend. It is because the Lord remains the same. That we too can claim.

[14 : 20] All these great and precious promises. To ourselves. It is the same God. The same God that they had. And because he is our only constant.

We know that his character towards us. His character of love. And mercy. And grace. It doesn't ebb and flow. It remains the same. We know that his covenant. And all the blessings.

Which are held out to us. The covenant promises. There are to us. And to our children. They are not dependent upon our faithfulness. But upon his faithfulness. And because the Lord is always faithful.

His covenant. And all the blessings. They will always remain the same. And we know that his commitment towards us. Despite our failures. Despite our shortcomings.

His commitment will remain the same. My friend. It is because the Lord remains the same. It is because he is from everlasting to everlasting. It is because he does not change.

[15 : 19] It is because he is our constant. That we know all these great and precious promises. To be ours in and through Jesus Christ. And you know.

I love that description. Don't you love it? The description that is given to us. In the letter to the Hebrews. The writer to the Hebrews.

He gives this beautiful description of Jesus. Because when you read the letter to the Hebrews. The writer elevates Jesus. Jesus. And he says Jesus is supremely better.

Than all the other types and shadows. That are in the Old Testament. He says Jesus is better. He is better than the prophets. He is better than the angels. He is better than Moses.

To lead his people. He provides a better Sabbath rest for his people. He is a better high priest than Aaron. Because he is the great high priest. He provides a better covenant. A better sanctuary.

[16 : 14] A better sacrifice. Than all the bloods. Blood of bulls and goats. And as the writer to the Hebrews. As he concludes his letter. He says Jesus is better.

Because he is the same. He is the same. Yesterday. Today. And forever. Isn't it so beautiful?

He is the same in the past. He is the same in the present. And he is the same in the future. Jesus is better. Because he is the same yesterday.

Today. And forever. And that is the description. The writer to the Hebrews gives of Jesus. He says Jesus Christ. The best saviour you can trust in.

Because he is the only saviour. Who promises to you. Hope in life. Peace in death. And security. For all eternity. And he says Jesus Christ.

[17 : 11] The same. Yesterday. Today. And forever. My friend. What better Jesus to trust in. Than this Jesus. Who is better than everything.

Because he never changes towards us. Who better to trust in. Than this Jesus. And you know. Knowing the shortness of time.

And the length of eternity. Who better for us to trust in. Than this Jesus. For time. And for eternity. But you know.

Even though Moses found comfort and security. In the fact that the Lord was. His only constant in life. He had to admit that something had changed with mankind. And as Moses continues his prayer.

That he confesses that. The curse upon mankind. Is what has changed us. So let's look secondly at the curse. We've considered that the Lord is the only constant.

[18 : 10] But secondly the curse. Look at verse 3. He says you return man to dust. And say return O children of man. For a thousand years in your sight.

But as yesterday when it is past. Or as a watch in the night. You sweep them away as with a flood. 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. And in these words. Moses he presents to us. The great contrast between the eternity of God.

And the mortality of man. Because in verse 2. Moses confesses that even though the mountains were born. Even before they were born he says. And before the world had ever been formed.

God is from everlasting to everlasting. But then Moses says that that's not the case with mankind. Because God says to mankind that they are to return to the dust.

[19 : 11] Return O children of man. And you know we have to ask well why. Why does the God who creates life.

And sustains life. Why does he command mankind. To return to the dust. Well the clues in the word man. When he says return O children of man.

The word man can also be translated as Adam. And so what God is saying to mankind. Is that they are to return to the dust. He says return O children of Adam.

And of course this immediately brings us back to the garden of Eden. And to the fall of Adam. In which Adam fell from the perfect estate. Wherein he had been created. By disobeying God's law.

Adam was created in perfection. He possessed the free will to sin or not to sin. And it's not that God was restricting or oppressive upon Adam.

[20 : 14] God had given Adam absolutely everything. He had given him a paradise to enjoy. Of which he was able to enjoy all of God's creation with his wife Eve.

As someone once put it. The garden of Eden was a garden full of yes. But a single tree of no. A garden full of yes.

But a single tree of no. Because God said. You may eat of every tree in the garden. But of the tree of the knowledge of good and evil. You shall not eat of it. For in the day that you eat thereof.

You shall surely die. A garden full of yes. A single tree of no. And we know what happened. Because we're still seeing the effects of Adam's disobedience today.

Because when Adam fell. God pronounced the curse upon Adam. And all his posterity. All the generations. All the children of Adam were to be affected with this curse.

[21 : 13] God said. Cursed is the ground because of you. In your pain you shall eat of it. All the days of your life. Thorns and thistles it shall bring forth for you. And you shall eat the plants of the field.

By the sweat of your face you shall eat bread. Till you return to the ground. For out of it you were taken. For you are dust. And to dust you shall return.

And this is what Moses means down in verse 10. When he says that the span of our life is toil and trouble. We work the ground by the sweat of our brow.

And we do it. Until we return to the ground again. And my friend. Working the soil. Maybe many of you are doing it at this time of year.

Whether it's potatoes or carrots. Or preparing the ground for hay later on in the year. Working the soil. It's not only a reminder of where we came from. It should always be a reminder of where we are going.

[22 : 16] From dust we came. And to dust we shall. Return. And you know I was thinking of how true this is. Because believe it or not.

Last year I attempted to plant some potatoes. And I'd never done it before. And I thought I would just give it a go. Especially seeing as my predecessor in Barvis.

Not Calumian but Kenny Roegh. He was very successful in his vegetable plot. Out the back behind the manse. And so I thought I'd try and follow in his footsteps.

So I found the time to prepare the ground. And I planted the potatoes. But with a young family and all the other things. All the excuses I'm going to give you. I couldn't find the time to deal with all the weeds.

And as one thing led to another. I just had to abandon it. I had to abandon the whole thing. And the weeds had just taken over the whole potato plot.

[23 : 11] And well if you were to go out behind the manse today. And look at what I had done. You'd think I was never there. You'd think I'd never been there at all. Because the weeds had taken over.

Or you could say the kirsch had taken over. And you know I was thinking. Looking at it now. That the problem was. The problem with all the weeds was.

I couldn't keep up with the kirsch. I couldn't keep up with the kirsch. And my friend the same is true about our life. We can't keep up with the kirsch.

Because one day this kirsch that is upon us. It will take over. We spend our life trying our utmost to keep up with the kirsch.

We spend our life trying to keep fit. And we eat healthily. And we take our vitamins. And we receive treatment when necessary. But the reality is. We can't keep up with the kirsch.

[24 : 12] We look at ourselves. We're not the face we once were 20 years ago. Things are different. Hair is different. Hair has changed colour.

Hair has disappeared. We're not the same as we once were. Because slowly and surely. The kirsch is taking over. And one day.

The kirsch will take over. And Moses reminds us here that that one day. Is very soon. It's not far away. And with that Moses gives all these illustrations.

To emphasise the shortness and the brevity of our life. Because he says that the Lord's perspective on time. Is that a thousand years. It's just like yesterday. He says our life is almost nothing.

He says it's just like a watch in the night. Our life is like a watch in the night. In which the hours of duty that a watchman would stand in his watchtower protecting the city from attack.

[25 : 10] There would be three watches of the night. And each watch would last four hours. And that's what Moses says our life is like. It just passes so quickly. It's over in a flash.

But more than that. Moses says that our life is like new grass. New grass that rises with the morning sun. It rises up as soon as the sun rises. It springs up in the morning.

Full of youth and strength and vitality. But it doesn't take long. Until the sun has passed midday. And it's going towards its sunset. It's reaching twilight.

And as the evening comes round it begins to wither and fade and die. And David was using the same imagery in Psalm 103.

We were singing it earlier on. He said God remembers that we are dust. And he our frame well knows. Frail man as days are like the grass. As flowering field he grows.

[26 : 08] For over it the wind hath passed. And it away is gone. And of the place where once it was. It shall no more be known.

The curse takes over. Because we can't keep up with the curse. And you know I believe that this is fitting for Moses' situation. Because as we said he's about to die.

He's reached the end of his life. He's looking back over the years that the Lord has given to him. And he can see the Lord's faithfulness towards him. But he can also see how short his life has really been.

And that it's just passed in a moment. He says it's like a tale that has just been told. His life is but a vapor. But then Moses says in verse 7.

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. Moses saw many demonstrations of God's wrath against sin in his lifetime.

[27 : 13] With the plagues in Egypt. And the destruction of the golden calf in the wilderness. But the ultimate destruction or demonstration of God's wrath against sin was death.

The ultimate demonstration of God's wrath against sin was death. Because in Egypt you'll remember the firstborn of all the Egyptians they died. When the angel of the Lord passed over.

The Egyptian army it drowned in the Red Sea. The generation of the Israelites who came out of Egypt. They all died in the wilderness. Because of their constant complaining and disobedience.

And even Moses was due to die in the wilderness. Because he was disobedient when he struck the rock for water. Instead of speaking to it. Despite all the demonstration of God's wrath against sin.

The ultimate demonstration of God's wrath was death. And the Apostle Paul reminds us of the solemnity of this curse.

[28 : 16] He says in the letter to the Romans. The wages of sin is death. The cost of being disobedient is death.

Thankfully Paul didn't leave it there. Paul gives to us the remedy to a ruin. And he says the wages of sin is death. But. But the free gift of God is eternal life through Jesus Christ our Lord.

And my friend we need to lay hold of this. The second half of that verse. That God so loved the world that he gave. He gave and he provided for us the gift of God.

Which is eternal life through Jesus Christ. He provided for us a son. A blameless son. A blameless sinless saviour.

And yet he was made sin for us. At Calvary he bore our wrath. He endured our hell. He died our death. And yes we all have to experience death.

[29 : 19] Unless Jesus comes again. But Jesus entered into death. So that we will not experience eternal death. In the torments of hell for all eternity.

My friend this Jesus bore our wrath. He endured our hell. He died our death. All so that he could present to us. Sinners. The free gift of God.

God. Which is eternal life. My friend. We weren't created to die. We were created to live.

We were born to live. But because of the curse of sin and death. We need a new birth. We need a new beginning. We must be born again.

Because as Jesus says. Except a man or woman be born again. They cannot enter the kingdom of God. My friend. This eternal God.

[30 : 22] Who has been faithful to us. In all of our sinful generations. In all of our years. He has provided for us. In Jesus Christ. The free gift of eternal life.

You don't have to earn it. You don't have to work for it. No amount of church attendance. Or Bible reading. Or religious righteousness. Will ever give you eternal life. Because it's not for sale.

It's just there for the taking. There for the taking. Handed to you. And all you have to do is reach out by faith. And take it to yourself.

There for the taking. All you have to do is ask. Ask and you shall receive. But I must remind you.

As you sit here this evening. You don't have much time. Time is not on our side. Time is not our friend.

[31 : 25] Because the offer of eternal life. It ends. At death. The offer ends at death.

And that's what Moses says. Our years. They will come. To an end. Whether our years. They are 70. Or if we are given the strength. If the Lord blesses us. To reach 80 years.

Or even more than 80. He says it's not long. It's not long at all. And yet as we know only too well. Death is no respecter of persons.

It doesn't ask us how old we are. Death never asks us if we are ready. Death never says to us. Have you made peace with God? Death just takes.

And takes. And takes. Because we can't keep up with the curse. We can't keep up with the curse. The curse just takes over. But as we said earlier.

[32 : 24] The desire of Moses was that. We would all come to the same conclusion. That he came to. When he considered the shortness of time. And the length of eternity. Because if God is the only constant in our life.

And if we are under this curse of Adam. Then the conclusion that we must all come to. Is to pray like Moses. The conclusion we must come to.

Is to pray like Moses. Moses. So let's look at the conclusion of Moses' prayer. The conclusion. If you look at verse 12. He says. So teach us to number our days.

That we may get a heart of wisdom. Return oh Lord. How long have pity on your servants. Satisfy us in the morning with your steadfast love. That we may rejoice and be glad.

All our days. You know. You know. I once read a quote. That summed up the gospel. In only a few words. Life is uncertain.

[33 : 25] Death is sure. Sin is the cause. Christ is the cure. Life is uncertain. Death is sure. Sin is the cause.

Christ is the cure. Christ is the cure. And you know. That's the conclusion Moses came to. And that's the conclusion we must all come to. As we consider the shortness of time. And the length of eternity.

Life is uncertain. Death is sure. Sin is the cause. Christ is the cure. And Moses prays.

That we would all look at life. From the right perspective. Moses is praying. That we would all have. An eternal perspective. On life. That we would view life.

And live life. And see life. Through the perspective of eternity. That we would look at life. From God's perspective. And see that life is short.

[34 : 20] And eternity is long. That this world is brief. And the next world. Is eternal. That life will come. To an end. But the next. Will not.

It will never end. And you know. It was knowing that eternity in heaven. Or an eternity in hell. Awaits us. Moses prays.

Teach us to number our days. That we may gain a heart of wisdom. Teach us to number our days. And you know my friend.

What is the wisest thing we could ever do? What is the wisest thing we could ever do? Well the oldest psalm in the Psalter.

With the most relevant truth. Tells us that the wisest thing we could ever do. Is to number our days. The wisest thing we could ever do. Is to consider.

[35 : 19] Every day of life. As a blessing from the Lord. And a privilege to love him. And follow him. And serve him. The wisest thing we could ever do.

Is not to waste our life living for the moment. And enjoying the pleasures of this world. And seeking the praise of others. My friend. The wisest thing we could ever do.

Is to seek the Lord. While he is to be found. While he is to be found. The wisest thing we could ever do.

Is seek the Lord. And you know it was King Solomon. He was the wisest man who ever lived. And he wrote a sermon called Ecclesiastes.

That's what the book of Ecclesiastes is. It's a sermon. Of the preacher. And in that sermon. Solomon is asking the question. What's the point to life?

[36 : 15] Why are we here? What's it all about? What's the point to life? And Solomon in the sermon. He analyzes life. And all that it entails. And he can see that there's.

This continuous circle of life. And death. Life and death. Life and death. One generation comes. Another generation goes. One generation comes. Another generation goes.

And as Solomon continues his sermon. He says that there is. A time for everything. To everything there's a season he says. A time for every purpose. Under heaven.

There's even a time he says. To be born. And a time to die. And in his sermon. Solomon confesses. That he has tried everything. He's tried all the pleasures of this world.

He's gained all the pleasures of this world. And he says about them all. Vanity. It's all vanity. Vanity of vanities. All saith the preacher. All is vanity.

[37 : 11] But then right at the end of his sermon. Having asked the question. What's the point to life? Why are we here? What's it all about? At the end of the sermon. Solomon comes to the same conclusion.

That Moses came to. Because he says that we're all going to our long home. Which is the grave. From the dust we came. And to the dust we shall return.

And Solomon says. Let us hear the conclusion of the whole matter. Fear God. Keep his commandments. For this is the whole duty of man. Fear God.

Keep his commandments. For this is the whole duty of man. And what both. Moses here in Psalm 90. And Solomon. In his sermon on Ecclesiastes.

What they both. Mean by fearing God. Is applying God's word. In our life. That's what they mean by fearing God. Because it's not just about.

[38 : 10] It's not just about hearing. What we need to do. It's not just about being told. And reminded of the shortness of time. And the length of eternity.

It's not just about being. Reminded that life is uncertain. And death is sure. And sin is the cause. And Christ is the cure. It's not. Just about knowing that the. About the remedy to a ruin.

We have to act upon it. We have to. Seek the Lord. We have to. Repent of our sin. We have to.

Change our ways. We have to ask the Lord. To come into our heart. We have to bow our knee. In submission to King Jesus. We have to whole. Heartedly commit.

Our life to loving. Following. And serving. This Jesus. And Moses is reminding us. That we have to do it now. We have to do it.

[39 : 08] To do it. Before we are too late. Before we are too late. My friend.

If you are too late. I fully believe that. Those words will haunt you in hell. Too late. Too late.

Too late. Be in time. Seek him. Now. And I hope.

And I pray. That before we die. We will all come to the same conclusion. That Moses came to. That we will see that the Lord. Is the only constant in our lives.

And that all the changes around us. They are all because of the curse. But the conclusion. But the conclusion we must all come to. Is to see. The shortness of time. And the length of eternity.

[40 : 11] The shortness of time. And the length of eternity. The conclusion we must all come to. Is to pray to the Lord.

Teach us. To number our days. That we may gain a heart. Of wisdom. Because life is uncertain. Death is sure.

Sin is the cause. But my friend. Christ is the cure. Christ. Is the cure. So you seek him.

With all your heart. And you know him. Come to know him. As the only savior of sinners. May the Lord bless these thoughts to us.

Let us pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen.

[41 : 10] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.