

## Jesus in the Psalms *Can These Bones Live?*

*Psalm 90*

December 8th, 2024

### I. Introduction: Dry Bones (Ezek. 37)

Psalm 90 is a meditation like that vision given to Ezekiel in the valley of \_\_\_\_\_ (cf. Ezek. 37). The Spirit of the Lord set him down in the midst of a valley full of bones. In this valley, the Lord posed to him the question, “Son of man, can these bones live?” Ezekiel answered, “O Lord God, You know.” All our best works are like dry bones. All our best service looks vain and pointless; it is all cut off by \_\_\_\_\_. We are left asking, Will anything become of our life? Will any good come of these days, of this labor and toil under the sun? Or, is all just vanity?

### II. The Text: Psalm 90

*A Prayer of Moses the man of God.*

*1 Lord, You have been our dwelling place in all generations.*

*2 Before the mountains were brought forth,*

*Or ever You had formed the earth and the world,*

*Even from everlasting to everlasting, You are God. . . .*

### III. Part I - Vanity of Vanities (vv. 1–11)

Moses laments what man is in his transient mortality. The Lord returns us to dust. We are but a short sleep past, an hour in the night. We are like grass in the dry middle eastern summer that grows up in the morning, only to be mowed down and withered by sundown. Why is this? Because our \_\_\_\_\_ are before our God. We have sinned, and so we perish. As Chesterton once remarked, “We have sinned and grown old, and our Father is younger than we.”

### IV. Part II - A Heart of Wisdom (vv. 12–17)

Moses recounts these things because he’s wrestling before the Lord, and he wants to made wise through it. It is the wrestling of faith. He doesn’t just contemplate the vanity of our lives, but he calls out to the Lord, and prays. He prays for a heart of wisdom, that our meditation on our mortality would bring forth wisdom so that we would live in a manner that pleases God. He prays that God would return to His people, and have compassion. The Lord has cut our days short; we are consumed by the anger of the Lord, and since this is the case, the Lord’s mercy alone can undo it. He can return to us and have mercy on us. He can satisfy us with His mercy and fill us up with rejoicing. He also prays that the Lord’s glorious work would be made manifest to His servants. The Lord has promised to do a great work—a great work of redemption—and so Moses prays that He would faithfully carry out that great work, and make it evident and *visible*. And finally, Moses prays that God would not only establish *His* work, but that He would also establish *our* work. We long for our work to be lasting, to endure, to be purposeful. But this can only happen if the Lord Himself takes our work up into His own.

## **VI. The Lament of Jesus (Isa. 49:1-4a)**

Jesus took on our mortality, our woes; He became in all things like us (Heb. 2:14, 17; Heb. 4:15). And this includes the weight and burden of this mortality: the vanity of it, in other words. He, too, felt the weight and burden of this song. He, too, felt the weight and sorrow of our transient mortality. Jesus felt and experienced what Moses did in the song, and what we feel and experience. He, too, was tempted to despair, tempted to grumble, tempted to sit in it. He didn't. He was without sin. But He nevertheless wrestled with it.

Jesus faithfully taught and baptized, rebuked and healed, did miracles, forgave sin; He was the light of the world, illuminating the darkness of this place. But for what? He was rejected. He was despised. He was ignored. His family practically disowned Him. Those He healed turned away from Him. Those whom He corrected sought to kill Him. His closest friends deserted Him—one of them betrayed Him, another denied Him. And then they crucified Him. After all of this, our Lord laments, saying, "I have labored in vain; I have spent my strength for nothing and in vain" (Isa. 49:4a).

## **VII. The Reward of Jesus (Isa. 49:4b-13)**

Jesus did not just take upon Himself our transient mortality. He took upon Himself the vanity of it. But, why did He do this? He did this for a \_\_\_\_\_. He did it so that He could secure us in our mortality: so that He could answer our desperate prayer for compassion, for mercy, for satisfaction, for redemption, and for meaning. Our God took upon Himself our transient mortality, our death, and our vanity, so that He could answer us in our transient mortality, in our death, in our vanity. He did this so that He could answer us, and bring us life, bring us compassion, satisfy us with His mercy, show us the redemptive work of the Lord, and establish our lives and the works of our hands.

## **VIII. Rejoice & Work**

We are mortal, but our mortality has been taken up into the everlasting life of our God and Savior Jesus Christ. In the Incarnation, our humanity has been united to the everlasting God. Moses said that God is *our* dwelling place, but that is because our human nature has become *His* dwelling place. The Word became flesh and dwelt among us. He took up residence in mankind, and so we are forevermore bound up in Him. Therefore, because He has bound Himself to us, we must \_\_\_\_\_.

We must rejoice, and we must \_\_\_\_\_. We must labor, for our labor now has meaning (1 Cor 15:58). Jesus has taken up our vanity and in so doing made our lives purposeful, and our work worthwhile. It is no longer vain. Our Lord not only sees our secret sins, but He also sees our secret \_\_\_\_\_. Jesus described His life and ours as seed. Our lives are covered over with dirt. Forgotten to all, except the Gardener. Though we die, yet our faithful lives and works are watered by Him and He gives new life to what we've done. He brings forth fruit from our hidden lives and brings blessing to this world after we are long gone. Moreover, at the resurrection, our lives will emerge glorified and immortal; whatever good we have done unto the Lord, He will point at it before the eyes of all creation, and say to us, "Well done, good and faithful servant."

## **IX. Come & Welcome to Jesus Christ**