

Part 1 – Our Dwelling Place

Now, we've come to a new 'phase' in the Book of the Psalms. On page 810 of the *Companion Bible* there is a helpful outline of the 'Numbers Book', which we are now in. And it shows us that the 'theme' of this 'Numbers Book' is "***The Earth and the Nations***". It also points out that chapters 91-94 are concerning *Rest for the Earth Desired*. And chapters 95-100 are related to *Rest for the Earth Anticipated*. And then, chapters 101-105 will be related to *Rest for the Earth Celebrated*. However, this 90th chapter we're about to study (which is the first in the "Numbers Book") is segregated, all by itself, because it's considered the 'Prologue' (*The Rest. **Lost and Needed***), while Psalm 106 is Considered the 'Epilogue' (*The Rest. How **Lost and Valued***). So then, this 90th chapter has the subject/title of "***Rest. Lost and Needed.***" So, it will explain *how* rest for Israel *was lost* (due to their disobedience to God) and include Moses' pleading with God to give them rest *again*. But, as there is nothing new under the sun (Ecc 1:9), and all Scriptures are examples for us, *and* written for our admonition, upon whom the ends of the world are come (1 Cor 10:11), there's *much* we can glean from these precious Psalms *still yet today*. And also, as with most all of the Psalms, they are *not only* historical. They are, many times, also a *prophetical* application to the Psalms. So, let's keep this in mind as we study to show ourselves approved to God; a workman that needs not to be ashamed because we strive hard to rightly divide (correctly dissect) the Word of truth (God's Word) (2 Tim 2:15) ...

Psalm 90

1 A Prayer of Moses the man of God.

First off, it's important for us to understand (and remember) that this Psalm 90 (which was written by Moses) was written when Israel was *in the wilderness*, likely about the 38th year, out of the forty years, God condemned that generation (all the fighting men, 20 years and older) to die in the wilderness *because* they refused to invade the Promise Land *when God commanded them to*. And they refused *because* they believed the 'evil report' (lies) that most of the 12 spies (10 of them) brought back after searching out the Promise Land (as recorded in Num 13). So, to refresh our memories, let's take a look at that account...

28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

*29 Your carcasses shall fall in this wilderness; and all that were **numbered** of you, according to your whole **number**, from twenty years old and upward, which have murmured against me,*

30 Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But as for you, your carcasses, they shall fall in this wilderness.

33 *And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.*

34 *After the **number** of the days in which ye searched the land, even forty days, **each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.***

35 *I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: **in this wilderness they shall be consumed, and there they shall die.***

Num 14:28-35

So, God judged Israel to *forty years* of wandering in the wilderness *because* the spies spent *forty days* searching out the Promise Land (which was everything God had promised them) only to lie about their ability to inherit it (i.e. they brought up an evil report about the inhabitants), which caused *the rest of the army* to be too scared *to go* and inherit it. Page 809 in the *Companion Bible* also has a nice write up about this if you'd like to check it out [<https://t.me/BestStudyBible/6>]. But, there's a specific part of it that's quite helpful in understanding this Psalm: ***Psalm 90 is suggested by, and occupied with, the sorrows of the vast multitude*** (associated with the 603,550 'men of war') ***in the wilderness, numbered, and sentenced to death; all from 20 years old and upward*** (Num 14:29). However, the next chapter (91) - which was likely also written by Moses - presents *the contrast* of those who are under "the shadow of the Almighty". The deliverance of "the Church in the wilderness", from the causes and instrumentalities of death for the countless condemned thousands (in Psalm 90) whose carcasses were to fall in the wilderness, it set for that length. So, while Psalm 90 speaks of the 'sorrows' of the vast multitude 'men of war' in the wilderness - numbered, and sentenced to death - Psalm 91 was therefore written *for the comfort of the young people* (who were under 20) and thus were considered 'Church' in the wilderness", during the 40 years they were condemned to wander in the wilderness *due to their parents* (and grandparents) *actions*. This included not just the women but also Caleb and Joshua, as well as all other males *under the age of 20*, at the time Israel was judged to wander for forty years "in the wilderness".

Now, let's consider the words from this title of verse 1: *A Prayer of Moses the man of God*. The word 'prayer' here means ***intercession, supplication*** and, by implication, a ***hymn*** (#8605). And it comes from a word that means (by extension) ***to intercede or pray*** (#6419). And this *definitely* is an intercessory prayer by Moses, who is called 'the man of God'. Now, the word 'man' here is the Hebrew word '***iysh***' (#376), which means ***a man as an individual or a male***. But, apx 14 (II) in the *Companion Bible* points out that this word is often used to speak of a *great man* in contrast with ordinary men – i.e. Ps 49:2, where 'low' are called the 'children of Adam' but the 'high' are called the children of 'iysh. This distinction can also be found in other Scriptures too, such as Ps 62:9, Isa 2:9, 5:15 31:8 and so forth. And then the word 'God', here in the title of Ps 90, is '***Elohiym***' (#430), which means ***the Supreme God***, who is our ***Creator***. '***Elohiym*** (or '***Elohim***) is God the Creator putting His omnipotence ('***El***) *into operation*. It's first occurrence (Gen 1:1) *connects it with creation*, and gives it its essential meaning as *the Creator*. It indicates His

relation to mankind as His creatures. Further, the term ‘**man of God**’ is also unique. So much so that the *Companion Bible* has an *entire* appendix devoted to this term. The following comes from Apx 49...

“The Man of God”

*The first occurrence of this expression is in Deut 33:1 and is used of Moses. Its use in connection with Moses (Ps 90, title), who was **par excellence**, the prophet, like unto whom Christ was to be “raised up” (Deut 18:15-19), shows that it is to be understood of what Moses was, viz., “the prophet”. He was so called, not because he foretold, but because he spoke FOR God. This is the meaning of the word ‘Prophet’ as taught by its first occurrence in Gen 20:7. The prophet was God’s “spokesman” (Ex 4:16, compare also to 7:1). God’s spokesman could know what to speak for Him only (1) from His Spirit (Neh 9:30. Compare also to Hosea 9:7, margin, and see Num 11:16, 17, 25-29); (2) from Yehovah making Himself known (Num 12:6; Ezek 3:17; Jer 15:19; compare to 2 Chron 36:12); and (3) from God’s written word. This is why Timothy is the only one called a “man of God” in the New Testament (1 Tim 6:11), and why, today, one, and only one who knows “all scripture”, which is so profitable, can be called a “man of God” (2 Tim 3:17). All such are God’s spokesmen because they alone know what He wishes to be spoken. They are His witnesses (Acts 1:8, 22:15). Christ was THE prophet because He spoke only those things which were given Him to speak (see notes on Deut 18:18), and He alone is “the faithful Witness” (Rev 1:5). It was for the above reasons that the expression “the man of God” (i.e. God’s man) became the general name for a prophet among the common people.*

So, ‘the man of God’ was a term synonymous (back then) for a prophet of God, which is simply *someone that speaks for God*. And, as Rev 19:10 says, **the testimony of Jesus is the spirit of prophecy**. And, as Christians, it is *our commission* to take that Gospel to the world (Mth 28:18-20). Now, the *Companion Bible* also points out (in the notes) that this ‘title’ (‘the man of God’) was used for seven other men in the Old Testament, aside from Moses, who was also called ‘the man of God’ in Deut 33:1. Samuel was one of them (1 Sam 9:6-10, 14) as was David (Neh 12:24). And Elijah too, of course (1 Kings 17:18), as well as Elisha (2 Kings 4:7). But, there are also some lesser-known men given this title too – Shemaiah (2 Chron 11:2) and Igdaliah (Jer 35:4). And there are even four *unnamed* men given this title too (1 Sam 2:27, 1 Kings 13:1, 20:28 and 2 Chron 25:7).

And lastly, the *Companion Bible* (notes) also points out that Moses is also considered the “man of the wilderness” *because* he was commissioned by God to lead Israel *through the wilderness* and into the Promise Land (see page 809 in the CB). And while it was Joshua who ended up actually leading Israel *into* the Promise Land, it was still Moses who was the faithful, and steadfast, prophet for the Lord (YHVH) those forty (plus) years when they came out of Egypt and then wandered around “*in the wilderness*”. Therefore, the ‘wilderness’ and the ‘works of creation’ are referred to (via Moses’ name) in this short title...

Psalm 90

1 ... LORD, thou hast been our dwelling place in all generations.

Now, the word “**Lord**” here is actually *not* God’s Sacred Name (Yehovah, #3068). Rather, it’s ‘**Adonay**’ (#136), which means *the Lord*, and is used as a proper name of God only. Apx 4:Viii 2 tells us that ‘**Adonay** (or Adonai) is the Lord in His relation to the earth; and, as carrying out His purposes of blessing in the earth. And that explains *why* this ‘fourth book’ (Numbers) in the Psalms commences with this ‘title’ (‘**Adonay**’ #136) that denotes the Sovereign Lord. And then the words ‘**dwelling place**’ means *an abode - of God* (the Tabernacle or the Temple), *men* (their home) or *animals* (their lair); hence, *a retreat* (asylum) (#4583). It’s also been translated as a *den* or *habitation* in the KJV. And then the words ‘**in all generations**’ means *a revolution of time*, i.e. *an age* or *generation*; but, it can also mean *a dwelling*. So, Moses begins this intercessory prayer by pointing out, to the Lord, that *He* has been their dwelling place throughout ‘all time’, which was (historically) referring to the time they wandered in the wilderness. And what this means is that, the Lord had been the one leading, providing for, and protecting them through the wilderness (Ex 13:21-22). And, remember, they only had about two more years to dwell in the wilderness when this Psalm was written. So, He had been their ‘dwelling place’ for nearly *four decades*.

So, this ‘dwelling place’ could also be rendered as their *habitation* or even their *refuge*. They didn’t have permanent buildings as homes; they lived in tents with God’s cloud covering them by day and, as a pillar of fire, providing light for them at night (as well as protection). That’s where their ‘home’ was no matter what place they migrated to ‘in the wilderness’. But this is also very *prophetical* to how our Heavenly Father is now *our* ‘dwelling place’, *spiritually* speaking. As Jesus Christ said in the great 15th chapter of the Gospel of John...

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

John 15:4-10

The words ‘**abide**’ and ‘**abideth**’ are all the same Greek word *meno*, which means **to stay** (in a given place, state, relation or expectancy) (#3306). It’s also been rendered as ‘**continue**’ in John 8:31-32 when Jesus said *to those Jews which believed on him, If ye **continue** in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.* And again, in 1 John 2:24-25, when John wrote: *Let that therefore **abide** in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall **continue** in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life.* The words ‘**abide**’, ‘**continue**’ and ‘**remain**’ in these Scriptures are all the Hebrew word ‘*meno*’ (#3306), which (again) means **to stay in a given place, state, relation* or expectancy**. And in 1 John 4:13, John is very candid when he wrote: *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

So clearly, Jesus Christ ‘dwells in us’ when we study His Words and *put them in our heart and mind*. And when we sincerely strive to learn *and obey* His Words, His Holy Spirit *then dwells within us* (Acts 5:32; John 14:15-21). But, how do we ‘dwell’ in Jesus Christ? John gave us the answer in 1 John 2, when he wrote that, if the words they heard from the beginning (the truth) shall remain (*meno* #3306) *in you*, then you’ll continue in the Son *and in the Father*. **So, if we keep His Words in us (and sincerely strive to obey Him) that means we are staying in a relationship with our Heavenly Father via Jesus Christ.** And when we are ‘in Him’ then we are ‘in’ His Body (the Body of Christ) which is His eternal (and un-corruptible) government. Further, just as Jesus Christ’s Holy Spirit dwells in our heart, so too does our spirit dwell in *His* heart – yes, *He loves us that much*. We become a part of Him (His Body) when we accept Him, believe Him and obey Him. We dwell *spiritually* (i.e. remain spiritually close to Him) where He is... and Jesus is at the right hand of God! That’s to say, we dwell *with Jesus*, in God’s throne room, *spiritually*, through the interdimensional line of communication (the Vine) that He set up for us after He died, rose and then went to heaven. *That’s* how we ‘dwell in Him’! We become a part of Jesus because we’re connected to Him *spiritually*. Now, that does not mean we ‘become God’ but, we are *so dear to Him*, He holds us closely in His very own heart and protects us, loves us, nourishes us. We are ‘in His heart’ just as He is in our heart! Again, John reiterated this in his epistles (1 John 2:24-29) and there he specifically tells us that **those who ‘keepeth’ His Word (guard and protect #5083) are ‘in Him’**. And those who do so will thus, ‘walk, even as He walked’ (vs 5-6). Paul also explains this in Romans 8. When we are *spiritually* minded (i.e. remain focused on God’s Word, *and obey it, instead of the pleasures of the flesh*) *then* we are ‘in God’ through our faith (and obedience to) Jesus Christ, who is our redeemer and has shed His precious blood to atone for our sins (Rom 3:24, 5:11; Eph 1:7; Col 1:14, etc.). To learn more about what ‘abiding’ in God (via Jesus Christ) is, check out the following studies...

The Vine – Part 1 - <https://t.me/BibleStudyTruth/992>

The Vine – Part 2 - <https://t.me/BibleStudyTruth/993>

Dwelling In Jesus Christ and His Dwelling In Us - <https://t.me/BibleStudyTruth/1265>

The True Vine and Pruning - <https://t.me/BibleStudyTruth/1271>
Abiding in the Vine - <https://t.me/BibleStudyTruth/1273>

Psalm 90

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Now, the word ‘before’ does mean *before* (#2962) and the word ‘mountains’ does mean a *mountain* or a *range of hills* (#2022). But, the words ‘brought forth’ are interesting, because they are one Hebrew word that means **to bear young, to beget, to act as midwife or, to show lineage** (#3205). And then the words ‘or ever thou hadst formed’ are another interesting Hebrew word, which is a primitive root that means **to twist** or *whirl (in a circular or spiral manner)*, i.e. (specifically) **to dance, to writhe in pain (especially of parturition)** or **fear**; and, figuratively, it means **to wait** or **to pervert** (#2342). It’s been translated many ways, even as ‘tremble’ which is what ‘brought forth’ (created) the mountains (i.e. a great shaking such as an earthquake). And then the word ‘earth’ does mean *the earth at large* but it can also mean *a partitively a land* (#776). And the word ‘world’ can also mean *the earth* but it’s *as moist, and therefore inhabited* (#8398). Therefore, by extension, it can also mean *the globe* (not just the soil) and specifically, it can also mean *a particular land*, as Babylonia or Palestine. However, (and this is important) by implication, it also means *the world’s inhabitants*, which is why it’s also been rendered as the ‘habitable part of world’. And then the words ‘even from everlasting’ and ‘everlasting’ mean *concealed*, i.e. *the vanishing point*; generally, *time out of mind* (past or future), i.e. (practically) *eternity*; and frequently, adverbial (especially with prepositional prefix) *always* (#5769). And then the word ‘to’ (in the phrase “from everlasting TO everlasting” means *as far* (or *long*, or *much*) as, *whether of space* (even unto) or *time* (during, while, until) or *degree* (equally with) (#5704). And lastly, the word “God” here is the ‘title’ ‘El’ (#410), which means *strength* and *mighty*; and it therefore especially refers to *the Almighty* even though it can also be used also of any deity. So, ‘El’ (#410), means *the Almighty God* who is *Omnipotent*; and it shows His *strength, power and might*. El is therefore the God Who *knows all* (first occ. Gen 14:18-22) and *sees all* (Gen 16:13) and that *performeth all things for His people* (Ps 57:2) and in Whom all the Divine attributes are concentrated.

So, the ‘earth and the world’ (including the mountains) were formed ‘in pain’ (remember, the word ‘formed’ means to writhe in pain #2342). Thus, Moses is likening the mountains to childbirth *because* the mountains, the earth, and all that’s in it were formed when the earth was *shaken greatly*, which he likened to childbirth because of the ‘writhe in pain’. And it’s critical to understand that the world *as we see it* was formed by our Heavenly Father, *who we cannot see*. As Heb 11:3 says, *through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear*. Now, the word ‘worlds’ here is also important to understand. It’s the Greek word *aion* (#165) which can mean

the world but it also means *an age*. In other words, **the world as we see it now, is not how God originally created it**, as was described in Genesis 1:1, which says: *In the beginning God created the Heaven and the earth*. What we see **now** is the world as it was formed after God ‘shook it’, due to the rebellion of Satan, during what is called the ‘first earth age’. That’s why Gen 1:2 says, *And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters*. The word ‘**was**’ (in Gen 1:2) is a Hebrew word that actually means to *exist*, i.e. *be* or *become*, or *come to pass* (#1961). And then the words ‘**without form**’ are one Hebrew word that means *a desolation* (of surface), i.e. *desert*; figuratively, a *worthless thing*; adverbially, *in vain* (#8414) and comes from an unused root meaning *to lie waste*. This same word is rendered as ‘vain’ in Isa 45:18 when God said that He Himself *formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else*. So, **our Heavenly Father never created the earth as an empty wilderness or deserted place**. He created it, rather, to be inhabited. But, after Satan’s rebellion, **God made it** (it *became* that way) **an empty wilderness**, i.e. *an undistinguishable ruin*, which is what the word ‘**void**’ in Gen 1:2 actually means (#922). And it comes from an unused root that means *to be empty*. So again, our Heavenly Father did not originally create earth as an empty wasteland (undistinguishable ruin) - it ‘*became*’ that way after He ‘shook it’, due to Satan’s rebellion in the first earth age. Jer 4:23-26 speaks of this also, as well as Peter in 2 Pt chapter 3. You can learn much more about this, and find more documentation for it, in the following studies...

3 World Ages <https://t.me/BibleStudyDownload/190?single>
Genesis 1 https://t.me/BibleStudyBooks_Genesis/21
In The Beginning, The World That Then Was <https://t.me/BibleStudyDownload/496>
Already There <https://t.me/BibleStudyDownload/191?single>
Exalted, The Inside Scoop <https://t.me/BibleStudyDownload/192?single>
Spiritual and Material Dimensions <https://t.me/BibleStudyDownload/263>
What Were We Like In the Beginning <https://t.me/BibleStudyDownload/322>

Moreover, Jesus also used this analogy (of childbirth being like God’s creating a new earth age) also, in Matt 24:8 when He said that things such as famines, pestilences and earthquakes in divers places were merely the *beginning* of sorrows that *have* to happen *before* the third earth age can be ‘born’ (i.e. before Jesus returns). That word ‘**sorrows**’ is a Greek word that actually means *a pang or throe, especially of childbirth* (#5604). So, one of the ‘signs of the times’ that Jesus’ return is getting close (i.e. a new ‘earth age’ is about to be born) is the fact that the earth will begin to ‘travail’ like a woman in childbirth. This means, just as the labor contractions get *stronger and closer together*, so too do the famines, pestilences and earthquakes (as well as the other things in vs 6-7). But, here in Psalms 90:2, Moses is using this analogy (of childbirth) to explain the ‘labor pains’ *of the creation* of the ‘second earth age’ *that we now live in*, i.e. how God ‘shook’ the world *to form* the mountains and the other natural beauties (such as the valleys,

beautiful lakes, rivers, etc.) that put us ‘in awe’, still yet today. And his point is that: our Heavenly Father existed *before* the mountains were created (at the beginning of this earth age), *and even before* the earth was formed (in the first earth age). So, Moses begins this precious intercessory prayer by giving our Heavenly Father ‘due respect’ by acknowledging the power, might, strength He has over all of His creation (Rev 4:11, Ezek 18:4), *and is also* acknowledging the fact that He has *always* existed – and *always* will - as God’s Sacred name (Yehovah #3068) declares, for it means *self-existent* and *eternal*. And, since Jesus Christ is God incarnated, He too is *self-existent* and *eternal* (John 1:1-4,14; Col 1:15-19, Rev 1:8, 22:13).

And truly, because our Heavenly Father created this beautiful earth for us to live in, that’s another reason we could say that He has been our ‘dwelling place’. For even the earth we live on, and the air we breathe, belong to Him! As He told Israel, shortly before making a national (and conditional) covenant with them...

*5 Now therefore, if ye will obey my voice indeed, **and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:***

6 And ye shall be unto me a kingdom of priests, and an holy nation.

Ex 19:5-6

Of course, most of Israel did not obey Him and that’s why they were eventually cast out of the Promise Land. But thankfully, God sent Jesus Christ to make a ‘New Covenant’ with Israel (and anyone else willing to obey Him from the heart). And those who do obey our Heavenly Father (by following Jesus Christ) will be allowed to ‘inherit’ the earth, *eternally*. As Ps 37:34 says: ***Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.*** And Jesus Himself said, *blessed are the meek: **for they shall inherit the earth*** (Matt 5:5). And Paul also wrote...

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

*24 Knowing that of the Lord **ye shall receive the reward of the inheritance**: for ye serve the Lord Christ.*

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Col 3:23-25

Paul also pointed out what our eternal reward (inheritance of the earth) for being faithful servants to Jesus Christ is in Rom 8:12-18, as did Peter in 1 Peter 1:3-5. The point being, since our Heavenly Father *owns* the earth, it’s His to do with as He pleases (as the parable of the vineyard, in Isa 5 and Mth 21, both explain). And, in our next study (in this great Psalm 90), we’ll see Moses switch his attention from our Heavenly Father’s might and longevity (eternality) to the frailty of flesh man...

*7 But **the LORD** shall endure for ever: he hath prepared his throne for judgment.*

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

*9 **The LORD** also will be a refuge for the oppressed, a refuge in times of trouble.*

*10 And **they that know thy name** will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.*

Ps 9:7-10

We'll pick this up in part 2...

AMEN.