

Part 2 – Life in the Flesh is as the Grass

In part 1 we learned we've come to a new 'phase' in the Book of the Psalms, which is the "Numbers Book" – and the 'theme' of it is "***The Earth and the Nations***". And the subject/title of this 90th chapter is "***Rest. Lost and Needed.***" And it's also a *Prayer of Moses the man of God*, which means it was Moses' intercessory prayer, for Israel, when they were wandering in the wilderness. And they were stuck wandering in the wilderness, for forty years, because all the fighting men (20 years and older) were condemned to die in the wilderness *because* they refused to invade the Promise Land when God told them to. And Moses began this precious 'intercessory prayer' by giving our Heavenly Father 'due respect' in acknowledging the power, might and strength He has over *all* of His creation (Rev 4:11, Ezek 18:4). And Moses also pointed out that, the Lord had been their dwelling place throughout all the time they had been in the wilderness - which is symbolic for how He is truly our 'dwelling place', *spiritually*, when we keep our heart and mind *firmly on Him*, His Word and Son, Jesus Christ *and strive* to sincerely *obey* Him as well. 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*. And Moses also brought out the fact 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). Clearly, that's because HE created them. And now Moses will switch his attention from our Heavenly Father's might, and longevity (eternality), to the frailty of flesh man...

Psalms 90

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

Now, the word 'turnest' here is a prime root that means ***to turn back*** (hence, ***away***) transitively or intransitively, literally or figuratively (not necessarily with the idea of return to the starting point); and, generally, it means ***to retreat***, but it can also mean ***again*** (often adverbial) (#7725). And the word 'man' here is the Hebrew word '***enowsh***' (#582), which means ***a mortal*** (and thus *differing from the more dignified 'adam*, #120); hence, it also means a ***man in general*** (singly or collectively). And, apx 14 III in the *Companion Bible*, points out that this word is *always* used in a *bad* sense (Isa 5:22, 45:14; Judg. 18:25), referring to *morally depraved* men, or *physical frail* and *weak* men. And it comes from a prime root (#605) that means ***to be frail, feeble***, or (figuratively) ***melancholy***. Hence, it denotes *inability* for strength (physically) and for good (morally) (2 Sam 12:15; Job 34:6; Jer 15:18, 17:9, 30:12, 15; Mic 1:9). And then the word 'destruction' means ***crushed, powder*** or, figuratively, ***contrite*** (#1793). And then the word 'sayest' means ***to say*** (#559) while the word 'return' is the *same* Hebrew word rendered before as 'turnest' (#7725), so it also means ***to turn back*** (hence, ***away***) transitively or intransitively, literally or figuratively (not necessarily with the idea of return to the starting point); and, generally, it means ***to retreat***, but it can also mean ***again*** (often adverbial). And then the word

‘**children**’ means *a son* (#1121) and the word ‘**man**’ here is the Hebrew word ‘**adam**’ (#120), which means *ruddy* i.e. a *human being* (an *individual* or *the species*, *mankind*, etc.) (#120). Apx 14 I, in the *Companion Bible*, points out that, when this word is used *without* the article, it denotes *man*, or *mankind*, *in general* (Gen 1:26, 2:5, 5:1).

So, Moses is speaking of our flesh bodies here. And he’s pointing out how we’re *all* going to die some day because that’s what God promised Adam in Gen 3:19 when He said: *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.* Hebrews 9:27 also says that *it is appointed unto men once to die*. That word ‘appointed’ means *to be reserved* or, figuratively, *to await* (#606). Now, of course, this does not mean our soul and spirit will go to the ground when we die. As Ecc 12:6-7 says, after we die, our flesh (dust) shall return to the earth but our *spirit shall return unto God who gave it*. Paul pointed this out as well, in 2 Cor 5 where he says: *For we know that if our earthly house of this tabernacle [i.e. our flesh body] were dissolved [i.e. we die], we have a building of God, an house not made with hands, eternal in the heavens* (vs 1). And, in verse 8, he also says, *we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*

So, when our flesh body dies, it goes the earth again (becomes dust) because it decomposes and is usually laid in the ground (either the body or the ashes) after death too. And that’s why Moses says that man (our flesh body) is turned back to ‘destruction’ which means *crushed*, but also *powder* (#1793). This is simply saying that our flesh body goes back to dust (powder) when we die, as Gen 3:19 points out, as well as Ecc 12:6-7 and Cor 5 (as noted above). After all, the word ‘dust’ in the Hebrew means *dust as powdered or gray*; hence, *clay, earth, mud* (6083). And it comes from a Hebrew word meaning *to crush* and refers to *something pulverized into a grit or powder* (#6080). So, we’re all going to die someday, which simply means our soul and spirit will *depart from* our flesh body. But the death of our flesh body is quite different than the death of our soul and spirit; and the latter *cannot happen until after* the Millennium and then the Great White Throne Judgment (Rev 20). So, Moses’ point here is that death to the flesh body is *inevitable*. And while the scientific community (and the occult) tries hard to find a way to obtain eternal life, *they’ll never find it because God will not let that happen*. Death of the flesh body is *inevitable* because it’s *ordained by God*. And this (our flesh bodies) is in *stark* contradiction to our Heavenly Father, who is ‘from everlasting to everlasting’ (i.e. He’s always existed and always will, Ex 3:14; Rev 1:8). So again, Moses is making a comparison to our short (and fragile) life on earth (in a flesh body) to God’s eternity.

Psalms 90

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Again, Moses is comparing the *eternality* of our Heavenly Father (YHVH) with the fragility, and mortality, of *flesh* mankind. A “watch” refers to a guard’s shift and there were three night time watches. So, Moses was pointing out that, in the middle of the night, most people didn’t notice the guard ‘keeping watch’ because they were usually *asleep*. Similarly, a thousand years pass almost like they didn’t happen *when compared to eternity*. So, while flesh man is obsessed with time – because our life in the flesh is very temporary and it only lasts a few short decades – time is not an obsession to our Heavenly Father because *He is eternal*. And that’s why He can afford to be so very patient in working to bring His wayward children back to Him (2 Pt 3:9). Thus, Moses uses this analogy (of time not meaning much to our Heavenly Father) to explain the eternality of our Heavenly Father, *as well as His patience*. And that’s why - in response to the scoffers who believed the coming of the Lord will *never* happen *because* everything has continued unchanged from creation (2 Peter 3:4) - Peter quoted this verse and said...

*8 But, beloved, be not ignorant of this one thing, **that one day is with the Lord as a thousand years, and a thousand years as one day.***

*9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, **not willing that any should perish, but that all should come to repentance.***

2 Peter 3:8-9

Now, just because our Heavenly Father doesn’t *want* anyone to perish (die spiritually) *doesn’t* mean they won’t. *Because* He’s given us all *free will*, there are simply some people who won’t ‘choose life’ (Deut 30) *because they refuse* the *only* salvation there is for anyone – i.e. via faith and obedience to Jesus Christ (God in the flesh). What Peter is pointing out (in 2 Pt 3) is simply that, our Heavenly Father has the patience to make sure that everyone has all the chances possible to allow them to *freely* choose life over death. That’s why Jesus said that *the gospel must first be published among all nations in all the world for a witness unto all nations* before the end comes, meaning *before He returns* (Mark 13:10; Matt 24:14). And that’s also why God gave Jesus a thousand years of teaching the truth [<https://t.me/BibleStudyDownload/421>] *before* the ‘Great White Throne Judgment’ comes, which is the *only* time anyone’s soul and spirit will *ever* be ‘blotted out of existence’ (Rev 20). So, getting back to Psalm 90:4, Moses points out that our Heavenly Father lives in eternity (Isaiah 57:15), whereas mankind lives in a span of days, weeks, months, and years. Again, time means a lot to us *because we’re mortal*, but it’s not so important to our Heavenly Father who is *eternal* and *self-existent* (Yehovah #3068) - and therefore, *He’s not subject to time*. He regards a thousand years the way a human being might think of a single watch during the night (just a few hours).

Psalm 90

5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

So, Moses is still speaking about the fragility, and shortness, of our flesh life here on earth *and* the inevitableness of our flesh death (from vs 3). The words ‘**carriest them away as with a flood**’ are all *one* Hebrew word that means **to gush** (as water) (#2229). And, to really understand this, we must remember that this Psalm was written when Israel had already been wandering in the wilderness, for about 38 years. That means there was *only* about *two years left* for the rest of the people to die, i.e. those who were condemned to die in the wilderness (the fighting men, 20 years and older, at the time of judgment). And while many people had *already* died throughout the years, from God’s wrath at their rebelliousness (Ex 32:35; Num 3:4, 11:13, 33, 14:37, 16:4, 35, 21:6, 25:3-9), there were clearly *a lot more* people dying at the time Moses wrote this Psalm. *And it is in this context that Moses says that God ‘carried them away as with a flood’.* So, unlike most of us, the men of Moses’ day, *knew* their days were, quite literally ‘numbered’ - for God had told them they only had, at the least, 40 years left (at the time they were judged, Num 14). So again, with two more years to go, there were *a lot* of people dying off. And we know this must be so, because Moses compares their death *to a flood*. God was ‘carrying’ *many* of the people away (via death) as if a flood had come and ‘wiped them all out’. That’s why the verse goes on to say that were ‘as a sleep’. The word ‘**sleep**’ has always been a **euphemism for death** in the Scriptures, as the prime root for the word ‘sleep’ reveals (#3462). That’s why it’s written that the kings ‘slept with is fathers’ instead of simply saying that they died (i.e. 1 Kings 2:10, 11:43, etc.).

And then, Moses goes on to use another analogy frequently used in the Scriptures. He likens our life in the flesh to grass; and he does so because it’s a very vivid ‘image’ of the fragility, and mortality, of our flesh body. So, just as grass is green and lush in the morning, but when the hot sun appears the grass quickly loses its color and dries up (hot, dry climates can wreak havoc on plants), so too is our flesh body like. For we’re all young once, and we do flourish when we’re young. But then we hit middle age and begin to grow old, just as the grass begins to wilt when the sun comes out. And by the end of our life, we do get quite wrinkly and ‘dry’ looking, just as grass when the sun hits it! So, just as grass is healthy for a brief time, but quickly loses its color and withers as the sun comes out, so too does our flesh body. But, this is not, by far, the only Scripture that uses this analogy. In Psalm 37, David warns us not to fret about evildoers, nor to be envious of the workers of iniquity (meaning, don’t be worry they seem to be ‘getting ahead’ when they are doing evil). Why? Because, *they shall soon be cut down like the grass, and wither as the green herb* (Ps 37:2). And the Psalmist of Psalm 92 gives us a similar warning, in verse 7, by stating that: *When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever.* So clearly, just because the wicked, and workers of iniquity, *seem* to be getting head, *doesn’t mean they really are*. It may *seem* like it, but the truth is that they are really only ‘digging their own grave’, so to speak. And this really, is a timeless ‘theme’ throughout the Scriptures, as we learned when studying the great Psalm 37 [https://t.me/BibleStudyBooks_Psalms/423]. But, that’s not all. In Psalm 103, David also

reminds us how short our flesh life is when he wrote that: *As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more* (Ps 103:15-16).

Yet, it's not just the Psalms that uses this analogy. The prophet Isaiah makes a similar comment about human life resembling grass. He writes: *The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever* (Isa 40:6-8). Yet, it's not just the Old Testament that uses this analogy. Peter uses it too, when quoting the Old Testament (Isa 40), in 1 Peter 1:24-25, when he wrote: *For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.* And James also uses this analogy in James 1:10-11 when he wrote: *But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.* And later on, in James 4:14, he comments on the brevity of life by comparing it to a mist that appears for a brief time but then vanishes. In view of life's briefness, and uncertainty, no one should boast about what he will do tomorrow (James 4:13–16; Proverbs 27:1). Jesus gave a parable, in Lk 12:16-21, that made the same point too.

So, the point Moses is making (by likening our flesh body to the grass) is that our flesh is *very* temporary. And even though it *feels like* we'll 'never die' when we're young, our flesh begins to 'remind' us of our mortality, *more and more as we age*. And pretty soon, we're 'cut down' and wither away because our flesh body dies. So again, our flesh life is truly very short. Not only in comparison to how long they used to live (nearly a thousand years for some, Gen 5:27) but also (more so) in comparison to God, who is eternal! Thus, we should learn to keep our priorities straight because life is truly very short. As Peter reminds us so very well, *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he **no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God*** (1 Peter 4:1-2). And keeping your heart (desires, emotions, intentions and motivations) and mind (thoughts) on the Word of God is also how you avoid becoming depressed in life [<https://t.me/BibleStudyTruth/1409>]. So, not only is living your life *for God's will* how you obtain *eternal* life; it's also how you have a *very happy* life while serving the Lord, in a flesh body, on this earth. As David said so as well, *Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand [John 15:4] there are pleasures for evermore* (Ps 16:11). There is no greater joy than being at peace with our Creator (YHVH). And the only way we *can* be 'at peace' (in our heart and mind) is through faith in Jesus Christ *and* faithfully serving Him (i.e. pleasing God). For when His Holy Words, and Holy

Spirit, dwell *within us*, **that** gives us a peace that is truly *beyond* all understanding to the carnal mind (Phil 4:7). And really, that's the most important 'thing' in life. All the gold, silver, precious gems and riches this 'life in the flesh' have to offer are absolutely *nothing* compared to the presence of the Holy Spirit *within you*. And that's *also* what gives you the internal strength, and understanding, you need to be a *faithful* servant for Jesus Christ; so that you *can* be found *pleasing* to Him when He returns, *instead of* hearing Him say, *I never knew you: depart from me, ye that work iniquity* (Matt 7:23) ...

31 *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:*

32 *And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:*

33 *And he shall set the sheep on his right hand, but the goats on the left.*

34 *Then shall the King say unto them on his right hand, **Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:***

35 *For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:*

36 *Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*

37 *Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?*

38 *When saw we thee a stranger, and took thee in? or naked, and clothed thee?*

39 *Or when saw we thee sick, or in prison, and came unto thee?*

40 *And the King shall answer and say unto them, **Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.***

41 *Then shall he say also unto them on the left hand, **Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:***

42 *For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:*

43 *I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.*

44 *Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?*

45 *Then shall he answer them, saying, **Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.***

46 *And **these shall go away into everlasting punishment: but the righteous into life eternal.***
Matt 25:31-46

We'll pick this up in part 3...

AMEN.