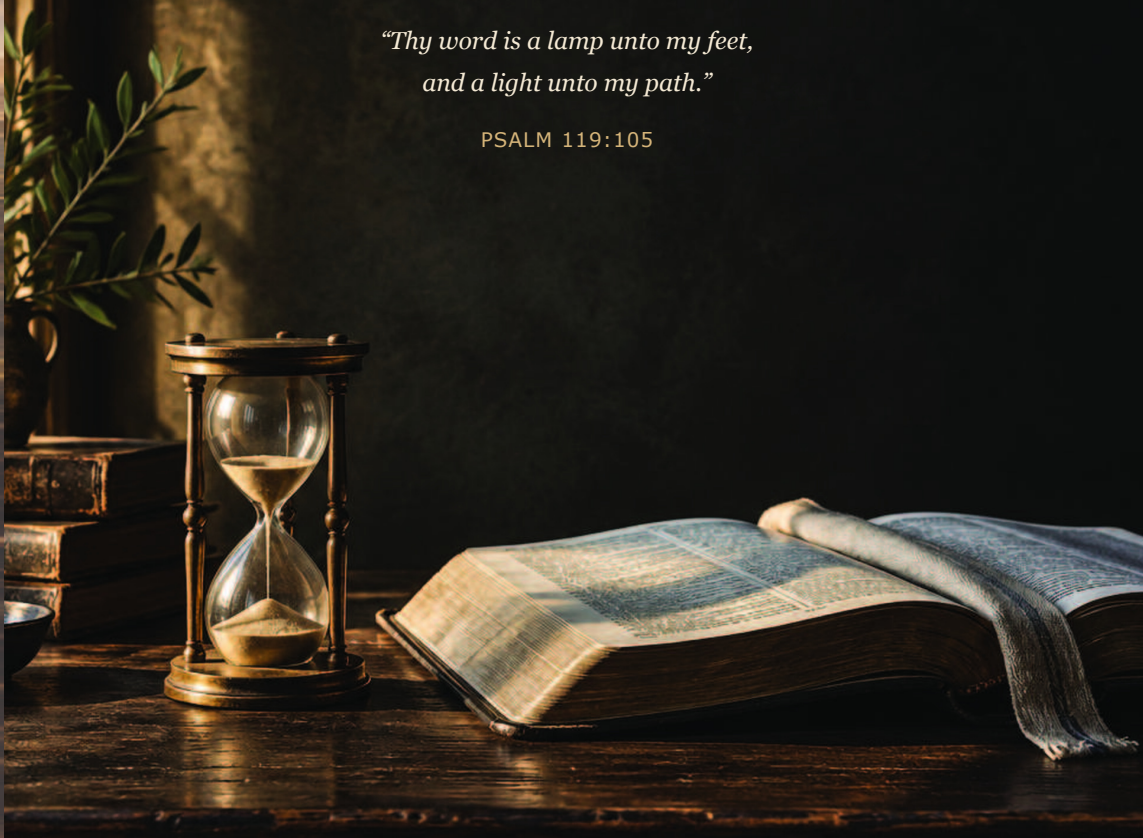
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Things to Remember Until

"Thy word is a lamp unto my feet,
and a light unto my path."

PSALM 119:105



JOHN WEAVER

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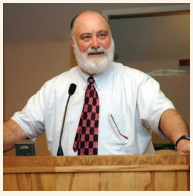
Hold fast till I come.

REVELATION 2:25, EXCERPT

Waiting faithfully involves remembering what remains true. John Weaver considers the truths and responsibilities that sustain believers until the appointed time. These messages connect patient expectation with attention to Scripture and the continuing duties of everyday obedience.

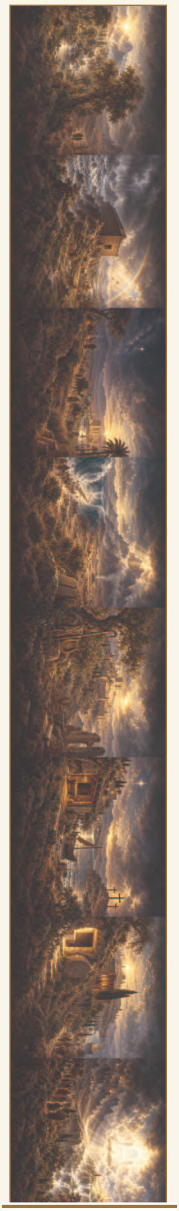
“God is going to teach us and train us at any and every age.”

JOHN WEAVER



John Weaver

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CHAPTER 1

Things to Remember Until

Part One

SCRIPTURE READING - Psalm 73:1-20 (KJV)

Introduction to Psalm 73 and the Word 'Until'

I would like to read at least the first twenty verses, so that we can go back and see how they are applicable to each of us today. The title of the message today—and probably the same title next week, part two, maybe in part three; I am not sure yet—is "Things to Remember Until."

"Truly God is good to Israel, even to such as are of a clean heart.

"But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment.

> "Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the Most High?
>
> "Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me;
>
> "Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image."

Things to Remember Until

This passage is tremendously applicable to us today. I have been reading through the book of Psalms and have almost finished. As I was reading through Psalm 73 again, one verse—and then not the entire verse, but one word in that verse—jumped out at me. In verse 17, he says, "Until I went into the sanctuary of God, then I understood their end." This is why I titled this message, "Things to Remember Until." When I read that word, the thought struck me, and I searched the little word "until" on my computer program.

As it is mentioned in the Bible, it probably occurs a thousand times. It occurs over and over. We use the word "until" in our conversations and even in our oaths. When you married, you gave an oath to God and to your spouse that you would be faithful until death do you part. We also use "until" in many songs and slogans, often saying, "Until we meet again." Whenever you use or think about the word "until," it usually references a point in time or the completion

of a subject or project: “I will work on this until I’ve finished,” or, “I will not see you again until tomorrow.” Sometimes it is a point in time; sometimes it refers to the completion of a project.

Psalm 73 was written by Asaph. Asaph was a Levite and a Levitical singer. Not all of the Psalms were written by David, although most of them were. Asaph wrote some, Solomon wrote a few, Moses wrote Psalm 90, and probably one or two other Levitical singers wrote some as well. Asaph wrote twelve of the 150 Psalms, so Psalm 73 is attributed to him.

In Nehemiah 12:46, the Bible says, “For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.” Asaph is also mentioned in First Chronicles, and probably in other books, because he was one of the chief singers and led in singing. Psalm 73 is a very practical psalm, and it certainly is relevant to each of us today.

The Structure of Psalm 73: Principle, Problem, Conclusion

Look at verse 1 of Psalm 73: “Truly God is good to Israel, even to such as are of a clean heart.” Why would this psalm begin that way when it is talking about the problem Asaph had? There is an answer. In verse 28, the last verse of the psalm, he makes another statement: “But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.”

Many times in the Psalms, as well as in the poetical books, a principle, precept, or truth is enunciated in the very first verse. After that first verse, you have the problem that needs to be worked through. Then the last verse gives you a conclusion, usually based upon the first verse. You can see how verse 1 and verse 28 are related, because throughout the intervening verses Asaph is referring to the problem.

Asaph’s problem was one of envy. He was envying the wicked, and at the same time he was very foolish and very ignorant. In fact, he said that himself. In verse 22, after he saw the truth, he came to this conclusion: “So foolish was I, and ignorant: I was as a beast before

thee." He says, in effect, "I didn't understand; I was dumb." Thus he calls himself foolish and ignorant.

Remember the Wicked Until Their End

What are we to remember? First of all, in this psalm, we are to remember the wicked until. What does that mean? We are to remember the wicked not only in their station, not only where they are, but also where they are going. Asaph's problem was one that many Christians can identify with.

Look at verses 2 and 3. He said, "But as for me, my feet were almost gone; my steps had well nigh slipped." In other words, he almost lost it. Why? "For I was envious at the foolish, when I saw the prosperity of the wicked." He was very upset and very troubled. Have you ever looked at wicked men and desired or envied the abundance of their money, their possessions, or their families?

Think about families that have been in power for years. The Rothschilds, the Warburgs, the Kennedys—all of these families have had money coming out of their ears. Have you ever thought about how these men and families have so much, while you have so little? They hate God, His Word, His worship, His service—everything about Him. Christians will say, "How in the world can someone so wicked have so much, while we have so little, are suffering, and are doing without?" How many times have you said, or heard others say, "If I only had their money, I could..."? If you had several billion dollars, what could you do? Look at all the missionaries you could support. Look at all the buildings you could build for people who wanted to worship. Think how many homeless and helpless people you could help.

But here is the question: If you had the money that Bill Gates, George Soros, or some of these individuals have, would you give it to the Lord? Would you use it for Him? Or would you become like they are? The old Puritans had a saying: "When a Christian gets rich, God either gains a fortune or loses a man." That is certainly true. Asaph is very honest and tells you exactly why he envied the wicked.

In verse 3 he says, "For I was envious at the foolish, when I saw the prosperity of the wicked." Then he describes what caused him to

envy them. In verse 4 he says, "For there are no bands in their death: but their strength is firm." Lord, they are not suffering like everyone else. They are not having all the problems that everyone else is having. It seems that they are in good health and living forever. Look how old some of those men are. Look how old George Soros is. It looks as if some of these people will never die. Then he says in verse 5, "They are not in trouble as other men; neither are they plagued like other men." In other words, they do not have the common problems that you and I have.

Not only physically, but probably emotionally and materially. He said they are just not in trouble like us. Therefore, verse 6 gives the results: “Therefore pride compasseth them about as a chain; violence covereth them as a garment.” They are exceedingly proud, arrogant, haughty, and high-minded. Verse 7 says, “Their eyes stand out with fatness: they have more than heart could wish.” They have no idea what to do with everything they possess.

“They are corrupt, and speak wickedly concerning oppression: they speak loftily.” Verse 9 says, “They set their mouth against the heavens, and their tongue walketh through the earth.” They are not afraid to curse man, and certainly not afraid to curse God. They have no respect for God whatsoever. “Therefore his people return hither: and waters of a full cup are wrung out to them. And they say,” returning to the wicked, “How doth God know? And is there knowledge in the Most High?” In other words, God does not see what they are doing and does not know everything about them; they are denying the omniscience of God.

Then verse 12 says, “Behold, these are the ungodly, who prosper in the world; they increase in riches.” When you look around and see how wicked men, through fraud, deceit, and unethical, ungodly, and unbiblical means, acquire such possessions and power, that is what Asaph saw. He then looked at himself and the righteous. In light of that, verse 13 says, “Verily I have cleansed my heart in vain, and washed my hands in innocency.” It had not done him any good to be holy, godly, and obedient. “For all the day long have I been plagued, and chastened every morning.” He was being tried like you would not believe.

"If I say, I will speak thus; behold, I should offend against the generation of thy children." Then verse 16: "When I thought to know this, it was too painful for me." He was trying to understand why the wicked could be wealthy, prosperous, and blessed while those serving God suffered and were afflicted continually. This nearly caused his feet to slip and made him lose his steps. Why? He was envious.

Now look at verse 17: "Until." Asaph said, "Until I went into the sanctuary of God; then understood I their end." He remembered the wicked, all that they had, and all their power. He looked at himself and his fellow believers and their suffering. Then, in verse 17, it finally hit him. "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end."

Now look what happens: "Surely," he says concerning God, "thou didst set them in slippery places: thou castedst them down into destruction." We talk about slippery places. Red clay is a good illustration; mud is a good illustration. You have heard the old adage about someone who had one foot on a banana peel and another foot in the grave, meaning he is ready to slip at any moment. Surely God did put them in slippery places. Asaph said, "I thought their life was really set." He said, "No, no, no, it's not really set."

They are in more trouble than they can shake a stick at. He said, "Surely thou didst set them in slippery places: thou castedst them down into destruction." "How are they brought into desolation, as in a moment! they are utterly consumed with terrors." They have everything, and all of a sudden, in one moment, everything is useless and worthless to them as they are consumed with terrors. "As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." Meditate on that for a moment: "Thou shalt despise their image."

Have you ever considered what it might be like to be despised by God? You and I have often said about individuals, "Well, I despise that individual." This means we have utter contempt for that individual. We have no desire to be around them, no need of them, and do not even want to acknowledge them. Can you imagine, if you

as a sinner can despise someone, what it must be like to have a holy, sovereign, righteous God despise you?

By the way, this is what is known as justice, because these people despise God. God says, “Fine, I will repay you in kind. I will despise you.”

When he really realized the position of the wicked, he said, “Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee. Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.”

He understands now who he is. He understands who they are. The lesson is exceedingly simple: Do not envy the wicked in their plenty, possessions, power, or position unless you are going to envy them in their end and in their destruction.

The Wicked Are Fatted for Slaughter

This is why he starts out, “Truly God is good to Israel, even to such as are of a clean heart.” This is why he ends up in verse 28: “But it is good for me to draw near to God.” And, Lord, I do not want anything to do with them. I do not want to end up like them. I am thankful for the grace and mercy of God in my life.

So the wicked prosper until God pulls the rug out from under them. When you look at the wicked like this, God is simply fattening them up for the slaughter. I am not making that up; it is in Scripture. Isaiah 65:12 says, “Therefore will I number you to the sword, and ye shall all bow down to the slaughter.” “Because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.” Notice again: “Therefore will I number you to the sword, and ye shall all bow down to the slaughter.”

Jeremiah 51:40 states it plainly: “I will bring them down like lambs to the slaughter, like rams with he goats.” You can remember the wicked until God judges him and destroys him.

Remember Your Sins and Transgressions Until Humbled

Here is the second thing, and this is where I want to spend most of my time today: remember your sins and transgressions until. I want to make a statement, and I hope that you can identify with it. It is painful, upsetting, and heartbreaking for believers to remember their sins, transgressions, and provocations against our loving, kind, and gracious Heavenly Father.

We often have vivid memories of our sins, even though those sins have been forgiven. Everyone has experienced this. You are praying, and all of a sudden a wicked thought comes into your mind, or a wicked memory of something you did forty years ago. You think, "Where in the world did that come from? I had not even been thinking of that." Yet it comes, and it is there.

Have you ever wondered about this? Since God has forgiven us of our sins—and He has—why does He not simply remove all those past memories from our minds? He could do so. He is omnipotent. He has all power in heaven and earth.

He can do whatever He pleases. So the question would be, why is it that you and I are plagued with the memory of our sins? In fact, the truth of the matter is, I can show you Scriptures where God tells us and even, yea, commands us to remember our sins.

Look at Deuteronomy 9, beginning there with verse 7. Deuteronomy 9, verse 7. What were they to remember? What were they not to forget? He says, "Remember, and forget not." Wait a minute. "Remember, and forget not." "How thou provokedst the Lord thy God to wrath in the wilderness. From the day that thou didst depart out of the land of Egypt until ye came into this place, ye have been rebellious against the Lord. Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you." But note, he begins, "Remember, and forget not, how thou didst provoke the Lord thy God in the wilderness."

And they provoked Him at least 10 times in vengeance particularly, but probably many, many other times as well. Now, "Remember, and forget not." Turn over to Deuteronomy chapter 11, and let us begin reading there with verse 1. "Therefore thou shalt

love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm, and his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and all his land; and what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you; and how the Lord destroyed them unto this day." Now watch this.

When you read verses 2 through 4, he is dealing with the Egyptians, with the unsaved. Beginning with verse 5, he is dealing with God's covenant people: "And what he did unto you in the wilderness, until ye came into this place; and what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel: but your eyes have seen all the great acts of the Lord which he did." He is telling them what he did to the ungodly, and now, in verse 5, what he did unto them.

You remember not only your sins and transgressions; you also remember God's judgments and chastisement. We are to remember and not forget our sins, trespasses, transgressions, and provocations. We are also to remember, and not forget, God's judgments and chastisements.

The Purpose of Remembering Sins: Humility and Dependence

Now, why are we not to forget these things? If you were honest as a Christian, you would have to say that your sins haunt you. We cannot erase them from our minds. Those of you who are as old as I am can remember sins you committed seventy years ago. Those who are not as old as I am can remember forty or fifty years ago. You can remember those sins. Have you, as I have, often said, "Oh Lord, why did I ever do such? Why was I so stupid? Why was I so ignorant? Why was I so fleshly, so carnal? Why was I so rebellious? Why did I do something like that?"

There are answers: because we are depraved, because we are sinners. But that is not the question. Why does God want us to remember our sins? True, they are forgiven. I am going to show you that from Scripture. They are forgiven, but He has told us to remember. I do not enjoy remembering my sins, but they are there, in my mind, and your sins are in your mind.

Go back in your Bibles to Deuteronomy chapter 8, beginning in verse 1: "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."

Moses said, “And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee.” Therefore, Israel was to keep the commandments of the Lord, to walk in His ways, and to fear Him. He was bringing them into a good land, a land of brooks of water, fountains and depths, wheat, barley, vines, fig trees, pomegranates, oil olive, and honey.

Now note this: “Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness.” We were not walking with them those forty years in the wilderness, but we have been in the wilderness ourselves. We have had things happen to us during our lives that were very grievous and afflicting. Why do they happen to us, and why do we do certain things? These people provoked God.

If I remember correctly from Deuteronomy chapter 1, the journey from where they left to enter Canaan land was an eleven-day journey, but it took them forty years. They kept sinning against God. God said that they had to remember all the ways He led them: He led

them those forty years in the wilderness to humble them. Not only to humble them, but He suffered them to hunger so that He might feed them.

He said, “I fed you with food that you've never knew of. Your fathers never knew about this. I humbled thee and caused you to do without that you would learn to depend upon me, and that you would learn that you are not to live by bread only, but by every word that proceedeth out of the mouth of God.” It is the remembrance of our sins and transgressions that thoroughly humbles us before God. Then we must ask, “Oh, Lord God, how in the world could you bless me? Look how I've lived. Look what I've done. Look how I disobeyed you. Look how I broke your heart. Look how I grieved you. Lord, how could you ever, ever bless me? How could you ever use me?”

It not only humbles us; it brings us to understand that if we are ever blessed, ever used, or if anything good ever happens to us, it must be by the goodness, grace, and mercy of God, and by our entire and complete dependence upon Him. We know that in and of ourselves we are nothing and can do nothing.

New Testament Confirmation and the Loathing of Self

Turn to Ezekiel chapter 20, beginning with verse 42: “And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.” They had been in captivity. He said, “I'm going to bring you back to the land.” Watch verse 43: “And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.”

Note what He said: “I'm going to bring you back in. But you have to remember all your ways, all your doings, and all your defilement, and you are going to end up loathing yourself. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your own wicked ways, not according to your corrupt doings.”

What God is telling us is this: when we remember our sins and transgressions, it is for our humility and our recognition that everything we are and everything we have—our salvation, everything—is only because of the grace and mercy of God. Nothing is because of us.

The same truth is given to us in the New Testament. Ephesians 2:11 says, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands." What does he mean when he says, "Wherefore remember, that ye being in time past Gentiles in the flesh"? Look at verse 12: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." He says, "Remember that." Why are we to remember that? It is exceedingly humbling as a Christian to recall our sins.

It is interesting how you can pass some places and those places bring thoughts to your mind of things that happened fifty years ago. We can confess our ignorance, our stupidity, our sinfulness, our rebelliousness, and all our transgressions. At the same time, we are learning literally to loathe our flesh, its carnality, and its wickedness. Romans 8:7–8 says, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

God Forgets Our Sins, But We Remember for Our Benefit

You come to a real, genuine realization that your flesh hates God, hates God's Word, and hates God's commands. Your flesh wants to do anything and everything contrary to God and contrary to His Word. Perhaps you can now understand why flesh and blood cannot inherit the kingdom of God. Your flesh is so absolutely corrupt; it will not inherit the kingdom of God.

David prays in Psalm 25:7, “Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness’ sake, O Lord.” Don’t remember me for what I did and what I am. Remember me for thy goodness’ sake, O Lord. Every

time I read that verse, I have to add to it—not the Scriptures, but you understand. When I read, “Remember not the sins of my youth,” I always add, “and my middle age and my old age,” because we are still sinners.

In Psalm 42:4, David said, “When I remember these things, I pour out my soul in me.” His sins go back to verse 3: “My tears have been my meat day and night, while they continually say unto me, Where is thy God?” In other words, “You are off somewhere. God is not seemingly helping you.” He said, “When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.” He said, “Why art thou cast down, O my soul?” He was cast down. “When I remember these things, I pour out my soul in me.”

Many times, when our sins come back, we pour out our soul. We say, “Oh, God, I hate it. I despise it. I wish I’d never done it. I wish the thought had never entered my mind.” This is what he is saying.

Look in Psalm 79:8. Asaph says, “O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.” “O remember not against us former iniquities. We are brought very, very low.” Now, how long are we to remember our sins and our transgressions? Well, we are to remember them until. You said, “Until what?”

Until we are thoroughly humbled and learn to walk humbly with our God in complete, total, and absolute dependence upon Him, we continue until we realize what we have in the salvation of the one true and living God, who has revealed Himself in Jesus Christ. When we see our sins and are thoroughly and totally humbled, recognizing our helplessness, hopelessness, and entire dependence upon God and His salvation, it is at this point that we learn to rejoice in Him alone. We are not rejoicing in ourselves, what we have done, or what we possess. We are rejoicing in the fact that God was merciful to us and saved us.

Isaiah 38:17 says, “Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.” Isaiah is saying, “We

didn't have peace, we had bitterness." But what did God do? He delivered the soul from the pit of corruption and cast all his sins behind His back.

Years ago, I read an illustration about a young boy who had just been saved. He was speaking about the fact that God had cast all of his sins behind God's back. A man heard him and said, "But son, what if God turns around?" The little boy replied, "Sir, they'll still be behind His back. Doesn't matter which way He turns." And that is true: God has cast all our sins behind His back.

Micah 7:19 says, "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." All our sins are not only behind His back; they are also in the depths of the sea. Hebrews 8:12 says, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Hebrews 10:17 says the same thing again: "And their sins and iniquities will I remember no more." So God then forgets our sins.

The remembrance of our sins is for our benefit. It leads us to humility, hatred of our sins and rebellion, despisement of the flesh, and recognition of our total helplessness before God. It also leads us to rejoice in salvation through Jesus Christ, because we recognize the sinfulness and wickedness of our flesh and our inability to do anything to please God. Therefore, we must trust in Him or perish.

God said that our sins and iniquities He will remember no more. May I remind you that God is omniscient? He knows absolutely everything, completely and totally. When the Bible says that God remembers our sins no more, it does not mean that He eradicates them from His mind, because He is omniscient. It means that He will never use those sins against us or manipulate us with them.

We will never be judged for those sins, because they have been judged in Jesus Christ. Jesus Christ is the propitiation for our sins. The word propitiation in the Greek is hilasmos, and it literally means to placate, appease, and satisfy. Jesus Christ has placated, appeased, and satisfied the wrath, justice, and holiness of God. God is not unjust, and He will not demand payment twice. Since Jesus Christ is our substitute and sacrifice, our sins have been judged in Him. We

will never stand before God because of our sins, because they have been paid for in the Lord Jesus Christ.

Learning Through Chastisement and the Value of Early Discipline

There is another reason God tells us to remember our sins. We are to remember them with a holy hatred and a holy determination that, by the grace of God, we are not going to do those sinful things again. It is the horribleness of our sins that we see, and we understand that our sins always lead to chastisement. God will not allow us to escape His chastisement if we are His children. We learn to love His correction.

I never enjoyed or appreciated all the whippings I received as a child from my father. I hated them; they were grievous and hurtful. But once I grew up, I was thankful that my father had disciplined me.

This is the same thing David said in Psalm 119: “It is good for me that I have been afflicted; that I might learn thy statutes.” It is good for me that I have been afflicted, that I might learn thy statutes through thy affliction. You whipped me, and I learned very quickly.

Then he said, in Psalm 119:75–77, “I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live: for thy law is my delight.”

He said also, in Psalm 119:103–104, “How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way.”

I want to encourage you to read through Psalm 119. There are 176 verses, and Psalm 119 is an acrostic. It is divided into sections. In the Hebrew, the first section begins with Aleph, the first letter of the Hebrew alphabet; the second begins with Beth, the second letter; and it continues throughout the alphabet.

When you read Psalm 119, compare it with Hebrews chapter 12, especially verses 5 through 11, which speak about chastisement—the

same thing David is talking about in Psalm 119. “My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.” Psalm 119 talks about God's chastening just as Hebrews chapter 12 does.

We are to remember the wicked until we see their end, and we do not want anything to do with it. We are to remember our sins and transgressions until we are thoroughly humbled by them, learn dependence upon God, recognize the insufficiency of ourselves, and see the total and absolute work of God in salvation. Here is an application: God always teaches, trains, and disciplines His own. He does not do that for the unsaved, but He does it for His children.

God's training and God's discipline are best when they are received in our youth. Ecclesiastes chapter 12 in verse 1 says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." It is best to learn these things when we are young. Lamentations chapter 3 in verse 27 says, "It is good for a man that he bear the yoke in his youth."

John Trapp said, "The yoke of God's law and the discipline of afflictions, it is good to be betimes in God's nurturing house and remain a good while there, that he be trained up in the school of afflictions, that he be a well-beaten soldier to the cross." A well-beaten soldier.

Matthew Poole said, "It is not so easy to bend a neck stiffened with age or change a heart made hard by custom. Solomon bids us to train up one in their youth in the way that he would have them to walk. And whether God will tame us when we are young by his word or by his rod, it is of an advantage to a man. It is also laudable, and what becomes a man early to bear the yoke of God's law or to bear afflictive providences, to have his heart humbled to the will and the feet of God."

It is good to have the heart humbled. The truth of the matter is this: God is going to teach us and train us at any and every age. It is more difficult as we age because our ways are set. Statistically speaking, if a young man has never worked by the age of twenty-one, he never will work.

Alice and I have friends who are in their forties and fifties, never been married. They do not want to marry, I guess. I cannot see that individual getting married right now. Someone set in their ways is almost impossible to change, especially after living that way so long. It is habit. This is true spiritually as well.

Conclusion and Prayer

God said this in Jeremiah 22 and verse 21: "I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice." They grew up disobeying God and are hardened in it. There are two ways to learn: We can learn by listening, receiving, and applying God's truth, or by way of Micah 6 in verse 9, when God says, "Hear ye the rod, and who hath appointed it." Like parents, God has two ways of teaching: by word of instruction and by the rod of affliction. It is always easier to hear and obey than to get a whipping and then hear and obey.

We are to remember the wicked until we see their end. We are to remember our sins and transgressions until we are thoroughly humbled, learn dependence upon God, trust only in Him, and have a holy determination by the grace of God not to do those same sins again. The word of God tells us in Psalm 71, verse 9: "Cast me not off in the time of old age; forsake me not when my strength faileth." There is no reason to be cast off in our old age if we have learned from our youth to obey God.

Father, in the name of Jesus Christ, we bow to thee. We ask you to help us remember these things until we have them in our hearts and souls and minds, until we learn to be obedient unto thee. Father, give us your grace and mercy. Help us to love thee, bow to thee, and be taught by thee. As Job said, "Who teacheth like him?" Lord, teach us that we may listen and learn and obey. In the name of Jesus Christ we ask and pray. Amen.

CHAPTER 2

Things to Remember Until

Part Two

Introduction and Review

In the previous message, I pointed out that there are some things we need to remember, although we do not necessarily want to remember them. Many of these things are etched upon our minds in such a way that we cannot forget them.

Deuteronomy 32:4 says, “He is the rock. His work is perfect, for all His ways are judgment, a God of truth, and without iniquity, just and right is He.” Then, in verses 39–42, God says, “See now that I, even I am He, and there is no God with me, I kill and make alive, I wound and I heal, neither is there any that can deliver out of my hand. For I lift up my hand to heaven and say, I live forever. If I wet my glittering sword and mine hand take hold on judgment, I will render vengeance to mine enemies and reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh, and that with the blood of the slain of the captives, from the beginning of revenges upon the enemy.”

First of all, it is impossible to forget what the wicked are doing and how they are persecuting the church. They are fleecing the sheep, defaming and attacking our Heavenly Father, attacking Christians, and attacking this church. You remember the passage where God said, “He that toucheth thee,” speaking of His people, “toucheth the apple of my eye.” The apple of the eye is the pupil; it is the most sensitive part of the body. Our Lord says they cannot touch us without touching Him as well. In Acts chapter 9, when Saul was on his way to Damascus, the Lord struck him and said, “Saul, Saul, why persecutest thou me?” Saul was persecuting God's people, but our Lord said, “You're persecuting me as well.” When we look around and see the wicked seemingly prospering and succeeding, it grieves us. We grieve over their apparent success and their apparent prosperity.

Even though it is temporary. We looked at this last week in Psalm 73, when Asaph said, "When I thought to know this, it was too painful for me, until I went into the sanctuary of God, then I understood their end." Clearly, then, there is an end coming to the wicked; that is for sure. The second thing I pointed out is that there is a remembrance of our sins and our transgressions against our Heavenly Father.

The Command to Remember Our Sins

In fact, we have been commanded to remember these things. I gave you two passages particularly. The first was Deuteronomy chapter 9, verses 7 and 8, where God said, "Remember and forget not how thou provokest the Lord thy God in the wilderness. From the day that thou didst depart out of the land of Egypt, until you came to this place, you have been rebellious against the Lord. Also in Horeb, you provoked the Lord to anger, so that the Lord was so angry, he would have destroyed you."

Then, when you get to the book of Ephesians, chapter 2, he said, "Wherefore remember that you being in times past Gentiles, in the flesh who were called uncircumcision by that which is called the circumcision in the flesh made by hands, that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope without

God in the world." So it says you have to remember who you were, what you were, and what you were doing.

It is like when God found Abraham. I know that Abraham is called the friend of God. Yet when God found Abraham, he was in Ur of the Chaldees, and he was an idolater.

It would be wonderful if we could simply forget each and every sin, but that is impossible, even though our sins are forgiven. Even though God puts them behind His back, and even though God does not remember them against us anymore, we still have memories of our sin and our rebellion against God. God leaves those memories in us for a reason. Sometimes we may think we have forgotten some sins. We may forget them temporarily or for a short period of time, but all of a sudden they come back into our minds like a flash of lightning, in a very nauseating way.

David said concerning his sin, “Have mercy upon me, O God, according to thy lovingkindness, according to the multitude of thy tender mercies, blot out my transgressions, wash me thoroughly from mine iniquity and cleanse me from my sin.” He wanted to be washed and cleansed, and he was. Then he said, “For I acknowledge my transgressions, and my sin is ever before me.” In other words, I cannot forget it. I did it; I wish I had not done it, but it is there. You have forgiven me, but my sin is ever before me.

Here is the difference between the wicked and the righteous. The wicked man remembers his sins and relishes them. He enjoys turning them over in his mind and glories in them. But as saints, when our sins come into our minds, we grieve over them, agonize over them, and wish that we had never engaged in them. We end up confessing those sins over and over and telling our Lord how sorry we are for sinning against such a loving, gracious, and kind Heavenly Father.

There are some sins that you and I can forgive, forget, and overlook, and that probably never come back into our minds for a long time because we view them as small and insignificant. But there are other sins that constantly attack us. When they come into our minds, we cannot erase them. Yet their return gives us another opportunity to repudiate those sins, hate them, despise them, and

cry out against them. We have the perfect opportunity again to confess our ignorance, depravity, and wickedness, and acknowledge that we have sinned against our Heavenly Father and His law. In other words, through our memory, we learn to hate the sins we committed.

Remember the Judgment of God

God commands in Psalm 97:10, "Ye that love the Lord hate evil. He preserveth the souls of his saints: he delivereth them out of the hand of the wicked." Therefore, those who love the Lord are to hate evil. That includes the evil we have committed—the evil in our hearts and the evil in our lives. We are to hate it.

Proverbs 8:13 says, "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." God says that the fear of the Lord is in us. We will hate evil. We will hate pride. We will hate arrogancy. We will hate the evil way and the froward mouth. Anything that is against God and contrary to God, we will hate.

Last week I gave you these two points: we are to remember the wicked until, and we are to remember our sins until. We will remember our sins until we have glorified bodies and a renewed mind. Until then, the remembrance of our sin is for our humiliation and for our realization of our impotence and inability. It leads us into our entire dependence upon God Himself.

Remembering the Judgment of God Until

The third point I want to cover today is this: We must remember the judgment of God until.

When you think about the judgment of God, we normally do not even concentrate on it or think about it until it strikes. There is a problem that exists in the minds of the lost and oftentimes in the minds of Christians as well: just because God does not strike instantly, just because God does not strike immediately, we assume that God is not going to judge and God is not going to strike. We fail to take into account the patience of God, the mercy of God, and the long-suffering of God. We fail to take into account the warning signs.

We fail to take into account the warning signs given before God strikes in judgment. God moves in His time, not ours, and in His way, not ours. His judgments, according to Deuteronomy 32:4, are holy, just, righteous, and perfect. When we do not see God acting in our time or in the way we want, we tend to think, "God is not going to work. God is not going to judge." This sinful thought pattern—that somehow God is not going to strike the wicked and judge—is in the mind of the wicked, and sometimes ignorant Christians learn to think this way as well.

The Impatience of the Righteous and the Patience of God

In Psalm 10:1 David says, "Why standest thou far off, O Lord? Why hidest thou thyself in times of trouble?" From verses 2 through 11 he speaks of the wicked: "The wicked in his pride doth persecute the poor. He says, Let them be taken in the devices that they have imagined. For the wicked boasted of his heart's desire, and blessed the covetous, whom the Lord hated or abhorred. The wicked, through the pride of his countenance, will not seek after God. God is not in all of his thoughts."

"His ways are also grievous. Thy judgments are far above out of his sight. As for all of his enemies, he puffeth at them. He hath said in his heart, I shall not be moved, for I shall never be in adversity. His mouth is full of cursing and deceit and fraud. Under his tongue is mischief and vanity. He sitteth in the lurking places of the villages. In the secret places doth he murder the innocent."

"His eyes are privately set against the poor. He lieth in wait secretly as a lion in his den. He lieth in wait to catch the poor. He doth catch the poor, when he draweth him into his net. He croucheth, and humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it."

In Psalm 10, verses 2 through 11, you have read of all the wickedness of the wicked and how they say, God does not see this, God does not know about it, and God is not going to judge me. Now look at verse 1. David asks, "Why standest thou far off, O Lord? why

hidest thou thyself in times of trouble?" In other words, Lord, what are You doing?

This is a paraphrase of his questions: Lord, what are You doing? Why are You waiting? Are You going to allow the wicked to get away with this? Why do You not do something? Why do You not do something now? This is happening to us now, in time and in history. In fact, there are Scriptures showing that David is so distressed that he even thinks God is asleep.

For instance, in Psalm 10, verse 12, he says, "Arise, O Lord. The Lord, You're sitting down. You're relaxing. Arise, O Lord. O God, lift up thy hand for getting up the humble." I said, Lord, stand up and do something.

Look in your Bibles at Psalm 7, verse 6: "Arise, O Lord, in thy anger, lift up thyself because of the rage of mine enemies, and awake for me to the judgment that thou hast commanded." He said, God, I am not asking You to do something different or difficult. I am asking You to do that which You have commanded, which You have ordained. So he says, "Awake, awake for me to the judgment that thou hast commanded."

Then Psalm 35, verse 23: "Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord." Stir up thyself and awake. In other words, Lord, get excited over this. I need help. Stir Yourself up and awake. Finally, in Psalm 44, verse 23, look what David says.

Psalm 44:23 says, "Awake! Why sleepest thou, O Lord? Arise and cast us not off forever." David says, God, You are asleep; Lord, You need to wake up. The wicked are running rampant. Do something. The problem is that you and I are impatient. God is known for His patience, but we are unwilling to wait. We want to see something done now.

Let me make a statement for you to consider: God is the slowest individual with whom you will ever be connected. What did He say? One day is a thousand years, and a thousand years is one day. Time relates to us; it does not relate to God. God is omnipresent, everywhere at one time in the totality of His person. He is omniscient, omnipotent, and eternal. God knows when to strike, and

God knows how to judge. Therefore, God will judge in His way and in His time.

There was a people in the Bible known as the Amorites. The Amorites were exceedingly wicked. They were vile to the integrity. They were not merely idolaters; they were vile individuals. I have read concerning archaeologists who exhumed remains from Amorite cities. When they saw some of the drawings and paintings, they were physically nauseated because the material was so absolutely sickening.

Genesis 15 tells why Israel had to go into Egypt for four hundred years. God told Abraham that he and his descendants would be in a foreign land, or a strange land, for that period. “And he, that is God, said to Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them and they shall afflict them four hundred years. And also that nation whom they shall serve, that would be Egypt, will I judge and afterward they shall come out with great substance.”

In other words, they would be in servitude and slavery, and God would judge that nation. When they came out, they would come out a wealthy people. He tells Abraham in verse 15, “And thou shalt go to thy fathers in peace, and thou shalt be buried in a good old age. But in the fourth generation, four hundred years, they shall come out hither again.”

SCRIPTURE READING - Jeremiah 24:1-10 (KJV)

> "For the iniquity of the Amorites is not yet full." Let that sink in. God gave these wicked people an additional 400 years. And when he brought Israel out of the land of Egypt, he put a sword in their hand and said, kill every one of them. Did they not deserve to die prior to the 400 years? And the answer is absolutely. But it was in the mercy of God that he waited an additional 400 years until they were to be exterminated by Israel. There's the patience of God. He allowed these people to sin against him, to rebel against him, and to despise him for an additional 400 years. That's the patience of God. Now let me show it to you in relationship to his covenant people.

Warnings Precede Judgment: The Two Baskets of Figs

Jeremiah chapter 24, beginning with verse 1:

> "The Lord showed me and behold two baskets of figs were set before the temple of the Lord. After that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon.
>
> "One basket had very good figs, even like the figs that are first ripe, and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs. The good figs, very good, and the evil, very evil, that cannot be eaten, they are so evil. Again the word of the Lord came to me, saying, Thus saith the Lord, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place unto the land of Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them and not pull them down, and I will plant them and not pluck them up, and I will give them a heart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall return unto me with their whole heart."

"And as the evil figs, which cannot be eaten, they are so evil, surely thus saith the Lord, so will I give Zedekiah the king of Judah and his princes and the residue of Jerusalem that remain in this land and them that dwell in the land of Egypt and I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb and a taunt and a curse in all places whither I shall have driven them. And I will send the sword and the famine and the pestilence among them till they be consumed from off the land that I gave unto them and to their fathers."

Nebuchadnezzar came against Jerusalem twice. The first time he came, in 597 BC, he took some of the princes, the king, some of the leading men, and the carpenters—anyone who had any ability—and carried them over into Babylon. The rest he left. When he came back

in 586, some say 587, he completely destroyed the city. He took Zedekiah and put out his eyes, but before he put out his eyes, he killed all of his children in front of him. He literally destroyed the city. Most of the people who were left were killed. Very few were taken into Babylon, and a few of the very poor were left just to keep the land.

The first time Nebuchadnezzar came, he carried all these people into Babylon. Can you imagine the people who were left in Judah and Jerusalem saying, “Phew, I’m lucky. I’m blessed. I escaped. I was not taken into Babylon. I’m still here in the land”? But what did God say? God said, “I took that original group into Babylon for their good. I will restore them to the land. I’ll give them a heart to know me. I will be their God, and they’ll be my people. But these others, I’m going to send them for their hurt. They will be destroyed wherever they go. I will send a sword after them.”

There were ten to twelve years between the two times Nebuchadnezzar attacked. Those people who were left in Judah and Jerusalem, who were wicked, had ten or twelve years to think about the warning. Do you think the thought ever entered their minds? They might have wondered, “Nebuchadnezzar is going to come back. I wonder if he’s going to destroy this city.” Yet they never did. The people never paid any attention to the warnings, and God said, “I am going to destroy them.”

Progressive Curses Leading to Sudden Destruction

When we think about God's judgment—and we do not like to think about it continually—we normally think that God strikes instantly, suddenly, and it is over. But God's judgments are not always sudden catastrophes. They may end that way, but they are always preceded by warnings, admonitions, and exhortation. The problem is that, even as Christians, many times we simply do not pay attention to the warning signs. We let everything escape because we do not know how to observe.

When you think of God's judgment on Sodom and Gomorrah, you may say, "Well, God did that suddenly." Yes, in one sense He did; but before God destroyed Sodom and Gomorrah, He sent two angels there. Lot took them into his house. The men of Sodom were so

wicked that they surrounded the house and wanted those two men that they might know them. When Lot went to the door, they jerked him back inside, slammed the door, and smote the men with blindness. I wonder if anyone in that city thought, "What? How did all those men get smitten with blindness instantly like that?" Then the angels had to take Lot, his wife, and his daughter by the hand, snatch them up, and lead them out of the city. Did anybody ever think, "Wow, I wonder where Lot went?" No.

So there were warning signs, and then God's judgment hit. When you read about the flood, did you know that Noah preached for 120 years before God sent it? Noah was building that ark all that time, and the Bible specifically says 120 years. They ignored Noah's preaching, the warnings, and the building of the ark. Then, all of a sudden, the flood came.

The people were probably incredulous at Noah's preaching. He said, "Look, rain is going to fall from heaven. God's going to open the fountains of the great deep. There's going to be a flood." But there had never been a flood, and at that time rain did not fall from the sky. The Bible says a mist came up out of the earth and watered it. They had never seen rainfall. No one had said it would happen. They totally ignored everything he said. They were warning signs.

When you look at the book of Deuteronomy, chapter 28, you find the blessings of God upon obedience and also the curses of God upon disobedience. Interestingly, the first fourteen verses deal with the blessings of God. Then, from verse 15 to the last verse—I think it is verse 68—there is all the cursedness.

There is an interesting observation in Deuteronomy 28. The title of the message is “Remember the Judgment of God Until,” and the little word “until” does not occur when God is talking about the blessings. It occurs only when He is talking about the curses and the judgments.

Verse 19 says, “Cursed shalt thou be when thou comest in, cursed shalt thou be when thou goest out.” All of this is dealing with God’s curses upon disobedience. In verse 20 He says, “The Lord shall send upon thee cursing, vexation, and rebuke in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish

quickly, because of the wickedness of thy doings, whereby thou hast forsaken me."

Here, all of the cursing, vexation, and rebuke is happening slowly, progressively, and gradually, and it keeps going until they are destroyed. Verse 21 says, "The Lord shall make the pestilence cleave unto thee until he have consumed thee from off the land whither thou goest to possess it." In other words, there is a pestilence. It is there; it is slow; it is progressive. But all of a sudden, they are consumed off the land.

Then, in verse 24, He says, "The Lord shall make the rain of thy land powder and dust. From heaven shall it come down upon thee until thou be destroyed, until thou be destroyed." What is He going to do? He is going to send a drought, and the only thing that is going to fall from heaven is going to be dust. It is kind of like the great Dust Bowl out in Oklahoma years and years ago. I do not know if you have ever seen any of the videos or pictures of those dust storms.

In the Middle East, it is unreal how they black out everything. This is what God said: "I'm going to do this until thou be destroyed." He is not going to send one great big dust storm and have it be over. He is going to send a number of dust storms until.

Skip down to verse 48: "Therefore thou shalt serve thine enemies, which the Lord shall send against thee in hunger and in thirst and in nakedness and in the want of all things. And he shall put a yoke of iron upon thy neck until he have destroyed thee."

In other words, it is going to be progressive, slow, and gradual, but it will end in sudden destruction. Now skip down to verse 51, where he is talking about the fierce nation that comes against them. What will it do? "He shall eat up the fruit of thy cattle and the fruit of thy land until thou be destroyed."

The enemy cannot eat everything at one time; it is going to take time. He said, "He shall eat the fruit of thy cattle and the fruit of thy land until thou be destroyed, which also shall not leave thee either corn or wine or oil or increase of thy kind or flocks of thy sheep, until he hath destroyed thee." In other words, it is going to be progressive, but it is going to end in destruction.

He said in verse 62, “And he shall besiege thee in all thy gates with thy high and fenced walls, and thy high and fenced walls shall come down, wherein thou trustest throughout all thy land, and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.” Note that he shall besiege thee until. It is going to be a progressive, slow besieging of the city, but it will fall, and it will come down suddenly. In verse 61 he said, “Also every sickness and every plague, which is not written in the book of this law, them will the Lord bring upon thee until thou be destroyed.”

In other words, there will be constant, continual, and progressive sicknesses and plagues of one kind or another until thou be destroyed. The curses appear slowly, surely, and steadily, yet they build with a crescendo until, all of a sudden, the result is catastrophic. Were these curses progressive or sudden? The answer is both. They were progressive because most people never paid any attention to them, and then, all of a sudden, they were destroyed.

Joshua verifies this in chapter 23, verse 15: “Therefore it shall come to pass that as all good things are come upon you, which the Lord your God promised you.” He gave them those things gradually and steadily, progressively. “So shall the Lord bring upon you all evil things until he destroyed you from all this good land which the Lord your God had given you.” The curses will come slowly, steadily, and progressively until; then there will be sudden destruction. We have to remember God's judgment until it occurs. We have to be conscious of and aware of that judgment, because once it occurs, it is sudden destruction. Once God's judgment occurs, it is too late for remorse, too late for repentance, and too late for restoration.

The Prudent Man Foresees Evil

Judgment is not an easy and delightful subject upon which we are prone to think. In fact, we ignore the warning signs and exhortations God gives us. Remember Proverbs 22:3: “A prudent man foresees the evil and hides himself, but the simple pass on and are punished.” The prudent man, that is, the wise man, sees what is coming; thus he prepares and hides himself, protecting himself and his family. The simple merely walk on until they are destroyed.

What is the difference between the prudent man and the simple man? The prudent man looks ahead, observes, and prepares. The simple say, “Well, everything will work out. Don't have to worry about it. Don't have to do anything. Nothing's going to happen to us.”

In Proverbs chapter 1, wisdom cries out. It begins slowly, builds crescendo, and then it happens suddenly. “Wisdom crieth without. She uttereth her voice in the streets. She crieth in the chief place of concourse, in the opening of the gates, that is publicly, in the city she uttereth her word saying, ‘How long you simple ones will you love simplicity? And the scorners delight in their scorning, and fools hate knowledge.’”

“Turn you at my reproof. Behold, I will pour out my Spirit upon you. I will make known my words unto you, because I have called, and you refused. I have stretched out my hand, and no man regarded. But you have said that it gnawed all my counsel. You wouldn't listen. You would have none of my reproof.”

Now what is God going to do? “I also will laugh at your calamity. I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you, then shall they call upon me, but I will not answer. They shall seek me early, but they shall not find me. Why? For they hated knowledge and did not choose the fear of the Lord.”

“They would have none of my counsel. They despised all of my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices, for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.”

In light of that, let me ask you a question or two. Have you ever noticed how easily we dismiss the implications of everything that happens around us—drought, famine, tornadoes, hurricanes, floods, financial setbacks, sickness, disease, family problems, and a host of other problems? We just think that is happening, assume somehow everything will work itself out, and never consider that we may be in any problems.

Economic and Political Warning Signs Today

We never consider that God is sovereign, that He controls everything, and that He allows His providence to bring things into our lives for our warning, admonition, and exhortation. So let me try to explain some things. Have you thought at all about the fact that by the end of this past week one ounce of silver was $103 and one ounce of gold was $5,000? I remember when you could buy silver for three or four dollars an ounce and gold for $180 an ounce. Now silver is $103 an ounce. Some say silver is going to $300 or $500, and some say gold is going to $10,000 an ounce. Those who have silver and gold say, "Praise the Lord, glory to God, let it go." Those who do not say, "Boy, I wish I had some."

Now, what are the implications? Stop and think. Is this part and parcel of God's exhortation to us, His warning, or His judgment? What is it telling us? First of all, it is telling us that our Federal Reserve notes are absolutely worthless. They are paper, unbacked by anything—zero, zilch. The Weimar Republic in Germany took its paper money and plastered the walls with it. It was worthless.

I told you before, and some of you may remember it, but Adels and I, sixty-three years ago when we were married, could buy a gallon of gas for a quarter. Of course, that was a quarter containing that amount of silver. That junk-silver quarter today is worth over thirty-seven dollars. What are we seeing? We are seeing that the Federal Reserve note is worthless.

One of my favorite stories about the Weimar Republic is the German woman who had a wheelbarrow filled with Deutschmarks, or whatever the paper money was called at that time, to buy local bread. On the way to the bakery, there was a fight in the street. Curious, she set her wheelbarrow down and began parting the crowd so she could see who was fighting. When her curiosity was satisfied, she turned around and found that someone had dumped all her money out and stolen the wheelbarrow. The wheelbarrow was worth more than all the money in it.

If you look on the internet and see Zimbabwe, there are people sitting with stacks of money four feet tall and three or four feet thick who cannot even buy a loaf of bread. Several of our men have 100

trillion bills. It is a paper bill worth 100 trillion—I would say dollars, but it is not dollars, whatever it is called—and you cannot even buy a cup of coffee with it.

The second thing we are seeing is that it is not only the Federal Reserve note that is worthless; silver and gold are real money. That is biblical money and historical money. Thirdly, if we are paying attention, whatever few Federal Reserve notes we have, we may be trying to swap for things we really need, such as non-hybrid seeds, hand tools with which we can garden, things with which we can protect our families, and whatever we need to put back, because it is getting worse and worse and your money is declining in value. The higher gold and silver go, the lower the Federal Reserve notes go. It is just that simple.

God does use His judgment to destroy a nation economically when that nation's economy is fraudulent, and ours certainly is fraudulent. To show you how ignorant people are, I stopped at a gas station to fill up my vehicle. It was sixteen bucks to fill it up. I walked up to the little girl, gave her twenty bucks, and, since there was no one behind me, she handed me four ones back. I held them in my hand and looked at them. I said, “Something's wrong.”

She said, “What do you mean, something's wrong?”

I said, “Well, I gave you one piece of paper, and now I've got four times what I gave you. I've got four pieces of paper.”

She said, “But you gave me a twenty, and I gave you a one.”

I said, “Oh, I misunderstood. You mean it's the number that makes this valuable?” I said, “Give me that ten. I'm going to change all of these to a twenty.”

She said, “No, no, no, you can't do that.”

I said, “Well, why not? You told me it was the number that made it valuable. Is it the paper that makes it valuable, or is it the number?”

She never did catch on. It's worthless. We take it, and other people take it, only because we have confidence in it right now. But when that confidence is gone, don't hand me that stuff. I'll take a half a fried chicken, or I'll take a bushel piece. I'll take something. Don't give me that paper stuff. You see what I'm saying?

I've got five messages titled “How God Destroys Nations.” One way God destroys nations is through their economy, because their economy is wicked. Look in your Bibles at Isaiah chapter 19, beginning in verse 1: “The burden of Egypt.” Now He is going to destroy Egypt, but watch this: “The burden of Egypt, behold, the Lord rides upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.” Now pay attention.

"And I will set the Egyptians against the Egyptians. And they shall fight everyone against his brother, and everyone against his neighbor, sin against sin, and kingdom against kingdom." Look at the riots going on in our country. "And the spirit of Egypt shall fail in the midst thereof." In other words, everybody's going to be confused, confounded. "And I will destroy the council thereof, and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to wizards. And the Egyptians will I give over in the hand of a cruel lord, and a fierce king shall rule over them, saith the Lord, the Lord of hosts.

"Now watch, and the waters shall fail from the sea, and the rivers shall be wasted and dried up." You don't have any fish, you don't have any commerce, no traveling up and down the rivers. "And they shall turn the rivers far away, and the brooks of defense shall be emptied and dried up. The reeds and the flags shall wither," which were used economically. "The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, gardens, shall wither, be driven away, and be no more. The fishers also shall mourn, and all they that cast angled into the brooks shall lament, and they shall spread nets upon the waters, they shall languish, not catching anything. Moreover, they that work in fine flax, and they that weave networks, shall be confounded, and they shall be broken in the purposes thereof, in all that makes sluices and ponds for fish." It's all gone.

"Surely the princes of Zoan are fools. The counsel of the wise counselors of Pharaoh has become brutish. How say you unto Pharaoh, I'm the son of the wise, the son of ancient kings." We could change that to Congress. God uses judgment on our economics when they are fraudulent and worthless. If you took the time to read

Revelation 18, you would find the fall of commercial economic Babylon. What are they crying? "Alas, alas, that great Babylon has fallen in one hour. She has come to nothing."

There are three promises in the Bible for long life. Everybody knows the first one: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." You will find that repeated in Ephesians chapter six, where he says, "Children, obey your parents and the Lord for this is right, honor thy father and thy mother if your days may be long upon the earth."

Believe it or not, the second promise of long life is how we treat animals. Animals are God's creation, just like you are God's creation. God forbids us to kill a mother and her young on the same day. The third promise for long life may surprise you. Deuteronomy 25: "Thou shalt not have in thy bag divers weights, great and small," that is, to cheat, "but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have." Why? "That thy days may be lengthened in the land which the Lord thy God giveth thee."

He also said, "Thou shalt not have in thine house divers measures of great and small." In other words, you cannot cheat in any way whatsoever. You cannot steal or defraud. "But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee."

Inflation is theft. Fraud is theft. Deceit is theft, and God says, "I'm promising long life for those who have an honest economic system." Proverbs 11:1 says, "A false balance is an abomination of the Lord, but a just weight is his delight." Proverbs 16:11 says, "A just weight and balance are the Lord's, all the weights of the bag are his work." God not only destroys people economically; He will destroy people politically as well. He will turn neighbor against neighbor.

Has it dawned on you what is happening in Minnesota, Michigan, Texas, and New York? You may say, “But we’re in the South.” May I tell you? The same people causing turmoil and problems in the North have people like them in the South as well. When George Soros’ Open Society is paying people to riot and protest—and I read

that Renee Good, who was killed, was being paid to protest—we need to recognize how our country has been invaded.

All I am trying to say is this: We need to be aware of the warning signs God is giving us, not only regarding economics, but also politics and what is happening in this country. These things are for our admonition and warning. We need to learn what we need to learn and prepare for whatever we need to prepare for. We need to understand that God's judgment does happen. Yes, it happens catastrophically and suddenly, but before it does, there are warnings and signs, and most people totally ignore them.

Applications and Comfort

We need not search the world to find God's judgments; they are everywhere. The problem is that we are blind to them and do not interpret them as God's judgments. God controls the weather. Read Job 37 and Jeremiah. Jeremiah said that none can give rain except God; none of the idols can give rain. We need to read our Bible and, when we look around at the world, see what is happening through the lens of Scripture. We are not doing that. Psalm 105:7 says, "He is the Lord our God: his judgments are in all the earth." We simply need to open our eyes and see them scripturally.

God's Judgments Comfort His People

God's judgments are indeed a comfort to His people. God is not going to allow the wicked to escape. They will be judged. Many will be judged in time and in history; a few will not. Some will be judged in eternity. David said in Psalm 119:52, "I remember thy judgments of old, O Lord, and have comforted myself." How can the judgment of God comfort you? You know that it pays to be obedient, righteous, and holy, and that God will indeed judge the wicked; they shall not escape.

The Bible says in 1 Timothy 5:24, "The sins of some men are open beforehand, going before to judgment; and some men they follow after." There are some men who seemingly get away with wickedness and sins in this life. They are never exposed and never really caught. But God says they will be caught in judgment. Most people get caught in time and in history. One thing is certain: judgment is

coming. Therefore, you can be patient and comfort yourself with this truth.

Nahum 1:1-2 says, "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." He will not at all acquit the wicked. They shall not escape.

We need to remember God's judgment until it strikes. Once it strikes, it is too late. It is over. After 120 years, it was over for those antediluvians. After a day and a night, it was probably over for those people of Sodom and Gomorrah and the people of the flood. We need to open our eyes and see what is happening through the lens of Holy Scripture. We are being judged as a nation and as a people, and it will increase in intensity. We need to pay attention.

Father, in the name of Jesus Christ, we ask for your grace and your mercy, your goodness and kindness. Open our eyes that we may see, our ears that we may hear, and our minds and hearts that we may receive thy word and thy truth. In the name of Jesus Christ, we pray. Amen.

All these emails remind me of a woman in our park who had a shirt a couple of years ago that said, “Noah was a conspiracy nut until it started to rain.” That is a fact.

I would like to show how important honest money is. After the Revolution, Washington wrote a letter to Jefferson, who was ambassador to France, and said, “Jefferson, I would have never believed it, but nearly all the ills of this young nation disappeared when we went back to money of substance.” There was far less corruption, crime, and inflation. What an ounce of gold would buy you in 1860 would roughly cost an ounce today. A whole, complete new wardrobe: if you have $4,900 today, you can pretty much buy a new wardrobe. So paper money, by definition, is inflation. That is a fact.

We were marveling at how true God's Word is every day; it seems to become clearer and clearer. We need to keep our eyes open, and tell those boys they had better be protecting those grandbabies.

Lord willing, we will be dismissed again in prayer. Father, dismiss us with your love and grace. In thy name we pray, Amen.

CHAPTER 3

Things to Remember Until

Part Three

This is the third message in the series, Things to Remember Until. In Psalm 71:18, look at what David prayed: “Now also when I am old and gray-headed, O God, forsake me not until I have showed thy strength unto this generation and thy power to everyone that is to come.”

Review of Previous 'Until' Truths

Let me quickly review the first two messages, not in detail, but enough to give you the main points. I have pointed out that the word until usually refers to a specific time, or at least until a project is completed or finished.

The very first truth was based on Psalm 73, where Asaph was envious at the wicked. He saw their prosperity and success, and that they did not have any bands in their deaths. They prospered in everything they did, while he and other godly people were suffering left and right. In Psalm 73:16–17, he said, “When I thought to know this, it was too painful for me.” Then he said, “Until I went into the

sanctuary of God and then I understood their end." He continued, "Surely thou didst set them in slippery places, thou castest them down to destruction in a moment."

He was envious of the wicked until he saw the end of the wicked as well. The second truth we were to remember until is that we are to remember our sins and our provocations against the Lord. We have been commanded to do that in Deuteronomy 9:7–8, as well as Ephesians 2:11.

Our sins have been totally and completely forgiven through the person and work of the Lord Jesus Christ. In other words, our sins no longer condemn us, and God is not going to hold them against us. Why, then, should we remember them? We should remember them for several reasons. First, they are for our humiliation. We realize that we have sinned against Him and transgressed His law. They also lead us to a holy hatred of those sins, giving us an opportunity to fight against them and to say, "Lord, please keep me from doing this in the future."

Our sins show us our impotence, our depravity, and our weakness. They teach us that we are entirely and completely dependent upon Him. Our Lord said it like this in John 15:5: "Without me, you can do nothing." Clearly, our sins are forgiven, but we do remember them. We recall them for our humility and our dependence upon Him.

The third area in which I told you that we are to remember until was in reference to the judgment of God. So many people, not just the lost but the saved as well, somehow think that if God does not strike instantly and immediately, He is not going to judge. But God is going to judge, and He does so in His time and in His way. God always gives us warnings and evidences that His judgment is about to fall. When we refuse to see those signs and listen to those warnings, and judgment falls, it is too late to repent, too late to restore things, and too late to make restitution.

Fourth Truth: You Are Not Useless Until Death

Lord, we should be wise. Psalm 10 tells us about the wicked, how they ignore everything until God strikes them down. Today we come

to the fourth and fifth points. The fourth point is found in Psalm 71:18: Remember that you are not useless until—until what? David said, “Now also when I am old and gray-headed, O God, forsake me not until I have showed my strength unto this generation, and my power to every one that is to come.”

I can assure you of one particular truth. I have been absolutely, totally amazed at older people, both men and women, that simply because of their age, they came to the conclusion that they were useless. It is true that as we age, we lose some of our abilities. We lose some of our strength, but at the same time, we have gained a lot of experience. We have gained a lot of wisdom and knowledge as well. Here is an interesting truth.

God's Order: Younger Submit to Elder

In God's orderly way, the younger are to submit to the elder in order that they may be taught. First Peter 5:5 specifically spells this out: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility. For God resisteth the proud, and giveth grace unto the humble."

It is amazing to me how much the younger generation could learn and would learn if they would simply sit down and listen to their parents, listen to their grandparents, listen to elderly friends and neighbors as well. It was Augustus Fowlock who said, "Are there better preachers of the works of God to be found than hoary patriarchs in the circle of their children, or grandparents in that of their grandchildren?"

When he uses the word hoary, that word happens to be in the Bible. It comes from the Hebrew word sebah, and it literally means the age. It means white-headed, white-haired, gray-headed. It has to do not just with older age sometimes, but sometimes with office as well.

The Puritans used to have a saying that went like this: "I have wonderful news for a sinner if I can ever find one." What they were saying is that most people do not want to really deal with their sins. They do not really want to admit that they are sinners, that they are wicked, that they are depraved. But the saying was, "I have

wonderful news for a sinner if I could ever find one." We could take that saying and change it just a little bit and say, "I have great knowledge and I have great wisdom for the younger generation if I could only find one or two that would listen."

When you were young, you thought your parents were crazy. You knew everything, and certainly you did not. But I am simply pointing out that, in God's orderly way, the younger are to submit to the elder.

I have taught for over sixty years. I have not only preached; I have taught everything from fourth grade through college. I have taught many people, and I am thankful for those I have taught. But I can assure you this: I have prayed and thought about it many times. I would really, really love to find just one individual who would be willing to listen and learn, someone with whom I could share sixty years of experience and sixty years of preaching. How am I going to find someone like that?

It is not my responsibility to chase someone down and try to cram truth down their throats. Here is what the Bible says in 2 Timothy, chapter 2 and verse 2. Paul wrote to Timothy, who was a young man: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men also who shall be able to teach others." The things Paul taught Timothy, Timothy was to turn around and teach to faithful men who would be able to teach others also.

It is not my responsibility to chase people down and teach them. If they are faithful, they are going to learn, listen, and be taught. I will tell you this: faithful men are hard to find. We are off and on, up and down, in and out. We are easily diverted and distracted. We are interested, and then we are not interested.

I can prove this by looking around our homes at the unfinished projects. We get started on something, then something else gets our attention; we quit and leave it, saying we will come back to it. Maybe four or five years later, we get around to returning to it. You can find someone who is seemingly zealous for the Word of God and truth, and six months later he is nowhere to be found. So he says, faithful men—men who are really willing to learn.

In Psalm 71:18, David says, “Now also, when I am old and gray-headed, O God, forsake me not until I have showed thy strength unto this generation and thy power to every one that is to come.” Do you realize that God requires honor and respect for the elderly, for the old man, for the elderly lady? Notice that I said old man and elderly lady. Part and parcel of this honor and respect to the elderly is part and parcel of our honor and respect for God Himself.

Look in your Bibles at Leviticus 19:32: “Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.” Rising up before the hoary head means the old gray-headed man, the gray-bearded man, or the white-headed woman. God says that you shall rise up before them, honor the face of the old man, and fear your God. This is how God states it and commands it.

Remember, I have told you before that to fear God is to obey Him. Obviously, if you are going to obey God, then you will respect and honor the old man and the elderly lady, because God says that fearing Him is obedience. Then He says, “I am the Lord.” This is what I am commanding; this is what I am saying to you. It is God, then, who has commanded this reverence and honor. Therefore, when you refuse to do that, you are dishonoring God and disrespecting Him.

Matthew Poole, the old Puritan, comments on Leviticus 19:32: “Thou shalt rise up and do them reverence when they pass by, for which end they were obliged, as the Jews say, presently to sit down again when they were passed, that it might be made manifest that they arose out of respect to them.” When you pass by, or an elderly person passes by you, you rise up and stand. When they have gone by, you sit back down. It demonstrates that you did this out of respect.

“Fear thy God.” This is a reason for the former precept, that thou shalt rise up before the hoary head. It is required because all men in some respect resemble God, who is styled the Ancient of Days in Daniel 7, verses 9 and 13. This respect is due to such persons, if not for themselves, who may be unworthy or contemptible, yet for God’s sake, who requires this reverence, and whose singular blessing old age is. So he says it is required because God requires it.

There is a passage in Job 29 and verse 8. You remember how Job suffered, but he said, “The young men saw me and hid themselves. The aged arose and stood up.” Job was an older man, but he was also a wiser man and a man with great abundance. It was not just the young who hid themselves; even the aged arose for him. God not only demands honor of parents and the aged, but also of elders and those who have the office of authority.

Respect for Elders in the Church

When I was a child, something was taught that is absolutely astounding because I went to a government school, a public school. In the first, second, third, and fourth grades, and probably up to the fifth grade, whenever an adult walked into the classroom, every student stood up by his or her desk. They stood either until the teacher said, “Please be seated,” or usually until the adult left the room.

That was when I was a child. Look how things are different today. You try to teach your classroom, and some of the children spit in your face, throw everything at you, talk, and do not listen.

I am simply pointing out the fact that part and parcel of respecting older people is part of our respect to God Himself. Notice how this carries over into the church, not just the home. In 1 Timothy chapter 5, he says, “Rebuke not an elder, but entreat him as a father; and the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity.”

The interesting thing is that in Hebrew, the word for elder is zaken. It refers to an elder, one that is old, an old man, one who is aged, ancient, or one who has authority. The Hebrew word for beard is zakan, so an elderly man was a bearded man—in other words, an older man, usually with a white beard as well. In the New Testament, the Greek word for elder is presbuteros. Once again, it refers to an elder, an old man, one of age, one advanced in age, a senior, or one of rank or office. Therefore, when he says, “Rebuke not an elder” in this passage, he is not talking simply about an older man; he is talking about someone in office. He is talking about a pastor. “Rebuke not an elder, but entreat him as a father.”

I doubt that anyone in this room, when you were a child or a young teenager—say, thirteen or fourteen—would have walked up to your father, shaken your finger in his face, and said, "Oh, man, let me tell you something," before cussing your father out left and right because you were angry. You would never have done that, especially if you are my age, because back then, if you did something like that, you would only get to do it one time. They would wear you slap out.

Now, please listen to me: preachers and pastors are sinners like everyone else. No pastor is perfect. I am sorry, I am not perfect. Do not ask my wife. I keep trying to convince her I am, but she knows better. I am simply pointing out the fact that I can be wrong. I could do something sinful; I could do something that needed rebuke or correction.

What God is saying is this: You have to treat an elder with the respect that is due. You come to me and say, "Brother Weaver, now listen to me. Here's a verse of Scripture that I think you need to consider, or you need to change how you're thinking or how you're acting, because look at what the Bible says." In other words, you are not rebuking me out of anger or hatred. You are pointing out something that is biblical and right. That is what he says: "Rebuke not an elder, but entreat him as a father." You treat him with respect, just as you would treat your father with respect.

Romans 13, verse 7, says that God demands that we give honor to those to whom honor is due. We fear those to whom fear is due.

I mentioned how amazed I was that so many people thought they were useless when they got older. It is true that you cannot do what you used to do when you were twenty-one, twenty-five, or thirty. You lose strength and abilities, but that does not mean that you are useless. What in the world could an elderly woman do? What could an elderly man do? Let me answer that for you.

Ministries of the Aged: Anna and Titus 2

First, turn in your Bibles to Luke chapter 2, and let us talk about elderly women. Look at a woman named Anna. Luke 2 and verse 36 says, "And there was one Anna, a prophetess, the daughter of Phanuel of the tribe of Asher." She "was of a great age and had lived

with her husband seven years from her virginity." She was "a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day."

Here was a woman called a prophetess, a daughter of Phanuel, eighty-four years old, and a widow. She did not depart from the temple but served God day and night. How did she serve Him? With fastings and prayer.

The Bible said she was a prophetess. That does not mean she was a preacher, that she was prophesying, or that she was predicting the future—not at all. Let me explain it. Look in your Bibles, if you would, please.

In 1 Chronicles 25, we see something about women in the Bible who are called prophetesses. The Bible says that Philip had daughters who prophesied. Miriam, the sister of Moses and Aaron, is also called a prophetess. How did they prophesy? Were they preaching? No. Miriam took a timbrel and led the ladies in song.

Look at 1 Chronicles 25:1: "Moreover, David and the captains of the host separated to the service of the sons of Asaph and of Heman and of Jeduthun, which should prophesy with harps and with psalteries and with cymbals, and the number of the workmen according to their service was," and then he lists them. How were they prophesying? With harps, psalteries, and cymbals. They were playing the psalms. The psalms set the music; they were playing the Word of God. It was called prophesying. They were simply playing music.

Verse 2 says, "...of the sons of Asaph, Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king." This was not something from God particularly; it was what King David commanded. They were not preaching. They were playing music and singing.

Verse 3 says, "...of Jeduthun, the sons of Jeduthun, Gedaliah and Zeri, Jeshaiah, Hashabiah, Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp to give thanks and to praise to the Lord." That is prophesying.

Then verse 5 says, “...All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. All these ... were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.”

How were they prophesying? They were playing music and singing. How was Anna prophesying? Through fasting and praying. Probably she was saying it as well. I am simply pointing out the fact that here we have this woman who served God—an elderly woman, a widow, eighty-four—with fasting and prayer. You do not have to be a widow to serve God with fasting and prayer. The Bible says also in 1 Timothy chapter 5 that the church is to support widows that are widows indeed, that is, widows who have no other means of support. I will tell you right quickly, I do not mind supporting a widow woman that I know is fasting and praying for me on a regular basis.

So this is one way. Here is another way. If you will turn in your Bibles to the book of Titus, Titus chapter 2, beginning there in verse 3. Look at what God says in verses 3 through 5: "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine." You could have a little, but not much. "Teachers of good things." What are some of the good things that an aged woman can teach? Verse 4: "That they may teach the younger women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

Notice that the aged women are to teach the younger women. I am going to assure you that there are a lot of younger women who do not know how to love their husbands. Men, there are a lot of younger men who do not know how to love their wives. Moreover, ladies, there are a lot of younger women who do not know how to keep house. They cannot sew, they cannot cook, they cannot can, they cannot do anything, and they need to be taught. In fact, this is a ministry. No matter how old you are, ladies, if you are an aged lady, you have a duty and a ministry. You can fast, you can pray, and you can certainly teach the younger women as well. That is a fact.

Likewise, the same is true with the aged and older men. They may teach the younger men as well.

In Titus chapter 2, verse 1, Paul tells Timothy, “But speak thou the things which become sound doctrine.” What is sound doctrine? “That the aged men be sober, grave, temperate, sound in the faith, in charity, in patience.” Then he speaks about the aged women. In verse 6, returning to the men, he says, “Young men likewise exhort to be sober minded in all things, showing thyself a pattern of good works and doctrine, showing uncorrupted gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you.”

One thing is certain: older men have a duty and a ministry in teaching younger men. They need to know certain things. I am surprised today, but I will tell you truthfully, there are plenty of young people who do not even know how to manage their money. They have no idea. It is a ministry.

No matter how old you are, and no matter what condition you are in physically, there is more to do than spin around, folding your hands, watching television, and becoming a couch potato.

David says in Psalm 71:9, “Cast me not off in the time of old age.” “Forsake me not when my strength faileth.” Is that a prayer? “Cast me not off in the time of old age. Forsake me not when my strength faileth.”

Promises of Fruitfulness in Old Age

Now look at Psalm 92, beginning with verse 12: “The righteous shall flourish like the palm tree. He shall grow like a cedar in Lebanon.” Then it says, “Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age.”

"They shall be fat and flourishing," not necessarily physically, but spiritually. Why will they be fat and flourishing? "To show that the Lord is upright. He is my rock. There is no unrighteousness in him." Again, you will be fat and flourishing in the house of God. You will be bringing forth fruit in old age.

One more: Isaiah 46:4. Look what God says to His people: "Even to your old age I am He, and even to hoar hairs will I carry you. I have made, and I will bear, even I will carry, and will deliver you." God says, I'm not going to forsake you in your old age.

I want to give you two quotes. Listen carefully. The first is by John Trapp, the old Puritan, and I love the way he says this: "Now that the plum tree is full of blooms, the map of age is figured in my forehead. The calendar of death appears in the furrows of my face. Let me do nothing to spot my white head. Let me with the sun give the greatest glimpse at the going down and with the rose retain my sweetness, though I've lost my color." Of course, the sun is most beautiful not only when it comes up, but when it goes down.

That is what he is saying: I want to go down with the sun, with the sweetness of the rose, even though I have lost my color. And that is a fact. I love this one by Spurgeon: “There is something touching in the sight of hair whitened with the snows of many a winter. The old and faithful soldier receives consideration from his king. The venerable servant is beloved by his master. When our infirmities multiply, we may with confidence expect enlarged privileges in the world of grace to make up for our narrowing range in the field of nature. Nothing shall make God forsake those who have not forsaken Him. Our fear is lest He should do so, but His promise kisses that fear into silence.”

“When our infirmities multiply, we may with confidence expect enlarged privileges in the world of grace to make up for our narrowing range in the field of nature.” In other words, our bodies may be deteriorating, but grace is still going to be abounding.

You have to remember that you are not useless, no matter your age, no matter your health, no matter what station in life you are in. You are not useless; you are not worthless until you are dead. Or, I would say, another “until.” Remember that passage in Isaiah chapter 6? “In the year that King Uzziah died, I saw also the Lord high and lifted up, and his train filled the temple.”

God said, “Who shall we send? Who will go for us?” Isaiah said, “Here am I, Lord, send me.” Then he asked, “How long, Lord?” Listen to Isaiah 6:11: “Then I said, Lord, how long? And he answered, Until the cities be wasted without inhabitants, and the

houses without man, and the land be utterly desolate.” He says, you go until there is no one else to go to. So we go until we die, or until God’s judgment has wiped away everything and there is nothing left.

I am not much on reciting poetry. I do like poetry, but I ran across this poem by Sir Robert Grant. Psalm 71 has been one of my favorite psalms for many years, and although I do not know that this poem was written concerning Psalm 71, it certainly expresses its truth:

“With years oppressed, with sorrows worn, dejected, harassed, sick, forlorn, to thee, O God, I pray, to thee my withered hands arise, to thee I lift up these failing eyes, O cast me not away.”

"Thy mercy heard my infant prayer, Thy love with all a mother's care sustained my childish days. Thy goodness watched my ripening youth, and formed my heart to love thy truth, and filled my lips with praise. O Savior, has thy grace declined? Can years affect the eternal mind, or time its love destroy? A thousand ages past thy sight, and all their long and weary flight is gone like yesterday. Then even in age and grief Thy name shall still my languid heart inflame, and bow my faltering knee."

"O yet this bosom feels the fire, this trembling hand and drooping lyre have yet a strain for thee that is a song. Yes, broken, tuneless still, O Lord, this voice transported shall record Thy goodness tried so long, till sinking slow with calm decay, its feeble murmurs melt away into a seraph's song." What did he just say? Lord, You brought me from an infant to a young man to an old age. I'm going downhill, and my trembling voice I can hardly speak, and yet it's going to be transformed into a seraph's song.

We're not the losers; we're the gainers. That's why David said in Psalm 71:18, "Now also when I'm old and gray-headed, O God, forsake me not until I've showed thy strength unto this generation and thy power to everyone that is to come."

Fifth Truth: Christ Must Reign Until All Enemies Are Subdued

So let me give you a fifth truth: We're to remember that Christ must reign until. Ah, you're going to ask, until what? Most of us live by sight instead of by faith. When we look around the country and see

its deterioration, immorality, and wickedness, we think somehow God has abandoned His throne. However, through the lens of Scripture and by faith, we still see that Jesus Christ is on the throne, reigning and subduing His enemies. We think everything is going wrong when we look by sight, but when we look by faith, we see that everything is going wrong just right because He is still on the throne.

Psalm 110:1 is the most frequently quoted Old Testament verse in the New Testament: “The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” The Lord, that is, the Father, said unto my Lord, the Lord Jesus Christ, “Sit thou at my right hand until I make thine enemies thy footstool.” Verse 2 continues, “The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.”

Notice two things. First, God the Father is the active person in establishing the kingdom of His Son and in making our Lord’s enemies His footstool: “The Lord said unto my Lord, Sit thou at my right hand until I,” that is, God the Father, “make thine enemies thy footstool.”

Second, Jesus Christ rules and reigns even in the midst of His enemies: “The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.” There are many enemies to Jesus Christ in this world. The wicked are His enemies, and wicked rulers are His enemies. Even though the world, the wicked, and all hell engage against Jesus Christ, they cannot succeed.

Christ's Reign in the Midst of Enemies

Psalm 2 shows how they rebel against the Lord Jesus Christ and try to overthrow the decree of God the Father: “Why do the heathen rage, and the people imagine a vain thing?” That is, that they can overthrow God. “The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.”

They do not like God’s sovereignty or God giving them orders. They say, “We’re going to break away.” But look what happens: “He that sitteth in heaven shall laugh: the Lord shall have them in

derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Yet He says, "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me."

"Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, and thou shalt dash them in pieces like a potter's vessel." God said it does not matter if the whole world unites in rebellion against Him; He has set His Son upon the holy hill of Zion.

No one is going to overthrow Him, destroy Him, make Him impotent, hinder Him, thwart Him, or stop Him. They cannot overthrow Him. He is King of kings and Lord of lords. He is ruling and reigning in the presence of His enemies.

Isaiah 9 is normally quoted around Christmas time, but it contains absolute truth. "For unto us a child is born, unto us a son is given." The only reason Mary had a child was because the Son was given. In His incarnation, the Son assumed the body produced by the Virgin Mary: "For unto us a child is born, unto us a son is given."

"And the government shall be upon his shoulder." That is, He is going to be King of kings and Lord of lords. "And his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever." "The zeal of the Lord of hosts will perform this." No one is going to stop God. God said, My Son is going to reign, and He is going to reign in the presence of His enemies. He is going to rule in the presence of His enemies.

New Testament Quotations of Psalm 110:1

Psalm 110 and verse 1 is the most frequently quoted verse in the New Testament from the Old Testament. Let me give you one illustration. Remember, He is going to rule in the presence of His enemies. In Matthew chapter 22, beginning with verse 41, we read: "While the

Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool? If David then called him Lord, how is he his son?"

"And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." He quoted Psalm 110, verse 1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

You will find this same truth in Mark chapter 12, verses 35 through 37: "And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. David therefore himself calleth him Lord, and whence is he then his son?" And the common people heard him gladly.

You will find the same verse again in Luke chapter 20, verses 41 through 44: "And he said unto them, How say they that Christ is David's son? And David himself said in the book of Psalms, The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. David therefore called him Lord, how is he his son?"

Then you will find the same truth in Acts chapter 2, verses 32 through 36. Peter said, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens, but he said himself, The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

You'll also find this same truth in Hebrews chapter 1, verses 13 and 14: "But to which of the angels said he at any time, Sit thou at my right hand, until I make thine enemies thy footstool?" You'll also

find it in Hebrews chapter 10, verses 12 through 13: “But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting until his enemies be made his footstool.”

The Consummation: 1 Corinthians 15:24-28

You must remember that Jesus Christ must reign until—and you’re going to ask, until what? Here it is, 1 Corinthians chapter 15, verse 24: “Then cometh the end, when he,” that is the Lord Jesus, “shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power.” He’s going to rule and He’s going to win. He is the victor. “For he must reign, till he hath put all enemies under his feet.”

"The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." So Jesus Christ is going to reign until He has completely and totally subdued all of His enemies. Then He is going to deliver up the kingdom to God the Father.

Applications: Trust Christ's Reign and Persevere in Old Age

Contrary to sight and physical senses, Jesus Christ is ruling and reigning today. He is actively subduing His enemies today.

How is He going to subdue them, or how is He subduing them? The answer is: in any way that He chooses. For instance, if you had taken a vote in the first century for the man most likely to bust hell wide open, no doubt Saul of Tarsus would have won it hands down. But what did God do to His enemy Saul? He knocked him down on the Damascus Road. In Acts chapter 9, our Lord said, "Saul, Saul, why persecutest thou me?"

In persecuting the Lord's people, Saul was persecuting Jesus Christ. He said, "Who art thou, Lord?" and was willing to bow and acknowledge Jesus Christ as Lord. What did our Lord tell Ananias?

"I will show him how great things he must suffer for my name's sake." The apostle Paul became one of the greatest of the apostles and wrote most of the New Testament.

How did God subdue him? He convicted him, converted him, and regenerated him. God may subdue His enemies by making them His friends. He may subdue His enemies by taking their lives; He has done that in many instances. He did that to King Herod and to many individuals. He may also subdue His enemies by taking away their positions of power and authority and their money. He can subdue them any way that He chooses.

You and I may not see this because our vision is limited, and we know only what is going on in our surrounding areas. We do not even know what is going on in the state next to us. We certainly do not know what is going on in other countries. We get news, but that does not mean we see everything. We do not. But our Lord is subduing His enemies.

He is on the throne, ruling and reigning whether we perceive it or not. That is what Scripture declares. It is correct to say that the kingdom has come because the King has come. It is correct to say that the kingdom is here because Jesus Christ is ruling and reigning now. It is also correct to say that the kingdom is coming because it will come in its fruition, fullness, completeness, and totality. The kingdom has come, the kingdom is here, and the kingdom is coming in the fullness of its glory. Therefore, we may rest assured of the victory of our Lord Jesus Christ.

In fact, the Bible says in Revelation 11, verse 15, “And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.” Our Lord is the victor. He is reigning, and He will continue to reign until He has subdued all of His enemies.

There are distinct advantages to old age. We may have our disabilities, but we are not useless. God sent Moses into Egypt to face and fight against Pharaoh and all his court and deliver His people out of Egypt when Moses was 80 years of age.

Think about Caleb. Caleb was one of the men who followed the Lord in the wilderness and brought forth a good report. Caleb said, “I want that mountain,” although the Amorites and some of the giants were there. When Caleb fought and took his portion, he was 85. You will find that in Joshua 14, 10 and 11: “And now, behold, the Lord hath kept me alive, as he said, these forty-five years, even since the Lord spake this word unto Moses, when the children of Israel wandered in the wilderness. And now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now for war, both to go out and to come in.”

He defeated all of his enemies at age eighty-five. Some of the greatest battles were won by men in their seventies and eighties. de Valette, if I remember correctly, was seventy-five or seventy-six when the siege of Malta began. Forty thousand Turks attacked 1,100 fighting men, and de Valette defeated them. When that battle was over, less than 10,000 Turks were left alive. I am simply pointing out that old age does not mean you are useless.

Based upon the Word of God, I do not care how old you are, what disabilities you have, or what your physical condition is: do not ever give up, quit, or throw in the towel. Do not ever say, "I'm useless." You may not be able to do what you used to do, but you must do, and you can do, what you are able to do. God does not require us to do that which we cannot do, but He does require us to do that which we can do. Certainly, we can do nothing without Him, but there are some things He gives us strength to continue doing. We must do them. He is able to keep us in the fight.

A friend visited me this week and said, "You know, if it would please the Lord, if I had twenty years left, I'd be thankful and glad just to give it with you so you could live twenty more years if the Lord allowed that." I said, "Brother, I really appreciate that. But the only reason and the only way I would accept that, if the Lord granted it, is if you would let me continue preaching for another twenty years."

We cannot do everything, but there are some good things we can do no matter how old we are or what condition we are in. We simply cannot give up. What did David say? "Now, when I am old and

gray-headed, O God, forsake me not until I have showed thy strength unto this generation, and thy power to every one that is to come." As long as I have life in me, I am going to be teaching, living, declaring, and talking. I am not giving in, giving up, or quitting. Use me, Lord, until I am gone. Remember: you are never useless until you are dead.

Our Lord is right now actively reigning, subduing, and conquering His enemies, and it will be done in His way, in His time, at His pace. Because He is God, and He knows how to bring honor to Himself.

Father, in the name of Jesus Christ, we ask that You would indeed help us to remember. Teach us, Lord, for Your grace, mercy, goodness, and kindness. And we love Thee, Lord. Help us to remember these things in the name of Jesus Christ. Amen.

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