

The Benefits of Fearing Jehovah

Psalm 25:12, 13

Man's Place in God's Creation

Psalm 8:5, 6

Remembering the Creator in Youth

Ecclesiastes 12:1

The Ruler from Bethlehem

Micah 5:2

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December 4, 2016 — No. 3857

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associated with the birth of the greatest King that has ever lived or will ever live! It is a King whose rule has no end. It is a King that is still sitting on His throne today. It is a King that will rule forever over the house of Israel, that is the church!

III. A Certain Salvation

And Bethlehem speaks to us in turn of a certain salvation.

Think about this prophecy before us once. It was spoken to the people of God who then were being threatened with destruction and captivity.

For the faithful in Israel, things looked terribly bleak! That the Messiah would come seemed an impossibility! But then this prophecy is heard: the Ruler *will* come forth to rule in Israel! David's seed will once again sit upon the throne! This spoke to God's people, then, of their certain salvation. Nothing would thwart

God's plan to save His people. Nothing would keep the Savior from being born. What great reason for God's saints then to have rejoiced.

And what great reason we have to rejoice! For us salvation has come. We have seen our salvation in the events that transpired in Bethlehem. Unto us is born this day in Bethlehem a Savior that is Christ the Lord.

*From that time forth,
Bethlehem has been associated
with the birth of the
greatest King that has ever lived
or will ever live!*

And our salvation is sure in Him. We need not doubt nor fear. That this prophecy of Micah was fulfilled reveals that today too, God's Word never fails—it is certain. When that Word speaks to us of our salvation, we can be certain of our salvation! For that reason we rejoice. Our Ruler is come, and He even now reigns on high! Our celebration in this season of the year surrounds that birth of the Christ, the Son of God!

THE REFORMED WITNESS HOUR

December 4, 2016
No. 3857

The Benefits of Fearing Jehovah
Rev. Wilbur Bruinsma

Dear radio friends,

Introduction

Having studied briefly the role of women in the kingdom of God, I thought it a good thing to study the place of the godly man as well. This series will correspond somewhat with the series on the virtuous woman. There can be no doubt about it that a godly woman who with a single heart seeks God in life is of utmost importance to the church of Christ. This is true of her in her calling as a single woman in the church or a married woman. Given her unique calling according to her gender, she has much to offer to her fellow believers and to the church as a whole. For that reason, Scripture places much emphasis on her importance for the future church, that is, the next generation that must be carefully trained in the ways of God. In light of the extreme feminism of our day the church is always concerned with extolling the virtues of godly women in the home and church.

When doing so, however, the church may not forget how important a role men have in the home and church too. Oftentimes heavy burdens are placed on the women of the church,

while men think that little is required of *them*. Such an attitude is contrary to Scripture, which indeed places a tremendous calling on the shoulders of men, not only in the church but in the family as well. A man's role is that of loving, gentle, conscientious headship—a grave responsibility that requires much of him. The burden of this series of broadcasts, then, is to show to the men of the church their calling before God.

We begin today with an introductory sermon, of sorts. It points out to men of the church the need every man has to fear Jehovah. This is true of the woman too, of course. We dealt with that when speaking about the virtuous woman. But certainly this is where it all begins with a man and his calling too: he must fear Jehovah. If there is no fear of God, the men of the church cannot possibly fulfill their calling in the church and family. Hence, the Word of God before us tonight: Psalm 25:12-13, "What man is he that feareth the LORD? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth."

What man is he that fears Jehovah? That is the question that confronts us, believing men. Notice why David raises this question. We read in verse 11, "For thy name's sake, O LORD, pardon mine iniquity; for it is great." David is fully aware of his shortcomings and sins as a man of God. What man is there that fears Jehovah? With humility we consider this Word of God today.

THE BENEFITS OF FEARING JEHOVAH

I. *Taught By Jehovah*

It is striking that the Holy Spirit led David to *ask the question* we find at the beginning of verse 12, rather than simply making a statement. David could very well have written: "The Lord will teach the man who fears Him in the way he shall choose." But the Spirit led David to ask the question: What man is there that fears the Lord? We must take note of this. The infallible Scripture records for us a question in order to point out a couple of very important truths. We alluded to the first of these truths in our introduction. The implied answer to the question is, there are only a few that truly fear Jehovah. Though God's command goes out to every person: "Fear God and keep His commandments, for

this is the whole duty of man," nevertheless, Paul tells us, when describing the depravity of the human race in Romans 3, that there is none that seeks God. There is no fear of God before men's eyes.

It is obvious that to fear God takes a work of God's grace in a person's life. The only man that will truly fear God is he in whom God has worked salvation from sin

through the work of our Savior on the cross. Without the work of salvation, fallen man will never fear God. There is nothing in him and there is no influence on him that will teach him the fear of God. He is lost in his sin, and such sin is enmity against God and His law. The only kind of fear of God that may be found in the heart of a wicked man is that of fright and terror—nothing more.

But even in the church, among those who believe, there is not a man who *perfectly* fears Jehovah. Now, that is a bold statement! Even among believing men there are none who have a *perfect* fear of Jehovah. If we did, then what we recounted in our introduction would not be true of us. If there were a perfect fear of God, there would be no sin! The psalmist is keenly aware of this. Remember not the

lived in Nazareth. And He lived there because both Joseph and Mary lived in Nazareth. That was a far cry from Bethlehem! Nazareth was in Galilee, and Bethlehem was in Judea. How could it be possibly true that Jesus then was born in Bethlehem? Ah, but do we think that the events of which we read in Luke 2 are arbitrary? Do we think that the journey of Mary and Joseph to Bethlehem took place by chance? God was directing the affairs of the lives of these lowly peasants! A decree was issued by Caesar Augustus in Rome. He made a decision that everyone in his empire had to be taxed. He needed revenue to support his kingdom. And although the tax was not going to take place immediately, registration for the tax was. A set time and day was determined in which all (at least in Palestine) had to go to the city of their lineage. Since the time of David and the establishment of his kingdom, there were records kept as to what was the place and lineage of each of Israel's citizens. Since Mary and Joseph were both of the house of David, it meant they had to leave Nazareth and travel briefly to Bethlehem to register for the tax. They probably looked up against the journey with some dread seeing that Mary was largely pregnant. They hoped, no doubt, to register quickly and return home to Nazareth

before the baby was born. But this is not what God had in store for them. They arrived in Bethlehem the night before the day they had to register.

They could not find a place to stay, however. Bethlehem was small and so was the little inn in Bethlehem. And, after all, this little town was pretty busy, since there were others who were there already too, to register for the tax. Either Joseph and Mary were directed to or they stumbled upon a place of shelter. It was a stable, probably nothing more than a small cave hewn out of the side of a mountain. There it was that Mary went into labor. There was no waiting for a midwife or doctor. Joseph must have helped deliver their son. Jesus was then wrapped in swaddling clothes and laid in a manger for a bed.

But what was it that happened that night? A Ruler was born! Where? In Bethlehem Ephratah! The exact place God had ordained that His Son, the Messiah, was to be born! Did these events happen by chance? Of course not! They had been directed in their minutest detail to accomplish what God had willed from eternity! And from that time forth, Bethlehem, though it was little among the thousands in Judah, would no longer be the least in importance. From that time forth, Bethlehem has been

among the thousands in Judah, yet out of thee shall He come forth!" Bethlehem. What was so significant about Bethlehem? Nothing really. We learn from Scripture that Rachel, the younger of Jacob's wives, was buried there. This was also the lowly village where Naomi lived with Ruth. Perhaps the only event of any import that happened in the town was that the great prophet Samuel had visited it once to anoint a king. David, who himself was only a lowly shepherd at the time, was there anointed to be king. And he, with his son Solomon, was the greatest king to rule in Israel. Otherwise, there was nothing significant about this village in Judea. It was small, insignificant, of no account in Israel. Bethlehem lay about 11 miles south of Jerusalem, the city of the great King. It was nestled in the hills of a region called Ephratah. Each tribe was divided into such regions. The tribes were divided into tens, hundreds, and thousands, over which there was a head or ruler—princes, as Matthew calls them in Matthew 2:6 when quoting this prophecy. Ephratah was one of the thousands—one of the smallest divisions in the nation of Judah. What this prophecy of Micah means, then, is that Bethlehem was so small and insignificant that it was only one of the thousands of regions of Judah. Yet, we are told that

out of Bethlehem would come the Ruler that would rule not just this little region of Ephratah—not just this little town of Bethlehem—but all of Israel!

We ought not overlook the fact, therefore, that Bethlehem was the place that God Himself ordained from eternity to be the place of the birth of the Messiah! The Messiah had to be born in Bethlehem. It could be no other way. He had to be a Bethlehemite. This was ordained by God and established long before Christ was born. This is why David was born in Bethlehem. Notice how I phrased that—this is why David was born in Bethlehem. We do not say that Christ was born in Bethlehem because David was born there. We say that David had to be born in Bethlehem because Christ was ordained to be born there. Christ was born of the house and lineage of David. He was born organically and legally into David's line. He was heir to the throne therefore. We would never see this in that baby born in Bethlehem, but it is true. For this reason, even as God had foreordained that Christ would be born out of this village of Judea, so also did David have to be born there. This, as well as Christ's lineage, showed that Christ was born the Ruler of Israel.

But wait a minute, Jesus did not live in Bethlehem. He

sins of my youth, he exclaims in verse 7. Or verse 11 once again: "O Lord, pardon my iniquity, for it is great!" A man that truly fears God with heart, mind, soul, and strength would flee sin and devote himself entirely to godly service. What man is he that fears—truly fears—Jehovah?

To understand this question, of course, we need to consider the second all-important truth revealed in it. We need to consider what the fear of God is. Everywhere God's Word enjoins us as believers to fear God. We have already noticed that the

fear of God
is a work
of God's
g r a c e
i n o u r

|| *To fear God is to know Him
with the knowledge of faith.* ||

hearts. It is ours by virtue of the work of Jesus Christ on the cross. And it is the Spirit of Christ that He sends forth to dwell in us that instills such fear in God's children.

But what is this fear of which our text speaks? Well, in the first place, it is knowledge. The fear of the Lord is the beginning of knowledge, Solomon teaches us. It is a knowledge that God is Most High. He sits in the heavens, and the earth is His footstool. He reigns over all of the creatures of His hands. He is the sovereign God who governs all things to fulfill His sovereign will and good pleasure. He is the holy God in whom dwells no sin

or imperfection. He is pure goodness and shines in a glory that is brighter than the sun. But God is also a God of mercy and loving kindness. God is a Father to His people. He loves His children and pities them in their woes. He upholds and guides His people and afterwards receives them to glory. He does not hold our sins against us but covers them in the blood of Christ. He has declared us righteous in His sight. God establishes His covenant with us. David writes in verse 14, "the secret of the Lord is with them that fear him."

To fear
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knowledge

of faith. That knowledge is not *merely* an intellectual knowledge, although that is true too. But it is also to know God with the intimate knowledge by which we love Him and learn to trust in Him.

And that leads us to a second aspect of the fear of God—we love Him! We love God intimately, as children love their father. We stand in awe before God. There is no one greater than our Father in heaven! We admire Him. We look up to Him. He is our Father! There is none greater!

And then, finally, fearing God is seeking to please Him. A man who fears Jehovah is

not afraid of God as are the wicked. He does not fear divine retribution for his sin. His sins are pardoned. But the believer's fear is that of deep respect for and reverence of this God. The man who fears God does not want to offend God. He hates it when God is displeased with him for doing something wrong. He is deeply aware that God's eye is upon him at all times. God knows the deepest thoughts and intents of his heart. And therefore a man who fears God strives in his thoughts, words, and actions to keep the commandments of His Father and do His will. What man listening today fears Jehovah? Those redeemed in the blood of Christ can with confidence raise their hands to that question.

We do not fear perfectly, but we do fear God. What grace God has shown us in our lives! Christ has so worked in us by His Spirit that we do know, love, and seek to please God. That is the fear of Jehovah.

Then here is the first benefit of fearing Jehovah: him will God teach in the way that he shall choose. That is a fantastic benefit, God-fearing men! I know, it is not a benefit that belongs exclusively to men. It belongs to the women of the church too. But we are addressing specifically the men of the church in our

broadcast today—boys, young men, and old men. When we fear God, then God shows us the way that we will need to choose. God will direct us to make wise choices in life! That is the idea of the psalmist. It is not that God will teach us in the way He as God chooses for us. This is true too, of course. God sovereignly leads us in life and He teaches us—sometimes through the hard knocks of life—the way He has chosen for us. But that is not the truth that stands on the foreground here in this Word of God. It is this. When we fear God, He will give us wisdom to make the right choices in life!

You see, life is full of choices. God has created man that way. Man is a rational, volitional creature. He has been given by God a mind and a will. As a result, man has the ability

to choose. Some of those choices are foolish and some are wise. Some of those choices are sinful and some are pure. I am talking of a believer, of course. The only spiritual choice that fallen man makes apart from the work of Christ will always be sinful, even though from a worldly point of view it may be a wise choice or decision. It will not please God. But the point is, we are called by God to make decisions in this life. And this begins early in life.

*When we fear God,
He will give us wisdom
to make the right choices in life!*

But there is something more that our text speaks of concerning this Ruler. At the end of our text we read: "whose goings forth have been from of old, from everlasting." Puzzling, is it not? Here this Ruler has not even been born yet—in fact, would not be born for several hundred years yet—and Micah says then already that His goings forth have been from of old, from everlasting! In other words, this Ruler who was to rule all of Israel will be one who has always existed! His works and ways have been from of old. He was there when the earth was created. He was with God from everlast-

ing. But all of this refers to the Son of God. In several different

passages the Bible speaks of God's Son, who was in the bosom of the Father from all eternity, being with God from everlasting. The Bible speaks of the Son of God creating all things and governing all things with the Father and the Holy Spirit. Our text, then, refers to the divinity of this Ruler. This Ruler would be God—the Son of God. But is this true of that little baby in Bethlehem?

We go to that manger again and look at this son of Mary. There He lies before us and we look at His face. He does not look like God. We cannot see

God in Him. He looks like any other helpless baby. He has needs just like ours. No crying He makes? I hear Him crying. He is a human baby that cried when He was hungry or needed to be changed. We see nothing but Christ's humanity when we look at Him in the manger of Bethlehem. He was veiled in human flesh. But when we look at this baby with the eye of faith, then we see Him as He really is. He is not the Son of Joseph. He was conceived by the Holy Spirit! He was born out of the womb of a virgin girl. This baby, though veiled in human flesh, is nevertheless the very Son of God.

<p style="text-align: center;"><i>This baby, though veiled in human flesh, is nevertheless the very Son of God.</i></p>	<p style="text-align: center;">He is divine! His go- ings forth, there-</p>	
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fore, have been of old, from everlasting. I know, it does not appear that way. That baby looks like any newborn child. But that is only as far as His humanity is concerned. According to His divinity He is the Word who was with God and who was God from everlasting! The Christ child is God! He is divine!

II. His Ordained Birthplace

AND, He was born in Bethlehem. "But thou, Bethlehem Ephratah, though thou be little

The fact that Christ was born in poverty—wrapped in swaddling clothes and laid to sleep in a manger—bespeaks the true Ruler that He is! Christ was sent by God into this world to conquer the power and dominion of sin in the lives of God’s people. He came to overcome the tyranny of sin. He came therefore to establish His spiritual kingdom in the hearts of His people. And this the babe of Bethlehem did too!

He did not do this by gathering about Him, during His life, kings and princes. He did not do this by organizing a great war-host to follow Him into battle against His enemies. He did not use His great power to perform miracles that would wipe away all nations from before Him in order that He might rule. Christ became this great ruler by means of the cross! By means of His death! At the cross Jesus might even have appeared to unbelieving hearts as weaker than He did at His birth. But at the cross Christ accomplished the purpose for which God had sent Him: He suffered the wrath of God against sin and paid the price. This Ruler would come forth *unto God*, after all. He came forth to do God’s will.

And this Christ did too! Christ conquered Satan and his power over us. Christ took away the sentence of guilt that hung over us. Christ destroyed the grip of corruption.

And for performing this work in perfect accordance with God’s will, Christ earned Himself a name that is above every name. He earned for Himself a throne that far exceeds

any earthly throne. Christ sits on a throne in heaven at God’s right hand. And Christ rules the nations! He rules! He rules over all the kingdoms and nations of this world. All men perform His will and good pleasure. But this Ruler of the world is the Ruler of Israel, according to our text. That simply means that Christ rules over all things *to the church*—for the benefit of His church. No, He does not rule over the earthly nation of the Jews. The Old Testament nation of Israel lost her glory many years before this already. The Messiah of whom Micah now speaks rules over the church by His Spirit and Word, blessing her and protecting her unto the end of time! But that baby in Bethlehem, make no mistake about it, is the Ruler—the King whom Micah predicted.

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Young men are called by God to decide whom to marry or what career to settle on. He will need to decide responsibly about the church he is called to attend. He will make decisions about his family: where to live and how to lead it. And these are but a few examples. Choices will be made your whole life long, men who fear the Lord.

This then is the benefit of fearing God: God will *teach* the right way to go in these decisions! That is the huge concern of the psalmist in this psalm, that God will teach him the way he should go. The man who fears God will receive the benefit of being taught by God. God will lead Him in the way of righteousness in the decisions he makes. The man who decides to make all the choices we spoke of on his own, apart from the fear of God, will mess up his life! That is what it comes down to. Do not walk in the fear of God, and your life—from a spiritual point of view now—will be a mess. The way down which you walk will lead you away from God and His church into a life of misery and sin. As a young man you will walk in the way of fornication, greed, and irresponsibility—perhaps even becoming a drunk or an addict. You will not choose the right wife or husband. You will not be a proper head of your home and family. You will make choices that will destroy your home and

family. But the man who fears Jehovah seeks to be taught of God. He is led by God’s Spirit and Word. He loves God and seeks to please His Father in the ways down which he walks. And God will take such a man by the hand and lead him in the way He should go. The Word of God and prayer will be his guide.

II. Upheld by Jehovah

The second benefit is recorded for us in verse 13 of Psalm 25: “His soul shall dwell at ease.” Now, I know how those who teach a prosperity religion would interpret his phrase. They would say: “See! When we trust in the Lord, then He will make us to dwell at ease in this world! He will give us prosperity and honor and an easy life. And if we do not receive these of God’s hands, they would say, then it is only because we do not fear God enough.” That definitely is *not* the idea of the psalmist here in the Word of God before us. This Word is far more comforting than that. In the first place, the psalmist here speaks of the soul of the believer. He is not saying that the believer is going to receive all kinds of riches and honor in life. He is saying that the believer’s soul, that is, the inner being of a man, the thoughts of his heart, will be at ease.

All will be well with His soul.

In the second place, the psalmist says here that the soul of a man who fears Jehovah will be at ease, that is, his soul will be in a good state, cheerful. A man's inner disposition will be happy and content. That comes as a result of fearing Jehovah. That too is an important benefit of fearing God: when we can say, "It is well with my soul!" Everything is ok. There is no need to be disturbed and upset. When we know who God is and that all things are under His sovereign control; when we know God as our Father who loves us and does all things for our good, then our soul is at

ease. You see, there are many burdens and cares we confront as we walk

|| *...when we know God as our Father
who loves us and does all things
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our way in this life. We may make choices that are pleasing to God. We may be wise in our decisions. But that does not mean that God will not send adversities in our lives. The path down which we walk can oftentimes be rocky and rough. God sends afflictions or sets before us those who would seek to disturb the tranquility of our souls. We deal with sin in us and sin in others. We are called to toil in order to make a living in this world. Life can become hum-drum and monotonous. Life, quite frankly, can be hard.

But the man who fears Jehovah in all this is at ease in his soul. All is well with him—even when he faces persecution, poverty, sickness, or death. And this is true because his soul rests in the Lord.

David asks God to teach him in his ways. The more we know of God's dealings with us, the more content we are. When we see God's hand of providence, we understand that nothing is happening in this world by chance. God is directing everything in our own lives in relation to this world. When we contemplate the truth that God is Jehovah,

the God of the covenant; when we know that He is always faithful to us, that He

will always do us good, and that He will never forsake us, then our souls are at ease.

Without this knowledge, life is miserable and hopeless. Without the fear of God, our souls will be restless and discontent. Then where are we going to turn in our frustrations? To the bottle? To drugs? To fornication? What will you do, young man, when you are confronted with adversity and frustration in life? Where will you turn? Will you rebel and turn from the church and from God? What

THE RULER FROM BETHLEHEM

I. *Our Divine Ruler*

We are assured from Scripture that this prophecy of our text refers to Christ. But when we look at the events that surround Christ's birth, we begin to wonder if this can in reality be true. Out of Bethlehem, our text states, "shall come forth unto me he that is to be ruler in Israel." In Bethlehem would be born a king—a king of Israel! And he would be a king that came forth unto God, that is to say, this king would rule on behalf of God. We know that, years prior to this prophecy, king David had been born in Bethlehem. But after that, Bethlehem had returned to oblivion. It was but a tiny village with no significance as far as the kings were concerned. Yet, in this city of Bethlehem would be born a ruler—a governor—one who would rule over Israel once again. And this ruler would come forth out of Bethlehem *unto God!*

But let us look at the events surrounding Jesus' birth.

Here was a lowly young couple who had no place to stay in Bethlehem. Mary and Joseph were of low estate in Israel. They were poor. When they entered Bethlehem they were forced to take shelter in a stable—a place nothing better than a barn. A place where were sheltered cattle and sheep and

donkeys. While in the shelter of this stable, Mary went into labor and brought forth a son. Because they were poor, the clothing of this babe was the soft but practical clothes of a poor baby. There were no doctors around—not even a midwife. Joseph and Mary together and alone had their baby. This baby Jesus was then laid to rest in a manger—a feeding trough for animals. According to the angels who later appeared to the shepherds, this was a sign that this baby was a ruler. "This shall be a sign unto you that this baby is Christ the Lord, ye shall find the babe wrapped in swaddling clothes and lying in a manger!" But when we look upon this poor little baby lying in this manger in Bethlehem, we wonder how this could possibly point to what we read of in this prophecy in Micah?

Yet, this baby, dear listener, is indeed Christ the Lord! And that name Lord refers to Christ's kingship. This lowly little babe is born a ruler. The government is upon His shoulders, as Isaiah also foretold. No, we cannot see that in this babe of Bethlehem! Certainly, the unbeliever will never see this. That is because this baby was not born to be an earthly ruler who would rule over an earthly kingdom. If that were the case, then Jesus would have been born in Jerusalem, where the other kings out of David's line were born.

THE REFORMED WITNESS HOUR

*December 25, 2016
No. 3860*

*The Ruler from Bethlehem
Rev. Wilbur Bruinsma*

Dear Radio Friends,

Introduction

The prophet Micah lived during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. He was called to prophesy concerning the destruction of Jerusalem and the captivity. In the midst of this prophecy of doom and destruction, Micah gives voice to the words of our text in Micah 5:2: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” Out of you, Bethlehem Ephratah, shall come a ruler in Israel. Jerusalem will be besieged and destroyed. The land of Judah shall be laid waste. But out of you, little city, will come a ruler.

Did Micah know what he was predicting? Did he know that this Word that God placed in his mouth prophesied concerning the Messiah? Maybe. After all, Peter says of the prophets that they searched diligently into the predictions they prophesied. Certainly, if Micah himself did not understand his prophecy fully, the scribes who

later studied his prophecy did. Shortly after Jesus’ birth, magi traveled from the east to enquire about the place of the Messiah’s birth. The scribes and Pharisees were quick to point out exactly this passage of God’s Word. This prophecy of Micah pointed directly to the birthplace of the Messiah. Micah spoke it as if he had some kind of personal knowledge of the very events surrounding the birth of Christ.

We want to compare this Word of prophecy with the events recorded for us in Luke 2. As we do, we will be brought to a deeper understanding of God’s ways in the birth of our Savior. We will understand just a little more the exact way God had determined and carried out our salvation. Our salvation is not left up to chance. It is not left up to the will of man in any way. Our salvation, and the way that leads to our salvation, are ordained by God in eternity and carried out in time. That will lead us to a wonderful sense of assurance. And that in turn will give us great reason to rejoice! That is the reason, after all, that we commemorate the birth of Christ: to rejoice.

man is he that fears Jehovah? His soul will be at ease!

III. Preserved By Jehovah

One more benefit is listed for us in verse 13, the seed of the man who fears Jehovah shall inherit the earth. This simply means that God will preserve, in the generations of the church, the children of that man who fears God. When a young man fears God and because of that enters into marriage with a woman who fears God, God is good to them in their generations. If that man and woman raise their children in the fear of God, then their children will remain steadfast in the church. They will “carry the torch,” so to speak, in the next generation. Not all of the children of a God-fearing man will necessarily be saved. Not all will inherit a place in Christ’s church. Only those who are in Christ by a true and living faith and who themselves

fear God will be preserved. But God will indeed save a seed unto Himself from among the generations of believers. That too is a benefit of fearing God: a man shall see his children’s children and peace upon Israel.

Such children will inherit the earth. Not this present earth, of course. This earth will perish. While it exists, sin will only increase. The meek shall not inherit this earth. Why would we want to inherit an earth filled with sin and overrun by our enemies? No, the children of those who fear God will inherit the new earth—an earth in which righteousness will dwell. It will be that new earth that, together with a new heaven, will make up the eternal state into which all those who fear God will enter. What man is he that fears Jehovah? We will learn more of him in weeks to come. May Christ’s church, as He gathers her in this world, be filled with God-fearing men!

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*Man's Place in God's Creation
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Dear Radio Friends,

Introduction

How excellent is the name of our God! His glory is set in the heavens. When we consider the universe: the stars, the sun, and the moon. When we consider that they are but the work of God's fingers; that God merely said a word and they all stood fast, then we stand in awe before Him. When we compare man in his highest state to God, then we can only utter the question: "What is man that Thou art mindful of him?" We are so puny and insignificant in the sight of the all-glorious and all-powerful God who reigns over heaven and earth. There is none like Him in majesty and might. He alone is Creator, and man is but a creature of His hands. God rules over all in His majesty, and man, just as every other creature, is governed by His hand. We cannot so much as move without the will of the sovereign God of heaven and earth. O Lord, our Lord, how excellent is Thy name in all the earth! Psalm 8 makes this comparison of man to God and brings us to our knees in humble adoration of His great name.

But in comparing man to God, David also teaches an amazing truth about man: God made man, or created man, a little lower than the angels. This we learn in the passage we consider today in Psalm 8:5-6: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." God created man to have dominion over all the works of His hands. This is God's purpose in creating man: to place man above all other creatures to rule over them. Mind you: God did not create man and then give him the mandate to rule over all creatures. This was true too. God did give man this command. But the psalmist points out that God created man with the capability and the power to rule over all things. God put all things under man's feet. This is in the very character of a man. This belongs to his creatureliness. As we continue our series of broadcasts on the upright man, we need to understand this about man. He was created by God to be a

Right now, during this stage of your life. Right now, at this moment, when you must make a decision as to what to do. When you are alone in your room with your telephone or television set or computer. When you are with friends. Remember now—at this very moment—your Creator and what He has done for you.

III. Why

The question imposes itself on us at this point: why? Why is it so important to remember our Creator when we are young? The answer, first of all, is, in order that we might walk in obedience to God's will and not our own. After all, every man will be brought into judgment for what he has done in this life and, as we mentioned earlier, God will not take as an excuse, "Well, I was young." David lamented over his sins of youth. If we truly are a believer, we will too. The memory of past sins brings sor-

row and shame. Remembering our Creator when we are young helps us to avoid wounds that leave scars for the rest of our lives. Ah, to remember that life in this world is vanity without God. It is emptiness. Wrong decisions in youth can lead to a lifetime of misery.

But there is another reason—a much more positive reason—to remember your Creator in youth. Youth is a time of strength and cheer. You may rejoice in this time of your life. It is a wonderful time. The evil days have not drawn near. Being young is not a curse, but a rich blessing God has given us. But only when we remember our Creator! Otherwise, youth is vanity and emptiness and—quite frankly—confusing! So, rejoice, O young man, and let your heart cheer you in the days of your youth! But do not forget the whole duty of man: Fear God and keep His commandments.

too is significant, because this Word of God also points out that this God is our God. He is our God, and we are the sheep of His pasture. We belong to this God because He has chosen to bestow His great love upon us. This Creator could have shaped and molded us into vessels of dishonor fitted for destruction—but He did not. The Creator could have left us in the sin and misery into which the whole human race was plunged in Adam—but He did not. The Creator could have prepared for us a place in hell on account of our sin and unbelief—but He did not! Instead, our Creator chose us unto salvation in our Lord Jesus Christ. He then sent the Son of His love into this world to die as payment for our sins. At the cross God showed us mercy by offering the sacrifice of His Son in our place to atone for the guilt we incurred in Adam. God sends forth His Spirit into the hearts of His people, delivering from the blindness of unbelief. Finally, our Creator leads us to seek out and find eternal life in Christ Jesus. Young men who fear Jehovah: remember your Creator in the days of your youth! Remember what God has done for you.

Remember this! Recall to mind the mercies of your God you were taught. That word

“remember” reminds us of the beautiful truth that you were taught about your Creator when you were young. Solomon here writes to the youth of the church that were born and raised up in the church. Now, I know that is not true of every young man that may be listening. But it is normal that in the church young men are taught from childhood about God and His work. But Solomon’s point is, remember now those truths you were taught. Do not forget them. When as a young person you make decisions concerning your life’s work—remember your Creator. When searching for a young lady to date and perhaps marry, then remember your Creator and what pleases Him. When you are alone with friends and away from parental supervision, you must consciously make choices about what you are going to do and where you are going to go with your Creator in mind.

You know what godly living is. Remember your Creator! When your flesh pulls at you to walk in sinful ways, then remember your Creator. Do not reason in your heart: I will walk in what pleases my flesh now. I will do what I want to do now and then worry about it later. No, God’s Word says, “Remember *now* thy Creator, in the days of thy youth!” Right now. Not later.

||| *When your flesh pulls at you to walk in sinful ways, then remember your Creator.* |||

||| Remember your Creator! When your flesh pulls at you to walk

head—one who rules. There is no doubt that God created man male and female. This too enters into the whole scenario of things. But the headship, as we will find, the right to rule, belongs first of all to the nature of a man. And that is what the subject of our broadcast today is: man’s place in God’s creation.

MAN’S PLACE IN GOD’S CREATION

I. *His Dominion*

The inspired psalmist makes an astounding statement about man. God has made man a little lower than the angels. Already that truth is amazing! Man is made to stand before God in a chain of authority and importance that is but a little lower than that of the angels. That chain would then be God, angels, and finally man. But what makes this statement all the more astounding is that David literally writes that God has made man a little lower than *God*. The Hebrew term translated angels in our Bibles is actually the word “Elohim,” which is the Hebrew word for God. “For thou hast made him a little lower than God,” is what we actually read here. That means that the chain of author-

ity and importance would be God, man, and then angels.

Now, it is difficult to interpret what David means by this statement: “God” or “angels.” I say this because the writer to the

Hebrews, in Hebrews 2:7, quotes this verse in the Greek and uses the word angels and not God. We read there, “Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands.” Evidently the inspired writer of Hebrews agreed with the Septuagint’s translation of this Hebrew term in the Greek as that of angels. But instead of debating the issue, we ought to understand that David was making a certain point here with this phrase. The position God gave to man is a little lower or a little lesser than the celestial state of God Himself! And, since the angels are those who go in and out of God’s presence, they too belong to the celestial state. God has given to man, however, the power to rule over the earth under Him. The psalmist expresses the truth of our text best in Psalm 115:16: “The heaven, even the heavens, are the LORD’S: but the earth hath he given to the children of men.” God has endowed man with such wondrous gifts that man is capable

||| *God created man with the capability and the power to rule over all things.* |||

of ruling this present creation! In that sense man is but a little lower than God and His angels. Now, you will have to agree that this is quite the statement that David makes about man. But that is the point David wishes to make.

Furthermore, this is true of man by virtue of man's creation. God, as we said, endowed man with wondrous, divine gifts that set man in this position of honor. To say that man has evolved from the animals is really a slap in the face of God, but also of man himself. It is demeaning and degrading. Man was created by God a special creature. No animal possessed or ever will possess the gifts God bestowed on man. First of all, from a natural point of view man was created with a mind and a will; with intellect and volition. No animal was created with these gifts. God, as a personal God having a mind and a will, created man to reflect Him in this way. These were divine gifts bestowed on man. He is a thinking, willing creature. From a natural point of view, man is capable of studying, discovering, and developing the laws that govern nature. For that reason, man was created with the ability to use creation in such a way that he can direct

it to fulfill what he desires. No animal has, or ever will have, that ability. God gave that to man by virtue of his creation.

It is in the very nature of man, therefore, to take charge of creation: learn of it, and develop it. This was not merely a command God gave man later, after his creation. Neither was it offered to man after God had created man, and man could either take God up on the offer of leave it. God *created* man, He *made* man, a little lower than the angels and crowned man with this honor by virtue of man's creation. Or, as the psalmist states in verse 6 of our text, "Thou *madest* him to have dominion over the works of thy hands." God created man

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to have dominion over the works of His hands. And the word "dominion" simply means "the rule." Man was created as ruler or king of this creation.

This is why we read also in verse 5 that man was *crowned* with honor and glory. He was created the king or the head of this world. There is in man an innate ability, which comes with the gifts of intellect and volition, to rule.

This has shown itself to be true too, hasn't it? Look at what man has accomplished using

drunkenness or daredevil feats that they do not take time to think about. But even without these harsh reminders, there is one outstanding truth that ought to stand out to a young person: God at all times sees and knows what

we do. We cannot escape the eyes of God. He knows our every thought, word, and action. When parents do not see, God does—and for these deeds every man will be brought into judgment.

II. What

It is for this reason, too, God gives to young men of the church this command: *remember now your Creator* in the days of your youth! It is striking that the admonition of this passage says to remember thy *Creator*. Solomon does not say, "Remember thy God." He specifically points to the fact that God is Creator. Solomon does this because this name points out that God is almighty and sovereign in His rule over all the creatures of His hand. The Scriptures in a couple of different places liken God to a potter, that is, one who makes pottery. The potter takes a lump of clay and forms it into anything he chooses. So God with man. God forms each man into exactly

the kind of vessel He has chosen for him. Why? Because God is the sovereign Creator who has made everything according to

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His own will and desire. Every creature of God's hand is but a piece of pottery made specifically

by God to fulfill His will. Man is no exception. Paul tells us in Romans 9 that God has made some men as vessels fitted unto destruction and others as recipients of God's mercy. The point is: God is Creator. He has a right and He has the power to do what He wills with His creation. And for that reason God rules! He reigns over all the creatures of His hand. God has the power to make that vase and has power to break it in pieces again. All creatures are held in God's all-powerful hands, and He directs them in the way He chooses. It is God's command as Creator that men serve Him—bow before Him, obey Him, walk in the ways He has chosen to reveal to them. He is the great Creator, and man is but a little creature of His hands. All things we do, therefore, are open before His eyes. So, Solomon tells the young men of the church: remember that Creator.

Furthermore, he calls God *our*, or *your*, Creator. "Remember now *your* Creator." That

Scripture. First of all, because of the strength of youth. Young men are strong—strong from a physical and mental point of view. The apostle John speaks of this strength of youth in his epistle (1 John 2:13, 14). But he is not speaking of young men in general. John addresses believing young men of the church. The Word of God abides in you, John tells us. You have overcome the wicked one. To you, young believing men, belongs salvation. God has worked in your hearts by His grace and Spirit. Jesus Christ has overcome for you the power and dominion of sin. But more, He has overcome the dominion of the wicked one, that is, Satan himself. In that strength, God's Word now addresses you here in Ecclesiastes 12. The admonition of our text does not fall upon deaf ears. It falls upon the ears of those in whom Jesus Christ has worked salvation. Solomon does not call into question your salvation when he admonishes you. On the contrary, he appeals to your faith that has come with your new creation in Christ. The strength you have is the strength that Christ has worked in you. The strength you have is the strength of Christ. And you are able to use that strength in mighty ways in your lives and in the church. That, then, in the first place, is a reason God addresses you, young men.

In the second place, you

are admonished in Ecclesiastes 11:10 that childhood and youth are vanity. This does not contradict what we have just said about youth. Believing young men *are* strong. They have the Word of God guiding them. But they also have a sinful flesh in them. Because wisdom and discretion have not yet been learned, that flesh can oftentimes deceive them. As I said, when the evil days are come upon a person, he learns that life is fleeting and empty. This in turn teaches one wisdom. This is why the men who are called to rule the church are generally older men. They have gained a certain measure of wisdom through the experiences of life. Young men have not learned from experience. It is easy for their flesh to convince them that they will not confront God for a long time yet. When I am older I will turn from my sinful ways.

This is why Solomon says childhood and youth are vanity. At this age we are not so spiritually attuned to sin or what sin is in our lives. We are so apt, in the foolishness of youth, to forget God and His judgment and to follow the desires of our flesh. Once in a while God reminds young men that a person does not have to be old to die. Young men can have cancer. Young men can suddenly die of a heart condition of which doctors were unaware. Young men can in their foolishness die because of

this creation! He has probed the depths of the laws of nature that control the workings of this creation. When I was a child, man discovered the nucleus of an atom. Now man is probing the very DNA of a man. Man's technology has made him capable of ruling the world. Man's study of the human anatomy has led him to discover medicines and perform surgeries that, when I was young, we would have thought impossible. And we can go on and on in a list of man's achievements. All this is true because God created man in such a way that he is able to rule this creation! Man was created with abilities far beyond any other creature, far beyond any animal on the face of this earth. Man is the crowning achievement of God's creation, without a doubt. God has put all things under man's feet.

That too is a striking statement added here to the end of verse 6: God has put all things under man's feet. That expression comes from the battles that were fought in the Old Testament. The conquering king would show his victory over another nation and king when, after the battle, the conquered king would lie on the ground and the victor would place his feet on his head. This was a sign of subjugation. The victorious king would show that he had subdued his foe. Well, this is true also of man in relation to

God's creation. Man was created to subdue this creation, to subject it to his rule. And man has successfully done this too. There is no creature in this world that has not been subdued under man's rule and scrutiny. All things, all creatures, are under man's dominion. Man is head of all things. This is the distinct honor belonging to man. This is what makes man who he is. It is his nature, his makeup. He was created by God to exhibit headship in this world. Now, this does not exclude, of course, the life and labor of the woman. But we must remember that man was created first, and the woman was created out of the rib of man. She was created to be a help for man in his rule. She was created to assist him in the development of this creation. Man was created, however, as a head.

II. His Honor

But there is more to all of this than merely an innate ability to be head, to be king or ruler. David refers to this ability as the glory and honor of a man. Man, the psalmist declares at the end of verse 5, is crowned with glory and honor. We must remember that when God created man He created him a little lower than the angels. This means man was not merely equipped with the natural gifts of intellect and will. But in paradise these gifts were

coupled together with the divine attributes belonging to the image of God in man. In other words, what made these natural gifts honorable and glorious is that they were linked together in man with the ethical attributes of God, those of righteousness, holiness, and knowledge of God. And that knowledge of God was not merely that of intellect, but a true knowledge, by which Adam knew God intimately and deeply loved his Creator. He feared the God who had made him. He admired Him and used this creation therefore to serve his Creator. Man was created righteous and

therefore with the ability to rule and develop this creation in a

way that was in keeping with the sovereign will of his Creator. Man was created holy and therefore totally dedicated and set apart for the service of God's name. In his dominion and rule of creation man did this heartily in the service of God. Not only did God create man *capable* of developing this creation, therefore, but also with the greatest desire to develop this creation *in the service of God Himself*. For this reason, David says of man, "For thou—God—hast made man a little lower than the angels and crowned him

with glory and honor." These virtues were the crown of man! They became man's glory. They were what made him honorable. On the sixth day of the creation week, after all of creation was completed, God called forth man out of the dust of the ground and breathed into his nostrils the breath of life. He created man a personal being with intellect and a will. But with this creation God created Adam in his glorious image, that is, ethically capable of serving God without sin and with total dedication. As man took his place in this creation, therefore, he became *God's*

representative as head over all the creatures of God's hands.

But that kingship over creation man ruined. He lost the honor and glory of his place in creation. Not that he lost what was innately his by virtue of his creation, that is, his ability to rule over the creation. Man did not lose his intellect and will. These were a part of the natural creation of the man. They are what makes a man a man and sets him apart from the animals.

With that intellect and will, man retained the ability to have dominion over all the work of God's hands. But he lost the image of God, so that,

As man took his place in this creation, therefore, he became God's representative as head over all the creatures of God's hands.

strength of youth. But there will come another season in their life when the weaknesses of mind and body will catch up with them. They slowly but surely will grow old. This is the way of all flesh. And those days, young men, will come upon you sooner than you think. Right now, you take little thought about ebbing strength. You feel like you can conquer the world. But life is no more than a fleeting breath, and soon enough you will begin to experience

the aches and pains of life. Physically, you will no longer have the

vigor and stamina that you have now. Mentally, your ability to memorize and recall facts will slow down. These are the evil days to which Solomon refers. Literally, they are troublesome and uncomfortable days. Of these infirmities you will say: I have no pleasure in them. How often we hear that of elderly saints. When they visit with one another, they talk about their ailments. Where are my reading glasses? I cannot seem to read anymore without them! What is that you are saying? Repeat it, I cannot hear you so well! I'm so stiff when I wake up in the morning! It takes a while to get going. I have to read a paragraph over several times, it seems, before I can catch the

drift of it! All this and more we hear from old saints. Those evil days draw nigh, young men. And we smile when we hear of this concerning those who are older, but soon you will be saying, "I have no pleasure in these evil days!"

In those days, however troublesome they may be, the believer begins to understand the frailty of human life. As a result, he also becomes wise to the vanity of life in this world,

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the fleeting nature of life. Man is not so super human as all the movies

today depict him to be. His life is but a handbreath in length. Soon man shrivels up and he dies. The believer reacts to this in the knowledge that a better life awaits him in heaven where he will never die. And where he will run and never grow weary and walk and not faint. A young man does not think about this very much. He is too busy with life. He thinks that a long life awaits him. He can worry about the things of heaven later on in life. There are too many important things in my life here and now, to think about my Creator. This Word of God comes to you, young men.

The reason it comes to young men is twofold, according to

true of man when he is old and wise. It is true of a young man too. Already in his youth a man must learn to exercise dominion in the service of his Creator and Lord. In fact, youth is a training ground for such activity. And parents must keep this in mind when instructing young men too. When a son reaches that stage in his development, parents need to recognize this and allow their son to start making decisions too. It is a slow process that needs much guidance along the way, but a young man must be nurtured, so that he might properly become a leader in home, church, and work.

REMEMBER THE CREATOR IN YOUTH

I. *When*

The injunction of our text is that we remember our Creator. But this injunction is given very specifically to a certain age of people. Solomon does not intend to admonish everyone to remember their Creator, even though everyone must. Solomon addresses the youth of the church. Remember now thy Creator *in the days of thy youth*. The word translated youth here denotes a young man who is not married but has reached an age

where he is maturing into an adult. Solomon addresses young people who have reached the age of life between childhood and full adulthood. Just because in Solomon's day this age was not defined as adolescence, or the age of puberty, or the teenage years, does not mean that God's people did not

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know of this stage of life. Solomon reveals by the term "youth" that he is fully aware that a child slowly develops into adulthood over a number of years. This is the time of youth. And the admonition of God's Word here is that the youth of the church must remember their Creator during this period of their lives. So, God's Word addresses young people and in particular the young men of the church. Just as we addressed the place of single women in the church, we also now address the calling of single men in the church, and in particular *young* single men.

That the youth are addressed by God's Word here is also evident from the rest of this verse we consider. Notice: Remember your Creator "while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." What God's Word means by this is not difficult to understand. Young men are filled with the

as a result, his rule over creation became corrupt and rebellious. His honor and glory as head of creation now became dishonorable and shameful. His rule over creation became a disgrace to man rather than a crown of glory to him. Why? Because with the fall of man into sin man became proud in his own achievements. He refused to acknowledge God. In fact, fallen man wanted God out of the picture. Today fallen man is willing to develop a theory that in reality disgraces and insults himself all the more. In order to remove God from the picture, man is willing to say that he is nothing more than a brute beast that has developed out of the monkey. This is how foolish man has become in his unbelief and rebellion against God. In his pride he is willing to make a fool of himself. Man continues to develop this creation, since God created him in this way, but he refuses to develop this creation in the service of his Creator. Instead, man takes dominion over creation in the service of himself and his own selfish goals. Man seeks to be his own king independent of his Maker. Therefore fallen man no longer is honorable and glorious.

But this is not true of those who are in Christ, however. To them has been restored the image of God. Those divine virtues of righteousness, holiness, and knowledge have been restored

to them. We can say this, of course, because the writer to the Hebrews makes this point in Hebrews 2:6-9. There he takes this passage of Psalm 8 and applies it directly to Christ.

Everything the psalmist writes here in our text the writer to the Hebrews explains as pointing to Christ. Now, we do not have time to consider this passage as it applies directly in every way to Christ. But we refer especially to verse 9 of Hebrews 2. We read in that verse, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." This makes reference to the humiliation of Christ. He was made a little lower than the angels in order to suffer death for the sins of all mankind. He subjected himself to death in order that by the grace of God He might deliver you and me from the power of sin and death over us.

By doing so, Christ restored the image of God that was lost in the fall and disobedience of Adam, the head of the human race. Those who are in Christ, therefore, develop this creation once again in the service of their Maker. By means of His death, Christ conquered the dominion of sin over us and set us free from its bondage, so that we might be

able to serve God in our labors in creation. The glory and honor of our headship, of our kingship over creation, has therefore been restored. And this too has a direct bearing on how the man of God, the believer, will conduct himself as a head in this creation. The believer will serve his Head, that is, God and His Son Jesus Christ. Our intellect and will are not given over to sin and unbelief. Believers are essentially different from the unbelieving men of this world. Wicked man in every sphere of life reveals a hatred of God and His commandments. He is dedicated to serving self. He is selfish and self-seeking. The believer, on the other hand, uses his headship in the service of God, to please his Maker.

III. His Headship

Now, the psalmist speaks of man's rule over all the creatures of God's hand, but what does this headship include? Over what is man head? The answer is all inclusive. Man is head over the brute creation to develop it in the service of God. Man is head in society, in his family over his wife and over his children, and in the church. No sphere is exempt from this rule of man. For example, when man fell into sin, God did not lay this charge

to Eve's account. Adam was the head of the human race, and he was to blame for the fall of man into sin. "For as in Adam all died" (I Cor. 15). The man Jesus Christ is head of the church and covenant, and He suffered to deliver His people from sin. The chain of authority in the home, we learn in I Corinthians 11, is this: God, Christ, husband, wife. God created man to have dominion. God holds man responsible for what goes on in his home and family, in the church, and in society at large. We do not say this to be chauvinistic, as the wicked will claim. We say this in order to impress upon believing men what is their responsibility before God! God holds you responsible, men! And you will give answer to God in the day of judgment. Did you exercise your rule over creation, in society, and especially in the home and church, in the service of God's name? Were you selfish? Were you self-seeking? Were you abusive? Were you lazy and lackadaisical?

The Word of God here in Psalm 8 must incite us as upright men to take seriously our calling to exercise dominion in the service of our God. This will have everything to do with the role and work of the man in the various spheres of his life. But this for future broadcasts.

THE REFORMED WITNESS HOUR

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No. 3859

Remembering the Creator in Youth
Rev. Wilbur Bruinsma

Dear Radio Friends,

Introduction

Fear God and keep His commandments: this is the whole duty of man. This is the duty of the old, of the middle aged, and of the young. We must fear God and keep His commandments. No one is exempt from this. No one has an excuse not to do this. We say this, of course, because it is often thought and even verbalized that a young person must be allowed to "sow his wild oats" before settling down into mature living. Nowhere does the Bible teach this. Nowhere does the Bible even allow for this. Young men are called to be upright in their heart and in their walk. Notice Ecclesiastes 11:9, 10: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity." In the day of judgment God is not going to say, "I will excuse those sins you committed in youth, because,

after all, you were young and foolish." The passage we focus on today, therefore, is appropriate for those who are presently young men in the church. We are going to take a close look at Ecclesiastes 12:1, which reads, "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." The Bible indeed has much to say to young men, as is evident from Solomon's writings both in Proverbs and here in Ecclesiastes. So, we will direct our attention to the youth of the church.

This passage of God's Word addresses young men who fear God. In our series of broadcasts on the upright man, we too address men who love and fear God. This is a word of warning to those in the church who may be rebellious and who walk in unbelief. But it is indeed a word of God written for the benefit of believing young men. In our last broadcast we established what is true of a man by virtue of his creation: he was created to have dominion over the works of God's hands. This does not become