

“REMEMBER NOW THY CREATOR...”

Eccl. 12:1-7

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I. INTRODUCTION

1. In Eccl.12:1a, Solomon, of great wealth, experience, and wisdom, said: “Remember ***now*** thy Creator in the days of thy youth...”
 - a. This is an admonition especially for those who are young to remember God while they are still young.
 - b. In Vv.1b-7, he further discusses this admonition in a very colorful and highly symbolic manner.
 - c. **See pp.1a,b for additional notes on Vv.1b-7.
2. Of course, to “remember God” suggests that God should ever be in one’s thoughts from one’s youth on through old age, even until physical death overtakes one so that “the spirit shall return to God who gave it.”
3. Moreover, not only should God be in one’s thoughts from early in life on through old age, but God’s word should be studied, learned and his will obeyed, which it will be if we properly remember God as our Creator.
4. If we remember our Creator as we should, we will do as Solomon urged in Eccl.12:13,14 and for the reason he urged it.
5. The burden of this study is to emphasize **WHEN** and **WHY** we should remember our Creator.

II. DISCUSSION

A. FIRST, WE EMPHASIZE THE WHEN BY THE FACT THAT SOLOMON SAID “REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH.”

1. First, this suggests the urgency of it. Now – in the days of thy youth; that is, do it while you are still young; don’t wait till you are old and gray!
2. Also, the idea involved in “now” is present tense.
 - a. It is not last year, last month, last week or even yesterday. It is **NOW!**
 - b. It not next year, next month, next week, or tomorrow. It is **NOW!**

3. Consider what Jesus said in Lk.14:15-24 in the Parable of the great supper inviting them to “come; for all things are NOW ready (v.17),” but who through various excuses asked to be excused when invited and forever lost the opportunity to taste of his supper (v.24) because they didn’t come WHEN the supper was ready for them.
4. Notice the emphasis placed on the NOW, the PRESENT in the following passages:
 - a. Jno.16:29-31.
 - (1) “Now speakest thou plainly,” V.29.
 - (2) “Now we are sure that they knowest all things...,” V.30.
 - b. 2Cor.6:2.
 - c. Eph.5:8.
 - d. Col.3:7-9.
 - e. Tit.2:11,12, “...live...in this PRESENT world..”
 - f. Gal.1:4: “...might deliver us from this PRESENT evil world”
 - g. Psa.39:7: “And now, Lord, what wait I for? My hope IS in thee.”
5. The things we did years ago, last year, last month, last week, or even yesterday are all in the past.
 - a. They may have been important or unimportant, good or bad, righteous or unrighteous; but we did them.
 - b. We may have been saved or unsaved at that time.
 - c. They were and are still in the past! Now is the present!
6. How is it will us now? Where do we stand now? No doubt, what we did in the past has influenced the present.
7. What we do now will affect the future and may well determine our eternal destiny!
8. It is not what you may or may not do tomorrow, next week, next month, next year or sometime in the distant future. It is what you are doing now that says whether or not you are remembering God!

B. FINALLY, FOR EMPHASIS, WE ASK AND OFFER SEVERAL REASONS WHY WE SHOULD REMEMBER THE CREATOR NOW.

1. Because God is, and some day, without knowing when, sooner or later, we shall be brought to judgment to give an account for our life in the flesh.
 - a. Eccl.12:13,14; Jno.5:22,27-29; Ac.10:42,43; Jno.8:24; Ac.17:30,31; Rom.14:12; 2Cor.5:10; Heb.9:27,28; 11:6; Rom.10:17.

2. Because of the uncertainty and brevity of life.
 - a. The scriptures teach that life is short and death is certain; that there is no possibility of a second chance or means of changing one's eternal destiny after death.
 - b. Scriptural proof that life is short and death is certain, 2Sam.14:14; 1Chr.29:15; Job 7:6;8:9; 9:25,26; 14:1,2; Psa.102:11; Jas.4:14; 1Pet.1:24.
 - c. That there is no 2nd chance after death, Lk.16:19-31.
 - d. Therefore, it now or never if you are to be prepared for judgment. Cf. Lk.13:3,5; Ac.17:30,31; Jno.5:28,29.
3. Because the power of sin and its habitual practice gets a firmer hold on one as he grows older, because the longer sin is practiced the greater the danger of its power to sear the conscience.
 - a. See Jno.8:34; Prov.5:22.
 - b. Eph.4:17-19; Heb.6:4-6; 10:26-31; 2Pet.3:1-5,16.
4. Because of the longer period of time we will have to rejoice in the Lord and enjoy the happier life of fellowship with God, that peace that passeth understanding, in the here and now, while waiting for that eternal home in heaven, Prov.16:20; 28:14; Jno.13:17; 1Pet.1:3-5,9; 4:14; Phil.4:4-9.
5. Because, to remember thy Creator in the days of thy youth is to start right early in life which makes it easier to avoid the pitfalls of temptation and sin as one grows older – even soul threatening entanglements that are often next to impossible to overcome.
 - a. Such as: Unscriptural marriages; drinking problems; troubles with civil authorities and criminal record.

III. CONCLUSION

1. If you are properly remembering the Creator now, you have obeyed the gospel, and you are now presently doing or practicing righteousness, Mk.16:15,16; Ac.2:36-38; 2Th.1:6-10; 1Jno.2:29; 3:7.
2. On the other hand, no matter what you claim, if you have not obeyed the gospel of Christ, and you are not presently practicing righteousness as a born again child of God, you are not now remembering your Creator.
3. But, either way, you will be brought to judgment to give account for the life you have lived in the flesh. Consider again Eccl.12:13,14; Heb.9:27,28; 2Pet.3:9.

**c. Additional notes on Vv.1b-7:

Godliness, acquired as a habit in youth, is urged, as the proper compensation for that natural cessation of youthful happiness which makes the days of old age more or less evil from a physical standpoint.

“Remember now thy Creator in the days of thy youth before the evil days of old age come” in the sense of all their frailties; “when thou shalt say I have no pleasure in them.” The evil of those days described in the following verses.

From this basis we must conclude the following verses are a description of the declining years of life. The passages are highly figurative, so we are required to find some condition in the time of the infirmities of age in our application of the figures.

In a general sense, the joys that were possible in youth will be out of reach when one gets to the period of his decline. When that time comes he will feel so weakened and life will hold so little of interest for him that he will not be disposed to give very serious consideration to spiritual subjects if he had not done so while in his youth.

On the other hand, if he had thought of God while “in the days of his youth,” and had tempered his joys of life by a proper regard for the Creator, then he will have something to cheer him when the days of decline come.

His years of devotion to God through the days of his youth to old age will still be in his memory when these last ones come upon him so that it may be said that “his last days sloped gently toward the grave.”

V.2: The eyes are the means of light in the human body. When the eyes become dim with age it is compared to the darkening of the bodies of light in the heavens.

V.3:

- a. “The keepers of the house shall tremble” –the keepers are the hands and the house is the body. The hands will tremble and become unreliable as age comes on.
- b. “The strong men shall bow themselves” – are the legs which will age become tottering and weak so that their owner cannot walk erectly.
- c. “The grinders cease (fail) because they are few (they grind little)” -- are the teeth which cease to do full service of mastication because they have become few in number.
- d. “...those that look out of the windows are darkened” – what few are left to look out of the windows or show through the partially opened mouth will be discolored by the decay accompanying old age.

V.4:

- a. "...the doors shall be shut in the streets, when the sound of the grinding is low" –the chewing done by such an old person with so few teeth is so imperfect due to the fewness of the teeth that it can scarcely be observed.
- b. "and he shall rise up at the voice of the bird (or with the voice of the bird)" – perhaps the thought is that he awakens very early and arises with the birds. (Note what my Dad, who was a very early riser in older years, used to say about his boys.)
- c. "And all the daughters of music shall be brought low" – referring to the voice; the broken and weak voice of the very old.

V.5:

- a. "Also when they shall be afraid of that which is high, and fears shall be in the way" – fearful of, no confidence with reference to high places as in youth; fearful of heights; such as: rooftops; working in high elevations, etc.
- b. "And the almond tree shall flourish" –referring to the hoary head, the old man of gray hair.
- c. "And the grasshopper shall be a burden" – refers to the little things that can worry an aged person.
- d. "and desire shall fail: because man goeth to his long home" – the time when about all interest in life will be gone until the aged one passes away.

V.6:

- a. The verse begins with: "Or ever" meaning before ever the things about to be mentioned in Vv.6,7 have happened.
- b. The entire verse is a poetic description of the time of death, when the soul and body separate because of the dissolving of the ties that have bound them together.
- c. That is, when the silver cord is loosed or snapped in death; or the breaking of the vessel like putting an end to life; the same could be said of the wheel used to draw the water at the cistern.