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**Nineteen
Ninety-Last**

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Series: Joseph and the Sovereignty of God

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Nineteen Ninety-Last

It comes around once a year. Enthusiastic party goers take it on themselves to make fools of themselves so they can start the next year with a headache and say “I told you it would be like this.” With noisemakers and silly hats and weird costumes and enough liquid narcotic to pay off the national debt, the human race around the world prepares to display itself as men and women without restraint.

The occasion? They are “ringing out the old”, and “ringing in the new”. They are admitting that whatever didn’t happen last year won’t, and hoping that better things are just around the corner. Fireworks and dancing and music and food fill out the agenda, until at 11:59, the strains of “Auld Lang Syne” causes the revelers to pause just long enough to acknowledge the moment of truth, and then off they go to continue their partying.

Christians often reject this inane approach to the changing of the guard and prefer to view it as a pagan ritual devoid of any substance or meaning. It is not that at all. While we have a right to reject the *method* of the celebration, we certainly have no right to refuse the *message*. It is a message as old as the creation story. It is the message of mercy written by a God who knows that for man to make it in this seemingly endless thing called “time”, we must have a place to start and stop— a way to “begin again”. And because of that miracle, we believers attach a new meaning to every sunrise, to the first day of every week, to the start of each month, and in particular, to the unveiling of another year. This is a Christian holiday. It is a day to celebrate, a day to reflect, and a day to direct our attention towards the unfinished business in our lives and the unreached goals in our spiritual diaries.

The world says, “Don’t make resolutions; they won’t last.” That’s not true. If the resolutions are based on our ability to succeed, they won’t last. But if they are predicated on the Word of God and dependent on the power of God, this is a good time, indeed, to take inventory and make the necessary adjustments. The world says, “Here we go again.” I say, “Amen. Here we go again, indeed.”

We ought to assume that each new year is the last year before Jesus comes. What an important year that would make it. Let’s

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assume that on December 31, of next year, (or sooner) the earth will resound with the blast of a trumpet so magnificent, that only some ears will be able to hear it. But “those who have ears to hear, will hear.” That trumpet call will be followed by the awesome sound of the voice of God, Himself. And then those believers who are still alive on planet earth will be snatched up together, along with those who have gone before, to meet the Lord in the air. And so shall we ever be with the Lord.

Let’s call this year “Nineteen Ninety Last”. The last few months left for the church to complete its mission. The last few months for history to run its course. The last few months for each of us to “get ready” for the great wedding celebration that is to come, and the Bema Seat of Christ where each of us will be rewarded with crowns of glory, the more with which to worship the King.

That isn’t being dramatic. The signs of the hour on the horizons of history all point to the end of this age. Jesus says in Mark 13:

So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

Take ye heed, watch and pray: for ye know not when the time is.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or the cockcrowing, or in the morning:

Lest coming suddenly He find you sleeping.

And what I say unto you I say unto all, Watch.

(Mark 13:29, 33, 35-37)

“Watch.” That means we’re to be on “red alert”. No napping while on guard duty. No walking to and from unarmed. These aren’t maneuvers. This is the real thing. War has been declared, and we’re on the front lines. And the war is about to come to its climactic conclusion any day.

I think some of us ought to renumber our calendars “Nineteen ninety-last.” That way, every time we schedule an appointment or write a letter or make out a check or do anything that requires a date, we’ll know that there is no time to waste. There is no guarantee that the manufacturers of next year’s calendars will have us as prospects. We may be in the arms of Jesus, while the cannon fire of the tribulation shakes the very foundations of this world.

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Nineteen Ninety-Last. What a magnificent year! What expectancy! What urgency! What intensity! It's now or never for telling about our great salvation to those friends we've never quite gotten around to. We don't have forever. That ministry we know God has called us to. We can't push it into the back recesses of our minds indefinitely, not if we really want to see it come to pass. What a blessing to know that some golden daybreak, Jesus is coming. And what a privilege to assume that it's less than twelve months away. That shouldn't leave us wondering about what's important. It shouldn't leave us wondering what means the most; what new clothes our children get to wear to school, or what new truth they receive that will draw them to Christ. No longer do we have to wonder which is more important: a new car or the needs of that missionary family who is struggling to take the gospel behind what once was the iron curtain, and is now the golden curtain of opportunity.

If this is nineteen ninety last, we no longer have to waiver as to where to invest our time, where to invest our energy, where to invest our money. It's fourth down, and the clock is winding down. No time to leave the stadium. No time to go for hot dogs or popcorn. No time to take a nap. This is high noon and holding. We have the opportunity of a lifetime. We have the opportunity of living on the threshold of eternity.

Let's look at this subject from two vantage points. First of all, why did God create new years? Secondly, how ought that to affect our plans and our goals beginning today?

NIGHT AND DAY

I think it is safe to assume there won't be any calendars in heaven. There will be no night to divide the day, because there will be no night in heaven. Time, as we know it, is a specially designed commodity, created by God, for the sake of this brief parenthesis in eternity in which man is granted the ability to meet and know God personally, in preparation for that day when he will know God eternally.

God understood our need for life to be broken down into workable segments. For that reason, he created time. In Genesis 1, we get our first glimpse of the concept.

And God said, Let there be light. And there was light.

And God saw the light, and it was good. And God divided the light from the darkness.

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And God called the light day, and the darkness He called night. And the evening and the morning were the first day.
(Genesis 1:3-5)

You are familiar with the story. Each “day” God did so much of what He had to do. He paced Himself, planned so much, did it, and stopped. Then He stepped back and looked at what He had done, and in each case, was able to say, “It is good.” He added to what He had done the day before until six days had passed. On the seventh day, He rested. And thus, God completed the first of what we call a “week”. We continue,

And God said, Let there be lights in the firmament to divide the day from the night and let them be for signs and for seasons, for days and for years.
(Genesis 1:14)

God had now divided the days into weeks, the weeks into months, and the months into years. He had divided the year into seasons, so that there would be enough variety to life to make it different, but enough constancy in life to create order. I believe there were at least six reasons why God divided time as He did. Let’s look briefly at them:

1- Time limits life as we know it, and thus creates an appetite for eternity. We have been told to “work for the night is coming when no man can work.” So God obviously gave us night and day to create parameters around which we could know when to work and when to rest. He also made it clear that time is not a renewable commodity. Once it passes, it is gone. Time runs out and leaves eternity. The body ages. Loved ones die. We are tasting but a glimpse of glory on our way to glory, when time will cease to be, and when only that which is of the Spirit will matter. Without time, I doubt that we would hunger for eternity.

2- Time limits man to a workable faith. You and I cannot believe God for unlimited quantities of time. Our faith is too small. So God graciously divided the weeks into days. Then He reminded us in Matthew 6:

Take no thought for tomorrow. For tomorrow will take thought for the things of itself. Sufficient unto the day is the evil thereof.
(Matthew 6:34)

The Living Bible paraphrases it simply as: “Live one day at a time.” Our precious God knows the limits of our faith. All He asks is that we trust Him for today. Tomorrow comes with a new batch

of faith. So He sent manna to the children of Israel one day at a time. And He cares for us in workable segments for which we can believe him- one day at a time.

3- Time reveals a God of order and dependability. We know we can count on God because we have watched His faithfulness through time. He was able to promise us in Genesis 8:

While the earth remaineth, seedtime and harvest, and cold and heat and summer and winter and day and night, shall not cease. (Genesis 8:22)

You and I never doubt, even for a moment, that the sun will rise tomorrow. Never does it even enter our mind that spring will not follow winter. It always has. God has said it always will, and God has proved Himself faithful through time.

Thus, we can conclude, if our God has been that faithful in the execution of the days and months and the seasons, if He says He's coming again, dare we have a doubt?

4- Time reveals a God of unlimited compassion. Somehow, were time not divided into workable segments, would not the weight of our sins destroy us? Would not the seemingly endlessness of life not overwhelm us? So God created a thing known as "morning". And in Lamentations 3, He wrote to us these words:

It is of the Lord's mercies that we are not consumed, because His compassions fail not...they are new every morning. Great is thy faithfulness. (Lamentations 3:22)

God has just promised us that we'll never run out of love. Never. How do we know? Because of time. When the sun goes down at night, we know we will awaken to the dawn, and all of life will begin again. And all of God's mercies will be showered upon us one more time.

5- Time develops faithfulness in man. He gave us work to do every day. He taught us to meet together for worship every week. He gave ordinances to Israel to fulfill every month and every year. He divided life into workable segments so you and I can know if we are being faithful.

If a day goes by and we haven't prayed, we know it. If a week goes by and we haven't met to worship, we know it. Every new month and every new year, we are reminded to ask ourselves, have we been faithful? We have a grid to measure our faithfulness by... it's called time.

6- Time gives God a framework for prophecy. Jesus came to earth at the precise time in history prophesied by the prophets. In the fullness of time, He came. God's clock moves faithfully along, and as the sixth week of years draws to a close, we can know what is coming next.

We know how long the tribulation will last because of time.
We know how long the millennium will be because of time.
We know how long Jonah was in the whale because of time.
We know how long Jesus was on the earth because of time.
The principle of time is to divide life.

The purposes of time are to:

Limit life

Limit responsibilities

Generate faith

Demonstrate God's order

Demonstrate God's compassion

Develop our faithfulness

Create a framework for prophecy

But what is the Power of time?

It is the inner motivation placed in the heart of the Christian to make life count. It is the limiting factor that reminds us that what we have been called to do must be done within the framework of that limiting factor called "time". That's why Paul admonished us in Colossians 4 and Ephesians 5 to "redeem the time", to treasure it, to buy it back, because the days we live in, the time we live in, is under attack by the evil one.

Therefore, as citizens of another kingdom (an eternal kingdom), we are on a tour of duty in this land called "time". And we are given specific instructions from our Commander-in-Chief on how to use the time we've been given. Every new day, every new week, every new month, and especially every new year...we are to stop what we are doing, take inventory, and begin again.

In a very real sense, New Year's Day is a Christian holiday. It is a holy day, a day set apart for the believer to renew His commitment to the totality of God's control in his life, and to remember the urgency of God's commission in his life.

Happy New Year! That's a Christian greeting. It's a way of saying, "Let's begin again." Let's reevaluate what is and what isn't important. Let's re-order our world in the light of our calling.

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Let's rethink our goals in the light of our destiny. Let's renew our commitment to the things that count, because the night is coming, when no man can work.

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Any new year's day is important. It is a clarion call from the trumpet of the Master to summon His troops to battle. It is the sunrise of a new dawning. The past is behind us. A glorious new beginning awaits us. God expects us to celebrate New Year's day. He expects us to more than celebrate it; He expects us to honor it for what it is.

Is not this New Year even more important than any that have gone before: Are we not one step closer to eternity? Is not the rapture of the church closer to reality than it was 12 months ago? Of course it is. With every beat of the clock, with every page of the calendar, life moves consistently, aggressively, directly towards the end of this age.

Are we not commanded to live as though each year were the last? What did Paul tell us only moments ago? Did he not say: "Take ye heed, watch and pray, for ye know not when the master of the house cometh..."? Did he not add "What I say unto you, I say unto all, Watch."? Paul said, "Don't be caught napping. This could be the year. This could be the month. This could be the week. This could be the day!"

He wrote these words in Romans 13,

And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed.

(Romans 13:11)

In I Thessalonians 5 He added,

Therefore, let us not sleep, as do others; but let us watch and be sober.

(1 Thessalonians 5:6)

Peter said it this way in I Peter 4:7:

The end of all things is at hand; be ye therefore sober, and watch unto prayer.

Every day brings us closer to heaven. Every tick of the clock means "His coming is nearer than before." The mood of the church is described as one of expectancy, excitement, and watchfulness. Everything we do is to be done in the light of that soon coming event. The earth and all that is in it will explode in a cosmic holocaust. Nothing that man has labored for will

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ultimately remain except that which has been done in the Spirit. Everything else will go up in flames. That new house. That fancy car. That expensive wardrobe. The swimming pool. The lake house. The new sofa. The old sofa. The stereo. The TV (thank goodness). Everything that is tangible is temporary. Only that which is spiritual is eternal.

But we get so caught up in living life in this world according to this world's objectives that we forget it's all going to go "boom" and be gone. That's why we are supposed to live every year as though it was the year of Christ's return. That way, our investments will be measured in the light of their eternal value. Our time will be spent doing that which will be redeemable in eternity. Our hearts will beat to God's drumbeat, for all this other "stuff" is about to go bye-bye. All of it.

We are on the threshold of nineteen ninety-last. We are going to assume as God told us to, that this is the final New Year the church will ever celebrate. This is the last time we will herald the coming of January 1st. We will assume that come the next seven New Years', we will be in heaven watching planet earth dissolve in an ocean of plagues and hostility and evil. For the world there will be another week of years. For us, this is the last. This is "Nineteen ninety-last", and we are glad of it.

If we are entering this year with that mindset, what difference ought it to make in our lives. Oh, dear God, what a difference! Everything ought to look different. Everything. I am going to ask you to seriously look at five areas of life that must be different if this is the dawning of nineteen ninety-last.

A YEAR OF PRAYER

Above all else, this is to be a year of prayer. If this, indeed, is to be nineteen ninety-last, all of the excuses you and I have concocted to explain away the absence of the priority of prayer have to go. Peter's admonition to us in I Peter 4, was this:

The end of all things is at hand. Therefore, be serious and watchful in your prayers.
(1 Peter 4:7)

Be serious in you prayer life. Be expectant in your prayer life. More than ever. Why? The end is at hand. The trumpet is about to sound. The battle is about to intensify. Pray like you've never prayed before. Pray the way Jesus prayed in Gethsemane. The same intensity is called for today. He was preparing Himself

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for the culmination of life as it was and preparing for the Cross and all it meant. The end was at hand. And so He went apart, ignoring the shortness of the time He had to accomplish His ministry, because it was the Father who was going to accomplish His ministry. He rather gave Himself to prayer.

He didn't pray the kind of prayers we usually pray. He prayed until sweat drops of blood poured from His Holy brow. He gave Himself to prayer. That isn't the same as "saying prayers".

He envisioned eternity in the balance. He knew He must not act independently of His Father now, nor depart one inch from His Father's plan. So He fell on His face before Jehovah pleading for His will to be done. The call of the Church to pray has been superseded by activities, performances, meetings, and budgets. We are so caught up in running the church we don't stop running long enough to hand the baton of authority back to the Master where it belongs. We are imagining that we can win the world for Christ. We are deluded into thinking that if the end is at hand, we must be working night and day to build the church. We can't build the church. And except the Lord build it, they labor in vain who try.

The number one ministry of every believer in these last days, as nineteen ninety-last unfolds is the ministry of prayer. The reason Jesus was so intense in the Garden of Gethsemane was because of the intensity of the spiritual warfare going on in the heavenlies. God and Satan were locked in hand to hand combat for the souls of men. They still are. As the days of this age draw to a close, with every passing moment, the battle becomes more intense.

If we believe that, we will spend an increasing amount of time in prayer this year. We will set aside regular times to be alone with God. Not just moments of perfunctory obedience, but long periods to spend worshipping, praising, interceding, appropriating God's mind. We will schedule days alone with God at regular intervals, and whenever the warfare becomes fierce, we will stop what we are doing and depart for a season to be alone with Him. We will become accountable to someone who understands, so that when the enemy tries to confuse us with the tyranny of the urgent, we will refuse to listen.

It is the dawning of nineteen ninety-last. The final curtain is about to fall. As it was in the days of Noah, so shall it be... How

shall our Lord find us when He comes? Like the apostles in the garden? All He asked them to do was to watch and pray. All they were able to do was to sleep away. They walked right along side Him and never grasped the intensity of that hour. *Dear God, may we not be guilty of the same.*

A YEAR OF HOLINESS

The second great calling we have as this new year unfolds is our calling to holiness. Peter wrote in II Peter 3:

Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God. (II Peter 3:11)

The compromises of the flesh are destroying the church. We think that because our moral values are slightly above those of the crumbling society in which we live, we are on the brink of spiritual greatness. So we watch what they watch, listen to what they listen to, read about their excursions in degradation with gusto, and then murmur, "This world is falling apart". We think if we complain about how immoral society is, we are taking a stand for holiness.

Holiness isn't something you argue about; holiness is something you are. Holiness is the mind of Christ so superimposed on yours that to so much as to look upon that which is evil breaks your heart. Holiness is a state of purity of thought so demonstrably different from the world's, that the farther the world gets from God's standard, the greater the testimony God's people have. We aren't called to be a little different. We are called to be holy. How holy? I Peter 1 tell us,

But just as He who has called you is holy, you also be holy in all your conduct,

because it is written, "Be holy, for I AM holy."

(I Peter 1:15,16 NKJV)

The little habits we've held onto have got to go. The wandering mind. The lust-filled eyes. The wicked imaginations. The deceitful lie that lets us pretend to abhor the sins of our age, while fighting to read about them, and think about them, and watch them on television. We're hypocrites. The only difference between us and them is often that they are honest about their impurity. You say, "But I've had this problem all my life". Maybe so. But this isn't "all your life" anymore. It's nineteen ninety-last, and the Lord is

coming soon. Our loving God has told us that all this garbage we fill our minds with is soon going to the garbage dump, and the greatest fire in the history of mankind is going to burn it to oblivion. Ought we not to be filling our minds with the Word of God, instead? Ought we not to fast and pray and meditate on the Scriptures day and night until we achieve the victory that is rightfully ours in Christ? Does not the decline of what is considered morally acceptable only demand a greater level of holiness, rather than one of compromise? We're facing nineteen ninety-last. We can't afford to toy with immorality any more.

A YEAR OF FAITHFULNESS

Not only must it be a year of prayer and a year of holiness, it must be a year of faithfulness. We've got to stop accepting a standard of faithfulness that is anything less than what God expects of us. We need to start being faithful in our disciplines.

No longer do we need to accept as "normal" as spending time with God only when it's convenient. No longer can we assume that meditating on and memorizing God's Word is an option we can take or leave. No longer.

This is nineteen ninety-last, and it's our last chance to become the men and women of faithfulness we were called to be. A generation or two ago, those who claimed to be in love with Jesus didn't come to church unless it rained. Or unless their favorite team wasn't playing in the playoffs on television. Or unless someone didn't have the sniffles. God's Word and God's people and God's work were so paramount they would walk in the snow with no shoes, if need be, rather than forsake the assembling of themselves together. If there was a task to be done, they did it. Not if it was convenient. If workers were needed to care for the children, or money was needed to feed the missionaries, or helpers were needed to paint a widow's house, they were there. If they had to work into the night to make it up, they did. God's work and God's people and God's Name were all that mattered.

The disciplines of putting Christ and His church in their proper place in life have faded in this generation. We think God is here to serve us, and the church is here to serve us, and the purpose of Christianity is to create a trouble-free, worry-free environment on earth on our way to heaven. That isn't what Jesus called men to. We read in Luke 9:

Then, He said to them all, "If anyone desires to come after

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Me, let him deny himself, and take up his cross daily and follow Me.

For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. (Luke 9:23,24)

“He said to them all.” That’s us. He said, “How would you like to be a disciple? Then be ready to die. Every day. And expect to be so surrendered to My will, you will gladly give up everything knowing that in the giving up you gain eternal joy.” You give your life to people, and that costs you something. Something like it cost Jesus... everything. If you’re not that committed to following Jesus, why? That’s literally what He said. Maybe, we’ve had spurts of discipline like that. Right after a conference or a seminar or a stirring sermon. But soon it wore off, and it was life as usual. There’s no time for that anymore. It’s nineteen ninety-last, and the clock is ticking.

A YEAR OF EVANGELISM

Nineteen ninety-last must also be a passion for souls such as that which characterized the church in years gone by. Instead it has faded into an ocean of presumption and apostasy. We think that if we have attended enough seminars on witnessing or read enough books, we are effectively carrying out the great commission. We can live by, walk by, and even fellowship with men and women and boys and girls who are lost and on their way to an eternal hell and not blink an eye. If sharing Christ with them, or even ministering to them so we can gain their ear to share Christ, interferes with our pleasure, or God forbid, our activities, we postpone it as though there will always be another time.

There won’t always be another time. It’s nineteen ninety-last. Any morning, now, the sky will be aglow with the presence of God, and the mountains will shake with the sound of His voice, and we will be caught up into the heavenlies to be with Him. Then it will be too late to send a telegram back to earth to your children, or your parents, or your neighbors, or your enemies saying, “Repent, for the kingdom of heaven is at hand”.

The gospel hasn’t changed.

“Except ye repent, ye shall all likewise perish” (Luke 13:3)

This statement is just as true today as it was 2,000 years ago.

“Except a man be born again, he cannot see the Kingdom of Heaven” (John 3:3)

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This statement is still in the Bible. There will be only two categories of people when that trumpet blows: those who are caught up together to be with the Lord, and those left behind. There will be only one criteria to determine who stays and who goes. Those who have come to Christ on God's terms through His shed blood on that cross will be saved. Everyone else will be lost. That successful banker with the money. That social butterfly with all the friends. That popular young athlete with all the acclaim. None of that will count for anything.

“Except they be born again, they cannot—” (John 3:3)

And, as Ezekiel put it so well,

“If you see the enemy coming and blow not the trumpet, their blood is on your hands.” (Ezekiel 33:6)

Giving unselfishly to missions is no longer an option. It is a must. If this age is dissolving into eternity, those who are laboring to take the message to the ends of the earth must not be hindered by pettiness or selfishness or greed among Gods people. Time is running out. It's nineteen ninety-last, and the great commission has not been revoked.

Where do you stand when it comes to sharing your faith? Is it something you have relegated to those with a certain gift or a certain office? Who gave you that right? Not God.

A YEAR OF SURRENDER

Most of all, nineteen ninety-last must be a year of surrender. That's the key to victory. It won't be in what we do for God, but in how surrendered we are to letting God live through us that will matter. And the greater our surrender, the greater will be our joy.

Paul wrote in Acts 20, these words:

Now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there.

Except that the Holy Spirit testifies in every city, saying that chains and tribulations await me.

But none of these things move me, nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God. (Acts 20:22-24)

Paul knew full well that the year ahead of him would not necessarily be one of successful campaigns and after-church

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fellowships. He had been forewarned that chains and tribulations awaited him. Did that stop him from going where he was called? Not on your life, “None of the things move us”, we’ll only be playing games with God. And if, indeed, this is the start of nineteen ninety-last, there aren’t times to play games with God.

There’s only time to finish the course with joy. That ultimately means surrender to the Lordship of Christ and the plan of God for your life whatever it costs. We don’t understand what living in Paul’s day was like. We don’t understand the persecution, the pain, the rebuke, the religious rejection, the pressures of forming the young church. Yet, even in that strained and strange environment, Paul had only one goal, to finish the course with joy.

Finishing the course meant dying to self. It meant that Paul would have to give up the rights to his career, his family, his success, his reputation, his ministry. He would have to die a thousand deaths; for with each death, Christ came alive the more. It meant he would have to be scorned, shipwrecked, beaten, and imprisoned. He would, on occasions, be hungry and lonely, weary and sick.

He would have one thing to look forward to. That made it worth it all. He could look forward to finishing the course with joy. He could look forward expectantly to that glorious day when the sunrise of God’s love lighted the heavens and signaled the beginning of life on a higher plane.

The key was choice. Paul looked down the road and said,

I am crucified with Christ. (Galatians 2:20)

He was dead. Christ was alive. Nothing else mattered. Therefore, at the end of his life he could say,

I’ve fought a good fight, finished my course, kept the faith.
(II Timothy 4:7)

It’s nineteen ninety-last. The beginning of the end, which only signals the beginning of life itself. We can enter this year as we always have, or we can get serious...really serious...about letting God be God in this year.

Perhaps, it won’t be the last year we have to live. We do not know. He may yet tarry for years. If so, it is only because of His mercy. He has told us to live it as though it’s the last. That means making it a year of prayer, a year of holiness, a year of

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faithfulness, a year of evangelism, and a year of surrender. If we make it that, and He should yet grant us one more year or more, we should be so caught up in the sheer joy of being His that the years will flow into oceans of joy unspeakable, and we'll scarcely notice the delay.

Either way, this is the year we've been waiting for. This is nineteen ninety-last. Praise God! By His grace, may it be nineteen ninety-wonderful.

The day awaits us, Beloved.
A day that can ne'er be surpassed.
The beginning of one final year is ours
It's nineteen ninety-last.

At last, we'll be caught up together with Him
And ne'er will we e'er be alone
We'll be His; and He'll be ours
Such joy, we'll never have known.

But oh, Beloved, if this is the year
We scarcely have time to waste
No longer can we in apostasy
Ignore His marvelous grace.

Ours must be lives of constant prayer
With holiness infused.
Ours must be willing, eager lips
Ready to share the good news.

Ours must be minds surrendered
To whatever his will has in store,
Knowing no joy can dare compare
With what's ours when this year is o'er.

Happy New Year, Beloved.
Forget the regrets of the past.
Just let Jesus have His way
In nineteen ninety-last.

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