

ECCLESIASTES

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(Transcribed from a message taught at the Third Day Fellowship)

Chapter Twelve

Verse:

1. Remember now your Creator in the days of your youth while the evil days come not, nor the years draw nigh, when you shall say, I have not pleasure in them.
2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.
3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,
4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;
5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail because man goes to his long home, and the mourners go about the streets.
6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.
7. Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it.
8. Vanity of vanities, says the preacher; all is vanity.
9. And moreover, because the preacher was wise, he still taught the people knowledge; yes he gave good heed, and sought out, and set in order many proverbs.
10. The preacher sought to find out acceptable words; and that which was written was upright, even words of truth.
11. The words of the wise are as goads, as nails fastened by the masters of assemblies, which are given from the shepherd.
12. And further, by these, my son, be admonished: of making many books there is no end; and much study is weariness of the flesh.
13. Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man.
14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Vs 1 *'Remember now thy Creator (the word 'now' is added) in the days of your youth, while the evil days come not, nor the years draw nigh, when you shall say, I have no pleasure in them.'* What is he saying? He's saying seek me early while I may be found. What do you see when it says 'seek me early when I may be found? What does that mean to you? The natural man might say, 'when you are a

child you need to go to church'. That is what we've been taught. Early, what is early? Who says early is a child? Moses never started until he was eighty years old. He was forty when he went to the desert and eighty when he came out of his Pentecostal experience before he ever began to work for God. So, what is old? What is early? Don't get caught up in the thinking process. I hope I can tear down those pictures in your head so that you don't look at 'early' as a small child.

Vs 2 *'While the sun, or the light, or the moon, or the stars, be not darkened'* now I want to reread this with removing some of the words that are not in this verse in the language as King James adds some words here. *'While the sunlight, or the moonlight, or the starlight, be not darkened'*. Now what is it saying when it says, *'be not darkened'*? In Genesis chapter thirty-seven verses nine and eleven Joseph had had a dream and he took it to his brothers and they mocked him and he had another dream and he took it to his father and his father said, 'shall I and your mother and your brothers bow to you'. What was it speaking of? The sun, the moon and the stars were the vision. The Sun, represents God the Father, the Moon represents the soul, and the brothers the Stars. So they say, 'shall we all bow to you'? The answer is 'yes you betcha!' So it says 'be not darkened' and the darkened could be speaking of death. The sun, the moon, and the stars, before the father, mother, and brothers and sisters, before they all die, before the sun goes out in them in this natural life. *'Nor the clouds return after the rain'*, after a rain storm it might stay cloudy so what kind of setting might you have? It is speaking of attitudes, dreary, gloomy. It could also mean that the 'clouds return after the rain', I can see reconciliation in that.

Vs 3 *'In the day when the keeper of the house shall tremble, and the strong man shall bow himself and the grinder shall cease because he (or they) are few* (or literally there is little to do). The grinders quit. In the Living Bible (you'll love this), I like the Living Bible translation but sometimes it goes a little far in la la land. Vs 3 in the Living Bible says, 'For there will come a time when your limbs will tremble with age and your strong legs will become weak and your teeth will be two few to do their work and there will be blindness also.' So you won't be able to chew your food because your teeth fell out, (your grinders aren't there). I think that translation might have missed that one a little. What is a grinder? It is a mill. It is someone grinding the word, someone laboring in the word of God. It is a processing. So the grinders cease because there is little to do or there are few of them. Today how many people really labor in the word? FEW truly grind and process the word of God. Probably right now in America every seminary is filled to capacity because they are trying to pump out more preachers because of a little bit of adversity. They want to go out and save the world. Horrible things happen in the world all the time but we do not pay attention to it. So in this verse it says,

there is little to do or there is few of them and those that look out the windows be darkened. Now who are the ones who look out the windows? Spectators. This is not a spectator sport. You can't sit on the sideline and cheer everyone on. To be effective you have to be in the body. If I took my shoulder out of its socket and laid it on a chair what good would the rest of my arm be. We must be joined, or linked together. Those that looked out the windows be darkened speaking of ignorance or death. What's the difference ignorance means dead spiritually doesn't it?

Vs 4 *'And the doors shall be shut in the streets*, the door representing the Christ. He said, "I am the door". It says the 'door will be shut', there is going to be a time when it is over and there is no more changing after that. It is all Gods choice. So we can't blow our horns and say ' Hey! We're Third Day people, we're overcomers, we're better than that tree that fell into the south in the comfort zone. You see the ones that went into the North (or the adversity, or the discomfort) they're the ones that are going to get changed. The ones that went to comfort will never change. (This is in reference to chapter eleven). So we're no better than anyone else. *'The doors shall be shut in the streets'*, and the book does say he lived on a street called Straight, and that's where we should be. *'When the sound of the grinding is low'*, showing that there is no labor in the word of God, no one is grinding out the wheat (the word of God). It is not easy. Sometimes when I sit and labor in the word I say, 'God this is really hard I can't figure this out, my brain just won't work it out and I just have to wait on Him. Sometimes I think God wants to see how much patience we have to sit on it. Sometimes you just really need to sit there and listen. Sometimes you just have to. Most people in our country today and in the whole world has got this instant mentality that everything should be done yesterday and that's not true. God has a time frame and it's not going to change. It is going to be right where He wants it. But in this the 'door is shut and there is no more labor', I can see this in another way. Didn't He say labor to enter into my rest? The door is shut and I don't have to worry about it. In the parable of the ten virgins he shut the door it's finished. You can't back in you can't buy your way in, you can't labor your way back in. That is not condemnation because all it is saying is that God has made a divine selection and when He gets through with it that is it. He's made His selection and when He brings them to maturity that is the ones He has chosen to do the work that He wants done. Now all that means is that the ones that He chose will be going through a lot of hell, but there is a purpose for it. As I said earlier in chapter eleven there is going to be a payday in that. It is not for naught you will do it for a reason because God wants it done. *'And he shall rise up at the voice (or sound) of the bird'* this is literally speaking of dawn. The language says 'he shall rise up at the

sound of the birds of dawn'. When you rise up real early in the morning what's the first thing you hear? Usually it is birds because they get up before daylight. Just as it is cracking dawn they are up and moving around hunting for food again. *'And all the daughters of music (literally daughters of singing) shall be brought low.'* It is saying, 'all the soulish (daughters, female) singing is brought low'. So it means that all the soulish things will stop. He will stop all the soulish things and it is not 'out there', but in you. If he stops it inside it will never manifest outward because it will not be. The church realm wants to point 'out there' to the external and it is not there but it is internal. Everything is inside. So my soul will be in submission to her man because she loves her man. Her man will not beat her into submission she will willingly submit to him.

Vs 5 *'And when they shall be afraid of that which is high'* (literally the high places, the place of worship). Do you know that people are afraid of churches? People will walk into churches and will cower down because they think that the roof will cave in. I am serious in this. There are people that I meet and they ask me what I do and I tell them that I am a Pastor and immediately they cower down. They step back away nervously because they think that because you are associated with God, in the way that they know God is a vengeful, vindictive, mean nasty God, and they are scared to death of you. They think, oh my I have to straighten up or he'll tell God on us'! That is foolishness. God is not mad at anyone. *'And fears shall be in the way'*, fear is what drives everything in the world. Fear drives the world. Whatever it is fear is driving it. Scripture says this: *'In the last days men's heart will fail them for fear.'* Fear is the driving force in our world today. *'And the almond tree shall flourish'* in that country. It is the first tree to bloom so it is speaking of 'first fruit'. Israel was a type of first fruit and when they were under Pharaoh's hand they flourished. It was a type in the world. Under his hand they multiplied into the millions, under slavery, they could not keep them down, and they can't stop God's chosen to do what they are going to do. *'And the grasshopper (or locust) shall be a burden'*, the locust is something that lights on the top of the tree and destroys it from the top. What is that? It's the carnal mind, the old thought process. You see it is what is going on inside the mind. *'And it shall be a burden'*, it is still a burden today, but the only reason it is a burden is because you still believe it. That is the only reason that it is a burden. He has already taken care of it. He has the keys to death and hell. It has been taken care. Death is the carnal mind. *'And desire shall fail because man (Adam) goes to his long (old) home'*. Do you know where Adam's old home is? THE DIRT. So Adam goes to the dirt. *'And the mourners go about the streets:'* Now that is religion, mourning Adam's death. Why would I want to mourn Adam dying? You can't fluff and buff him enough to get him into the Kingdom.

Vs 6 *'Or ever, literally it should read as this: 'Remember him before the silver cord be loosed or the golden bowl be broken.'* What is 'silver'? It's redemption. What is the 'golden bowl'? It is God's vessels. *'Or the pitcher be broken at the fountain (or spring), or the wheel broken at the cistern,* all he is saying in this is before this vessel is broken, before the time of your death to return to the dust, remember your creator. I will tell you one better; he is telling you that you are going to. You are going to remember your creator. This isn't something that might happen, this is the promise. I promise you, you will remember your creator before you go to the dust.

Vs 7 *'Then shall'* (those two words are added in this verse and shouldn't be there and it should say this) *'The dust returns to the earth as it was and the spirit shall return to God who gave it'.* So what do you have to be afraid of? How should fear get a hold of you in this? There are two more verses in Ecclesiastes that will verify this verse. In the mouth of two or three witnesses let every word be established. Eccles. 3:21 and 6:6, you can look at these for yourself.

Vs 8 Now he says I've told you the whole story. *'Vanity of vanities' everything is transitory and unfulfilling says the preacher all is unsatisfying, unfulfilling, transitory, temporary, nothing means squat to me.'* It doesn't mean a thing because when I die it is not mine any longer. I can claim all I want, but the moment my last breathe leaves it's not mine. Did I ever own anything? No I just had temporary possession at best.

Vs 9 *'And moreover, because the preacher was wise',* now that seems like that should be prerequisite for every preacher doesn't it, although it is not a prerequisite in most places. But every preacher should be, wise in the ways of God, not worldly ways. *'He still taught the people knowledge;'* The word 'still' in this is not the proper word. It should say *'He repeatedly taught the people knowledge.'* It is as Paul said, 'it's not grievous to say things again to you.' Do you know why he has to do that? It's because some didn't get it the first time, some never got it the tenth time, hundredth time, what difference does it make as long as they get it. These next words in this verse are totally wrong, *'yea, he gave good heed',* literally it should say, *'he listened to God'.* Do you know how you are going to get it right? You listen to God. Quit listening to what everyone says. You listen to God. *'And he sought out, and set in order many proverbs',* again the King James language is incorrect in this. It should say, (by breaking down the language) *'and he examined intimately and composed the parables of wisdom.'* The Proverbs were composed from listening to God.

Vs 10 *'The preacher sought out to find acceptable words and that which was written was upright, even words of truth.'* Now I know that you might be shocked but these words are also incorrect as interpreted by the King James. It literally

should read: *'The preacher sought to find out acceptable words and that which was written was the right words of truth.'* Now it is saying that what was written down was the truth. No matter what someone else did to it in some translation the words that were written down by the hand of the prophet were the right words of truth. That is why we must study to show ourselves approved unto God a workman that needs not to be ashamed rightly dividing or accurately handling the words of truth.

Vs 11 *'The words of the wise are as goads (literally a prodding), and as nails fastened by the master assemblies'*. So he says the words of the wise are as a prodding to people. When we speak the spiritual words what does it do to people? It stirs them. It is like poking them with a stick and making them move a little bit. We are not physically doing it but the word itself is prodding them. It makes them move, or it might make them a little uncomfortable. *'As nails fastened by the masters of assemblies,'* the word 'assemblies' is not what it should be, I don't want to shock you again but I've got to tell you the truth. Literally this word says 'it is a collection of words', *'by the masters of the collection of words,'* is how it should read. Now I wonder whom this is speaking of? It is speaking of 'first fruit' ministry, overcomers, or masters of the collections of the words. *'Which are given from one shepherd'*, it is only the Spirit of God, which is the Christ. So they collect words. How do you think Solomon put these writings together? He listened to God and he put all this wisdom together and then he began to compose the Proverbs, the Psalms, Ecclesiastes, and the Song of Solomon. Why do you think he did this? It's because he listened to God. There is so much wisdom hidden in these books that people call the 'books of poetry'. This is wisdom. This is a spiritual thing that you don't find on every street corner.

Vs 12 *'And further, by these, my son, be admonished (literally warned):'* So he is saying, 'by what I am telling you, be warned'. *'Of making many books there is no end and much study is a weariness of the flesh.'* The word 'study' should be intense mental application, so by much intense mental application, of making many books, there is no end and by much intense mental application is a fatigue, or weariness to the flesh. So what is he saying here? You can write all the books you want to, you can study all you want to and all it is going to do is wear your flesh out. Now let's see what comes next. Then he says, I'm warning you this, I'm telling you this and letting you know ahead of time that all this book learning and all the seminaries or cemeteries, whatever you want to call them (where they train the preachers), all this intense mental application will do nothing but weary your flesh.

Now verse thirteen tells us something.

Vs 13 *Let us hear the whole matter, let us hear the conclusion of the whole matter: Fear God, keep his commandments because this is the whole duty* (the word 'duty' is an added word) *of man* (humanity). It is the whole. Let me read this to you another way, it is the way it should be adjusted by the language. Some of these words have a much deeper meaning such as the word 'hear'. *Let us hear intelligently with the intent to respond intelligently to all the word.* The word 'matter' is the word 'dabar' in the Hebrew language, which means 'word'. Now have you ever heard any one say this, 'Well I don't believe that. I don't care if it is in there.' I've heard that a lot. You see he said, let us hear with the intent to respond intelligently to ALL THE WORD. Does that make sense to you? It is not just a piece of the word. Churches have doctrines that are founded upon a couple of verses that are most generally taken out of context. They try to make a denomination out of a couple of verses. In this he says, 'LISTEN TO ALL THE WORD WITH THE INTENT TO RESPOND INTELLEGETNLY TO ALL THAT IT SAYS', not to just what you like.

Vs 14 *Because God shall bring every work into judgment*. What is the word 'God' here? Elohiym. Paul said this in I Corinthians chapter six: *no ye not that we shall judge the world and even angels.* The word 'Elohiym' is a plurality of God. It is not speaking of a whole bunch of gods; it is speaking about a God that is a whole bunch of people. It is called a SON, A CORPORATE SON. In John chapter five verse twenty-two it says this, *that the Father judges no man, but all judgment is given unto the son.* Which Son is he speaking of here? The Corporate Son, it is not Jesus the man, but it's to the Son the Christ. *For God shall bring every work into judgment,* and again it's that justice thing. It is when he brings you into justice. When He looks at you He says, NOT GUILTY, YOU'RE INNOCENT, YOU'RE HOLY, YOU'RE RIGHTEOUS, that is what God will say. He will say, 'I don't see any guilt on you'. He said this, 'we know no man any longer after the flesh', and He just told you that all evil is of the flesh. And if He doesn't know flesh, doesn't recognize flesh, He doesn't accept flesh in any way then guess what? He can only see you after what you really are and that is Spirit. That is all He can see. So what does He see when He sees you, INNOCENCE, HOLINESS, RIGHTEOUSNESS. He said, *he will bring it to judgment with every secret thing whether good or whether evil*. It doesn't make any difference. It is the tree of knowledge of good and evil, what is the difference? Nothing. There is no difference. Evil is necessary and good is necessary. Neither one is God. You spell God, G-O-D, not G-O-O-D. Most people think if it is good then it has to be God, but God only has one -O- in it. Two -o's- is the same tree as the evil.

