

# ECCLESIASTES

## Chapter 2

*This transcript is from an audio teaching given first at The Third Day Fellowship and it will follow that format throughout.*

Most people misread this book. They read it as a book of poetry like they have been trained to believe that it is, by the Theologians of the church realm. And when they read it, they try to attach it to some other physical, natural letter of the word that they have been taught. They are not looking at the spirit of this book and what God is trying to show you and reveal to you in your life.

This book of Ecclesiastes isn't any different than any other book of the bible; it is meant to enlighten you of your identity and to let you know that God does love you and that God is in control and that all your works are worthless. That's basically what God is telling us through the whole book isn't it? That **you** can't do it; He had to do it. He gave humanity all of this time to do everything and all they did was screw it up, so He said, "now that I have given you the opportunity to show yourself that you can't do it, now I am going to send my Son who is going to do it; He is capable of doing it. I am going to reveal His identity in Him first, as a pattern to show you the things that must be done, and then it is going to be revealed in you too". And you don't even have a choice in that. That ought to make you so happy. That you don't even have a choice in it and God is going to do it. And He didn't say, "I might do it", He said, "I'm going to do it".

If you get out of this thinking like I formerly spoke of, that if you think you have a choice, you are going to think out of the natural realm. You'll never be led by the Spirit as long as you think you have a choice. This is about knowing that God is in control. Not just saying words: 'Oh God is in control' as everyone wants to say, because that is what the New Age people do. They do say that. They just say, 'Oh God's in control so it doesn't make any difference.' They say that they don't need the bible, but do you know the greatest thing that the New Age people leave out? They will even talk a little bit about the word, but do you know what they leave out? They leave out the cross. No crucifixion; they don't need the crucifixion. There is no crucifixion for them. It's all the good stuff. Well, you cannot have a positive without a negative can you? IF you do, it's not going to function. A positive and a negative create movement, life and power doesn't it? You can't have it any other way, but everyone wants the good stuff, the positive but they don't want the negative. I will tell you if it wasn't for the negative that has been in my

life, and I heard it taught this way years ago: That you should only have the same amount of positive in your life as you do negative. It sounds good, but it isn't true. The truth is, show me in Jesus' life, when he walked, how much positive did you see being done to him in his life? It was only from the Father. In the flesh realm, was there anything positive to this? When Paul walked as an Apostle, how much positive was in his life when he began to serve God. He did get his head crushed twice. He was stoned and whipped with a cat of nine tails many times. He was thrown into the sea and perils of beasts and had people coming against him in all different ways. Does it sound like there was a lot of positive there? It sounds like a lot of negative doesn't it? I found in my life, and I've said it for years, 80% of my life is negative, at least, maybe more I don't know. I'm not keeping exact figures in this. But I'm telling you, if the negative doesn't outweigh the positive you aren't going anywhere. The negative is what teaches you. It builds character in your life. Solomon was a man who experienced all of it. So know this....there is a lot of good things in this book, but we have to look at them by the Spirit. We have to close off that natural Ishmael thinking and turn to Isaac in the Spiritual things. We have to go into the Spirit, led by the lead of the Spirit and not by the need of the flesh. Remember this: Always minister from the lead, not the need.

(I have included the entire chapter merely as a tool for the study of this writing)

Verse

*1 I said in my heart, Go to now, I will prove you with mirth, therefore enjoy pleasure: and, behold, this also is vanity.*

*2 I said of laughter, It is mad: and of mirth, What does it?*

*3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom: and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.*

*4 I made me great works; I built me houses; I planted me vineyards:*

*5 I made me gardens and orchards, and I planted trees in them of all kinds of fruits:*

*6 I made me pools of water, to water therewith the wood that brings forth trees:*

*7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:*

*8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.*

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever my eyes desired I kept not from them I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor.

11 Then I looked on all the works that my hands had wrought and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was not profit under the sun.

12 And I turned myself to behold wisdom, and madness, and folly: for what can the man do that comes after the king? Even that which has been already done.

13 Then I saw that wisdom excels folly, as far as light excels darkness.

14 The wise man's eyes are in his head; but the fool walks in darkness: and I myself perceived also that one event happens to them all.

15 Then said I in my heart, as it happens to the fool, so it happens even to me: and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dies the wise man? As the fool.

17 Therefore I hated life: because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

18 Yea, I hated all my labor which I had taken under the sun: because I should leave it unto the man that shall be after me.

19 And who knows whether he shall be a wise man or a fool? Yet shall he have rule over all my labor wherein I have labored and wherein I have shown myself wise under the sun. This is also vanity.

20 Therefore I went about to cause my heart to despair of all the labor which I took under the sun.

21 For there is a man whose labor is in wisdom, and in knowledge, and in equity: yet to a man that has not labored therein shall he leave it for his portion. This also is vanity and a great evil.

22 For what has man of all his labor, and of the vexation of his heart, wherein he has labored under the sun?

23 For all his days are sorrows, and his travail grief; yea, his heart takes not rest in the night. This is also vanity.

24 *There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor. This also I saw, that it was from the hand of God.*

25 *For who can eat, or who else can hasten hereunto, more than I?*

26 *For God gives to man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he gives travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.*

May God open our eyes to see the depth of His Spirit in this chapter.

We ended in chapter one with the eighteenth verse and it says *‘for in abundant wisdom is abundant grief’* and in the word ‘grief’ we have the meaning of ‘anger, provocation, frustration, sorrow, and indignation.’ Those are the things that come out of much knowledge; because when you have the knowledge, who is going to recognize it? Only God. It says in I Corinthians Chapter 2 *‘that the natural man receives not the things of the spirit because they are spiritually discerned’*. Only the spiritual person is going to discern that you have the true wisdom of God. The natural man can’t tell what you have. They have no clue; they are in confusion. So know that when you increase in the wisdom of God, you are going to increase in anger, provocation, frustration, sorrow, indignation and grief. Now isn’t that a great thing to look forward to. The more you know the more grief and suffering you are going to go through. So if you don’t want to go through any suffering and grief pack up and go now because I am going to tell you things. There is a lot of grief that is going to come from the things that you learn about God; because the natural man is always going to war against the spirit.

Vs 1 *‘And I said in my heart, go to now’*, literally he is saying, ‘Come on now.’ *‘I will prove or I will test you with mirth’* what is mirth? Pleasure. He said I’m going to test you with pleasure. Now why would He do that? Everyone says that when He tests someone, He tests them with hard things. He said no, *‘I’m going to test you with pleasure’*. What did Solomon get tested with? He was the wisest, richest man on the face of the earth. So what do you think he wanted for? Nothing. God gave him every pleasure and every desire that the heart could understand. And do you know what? It didn’t do him any good did it? If you listen to the wisest man that ever walked on the earth, you have to understand that he says *it’s all ‘vanity’*. What does the word *vanity* mean? Transitory and unfulfilling. That means it’s temporary and unfulfilling. It can never fulfill you and it’s just something that is here today and gone tomorrow. All the wealth in this world is vanity, it is nothing. So he is going to test him with the pleasures of this world.

*'Therefore enjoy pleasure'*. So he says, literally the word, 'therefore' is so go ahead and look at the pleasure. Go ahead and see it, because if you don't see it how will you know you love God if you never get the opportunity to choose between the two? You have to experience this. If the pleasures of the world are the things you want, God is going to give them to you. He said, *'I'll give you the desires of your heart.'* But if you truly want to serve God, you have to have both of them to look at and you have got to see God and you have to see the world. You have got to have them in front of your face and see which one you are going to serve. He saw the whole picture. Solomon got a view that very few people get to see. But today, guess what? You have the same view as Solomon. After he saw all this pleasure what did he say? *'Behold, this also is vanity (transitory and unfulfilling)'*. He had everything his heart could desire but yet he was not fulfilled. And in the twelfth chapter he is going to give you an answer. We have a few chapters to go before we get there. He is going to tell you what this true pleasure and fulfilling of our life is. And it is something that is permanent, it is not transitory.

Vs 2 *'I said of laughter, it is madness and of mirth (the word mirth should be pleasure), what does it? In the language it says, "What does it accomplish?"* What does pleasure accomplish? We have to know that pleasure does one thing, it satisfies the flesh. It makes you comfortable. And don't you know that someone who is very wealthy and can have everything their heart desires, can purchase, and never has to think about cost or anything can't spend all their money, you know what? They are going to get comfortable. Why do you think in the Feast of Tabernacles, you no longer walk in wealth and prosperity in the natural things? You've walked through Passover and Pentecost; there is where the stuff is. But in Tabernacles you have to learn to walk by faith. And it's not by your faith, but it's by His faith. *'The just shall live by His faith'*. Habakkuk 2:4. That was a prophetic word saying that if you are walking in the Kingdom of God, you'll walk by His faith and not by your faith. It's not about you; it's about Him and His faith.

Vs 3 He said, *'I sought in my heart to acquaint myself (or literally his flesh) to wine, while guiding my heart with wisdom'*. That sounds like a contradictory statement doesn't it? *'I sought to guide my heart with wisdom while I am drinking wine.'* You know there are people today that believe the same thing. I spoke to a gentleman yesterday and he believes sitting around smoking pot is real spiritual...it is getting hooked up with God. He said, 'oh yeah, I get real spiritual man, I get hooked up with these people smoking pot and man they are all giving people; they all give me of their pot and we get together and share', and he said, 'man, that's godly'. Now there is a man who is trying to mix it with wisdom and it doesn't work. Oil and water doesn't mix does it? Now there are some fruitcakes out there

and there are some people thinking some real crazy things. And people who can say something foolish like that is because they do not know the word of God. I'm not speaking about the letter of the word; I'm speaking of knowing the Spirit of the Word. This book by Paul's own lips says, 'all things are lawful unto me, but what is profitable to me?' You see, not everything is profitable. If I do those things, would it profit me any? I could do them and God is not going to beat me up or kill me over them. The law of reaping and sowing is in effect now. If I touch a red hot stove, my hand is going to get burned. Did God punish me? No, God didn't punish me; I did it. I did it. Today, we are in control of the things we are doing. We have to accept responsibility. This is what Solomon is telling you. All of these things that we do are nothing, but yet we are responsible for what we do. He said, 'God is not mocked, man will reap what he sows. If he sows to the flesh he will reap corruption (there's your hand on the hot stove); but if I sow to the spirit I will reap the life of the ages'. There's the spiritual side of it. You see, I can get the positive or I can get the negative, and I am the one who is making it. I don't blame God and I don't blame demons and devils for my problems. My problems come from within my brain.

*'And to lay hold on folly (or foolishness) until I might see what that good was for the sons of Adam which they shall do unto heaven all the days of their life'.* So he said, 'I'm trying to hold onto wisdom and lay hold on to foolishness and I've got wisdom and I've got foolishness and I'm going to hold onto both of them until I find out what the good is in it. Does that sound like a man that has kind of crossed his wires here a little bit? He's telling you what you do. He said, 'look, I know there is something else'. Our personal desires have to be dealt with don't they? They have to be dealt with. So I've got a personal desire, and when I have this personal desire going on around in me, I've got wisdom somewhere else and I don't want to give up my foolishness until I have got a hold of this. Does that sound familiar? Does that sound like what we do? We try to hold on to the world until we get a hold of God and then we don't want to let loose of either one of them. Isn't that what we do? Something has got to be laid aside. There can be no more duality. We have got to come to a place where we know only God. Forget it drop it. If it's not of God, what shall we do with it? Let it go and when we let it go we'll be fine. We'll be walking in faith then. It won't be up to you any longer.

Vs 4 *'I made me great works; and I built me a house, I planted me a great vineyard;'*

Vs 5 *'I've made me gardens and orchards (or literally parks) and I planted trees of all kinds of fruits:.' He had everything he wanted.*

Vs 6 *'I made me pools of water, to water therewith the wood (forests) that brings forth trees:'*

Vs 7 *'I got me (or I purchased) servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:'*

He said, "I DID IT". It's the ego of man that does all this. Man has a lot of strength in himself. The natural man is a very strong beast. We'll get into this later on; it will show you where we are the beast. It comes up in the next chapter. So he said, "I will do all these things". Does it sound like the "I" in Isaiah chapter fourteen? I will, I will, I will, I will, I will, I will; six different times he says I will be like God, I'll sit on the sides of the north, I'll ascend unto the mountains, I'll be like the most high. "I" doesn't make it there believe me. "I" will never ascend to the mountains. It's only "we" that is going to get on the mountain. But notice he said *'I got me'* (literally the word 'got' is purchased). *'I purchased me servants and maidens and had servants born in my house'*. I can see a type of Christ in this. He purchased who? He purchased us. And he said he was *'above all that were in Jerusalem before me'*.

Vs 8 He said, *'I gathered me silver and gold'*. What does that represent? Redemption and the nature of God. *'And the peculiar, or the valuable, treasure of Kings, and of provinces: I got me men singers and women singers, and delights (or literally luxuries) of the sons of men (Adam) as musical instruments, and that of all sorts'*. Now, this word 'musical instruments' doesn't make sense. Because that word literally means 'concubines' it does not mean musical instruments. I don't know how in the world they got that. But the word means 'concubines' wives or a harem of women of all sorts. And Solomon did something very surely. He said he got women or concubines of all sorts. And remember I spoke of it before, how many women did he have? He had 700 wives and 300 concubines or whichever way it was. He had a thousand women. But what I am saying is, he had many wives of all sorts and he disobeyed God in that. God had told him that he only needed one, but they should be of your own kind. It's not speaking of race; it is speaking of believers verses unbelievers. And he married many pagan women who were worshippers of false Gods and what did they do to him? They led him astray and he began to be a pagan worshipper just like them. God is trying to tell you that everything that those women, which represents your soul, are doing is letting those soulish, physical things become idols to you that you worship. In his life there were a thousand. In our life we might have ten thousand. But anything in our life that comes between God and us is one of those concubines. And they are pagan,

and we worship them until we see the reality of God in our lives. Instead of dealing with the man in our lives, we are dealing with our woman, our soul.

Vs 9 *'So I was great'....whoa, there's some ego....'and increased more than all that were before me in Jerusalem, also my wisdom remained with me.'* Now he wasn't lying here, but what wisdom was he talking about? He said *'my wisdom'*. His natural wisdom was there. It wasn't the wisdom of God.

Vs 10 *'And whatsoever my eyes desired, I kept not from them, I withheld not my heart from any pleasure (the word 'joy' should be pleasure) because my heart rejoiced in all my labor, and this was my portion of all my labor.'* Now notice, whatever he wanted he had. Now does that sound like a feel good to you? If it feels good, do it. Now whose inheritance is this? Solomon the flesh man; The flesh man can have anything he wants if that's what you want, but that is your reward. Are you going to be satisfied with the things of this world? I'm not, I'm sorry; they have no drawl on me. They are all transitory and unfulfilling. You can have all the things of the world. You can drive the best vehicles, live in the fanciest home and you know what? If your house burns, it's burned; it's gone. It doesn't make any difference how fancy your house is, it can go down in a flash. Nothing is lasting and fulfilling except God in your life, that's it. If you don't figure that out, then everything in the process is going to be vanity in your life and when you come to the end you are going to say, But...and there is nothing there. Nothing will be there. You have got to understand that God in your life is what it's all about.

Vs 11 *'Then I looked on all the works that my hands had wrought and on the labor that I had labored to do: and behold all was vanity...and again it means transitory and unsatisfactory or unfulfilling. 'And a vexation of spirit'*; the word vexation means striving or grasping after the spirit. It's not your works is it? Ephesians 2:8 and 9 says *you're saved by grace; it's a gift of God not of works lest any man should boast*. So this vexation of spirit is a grasping after the spirit. I can't reach after God. Do you realize that? You can't reach after God. He reaches out to you. It's not your choice; it's up to Him. If God gets a hold of you, you will never get away. Jesus said in John 10: *'All that you gave me I have lost none, except Judas'*. But he picked him up later. Whatever is put in his hand, how can he loose them? Jesus had all the first fruit put in his hand. Do you hear that? Do you think any of them can get away? Do you think you could slip slide? Somebody said something to me this past week; they said I feel like I was backslidden. Guess what? How can you backslide? You know that word is not even in the Bible? Oh, it's in there in the English language, but it's not in there in the language. The word backsliding is a word someone else made up because it is not in that book. It's a word man

translated from another Hebrew word and they started calling it backsliding. I think it says apostasy. I understand apostatize, I've lost my zeal and I'm not following after God; but backsliding is not there. When that type of language is used by some, I will know something about them. If you are in the Kingdom of God, what language should you speak? The Kingdom language. It's the Kingdom of God; so I should be speaking His language. And if I am speaking all of this religious man-made terminology, what kingdom am I walking in? I'm in the EGO kingdom of man. It is man's own language and they try to make it religious, and make it look like they know something. It is like the word that I spoke about when I was down in Texas; it's the word 'paradigm or paradigm shift'. I've heard people speak about this for years. They speak about this paradigm shift; a shift in consciousness, but it's just a word and all it is speaking about is understanding within; that this shift is no longer between God out there and us here. But it's God in man; there is the shift. But they throw that word around and make it real spiritual by using this Greek word that they don't even understand, but they learned how to pronounce a Greek word, 'paradigm' oh my goodness. Does that make your hair stand up? Does it give you goose bumps? It makes me sick. We have got to know that all this stuff is a vexation of spirit; a striving and grasping after the spirit.

*'And there was no profit under the sun'*. Now what is under the sun? What are we standing on? Earth; it is speaking about everything in the worldly realm; it's not just talking about something under the sun. It's talking about this earth; this worldly system is under the sun isn't it? Everything in this worldly system; what good is it? What is he saying? What profit is it? Nothing. It's only temporary. You see, we put value on homes and possessions and all that STUFF. And you see if we trust in that, it could look just like that pile of rubble right next door to us that recently burned down. There was a song we used to sing, 'Some men trust in horses, some men trust in chariots, but we'll trust in the name of our God'. We will trust in His nature and His character. I'm not trusting in the strength of horses or in human flesh. I'm not trusting in the works that they have fashioned by their hands. Because they are not going to be there in the end are they? They will not be there; they can do nothing for you. But if our trust is in that, then we are going to be sadly disappointed somewhere down the road.

Vs 12 *'And I turned myself to see wisdom and madness and folly, because what can man (Adam) do that comes after the king? Even that which hath already been done'*. He said what can the man do that comes after the king? That tells me something. I know who the King is. It's Christ. After He comes, what can Adam do? You know why Adam cannot do anything? Because he does not exist any longer. Jesus the King who came was the last Adam. How can Adam do anything

if he doesn't exist any more? He only exists in our thinking process. That makes us think: Oh he's bad, he's one of them blow up dolls that looks big and bad; poke a hole in there and what's in there? Nothing. It just goes to the floor. It's only in our thinking process and today I want to stick a pin in your imagination of Adam. So I can let all the air out and he can go to the ground and just flop over. That is what you need done to your thinking process. You need it pricked open so you can let all of that out of there. *'What can man (Adam) do that comes after the King? Even that which has already been done.'* You can't do anything that hasn't already been done can you? Didn't he say on the cross, *'It is finished'*? Then what can you do? What can you add to the finished product? But man will still say, 'well, but'. God says, 'it's finished', man says 'but'...man always wants to add to it. It's all hay, wood and stubble. If it's gold, silver, or precious stone it will still be thrown in the fire, but they will come through.

Vs 13 *'Then I saw that wisdom excelled folly (or foolishness) as far as light excelled darkness.'* He saw something. He saw good and evil. He saw them both and he said, 'good excels evil'. But do you know what; he had already said prior all is what? VANITY. That is still eating from the knowledge of good and evil isn't it?

Vs 14 *'The wise man (or the intelligent man's) eyes are in his head'*. What is he speaking of? His vision is in his mind (or head). His vision, his eyes are in his head, it's in his mind and his mind is enlightened. *'But the fool (and fool means stupid, a simpleton or an arrogant person) walks in darkness'*: (literally in ignorance, death and wickedness). *'And I myself perceived ('yada' or to know) he said, 'I knew also that one event (or one's fate) happens to them all'*. 'One' happened to them all? You know there are rich people who think they are better than someone else, and it will never be. Now look what he says.

Vs 15 *'Then said I in my heart, as it happened to the fool (or the stupid simpleton that was arrogant) so it happened also to me.'* Everything that the poor man, or the stupid man, or the foolish man, or the arrogant man experienced, the wise man experienced the same thing. When is the church world going to wake up and quit preaching that you are sitting in a little safety net and you'll never be touched? They want you to come and say I'm sorry and you will never experience anything bad again. All that brings to you is condemnation and guilt because you can't live a perfected life in protection like that. It doesn't happen does it. Once you start serving God, then the tests begin. And you are going to have the same tests out there. Didn't Paul say that *the sun shines on the good and the evil and the rain falls on the just and the unjust*? Everyone has got to experience all of it. If God put us in

a little cocoon and protected us in our walk, guess what? Yes there are people God protects for a reason; He has got something to do. Just like Paul when they crushed his head twice, He resurrected him, because He needed him. That was His choice; it wasn't my choice or anyone else's choice, it was God's choice. But we have to know that all of us have to experience the same thing, because if I could walk in and say, Oh Jesus forgive me, and then I live in a shelter the rest of my life and nobody could touch me. Don't you think everybody in that world would do the same thing? If it was that simple, don't you believe everyone would do it? It's not that simple is it? We all have to experience the positive and the negative. It's not that simple to just say a few words and think we're protected for life. No, it's God's choice.

*'Then I said in my heart, as it happened to the fool (the stupid, simple, arrogant one) so it happened even to me. And why was I then more wise?'* Do you hear this? Do you hear doubt in his voice? He is saying, 'so why was I wise if it didn't make any difference. It didn't help me from going through any of these things; these tests and trials'. Do you hear this? It did not help him with his tests and trials did it? Is it going to help you with them? It will help you with them, but it won't get you out of them. God's wisdom will help you get through these tests and trials. Jesus didn't say, Lord take them out of the world, he said, *'protect them in the world'*. He doesn't want to take everything away from you. The negative is what is going to make you grow. *'Then I said in my heart, this also is vanity (transitory, unsatisfactory, or unfulfilling)*. Guess what? Every test I go through is still going to fall to the wayside. Everything it does to my flesh guess what? It is going to pass. The dust returns to what? The dust. Does it make any difference then? The reality of the thing is that I am already perfected in my spirit and so are you. We are dealing with flesh right now. We are dealing with our thinking process in the flesh. My spirit and your spirit are as perfect as it could ever be. If my spirit is the spirit of God, then how can anything be wrong with it? Can anyone give me an answer to that? There can't be anything wrong with it. And there is only one spirit in this earth and it is the spirit of God; all the rest of them are things we conger up in our heads. The demons and devils that everyone wants to play with, go ahead and play patty cake with them if you want to. I don't have the time to waste on them. If they get in my face, I just put them away like Jesus did. Just tell them to take a hike.

Vs 16 *'Because there is no remembrance of the wise more than of the fool (the stupid simpleton that was an arrogant person) forever'*. There is no remembrance of this. *'Seeing that which now is in the days to come shall all be forgotten and how dies the wise man, as the fool'*; the stupid simpleton, the arrogant one; they are

all going to die the same. When our breath leaves us we're dead. Rich people die of cancer just like poor people don't they? It doesn't make any difference. Death isn't prejudice, it takes all.

Vs 17 *'Therefore I hated life.'* Now this is man that is thinking. Maybe some of the thinking processes that he had is showing you some of the carnal ways that we do things. He hated life. *'Therefore I hated life because the work that is wrought under the sun is grievous (literally it is unpleasant) to me.'* Does anyone like to go out and work in the hot sun and sweat? It's easier to sit in the air conditioning and go through nothing. In all the struggles of life, it is easier not to go through them, but it won't change you. But in this he said that he hated everything. He said, *'The work that is wrought under the sun is grievous or unpleasant to me, and because all is transitory and unsatisfactory, and it's the striving or grasping after the spirit'*. It's work. I'm trying to make God like me, I can't make my Father like me, He already loves me; and if you'll understand that, you won't have to labor any more. My Father loves me, and your Father loves you. I'm not speaking about flesh; I'm speaking about who you are. You are Spirit. If my Father is my Father and He is love, what does He do? He loves me. I don't have to labor for that. You don't have to have any rules, regulations or formulas. You don't have to be dunked three times or splashed or spit on or anything else. God loves you, just as you are. If He wants you to change, He'll change you. But the best I can figure God never made a mistake. If God never made a mistake then what am I worried about? He made me the way I am for a purpose. He's the one who chose you and so what if He chooses to use me as a negative in something. Was it my choice to start with? If I say, 'oh no, no, God you can't use me, I'm a good guy; you're going to use me on the good side. I'm going to be on the side with the sheep, you can't put me over there with the goats. Well you know what? If He wants to put you over there, He will make you a goat. He can do anything He wants to do. And usually He doesn't have to work too hard at making some of us goats.

Vs 18 *'Yea, I hated all my labor which I had taken under the sun because I should leave it unto the man (Adam) that shall be after me'*.

Vs 19 *'And who knows whether he shall be a wise man or a fool? Yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun, this is also vanity (unsatisfying, unfulfilling; it's temporary, it's transitory).* Do you hear what he is saying? He is regretting all the things he did and accomplished. *'Because I have no control over what is going to come after me.'* That sounds like people doesn't it? There are people that have wealth and they go to the grave, and they're so upset that they can't take it with

them. They want to take it with them. We don't own anything. We only have temporary possession at the very best. God is permitting us to use some things. He has blessed us to have something. If my wife and I were to die today our property we have is not ours, if it was we could pack it up and take it with us. It's not ours; it is just something temporary that God allows us to use to perform something He wants done. Nothing belongs to me; nothing belongs to you in spirit. In the flesh you are going to lay attachment to everything. It's not ours, it's just passing through.

Vs. 20 *'Therefore, I continually went about and caused my heart to despair because of all the labor which I took under the sun'* Look what he did. He said, 'I thought about this so much that my heart was in despair constantly.' Do you know how many people worry about possessions? They are consumed with them. They say, 'this is mine! Don't you touch it! It's mine!' I know people who will sell something and then they get upset because the buyer did something with what they bought. They sell a possession to someone and say, "well I labored and I worked hard to fix that the way it was, and look at that, they messed it up'.

Do you see what he is saying, 'That's the way of the natural man.' What difference does it make? I knew this person who would sell things all the time, and when he sold them, he would tie a string to what he sold to everyone. He would give things to you and then tie a string to it: "You can have this, but I can come and get it whenever I want it." Well whose is it? 'I'll sell it to you, it's yours, but anytime I want to use it, I'll come and get it.' Now what is that? That isn't sold to me. We have got to come past this thing of understanding that STUFF doesn't mean anything. Solomon said all that it was going to do is grieve my heart. He went about and said he caused his heart to be in despair, 'because of the labor which I took under the sun.' Because it isn't going to do anything for me, it's temporal. It's unsatisfying; it will only make me feel good for a season. And do you know how short that season is? In a vapor. That is how quick it can be gone; a matter of seconds or minutes. Now, what kind of stock can I lay in stuff that can go that quick? You better not lay any stock in any of it. Just thank God for what you have, and enjoy it because He says, 'that the best thing that your allotment is, is to enjoy the fruits of your labor'. Enjoy it, just enjoy it's okay. Don't make it an idol because it might end up all burnt up.

Vs 21 *'There is man whose labor is in wisdom and in knowledge and in equity.'* The word 'equity', is literally, success. *'Yet to a man that has not labored therein shall he leave it for his portion; this is also vanity* (transitory, unsatisfying and unfulfilling) and a great evil.' We are hearing a man speak out of his heart now; he

is upset. He is in despair. Even the man with wisdom says, ‘what I’ve got is going to end up some where else’. You know I don’t care what they do with this place when I’m gone. They can make it a crack house, what’s it to me? When I’m done with it, what difference does it make? This building is nothing but a passing possession. It’s what God has done in your heart and my heart; that is the only thing that will last. It is the only thing that counts; everything else is passing.

Vs 22 *‘But what has man (Adam) of all his labor, and all the vexation (the word ‘there’ should be desired) All his desire of his heart wherein he has labored under the sun’*. What does he have? What are you taking with you? You come in naked, and naked you shall leave. You can’t carry anything out of here with you. If you’re naked, you don’t have any pockets to hide anything. You aren’t carrying anything out of here.

Vs 23 *‘Because all his days are sorrows’* (literally they are afflicted). It said ALL of his days. If you get a day when you don’t have any affliction or sorrow, you ought to be on your knees thanking God because he said every day on this earth is affliction. Some way or another you are going to have some. You get a little spare time or a little loose time, you ought to thank God for it. You ought to thank God for giving you a break. For giving you a little bit of Elam a little place where you can rest and get out from under all the pressures. Every day of your life is a testing and it says so right here in this. Every day is a testing. Solomon was the wealthiest, wisest man in the world. Did he get out of any of it? Do you think you’re going to? You’d better know its coming. *‘All his days are afflicted and his travail (the word ‘travail’ is his task or his job) is in grief. Yea his heart takes not rest in the night. This is also vanity.’* When you start to think about all these possessions and all this stuff, you can’t sleep at night. Things happen, and you can’t sleep. If I’ve come to the perfect rest of God, what can keep me awake? I’ll use myself for an example. I was in turmoil most of my life and I lied to myself, and I lied to everybody else. But I lied to myself more than anyone. I would say, “I’m not afraid of anything, I don’t worry about this or that.” But do you know what? I was scared to death inside. And then one day God got hold of me, and He showed me what I really was; I was a coward. Do you know what? I don’t care what they do now, because I believe what He says; they can’t touch me; they can’t lay a hand on me without His permission. And I have had people put guns in my face and threaten to kill me over this Gospel, and do you know what? I’m not dead and they are. Something tells me that maybe I heard the truth. I’ve had people stand at my bedroom window and shoot guns off trying to keep me up at night, and I went to sleep and forgot about it. I don’t have time to fool with the foolishness of this world. I’ve got something to do; and I went to sleep. I don’t care about that

stuff and that is where you have to come to in your life. It doesn't make any difference. If I lay down in my bed tonight, and I am concerned about someone damaging my property, or stealing my vehicle parked outside my home, and I don't sleep all night, if somebody wanted it, could I stop it? If they want it they are going to get it. What do I pay insurance for? If somebody takes it, they will give me another one. What do I care what they do with it. It's just a possession and it's temporal. We have got to come to that thinking process. It's just a possession; you can't take it with you. And worrying about it and being in despair about it doesn't change anything except that I don't get any rest and then my body gets all out of whack and I can't function right, and I get sick, and all sorts of problems come. This next verse is the beauty.

Vs 24 *'There is nothing better for a man, (Adam that's the natural man) than that he should eat and drink, and that he should make his soul enjoy good in his labor (or in his toil). This also I saw, that it was from the hand of God'*. It wasn't some devil doing it was it? He said, 'Enjoy what you have'; if you make a good living enjoy it. But don't let your living and your possessions get between you and God, just let it be. God has got you where He wants you; there's a reason. Find out why you're there? Find out why you have wealth. Is it to heap it up for yourself or to do what God wants done? Just find out what it's for. And do you know where you are going to find out what it's for? Do you know who is going to tell you? God is. No one is going to tell you; God is going to tell you what it's for. You find out what it is.

Vs 25 *'Because who can eat, or who else can hasten (or literally it should be 'enjoy') more than I?'* Who can enjoy it more than he did? He was the richest, wealthiest, wisest man in the world. Now who can enjoy it more than him? Who is going to enjoy it more than him? There was a gentleman that used to fellowship with us here and he was a person who I believe enjoyed food more than anyone I've ever met in my life. And when he would take a bite of food he would say, "Whew, oh God; Oh man!" He enjoyed his food, and that's what we should do. I don't mean to excess, but when you eat it, whatever you eat, you should enjoy it, because it's a gift of God. And I've never met anyone in my life, other than him, that enjoyed food more than he did. He would do anything to enhance the flavor of his food. And that is the way we are supposed to do it. But we should enhance our lives the same way also and say, "**Wow! This is another day that God has given me**"; not say 'woe, it's a Monday, and I've got to tread through another week. But rather say, "**God, He gave me another day; what am I going to do? What do you want done? This is good! I've got another day!**" That is the way we are supposed to look at life, enhanced; the same way we eat our food.

Vs 26 *'Because God gives to man (Adam) that which is good in his sight* (and then he tells you what it is) *wisdom, knowledge and joy.*' My, my, my I won't even go there; I'll let your mind work on this one. The word 'God' there is 'Elohim'. I'll let your mind work on that, you find out yourself. Look what he said, *'God gives to the 'man' that is good in His sight;* now to the ones that God sees as godly, what is He going to give to you? Wisdom, knowledge and joy. But now look what He did to the other one. *'But to the man* (or to the sinful person) He gives travail (literally He gives them a task or a job) and look what his job is: *'To gather and to heap up that he may give to him that is good before God.'* Hah, hah, hah; so those simple people that want to go to work? Get out of the way and let them go; let them pull out in front of you; let them step in line in front of you and get their meal and go first; so they can hurry and get back to work for you. Who do they work for? You. Let them have it. Don't be in a hurry. My favorite verse is: 'Be anxious for nothing.' Let them have it. And look what he said, *'This is also vanity* (it's transitory, it's unsatisfactory, and it's a grasping and striving after the spirit). Do you know what? All this really doesn't matter, and even if God gives the sinful people the task of heaping up to give to the righteous, it's still going to pass away, because when God is all in all there will be no difference. How can there be a difference if God is all in all? How can there be someone who is the Saints and the Ain'ts? There can't be, we're just going to be what? One. God's Feast of Tabernacles takes us back to the Feast of Oneness. Isn't that what God's plan is, that His uniting of God and man together in oneness? Jesus' cry was *"Father make them one with me as I am one with you."* Guess what? There isn't going to be all of that stuff, even this is going to pass away. That is only for this age and to see how you handle what God gives you. To see what kind of an attitude you have in all of this. No matter what it takes, He is going to check you out.