

ECCLESIASTES

Chapter 3

This transcript is from a teaching given at the Third Day Fellowship and will follow that format throughout. The chapter has been provided to use as a tool while studying this writing.

Verse:

- 1** *To everything there is a season and a time for every purpose under the heaven:*
- 2** *A time to be born, and a time to die; a time to plant and a time to pluck up that which was planted;*
- 3** *A time to kill, and a time to heal; a time to break down, and a time to build up;*
- 4** *A time to weep, and a time to laugh; a time to mourn and a time to dance;*
- 5** *A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;*
- 6** *A time to get, and a time to lose; a time to keep, and a time to cast away;*
- 7** *A time to rend, and a time to sew; a time to keep silent and a time to speak;*
- 8** *A time to love, and a time to hate; a time of war and a time of peace;*
- 9** *What profit has he that works in that which he labors?*
- 10** *I have seen the travail, which God has given to the sons of men to be exercised in it.*
- 11** *He has made every thing beautiful in his time; also he has set the world in their heart, so that no man can find out the work that God makes from the beginning to the end.*
- 12** *I know that there is no good thing in them, but for a man to rejoice, and to do good in his life.*
- 13** *And also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God.*
- 14** *I know that, whatsoever God does, it shall be forever: nothing can be put to it, nor anything taken from it: And God does it, that men should fear before him.*
- 15** *That which has been is now; and that which is to be has already been; and God requires that which is past.*
- 16** *And moreover I saw under the sun the place of judgment, that wickedness was there; and the place righteousness, that iniquity was there.*
- 17** *I said in my heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.*
- 18** *I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.*
- 19** *For that which befalls the sons of men befalls beasts; even one thing befalls them: as the one dies, so dies the other; yea they have all one breath; so that a man has no preeminence above a beast; for all is vanity.*
- 20** *All go to one place; all are of the dust, and all turn to dust again.*

- 21** *Who knows the spirit of man that goes upward and the spirit of the beast that goes downwards to the earth?*
- 22** *Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?*

I know this chapter or these scriptures have been used for hundreds of thousands of funeral services, but I don't think that is what God is trying to tell us. There is a whole lot more in this book than just trying to tell us about one passing away and that it was God's will that someone would die.

Vs 1 He says, *'to all things there is a season'*. The word 'season' what would it mean to you in the context it is being used here? Literally it says 'it is a set or appointed time'. There is a set and an appointed time for everything. There is a time for every thing to live. If the thing that was appointed to live, was appointed to live a year from now and we brought it forth today, what would happen? It would die. It's not in God's time. There is a time and a season for every thing. If there's a time for something to die, then there are things in our lives that were appointed to die. I'm not speaking about you as an individual. I'm saying things in your life; or things that have been important in our lives, there is a time for them to die; or to pass away. One time God spoke something in my life, when I was at another fellowship, before we branched out into our own fellowship, and God told me it was over. He spoke to me personally, at another time directly, and told me that He was going to destroy the other fellowship. He said that that fellowship had been raised to raise me and my wife, and I didn't want to hear that. Why didn't I want to hear that? I was comfortable where I was at, to a degree. I was thinking with my natural mind. I thought if God chooses to destroy this work, He is going to hurt a lot of people. And it did hurt a lot of people, but you see it was not my choice. God didn't say, 'Dave, if you would like me to, I'll do this.' God told me what He was going to do. It was His time; it was His place. But I stayed on there after God told me that for six or eight more months, and those six or eight months were the most miserable time of my life both physical and spiritual. Because God had told me to leave; but I did not want to leave the people because I loved them and I didn't want to leave. I said that I would put up with any thing; I will stay here and defend these people. But guess what? It's not my place. I was supposed to do what I was told. I'm not here to defend God or anyone else; I'm here to do what I am told. In our lives we have got to get to that point and just listen to what God says. If it isn't God then don't pay any attention to it. But there is a

time and a purpose (there is a season or a set or appointed time and a set time to everything, or for all desires or pleasures). You see for every desire, there is a time for it. There is a time for every desire in your life. There is a wrong time for them too.

Vs 2 *'A time to be born'* or to bear young. When the women reach the age of 60's and 70's is that a time to bear young? Is it a time to bear young when they are 10 and 12 years old? No, they are still children. We can see today that it's all messed up because they have not relied on all the natural things that God says. It's just not right. Man has messed everything up. God is aware of it and He is utilizing everything that is going on. But it is not the way He set it up, let's put it that way. *'There is a time to be bear young and there is a time to die.'* When we look at things in the natural, we say there is a time to die. But we want to put our time on it and that is that you only die when you get old. Now that is what our minds tell us, and we think we are invincible when we're young. We think it's always someone else, but that someone else does have to be somebody. That someone who does die young is somebody; but everyone thinks it will happen to someone else. Some might think, 'It will never happen to me that my house burns down.' 'It will never happen to me, that I will have a car wreck.' 'It will never happen in my house that our grandson would die.' We would never dream anything like that, will you? It's always someone else. But do you know what? Someone has to be that somebody else. And it's not in our time, but it is in God's time for everything that comes down. Does it mean that you won't feel pain, because you understand it's God? No sir. Pain is your friend. It will teach you things. Pain will bring the change. My brother-in-law gave me a saying a long time ago, and I never forgot it; I still have it in my office. "You will stay the same until the pain of staying the same is greater than the pain of the change." I've memorized it because it's true. I'll say it again, "You will stay the same until the pain of staying the same is greater than the pain of the change." Change is painful, but sometimes staying the same is worse than the pain of change. Sometimes we need change, and he said there is a time for every thing.

Vs 3 *'There is a time to kill and a time to heal'*. Do you know that a priest was always killing things? Do you realize that, that they are always killing, always sacrificing the beasts? There is a time in our life when we have to kill that beast. I'm not speaking of drawing a knife and stabbing yourself. I'm talking about in your mind or carnal thoughts, the beast nature; the thinking process. And when I kill that thing, the only way I can kill it is with a big

sword called the 'Word of God'. Now those priests could cut some meat. You talk about your meat cutters now they knew how to do it. The beasts that they brought to the priests to slaughter it took one slice through the throat and they knew how to get everything that was vital to bring that thing to its knees instantly. They didn't have to wrestle it around, because they are killing millions of animals in a year's time. I mean there were people lined up, and it's unbelievable what they were killing. Hundreds of thousands of animals were being sacrificed. Don't you think that they learned how to do it right? We have to learn how to do it right. And it's going to be by a process of slitting the throat of that sacrificial lamb in our lives that we give up, that thing we desire the most; we have to give it up. So we are going to be practicing. We are going to be giving this one up and we'll give that one up, and that one up, and we'll give that one up. And after a while we are going to learn how to give them up aren't we? God is not going to take them all at one time. But we have to give them as an offering back to Him. We have to learn how to sacrifice. So a good priest is not afraid of blood or afraid of using the knife; the 'Word of God'. We have to learn how to use it the proper way.

'There is a time to heal', there is a time when we realize that we need to heal. And I'm going to quote something that Watchman Nee said because I think it was very true. And I am not afraid to quote something that I know is right. He said, 'You cannot heal someone until you have healed yourself.' You cannot lead someone where you have not walked. And you surely cannot teach someone something that you have not learned'. I am not speaking of something intellectually here, I am speaking experientially; we've experience it. So that is what this is about. We have to have a time to heal. Every bit of this is internal first. We have got to take this inside of us. If I can't learn to kill the nature of the beast that was within me, then I can't come to the place of healing this thing inside of me that was hurt. Guess what? Am I ever going to get there? I will never get there; I will just wallow in my self-pity all my life. I'll wallow in this beast nature all my life. *'There is a time to tear down and a time to build up.'* Even in our bodies, if we want to build big strong bodies, what do we have to do to them first? We have to tear them down. As you work on weights, and working out, you are tearing down muscle that it will become better. You are building it right back up. So we have to learn to break down and a time to build up. So we were broke down first before we get built up. And God is going to do it, but we have to agree with Him with all things in our heart and then it comes together.

Vs 4 *'There is a time to weep and a time to laugh; A time to mourn and a time to dance.'* Those things in our life represent different things. 'Weeping' what would you say it represents? Grief in our heart; hard times we are going through. There is a time for this, because each one of these things is teaching us something. The grief that we feel and experience are what puts the mortar between the bricks, it makes the wall; it builds the house. Without that tempered mortar the building is going to fall down. You have to experience it. Did Jesus experience in his life? He stood over top of Jerusalem and said, "Oh Jerusalem, Jerusalem how many times I would have gathered you under my wings as hen does her chicks", and he wept. He wept at Lazarus' death. He experienced all the emotions we to experience; It is necessary. If it wasn't necessary, he wouldn't have and we wouldn't have to. It is very necessary.

'A time to laugh'. Does not the scripture say laughter does good like a medicine? There are even experiences where it has been documented that a man was sick with cancer and he got all the funniest movies he could, and he began to watch movies day and night. He watched comedians telling jokes, and he just laughed and laughed and laughed; he had a lot of money and he could do anything he wanted to, but he hired people to make him laugh; he listened to the movies; heard jokes; and this man laughed and laughed, and they told him he was going to die. But he laughed himself into health. There is something that secretes a type of chemical out of your body when you laugh. Just like when you get excited, the adrenaline flows. There are things that will heal you in your body. And he began to laugh, and he believed what it said and he brought himself out of the cancer and he lived a long time. There is a time for laughter, it is good for us. In Psalms it says, 'God sits in the heavens and he laughs'. There is nothing wrong with laughter; there is a time for it. *'There is a time to mourn'*. There is nothing wrong with showing your emotions in a time of death in families, and loss of major things in our life. There is nothing wrong with that mourning. But it is only for a season. We can't stay in mourning for the rest of our lives; there is a time to realize that it is over. *'There is a time to dance and rejoice'*. And I think this next verse was written for the Jews:

Vs 5 *'A time to cast away stones and a time to gather the stones'*. They were good at throwing stones. *'There is a time for them to gather them up and a time to throw them away. A time to embrace; and a time to refrain from embracing'*. There are times when we need close fellowship, and there is a time when you feel distant. And it's okay because that distance will show

you that you have to stand on Father and His word. You don't stand on feelings or emotions. It's about Father, and He is there and He has never left. It's do I trust my mind that tells me how I feel, or do I trust my Father who told me He would never leave me? That is what it's about. He is teaching us a greater degree of faith.

Vs 6 *'There is a time to get* (literally to seek out or to search out) and *there is a time to loose* (to give it up as lost).' There is a time to search and a time to say, 'Hey, I give up on this one; it's fruitless. It brings no fruit in my life.' There is a time for that in our lives. We could chase things all of our lives and come up to the place where we say, 'You know what? I have invested my whole life in this thing, and it's just not right. It's time to give it up. The language says 'to give it up as lost'. *'There is a time to keep'*. The word 'keep' is not used correctly here. It should say there is a time to 'guard' and 'protect' what we have; and there is a time to cast away, or literally to 'throw' it away,' because these things are no longer fruitful in our lives. It's like Paul said, 'When I was a child, I spoke like a child; I did childish things. But when I became a man, I got rid of them; I released them. And there are times in our lives that we have these things because they are necessary for us. A child needs a pacifier; they need these little toys or noise makers. They need these little mobiles and their little security blankets and their little things; they need them. It's okay. And as mature sons of God we need to learn that our brothers and sisters that are 60, 70, 80 years old still need those baby things because they have never grown in spirit. And the only reason they have never grown in spirit is because they have never heard the truth of God. They only heard the man made word that has placed the rules and regulations upon them; and if they hear the truth of God, they are at liberty to grow. They are not root bound like a plant in a little tiny pot. If they have been able to express themselves then they can grow, but when they've been put in those boundaries of the law, they have never been able to grow so they are still little babies no matter how long they have been there. It doesn't make any difference; they have to have room to expand and grow or they will never grow.

Vs 7 *'A time to rend* (tear apart) and *a time to sew;* (put it back together). There is time when separation is good for us, but there is also a time to put it back together. *'There is a time to keep silent, and a time to speak.'* However most people don't think I am quiet very often. Several people say, 'You never shut up.' I'm serious; there are people that believe that I never stop talking. I'm going to tell you what, there are a lot of times that I sit and

listen, but people don't pay attention that I am listening. I can learn more from listening than I can from speaking. There are a lot of times that you learn more from listening than you do from speaking, and that is a part of maturity, learning to listen. It's not easy to do because the mind wants to run off with all the answers for everything, and part of that wisdom in being quiet is learning not to volunteer everything. Someone can tell you their problem and you might have a solution for it, but if they didn't ask for it, what are you doing? Aren't you meddling a little bit? Wouldn't that be meddling? If people don't ask you for the solution why should you volunteer it? Immaturity will always volunteer something that wasn't asked for and that is the first thing that will get you into trouble. If you will sit back and wait for someone to ask for you to give your opinion, then you have liberty to speak whatever you have to speak, without offending them. But if you always volunteer what you think might be the best for their situation, all you are doing is creating havoc and you make them feel like you are trying to control their life. So, we need to just be quiet some times. And I have learned to be quiet whether people will believe it or not. There are lots of times that I go very silent and I listen and I learn things. *'There is a time to speak'*; and that time to speak is not the time to clam up. There is a time when it needs to be said. And there are things in our lives sometimes that people need to say, and sometimes they are very offensive. Someone spoke in our meeting this morning that they were not afraid to speak to someone, if they come speaking something to them that is wrong. And she said God is faithful to tell me if I am wrong, and not because of what they think but because of God's word and what the truth is.

Vs 8 *'There is a time to love and a time to hate'*. What would you say about that? Learning to hate the things that are not of God, not people, it's not speaking of people here. Again this is internal. What do I have to learn to hate? The things that I do in my life that are not of God. Now we say, 'all things are of God'. Well I am speaking about the negative things that don't need to be in my life. The things that are hindering me in my growth and relationship with God, those are the things I have to learn to hate. There is a time for that. There is also a time for it to be in my life, because God uses the negative in my life to show me and to correct me. Psalm 17:13 David said, *'Lord, deliver me from the wicked; which is your sword.'* Our sword is the word of God. God's sword is the wickedness that is within us and He can take my negativity and use it on me or you or somebody else. So, there is a time for all of this. *'A time of war and a time of peace'*.

We have all been at war in our heads haven't we to some degree? We have all been at war in our heads, and we've all come to a place of 'peace'. This word 'peace' is *'shalom'*. Have you ever heard people say that? And they say 'peace'. What it literally says is; health, prosperity, and peace from war; 'shalom'. They are wishing you health, prosperity and a peace from war. Now in the natural man they think of shooting at each other and throwing bombs and rockets. But I am speaking about peace within from the war in our minds. If we realize that the last Adam is dead then there is no one to fight with. Who are we fighting with? C'mon, we're shadow boxing.

Vs 9 *'What profit has he that works in that wherein he labors?'* What profit is there? Now this is a man who has told us and how many times did I tell you? Thirty eight times he uses the word '**vanity**' which means something that is transitory and unsatisfying, or unfulfilling. So he says everything is vanity, and then he says, 'what profit is there in what man works?' In all the work that you labor, what profit is it? He is trying to show you something: In everything that I can labor in this world, what does it really come down to? NOTHING. Does that mean that I don't do anything else? No; it's putting your priorities in order. What is the most important thing I can do? Now, is it more important for me to work for God and do what God tells me to do and be obedient to God, or is it to do all the worldly things? It's about working for God isn't it? But now we come down to this and this is the way people interpret this: 'That means on Sunday morning I have to go to church'. Now they do interpret it that way. That is not what it says. If you were on your way to church today, and someone's house caught on fire, or someone had a wreck, or someone was having a heart attack, and you're there, and you are qualified medical personnel. What would your appointment be? I'm going to be late for church, or stop and save this man's life? We have to put our priorities right. God is not going to be mad at you because you helped to save someone's life. But there are people that believe that coming to a 'building' is where it's at.

When God first began to deal with me in my life a group came to Portsmouth and they were called the Singing Americans and they sang a song called 'In the Shadow of the Steeple'. We went to see them perform and that is when God for the first time 'rattled my cage' in His speaking to me. I was sitting in a room of over 500 people, and they all left. They were there, but they left and I was the only one in the room. And I was hearing that group sing and they were singing, 'In the Shadow of the Steeple' and God spoke to me and scared the living begehbers out of me. I mean I was

shook because I heard God speak and I looked around and there was no one in the room but me. And I know there were people all around me. But they weren't there because I couldn't see them. All I could see were these men singing the song and God was speaking to me, and those men didn't know what they were doing. But God was speaking out of that song to me. And it told the story of a man that came to the church and all he was looking for was some help, and the Pastor came back and said 'I don't have time for you, I have to get my sermon ready for the morning, because I was out running late last night and I didn't have time to get ready last night so I will get ready real quick this morning. He wasn't prepared. And then along comes some of the elders, 'Hey we've got some things to do for Sunday School this morning and we have to get things prepared and get the brass polished and everything, and the buckets that we are going to pass and the silver'; Then the next guy comes along and he says, 'Hey, I've got to get ready for my class. ' And it says that they went inside and they had the service and left this gentlemen standing outside. And when it was almost over, they were collecting the money to send to the missionaries over-seas, and it said while they were doing this, the man took the cold blue steel and placed it where the shadow of the steeple fell on his forehead and he committed suicide, because the church had no time for the man that needed life.

That's what we are missing; we're walking over top of bodies to try to go somewhere over in other countries to help someone and we can't even help ourselves right here. And when God showed me that, He spoke into my life that this valley would be where I would be. He said, I would travel to different areas, but this is where I would be; I am not going somewhere else. God said 'this is the valley, it's a big valley; and it goes a long way. We were still in this valley when we had meetings in Minnesota. That valley just went down and curved up that way. It's a big valley. But we have to realize that this is what it's about. It's about people. It's not about a building, it's not about money, it's not about things, it's about people's lives and no one wants to see that. You might hear them say, 'I know that sounds good brother, but we have a building to build. We've got things to do'. Somebody has missed it. Do you know what? My life has never been the same since that night and I'm glad. I'm glad it has never been the same. It hasn't been easy, but it has never been the same.

Vs 10 *'I have seen the travail'* (the word 'travail' means 'task or job') *which God has given to the sons of men 'Adam' to be exercised*, the word exercised is to be 'afflicted', 'busied' or 'occupied with'. I've seen that.

This is a man who realized that God gave us something to do and it's to afflict us, to keep us busy, and to occupy us. And do you know what some people have done? They have learned that that is what they can do; they can occupy themselves and they don't have time for God. And that is what the church is doing. Everybody does it in some form. When God begins to deal with them, I have known many men and women, who as soon as God begins to deal with them, they have to do something. I know one particular individual who every time God would deal with him, he would build something. And as long as they are busy building; 'Hey, I got to get this done'. What's more important? When I was in Minnesota ministering, the lady and her husband, where we stayed were workers. They labored before we got there getting everything prepared to be just right. They wanted everything to be perfect for us. The lady there had cooked and she kept food out for everyone all the time while all the meetings were going on day and night, and I said, "Martha, Martha, Martha, you worry and fret so much; get me a bologna sandwich or a peanut butter sandwich and come and sit at the feet and listen to the word of God. You don't have to do that." And she heard me and she came and sat down. I said we don't have to be impressed by all this food; we'll eat whatever you put out here, don't waste your time; hear this...we've got something for you, come and get it. Let me feed you for a change. You have labored to feed everyone, let me feed you now. That is the more important thing. And when Jesus said that to Martha, because Martha had complained; now the lady that prepared food in her home hadn't complained, but she was a real worker. But Martha complained because Mary was sitting at the feet of Jesus listening to the word and he said, "Martha, Martha, you fret and worry so much, Mary has chosen the better and it will not be taken away from her." What was he telling her? "Shut-up, shut up." Now wasn't He? He told her "Shut up, c'mon; she's hearing life and you're interested in all of this vanity. It's not going to be taken away from her, just because you're murmuring and complaining. This woman has found the life, and I'm going to let her have it. And if you want it, you'll sit down with her. We'll get something to eat later; don't worry about it. I know I'm not real smooth about everything, I'm just telling you what I hear.

Vs 11 *'He has made every thing (the word 'every' is 'all') beautiful in His time: Also He has set the world in their heart.'* Who put it (the world) there? God did. So how can we get upset with Him? *'So that no (Adam) man can find out the work that God (or Elohim) makes from the beginning to the end.'* Guess what? No Adam man can do this. No one in the natural can figure this out. This is not an intellectual thing that we are doing. It's

Spiritual; there is a difference. If it was about intellectual then there would be a few smart people and the rest of us would be all destined to hell like they think. They say Einstein only used 2% of the capacity of his mind, and everyone thinks he was so wise; so intelligent. Well, that means some of us probably only have 1% that we have used. So what? I don't care about my intellect; I want my spirit to abound in all of God's wisdom and knowledge. That is all I'm concerned with; I don't care about the natural things. Why did He put the world in the heart of Adam? So that we couldn't understand everything from the beginning to the end. He doesn't want us to understand it all at one time. It needs to be revealed. It's just like when we sit down to a big feast at the table, and we see all this great food, and the table is forty feet long; but do you know what? We can't put all that food in at one time. Proverbs says if you find honey, eat your fill; but don't eat too much lest you vomit up the good word you found. And if God would release all the wisdom that He has, we would just lose everything. We couldn't contain it; we couldn't take it in and digest it and let the nutrients of that word change our heart. It would be an explosion so great that we couldn't handle it. It would kill us.

Vs 12 *'I know that there is no good in them, but (literally it should say, 'I know there is no good in them except they rejoice and do good in your life'). Except you rejoice and do good in your life.'* There is nothing else that you can do; Just rejoice, God has given you life. He has given you health why shouldn't you rejoice: Waaaa, my car's old; waaaa, waaaa; we hear it all the time; what's the big deal? You know there are people that don't have cars, that will never see a car will or never use a car in their life? Do they live? Probably those people are happier than the people of the United states that have four, five, or ten cars. What does that change anything? Everybody wants something and it's not about wants, it's about us growing. Let's change what we're thinking to God's word. Just rejoice in where God has chosen you, because you didn't choose it anyway did you? We think we do sometimes, but God made the choice.

Vs 13 *'And also that every (Adam man) should eat and drink, and enjoy'. The word 'enjoy' literally should say that they should see and consider the good of all his labor, it is the gift of God.'* We should see it and enjoy what we have, but that's not the problem. The problem is that we see it, and see it is as what we've done. We don't see that it's a gift from God do we? We say, 'look what I've done, look what I've built, look what I've amassed, look how great I am. Does that sound like seeing it's a gift of God? It's what

we've done. Well I'm sorry, it's not about what we've done; it's about what He has done and about Him giving us the gift of all these things in our lives. And you know most of us aren't as thankful as we should be. Most people look for help from God; in a moment of crisis. That is not God; you need God every day of your life. What was that song we sang? *'I Need You More Today Than Yesterday'* I need Him today.

Vs 14 *'And I know that whatsoever God does it shall be forever'* Strong's 5760 owlam (o-lawm) Literally it says, whatever God does it exists forever or beyond time. *'Nothing can be put to it, nor can anything be taken from it.'* So what in the world do we think we are going to change? What did he just say here? Nothing can be added to it, nothing can be taken away, and yet they still stand in the pulpit and preach to you every week: 'You can change what God is doing, if you'll just pray hard enough; if you'll cry and beg God enough, He'll give in.' And you see, that is exactly what we teach our children, because we haven't got the guts to stand up to them and say NO! when we mean NO! And that's exactly what the churches do. They do the same thing. Why do you think our generations are so screwed up? No one has the consistency and the strength of God in their life to say what they mean and stay with it. Churches do the same thing. If you'll badger God enough, He'll give you what you want. I'm sorry, I don't believe that, and this book doesn't back what they say. God does what He wants; His purposes and plans will prevail. *'And God does it in order than men should fear (literally 'they should be in awe') of His presence.'* He does this. He sets this up. He goes back and says, *'Whatsoever God does it shall exist forever; nothing can be put to it or taken away from it and God does it in order that men should be in respect or in awe of Him, in their presence'*. Whenever God is in our presence, we should be in awe of God. When should that be? If He is living in us when should that be? We should always be in awe of God. I'm amazed at the things He says and does all the time. It's just constant. It's not just a Sunday morning or a Thursday afternoon thing, it's all the time. God IS all the time.

Vs 15 *'That which has been (that which exists) now; and that which exists to be has already been; and God requires (or searches out) that which is past.'* There is another scripture that goes with that. Proverbs 25:2 'It's the glory of God to conceal the matter, and it's the honor of Kings to search out the thing.' God concealed it, and it's the God in us that receives glory from searching out what God has hidden in His word. God always has all the

glory that He needs. But He is giving glory to us when we search out the things that He has buried in this word for us.

Vs 16 *'And moreover I saw under the sun the place of judgment (or the place of justice)'*. The King James version always wants to make it 'judgment', that means 'punishment' to most people. Is justice punishment? Justice can be a reward. We get the wrong context out of this word 'judgment'; it should be 'justice' if you look up the language. *'And wickedness was there'*. Hello, I'm not speaking about a court house; I'm not talking about a King sitting on a throne. I'm talking about right between your eyes. That is the place of justice; and there is wickedness there. It's called the mind of humanity. Didn't Jeremiah say that the heart of man is desperately wicked? (Jeremiah 17:9) That is all He is revealing. That I cannot trust my own thinking process. I go back to my level, my square, and my plumb line, and that is the Word of God. *'And the place of righteousness, but iniquity was there'*. Isn't this (pointing to self) the righteous place? Aren't we the holy habitation of God? And in this holy habitation there is wickedness. I can deal with that, but I have to realize that there is wickedness.

Vs 17 *'I said in my heart, God shall judge the righteous (it should be 'just') and the wicked because there is a time for every desire and for every action.'* There is a time for it; for every desire and every action that takes place. Now see, this is a person speaking in their heart saying, 'Hey, I'm not the judge, come on. Did anybody die and make us God and sit us on His throne? God is not dead, this is about realizing that the God that dwells within you is your judge, and He will expose it to you and you change it or else. That's from the law, and that's the do's and the don't do's and that's called the do-do in the temple and that we don't need.

Vs 18 *'I said in my heart concerning the estate of the sons of men (Adam), that God manifest (test) them and that they see that they, themselves are literally dumb beasts.'* God said that all these tests are to show you something. Until God is manifested in your life, you will act just like a beast. If you're attacked, you will retaliate; if you're threatened you will try to hurt back, you will lash back. It is that serpent beast nature that is within us. And God is testing you to show you that that beast is resident in you. I could go someplace else and show you who created that thing, but I don't need to get there right now. We create that in ourselves, I'll say that much for now. I'm just showing you that the beast nature is in you and the purpose of this life is to test you and show you. Don't tell me that you are holy and

righteous and that you never sinned in your life. There is a beast nature within each one of us that needs to be dealt with. And I'm not going to be the one to put the sword to it. God is. All I have to do is agree with Him, "You're right Father; there is a beast nature in me. You put it there; you deal with it." Manifest means to test. *'That God test them'*, and in a test God shows you how much you know, not how much you don't know. You see that would be a negative way to look at it. He is showing you how much you've learned; that's what a test is about. A teacher always teaches you and then they test you, don't they? It is to show you how much you've learned.

Vs 19 *'And because that which befalls the sons of men (Adam), befalls beasts.'* *Even one thing befalls them. As the one dies so dies the other, yeah they have all one breath, so that a man (Adam) has no preeminence or superiority above a beast, because all is **vanity** (transitory and unsatisfactory, it's not fulfilling).'* That is truth and this man (Solomon) saw it. If you think this is just about the man called Solomon, the same son of David who was a King in Israel and was the preacher, you're kidding yourself. Your name should be in here. And there has got to be a place in your life where you agree and say the same things about yourself that Solomon said. Solomon was only revealing how the life of God really is. That you will walk through it and you experience all these things to find out that they don't mean squat. You're here for one reason, for God's purpose. It's all about God in your life. And all this other stuff is to show you the beast nature in you. And we want to go to church and say, "Oh, I'm saved, and I would never do anything wrong." And then someone comes along and steps on your toe a little bit and the snake nature comes out and you bite them and poison them. That serpent rises up in you, and you bite people. You see people pull out of the church and someone pulls out in front of them and they flip them off. You're supposed to be a God man, what are you doing flipping somebody off? What are you cussing at them for? You're the God man right? Someone cuts you off and you go and cut them off and run them in a ditch; "That's what you deserve!" Well c'mon, that's not God. Just let them go. The book says that the sinner is heaping it up for the righteous. Let them go. Let them go to the restaurants and get in line first. Let them get their food; they need their energy to work for us. To heap up that stuff for us, let them go, don't get mad at them. If you let them make you mad, they are controlling your life. I refuse to let anyone make me mad. I refuse it. I can get mad if I want to, but I don't want to because then they are telling me, "Get mad!" And then I'd jump up just like an idiot and do it. And if you would ask the person that got mad, "Do you want this person

over there that made you mad to tell you how to live?” Absolutely Not! Well they just did, didn’t they? They told you to get mad and act like an idiot, and you said, “Okay I’ll do it”. We do those things and we don’t even think. We are performing beasts. It’s like trained seals jumping through a hoop. Don’t let people do this to you. Let God run your life; don’t let other people run your life. Because all they will do is take the peace of God out of your life. They take away the peace and we don’t want that.

Vs 20 *‘All go to one place, all are of the dust (everything that was created came out of the dust) and all return to the dust again.’* Ecclesiastes chapter twelve will say that again and bring that out very well. *The dust returns to the earth from where it came, and the spirit returns to God who gave it.*

Vs 21 *‘Who knows the spirit of the sons of Adam that goes upward and the spirit of the beast that goes downward to the earth?’* That is what I previously quoted from Ecclesiastes 12:7. *The dust returns to the earth from where it came, and the spirit returns to God who gave it.* It didn’t say just certain spirits did it? It’s all spirits.

Vs 22 *‘Wherefore I perceive that there is nothing better than that a man (or an Adam man) should rejoice in his works, because that is his portion.’* What does that mean? He should rejoice in his own works what he has gained from his works; the money, what position you’ve obtained in life; you should enjoy this.

Do you know today that there are people who die hoarding money? I know several people that are doing this. They are old people and they are dying, and they are sitting on money that could do so many things for their children or their grandchildren. They see their children struggling and could use a financial hand, but rather than helping them they hold this over their head and say, “Well, when I die I’m going to give you some of that money”. And they’re sitting on a million or more. What kind of an attitude is that? The best thing I could do is give it to my children and see them prosper. I don’t mean waste it, but give it to them with good discernment, and help them when they are in need. Not torment them with it, but give it to them to help them now. The book says that a man should lay up for his children’s children. I heard that, and I began laying money up years ago for our grandchildren. Our children’s children are our grandchildren. God told me to do it; you see I heard it. When my grandchildren come to an age someday, they are going to be able to have something. Maybe when they decide to go

to college, they could have a new car or something so they don't have to worry about transportation while they are at college. Or they might get married and have a down payment on their home or something. I may not even be here, but God told me to lay up for my children's children, and that's exactly what I am doing. He said, 'that is their portion'. And you see that is what God does for us. He provides for us. He doesn't just tell us, He tells us and provides for us.

'Because who shall bring him to see what shall be after him.' I don't know what is going to be after me, do you? I don't know, but all I know is that God said that's what we should do. This is a beautiful, beautiful chapter.