

# ECCLESIASTES

## Chapter Five

This is a transcribed study given at The Third Day Fellowship. The chapter precedes it as a study tool.

Verse:

1. *Keep your foot when you go to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.*
2. *Be not rash with your mouth, and let not your heart be hasty to utter any thing before God: for God is in heaven, and you upon the earth: therefore let thy words be few.*
3. *For a dream comes through the multitude of business: and a fool's voice is known by multitude of words.*
4. *When thou vows a vow unto God, defer not to pay it: for he has no pleasure in fools: pay that which thou hast vowed.*
5. *Better is it that thou should not vow, than that thou should vow and not pay.*
6. *Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of your hands?*
7. *For in the multitude of dreams and many words there are also divers vanities: but fear thou God.*
8. *If you see the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regards; and there be higher than they.*
9. *Moreover the profit of the earth is for all: the king himself is served by the field.*
10. *He that loves silver shall not be satisfied with silver; nor he that loves abundance with increase: this is also vanity.*
11. *When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?*
12. *The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.*
13. *There is a sore evil, which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.*
14. *But those riches perish by evil travail: and he begets a son, and there is nothing in his hand.*
15. *As he came forth of his mother's womb naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand.*
16. *And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath labored for the wind?*
17. *All his days also he eats in darkness, and he hath much sorrow and wrath with his sickness.*
18. *Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he takes under the sun all the days of his life, which God gives him: for it is his portion.*
19. *Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God.*
20. *For he shall not much remember the days of his life; because God answers him in the joy of his heart.*

**Vs 1** Oh Lord if this first verse we could live to it. *Keep*; what does it mean? Guard or observe. *Guard or observe your foot* ('foot' is your lifestyle or your walk through this

life) so it is saying, *Guard or observe your lifestyle when you go to the house of God (and that is Elohim), that to give the sacrifice of fools: The word 'fools' means the stupid or silly persons, blockheads because they consider (or they know not) that they do evil.* He says when you go to the house of God, what should you do? Guard your lifestyle, protect it, and be quick to hear and slow to speak. Isn't that another scripture? When we go to the house of God, do you know how many people want to preach? Many people want to preach, but they don't have anything to say. He said it is better to go to the house of God to hear and don't give the sacrifice of fools. Many times people that go preach; and I've been in churches where they want every body to preach. I know that all of us have something to say and that is why we have share time here. Every body can say what they have to say. But when it comes time to open the word of God, we have to know that we are talking truth. We can't say, 'well this is the way I see it'. You see if it is spoken as the word of God then it has to be one thing. The Word of God; that means no mixture. It has got to be truth. So we can't just practice and do anything we want to. Do you realize the responsibility it takes to speak the word of God? Do you understand the responsibility? Most people think it's just cool 'I can go preach'. That is not what it's about. It's about hearing what God has said and repeating that verbatim. It is not adding your little twist to it to make it cute. It's about saying what Father says. It's not about seeing how good of a preacher I can become, or how good of a dynamic speaker I am. I'm not a dynamic speaker. I am anything but that, I just say what Father tells me. That is enough to get in trouble. Dynamic speakers are performers. I'm not a performer. When I get through I don't have some fancy ending; I just say, "That's it, done." Because He is not telling me to say anything else. If I go any further with it, I am adding to it. It would be me. So when we come to the house of God, we should be quick to hear and slow to speak. He said 'be more ready to hear than to give the sacrifice of fools'. What is that? The bumping of the gums; could be said diarrhea of the mouth. *'Because they consider or know not that they do evil.'* Now here comes that thing that I have spoken for a long time. Deception is wicked and evil, why? Because it deceives you. And if anybody does not know, what would you say they are? They are deceived. If I'm deceived in something (I will use myself as an example) that I am doing, and I continue to do it, and you see it and you don't tell me, I'm going to say straight up, "you don't love me." Because if I'm deceived, then I don't know that I am doing it wrong. I think I'm doing it right, but I'm deceived. Then I need your help. Because if I'm deceived, I will never see the truth unless someone loves me enough to come up and say, 'brother, you've got something going wrong here.' Do you hear what I'm saying? That is what that is about; that is love. You see, Jesus came and He knew that if He told the truth to these people, they were going to kill him; but He said, "Nevertheless, not my will; your will be done." We have to have that same love in our heart for everybody; that we don't care what they think about us; we are going to tell them the truth. And that is not to say 'look how much I know', its saying, 'Look, I want to help you.' Now when you tell the truth, keep your bags packed cause you'll have to move. That's okay we have to realize that this is what it's about. When we are deceived, we don't know the truth, and that is

what he is saying in that first verse. They don't know that they are doing wrong. They don't know that they are doing evil. There are churches today that are preaching all over this land today. Do you think the one that is preaching all of this false man doctrine; do you think they know they are doing it? There may be a few, but not many of them. Most of them are doing it sincerely, but sincerely wrong. They are doing something that they think is right. And that is why they will fight you over it, because they think they are right. If they even thought they were wrong, they would probably listen to you.

*Vs 2 'Be not rash with your mouth'* (literally be not anxious with your mouth). Remember my favorite verse, 'Be anxious for nothing' Philippians 4:6 Not even with your mouth. *'And let not your heart be hasty to utter a word.'* Don't be hasty to speak. I know we have personalities; I'm a sanguine; I'm a talker. That is not what I'm talking about. *Be not hasty to utter a word.* If we could all slow down, and God has slowed me down, whether you believe it or not. I know some people that think I never stop talking; but I do a lot of listening. A lot more than I ever did, because God has slowed me down, and I realize that I can answer your problems when I listen. Until I listen, I cannot give you an answer, because I don't know what you said. Whenever my lips are bumping, my ears are plugged up. When my lips cease to move, I begin to hear. There is wisdom in that. And God has taught me that; that I have to listen first before I can answer. If you've learned through our share time here, I let people speak and then I respond to that. Because I can hear what you are saying, if I listen. How many people know others that when you start to talk, they talk over top of you? Many people do that. What does that say? It means that you feel that what you are saying is more important than what the other person is saying. We need to learn to slow down, because everybody has something to say. I'm not talking about just the words we're portraying. I'm saying that we have something to say in our heart, and we all want to help someone else. So if we want to help them, we have to slow down. It's not my will; it's not me telling you how much I know. But if I am going to help you, I have to slow down and listen, and when I hear what you are saying; and many times the words that you speak is not really the issue that we are dealing with. But underneath that, I will hear the answer; I will hear what I need to hear to know what you need. And I'm telling you, it works for you, when we learn to not talk over top of someone. *'Because God is in heaven, and we are in earth.'* That was an Old Testament mentality. Matthew 5:18 says, 'you are going to be under the law unto you realize this concept of heaven and earth: flesh here and God way up there, until that concept passes, you will in no wise come out from under the law. You'll be under the law until you realize that God is here. And see the churches are all saying, "We're waiting for him to come back." They are under the law. He is already here. Until we get rid of that there is no way that anything will pass from the law. The law won't pass until this concept of him up there and you down here goes away, this separation between us.

*'Therefore, let your words be few'*. Now how many people hear that? 'Let your words be few.' Now he is not talking about sharing the Gospel. He is talking about small talk, idle

talk, what is the real purpose in it? Some people just want to talk and they will say anything rather than listen to silence. You know why they don't want silence? They are afraid they will hear God. They are afraid they will hear God; they're afraid of hearing God. Many people talk all the time because they don't want to hear God. It scares them. In the Old Testament, what did they do? They told Moses, "You go talk to God and come back and tell us. We'll do whatever He says, but we don't want to talk to Him, you talk to Him". And that is what we do; we do **things** to keep us from hearing God. I know God is a sanguine, because He doesn't stop talking. We just quit listening; we do all kinds of things to distract ourselves from hearing what God says.

*Vs 3 'Because a dream comes through the abundance of busyness' (or activity) 'and a fool's voice is known by the multitude of words.'* Ouch! *'a fool's voice is known by his multitude of words.'* And where does the dream come from? Busyness; activity. Now, we can do a lot of things, we can get really active. But you see it's the mind that he is speaking of. Dreams come through your mind. We let our minds get so busy, there is where it comes. Be still, and know that I am God. There is nothing that you do without thinking about it first. You think about it. And your mind gets busy and there is where the dreams come from. There is only one way to take care of it, you kill that sucker; you put the sword right through it; the Word of God; and it will slow it down.

**Example:** I have a cup and it's full of water and every time I drop a grain of sand into it something has to go out. Every piece of the word of God that you place within your understanding, something of the misunderstanding has to go. Two things cannot occupy the same space at the same time. That is the law of physics; it's got to go. Every little nugget that I put in my mind betters my understanding. And it may be that one little link that bridges the gap between understanding and not understanding. The simplest thing in the world may be the piece I'm missing. So once I get every little piece, sooner or later I'm going to start hooking something together. That picture is going to make sense to me then; what God is doing will very much make sense to you.

*Vs 4 When you promise a promise to God, do not (procrastinate) defer to pay it (but do not procrastinate to complete it.) Don't procrastinate in completing it. If you say you are going to do something, what should you do? Do it. 'Because He has no pleasure in fools'. The language says stupid-silly blockheads'.* If you tell God: I'm going to do this God, and then I don't do it, what is it saying I am? I'm a stupid, silly, blockhead. I'm not paying attention; I should know better. If I say I'm going to do it then I should perform what I said. And don't procrastinate in doing it. Another word for procrastination is lazy. That's all it is its just laziness. It's a fancy word that people use to get around the fact that they're lazy. They say, 'ah, I'll just procrastinate a little bit.' What's the difference? I'm just too lazy to do it. I'm procrastinating cutting the grass, I'm just too lazy to go out there and cut it; I don't like cutting grass. It has to be cut. As everything else with God; everything you do, if we procrastinate, let's just stop all this whitewashing of what we are trying to justify in our mind that it's okay, and that is just

justification; if I am too lazy to do something, at least admit it. Don't put some fancy wrapping on it and say that's the way it is. Aw, I'm just a little procrastinator; well just say I'm a little lazy; more direct. Does everybody understand what lazy means? Be honest with me, be honest with yourself; I don't want to do it. Okay that's fine, but don't try to lie to me and say, 'I'm just procrastinating. It's just a word trying to get around it. It's a justification of what you are doing. And when you justify, you are just a lying. It is as simple as that. Who are you really lying to? I have a little saying in my office that says, *'you lie the loudest when you lie to yourself'*. If you don't talk loud enough to go over the voice that's in your head, it isn't going to fly. So you have to say it real loud to yourself, so that you will buy it. Procrastination is laziness. Any way you slice it, dice it, or puree it, it's still laziness. It is just a fancy word; it's like we've done with other words. Today it's called having 'an affair'. We don't call it adultery anymore or fornication, what do we call it? 'It's an affair'. Doesn't that sound nice, 'an affair'? You see, we have tried to change the truth. Sometimes the blunt truth is what you have to hear, because all of these other words take your mind somewhere else. Oh, I had 'an affair'; it was really nice. Come on, it was an adulteress relationship. There's nothing nice about it is there? We have to watch the way these words are and know that our mind will take us to these places and twist these words in our mind and try to get us to agree with them. Don't do it.

Before I go into this next verse I wanted to go to the Living Bible as I said and touch on verse three:

**Vs 3** (Living Bible) *Just as being too busy gives you nightmares, so being a fool makes you a blabber-mouth.* Sometimes this Living Bible just says things straight and I love the way it does it. It says, *'Just as being too busy gives you nightmares, so being a fool makes you a blabbermouth'*. So when you talk to God and vow to him that you will do something, don't *delay in doing it for God has no pleasure in fools. Keep your promise to Him. It is far better to not say you will do something, than to say you will and then not do it. In that case your mouth is making you to sin, or making you a fool. Don't try to defend yourself by telling the messenger from God that it was all a mistake, to make the vow.* You ought to read the Living Bible alone sometimes it opens the understanding.

**Vs 5** *'Better is it if thou should not promise, than thou should promise and not complete it.'* A covenant person does what they say they will do. Now I know everybody forgets things, things slip. We aren't talking about that, anybody can forget something. But when we have a habitual lifestyle of not always doing what we say we are going to do, there's the problem. It's the continual process. And that is not just someone who forgets things. I am not talking about that, I am speaking about a nature that you just say things just to get by for the moment and then you don't fulfill it and you have no intention of doing it. And many people do that to us. They will say, "oh yeah, I'm going to do this."

*Vs 6 'Suffer not your mouth to cause your flesh to sin.'* What is the problem here? What causes the problem? The mouth. THE MOUTH. In Job (I read so many translations, I don't know what translation it's in.) it says something like: *In all the things he did, yet Job did not sin with his mouth.* There's the thing. It all comes out of our mouth. We say things and there's the problem; we miss the mark by what we say. Didn't Jesus say this: *It's not what goes in your mouth, but what comes out that defiles a man?* Right? It's the things we say. So it is to control this mouth. Someone counted up the verses, and I can't recall the number, but it is something like two thirds of the verses speaks about the mouth in the Bible, in some way. Gosh, that must be pretty important huh? That's a lot of verses about the mouth, about words. Whew! Man, I think it's important and that is why he talks so much about it. *'Neither say thou before the Angel (or the prophet, priest, or teacher, the messenger, that's what it says) that it was an error. Why should God be angry at your voice and destroy the work of your hands?* It is making excuses. Don't make excuses. You know, if you don't make any vows, you don't have to keep any do you? And he says that it's better not to make one then to make one and not keep it. So when we make these promises or vows to God we need to keep those things. If we make them to each other we need to keep them don't we? It shouldn't make any difference.

*Vs 7 'Because in the abundance of dreams and many words there are also vanities.* Much vanity. And what does vanity mean? It's something that is transitory and unsatisfactory, or unfulfilling. *'In the multitude or abundance of dreams and many words, its vanity; it's transitory, it's unfulfilling, and it's unsatisfying.* And see the whole church today; what do they want? Give me a dream; give me a sign; give me a vision; give me this, give me that. Do you know what? Jesus said it's the adulteress generation (an evil generation) that seeks for a sign.

A man said something to me here a few weeks ago about there not being a sign out front anymore. I said, "An adulteress and evil generation seeks for a sign." Do you see what I mean? I don't need a sign; I am a sign. I don't have to pay \$500.00 to have a board printed up to show where we meet. If anyone wants to know they can find out can't they? If we have people that drive from Toledo here and find it every Sunday, then anybody else can find it that wants to. I don't have to have a sign, but the adulteress and evil generation seeks the signs. Oh Lord, we have to have a sense of humor. Now the last part of verse seven says: *'But you fear God'*. You 'reverence' God. Don't be afraid of God. I am not talking about being scared when God comes on the scene. How many of you, when you have stood in the presence of God are scared? Heavens No! The last thing in your mind is fear. It's that King James language. 'It's Reverence, and Awe. When God comes in presence, I mean when He manifested Himself in my life, and I know that I am standing in His presence in an awesome way, fear isn't even in your mind. It is such a sensation that fear doesn't fit there anywhere. I'm not afraid of my Father, because I know that He loves me. I know I'm His son. So why should my Father

be angry with me? Why would I be afraid of someone who loves me? That just doesn't make sense. Somebody has the wrong thinking process. It's not fear, it's love and it's just awesome to enter His presence. Fear should never enter your mind, because God has not given us a spirit of fear; He gave us Power, Love, and a Sound Mind. So why should I be afraid of God? And these churches say, 'oh, you got to be fearful to fall in the hands of the living God; NO, that is exactly where I want to be.

*Vs 8 'If you see the oppression of the poor and violent perverting of judgment, and justice in a province (region) do not be astonished at the matter, because he that is higher than the highest regards it, and there be higher than they.'* Some of these words are added words and all that it is saying is 'God is the highest one around and he knows what's going on. So why am I concerned? It is just like we see all these tragic things going on in our world today: Earthquakes, floods, famine; yesterday a fire burned a big motel and 70 people were burned up in some foreign country because they had bars to keep the criminals out. It was like a prison but it was a hotel and they couldn't get the people out so they died of smoke inhalation. They had bars on the windows and they were all bolted down and there was no way anyone could get out. Even the escape routes were locked and bolted and everything to keep the criminals out. God knew this was happening. God knew it. Fear, fear motivates people and it shouldn't. We should not be worried about these things. But you see, I don't have to be concerned, and this is where people label a man or woman of God as not being compassionate because they don't fall apart when these things happen. Who's in control? If my soul is in control, if my woman is running my show, guess what? I'll fall apart. But when my man **Christ** stands up He knows what's going on, Father's in control. I don't have to lose control about all these atrocities going on, these are flesh things. And the destiny of everyone on the face of this earth is to die in the flesh. Flesh and blood is not going where we are going. It stays right here on this earth, so what difference does it make how I die? It's all in my thinking.

When this flesh dies, whether it's with a bullet through the brain, an electrocution, or drowning or air-plane crash, car wreck or someone hits me in the head with a ball bat or rock, what difference does it make? Dead is dead isn't it, however the death comes. I don't like to see people dying, but do I have any control over it? Well, wisdom is changing the things you have control over, and the things you don't have control over leave them alone. That's wisdom. You know what? I don't control anything anyway. So what am I worried about? If anybody is going to take any blame, it is going to be Father, because He is the one that is in control, not me; and me falling apart emotionally, what good is that going to do anybody? It won't do me any good and it won't do anybody else any good for me to fall down and weep and scream and holler and cry will it? What will that accomplish? If I have grief in my heart to get rid of, I can deal with it in my way; however God wants me to deal with it, but I don't have to fall apart to show someone that I have compassion. Did anybody ever see Jesus falling apart? Did He see

death and destruction every day? He wept once over Jerusalem because they wouldn't hear the truth. He wept over Lazarus' death but His emotions did not run Him. He was in control of His emotions. He had them, but they didn't control Him. I think that is my pattern; I have emotions but I try to do just what He did, He didn't let them run Him. He controlled the emotions. And guess what? It worked out fine for Him, and I have an idea that it is going to work out right for me too. It will work out for you the same way; all you do is follow the pattern.

*Vs 9 Moreover the profit of the earth is for all: the king himself is served by the field.* Don't we all eat from the earth? That's all it's for. It's not to worship. We have people running around worshipping mother earth and all the creation more than the Father Himself. Save the whales, kill babies. Sacred cows; people starving to death and there are cows walking around. I'd have a hamburger right quick. I'm going to eat it. There is no cow sacred to me. There are a lot of 'sacred cows' walking around in the churches. They're afraid to touch them. I think its time we have a beef roast don't you?

*Vs 10* He that loves silver (that's money) shall not be satisfied with 'money'; nor he that loves (what it produces) the abundance (or wealth) with the increase (or whatever it produces) this also is transitory and unsatisfactory; unfulfilling. Money won't fulfill us; look at the millionaires, the billionaires that are unsatisfied with their lives. They die lonely and dejected. It's not about the money.

*Vs 11* When goods increase they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? Literally what it says is 'what advantage is there to the masters except he sees it with his own eyes. What he is saying is look at the vanity in this thing. I'm wealthy; I got all these goods stored up, no one knows I have them, but I'm rich. What good is it except for him to look at? It's greed. A man showed me one time a safe that he had stacked full of one hundred dollar bills. I mean he had so much money it would scare you. There are people that would kill you for a dollar bill. This man has hundreds of dollars. Foolishness; no one sees it but him. What good is it? What could that money do for somebody? Its like this, someone wants to build a house and they have all these tools in the shed over there. I have a brand new saw, hammer, new levels, and squares all these good tools, but I don't want to skin them up. I mean gosh, I might get the blade nicked and it won't be sharp any more. I might knock the paint off the level if I use it. I might scratch the hammer head if I drive too many nails with it. It looks pretty hanging there. It's just to look at; what good is it? Money that is not put to use, what good is it? Nothing is it. It's nothing; it's just a piece of tree with ink on it. Isn't it? Paper is made out of trees, isn't it? And people value this stuff over human life. And all they are going to do is look at it. 'Oh boy, look how rich I am.

*Vs 12 The sleep of a laboring (or a working) man is sweet, (you know why? because he hasn't had to sit and think about what all he has done to someone, because the rich man*



usually does. He works. And that's all he can do; work so he can eat. The *Living Bible* says in Proverbs, *'The rich man lives to eat; and the poor man eats to live.'* Notice the difference? Some of them just live to see where they can go eat. What can we eat? Something different. Get on a jet and fly around the world and have supper and fly back. Don't know what to eat, there's so much to do. That sounds like our country today. *'But the sleep of the workingman is sweet whether he eats little or much: but the abundance of the rich will not 'allow' him to sleep.* When you know all that stuff and you know also that you probably didn't get it legitimately anyway, and you have it stored up, what good is it going to do anybody, except you looking at it. And when you know you have that there and you know it could be taken from you, and that is what you are counting on, oh my; what does your mind do. You couldn't get a minutes rest for nothing.

*Vs 13 There is a 'grievous' evil which I have seen under the sun, namely riches kept.* The New American Standard version says it this way *'riches hoarded for their masters) thereof to their own hurt.* He added that in. When they hoard this stuff up, what's it for. They think it's for their good, and what does the Bible say? It's for their hurt; it is going to destroy them. Remember the man in the Gospels; Jesus taught about the man: He said, 'I don't have any room to put all my riches, I'm going to tear this barn down and build it bigger so I can keep all of my stuff in it. He said, "Thou fool, tonight your soul will be required from you. 'Humph, is it about the riches? Boy today if you go to these "businessman's churches" that's what it is all about. It's about; how much money you can come up with. That is not what it is about is it?

*Vs 14 But those riches perish by 'bad decisions; or bad business decisions' 'Travail' is the wrong word. It should be 'business decisions'. 'And he that begets a son, and there is nothing in his hand.'* So the rich man gets all this stuff, figures what he is going to do, he hands a great inheritance to his son and it's not there because it's been done for the wrong reason. He lost it all. It happens.

*Vs 15 'As he came forth of his mother's womb, naked shall he return and go as he came, and shall take nothing of his labor, which he may carry away in his hand'.* You can't take anything with you. Nothing out of this flesh and blood world can inherit the Kingdom of God. So we can't take anything with us into that Kingdom. The only thing that goes into the Kingdom is our spirit. Nothing else. Just spirit.

*Vs 16 'And this also is a 'grievous' evil that in (it says in all points, but literally it should say: Exactly as he came, so shall he go) and what profit has he that has labored for the wind? That word 'wind' is 'ruwach (roo`-akh) which is spirit. So he says, He has labored in all these things; now I see the natural man to this point; but now I see a spiritual man emerging. We want to read this like its one verse, all coming together, 'so shall he go'. I see that as the end of it: 'so shall he go'. Naked he came, so shall he go. What man is he talking about? The flesh man, the carnal man; as he came, he'll leave.*

Now look, now it's talking about somebody else. What profit has the one who labored for the wind, or the spirit? Now the natural man only labors for one thing, self; flesh. So I see the spiritual man emerging here and it says this one that labors for the spirit.

**Vs 17** *All his days also he eats in (darkness, misery, and sorrow) and he has much (the word 'sorrow' means 'grief and provocation') and wrath (the word 'wrath' is 'separation).* So we see this righteous man; all the days of his life he eats his bread in darkness, in sorrow, in separation, in grief, and in provocation. He's being provoked all the time; taunted, poked at, aggravated. Now this is a righteous man. This is a man that labored for the spirit. This is the spiritual man.

**Vs 18** Behold, that which I have seen. (He said listen look at what I have seen) it is good and 'pleasant' for one to eat and drink and to enjoy the good of all of his labor that he takes under the sun all the days of his life; which God gives him; for it is his portion. Whatever God gives you, it's good for you. If He gives you misery, sorrow, grief, provocation, separation; what is it? It's good for you. It's good for you; because it is His portion. That is our portion, it's our inheritance; we inherit these things. Did Jesus walk through these things? It's for us. How many people are yelling 'Thank You, Lord' for all of this separation, rejection?

**Vs 19** *The Adamic' man also, to whom God has given riches and wealth, and has given him power to eat from it and to take his portion and to rejoice in his labor: this is the gift of God.* All these things that God has given us: The separation, the misery, the grief, the sorrow, the rejections, they are a gift. When someone gives you a gift, what do you usually say? "Thank You!" How many thanks the Father for those gifts? Now, is it comfortable? Heavens NO! It's hell! To be rejected, it's hard. If rejection had no effect in your life, what purpose would it be? If pain and suffering and separation had no effect, what would be the purpose of it? My God is not stupid; it's here for a reason. It will work on you won't it? And it will work on your flesh; it will destroy your flesh. When you're spirit says, "This is a gift of my Father; He loves me enough to separate me from this flesh."

I can go back to Genesis Chapter 2, and the one that created this mess was me. You see I put the flesh and the spirit together. God created the perfect 'God man', the first fruit; the Yahweh Elohim messed it up. We created this mess. Oh, I don't want to get off on that one today. We shoveled it in, now we have to shovel it out. This is a gift of God, to do this, to accept what it is. When I quit looking through the eyes of my flesh and quit murmuring and complaining and whining, guess what I am going to do? There are only two sets of eyes to look through; my eyes or the eyes of God. So if I look through the eyes of God, I look into the future, just like Jesus did. Paul wrote it and it says, '*for the joy that was set before him, he endured the suffering, even to the death of the cross*'. Do you think that He didn't want to do what He did? He didn't want to, He cried in the garden. His flesh man cried out, 'If possible Father, remove this cup from me.' Then His

spirit man spoke up and said, 'Nevertheless Lord, not my will; your will be done.' And you have got to do that same thing. You have got to look through those eyes of God and say, 'This separation that I have to walk in, this grief, this sorrow, this misery and this rejection that I have; I know that it is for my good; Father, it is a gift from you. Because I will always be that crybaby flesh man until I learn to look through the eyes of the Spirit of God. The flesh is always a crybaby. The bible refers to it as 'Babylon' **baby land**; that's all it is: waah, waah, waah. Did you ever hear Jesus do that? Did you ever hear Him whine and complain? If we are going to use this man as a pattern like He is, then why don't we do it? Shut-up; shut-up; quit complaining; start thanking God for what He has given you. He has given you a gift that most people will never receive. He gave you a precious gift called 'separation, suffering, rejection, and misery'. That is the very mortar that puts the bricks together and locks them together permanently. You will never be separated again. Once you walk through all of that stuff, you will never be separated again. And Jesus' prayer was '*Father make them one with me as I am one with you.*' He walked through it, and it made Him one with the Father. When I walk through it, it will make me one with the Father; when you walk through it, you will be one with the Father; and there will never be another separation. **NEVER!** That is what this is about. It is bringing God and man back together. Not separating, but bringing us back to oneness with God. That is the Feast of Tabernacles; the Feast of Ingathering; the Feast of Oneness; that is what Father is doing. And you see we are all in all this little petty stuff that the church keeps saying is not important. It doesn't mean a thing. The important thing is becoming one with my Father. Then I can understand and communicate with Him.

That is why Paul said that we are aliens. We are aliens from the commonwealth of God. Why? Because we think we are earthly beings. If we get our identity right and know we are heavenly beings in an earthly situation. And we are looking to the earth for the answer and the earth does not have the answer. The heavenlies has the answer, and until we get out of the earth and get seated in the heavenlies, where we are already at but we don't believe it, we get that identity again, guess what? We will be okay. And then we can have communication with our Father; because dirt doesn't talk to the Spirit; dirt talks to dirt. Spirit talks to Spirit. Do you hear what I'm saying? We have got to get out of this earthly plain, and get to where we are seated in heavenly places like we are supposed to be. We can't keep playing this game in the earth and think that we are going to set in the heavenlies, in the earth. We are not going to.

*Vs 20 For he shall not much remember the days of his life (what life? The dirt life, the earthly life) because God answers him in the joy of his heart. Literally the language says, 'He keeps him occupied in the joy of his heart.'*

Do you know why I won't remember this earthly life? Because I am caught up in the joy of the Lord. What could take the place of that? I'm caught up; He occupies me with His joy. How could I go back and think about that earthly junk? Fleshly stuff? How could I

do it when I'm caught up in His joy? He said He is going to occupy me, and that means that He is never going to let me get away from it. I am so caught up in Him that I can't go back, there is nothing back there. Do you hear? When you get caught up in His joy, why would you ever walk away from it? I'm not talking about just going into the Holy of Holies and then coming out; that's not what I'm talking about. The joy of the Lord is my strength. I can draw everything through Him. And you see I don't have to be here to do it. I can do it anywhere, because I'm taking Him with me; He is my guide. He is not my co-pilot; He's my pilot. He is the Captain of the Ship; I'm not doing anything. I'm letting Him do it. Oh God, how free we are and yet we feel like those people in that motel; we have bars around us. I don't need protection; He is my protection. I can't get lost because He is my direction; He is my shield; He is my strength; He is everything. If we just understand, and look through His eyes. Oh gees; That is the most beautiful verse. He shall not remember the natural man; he shall not remember the days of his life, because God keeps him occupied with the joy of His (God's) heart.