

ECCLESIASTES

Transcribed from a audio message given at the Third Day Fellowship by David Fields

Chapter Seven

Boy there's a lot in this. I hope I can address it quickly this morning and do what I have to do in this. It is a book of intelligence, it is called a book of poetry by the theologians but this ain't poetry, honey. This is life.

Verse:

1. *A good name is better than precious ointment and the day of death, than the day of one's birth.*
2. *It's better to go to the house of mourning than to go to the house of feasting for that is the end of all men and the living will lay it to his heart.*
3. *Sorrow is better than laughter for by sadness of the countenance, the heart is made better.*
4. *The heart of the wise is in the house of mourning but the heart of fools is in the house of mirth.*
5. *It is better to hear the rebuke of the wise than for a man to hear the song of fools.*
6. *For as the crackling of thorns under a pot so is the laughter of a fool. This also is vanity.*
7. *Surely oppression makes a wise man mad and a gift destroys the heart.*
8. *Better is the end of a thing than the beginning thereof and the patient in spirit is better than the proud in spirit.*
9. *Be not hasty in thy spirit to be angry, for anger rests in the bosom of fools.*
10. *Say not thou what is the cause that the former days were better than these for thou does not inquire wisely concerning this.*
11. *Wisdom is good with an inheritance and by it there is profit to them that see the sun.*
12. *For wisdom is a defense and money is a defense but the excellency of knowledge is that wisdom gives life to them that have it.*
13. *Consider the work of God for who can make that straight which He has made crooked.*
14. *In the day of prosperity be joyful but in the day of adversity consider God also has set the one over against the other to the end that man should find nothing after Him.*
15. *All things have I seen in the days of my vanity. There is a just man that perishes in his righteousness and there is a wicked man that prolongs his life in his wickedness.*
16. *Be not righteous over much neither make thyself overwise. Why should thy destroy thyself?*
17. *Be not over much wicked neither be thou foolish. Why should thou die before thy time?*
18. *It is good that thou should take hold of this. Yeah also from this withdraw not thy hand for he that fears God shall come forth above them all.*
19. *Wisdom strengthens the wise more than ten mighty men which are in the city.*
20. *For there is not a just man upon the earth that does good and sins not.*
21. *Also take no heed to all the words that are spoken lest thou hear thy servant curse thee:*
22. *For oftentimes also thine own heart knows that thou thyself likewise has cursed others.*
23. *All this have I proved by wisdom. I said I will be wise but it was far from me.*
24. *That which is far off and exceedingly deep, who can find it out?*
25. *I applied my heart to know, and to search, and to seek out wisdom and the reason of things and to know the wickedness of folly, even of foolishness and madness:*
26. *And I find more bitter than death the woman whose heart is snares and nets and her hands are bands. Whoso pleases God shall escape from her, but the sinner shall be taken by her.*
27. *Behold this have I found says the preacher, counting one by one to find out the account.*
28. *Which yet my soul seeks but I find not. One man among a thousand, have I found, but a woman*

among all these have I not found.

29. *Lo this only have I found: That God has made men upright, but they have sought out many inventions.*

Vs 1 *A good name is better than precious ointment*; or the anointing oil. It's better than precious ointment or the anointing oil. Literally it's the nature and character it is the Hebrew word, "shame". That is what's precious because the character we're after is the character of who? It's of Christ. It's the character of my Father, your Father. *And the day of death, better than the day of one's birth.* Now why would he say that? This is a wise man who is saying it is better on the day of your death than the day of your birth? At birth, you've got everything ahead of you to live through and this life is hell, but at the day of your death, what's going to happen? There comes life and he knew it. He is someone who was intimate with God, wasn't he? In our understanding of what the church has taught us: we're living now and we're going to die and that's the end of it. This book says it in three different places; that when we die the dust returns to the earth from where it came and the spirit returns to God. Now what's bad in that? Where is hell in that verse? I can't find it. Hell is in the times between your birth and your death. So on the day of my death, I don't look at this and say like all these people have said, oh, that person's going to hell. I just see that all that trash on them just fell off. God's going to deal with it. Now it's not up to me to judge anybody or punish anybody...How God's going to deal with it is none of my business...I'm His servant, I'm not Him, am I? I'm not God, neither is anybody else on this earth God. God is WHO God is and not all these people who run around and say they're God in that New Age foolishness. So it's better on the day of death, than the day of one's birth.

Vs 2 He says *it better to go to the house of mourning than to go to the house of feasting, for that is the end of all men.* What did he say is THE END OF ALL MEN? Read it: the house of feasting. Why? Proverbs says this and it's the same man writing it, Solomon. He said *Lord feed me convenient food. Don't feed me too much lest I forget my God; don't feed me too little lest I curse my God.* So when we have all this great feasting what we do is we forget about God and put our eyes on what we have, on all the material things in this world that's offered to us. Whether it be relationships, whether it be things that we possess, whether it be properties houses and things those are the things that take our eyes off of God. If you go into the third world countries, you don't have a problem with those things. They've got their own things to deal with. In this country the greatest thing we have to deal with is all that we have. We've got TOO MUCH STUFF, just plain and simple; we've got too much stuff, way too much stuff. And he says, *'the living will lay it to'*, or literally, the language says: they will "apply it to his heart." What is he saying here? He's talking about the wisdom. He'll take the wisdom and he'll know that all this feasting and stuff will be the end of me, because I'll take my eyes off of God. So what's the wise man going to do? He is going to apply it to his heart. It doesn't say that he was going to dump everything in the ocean. He's just going to realize that that's not his sufficiency. He didn't say he was going to do away with anything did he? He said that he was going to lay it to his heart. If you put this wisdom in your heart then all this

stuff that we have means nothing. It means nothing. And then it's okay to have it, but it has to be nothing to you. As long as it means something to you, it's a problem because you're going to defend and you're going guard and you're going to protect that and let God go. You will feel your sufficiency is in that stuff. But as soon you release that stuff, you can walk away from it and say "I don't care. It's just stuff." You know what God will do with it then? He'll multiply it to you because it's no value to you unless you give it to somebody after that. They'll be no value in it. And if there's no value in all this stuff, then why would I cling to it? Does it make any sense to cling to something that has no value? There's a value to help people with it, but to me it's of no value. The greatest thing I can do is what? Get rid of that no, but give it to help someone. If you become a friend to someone, now you can minister to them. As long as people are separate from you or away from you, for whatever reason, you can't reach them, but as soon as you make them a friend, now they take you in confidence and you can speak into their heart. That's the greatest thing you can do. Give them the truth and sometimes you have to give them of the natural things to befriend them so that you can let them see, because they see the value of all those natural things. So they see, and say "God, if they'll part with that, they must be alright." And what is it? Nothing. It all perishes with the using, the book says. So we have to realize this: The wise man will lay this to his heart. He'll apply it to his heart.

Vs 3 *Sorrow*, or literally the word, 'grief'. *Grief is better than laughter*. Boy not many want to jump on that one do they? *Grief is better than laughter*. Why? How many times have I said in here over the years, "it's the negative, or the bad things that happen in your life that makes the cement between the bricks that holds them together? It's the mortar that holds you together. It makes you that strong wall. It shows you the whole thing; it gives you the whole picture. The negative stuff gets you to the reality. If we walk through the tulip garden tip-toeing, we'll never do anything else. That's all we'll ever do and we'll be in sadness forever but we've got to apply it to the heart too. *Because by sadness of the countenance*. The word 'countenance' here is the word 'paniyim' (paw-neem'). By the sadness of the face, the heart is made sad. Do you what the word sad is here? Beautiful. *By sadness of the face*, the heart is made "beautiful." Oh my goodness. They all want all this nice good pleasant stuff and that'll make me happy. No it won't, because whatever you've got, you'll want to multiply it and you'll want more of it and more of it. In proverbs, he says *the horse leech says 'give give'*. There's no end to it just give give, take take, store up store up store up. No no no, here he says that once you realize grief is better than laughter and by sadness of the face, the heart is made beautiful. Doesn't that contradict what we've been told? By sadness of face, by grief, that's what will make our heart beautiful. There's the truth and reality of God. We've got to learn. How was He made perfect? Through the things He suffered. There is the pattern. I'm not saying anything different than what's in this book; I'm just showing you what the book really says. This is what it's about. It is knowing that this tough walk that we've got to walk through is the thing that's going to make our heart

beautiful. It's going to reveal how pure our heart is. People ask me (once they've seen something of reconciliation) all the time, "If God's going to do it all, then why do anything? But you see there it is. It reveals what? Your heart. God's not doing this to show you, you've got a bad heart. God's trying to show you in your natural, that you THINK you have a bad heart, but what have you really got? You've got His heart. He's trying to show you that what you think in your mind isn't reality. What is reality is that **MY HEART HAS BEEN PLACED WITHIN YOU**. That ought to make everybody shout! To know that God's heart resides in you and all this other crazy stuff is only in my own head and if I would just believe what God said and cast this other stuff away, I've got a beautiful heart. That's why I can stand before you and say I'm not guilty, I'm righteous, I'm Holy and you should be able to say the same thing. The only reason you can't say it is because you are believing what your head tells you. God says you're holy and righteous, you're not guilty, you are sons of God, but you see our minds keep telling us this other stuff. Why do I want to believe the negative? I don't know but that's what people do they want to believe the negative. I believe the positive of what God says. I believe the negative also but I know that He's not saying negative about us.

Vs 4 *The heart of the wise is in the house of mourning.* Whoa. Did you hear that? Where's the heart of the wise? In the house of the mourning it is where the grief and the suffering is. That is where the wise man is because he knows that is what will change him. He doesn't try to escape like the church is trying to do. He doesn't try to run around the mountain. He'll go right up onto the face of the mountain. He doesn't run from it he faces it. And know that that adversity is going to make you strong and make your heart pure and beautiful. That's all we have to see. *But the heart of fools* (the stupid, the silly and the arrogant) *is in the house of mirth*. The word *mirth* is the house of pleasure. Fools are wrapped up into what? Stuff, pleasure, feel good and that's not where it's at, not in God. You see when I get rid of my stinking thinking and realize what God has already placed within each one of us and you do the same thing, there's nothing that can affect you. You're invincible in God. Nothing can touch you unless God permits it. And if He permits it, then it's for a purpose, so then why do I care. If it is for my purpose or for His purpose. Mine and His are ONE. That is how Jesus could walk to the cross and say '*nevertheless not my will but thy will be done*' because His will was God's will. That thing that cried out was flesh and that flesh cried out, and said "*Oh Lord if it's possible take this cup from me*". That was his flesh that cried out, but his heart knew the Father and he said, that's okay, I'll do what you want because I want what you want. That's what God wants us to have in this intimate relationship with Him and that is that we'll learn His purpose. We'll know about Him and when we know about Him, we'll know Him won't we?

Vs 5 *It's better to hear intelligently the rebuke of the wise, than for a man to hear the song fools (of the stupid silly and arrogant).* It's better to be rebuked than to be played around with. The church system will stroke you and they'll try to do anything to keep

you going, as long as you keep the money flowing. That's not good. It's better to hear the rebuke and hear it intelligently. Anybody that's rebuked will hear a rebuke, won't they? But will they hear it intelligently? Most of them won't. A rebuke is a good thing in our life, if we know the person that's telling us isn't trying to hurt us, but you know what: I don't care if someone is trying to hurt me, if they bring a truth to me, I'm going to sift it out. There's what we've got to have in our heart even if someone comes in the wrong attitude. How many have had people come and correct us with the wrong attitude? Now is there something in that? If we have our heart right, even if they do it wrong, we've got to take it and look at it. We've got to take and sift every accusation that comes against us. We must ask ourselves this. Am I missing something? Am I really doing something wrong? Now I'm not going to be in condemnation if I do something wrong, but I will try to change what I did wrong. Just because we do something wrong, doesn't mean we should be beating ourselves with a whip or something or take a big club and beat ourselves up. All we're supposed to do is realize that it was a wrong thing and then turn and go the other direction. Forget about that thing, I've made a mistake and that's what grace is for. It's covered. Now I'm going on. But if I get in condemnation, I'm saying His grace wasn't good enough for me. His blood wasn't good enough for me, so I just walk out of it and say to myself, 'I'm not going back there anymore, I'm going down the right course now. I will go on and walk in boldness and live my life as God called me to do.

Vs 6 *Because as the crackling of thorns under a pot, so is the laughter of a fool, (or the stupid silly arrogant people.) This also is vanity (transitory and unsatisfactory).* In this he says 'the crackling of thorns under a pot'. What does that mean to you? It's something that doesn't last very long. You take those little old bushes and throw them in a fire, it what we call kindling, to start a fire. How long does that last? A very short time, and he says it at the end of this verse, it's vanity, it's temporary, it's transitory, it's unfulfilling and unsatisfying, and that is all in the word **vanity**. *'Because the laughter of the fool will give you nothing but a temporary relief.'* I hope you understand what I'm saying? It's a temporary relief, but the suffering of the wise will change you eternally. Do you see the difference? One is going to make a permanent change and one is only transitory, it's unfulfilling, it's unsatisfying. And if we know that the suffering that we walk through is going to make us, it is like Job said in Job 23:10 *The Lord knows the way that I take and when he has tried me, I will come forth as GOLD*, the nature of God. It isn't going to be the thorns, the kindling under the pot that's going to do it. It's going to be when He builds the big fire under there. It's going to be a BIG fire.

Vs 7 *Surely oppression makes a wise man mad, or because oppression makes a wise man, "rave".* It is not the word 'mad', it makes him rave *and a bribe corrupts the heart.* Oppression makes a wise man rave. How was this a wise man? Is it a wise Godly man or is it just a wise worldly man? Oppression can make anybody rave, just about anybody, but the wise man spiritually is not going to react like the wise man naturally, is

he? He's going to realize that this is a test and God is stirring the fire up and he's going to handle it a lot differently than the man who is in natural wisdom. *And a bribe, or a gift, corrupts the heart.* That's the quickest way to destroy someone. Every man or woman in the Bible, who was corrupt, was corrupted by one of two things, and one of them is about 99 percent of the time. It is money or sex. It is the two things that destroyed every man or woman in the book. It was the love of money or the love of pleasure. Didn't he say the heart of a fool was in the house of pleasure? That's all it is. Pleasure and money has destroyed everyone that falls in love with it.

Vs 8 *Better is the end of a thing (word), than the beginning thereof:* The word "thing" is the word 'dabar', which means "word." *And the patient in spirit is better than the proud in spirit.* Well that shouldn't be hard to understand should it? *Patient in spirit;* we were talking about that this morning, slow down. Slow down, don't get in a hurry, it's not important that we go through three hundred verses today, let's go through three and understand them. It's not about how much you can get in there or how fast you go, but understand what you're doing. Hear what God is telling you in this. Let the Spirit talk to you and hear exactly what He is saying. I'm going to tell you something, if you hear three verses today and you understand those three verses, you've heard more than 99.9 percent of the church world. They probably won't understand three verses in a year; not by spirit. They might have an intellectual understanding, but not the Spirit of God. So if you can hear just a little bit, you're better off. Because that little bit is another brick in the wall. And then there's another one coming, and then there's another one coming and another, and before long we're going to have that wall built up. The whole foundation of God is in His Word.

Vs 9 *Be not hasty in spirit to be angry.* Be anxious for what? Nothing. So many times we misunderstand and here's the thing: intimacy can also bring that great relationship, and it can also bring complacency. It can bring complacency. I'm going to use you an example this morning. Speaking to a gentleman in our fellowship, because of your intimate relationship with your wife, you can get complacent and relax and say well this isn't church, this is just me and her and she did something that made me mad and so I told her. Do you see what I'm saying? We can get complacent in our thinking and reason that it's okay to be this in fellowship, but then when we go somewhere else and we've got to put on a show. That's hypocritical thinking and we all have to deal with that same thing don't we? You've got to be the same here, the same in the street, the same in a restaurant, in Wal-Mart, in your home; I don't care where it's at. **You've got to be, who you be.** Quit trying to impress everybody. Stop that. Throw that away instantly. But it is even in our own homes with our spouse. If Lois and I can't be the same way in our fellowship here as we are in our home, then we're hypocrites, pure and simple we're hypocrites. We've got to stop this changeable stuff. *Because anger rests in the bosom of the fools.* Literally it's within or in the midst of the fool. If there's anger in my heart, guess what it's going to do? **It's going to manifest.** Somebody will come along and

you'll say, 'I have no anger in my life whatsoever', and somebody's going to come along and kick you right in the shins. I guarantee it. Somebody will step on your tail, your toe or something. Someone will bring it out of you, if it is in there. And the first thing we do is, retaliate. And that's not right. The first thing we should do is say, oh jeez, look what I've overlooked. I overlooked something. God's not mad at you because it's in there. He just wants you to see that it's got to be dealt with. Can you hear that? He didn't bring it up, so you could get beat up with it, did He? He brought it up so you could see something wasn't right. If I don't see the negative and the positive both, I can't tell the difference. I need to see it and you need to see it in your lives, everyone does. It is so we can deal with it. It's okay. Don't get condemned because you have a little flaw. Everybody's got them.

Vs 10 *Say not thou what is the cause that the former days were better than these because you do not inquire wisely concerning this.* Someone might say, 'oh it was better when I was in the world'. Oh now was it? He said that you're not very wise if you inquire that.

Vs 11 *Wisdom is good with an inheritance and by it there is profit to them that see the sun.* Wisdom is good with an inheritance. If you unscramble this language, it is literally saying: *wisdom is what gets the inheritance.* Do you hear that? Wisdom is what brings the inheritance. We all have the same Father. Do we all have the same Father or not? The answer is yes. So then what son doesn't get the inheritance? Proverbs 17:2 says *a wise son shall have rule over a servant that causes shame and he'll have part of the inheritance among the brethren.* So who's getting the inheritance? THE WISE SON. I'm not speaking about worldly wisdom; I'm talking about spiritual wisdom. And he said, *by it there is profit to them that see the sun.* Is that the "sun," or the "son?" It is both of them. If I can see the son and I have the wisdom of God in my life, there's going to be profit to me. True? I'm not talking about natural profit. I'm speaking about spiritual profit.

Vs 12 *For wisdom is a defense.* It's a protection. Isn't He our high tower? And He is wisdom isn't He? He's the God of wisdom and knowledge. *And money is a defense, but the excellency (literally the word 'excellency is advantage) of knowledge is that wisdom gives life to those that have it.* If I have knowledge then wisdom can be applied to it and I can make something out of it, can't I? There's a difference between wisdom and knowledge. Knowledge is just information. Wisdom is the ability to use that knowledge and to use it wisely. So we've got to know that if we have this knowledge and wisdom and we use it, it will give life to us. I want to read a verse in *I Samuel 2:3: Talk no more so exceedingly proudly and let not arrogance come out of your mouth, for the Lord is a God of knowledge and by him actions are weighed.* We can talk all the trash we want to do, but what does God know about it? He's already got it figured out. If we say something that's not true, He's already got it figured out. He already knew it before we said it. It's a waste of time trying to impress someone, or God, with a lack of wisdom

and trying to talk smoke on them.

Vs 13 *Consider the work, or the actions of God, because who can straighten out what He has made crooked? Can they? He's the only One that can straighten anything out. He's the manufacturer, He made it, and He'll be the one making any corrections that needs to be made.*

Vs 14 *In the day of prosperity (or good), be joyful, but in the day of evil or adversity consider: God has also set the one over against the other to the end that man; (Adam or humanity) shall find nothing after Him.* What's He saying? GOOD OR EVIL, God set them both out there to contradict each other so that man could find nothing after Him. Who is that speaking of? GOD. We can search the universe. There's nothing beyond God is there? There's nothing, nothing beyond Him. We can go to the ends of our mind, and the world tells us there's infinity in our mind. Well it is infinity of nothingness. But in God we can find nothing beyond God. And He put the good and the evil in our life. We didn't do anything to be punished for. It was already placed there. It's for our profit. The grieving and the suffering bring a beautiful heart. It's all in the way you look at it. People look at it and say, "Oh I'm in bad shape. Something bad happened. God's mad at me and I'm going to have to go to hell forever". Look at it and know God put this out here to make me look and see that I was missing something and he changed me from that course that I was on to the steady road and to the straight course. Now what's so bad about that? I bless God I can feel the pain and suffering now and change course. Pay me now or pay me later....I'd rather pay it up front and have the reward because everyone is going to pay it eventually whether they want to or not and guess what, no reward. *The wise shall have rule over the servant that causes shame.*

Vs 15 *All things have I seen in the days of my vanity.* That's the emptiness, that transitory, unsatisfactory whatever life that we've had. *There is a just man that perishes in his righteousness and there is a wicked man that prolongs his life in his evil or wickedness.* Have we all seen that? I have a friend that came to me years ago and he said "Dave, if you can give me answer for this, I'll go back to God." His father was a Godly Baptist. He went to church faithfully and did everything he thought he could do. He really was doing the best he could do and I believe that with all my heart. The man was sincere, what he knew was immaterial. But this man said, 'why did my dad die of cancer, and there's wicked evil men running all over the earth, and they're prospering'? I said, "Brother you're not the first man to say that. The wisest man in the world, Solomon wrote that in a book'. He said, 'But I want an answer'. I told him that I couldn't give it to him". The wisest man in the world said, '*this is vanity to me, I don't understand it*'. Why? Only God understands that and that answer you're only going to get from God. I can't give you that answer, that is between you and God to figure it out. I'm not supposed to be everything for you; I'm just supposed to be a help to you. I'm a gift to you. I'm here to help you see things. That's all.

I want to read this in the NAS and also the Living Bible versions.

Vs 15 -17 NAS: *I have seen everything during my lifetime of futility. There is a righteous man who perishes in his righteousness. And there is a wicked man who prolongs his life in wickedness. Do not be excessively righteous and do not be overly wise. Why should you ruin yourselves? Don't be excessively wicked and don't be a fool. Why should you die before your time?*

Living Bible: *In this silly life I have seen everything including the fact that some of the good die young and some of the wicked live on and on, so don't be too good and don't be too wise why destroy yourself? On the other hand don't be too wicked either don't be a fool. Why should you die before your time?*

Does that make sense to you? Stay in the middle of the road, feed me with what? Convenient food, not too much and not too little. Walk down the middle of the road. I have preached for years: God built the road between Himself and humanity, and He's not going to walk on the right side and He's not going to walk on the left side. If I own the road, I'm going to walk down the middle of it because it is my road and I don't have to ask anybody anything do I? And God owns the road He can walk any way He wants but I believe He chooses to walk right down the middle of it.

Vs 18 *It is good that thou should take hold of this.* What's he telling you? Remember what he said, the wise man applies it to his heart and in another place he says, 'lift up your eyes and look afar off'. 'He who has an ear, let him hear what the spirit is saying'. It's all saying the same thing, pay attention; grasp this truth and hold on to it because there is the life: in knowing the spiritual truth of this word. He said, '*also from this withdraw no your hand for he that fears (or reverences) God shall come forth of them all.*' There's going to be some fruit there, there's going to be a sifting process and the good stuff is going to come out.

I want to read this verse 18 from the **New King James** version: *It is good that you grasp this and also not remove your hand from the other for he who fears God will escape them all.*

And now from the **NIV:** *It is good to grasp the one and not let go of the other. The man who reverences God will avoid all extremes.* Hello! You see **extremes**, left side, and right side. Can you hear what I'm saying? Walk down the middle of the road. Walk in mediocrity. Don't go to the extreme in anything. Get in the middle of the road. Get in the **way**. He even says, don't be too religious, doesn't he? Don't be too righteous. Don't think yourself better than someone else. Put yourself in the middle of the road and tell everybody to come on here because I'm not going to either side. I'm going to walk in the middle of the road because if you get near the edge of something you are liable to fall off of it. The safest place to be is right in the midst of something. If you are in a battle the safest place to be is right in the midst of it because out on the fringe is where

they are running and scared and everything is going on. But the ones who fear God are the ones that are going to come forth of them all. You've got to reverence God.

Vs 19 *Wisdom strengthens the wise more than ten mighty men that are in the city. One of the translations says a wise man will do you more good than the mayors of ten cities.*

Vs 20 *For there is not a just man upon earth that does good, and sins not.*

Vs 21 *Also give don't take, (literally it should be give) give no heed to all the words that are spoken. Don't listen to everything everybody says. Does that mean you're supposed to plug your ears up when you're around people? It means when people say things, realize from where they're speaking. Judge from where someone is speaking from. Example: If someone came to this person and this person is upset, where is he going to be speaking from? We know he's not going to be speaking from the spirit, right. Where's he going to be speaking from? From the flesh, or from the soulish realm. So take that into consideration. I've counseled people and they've cursed me, they said everything in the world to me, but when I get done and by the time I get them calmed down they realize that I don't heed to that. I don't take those words personal, because you see they are in a struggle and turmoil. So when we hear these words don't take every word that someone says as literal. Don't take it personal to you when someone says something about you. Let some of these things roll off your back, like the water off a duck's back. Just let it roll off. It's not going to hurt you. If someone is throwing all these things or words at you who's got the problem to start with? They do. Don't let them drag you down to the pit where they're at. Can you hear that? Don't let them get you into the pit. Just say, no I'm not going there. I tell people all the time, when they start these things, I say, no I'm not going there. You can do anything you want, but you will not drag me down there. I'm not going to get mad at you, I don't care what you do to me I'm not getting mad at you, because as soon as I do I place myself right in the same pit with them. I refuse to give up my joy. How many of you reading this love to be in the joy of the Lord? You can't be there when you're judging and condemning somebody. It's impossible. I have to stay in the heavenlies. And Paul said we are seated in the heavenlies. That's where we've got to be. The Mind of Christ is in the heavenlies. He said, *lest thou hear thy servant curse you.* That's just saying you're going to take it personal. Wouldn't you?*

Vs 22 *Because oftentimes also your own heart knows that you yourself have likewise cursed others.* Now we've all done this don't get holy and righteous on me now. We've been mad at someone and said some bad things about them. We've all done it. Get that out of your mind. Don't worry about it anymore.

Vs 23 *All this have I proved by wisdom: I said, I will be wise; but it was far from me.* You see it's not just by saying words; he experienced these things he wrote about. Solomon was a king. He had all the wealth in the world. He was the wealthiest and wisest man in the world and yet he had to walk through it. Do you think that we are

going to get out of anything? How absurd would that be to think we are going to get out of it? But we've been taught that, so we can escape.

Vs 24 *That which is far off and exceeding deep, who can find it out?* It is sure not that natural man. Your spiritual man will find every bit of it out. There's a verse that jumped in my head, so I'm going to go there and look at it. It's in I Corinthians 2:9-10. *But as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man the things that God has prepared for them that love Him.* Well they sing songs about that, but if they'd read the next verse, it would nullify their song. Because in the next verse it says, **but God has revealed them to us by His Spirit.** *It says because the Spirit searches ALL THINGS, yeah the deep things of God.* That is those deep things that Solomon was speaking of right here. You see, the natural man can't do that, but the Spirit of God within you can do that, can't he? What does I John 2:20 says? You have unction or an anointing from the Holy One, you actually have Christ and you know ALL THINGS. It is not your flesh man. I am speaking about that spirit that's within each one of us. We know all things. That's why when you hear something; you can say "Oh, I've known that all along". We've all said that when we've seen something and we say, 'how could I have not seen that before? There it is and I've known that all along.' You see it is there and we just don't realize it.

Vs 25 *I applied my heart to know and to search and to seek out wisdom and the intelligence of things and to know the wickedness of folly even of foolishness and madness.* He said, 'I sought out to find these things'. He got into folly and wickedness and all of this, just to find out what it was about. Don't you know we do the same thing? Do you know we go through things in our life just to find out what will happen? Haven't we all done things just to see what happens? Learn from those things and move on.

Vs 26 *And I find more bitter than death the woman whose heart is snares and nets and her hands as bands: who so pleases God shall escape from here; but the sinner shall be taken by her.* Now this is not speaking of a woman. I've heard preachers preach on this and say, 'that vile woman, oh that harlot woman'!!! Yes it's a harlot woman alright, and she is setting within each one of us, called our soul. That is the one that will snare you. My soul is always a snare. As long as I let her stay in control it will always trap me. When the soul has you snared it is more bitter than death. People want to talk about hell as being something hereafter, when we are snared by our soul (our woman), the wisest man in the world said, and 'it is more bitter than death'. Now you tell me that that isn't hell. When my woman has got me so messed up that I don't know which end is up (I can go in the natural and feel it), but when you're in the spirit you can really sense it. I've got a real problem when my woman (my soul) has me so messed up that I can't have a relation with my man (Christ). Now that is hell when I can't have that intimacy and communication with my man Christ. There is hell.

Vs 27 *Behold, this have I found, says the preacher, counting one by one, to find out the account (or the intelligence).* He found what was going on in all this. He did it one by one. He went through and testing each thing to see what it would do. He was the king so who was going to get him? No matter what he did who could get him? Nobody, and God let him do it.

Vs 28 *Which yet my soul seeks, (he found out this wisdom stuff) but I find not: one man among a thousand have I found; but a woman among all those have I not found.* He found one man amongst all of them; Christ, and not even one woman (my soul). The soulish woman is not what it is about; she is a trap, or a snare to us. The woman (or the soul) will not be found in this wisdom. I'm not speaking of male and female, it is about spirit and soul.

Vs 29 *Lo, (or consider) this only have I found, that God has made man upright; but they have sought out many inventions (or machinations).* A machination means a crafty scheme for the accomplishments of an unfavorable end. We've tried to find every way in the world to do what is supposed to be done. God says, 'go down the road this way and make a right turn'. Well what happens if we turned left? Or what happens if we got straight ahead or if we turn around and go back the way we came and we just won't go the way God tells us to go? You see we've tried every way in the world. We always think we have a better way than God. I do not believe that for one second. If I'm going to get straight it will have to be through my manufacturer (my God). It is the same with you. I can't do anything unless my God permits it and He has given us liberty has He not?