



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Worship Music

[Always Forever-](#)
[Phil Wickham](#)

[Spirit Fall-](#)
[Phil Wickham](#)

[High Above-](#)
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Prayer

Lord, I ask You to help me push my flesh and my feelings aside when I am tempted to be down and depressed. Your Word promises that I'll be encouraged if I fellowship with the saints, so I ask You to help me shove my lying emotions out of the way, get out of my house, and stop focusing on my defeat. Give me the strength of will to go attach myself to a band of believers who will encourage me to stand up, stand tall, and fight like someone who has the armor and the power of God working in my life, in Jesus' name. Amen.....

Sparkling Gems from the Greek.

Radio Stations

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Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

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Ecclesiastes 1:1-18 (AMP)

1 THE WORDS of the Preacher, the son of David and king in Jerusalem. **2** Vapor of vapors and futility of futilities, says the Preacher. Vapor of vapors and futility of futilities! All is vanity (emptiness, falsity, and vainglory). **3** What profit does man have left from all his toil at which he toils under the sun? [Is life worth living?] **4** One generation goes and another generation comes, but the earth remains forever. **5** The sun also rises and the sun goes down, and hastens to the place where it rises. **6** The wind goes to the south and circles about to the north; it circles and circles about continually, and on its circuit the wind returns again. **7** All the rivers run into the sea, yet the sea is not full. To the place from which the rivers come, to there and from there they return again. **8** All things are weary with toil and all words are feeble; man cannot utter it. The eye is not satisfied with seeing, nor the ear filled with hearing. **9** The thing that has been—it is what will be again, and that which has been done is that which will be done again; and there is nothing new under the sun. **10** Is there a thing of which it may be said, See, this is new? It has already been, in the vast ages of time [recorded or unrecorded] which were before us. **11** There is no remembrance of former happenings or men, neither will there be any remembrance of happenings of generations that are to come by those who are to come after them. **12** I, the Preacher, have been king over Israel in Jerusalem. **13** And I applied myself by heart and mind to seek and search out by [human] wisdom all human activity under heaven. It is a miserable business which God has given to the sons of man with which to busy themselves. **14** I have seen all the works that are done under the sun, and behold, all is vanity, a striving after the wind and a feeding on wind. **15** What is crooked cannot be made straight, and what is defective and lacking cannot be counted. **16** I entered into counsel with my own mind, saying, Behold, I have acquired great [human] wisdom, yes, more than all who have been over Jerusalem before me; and my mind has had great experience of [moral] wisdom and [scientific] knowledge. **17** And I gave my mind to know [practical] wisdom and to discern [the character of] madness and folly [in which men seem to find satisfaction]; I perceived that this also is a searching after wind and a feeding on it. **18** For in much [human] wisdom is much vexation, and he who increases knowledge increases sorrow.

Book of Ecclesiastes begins,

The words of the Preacher, the son of David, king in Jerusalem (Ecc 1:1).

So that identifies the author as Solomon. The Hebrew word that is translated preacher is a word that can mean one of the assembly or a debater. And it is determined that the translation preacher is not necessarily a good translation of this Hebrew qoheleth, that it might be better translated the debater. "The words of the Debater, the son of David, the king of Jerusalem." He refers to this, and in Ecclesiastes is the only time this Hebrew word is used, and it is in the feminine form. And it is used seven times here as Solomon is referring to himself. And really a debater or one who is searching, the searcher. The son of David, the king of Jerusalem. And the book of Ecclesiastes is indeed a search.

Vanity of vanities, saith the Searcher [or the Debater], vanity of vanities; all is vanity (Ecc 1:2).

Now he starts out with the conclusion of his search. After searching through everything, this is his conclusion of life. Now it is important that we note that the book of Ecclesiastes is a book that deals with the natural man searching for meaning in life. The word Jehovah is not used in this book. He does refer to God, the Elohim. But not unto Jehovah God in the personal sense that a person can know God. But God as a worldly man speaks of God, just a force, a power, a title--the Elohim.

Those who truly know God in a personal way know God as Yahweh or as Jesus Christ. But this is that worldly, impersonal concept of God. As he is searching for the meaning of life, he searches through all kinds of natural experiences. But there is throughout the book the denial of the spiritual. It is putting man on the level of animals. It is looking at man as an animal. And it is trying to find the reason or the purpose for life on the animal plane and it must follow that life on the animal plane is totally empty. It is totally frustrating. Looking at life on the animal plane sees man as an animal possessing a consciousness and a body, but the spirit is not related to God. So man as an animal is aware and conscious of his body needs. And he is living to seek to satisfy his body needs. And a person who lives on the body level seeking to only satisfy his body needs, denying the spiritual aspect of his nature, is going to end up ultimately with this feeling of emptiness and frustration.

The word vanity literally means that which vanishes. It's nothing. You go to get it and it vanishes. It's not there. It's an emptiness. The vexation of spirit is that frustration of the spirit. Now, man is a three-fold being, and one of the problems of our whole educational system today is the denial of the spiritual nature of man. Our whole humanistic evolutionary, our whole humanistic educational system embracing the Evolutionary theory sees man as a highly-developed form of animal existence. So it sees man as a highly-developed animal living in a body, possessing a consciousness. And the denial of the spirit is the basic flaw in the educational system. For unless you see man as a three-fold being, unless you see man with his spiritual nature, then you are going to only have life on the human level, a life that is filled with emptiness and frustration.

So we have today men who make excellent livelihoods trying to help people deal with their frustrations. Because people feel that life is worthless. Life is not worthwhile. Life is empty. Life is meaningless. And they just feel despairing and discouraged and despondent. They go to someone who just talks to them about life. And they pay money to try to understand why it is that I feel like life is just not worth living and all, you know. Well, that's because you haven't come into the third dimension of life--life on the spiritual plane. There is where life takes meaning. It all comes back to the three-fold nature of man.

Living in a body I have certain body needs. God created the body. Marvelous instrument. Fantastically designed. With my little hypothalamus and my pituitary, the various glands that are excreting the different chemicals into my system that give me my different feelings, numbing my pains or telling me that I'm thirsty as it is monitoring my blood system. Telling me that I need

oxygen and all of these functions that are going on in the body. Keeping the balance, the homeostasis. For the body balance is important. Important that I have enough sugar. It's important that I have enough oxygen. It's important that I have all of these things within the body, so this body balance. My body drives. My air drive. My thirst drive. My hunger drive. My bowel and bladder drive. My sex drive. All of these have been created by God, a part of the body in which I live.

But I also have a consciousness. And in the area of my consciousness, there are also needs, drives. I have a need for security. I have a need for love. I have a need to be needed. These sociological drives. Now that's about as far as your psychologist and sociologist take you. But what they are denying in the denial of the spiritual nature of man, they're denying the fact that there is deep down inside of me, in my spirit, in this part of my nature, a drive that also exists and this drive in my spirit is for God. "My spirit thirsts after Thee, O God," David said. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" (Psalm 42:1).

There is within man that desire to know God. That desire to have fellowship with God. There is within man a vacuum that only God can fill. And if you deny the spiritual nature of man, then man can never be satisfied because this deep-down spiritual thirst will always be haunting him, telling him there's something more. There's something more. There's something more. And I feel this dissatisfaction with life. I have a thirst that I can't define. I know it's there. I know that life hasn't yet brought me fulfillment. I know there's got to be more than to life than what I've yet experienced. And I have this frustration and this is what Solomon went through. That's what he is describing. "Emptiness, emptiness, all is empty and frustrating." He's talking and the phrase is used some nine times, "Life under the sun, it is a frustrating existence."

Now according to the psychologist, frustration leads to inferiority complex, which is the rationale by which I explain to myself why I still feel unfulfilled and empty. Why is it that I'm not satisfied? Why is it that I'm not been able to achieve and attain that which I feel? There must be. And I say, "Well, if I only had a better education, then. If I only had more money. If I only were better looking. If I only had hair." And I am explaining to myself why I haven't been able to achieve this some intangible something that I know must be there in life, that somehow it's passing me by and I can't quite grasp. And so I feel this emptiness because I can't quite get hold of it. And I am explaining to myself in the inferiority complex the shortcoming that causes me not to be able to grasp that which I know must be there.

Now, this in turn leads to escapes. I feel the emptiness. I feel this dissatisfaction. I feel that there must be more to life than what I've yet experienced. I can't seem to find it, and so I'm going to escape. And I can escape overtly or invertly. In the inverted escapes I escape within myself. I start building walls around myself. I get to where I don't want to open up to people. I start closing off myself from people. I don't want them to know the truth about me that I know about myself. So I make this facade and I project this image and they see this out here but they don't know the real me. I'm not going to let them get through to know the real me. And more and more I get within myself. More and more I begin to disassociate myself from people. In its final form, it's manifested as a hermit, a man who just goes out and lives in the desert by himself so he doesn't have to see people, talk to people. Nothing to do with people. That's the extreme form of escapism in the inverted way.

Or if I go to overt escape mechanisms, I may go to compulsive eating behavior patterns. Start eating all the time and escaping. Or I might become a compulsive gambler. Or I might turn to drinking. Or I might turn to drugs. Or I might look to a variety of sex experiences. All escaping. Or Nomadism, start moving from job to job or from place to place. "Oh, if I were just in San Francisco, that's where I'd be happy. Oh, if I just lived in Hawaii." It's interesting, more suicides in Hawaii than almost any place else, because you get over there and where can you go? You know, this is it. This is paradise. This is heaven on earth. But the problem is, you had to take yourself. And the same emptinesses that you feel here you'll feel there. And you find out that Hawaii didn't do it. It didn't satisfy. It didn't meet that deep cry that is within you. If it's not here, it's nowhere. Emptiness. Emptiness.

Now when a person gets into these escape patterns, it develops a guilt complex, because I know I shouldn't be eating like this. Why do I eat like this? I hate myself looking so fat. Why do I eat these chocolates? You know, I can't stop. But yet, I'm escaping and I get guilty. I start feeling guilty over the things that I'm doing. I know it's not right. I know it's not helping. I know it's destroying me. I know it's destroying my family or my relationships, but I can't seem to quit. It has a hold on me. And so I'm feeling guilty. And the guilt complex then leads to a subconscious desire for punishment. It goes inward then and underground. And I can't follow it at this point from the conscious level, but subconsciously I get a desire for punishment and I start a neurotic behavior pattern that will bring punishment to me. And neurotic behavior patterns usually stem from a subconscious desire for punishment. I'm feeling guilty over what I've been doing. I want someone to punish me so that I can feel like I'm not guilty anymore. Now, when you were a child, your parents took care of your neurotic behavior patterns. And they took you in and spanked you, the healthiest thing in the world for you psychologically, because it made you feel free of your guilt. I've been punished. There's something about the guilt that I desire punishment in order that I might be freed from that feeling of guilt. Once I've been punished, then I feel, "Oh, I'm innocent now." I'm free from the guilt feelings because I've been punished. I'm free to go back to my frustration and start the cycle over again. To my inferiority complex. To my escape. To my guilt. To my punishment. To my frustration. And so life moves in a cycle, and Solomon will point out here in a little bit the cycles.

As we get in the first part of the chapter here, they're just... life seems to move in cycles, and this, according to psychologists, is the cycle of life. And you think, "My God, is this all there is? Stop this crazy merry-go-round. I want off. I'm tired of it." And that's what Solomon came to. "Vanity, vanity; all is vanity." And frustrating. And it all comes from the denial of the spiritual nature of man. It is living life on the human plane apart from God. For the gospel of Jesus Christ comes into this cycle. And the gospel of Jesus Christ comes to me. Now, when I'm in the neurotic behavior pattern it is so often that people say, "Hey, man, you better go see a shrink. You're crazy. You're doing nutty things. You better get some help."

And so I go to a head shrink and he sits me on the couch and he gives me a series of tests and he seeks to determine what I'm feeling guilty about. And then he starts to talk to me. "Now, when you were a little boy, did your mother tell you that you shouldn't

And did she teach you that it was wrong to cheat? Well, you see, these are a part of the old Puritan ethic. They're part of the old Victorian system and everything is really relative. You've got to face the fact that there are certain situations in which it is perfectly proper to tell a lie. You shouldn't feel guilty about this, you see." And he tries to remove your guilt by telling you that it's not wrong. It's not guilty. Everybody's doing it so you've just got to join the crowd and realize that the part of that old Puritan ethic by which you were trained is the thing that's your hang-up today.

But Jesus Christ comes to me and says, "Hey man, you are guilty. That's bad news. That's wrong. But I love you. And I took your guilt and bore your guilt when I died on the cross. I took all of your sins, all of your guilt, and I paid the penalty for it. Now, if you'll just believe in Me and trust in Me, I'll forgive you." Hey, that's something no psychologist can do, is totally erase that guilt feeling. Take away this haunting feeling of guilt. But Jesus Christ and the gospel does. It's the greatest thing in the world for removing the guilt complex. If that's all the gospel did, it would be fantastic. But it does much more than that.

It comes back to the very beginning. Frustration, where it all started. And we hear Jesus on the last day of the great day of the feast as He is standing there on the Temple Mount crying to the crowds, "If any man thirsts, let him come unto Me, and drink. For he who drinks of the water that I give, out of his innermost being there will flow rivers of living water. And John said, 'This spake He of the Spirit'" (John 7:37-39). That third dimension of man that man in his educational processes today is seeking to deny, and by his denial has created all of this confusion in our society today.

All of the frustration that people experience results from the denial of the Spirit. And Jesus is saying, "You have a thirst for God in your spirit. Come to Me, come to Me and drink." And so this frustration where the whole thing started, Jesus comes to me and not only does He fill my life, does He fill that spiritual void, but He keeps pouring in until it begins to pour out from me. And my life is no longer just a sponge, thirsty, seeking to grasp for the draw, but my life now begins to flow out with that love and that grace of God's goodness that He has bestowed upon me. And now as David said, "My cup runneth over" (Psalm 23:5). My life is an overflowing cup. No longer going around with this cry and thirst and frustration within, but now the fulfillment and the fullness of God within my life as my life overflows God's goodness and grace.

So you look at life on just the human level as Solomon is looking at it, you look at man like an animal as Solomon does, you deny the spiritual dimension of man, that which places him apart from animals and above the animal kingdom, and you're opening Pandora's box to all kinds of psychological ills. You're opening to a life that can never be filled, a life of vanity and vexation of spirit. And so we are looking now through the eyes of Solomon at the world under the sun, apart from God. Man on the animal plane. And man at the highest on the animal plane is hopeless. It is not until you interject the spiritual plane and bring man into the divine plane that man can have any hope for a fulfilling, enriching, complete life.

So, verse 3:

What profit hath a man (Ecc 1:3)

And I promise we won't take so much time on the rest of the verses.

What profit hath a man in all of the labor which he taketh under the sun? (Ecc 1:3)

Looking at a man and all of the things he's doing, all of the pursuits, all of the labor, what profit is there? And now he turns into the cycles of life. It seems that life just moves in cycles, monotonous cycles. You can't escape it. You're in the cycle and someday you're just going to pass out of the cycle.

One generation passes away, another generation comes: but the earth abides for ever. The sun rises, the sun goes down, and it comes back around to the place where it rose from. The wind goes toward the south, turns about, comes to the north; it whirls about continually, the wind returns again in its circuits. All of the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labor; man cannot [understand it or] utter it: the eye is not satisfied with seeing, nor is the ear with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: there is no new thing under the sun (Ecc 1:4-9).

Life just moves in cycles. History repeats itself and the cycles of life go on. The cycle of one generation following another. The sun or the earth actually in its orbit and spinning on its axis, and its relationship to the sun. The wind, the rivers, life just moves in monotonous cycles.

Is there any thing whereof it may be said, Look, this is new? Hey, it's already been from old time, which was before us (Ecc 1:10).

There's nothing really more discouraging than to think that you've got some new inspiration and revelation from God. "Oh, this is great. No one's ever seen this before. Oh, what an understanding." And then you pick up some old commentary written by one of the saints back in 1849 and he says the same thing that you just discovered. There's nothing new. Life moves in cycles.

There is no remembrance of the former things; neither shall there be any remembrance of the things that shall come with those that shall come after (Ecc 1:11).

Life just moves in cycles. Now I the Preacher [the Debater] was king over Israel in Jerusalem. And I gave my heart to seek out and to search out by wisdom concerning all of the things that were done under heaven: and this sore travail hath God given to the sons

Ecclesiastes**The Meaninglessness of Earthly Life**

"Meaningless! Meaningless!"

says the Teacher.

"Utterly meaningless!

Everything is meaningless."

Ecclesiastes 1:2

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

Ecclesiastes 1:2 kjv

Solomon, the author of this book, was in his day the most famous and most powerful king in the world, noted for his wisdom, riches, and literary attainments (see on 1 Kings 4 and chapter 9).

Meaningless! Meaningless! Everything Is Meaningless

This is the theme of the book. It also embodies an attempt to give a philosophic answer as to how best to live in a world where everything appears to be meaningless. The book contains many things of superb beauty and transcendent wisdom. But it is radically different from the Psalms: its predominant mood is one of unutterable melancholy.

David, Solomon's father, in his long and hard struggle to build the kingdom, was forever shouting, "Rejoice," "Shout for joy," "Sing," "Praise God." Solomon, sitting in peaceful security on the throne David had built, with honor, splendor, power, and living in almost fabled luxury, was the one man in all the world whom people would have thought to be happy. Yet his unceasing refrain was, "Everything is meaningless." And the book, a product of Solomon's old age, leaves us with the distinct impression that Solomon was not a happy man. The word "meaningless" occurs 37 times!

Eternity

Eternity (Ecclesiastes 3:11) is a more correct translation than "world" (kjv) and may suggest the key thought of the book: "Eternity in people's hearts." In the inmost depths of our nature we have a longing for things eternal. But back then, God had not yet revealed very much about things eternal.

In various places in the Old Testament there are hints and glimpses of the future life, and Solomon seems to have had some vague ideas about it. But it was Christ who brought life and immortality to light (2 Timothy 1:10). Christ, by His resurrection from the dead, gave the world a concrete demonstration of the certainty of life beyond the grave. And Solomon, who lived almost 1000 years before Christ, could not possibly have the same feeling of sureness about the life beyond that Christ later gave the world.

But Solomon saw earthly life at its best. Not a whim but he was able to gratify it. He seems to have made it his chief business in life to see how good a time he could have. And this book, the result of Solomon's experience, has running through it a note of unspeakable pathos: All is "vanity and vexation of spirit" (kjv) or, as we would say, All is meaningless and a chasing after wind (niv).

How Can Such a Book Be God's Word?

God stands behind the writing of this book. Not all of Solomon's ideas were God's ideas (see note on 1 Kings 11). But the general, self-evident lessons of the book are from God. God gave Solomon wisdom and unparalleled opportunity to observe and explore every avenue of earthly life. And after much research and experiment, Solomon concluded that on the whole, humanity found little solid happiness in life, and in his own heart he found an unutterable yearning for something beyond himself. Thus the book, in a way, is humanity's cry for a Savior.

With the coming of Christ, the cry was answered. The vanity of life disappeared. Life is no longer meaningless but full of joy and peace. Jesus never used the word "meaningless." But He talked much of His joy, even under the shadow of the Cross. "Joy" is one of the key words of the New Testament. In Christ, humanity found the desire of the ages: life—full, abundant, joyous, glorious life.

Colossae of Memnon.

The misnamed Colossae of Memnon—they are actually statues of Pharaoh Amenophis III of Egypt—stand forlornly in the plain, guarding nothing. The temple that once stood behind them is long gone: an apt illustration of the ultimate meaninglessness of power and glory.

(Halley's Bible Handbook; Henry Halley; Zondervan; 2000; Bible History and Commentaries; pages 354-356)

Ecclesiastes 2:1-26 (AMP)

1 I SAID in my mind, Come now, I will prove you with mirth and test you with pleasure; so have a good time [enjoy pleasure]. But this also was vanity (emptiness, falsity, and futility)! 2 I said of laughter, It is mad, and of pleasure, What does it accomplish? 3 I searched in my mind how to cheer my body with wine—yet at the same time having my mind hold its course and guide me with [human] wisdom—and how to lay hold of folly, till I might see what was good for the sons of men to do under heaven all the days of their lives. 4 I made great works; I built myself houses, I planted vineyards. 5 I made for myself gardens and orchards and I planted in them all kinds of fruit trees. 6 I made for myself pools of water from which to water the forest and make the trees bud. 7 I bought menservants and maidservants and had servants born in my house. Also I had great possessions of herds and flocks, more than any who had been before me in Jerusalem. 8 I also gathered for myself silver and gold and the treasure of kings and of the provinces. I got for myself men singers and women singers, and the delights of the sons of men—concubines very many. 9 So I became great and increased more than all who were before me in Jerusalem. Also my wisdom remained with me and stood by me. 10 And whatever my eyes desired I kept not from them; I withheld not my heart from any pleasure, for my heart rejoiced in all my labor, and this was my portion and reward for all my toil. 11 Then I looked on all that my hands had done and the labor I had spent in doing it, and behold, all was vanity and a striving after the wind and a feeding on it, and there was no profit under the sun. 12 So I turned to consider [human] wisdom and madness and folly; for what can the man do who succeeds the king? Nothing but what has been done already. 13 Then I saw that even [human] wisdom [that brings sorrow] is better than [the pleasures of] folly as far as light is better than darkness. 14 The wise man's eyes are in his head, but the fool walks in darkness; and yet I perceived that [in the end] one event happens to them both. 15 Then said I in my heart, As it happens to the fool, so it will happen even to me. And of what use is it then for me to be more wise? Then I said in my heart, This also is vanity (emptiness, vainglory, and futility)! 16 For of the wise man, the same as of the fool, there is no permanent remembrance, since in the days to come all will be long forgotten. And how does the wise man die? Even as the fool! 17 So I hated life, because what is done under the sun was grievous to me; for all is vanity and a striving after the wind and a feeding on it. 18 And I hated all my labor in which I had toiled under the sun, seeing that I must leave it to the man who will succeed me. 19 And who knows whether he will be a wise man or a fool? Yet he will have dominion over all my labor in which I have toiled and in which I have shown myself wise under the sun. This is also vanity (emptiness, falsity, and futility)! 20 So I turned around and gave my heart up to despair over all the labor of my efforts under the sun. 21 For here is a man whose labor is with wisdom and knowledge and skill; yet to a man who has not toiled for it he must leave it all as his portion. This also is vanity (emptiness, falsity, and futility) and a great evil! 22 For what has a man left from all his labor and from the striving and vexation of his heart in which he has toiled under the sun? 23 For all his days are but pain and sorrow, and his work is a vexation and grief; his mind takes no rest even at night. This is also vanity (emptiness, falsity, and futility)! 24 There is nothing better for a man than that he should eat and drink and make himself enjoy good in his labor. Even this, I have seen, is from the hand of God. 25 For who can eat or who can have enjoyment any more than I can—apart from Him? 26 For to the person who pleases Him God gives wisdom and knowledge and joy; but to the sinner He gives the work of gathering and heaping up, that he may give to one who pleases God. This also is vanity and a striving after the wind and a feeding on it.

Chapter 2

So I said in my heart, Go to now, I'm going to prove thee with [pleasure,] with mirth, therefore enjoy pleasure: but, behold, this was vanity (Ecc 2:1).

So we read in the New Testament the epistle of John, "All that is of the world, the lust of the flesh, the lust of the eye, and the pride of life" (I John 2:16), these are the aspects of the world by which man is seeking to find an answer, a fulfillment. These are the things that Solomon searched out. As you follow his search, it was in the lust of his flesh, the lust of his eyes, and the pride of life. He came to the conclusion, that these things are all empty.

First of all, the lust of the flesh. Giving myself over to pleasure. But behold, it was empty.

I said of laughter, It is mad: and of [the joy, the pleasures, the] mirth, What does it do? I sought in my heart to give myself unto wine, yet acquainting my heart with wisdom; and to lay hold on folly, till I might see what was good for the sons of men, that they should do under the heaven all of the days of their life (Ecc 2:2-3).

So he got into the lust of the eyes.

I built me great works (Ecc 2:4);

Beautiful homes.

I planted vineyards: I made gardens and orchards, I planted trees with all kinds of fruits: Made pools of water, to water therewith the wood that bringeth forth the trees (Ecc 2:4-6):

All of these beautiful gardens and buildings and all.

And then the pride of life.

I got servants and maidens, I had servants born in my house; I also had great possessions of great and small cattle above all that were in Jerusalem before me (Ecc 2:7):

Great abundance of cattle. Do you realize that everyday in order to feed his household, his family, and his servants, that it took ten prime beef and twenty commercial grade beef everyday? A hundred lambs a day. That's 36,000 a year. That's over 10,000 beef that he slaughtered just for his servants and his family needs every year. Plus all of the fowl, and the deer, and the roebuck and so forth that were killed just to take care of the appetites of his family and of his servants. You have a thousand wives; you got to feed them. And they've got kids, they got to be fed. And then they each have to have their servants. Thirty beef a day. So he was right when he said, "I had cattle more than anybody who was in Jerusalem before me."

I gathered also silver and gold (Ecc 2:8),

In Chronicles we read that he made silver as common as the stones in Jerusalem. Now, you that have been to Jerusalem know what a stony place that is. And he made silver as common as the stones in Jerusalem. There in Chronicles' fourth chapter it tells about that. Second Chronicles 9:27 is where it talks about the silver.

I brought treasures of the kings and of the provinces: I developed [choirs,] men and women singers, the delights of the sons of men, [great orchestra,] all kinds of musical instruments, of all sorts. So I was great (Ecc 2:8-9),

Pride of life.

I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me (Ecc 2:9).

He was a botanist, a zoologist.

And whatsoever my eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor (Ecc 2:10).

Now notice that. Who could say this? "And whatsoever my eyes desired I kept not from them, I withheld not my heart from any joy." Very few people can make that kind of a statement. You have to have really the wealth of Solomon and all to be able to say that. It seems to us there's always that, you know, "If I only, if I only, if I only," and we aren't able to fulfill all of the desires of our eyes. We go down and we see a beautiful yacht, we think, "Oh, my, if I only had that yacht." With Solomon, "Buy it." You know, I mean, he didn't withhold anything. Whatever he desired, whatever he wanted, he had. Very few men can say that. "Oh, I would be so happy. Oh man, I'd be so satisfied." Was he?

Then I looked on all the works that my hands had wrought, on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun (Ecc 2:11).

No profit in any of it. It was empty. I was still empty. I was still frustrated. You see, this is life on the human level. This is the denying of the spiritual nature. It is trying to live your life apart from God. Trying to find satisfaction and meaning apart from God. You'll never do it.

So I turned myself to behold the wisdom, and madness, and folly: for what can a man do that cometh after the king? (Ecc 2:12)

What can anybody do after me? I mean, I've done it all.

even that which hath been already done (Ecc 2:12).

There's nothing left. I did it all.

And then I saw that wisdom excels folly, as far as light excels darkness. The wise man's eyes are in his head; but the fool walks in darkness: and I perceived also that one event happens to them all. I said in my heart, As it happens to the fool, so it happens even to me; so why am I any wiser? (Ecc 2:13-15)

With all of my wisdom I can't prolong my life. With all of the understanding and knowledge that I have, I can't prolong life. I'm going to die just like the fool out there who doesn't know anything. He's going to die. I'm going to die. And when we die, it's all over. So what good is it to have all of the wisdom that I have because we're coming towards the grave, both of us together. We're both going to die. My wisdom isn't going to keep me from death. How dies the wise man? As the fool. Then I said in my heart, as it happens to the fool so it happens even to me. So why am I any wiser?

Then I said in my heart, this also is emptiness. For there is no remembrance of the wise any more than the fool for ever; seeing that which now is in the days to come shall be forgotten. And how dies the wise man? as the fool. Therefore I hated life (Ecc 2:15-17);

Now, hey, wait a minute. This is the guy that has everything. This is the guy who has every kind of pleasure, every kind of possession that you could possibly hope to have. Anything under the sun, he's got it. And what is he saying? I hated life.

because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. Yes, I hated all my labor which I had taken under the sun: because I was going to have to leave it unto the man that shall be after me. And who knows whether he will be a wise man or a fool? (Ecc 2:17-19)

Everything that I've built. Everything that I've amassed. Everything that I've done, I'm going to die and going to have to leave it to some nut. And I don't know if the guy's going to be wise or foolish. He may just go out and look at the history. Rehoboam's son left the throne

and all to Rehoboam. What did he do? He no sooner gets on the throne than he angers the tribes of the north and they have a revolution and he loses the kingdom and starts downhill. The whole glory that Solomon had built up, his son, dumb, foolish actions, blew it. And so Solomon's worries were not really unfounded. His son was a fool.

yet he's going to have rule over all of my labor wherein I have labored, and wherein I have showed myself wise under the sun. So it was emptiness. Therefore I went about to cause my heart to despair of all of the labor which I took under the sun. For there is a man whose labor is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion (Ecc 2:19-21).

You do all of the work, you do all of the effort, you do all of the sacrifice, you do all of the strain, you do all of the saving, you do all of the wise prudent planning and everything else, and you die and if you can really amass a great fortune, million dollars or so, the government will come in and get seventy percent. And you know how foolishly they're going to spend it.

This also is vanity and a great evil. For what hath man of all of his labor, and of the vexation of his heart, wherein he hath labored under the sun? (Ecc 2:21-22)

What do you get for it?

For all of his days are sorrows, and his travail grief; yea, his heart takes no rest in the night. And this also is vanity. There is nothing better (Ecc 2:23-24)

Now this is the conclusion. Earthly wisdom. I've done it all, empty. So "there's nothing better."

for a man, than that he should eat and drink, that he should make his soul to enjoy good in his labour. This also I saw, was from the hand of God. For who can eat, or who else can hasten hereunto, more than I? For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he gives travail, to gather and to heap up, that he may give unto him that is good before God. This also is vanity and vexation of spirit (Ecc 2:24-26).



Ecclesiastes 3:1-22 (AMP)

1 TO EVERYTHING there is a season, and a time for every matter or purpose under heaven: 2 A time to be born and a time to die, a time to plant and a time to pluck up what is 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 silence and a time to speak, 8 A time to love and a time to hate, a time for war and a time for peace. 9 What profit remains for the worker from his toil? 10 I have seen the painful labor and exertion and miserable business which God has given to the sons of men with which to exercise and busy themselves. 11 He has made everything beautiful in its time. He also has planted eternity in men's hearts and minds [a divinely implanted sense of a purpose working through the ages which nothing under the sun but God alone can satisfy], yet so that men cannot find out what God has done from the beginning to the end. 12 I know that there is nothing better for them than to be glad and to get and do good as long as they live; 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 whatever God does, it endures forever; nothing can be added to it nor anything taken from it. And God does it so that men will [reverently] fear Him [revere and worship Him, knowing that He is]. 15 That which is now already has been, and that which is to be already has been; and God seeks that which has passed by [so that history repeats itself]. 16 Moreover, I saw under the sun that in the place of justice there was wickedness, and that in the place of righteousness wickedness was there also. 17 I said in my heart, God will judge the righteous and the wicked, for there is a time [appointed] for every matter and purpose and for every work. 18 I said in my heart regarding the subject of the sons of men, God is trying (separating and sifting) them, that they may see that by themselves [under the sun, without God] they are but like beasts. 19 For that which befalls the sons of men befalls beasts; even [in the end] one thing befalls them both. As the one dies, so dies the other. Yes, they all have one breath and spirit, so that a man has no preeminence over a beast; for all is vanity (emptiness, falsity, and futility)! 20 All go to one place; all are of the dust, and all turn to dust again. 21 Who knows the spirit of man, whether it goes upward, and the spirit of the beast, whether it goes downward to the earth? 22 So I saw 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 back to see what will happen after he is gone?

Chapter 3

Now we get into the weary, monotony of life. This has been used poetically as something that is very beautiful. "A time to love," and it's been made very beautiful, but in the Hebrew idea, it was monotony. Life is just monotonous.

There is a time and a season, a time and a purpose under heaven to everything: there is a time to be born, a time to die; a time to plant, a time to pluck up that which is planted; a time to kill, a time to heal; a time to break down, a time to build up; a time to weep, a time to laugh; a time to mourn, a time to dance; a time to cast (Ecc 3:1-5)

And that's the idea of the Hebrew. It's just a monotony. Life seems to be ordered in these things. Just a time, a time, a time, a time. And the Hebrew idea is that of the monotony of life. It isn't, "Oh, the glorious time to love and a time to plant," you know, as we make it very romantic today. It was really being expressed in a very life-gets-so-tedious, don't it? Therefore he concludes.

What profit hath he that works in that wherein he has labored? (Ecc 3:9)

What profit do you get out of your labor?

I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every thing beautiful in his time: also he has set the world in their heart (Ecc 3:10-11),

Now the word translated world there in the Hebrew is eternity or the ages. God has actually set the ages in every man's heart. There is a consciousness within every man of the eternal. Now some men seek to sublimate that consciousness. Some men seek to deny that consciousness. They seek to deny God. But there is within every man, God has placed it in the heart, eternal, the eternity in the heart of every man that is seeking out after that which is more than just a part of this monotonous routine of life. I'm grasping and reaching for that which is eternal. God has placed the awareness of the eternal in the heart of every man. And that's that deep, spiritual drive that every man has that can only be filled by coming to Jesus Christ and drinking of the water that He gives.

so that no man can find out the work that God makes from the beginning to the end. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of his labor, it is the gift of God. I know that, whatsoever God doeth, it shall be for ever: nothing can be added to it, nor any thing taken from it: for God does it, that men should reverence him (Ecc 3:11-14).

Now I know this about God. My works are going to pass away. My works are going to be forgotten. But whatever God does, that's forever. And you can't add to the work of God. You can't take away.

Now I love this because I think of the work of God in my life of imputing the righteousness to me through my faith in Jesus Christ. I can't add to it. I can't get a set of rules and start doing all these nice little things and be more righteous. Nor can you take away from that righteousness that I have, that perfect standing that I have before God in Jesus Christ. You can't add to it; you can't take from it. The work of God is complete. The work of God is eternal. And God has worked in me His righteousness by my faith in Jesus Christ.

Now one of the problems that we often have is our endeavor to add to God's work. If I could only, you know, read ten chapters of the Bible everyday, then I could be more righteous. If I'd only pray for four hours a day, then I'd be more righteous. No, no, you can't add. You are righteous, the righteousness of Christ which is through faith. You are righteous in God's sight. "Oh, I got so angry today and screamed at the kids. I'm so unrighteous." No, you can't take away from that righteousness that is yours in Christ Jesus. You can't diminish. God accounts you righteous in His sight. The work of God in imputing righteousness to me.

So I don't need to go around hanging my head, "Oh, I'm so miserable today. I'm such a sinner. I'm so horrible. And I'm so this and that." God is counting me righteous because I am trusting and believing in His work in Jesus Christ. And I can't go around and say, "Well, I'm so righteous, so much more righteous than you, you sinner, you know. I saw what you did. I wouldn't think of doing that," and I can't go around in a self-righteous mold because I have these spiritual gifts or I have done this or that. It doesn't make me any more righteous. You can't add to the work of God. It's complete. It's full. And I'm so glad.

That which (Ecc 3:15)

Verse 15 is an interesting verse because it is sort of a definition of eternity. And if you have had trouble understanding eternity before, you'll really have trouble now. You see, we live in a time continuum on this planet Earth. Because the planet rotates on its axis about once every twenty-four hours, we call it a day. We measure the time in hours. Because the earth is in an orbit around the sun every 365 days and nine hours and fifty-six minutes and 4/100's of a second, we call that a year. We live on this earth and thus we are spinning around in our days and orbiting around in our years in the time continuum.

Now, if you get outside of the earth, and you begin to accelerate your speed, time no longer is moving in this but it begins to stretch out into a plane according to this speed to where if you can accelerate to this speed of light, time stands still. Now, if we could hop on a ray of light, turning into the energy, get out in this long plane, you could take off on a ray of light in what? One in a quarter seconds, tip your hat to the man on the moon; seven and a half minutes, race past the sun; fourteen minutes, button up your coat as you go past Pluto, so cold-fourteen hours, rather, Pluto. Hundred thousand years you could leave the Milky Way galaxy. One million five hundred thousand years, you could arrive at Adromeda. Make a U-turn, head back to the earth. And in three million years, you could return to the earth on that ray of light and you would be about a day older. But the earth would have gone through three million orbits around the sun, which those who are living upon the earth would have counted as years. So you'd go to look for the house that you used to live in and the cities and the people, and what's going to be in three million years, you see? But you've escaped the time zone. You're into the eternal where there is no time. As you get into the eternal, it is the now zone. God said, "I am." That is expressing His eternal nature. You're no longer within, you're no longer bounded by time, beginning and end; you're now in the eternal. Now. So when you can escape the time zone.

That which has been is now; and that which is to be has already been (Ecc 3:15);

That's weird. God is outside of our time dimension. God is in the eternal dimension. So with God, "a day is as a thousand years, and a thousand years is as a day" (II Peter 3:8). In other words, there is no time. You're in the eternal now. So that any event that will ever take place is taking place. Any event that has ever taken place is taking place. That which has been is now; that which shall be has already been.

and God requires that which is past (Ecc 3:15).

You can't escape it. You say, "Well, I don't understand that." Well, join the crowd. You see, not only are we living in this time continuum, but we are also living in this finite existence and it is impossible that the finite can understand the infinite. Time deals with the finite

aspects. Eternal deals with the infinite. And you can't cross the gulf. It's too great. You can only make childish illustrations, but you can't cross the gulf from the finite to the infinite.

Moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. 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. And I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts (Ecc 3:16-18).

Now this is life under the sun, that man might see himself that he's an animal. But this is not true. Man is more than an animal. Man is made in the image and likeness of God. He's looking at man from the purely humanistic standpoint.

For that which befalleth the sons of men befalleth the beasts; even one thing befalls them: as one dies, so dies the other (Ecc 3:19);

Not true.

yea, they have all one breath (Ecc 3:19);

The word breath in Hebrew is ruwach which is also translated spirit. There are some who say that man and animals have one spirit.

so that a man has no preeminence above the beast: for all is vanity (Ecc 3:19).

That is not true. That is looking at man from a humanistic standpoint. Man under the sun. That is not looking at man as God looks at man as a divine creation with eternity in his heart. The animal, of what animal can you say God has put eternity in his heart?

All go to one place (Ecc 3:20);

False.

all are of the dust (Ecc 3:20),

Our bodies, yes.

and all turn to the dust again (Ecc 3:20).

Our bodies, yes.

But who knows if the spirit of man goes upward, and the spirit of the beast goes downward to the earth? (Ecc 3:21)

Well, the Lord Jesus Christ knows, and He declares it to be true.

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? (Ecc 3:22)

Who knows what's going to happen after him? So just live for now, rejoice in your works now. This is the purely human view of life. And God has recorded it in His Word, inspired by the Holy Spirit that you might see the view of life from the human standpoint, that it is empty and frustrating, because you don't see man any more than just an animal. And that's why the world around you is so filled with frustration and emptiness today, because it views man as an animal.

(Through The Bible c 2000 Series; Chuck Smith; Bible commentaries,1979-1986)

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 997-1013)

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