

THE BOOK OF ECCLESIASTES

Chapter 1

Does anyone have any idea about what this book is about? The religious leaders have called it a book of poetry. Job, Psalms, Proverbs, Song of Solomon and the book of Ecclesiastes have been lumped into what they call the books of poetry, but do you know what, this is not a book of poetry. This is a book of wisdom written by the man who the bible says was the wisest man to walk upon the face of the earth at this time and who was wise enough to ask God not for wealth or riches but to ask Him for the knowledge and the understanding and wisdom to rule his people wisely. Does that sound like a wise man? He had an overview about life and the reason he understood this and wrote it down was because God gave him the opportunity to experience all these things. Now if you look at Solomon's life it was a mess. He was in all kinds of things. Idolatry all kinds of pagan worship and God even warned him of being very wise (and we would like to think of someone being very wise that you wouldn't have to tell them something fifty times would you?). It should be that God would say, "Look son, don't do this". What should we do? Don't do it. And He went to Solomon and said, Solomon, don't be marrying any of these strange women. And what did Solomon do? He didn't marry one of them; he married one thousand of them. He had seven hundred wives and three hundred concubines or whatever way he did it. So he wasn't wise enough to listen to what God said. So natural wisdom is not the key is it? The key is the Spirit of God leading and directing us in all things that we do. Would you agree to that? I want you to see through this teaching that Solomon was permitted to experience. Now I am not saying that God made him do anything, but I am telling you that God permitted him to see the negative along side of the positive. God permitted this to happen so that he could see for himself. Now the best way you can interpret this book is to take Solomon's name out of it and put your name in it. Put your name in here this is you and you need to see all the things that he did and all the things that he experienced and how he placed it together and what his opinion of it was when he got done. It will climax in the last chapter of this book and what he feels about all this. You will get to see the wisdom that he has and being the king over Israel God spoke things to him that he didn't speak to others at that time. Would you agree to that? The responsibility went to the king and God gave it to him as the Spiritual and the governmental leader of the nation. But it was

not yet time for it to be turned loose to the nations, but it is now. We have a responsibility to see this. When we see it do you know what it will do to your life? IT WILL CHANGE IT. That is one thing about the truth. The truth of God will not make you feel good it will change you and when I say it won't make you feel good, change is never comfortable. Amen. Change is not comfortable. We are creatures of habit and creatures of comfort. We love comfort. We have to realize that human beings love to get in comfort zones and just lay there. It's kind of like a grave; we can just crawl into it and lay there forever. That is what comfort does to us. It makes us want to die there and we don't want to change. And taking us outside of our natural realm of where we are going is a stress on us. If I do the same thing everyday and I've got the same routine, I eat at a certain time and eat a certain thing, I go a certain place, and I do a certain thing throughout the day and evening, I watch the same television program, and if anyone gets in the way of that what does it make you feel like. Whew, they have disrupted MY day. Do you know God is real good at this? He will disrupt everything that we think is right. I didn't say that it was right. It is what WE think. There is our problem. We want to think and supersede what God says. Is that true or false? That is one of those idols that He says He will take care of. OUR thinking process is going to be taken care of by the Spirit of the Lord. I now want to include this first chapter so that it can be followed while I continue this teaching in this first chapter. In this teaching you need to see that it is your life and you need to parallel what he is saying to what is going on in your life. When I began to see and God began to reveal to me that this is a personal book written to me. Now you can have your opinion and say that it is written to you, but I have the opinion that it is written to me. It should be a personal thing that you see that this is my book. It is what Paul cried out in the New Testament, "this is my gospel". You have to lay claim to it. How can I claim something if I don't believe it is mine? That is called stealing isn't it, and you see most people believe that this gospel belongs to someone else. That it belongs to the Apostles and Prophets and those Holy men back about two thousand years ago. Well excuse me God says that we are holy and righteous right now. Right? So who is this book for? You will not understand it in the Spirit until you realize that God wrote this book to you. If there was no one else on the face of the earth this book is still to you. You have got to see it. That is what it is for.

(This was transcribed from a teaching at the Third Day Fellowship)

Ecclesiastes Chapter One

1. *The words of the Preacher, the son of David, king in Jerusalem.*
2. *Vanity of vanities, says the Preacher, vanity of vanities; all is vanity.*
3. *What profit has a man of all his labor, which he takes under the sun?*
4. *One generation passes away, and another generation comes: but the earth abides forever.*
5. *The sun also arises, and the sun goes down, and hastens to his place where he arose.*
6. *The wind goes toward the south, and turns about unto the north; it whirls about continually, and the wind returns again according to his circuits.*
7. *All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.*
8. *All things are full of labor; 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 that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.*
10. *Is there any thing whereof it may be said, See, this is new? It has been already of old time, which was before us.*
11. *There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.*
12. *I the Preacher was king over Israel in Jerusalem*
13. *And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail has God given to the sons of man to be exercised therewith.*
14. *I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.*
15. *That which is crooked cannot be made straight: and that which is wanting cannot be numbered.*
16. *I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.*
17. *And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.*
18. *For in much wisdom is much grief: and he that increases knowledge increases sorrow.*

Did you notice a word that was really prevalent in this chapter? He used it over and over and over. VANITY, VANITY, VANITY. What is vanity? By the language it is something transitory or unsatisfactory. Now what does transitory mean? It is temporal. It is temporary or it is passing through. It means it is transforming and changing all the time. So we can't count on it can we? Can I count on anything that is always changing? The only thing

that I can count on is God who changes not. True or false? The only thing that I can count on is God because He changes not. He uses this word vanity and he says everything is vanity. Everything is unsatisfactory and transitory. It is changing. Do you know why it is changing? Because of the mind of humanity. It is always changing. They never lock in on the truth and stay there. They are always coming up with some new idea or some other way of doing something that God has already said how to do. They are trying to find an alternate route. He uses that word thirty eight times in this little book. VANITY, VANITY, VANITY. It is transitory and unsatisfactory. It won't meet the bill. It won't fulfill us. Everything that we think will fulfill us will bring us pain and disappointment. We think that if we attain to THIS, oh we've got it made. We've all been guilty of that. I have and so have all of you. If I can only get there. You see everyone has a different goal. To one person it might be a great wealth or another home, or another vehicle, or another possession and that is what he is trying to tell us. What is it worth? It is all transitory and unsatisfactory. It is unsatisfying. Nothing of this world can satisfy you. Now you might say, 'now wait a minute I enjoy these things', but that isn't you. That is your flesh. The only thing that can satisfy YOU is the Spirit of God. It is only the things of the Spirit that can satisfy you. That is why humanity is always saying, 'if I can just get one more, if I just had a little bit more, give me a little time, a little wealth, a little more possessions, something. Give me another wife, give me another husband, just give me something and it will satisfy me.' When I was of the world, the world told me this. I had doctors to tell me, 'son the only thing wrong with you is that you need to go spend some money. You need to go out and buy stuff that will make you feel better. It will make you better because you will have more stuff.' That is what the doctors told me. This man was a psychiatrist. Do you know what I did? I went and spent about \$40,000.00 in about two weeks and when I went to my next appointment he said, 'well how are things going?' I said, 'I went out and bought this, this, this and this and he said, 'what's wrong with you are you crazy?' I said, 'well you told me to do it, you must be crazy.' The doctor told me I was crazy, but he told me to do it and when I did it then he told me I was crazy. Sounds like somebody was speaking out of both sides of his mouth. That is what the world does. They don't know all they know is temporal. Temporal is unsatisfactory, unsatisfying, and it is temporal. It is transitory. It is changing. It will never be there enough. No matter what I get it will not satisfy me because it is going to be changing all the time. Do you know what is changing? My mind. My mind is always changing it says, 'well if I can get a little bit more, if I can do a little bit more, if I do a

little bit more, if I can acquire a little bit more. That's when I think that I am going to change, but that is only a temporal movement because tomorrow what I got today will not satisfy me tomorrow. Why do you think that in the scriptures He said that the Jews had to go out every day to accumulate and to gather the manna? Why was it every day? Because it was what we needed for THAT DAY. I can't get up and live on what I got yesterday. It will not do me any good. The meal that I ate yesterday will not sustain me today will it. Won't we all get hungry today? That is the way life is we get something yesterday from God and we want to sit on it in that comfortable place and never go on and find the food for today. You see there is a food for today that we have to go after. We can't sit back in our easy chairs and say, 'God fed me last year, bless God.' But now you look like an Ethiopian. You are so skinny you aren't going to make it. Your Spirit has to have food every day just like your natural man does. We've got to feed him. That is what he trying to tell us.

So he says, in verse two: '*Vanity of vanities says the Preacher, vanity of vanities; all is vanity.*' We have to understand that until we come to this point of understanding that everything that we see in this life is transitory and unsatisfactory. It is unsatisfying, it is changeable and we can't put our foundation on it. Remember He said, 'do not build your foundation on sand, but built it on the rock', because the rock is immovable. That is the foundation that we have to build on. This world gives us nothing but dust and sand and that runs the first two covenants doesn't it. Now he makes this great statement '*everything is vanity*'. Do we believe it? Paul said it this way, '*I count all things as loss or dung that I might win Christ*'. That is what it is all about. This world, this life, is not about the things we can accomplish, it is not about the things we can acquire, it is about Christ. It is not about the gifts. That is not what it is about. Give me the gift giver and guess what I've got? ALL, I'VE GOT IT ALL. Does that make sense? I don't have to worry about Him giving me a gift if I've got Him what have I got? I've got all the gifts. I don't have to worry about anything because it is all provided in Him. IN HIM. So he makes this big declaration here that everything is vanity and then he says this:

Vs. 3 '*What profit hath a man (the Adam man or the natural man) of all his labor which he takes under the sun?*' What profit is there in it? Now come on the bible does say *that if you don't work you won't eat.* We understand that, but there is a point to where we have to draw a line where work is not as important as God in our life. We have to come to a place where we draw

a line and say it is okay God knows I've got to eat and I don't say, 'well I'm not working no more I'm just going to follow after God and He will feed me.' I don't believe God is going to do that because I think that He wants us to work. That is part of our process, but I have to come to a place where I say that God is more important than anything else. I know I've got to eat and I'll get my job done but then I'm going to put time to God. So he said there is no profit to all this stuff. What will happen to everything that I labor for? It will pass away or it will perish. We labor for everything that will pass. What good are they? Later on you will see that he says I have everything and then I die who is going to get it? It won't do me any good will it? Wait until you see the teachings that this man has and there is wisdom in this book (a lot of wisdom). I don't see it as poetry. I see it as a book of wisdom but it is God's wisdom. God has revealed it to this man, but do you know how he got it? He experienced it. It was not by reading a book. Experience is the best (and the only) teacher. If you don't experience God you never know God, you will only know about God. That is not good enough to know about God. In the Psalms it says, 'Israel knew about God and Moses knew His ways'. Which one was better? But there is something even better than that. We can know Him. Now we can know Him personally. So you see knowing about Him that is not good enough. Know His ways, that's cool but that's not it. I want to know Him. That's what we can do today. So we just can't be satisfied with stuff. I know the church equates and they teach prosperity is Godliness. Sorry that's not the truth. Some people who have the least are the most blessed. This country is cursed and don't ever think that it isn't with the possessions we have. We have so much that the hardest struggle every day is 'what are we going to eat and what restaurant are we going to or how are we going to spend our money or what are we going to wear. I've got so many clothes I can't figure it out.' Well if you only have one outfit in your whole life you won't have a problem wasting time in that will you? You will wear those rags wherever you go and be proud of them because you have something on you. You won't worry about what you are going to eat if you walking down the road and you haven't eaten in two days and you see a bug and you grab that bug and eat it, well bless God for the bug. That is the kind of people who have no distractions in their life. They have no distraction and they can seek God. They don't have anything between them because their hands haven't got anything in them. They are empty and they can lift them straight up and worship Him because they don't have any possessions to worship. They might find an old bucket along the road and my God they've got a

possession. They feel like they're rich and they can make something out of that bucket.

Vs 4 *'One generation passes away, and another generation comes: but the earth abides (or stands, or remains) forever.'* Now this is his view. Everything here is passing away. This is the death realm we live here in this world. This world is a death realm. Everything that lives here dies. But when we are seated in heavenly places (and this isn't dying to get there or dying to go to heaven) Paul said you are seated in heavenly places. Where are you? Are you in the death realm or the life realm? What tree are we eating from? Are we eating from the tree of knowledge of good and evil on the death realm or are we taking of the tree of life? This is what we have to ask ourselves. No one can tell you this you have to see it yourself. I could preach till I'm blue in the face and be resurrected fifty times and live fifty more lifetimes and preach to you till the end and it will do you no good until you see in your heart what I am speaking about. God has to reveal it to you. You have to desire it. James said, *'if any of you lack wisdom ask God who upbraids not and gives to all men (for \$19.95 per revelation).'* No He is not selling anything to you He is giving it to you LIBERALLY and He doesn't upbraid you about it, or embarrass you or humiliate you He gives it to you if you want it. But you have to have a desire to want what God has over everything else. Everything is passing in this life.

Vs 5 *'The sun also arises, and the sun goes down, and haste to his place where he arose.'* Notice he said he and his. He put it in a masculine context. He is speaking about God making His circuits traveling around and around the sun. He goes where He is supposed to go.

Vs 6 *'The wind (or the Spirit) goes toward to the South and turns unto the North; it whirls about continually, and the wind returns again according to his circuits.'* Wherever God wants that wind or that Spirit to go it is going. It continually does what it is supposed to be doing it is a cycle.

Vs 7 *'All the rivers run into the sea; yet the sea is not full.'* Isn't that amazing? We have a little fountain that sits on our breezeway and it has a little cup on top and one in the middle and one on the bottom and the water runs out of the top cup into the middle one and the middle one runs into the bottom one and the waters pumps up from the bottom and none of the cups ever get completely full because the water is always pumping from one cup and overflows to the other cup etc etc. So the water is circulating. What do

you think God is doing? He is circulating through this world and through humanity. Now in this verse what would the rivers represent? His word! It is going out and it is performing what it is supposed to perform and it is coming right back. *‘My word will not return void unto Me, but it shall accomplish the things it is sent there to do.’* It is just a law. It is what we call the law of circularity. God is continually circulating. We have a sign in our fellowship that states: ORIGIN DETERMINES DESTINATION. It is the law of circularity. God sends it out; it does what it is to do and then comes back. It just doesn’t go out there and pile up. If it did don’t you think this world would be piled up right now? There would be so much heaped up you couldn’t turn around. In the twenty-third Psalm, and I just want to quote a piece of it, He says *‘the Lord restores my soul’*. Do you know what the word restore means? There is a meaning in the language that says to go in a circular path and return to where you were. Now what would that be called? A circle. But in the language they put the word ‘restore’. So what he is trying to tell you is this, when God has started you out on the journey He is going to take you through this course but He is going to bring you back to where you started. IN HIM. That ought to make you so happy you can’t sit still. Because no matter where your journey goes, no matter what trial or testing He has chosen to place you in, what is the destination? BACK TO HIM. Then what is there to worry about? Didn’t James say this, *‘life is but a vapor’*? Then that is how long this life is. Poof, it’s gone. So why worry about it. We don’t have enough time to get all wound up in thinking about the “things” that are happening in this life. He said, ‘I want you to be happy, healthy, and prosperous’, didn’t He? Then why worry about the negative. Why worry about the positive? Let me ask you another question? **WHY WORRY?** Can you hear this? God is trying to encourage you not to be caught up in the things of the world through His life, here of Solomon. Why? Solomon lived this and said, ‘Man I had everything, but it’s not important. I didn’t have Him.’ That was the most important thing. I looked at the natural things that I could accumulate and what good did it do me? Nothing. Solomon goes on and says, ‘the rich die just like the poor’. There isn’t any difference. I used to say this same thing myself in a crude way, ‘they poke cotton in a rich man’s butt just like mine’. It doesn’t make any difference how much money you’ve got they still put you in the grave the same way don’t they? Back to verse 7: he said, *‘unto the place from whence the rivers come, they return again’* it’s the same thing (circularity).

Vs 8 *‘All things are full of labor; man cannot utter it:’* Literally what it means is that man doesn’t even understand how to deal with it. Everything

is full of labor. Everything we do in this life requires labor. Some people think that because it is only physical labor that that is what he is speaking about. Do you know that when you sit and think you are laboring you are making your brain work? (And that's the one that is done the least). We need to do that a whole lot more. We need to labor thinking. Not thinking about worldly things but thinking about God and what He is trying to show us in His word that He has given us. He is giving us something that will help us. You see this is not to help God because He doesn't need any help does He. As long as we are in our human understanding we need help and it is already within us if we just catch on to it. In Romans 11:33 it says, '*that His ways are past finding out*'. The natural man has no ability to even understand or to utter things that God is speaking of. Paul said in Corinthians, '*that the spiritual things are spiritually discerned and the natural man can't receive them.*' Now he is not saying that this person is being carnal and this person is being spiritual. He is speaking of one person. We must take this into ourselves. Me, this person standing here, if my carnal natural self tries to deal with it he cannot receive anything from God can he? The only one that can receive things from God is the spiritual man that is within me and within you. Your spiritual man is the one that receives from the spirit of God. The natural man doesn't receive anything from the spirit of God. All I receive from my natural man is 'natural things'. But what are we speaking of? Spiritual things. We've got to get out of the natural realm or this natural thinking because Jesus already told us, '*my disciples are not of this world*'. Well if I'm not of this world then what am I doing caught up in the system? We have to get our thinking process into the heavenlies where Paul said we are already seated.

Vs 8 cont. '*the eye is not satisfied with seeing, nor the ear filled with hearing*'. Our natural senses will never be satisfied because if I am hungry and my taste needs to be satisfied and I go and eat a big meal how long is it before I am thinking about dessert? Fifteen seconds or maybe ten minutes. We eat and then in a few hours we are eating again. We take a drive and see the beautiful scenery that God has created and how long is it before we want to go out and do it again? Are we satisfied with seeing it one time? We hear a beautiful song and then what do we want to do? I want to hear it again, and again, and again. It is our natural mind and it is never satisfied. So he is telling us that our natural senses (our soulish, emotional, sensual ways of the world) cannot be satisfied. It is all temporal. And didn't I previously say what vanity was? I said that was it transitory and unsatisfactory. That means that it is always changing and moving and it is

unsatisfying. Now it will satisfy you temporarily or momentarily won't it? I can have that meal and I'm satisfied for a few moments, but then I want to eat again. God is just revealing through Solomon's life and through this language how our lives are. A quote from Eleanor Roosevelt: **'You need to learn from other people's mistakes because you can't live long enough to make them all yourself'**. That is wisdom. We can't make all the mistakes that he did or if we do we are too old to do anything about it. So we need to learn from the mistakes that this man made, and he made plenty of them, but they were made that we might learn from him.

Vs 9 *'The thing that has been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun'*. How many of you have felt that you are the only one that is in your situation? As long as you feel that you are the only one in that situation, nobody can understand what "I'm" going through. As long as you think like that you are isolating yourself. You are doing it not someone else. You are isolating yourself away from the rest of the body and when you are isolated you are vulnerable. And that means that the wolf can get you. The serpent can get you as long as you are isolated. If we don't fellowship how do we get strength? How do we get strength if we don't have fellowship? If we think that we get strength from SELF it will only be temporary. My mind according to this book that I am reading out of tells me *that the heart of man (which is my mind) is desperately wicked and evil above all things*. So if I isolate myself and listen to myself guess what I am going to hear? Something that is transitory and unsatisfying, unfulfilling, it is going to be flesh. I've got to realize that this is what is going on. I have to have fellowship for strength. This book says that all the gifts of God are in the body. Not in my body, but in His body which is all of us. I have to be with you to draw strength. You have to be with me to draw strength. I am not saying that you can't be alone with God. I am not saying that. I am saying that we still have to have time of fellowship. If you don't think that fellowship is important just go out somewhere and sit there by yourself and you'll start talking to trees and rocks and birds and everything else that comes along. Because you will want fellowship and it won't take you that long I promise you. In a couple of days you will be talking to things.

Vs 10 *'Is there any thing whereof it may be said, see, this is new? It has been already of old time, which was before us'*. This is a thought process. Think about it. He is not speaking of there not being any automobiles or big fancy boats, air-conditioning and things that we have today. He is not

speaking about those things. He is speaking of your thought process. Every thought process that we have it's common to man. True or false? But again the mind is telling us that it is not. Which one is telling the truth? God's word or my mind? It has got to be God's word because everyone's mind tells us a different story. Everyone's mind tells us what we want to hear, but God's word tells us what we need to hear, that is the truth. My mind can't tell the truth only the Spirit of God in me can speak the truth out. So this is a thought process it is speaking of not "stuff".

Vs 11 *'There is no remembrance of former things; that are to come (follow) with those that shall come after'. (Or shall follow)*. Now what do you think he is speaking of in this verse? He is telling you generation after generation people go through things but do they remember. Paul said that everything in this book was written for our learning and our admonition (teaching or instruction). Are we going to do what Eleanor Roosevelt said: 'learn from other people's mistakes because you can't live to make them all'. There are some people who think that they can live to make them all. I think that I've made a lot of them. This is all about today. There is no remembrance and we are not thinking about it. It is okay to go back and see the past. I am not speaking about living in the past. I am talking about going back and seeing what the past can teach me because the past can teach you. You can see what they did and the responses that came out of their actions. And we can look at our own life the same way. Let's say there is something going on in my life and I am walking down this straight road and all of a sudden I turn off to the left. Whoops I'm on the goat side and something happens that is bad. I get back on the course and I go on down the road and then all of a sudden I make a turn to the right. Whoops something even happened here on the sheep side. (Good and evil it doesn't make any difference. I get back on the course and then I can look back on those two changes that I made in my life. This situation happened that I went to the right and a situation happened that I went to the left. What's the difference as long as I get back on the course? But I can look back and see that my decision that I made brought something to me. Did it bring peace in my life or did it bring confusion? I can have peace or I can have confusion. Is there anything else? Is there anything else in life but either having peace or confusion? And my decision that I make according to God's word is the only thing that is going to bring me back to that peace. If I take any other deviation off from that course of God I am going to have a problem. Now does that mean that if I made a deviation from that straight course does God cast me out? All it means is that He let me go over there to learn something. So all I am saying

is this, I'm not telling you don't ever make a mistake, because I think mistakes are important in our life, but what I am telling you if I go over there and I get my hand in the rat trap and it smashes my fingers I need to learn something from that. Don't put my hand in the rat trap again. Don't go back and do it again. Learn from it. That is what he is trying to tell us. Don't be afraid to look at what happened but learn from it. Look at Solomon's life and look at the mistakes he made and learn from it. It is good. It's a good thing.

Vs 12 '*I the Preacher was king over Israel in Jerusalem*'. Now you have to see something in this. Now what did he say that he was? He said "I". Who is that speaking? It is you. You have got to understand yourself who you really are. Who are you? You are the Preacher and the first one that you are going to preach to is yourself. You are the king over Israel. You have to know that you are a king. You are the king that He is king over. You have to know who you are. He said that I was king over Israel in Jerusalem. I have to know that I am king over Israel in Jerusalem. I've got to know that. Do you know that? Doesn't God's word say that? Does He say that you are kings and priests unto Him? You've got to know it! I've got to know it in me and you have got to know it in you. This is a personal book like I told you in the beginning. It is to each one of you not just to me. If you think it is just for the preacher then you've missed it. Now here is the formula in this next verse. It will give you the formula to know what I just said, that you are the preacher and that you are the king over Israel and Jerusalem. What is Israel? It is the land. And I am, I God (it's the God in me) that is king over Israel. Israel is the land. It is the mind and the Spirit of God has overtaken my mind. I know I AM and I AM is God and God is the preacher and He is the king over the land (my mind) in Jerusalem. Now here is the formula.

Vs 13 '*And I gave my heart*' there is the whole key. '*I gave my heart to seek and to search out by wisdom concerning all things that are done under heaven:*' This is a thought process. I've got to give my heart over. My thinking has to go to the point where I say, 'it is not about me finding pleasure in things today but it is me finding God in everything today. I've got to find God in this thing. So I turn my thought process over and then it says to "search out" or literally explore by the language *by wisdom, by wisdom*. Did that say by your own thinking process? Then I wonder whose wisdom we are to use. God's wisdom. Well now where am I going to get God's wisdom? I have to search God's word to find His wisdom. I am not

going to go out somewhere and sit under a tree and God is going to drop a nut on my head and say, “there, now you’ve got God’s wisdom”. It is not going to happen that way. Why do you think God wrote a book with over a half million words in it? Do you think that it might have been for OUR understanding for His wisdom? It comes from searching the book and meditating and listening to the Spirit of God within giving you a witness to what is written in the book by experience. *‘This sore travail has God given to the sons of man to be exercised therewith’*. Literally it says, God gave this unpleasant task, given to the sons of Adam to be exercised (or to be humbled) by it. He gave us all this to be humbled by it. When we are humbled what will He do? He will lift us up. We try to lift ourselves up and He’ll abase us. So we have to realize this process is to humble us and to take us back to our beginning, which is not in Adam, but in God.

Vs 14 *‘I have seen all the works that are done under sun: and, behold, all is vanity and vexation of spirit’*. Now I want to show you something. He said that I have seen how many works? Did He say all the good works? Now I wonder what that ALL would encompass? Good and bad. He saw it all didn’t he? Good and bad he saw it all. Being the king he was also the judge, he made decisions, he ruled over peoples lives when they done things. He could give the life sentence or the death sentence. He saw and heard everything. And he said that after all the works that are done under the sun and behold all is vanity and vexation of spirit. The word vexation means, a grasping after with all the works we do. What am I saying? I’m saying that God isn’t in me yet because I am still trying to reach to the Spirit. As long as I am trying to do works and all these things to reach to God I am grasping after the spirit. The Spirit is already resident inside of us. We don’t have to work for this. What does the Covenant say? God says in Jeremiah 31: 31-34 ***‘I will make a new covenant with the house of Israel, and the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was an husband unto them, says the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, says the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, says the Lord: for I will forgive their iniquity, and I will remember their sin no more.*** What is it about? It’s what God has done. It’s

a finished work of the cross. It is finished. It is not something that you have to do. It is not something good or evil. Neither one can get you to where you are going. It is only being obedient to the word of God. Only being led by the Spirit of God. NO WORKS. You can go out there and feed people from now until the day you die. You can give everything you got to the poor and if God didn't tell you to do it you got nothing out of it. You've just done works. And what is the difference between men who didn't do any of it? NOTHING. If neither one of you are led by the Spirit of God what difference does it make. If it is not God led it doesn't make any difference. God spoke words into my life several years ago and this is what He told me, **“Don't minister from the need, but to minister from the lead”** and He gave me an example right in front of my eyes and I saw a man do something and God had told me “don't do this, don't minister to this person” and this man walked right up and tried to control some spirits in her and he didn't have much hair on his head and she blew them back and tied them in a knot. He didn't know what to do. He couldn't even talk she scared him so bad. And God said, ‘Do you see what that man did?’ and I said, ‘yes Sir’. He said, ‘he ministered out of the need and not out of the lead and don't you ever do it.’ And do you know what I'll never do? I don't care what the situation is I will not get involved unless I know that is what God wants me to do and that being ministering out of the lead of the Spirit not out of the need because there is always a need isn't there. There is always need in everybody's life, but you don't touch them. Jesus said, *‘I don't do anything except what the Father tells me to do’*. That is what your life has got to be. Don't care about what you see, that is not important because that is temporary, transitory, and vanity. You have got to know what God said. And if I don't know what God said in the book do you think that I'll know what He says in my heart. Question; do you think you would know? Do you think that you are going to know God's voice when you hear a voice in your mind or your heart? I say not unless you've got a witness of what you already learned in the book. There are many people who minister out of the visual. It's out of what they see the “need” and not the “lead”. So it becomes very burdensome because they are not getting the rewards that they think they should get. Religion tells you that if you do this that is good and you'll get a reward. And if you don't get the reward then now it becomes a burden to you. (Grasping for the Spirit)

Vs 15 *‘That which is crooked cannot be made straight.’* Hello! He didn't say that it can't be made now, he said, *‘cannot be made straight’*. You see trying to straighten out this Adam man will not work. Me trying to

straighten out my crooked mind will not work. The book says, *'I beseech you by the mercies of God to present yourself a living sacrifice which is holy and acceptable unto God, which is your reasonable service and be not conformed to this world but be transformed by the renewing of your mind'*. You see He didn't say to fix this thing; He said to put a new one on. How many times does God say to put on the mind of Christ? Many times would that be sufficient? You see He didn't say take Dave's mind and fix it up and put a band-aid on it, reprogram it and use it that way. He said put on God's mind. The mind of Christ is the mind of the Father. It is not Dave's mind reprogrammed a different way; this is a new mind, a new thinking. He said, *'behold all things are new' (all things are new)*. I am not using Dave's mind I'm using God's mind and thinking with His thinking process. *'That which is crooked cannot be made straight; and that which is wanting (or deficient) cannot be numbered'*. You can't number it because there are so many problems out there. Everything is lacking; you can't number them. There is too much.

Vs 16 He said, *'I communed (or he spoke) with his own heart, saying, Lo I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem* (Jerusalem speaks of the religious capitol of the world – all the great religious minds). He said I've got more than all of them. Do you know what? We have too. And he said, *'my heart had great experience of wisdom and knowledge'*. Literally he saw great wisdom and knowledge. He saw it. He looked into his own heart and he saw great wisdom and knowledge.

Vs 17 *'And I gave my heart (or my thought process) to know wisdom'* He saw wisdom in his heart, but he said I've got to know it now. You see he had to see the experience of it not just knowing it intellectually, but he had to experience this wisdom. *'And to know madness and folly (or foolishness)* he said the only way that I am going to know the difference between hot and cold is to put my hand on something hot and wow it burns and then put it on a chunk of ice and whew that's cold. How else are you going to know? I am not going to know that ice is cold and heat or fire is hot unless I experience it. You can tell me about it. You tell me how good your steak was last night, but if I didn't eat the steak with you how would I know? You can tell me how good your onion was, but unless I eat the onion I wouldn't know. I might have a different opinion but still I have to experience it to find out if it is positive or negative in my life don't I? So, I have to do this. I have to experience this. You've got to do this with God in

your life. You have to experience what God is saying. You have to experience both the positive (the wisdom) and you have got madness and folly (which is the negative). And then it goes on to say, *'I perceived that this also is vexation of spirit'*. So let me say what it literally says. The word perceived literally is the word 'yada' in the Hebrew. It means 'know'. And he said, 'I knew that this is also a striving or a grasping of the spirit'. You see there is something still missing, there is something missing, but he is realizing something. He knew that there also is a striving and a grasping after the spirit. It is not enough to grasp after the spirit. I have to experience the spirit before I know. When God filled me with His Spirit do you think that anyone could ever take that away from me? When God touched your life, do you think anyone could take that away from you? Why? Because you experienced it and it is now yours. It is no longer someone else's experience; it is YOUR experience. Someone can say, "Oh that didn't happen!" You can just look at them and smile. Do you know why? Because it is yours and nobody can take it from you unless you willfully give it up. Nobody is taking away what God has given to me. Do you know why? Because it is mine, and that is why He gave it to me. IT IS MINE. I can share it with you, but you can't have my experience can you? You have got to have your own experience and when you realize that you'll grasp hold of it and say it is mine and you won't give it to anyone. Do you know how many people let someone else take what God has given to you? My book says and yours does too (now hang on). *'My joy and My peace I give unto you'*. How many people have let someone steal his or her peace and joy? Now He gave us His joy and His joy and it will always keep you at a steady even keel no matter what the situation, up or down, is. That has nothing to do with it. His peace and His joy, you walk through it. I don't care if they stone you it doesn't make any difference. We are not looking at the circumstances, we are looking at what **I AM** said. **GOD SAID**, *'I gave you peace'* and I will walk in His peace and I will walk in His joy. I don't care what the world throws at me. Do you hear me? That is what He is trying to tell us. This is a man that has such a depth of the wisdom of God it is amazing because everything had not been released yet. It was all spoken in parabolic form. Oh, it is beautiful. Let's look at verse eighteen. This came alive to me years ago.

Vs 18 *'because in abundant wisdom is abundant grief'*. If you are ignorant ignorance loves company. Oh it is great to wallow with ignorant people when you are ignorant, but you let someone walk into a group of people, who think that they know something, but they are in ignorance and let him

turn on the light of the spirit and you'll see how quick you've got grief. You will find grief in a heartbeat. The word grief goes deeper than just grief. Let me read you what the language says about the word grief. It says: anger, provocation, frustration, sorrow, and indignation, all that comes from that one word. All these things come because of the wisdom of God in your life. When you seek this wisdom of God you've got to know that this is coming at you. But if you do not know that, God told you that this is going to come at you, they are going to attack you. They are going to say all manner of evil about you. They will lie about you, they will persecute you, they will take you before kings and judges and they will even slay some of you. Didn't He say that? Well, you better know that that is going to happen. When the word of God comes alive in you; that is what is going to happen to you in your life. But now how are you going to respond? Are you going to say, "Lord come and get them, kill them, and put me on my throne"? Or are we going to say, "Father forgive them because they don't even know what they are doing". *"And he that increases knowledge increases sorrow"*. Now the word sorrow is a little different than 'sorrow'. It says you increase the pain, the grief, and the affliction when you increase your knowledge. People who do not believe that knowledge will cause all this in your life, I just encourage you to step up. I'm preaching this out of experience. I have never hurt anyone since God started in my life and there are people who have never, ever spoke to me in their lives and they think that I am some kind of monster. They say all kinds of evil things about me, and I've never done anything. They've never seen me do anything; all they've done is heard accusation. They perceived from someone else's words that I am this 'bad' person. Two-thirds of my family is that way and they know better, but they chose to believe the lie. That is okay if they choose to do this. All I am going to say is, 'Father forgive them when they cut my head off'. When they stone me I don't care because I know I can't be touched because God has a purpose in my life until my purpose is fulfilled His plan and purpose can't be dis-annulled. Do you understand what I am saying? You've got to know who you are but you've got to experience it. This is an experience. Why do you think that He walked the Jews in the wilderness for forty years? So they could experience all these situations in their lives. Now He could have told them (and He did earlier) but they didn't believe it did they? They said, 'Moses, you go talk with God we don't want to talk to Him. But you tell us whatever He wants us to do and we will do it'. Do you know what? They were lying through their teeth. They had no intention of doing it. They just wanted him out of their hair. I have people come to me and say, 'oh, that is interesting, or that is

good. I'll talk to you later' and they will be backing up all the time trying to get away from me because I know they really do not want to hear it. I speak with preachers and they do the same thing. They say, 'oh that's good brother, that's interesting. I'll have to talk to you about that. I've got to go. I'll see you later.' If it was truth and they heard truth that would bring life that's what it would do. If it was life, but the word is life or death, and this showed me that this was bringing death in their life because they rejected the truth that God gave them. God is doing it, not me. But I'm having a good time and I enjoy it. I love it and I hope that you love it as much as I do. I wish that you would love it more than I do. I hope you do because it WILL change your life.

May God truly enlighten your Spirit to see the depths of His mercy, grace, and love for ALL of His creation. May God give the readers of this small writing the ability to say with Solomon, this life and all that pertains to it is transitory and unsatisfactory or worthless compared to Him and His life.

David L. Fields