

ECCLESIASTES

(Transcribed from a message taught at the Third Day Fellowship)

Chapter Four

Verse:

1. *So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.*
2. *Wherefore I praised the dead which are already dead more than the living which are yet alive.*
3. *Yea, better is he than both they, which hath not yet been who hath not seen the evil work that is done under the sun.*
4. *Again, I considered all travail, and every right work, that for this a man is envied of his neighbor. This is also vanity and vexation of spirit.*
5. *The fool folds his hands together, and eats his own flesh.*
6. *Better is a handful with quietness, than both the hands full with travail and vexation of spirit.*
7. *Then I returned, and I saw vanity under the sun.*
8. *There is one alone, and there is not a second; yea, he hath neither child nor brother; yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.*
9. *Two are better than one; because they have a good reward for their labor.*
10. *For if they fall, the one will lift up his fellow; but woe to him that is alone when he falls; for he hath not another to help him up.*
11. *Again, if two lie together; then they have heat; but how can one be warm alone?*
12. *And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.*
13. *Better is a poor and a wise child than an old and foolish king, who will no more be admonished.*

14. *For out of prison he comes to reign; whereas also he that is born in his kingdom becomes poor.*

15. *I considered all the living which walk under the sun, with the second child that shall stand up in his stead.*

16. *There is no end of all the people, even of all that have been before them; they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.*

Vs 1 *'I returned and considered'* literally those words are not right. Where he says, 'I returned and considered', the word 'returned' should be 'again'. The word 'so' at the beginning is an added word. Literally it should say it this way: *'I again saw all the oppressions that are done under the sun'*. He didn't return, he just returned in his mind. He just thought back about all the things that he saw on the earth. And he saw all these oppressions that are going on; all the tyranny that goes on. 'And behold; literally, *'he beheld the tears of the oppressed and they had no comforter'*. It makes me think about Jesus when he looked over at Jerusalem and said, "Oh Jerusalem, Jerusalem, how many times I would have gathered you under my wings as a hen gathers her chicks under her wings, and you wouldn't." He saw their pain, but they just wouldn't listen. Hard heads, stiff necks. So he says, *'and they have no comforter and on the side* (or on the hand; the word 'side' literally is 'hand'). 'On the hand of their oppressors but they had no comforter'. The words 'there was 'power' are added words *'on the hand of their oppressor was power, but they had no comforter'*. Their oppressor had the power over them. This isn't speaking about a group of people that were under oppression; it's talking about you being under oppression. He saw the reality of the world, but he's seeing it in his own self. That he was under the power of the oppressor. What is he talking about? The mind of humanity. And he said, 'the power was on the hand of the oppressor'. Christ has not come yet has he? He's under oppression; the natural man is under the oppression of the natural mind, until Christ comes to set him free. That is how we end up in this chapter. Hang on and watch with me.

Vs 2 *Therefore I praised the dead which are already dead more than the living which are yet alive.* Praise is not a real good word. I would say he is probably 'envious'. He was envious of the ones that already passed through, because they finished with all this travail to this earth. He is saying that I see that man has got a really heavy thing to do. This life is not easy is it? And if we realize that and understand that life is not supposed to be a bowl of cherries or a rose garden; to tip toe through the tulips or anything. This is serious, this is life; it is making us understand our identity and know that we are sons of God. That is what this is

about. This isn't a game. This is life, and it's hard. And Solomon who was the wisest man on the face of the earth says, 'I envy the people that have already finished their journey'. Why do we feel sorry for someone that has already passed through? They finished this journey. Somebody said, 'Well I want to live to be a hundred years old.' Well good luck, I want to get mine over with. I want to come to perfection; I want to get this over with, this wrestling in this life. But what we know here, is greater than what Solomon understood when he wrote the book. Because you see we can come to the end of this struggle right now. Today can be the end of your struggle, when you realize that we have the solution within us. Solomon wasn't aware of that was he? He has found that out now. These people that have already passed through, they know now. I'm not envying someone who is gone; that is my natural man that says that. That is the teaching where the church says, 'When you die, you get to go to heaven.' Why can't we do it now? Paul said we are. God gives us an out; you don't have to die, just go ahead and walk in. Let's walk in; why wait? Didn't he roll the stone away from the tomb two thousand years ago? Well then get up and walk out of that carnality and death and walk into the life. We don't have to wait. Isn't this Book written now? It's not written futuristic; it's not written out of the past; it's written right now. I can walk in right now. Sure we can. Don't look at me like you don't understand me. I know you do.

Vs 3 Yea, better is he than both they, which hath not yet been (had not yet been born) who hath not seen the evil work that is done under the sun. He said the ones that are now and the ones that are being born are worse off than the ones that have already passed through. Well, in my natural understanding I could say, yeah, Amen to that. But you see, the ones that have passed through who never go through and realize the manifestation of Christ in their life until afterwards, I'm going to tell you they are not going to be ruling Sons of God are they? They are not first fruit. The ones that have realized that what we are going through is for our benefit and it's to change us and to show us our true identity, they are the blessed people. Solomon was speaking out of his carnality. He is seeing things in a natural way. If you think that Solomon didn't have a carnal mind then you missed something. He might have been wise, but he was wise worldly too.

Vs 4 He said, 'Again, I considered all the labor, and every right (successful) work, that for this a man is envied of his neighbor. Why do we envy them? Because of every successful thing we do. All the work we do that is successful, we are envied of it. Isn't that true in our world? But you see, someone sees us laboring in the Kingdom of God and they see us fall, what is the first thing they say? He wasn't going to make it, he's a failure. But you see, they don't see God in this thing, and

the man that labors and falls; let's talk about the two here we are going to get into, because it is someone to pick him up. If we walk in individuality in this thing and we don't have a corporate body like God is telling us about, guess what? If we don't walk in union with God and when I walk in union with God, who am I walking in union with? The rest of you. So when I'm walking in this union and if I fall, guess what? Someone is going to pick me up. They aren't going to come by and accuse me and kick me in the face and do all of these things. They are going to pick me up, if they are in union. He said, '*For all of this a man is envied of his neighbor.*' When you do well, see? When you're successful. But when you do something that is not quite successful, they say 'Oh we knew he wouldn't make it'. There is condemnation; accusations; guilt. He said, 'This is also vanity and vexation of spirit.' Which is what? Vanity means something that is transitory and unsatisfactory. And the word 'Vexation' is literally 'a grasping after the spirit.' So he said it doesn't do any good. Grasping after the Spirit is not what God has called us to do. The Spirit is here, why do I have to grasp after something that is already here? That is about like the people that preach that Jesus is in your heart, but they're looking in the sky to see him come back. Do they believe He is in their heart? If someone believes that the Spirit of Christ was residing in their heart why are they looking for somebody to come yet? Does that make sense? Why would I be looking for someone to show up today when they're sitting right there in a chair? That just doesn't make any sense. If God is in my heart, why am I looking in the sky? What am I doing? I don't believe what I say I believe do I? If I believe he is here then I don't have to be looking for him anymore do I? I can put that to rest and go on with my life. He is already here; let Him be who He wants to be.

Vs 5 'The fool (or the stupid and silly person) folds his hands together and eats his own flesh.'

Vs 6 'Better is a handful with quietness (or restfulness) than both hands full with toil and labor and vexation (or a grasping after the spirit). If I keep myself busy, do I really get a hold of God? Example: Here I am and I'm busy; now, give me a cup, just throw it here. (It falls to the floor). Now do you see this example? If I have my hands full, what can I get a hold of? If I have this worldly stuff in my possession and so much is so important, I can't get this cup that can give me life. This little simple thing that holds the moisture to drink to keep me alive, because this other stuff is more important. The only way I can get this cup is that when she throws it, I have to realize that the cup is more important than the stuff. This is more important than the stuff. Whichever one is more important is the one you will hang on to. So we have to learn that the hands have got to be free.

Now I want to go back and look at verse five in the Living Bible.

Vs 5 ‘The fool won’t work and almost starves but he feels that it is better to be lazy and barely get by than to work hard, when in the long run it is also futile.’ That is what people get a hold of in this message. If their hearts aren’t right. ‘I don’t have to work, God is in control; He is going to feed me, it doesn’t make any difference.’ God says if you don’t work, you don’t eat. It’s a contradiction then to what they are saying. He says it doesn’t make any difference because in the end we are all going to get there. This message of reconciliation, all it does is reveal the heart. Do I want to hear God intelligently and respond to what He wants me to do, or do I say, ‘Well if God is going to reconcile all, I’ll just go sit down and do anything I want to.’ What did that reveal? The heart. Do I want to do what God wants or do I want to do what I want? And God gives us the liberty to do either one. And if my heart is to God, then I am going to do what God wants; if it’s to myself then I am going to do what I want to do and just say, ‘that don’t make any difference.’ It’s just a revealing of the heart. Now after reviewing that verse five in the Living Bible lets go back now to verse six. ‘Better is a handful with restfulness than both hands full with travail and vexation of the spirit. So, if both of my hands are full I can’t do anything; but if one hand is empty, I can always grab something with the other. So it is better to be poor and be free to do what you want, than to be bound up with all the things. We are bound up with things in this world. This country is one of the most cursed countries in the world. Everybody has too much. I never in my life thought that I would have five pair of tennis shoes at one time. When I was a kid I didn’t think I’d own five in my lifetime. Now these aren’t extravagant things. I’m talking about a cheap pair of tennis shoes. But I have one to walk in, and one to work in, and one to go fishing in that has a little different feel for something. Are we spoiled or what? We’re spoiled! There are people that don’t have any shoes. There are people that don’t have any feet. And yet we complain because we haven’t got some little intricate detail of something that is not a concern to anything. We are so caught up in this stuff. We have got to come to a place where we realize, hey...all this stuff is great, but this isn’t what it’s about. You have to drop it to get a hold of the cup. You have to drop everything else to catch the cup. Everything else has got to go by the wayside. It’s okay to have anything and everything, as long as that anything and everything is not your life. Our life is in Christ; everything else is just stuff. And stuff is okay as long as it’s just in the category of STUFF. People are more important than the stuff.

Vs 7 ‘Then I returned, and I saw vanity under the sun.’ That is not what it really says. The word ‘returned’ is again the same in the first verse. It should say, ‘I again saw vanity under the sun.’ He looked again and what did he see? Vanity. Something that is temporary, transitory, and unsatisfactory. Everything he looks at he says is unfulfilling, it’s not satisfying. Nothing this world has to offer can

satisfy the hunger that is within me. Why do you think that in the natural we keep reaching for more and more and more and more? It's because of what we got a hold of is not satisfying. It's not fulfilling is it? And it's transitory; it's going to get away. Nothing is permanent except God. Only the Spirit is eternal; everything else is temporary. And we think it is going to satisfy us, and it will for a season, but then it will pass away and then what will we do? We are going to be grasping for something else. But if we'll get a hold of the one, the Christ, we won't have to worry because He doesn't pass away.

Vs 8 'There is one alone, and there is not a second;' what is he telling you? He is talking about Christ; there is one and there is not a second. There is only one. 'he hath neither child, nor son, nor brother; yet is there no end of all his labour;' Literally, right here, he is speaking about the Adam man. He has all this labor and no one to give it to. 'Neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.' Literally, it's a 'bad affair'. It's a bad deal when we just work, work, work, work; and what are we going to do with it. What good is it? You're beginning to see that what God has for us is much greater than all the world can have. It doesn't make any difference what we have. If our possessions are who we are then why don't we kick the people out and keep the possessions because the people give you headaches. Possessions don't give you headaches, people do. If the possessions are who you are then why don't we just take your possessions and forget you? If that is what it's about then let's just heap up everybody's possessions and shove the people out. It's not about that. It's about knowing that these possessions are great, God has given us an ability to use them, but they are going to be done away with in their using. They are going to pass away. When we have a big meal this afternoon; sit down and eat that great meal, but when I eat it, it's done. That stuff is finished; no body else gets it when I get done with it. No body wants it. When I eat that meal, it's done. It'll perish with the using.

Vs 9 'Two are better than one because they have a good reward for their labor.' He is talking about two uniting. Scripture says, how can two walk together accept they be agreed. We have to come into some agreement with the Spirit. We're really speaking about us and God.

Vs 10 'Because if they fall, the one will lift up his fellow, but woe to him that is alone when he falls.' Literally he is talking about one without the Christ; without the spirit. If I'm out there on my own doing it and I fall down, who is going to pick me up? If I'm out there in the world, traveling through, and I stumble and fall in the natural, who is going to stop and pick me up? Most people would run over you. They won't stop and pick you up. But the Christ man within you (this is an internal thing), if I stumble and fall and I have a fault in my life and I do something

wrong, who is going to pick me up? The Christ in you will be the one. How can two walk together except they be agreed? And I have to agree, and this is what you have to understand in agreement: Isaiah said, 'Come let us reason together.' Do you think God is trying to reason with you? God can't reason with unreasonableness; humans are unreasonable. What he is really saying is: 'Be reasonable; see it my way.' That is what God is really saying, because He knows that the ways we think about things are not the right ways. We have to think the way that God thinks. If He thought our mind was okay would He say, Put on the mind of Christ? He wouldn't tell us to do that if our mind was okay would He? So He knows that our mind is not where it should be. Put on my thinking process and everything will be fine. That is what he is trying to tell us. *'But woe unto him that is alone when he falls'* That man without Christ. *'for he has not another to help him up.'*

Vs 11 Again if two lie together how can they have heat? But how can one be warm alone?' The word, 'warm' really means, 'conceive'. How can one conceive alone? When I come to lie down with Christ, just like Ruth and Boaz lay down on the grain floor. What happened? She conceived a son. And until I come to agreement with Christ, it's not talking about just laying down to warm myself; that word, 'warm' means 'conceive'. How can I conceive except I lie with Christ? Aren't I the woman, the bride of Christ? And until I lay down with my man and conceive there will nothing fruitful come out of there. As long as I run my own gambit with myself, there can come nothing fruitful out of my life. How can God put all this in here? It's amazing how they can hide things. How can you get the word 'warm' out of 'conceive'?

Vs 12 *And if one prevails against you' (or literally, 'if one tries to overpower you') two shall withstand him; and a threefold cord is not quickly broken.'* Threefold, imagine that three, it pops up everywhere doesn't it? Maybe He's talking about the tabernacle covenant.

Vs 13 *'Better is a poor and a wise child than an old and foolish (or literally, stupid and silly) king, who will no more be admonished.'* The language literally says, *'Who knows no more enlightenment'*. So it says, *'A poor and wise child is better than an old man who is foolish, who knows no longer any more enlightenment.'* That means he has hit a wall; he can't go over anymore. He cannot go any further; he cannot learn anything. If we can't be enlightened, how are we going to do anything? Our minds are darkness; carnality is death. How can we get anything out of that? But when we get the enlightenment then we can; when we come to a place where we think we know it, we are in trouble. We are in serious trouble. We have to realize that 'I don't know everything; I can't do everything'. I can't do all things through Dave who strengthens Dave. I have to do it through Christ who strengthens me. It's no longer my natural self.

Vs 14 'For out of prison he comes to reign'; (the word, 'prison' is wrong. I can understand the concept, but it's not in the language.) *'For out of the inside he comes to reign'; He comes from the inside to reign.* Where is Christ? He's in you. He is not up there, He is in you; and He comes out of the inside; that is what the language says. How much simpler if they put it right? Well, I know God put it there that way; He let it be done. *'For out of the inside he comes to reign. 'Indeed he that is born in his kingdom becomes poor.'* That's what the language says. I think that's great because out of the inside he comes to reign; *'Because indeed he that is born in his kingdom becomes poor'*. He's not speaking of someone without money. He is speaking about someone who is humble, and whom doesn't worship the idolatry of stuff in the world. That is what he is speaking of. We can have tons of money and things, if those things do not control us. That's what we have to realize.

Vs 15 'I considered all the living which walk under the sun, with the second child that shall stand up in his stead.' Now who is the second child? The first one was Adam; who's the second one? **CHRIST**. And he said, *'I'm going to consider all the living which walk under the sun.'* He is going to compare them: I'm going to put everybody that lives over here, and he is going to look at them. And then he is going to look at that other child that is going to be born in his stead, which is Christ, and he is going to say, hmmm.....which one do you reckon' has it right, the democratic way, or God's way? Which one is right? He said, *'I'm going to compare them all; I'm going to compare all the living to this one child; and this one child, being Christ 'that shall stand up in the stead of every body else.'* What is he speaking of? The Cross; He stood up and took everything for us, did he not? He took everything for us.

Vs 16 'There is no end of all the people, even of all that have been before them; they also that come after (the last) shall not rejoice in him. Surely (because) this also is vanity and vexation (unsatisfactory, transitory and a grasping after) of spirit.' He is saying that the people that come afterwards are not really going to worship God. Don't we see that today? Most of the people do not worship God do they? At best they follow a religious creed, or form, or doctrine. The liberty to worship God from your spirit is what he is talking about. How many people will really do that? Most people are afraid to express themselves because someone might look at them. I don't care what people think about me when I'm worshipping. I only care what Father said. If you care what Father says, then other people don't count. Not when it comes to worshipping Him; it's all about Him. We have got to put that stuff aside; that fear of man, and fear of reputation; and fear of rejection; all that will do is keep you from entering in to the Kingdom of God. It'll keep the Kingdom from being manifested in your life. I don't like the word I just said: Keep you from entering the Kingdom; the Kingdom is already in

you. It keeps the Kingdom from manifesting in your life, when you are concerned about what people think about you. You're still bound under a big chain; you can't get free. We care about people; we can't kick people away, but what people think about us because we are being obedient to our Father, that can't even come into the equation. Father wants it; Father gets it. It is not about what they think verses what Father thinks. We have to come to that thinking process. That is the mind of Christ. When He said, 'Not my will, but your will be done.' The same words have got to be in our heart. Every time Father says I want you to do this....well, Father what will they think of me? It's 'not my will, thy will be done. No buts, ifs, or ands, you just do what Father says do. That's what it is all about. Obedience is better than sacrifice. That's all Father wants out of us is to obey Him. Is that so difficult? Yeah, in the flesh it is so extremely difficult that you cannot get close to it. But by spirit, there is no effort at all.