



Ecclesiastes 12:8-14

“The Theory of Everything”

11/13/2022

Speaker: Pastor Mike Thiemann

Anaheim Hills | CA

RockCC.com

Transcript

26:41

It is a blessing to be with you all this morning. If you have your Bibles, please open them with me to Ecclesiastes chapter 12. As I get the privilege of closing out our Ecclesiastes study, it has been an amazing, what is it, 26 weeks or something like that -ish study through this phenomenal book.

27:04

And we get to close it up this morning. So Ephesians chapter 12, we're going to start in verse 8. And so all who have ears to hear the Word of God, let them hear. He says in verse 8, vanity of vanities, says the preacher, all is vanity.

27:24

Besides being wise, the preacher also taught the people knowledge, weighing and studying and arranging many proverbs with great care. The preacher sought to find words of delight and uprightly he wrote words of truth.

27:40

The words of the wise are like goads and like nails firmly fixed are the collected sayings they are given by one shepherd. My son, beware of anything beyond these. Of making many books there is no end and much study is a weariness of the flesh.

27:59

The end of the matter all has been heard. Fear God and keep His commandments. For this is the whole duty of man. For God will bring every deed into judgment with every secret thing, whether good or evil.

28:17

This is God's Word. Let's pray. Our Heavenly Father, we pray now as we've read the Word that you would allow the Word to now read us. That your Holy Spirit would come and illuminate our thinking, open our minds, broaden our ideas of who God is, of what you have accomplished on our behalf and what you're commanding the church to do today.

28:54

What your will is for us. Lord that we would sit humbly before your Word and allow it to speak to our hearts and lead us and guide us, instruct us, push us along the right path, establish a protection around us.

29:15

So, Father we pray that you would speak this morning. In Jesus' name we pray. Amen. CT Stud was a missionary and he served in China, India and Africa and in July 16, 1931. He died in the Democratic Republic of Congo.

29:37

And he wrote a poem called Only One Life Will Soon Be Past. And I wanted to start our service off by reading this poem. There's a few stanzas, we have them up on the slides

for you. He writes, two little lines I heard one day, traveling along life's busy way,
bringing conviction to my heart and from my mind would not depart.

30:07

And these are the two lines. Only one life will soon be past, only what's done for Christ
will last. Only one life, yes only one, soon will its fleeting hours be done. Then in that day
my Lord to meet and stand before his judgment seat.

30:28

Only one life will soon be past, only what's done for Christ will last. Only one life, the still
small voice, gently pleads for a better choice, bidding me selfish aims to leave and to
God's holy will to cleave.

30:47

Only one life will soon be past, only what's done for Christ will last. Only one life, a few
brief years, each with its burdens, hopes and fears. Each with its clays I must know.
Only one life will soon be past, only what's done for Christ will last.

31:15

When this bright world would tempt me sore, when Satan would a victory score, when
self would seek to have its way, then help me Lord with joy to say. Only one life will soon
be past, only what's done for Christ will last.

31:35

Give me, Father, a purpose deep, enjoy your sorrow, thy word to keep. Faithful and true,
whatever the strife, pleasing thee in my daily life, only one life will soon be passed, only
what's done for Christ will last.

31:52

Oh, let my love with fervor burn, and from thy world now let me turn. Living for thee and thee alone, bringing thee pleasure before thy throne, only one life will soon be passed, only what's done for Christ will last.

32:12

Only one life, yes, only one. Now let me say thy will be done, and when at last I'll hear the call, I know I'll say it was worth it all. And now all together, church, let's say that refrain together, ready?

32:30

Only one life will soon be passed, only what's done for Christ will last. What a great poem, amen? Life is like a school. The only problem is we often don't know we failed the exam till it hits us, right?

32:52

We don't realize like, oh, that was a test, and I blew it, I didn't prepare, I wasn't ready. There was a preacher named Louis Drummond of Southern Baptist Theological Seminary. He asked his congregation back in 1983, two important questions, probably the two most significant and important questions any of us can wrestle with.

33:18

And he said this, when all is said and done, when your life is done, when everything's over, here's the question, do you know God? Do you know God? And can you face eternity with him? Do you know God?

33:38

And can you face eternity with him? Paul, the apostle puts it this way, for we must all appear before the judgment seat of Christ so that each one may receive what is due for what has been done in the body, whether good or evil.

33:59

I've titled this morning's message, The Theory of Everything, and that's just kind of a catchy little phrase, and I don't mean some pagan notion, godless notion of string theory or anything, it's just a fancy way of summarizing what our author is doing in these passages as he's bringing the book of Ecclesiastes to an end.

34:21

He's leaving us after traversing through some deep and often disparaging topics, some weighty matters, and he's pulling it all together, and he says all is said, this is it. And he's bringing and says this is what it is all about.

34:44

You see, the tone of these verses suggests a backwards view as the author here is compiling, he's looking back at the work of Qoheleth, and he's bringing us to that conclusion. And as Pastor Drew talked about last week, he dealt with that topic of death, right?

35:06

That as time goes on, right, our bodies start to creak and make noises that didn't used to happen, and we even make noises now when we stand up, right? Just by default, right? Like this world... there's a drumbeat, right?

35:22

And our heart is, it's said, is a drumbeat, a drum march leading to our own funeral, right? And that's the direction of this life. And the book of Ecclesiastes, he deals with that. But if death is the end, if that's it, death is it, there's no more, there's nothing else, well, then truly life is vanity of vanities.

35:54

Truly life is empty and meaningless without purpose. And the preacher almost stresses this point throughout the book as he hits this drumbeat, vanity, vanity. But I don't think that's where he's leaving us.

36:16

The book of Ecclesiastes doesn't leave us in a place of despair. It talks about topics of despair and difficult things to lift our emotions, to bring us up, to raise us above to new heights of understanding, new heights of worship, new heights of purpose and meaning, right?

36:42

Paul says it this way in the New Testament, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain, right? And as we step back and look at the Bible as a whole and we put Ecclesiastes in its biblical framework in the biblical narrative from the earthly point of view, as our author has said, under the sun, it seems that life is futile and empty and all is vanity.

37:20

But when we lift up our eyes and we view life in the context of who God is, when we view life as it's supposed to be viewed to the glory of God, at least for the Christian, now life becomes impregnated with meaning and purpose and significance.

37:46

You see outside of that, outside of Christ, outside of God, well the book of Ecclesiastes leaves you in a place of despair, in a place of saying if your life is not lived for Christ, right? Only one life will soon be passed, only what's done for Christ will last.

38:07

If your life is one that is lived in a pursuit of self-gratification, in a pursuit of this is it, eat, drink, and be merry, well Ecclesiastes leaves the banner of emptiness over your life, of meaningless, right?

38:25

You might have a big bank account, you might have a large business, you might have a large family, but outside of Christ, that's your reward and death is the end. You see, but our author here, he's lifting us above and in these passage he takes us past death, he

takes us beyond that point of death to the judgment seat of God where we all must give an account and he says here is the location.

39:00

Death isn't the equalizer, death isn't the end, this is the end. This is what matters. When you stand before God on that day in the judgment seat, that is what matters. You see and if you live for Christ, the banner over your life is meaning and purpose and glory of God and on that day you hear well done my good and faithful servant.

39:30

You see Ecclesiastes digs down deep into those those roots and so we start in verse 8. Vanity of vanity says the preacher, all is vanity and Qoheleth's statement here circles us back to where he introduced in chapter 1 verse 2 with the same statement as if to bookend it, to round it off.

39:55

He's finished the discussion, vanity of vanity. You see but in chapter 1 when we read all is vanity, we don't quite know the depth or meaning of what he's trying to communicate. We have to we have to go through the chapters and the pages as we've done through the teachings and we realize that Qoheleth, he's concerned about human social issues, he's concerned about theological problems, he's concerned about the impact of death,

40:28

he's concerned about the futility of the unexamined life and so on and he's not giving the impression that every conceivable object, person, deed is useless. I don't think that's the end of his point.

40:46

We discover that throughout Ecclesiastes that life actually can have profound significance and meaning and for the last time in the discourse the preacher says vanity of vanities all is vanity and the book ends where it begins but it's emphasizing and it's pushing us to understand the emptiness of life without God and that's where I think he's taking us this morning and so I have two points.

41:23

The first point this morning is, is life is, it's a school, it's a lesson, learn your lessons. And in verse nine, he says, being wise, besides being wise, the preacher also taught people knowledge, weighing and studying and arranging many proverbs with great care.

41:44

And you notice we now step out to a third person point of view as he's looking back, he says, the preacher, the one that said all these things. And we could talk about that. And I'm going to point you to some good commentaries if you want to get into the authorship and stuff.

41:57

And we've dealt with that weeks ago. But this verse is designed to place the preacher square in the tradition of wisdom literature as he's weighing, examining, correcting, he's wise, he's teaching, he's putting them in an orderly fashion, these teachings in an orderly fashion with great care, right?

42:22

There is a scientific method to his madness, right? Even though when we read the book of Ecclesiastes, sometimes that's kind of really hard to see, but there is a pattern behind his argument. In verse 10, the preacher sought to find words of delight, and uprightly he wrote words of truth.

42:48

The description of the preacher as wise continues in an approving tone. And as I was reading this, I kind of chuckled a little bit because words of delight. How many of us when we read the book of Ecclesiastes like, oh, that's my thought, right?

43:08

These are words of delight. Well, more often than not, these are heavy weighty words. These are significant and profound words. But he's, he's stressing the point that he's using style and that has aesthetic value.

43:24

And the goal of the wise has always been to have the right words at the right times. And in Proverbs chapter 15 verse 23, it says, to make an apt answer is a joy to a man and a word in season. How good is it?

43:44

Proverbs 16:24, gracious words are like honeycomb, sweetness to the soul and health to the body. I love this one. Proverbs 25:11, I quote this one all the time. A word fitly spoken is like apples of gold and settings of silver.

44:03

You say we could say the right words at the wrong time and it ends in destruction, right? It ends in argument. It ends in disagreements often, right? And what the, what the, the compiler hears, he's looking back, he's saying he's compiled, sought to find words of delight.

44:27

That's uprightly words of truth. And the book of Ecclesiastes is often so neglected because it's so misunderstood. The assumption is that it's depressing. But as we've seen, the book of Ecclesiastes delves into the depths of the human condition, right?

44:53

It dives deep into profound and difficult realities. You see, once we kind of get past that Sunday school, simple line of Jesus loves me, this I know for the Bible tells me so. That's profound theology, right?

45:12

I mean, that's, that's significant theology. That's not just little kid theology. That's theology that will, will keep you to the grave. But you see, as life goes on, our depths of that understanding of that theological truth, it goes deeper and deeper and deeper.

45:34

You see, that's what Ecclesiastes is. When, when real life hits, hardships hit, Ecclesiastes becomes precious. When we wrestle through diagnosis of cancer, tragedy, loss, the things that life throws at us, Ecclesiastes sits as a flower in the middle of a desert.

46:03

Right? It's... as I was thinking of this week, Ecclesiastes, this is grown -up thinking, right? This is grown -up thinking where we take and we understand the precious theology of Jesus loves me, this I know.

46:19

But then now we dive down into the depths of the hurts that life throws at us. the scars and the wrinkles and the creeks and all those things. And then the words of the preacher here start to become precious.

46:36

In an article in Christianity Today back in 2015, the 89 -year -old modern -day Puritan J .I. Packer was interviewed. And he was asked the question, what's your favorite book of the Bible? Guess which book he picked?

46:54

Ecclesiastes. All right, this is what he says. Well, I say in a thick British accent, if you've ever heard him, I say Ecclesiastes. Should people raise their eyebrows, as we all did this morning, like what?

47:08

I mean, when you got John and Romans and like those are on the table, you're picking Ecclesiastes? Right, I say Ecclesiastes, should people raise their eyebrows and ask why? I give them two reasons. First, it is a special pleasure to read an author with whom one resonates.

47:27

I see him as a reflective senior citizen, a public teacher of wisdom, something of a stylist and wordsmith. Whoever he was, Qoheleth, was a realist about many ways in which the world gives us a rough ride.

47:47

But while temperamentally inclined to pessimism and cynicism, I think he was kept from falling into either of those craters of despair by a strong theology of joy. Wow, you know what we need when life, as he says, throws roughness at us?

48:13

We need a strong theology of joy. We need to understand who God is and the aged 87 - year -old man who was a prolific writer, who at this time, he was losing his vision and he couldn't read anymore and he couldn't write anymore.

48:31

And as an old man, he sits there and goes, I treasure the words of Ecclesiastes because I'm reading a kindred spirit. A man who I resonate with, a senior citizen who is thinking deep and real thoughts about life and it becomes a treasure to me because he has a strong theology of joy.

48:55

Second, looking back at my late teenage conversion, as he's talking about he was converted as a teenager, I see myself as having received from Ecclesiastes wisdom that I needed so badly. When Jesus Christ laid hold to me, I was already well on my way to becoming a cynic, but by God's grace, I was tamed thoroughly.

49:21

And I see Ecclesiastes, the man and his book, as having done much of that taming. You see young ones, 180 students that are in here today. The curse of youth is you think you are indestructible. Right, I was joking with my parents because when I was little, I would go up on the roof with the trash bag and jump off in like a parachute.

49:48

I'm not endorsing it, don't do it. It doesn't work, right? And luckily I never broke a bone or anything, which surprises me, right? But we have this belief that "I'm immortal", but as life goes on, you see Ecclesiastes in your youth, this is what Packer is saying, let it in your youth, take hold of you and cling to the hard truths, even though you don't understand them experientially, you cling to them and you hold on to them because they are precious treasures that will protect you,

50:27

as our author is about to say. And so this book brings a necessary sobriety to its readers, both young and old. Verse 11, the words of the wise are like goads and like nails firmly fixed are the collected sayings.

50:50

They are given by one shepherd. So he brings in now this imagery of ox goads and nails and ox goads, they're used to prod cattle. and hence the wisdom sayings are conceived as stimulating and directing those who would hear them.

51:11

I was thinking about a story when I served as a missionary in Uganda, Africa in a Sudanese refugee camp early in the 2000s and was a single young man and my wife, who wasn't my wife yet, who was up here leading worship for us this morning, she had come out to do a little service project and she was in the refugee camp for a few years and we had been corresponding, but just keeping it kind of real surface -y friends level.

51:39

Well, we kind of went out on our first date, I guess you could call it, and I put her on the back of my dirt bike because that's what we used in the bush in Africa to tear around and, you know, I mean, how cool is that?

51:54

Like first date, you know, motorbike in the bush of Africa tearing, right? Well, we come over the hill and we find ourselves in the middle of a bunch of Ugandan longhorn cows. And if you've seen Texas longhorns, these are very similar, right?

52:12

Like four -foot horns, these are intimidating beasts. And Acholi tribe, they were the cattlekeeping tribes. What is it called? It's called a shepherd. Is that what they call the cattlekeepers? Right, he comes and we're there in the middle.

52:33

Now, my wife, who wasn't my wife at the time, she didn't quite appreciate the situation, right? Cause we're literally cows are, we're in the middle of these cows, huge horns. This is like, she's freaking out a little bit, right?

52:48

And if you know my wife, she could be very expressive, right? And so she gets off the bike and I'm trying to keep her, but, you know, on the other side of the bike and the cows, well, here comes the Acholi cattle keeper and he comes right up to our bike and he has his goat, right, which is just a stick, right?

53:04

Which is funny. It's just a stick with these huge beasts with four -foot long horns. And he goes and he just carves a line right out of the, it was like 50 or so cattle. He just carves a line. These cattle just part like the red seat, right?

53:19

That's the imagery of what's going on here. And I got her, it was a good first date. It was memorable. We got married, so it worked. MacArthur says this, goads and well -driven nails, two shepherd's tools are in view.

53:38

One used to motivate reluctant animals, the other to secure those who might otherwise wander into dangerous territory. Both goads and nails picture aspects of applied wisdom. You see the goads, as MacArthur's saying, is it's establishing that direction.

53:58

It's parting the cattle, if you will, so you could walk through safely without getting gored, right, and it's also establishing the parameters. It's anchoring you to the Schur Foundation and saying this is the safety zone, if you will.

54:18

And he talks about the one shepherd. Now, if you read commentaries, this will be applied to Solomon, Moses, Qoheleth himself, or some translators just simply say any shepherd. But however, it is also possible to recognize here an allusion to God, the source and the giver of all wisdom.

54:40

And he says this in verse 12, my son, beware of anything beyond these, beware of anything beyond these, of making many books, there is no end, and much study is a weariness to the flesh. Verse 12 seems to be a negative view, presenting a negative view of learning, but that's not what's happening.

55:06

Right, and as wisdom literature often does as it kind of paints that image of the older man speaking to the younger man, the father speaking to the son. My son. Right, there's tenderness, there's wisdom, there's protection in what I'm about to say.

55:22

Beware, there's an exhortation there. Beware of anything beyond these. The making of many books, well, there's no end, and much study is a weariness to the flesh. Indeed, there are many books, and studying them can be a wearisome chore.

55:40

And I think the direction is that idea of do not permit man's books to rob you of God's wisdom. Do not permit man's books to rob you of God's wisdom. We don't take man's books and use that as the test to test God's word.

56:03

We take God's word and we use it as the test to test man's books. You see, often we do that the other way around. When we're struggling with an issue, we go to often worldly books, worldly means, worldly counselors.

56:26

Now there's benefit in those things, I'm not downplaying that, but we need to allow God's word to reign supreme. Life is a school and we must be humble. We must learn our lessons well. Our textbook is the Bible.

56:47

Our teacher is the Holy Spirit. There's always new lessons to learn and new examinations to face as we seek to grow in grace and a knowledge of our savior. Those that know me know I love Spurgeon. So I got to throw in a couple of Spurgeon quotes for us.

57:04

And this first one I actually thought was funny. This is Spurgeon asks for sure. He says this, give yourself unto reading. The man who never reads will never be read. He who never quotes will never be quoted.

57:17

He who will not use the thoughts of other men's brains proves that he has no brains of his own. He loves Spurgeon, you need to read. He goes on, all human books grow stale after time. Then study them, memorize them, they're precious.

57:38

They will help you through times of deep despair and trials. And our second point is that life is a stewardship. Therefore fear God. Life is a stewardship, therefore fear God. And he says this in verse 13.

57:57

The end of the matter, all has been heard. Fear God and keep his commandments. Fear God and keep his commandments. For this is the whole duty of man. I think we should pause on that verse for a second.

58:18

He's summing it up. He says, this is it. What I said has been said. The end of the matter, all has been heard. Here's what I want to leave you with as he's about to put a period at the end of this book.

58:33

Here's it, this is the chief thing. This is what I've been laboring to get to. Fear God and keep his commandments. For this is the whole duty of man. This is his summary statement. This is his thesis.

58:50

This is what he's going towards. You do not own your life. Your life is a gift from God. We are stewards of our lives. And one day we must give an account to God for what we've done with this gift. You see, some people are only spending their lives.

59:16

Others are wasting their lives. And a few are actually investing their lives. Corey Timboon says it this way. The measure of a life after all is not its duration, but its donation. It's not the number of years, but it's what you've done.

59:37

Right, I asked the 180 kids weeks ago, I said, what's the most important thing on a tombstone? It's a fun question to ask. And because they throw out, well, the name. Okay, well, yeah, your name represents you.

59:50

I understand that, but okay, well, the birth date or the date of your death. And I go back and I go, actually, it's the little dash in between the date of the birth and the date of the death. That's the significance.

01:00:04

It's not the duration, but it's the donation. What did you do with that dash? And our author here, he gives us three obligations. This is what he closes with. Fear God, obey God, and prepare yourself for judgment.

01:00:24

Fear God, obey God, and prepare yourself for judgment. You see, the fear of the Lord, we get this so mixed up sometimes. It's the attitude of reverence and awe that his people show to him because he is who he is and we are who we are.

01:00:44

You see, we have, as our ancestors Adam and Eve did, we have this idea that we can grasp for autonomy with God. Right, autonomy with God. We have this idea that we are on equal par with God. He's the creator, sure we're the creature, but you know what, my life is my own.

01:01:06

And he's over there and I'm over here, and we've heard people all say well when I get to heaven I have a bone to pick with God. Okay you don't understand who God is. You are but dust. He is the one who sits upon the high thrones of high throne of heaven and the high courts of heaven who spoke the galaxies into existence.

01:01:34

Every breath you take right now is a gift from God. It's grace. Every heartbeat you have is grace and one day he will require that from you and you know who he has to give an answer to? No one. Who does God have to answer to?

01:01:58

No one. He's God. No we're not. You see that's what it means for us Christians to fear God. It's not a horror film idea. It's an awe and reverence idea. Oswald Chambers says it this way, the remarkable thing about fearing God is that when you fear God you fear nothing else.

01:02:26

Calvin says this is the heart of all true religion. John Newton, I'm sure we've sung this a thousand times but the second stanza of probably one of the most famous hymns, Amazing Grace, says this. Now let's think about it for a second.

01:02:45

Twas grace that taught my heart to fear and grace my fears relieved. How precious did that grace appear the hour I first believed. Grace taught my heart to fear and then the flip side of that, that grace relieved my heart of fears.

01:03:13

You see the grace that was deposited me by God taught my heart to fear God and in fearing God all the fears of this world they depart right. When we understand who God is and who we are sure death comes knocking.

01:03:30

It's going to come knocking to us all but as Christians Spurgeon says the best moment of a Christian's life is his last because what happens next. We stand in glory before our king. You see that's the Christian worldview that Ecclesiastes is pushing us towards.

01:03:52

Lastly he says obey God. See God created life he knows how it's supposed to be managed. The fear of the Lord must result in obedience to the Lord. Right we cannot say I fear God and then disobey him because that only shows that your fear is just a sham.

01:04:13

It's fake right and and as Christians we come what do we do we we pour over this book as Spurgeon said read many books but we live in this book because here is where I find life. Here is where I find authority.

01:04:29

Here is where I find comfort and satisfaction for my soul. Here is where I draw my definitions of God and reality. It's here as the author of all things has communicated to us. If I say I fear God but never visit this book that doesn't make sense.

01:04:58

This book should not live in the back seat of your car so that you know where it is next Sunday. Right this book should live like you should be living in this book. The pages should be tear stained right.

01:05:14

We come to this book because this is the source of our obedience. What does it say? That's what I'm going to do. I love Jesus said if you love me you will keep my commandments. The Puritan Thomas Brooks he said this he who obeys sincerely endeavors to obey thoroughly.

01:05:36

He who obeys sincerely you're a sincere Christian you're going to endeavor to obey thoroughly. You're not going to be perfect perfect we're not going to be perfect but we're going to strive towards obedience to our king and our God.

01:05:52

I love what Peter says when he's warned do not preach in that name and his reply and the reply of the apostles is we must obey God rather than man. Right and the preacher When he looks at life, everything seemed fragmented and he could see no pattern.

01:06:13

But when he looked at life from God's point of view, everything comes together into one whole. If man wants to have wholeness, he must begin with God. And lastly, prepare for judgment, verse 14. For God will bring every deed into judgment with every secret thing, whether good or evil.

01:06:36

See, we live in a time where we don't believe there's a judgment seat. We don't believe there's a judge. Now as Christians, that doesn't bring us terror at all. That brings us great rejoicing because you're gonna stand before the judgment seat of God clothed in one of two righteousnesses, either your own righteousness, which Isaiah says is like filthy rags.

01:07:03

And if you want the definition for that, come and talk to me after. Or the righteousness of Christ, that's it. You're gonna stand up there and say, well, I did, I did, I did, I did, and based upon your own righteousness, your own works, I did all of these things.

01:07:23

And it's going to account for you nothing. You see, works save you, but they're not your works. The only defense we're going to have in front of the high courts of heaven is the righteousness of Christ that he applied to us.

01:07:42

That when heaven looks at you, you're clothed in the righteous blood of the lamb. That's your only defense. And it's the free gift of the gospel. You see, that brings it all to completion. At that moment, that's the moment that determines significance, meaning, or vanity.

01:08:09

Did you waste it? Did you waste it? If you don't know Christ today, turn to Christ, repent of your sins. He is king, whether you recognize it or not. He is king of kings and Lord of lords, and all knees will bow, and all tongues will confess that he is Lord.

01:08:34

Turn to him. There's a final stanza of Stud's poem. It says this, only one life, only one life will soon be passed, only what's done for Christ will last. And when I'm dying, how happy I'll be. If the lamp of my life has been burnt out for thee.

01:09:01

You see, that's precious. When the light of our life flickers down, and snuffs out, puffs out. That's a precious moment when our lives have been spent for God. You see, that's where Ecclesiastes ends us at.

01:09:24

Fear God, obey his commandment. This is the end. This is the point of all humanity for judgment is coming. So what's the value? Here's the question, church. What's the value of your life? What's the banner that hangs over your life?

01:09:47

Is it Christ or is it something else? Let's pray. Lord, we thank you for the truth of your word, for this phenomenal book. And I pray that we will all learn to treasure this book more now than we ever have.

01:10:13

I pray that through all the teachings that we've done for all these weeks, that we would come to the book of Ecclesiastes and we'd recognize the diamond that is there. That we would wrestle through the realities of our own mortality.

01:10:32

That life throws trials at us. That we would learn to cling to Christ. We would learn to live for Christ. Because everything else is vanity and emptiness and meaninglessness. And I pray if there's anybody in here today that does not know you, that they would, in the privacy of their own mind and heart right now, confess their sins to you, turn to you, repent.

01:11:08

Put on Christ, that you would do a supernatural work of salvation. It's in Jesus name we pray, amen. We have a prayer team, if anybody needs prayer, they're up front here for you and God bless.