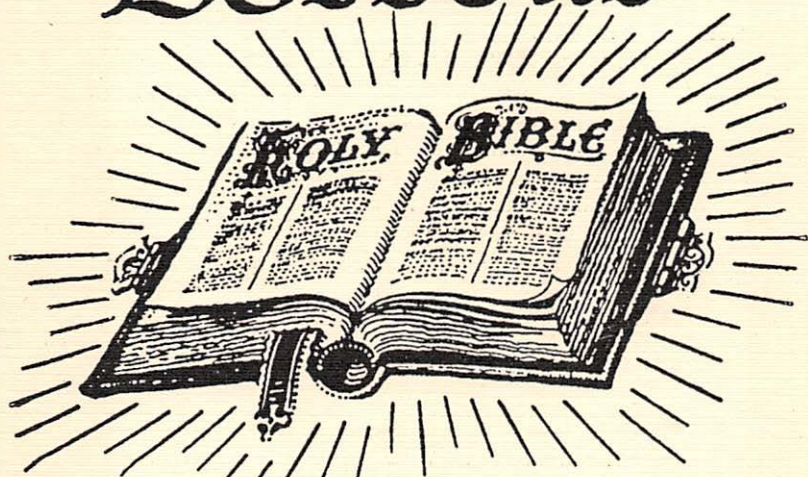


Bible Lessons



**"Beholding as in a glass the glory of the Lord,
we are CHANGED" II Cor. 3:18**

ADULTS -- YOUNG PEOPLE

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THEME FOR FOURTH QUARTER, 1993

Our studies for this quarter will come from the book of Ecclesiastes. We will begin at the first and take a chapter for each lesson. Some of the scriptures will be omitted because of length, but we will endeavor to cover the main essential points of importance. As we shall learn, the word Ecclesiastes means a preacher or lecturer, one who assembles and gathers a congregation to teach and instruct. The author of this book is most generally believed to be Solomon, the son of David. Invested with the gift of wisdom and understanding, he gives to us worthy and very important observations that we need to know and understand today in our world. Many of the things that we will study in this series of lessons we see taking place before our very eyes. We pray the Lord to bless us all with inspiration and enlightenment in the study of this book of Ecclesiastes.

—Leslie C. Busbee



OCTOBER 3, 1993

ALL IS VANITY

Ecclesiastes 1:1 The words of the Preacher, the son of David, king in Jerusalem.

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

3 What profit hath a man of all his labour which he taketh under the sun?

4 One generation passeth away, and another generation cometh: but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth 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 labour; man cannot utter it: the eye

is not satisfied with seeing, nor the ear filled with hearing.

9 The thing that hath 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.

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 hath 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 increaseth knowledge increaseth sorrow.

MEMORY VERSE: Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily man at his best state is altogether vanity. Psalm 39:5.

CENTRAL THOUGHT: Anything done or accomplished in this present world outside of the will and pleasure of God is termed by God's Word to be utterly vain and of no profit.

WORD DEFINITIONS AND CLARIFICATIONS: (V. 2), "Vanity": that which is vain, empty, transitory (temporary and not to remain) and unsatisfactory. Vain is defined by Webster as empty, devoid of real value, worth or meaning; useless, fruitless, futile. "The Preacher": The Hebrew word for this means one who assembles or collects a congregation. The Greek word is Ecclesiastes, which means a public speaker in an assembly. It is generally believed that Solomon is the author. (V. 3), "His labour which he taketh under the sun": his

grievous toil which he works severely being irked and troubled. (V. 4), "*The earth abideth for ever*": The word "forever" in the Hebrew means that which is concealed and out of sight, beyond the scope of human existence. It literally refers to the fact that man comes and he goes, but the earth remains and will remain unto the end of time when the scriptures declare that it will pass away. (V. 8), "*All things are full of labour*": All matter, causes, effort, words and human activity are wearisome and tiring. (V. 9), "*No new thing under the sun*": Man's life and energies seem to go in a cycle, a cycle that is repeated over and over through the generations of man's existence. In things that happen today, one can trace a parallel in the events of the past, a similar shape and design of what is transpiring now. (V. 13), "*Wisdom*": good and sound judgment and discernment concerning what is true or false, proper or improper, choosing the best ends and the best means for accomplishing them. "*This sore travail hath God given to the sons of man to be exercised therewith*": The Hebrew puts it like this: It is an evil task God has given to the sons of men to be afflicted by it. The word evil here means adverse, hard, difficult and distressful. (V. 14), "*Vexatton of spirit*": This expression in the Hebrew is "striving for the wind." This goes along with the word vanity. Striving for the wind is useless endeavor. It is also vexing, disturbing, agitating, and irritating to the spirit part of man. To reach after the wealth and pleasures of this world is indeed offensive to the spirit in man that truly can only be satisfied in God's fellowship. (V. 17), "*Madness and folly*": That which is foolish and senseless, void of right judgment.

LESSON BACKGROUND

This book of Ecclesiastes is generally attributed to have been written by Solomon, son of David. But the truths that are herein written fit not only Solomon in his short earthly life, but it also proves to be reality in the life of all humanity. Generations still come and go. The sun still rises and sets. The winds and the rivers and tides of the sea are still going in their continuous cycle. History still repeats itself. The same mistakes and errors and foolish acts committed by men in ages

past are being committed by men of today. The eye is not satisfied or instructed by observing man's folly in the past. Man foolishly chases the same vanity that his forefathers chased. People forget and fail to keep in mind the lessons of the past. This book of Ecclesiastes dwells upon this vanity and travail that man is in the midst of. He sets it before us today to ponder and to consider. We would be wise to listen carefully and give good heed to the observations found in this book. The carnal mind in mankind keeps him from acknowledging the realities of the vanities of his work and travail. Only the soul who has the true wisdom, the fear and respect of God, can discern the real state of this mortal life. Man's crooked ways and that which he lacks remain unchanged and in the same woeful state until he humbles himself and seeks His Maker with all of his heart. Solomon, in this chapter and in the chapters to follow is examining this mortal existence. Let us also pull ourselves from the charm of the glitter of earthly love and behold it all in the eyes of true wisdom, godly fear and with a heart of submission to God. —Leslie C. Busbee

QUESTIONS:

1. Is it good for us to count all things in this present world as vanity?
2. Can you see people of today making the same foolish errors that past generations have made?
3. Why cannot man discern the errors of those before him so that he can take warning and avoid the coming calamity?
4. What are some of the things that you can see in mortal life that make up the travail and vexation that Solomon is speaking of here?
5. How is the only way that the crooked can be made straight and that which is lacking be supplied?
6. What goes along with much wisdom and knowledge in the world?
7. How can we break this cycle of mankind in his pursuit of folly?
8. Where can we gain instructions about how to triumph in all the travail that God permits us to meet?

9. Is it good to keep one's eyes open and be very observant about everything?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

I was reading not long ago of a Presidential election back in the late 1890's and it was telling in that account of the terrible mudslinging that had gone on between the candidates against each other. I thought to myself, "Just like it is today; they are still doing it!" Yes, man is still groaning and sweating under the weary life. He has not learned any lessons from the past that will keep him from the same pit that others have fallen into. Oh, our society loves to be amused and entertained, and they are void of the observant and sound judgment that they need to see life as it really is! It was early in the Christian life that I was drawn by the Holy Spirit to reckon with the vanity and uselessness of the carnal ways of people. The scriptures deal with it over and over. The wise sayings of the poets in the Psalms and the Proverbs and the prophets present an appeal to us to apply our hearts unto wisdom and recognize how short and empty this present life really is. When we are young and full of energy and health it is hard for us to be aware of the vanity of life. Satan has plenty of things to fascinate and take up our affections so that we will not be aware of this truth, but if we will fear God and seek Him with all of our hearts His Holy Spirit will enlighten our eyes to what Solomon is seeking to express in this book of Ecclesiastes. Take a good look at everything in its true light. See underneath the roses of pride the terrible thorns of sorrow and disappointment. Look at the villains of the past who spread themselves in their vanity to rule and oppress. Look at their end. Behold the godly and the humble who seek to please God. Look at their end. Be observant, oh, fellow traveler to the judgment, and pray that God will guide you in the true wisdom all of your days.

—Leslie C. Busbee

FOOD FOR THOUGHT

Vanity is when you think more of yourself than what you ought. It is the opposite of humility, and kin to pride. In this

first chapter of Ecclesiastes, Solomon made comparisons to the earth, sun, wind and waters in order to show the brevity of life, which is a very good reason not to pursue vanity. All of these things are transitory. When Solomon said, "...the earth abideth for ever,..." he didn't mean that it would always be. The term "forever" does not necessarily imply eternity, but often denotes limited or conditioned duration, as when the slave is engaged to serve his master "forever," (Ex. 21:6) or the hills are called "everlasting," (Gen. 49:26.) The translation for vanity is "breath" or "vapor." Just as the elements of creation run a circuitous path, so do the generations of man. When comparing the brevity of vapor, or our life, to the staying power of the earth, it should cause solemn thoughts. When it is studied in the light of eternity, it should cause us to turn from that which is transitory and put spiritual matters first in our life.

Much has been said and written about vanity, but as long as the blood is coursing freely through the veins it is hard for people to understand the full impact of vanity. Here are what some other people have said about vanity.

"The strongest passions allow us some rest, but vanity keeps us perpetually in motion. What a dust do I raise! says the fly upon a coach-wheel. And at what a rate do I drive! says the fly upon the horse's back."

—Jonathan Swift

"Vanity keeps persons in favor with themselves, who are out of favor with all others."

—William Shakespeare

"Vanity is the fruit of ignorance. It thrives most in subterranean places, never reached by the air of heaven and the light of the sun."

—Alexander Ross



OCTOBER 10, 1993

THE VANITY OF WORLDLY RICHES AND WISDOM

Ecclesiastes 2:1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was good for the sons of men, which they should do under the heaven all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

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

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

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

12 And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool.

17 Therefore I hated life;...

18 Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise man or a fool?...

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil.

24 There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.

26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

MEMORY VERSE: There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. Ecclesiastes 2:24.

CENTRAL THOUGHT: Even if a person gains great wealth and much wisdom, without God life will still be meaningless.

WORD DEFINITIONS AND CLARIFICATIONS: (V. 1), "*Go to now*": This expression is the same as our expression, "Come now." "*I will prove thee with mirth, therefore enjoy pleasure*": The Hebrew says, I will test thee with mirth, and see with goodness. Mirth is defined as glee, cheer and joy. He had just finished up the previous chapter with wisdom and knowledge bringing grief and sorrow. So he turned to examine the brighter and sweeter side of life. He found out that it, too, had its disappointments and emptiness. (V. 3), "*Acquainting mine heart with wisdom*": leading my heart in wisdom. The Septuagint in this verse says, "I examined whether my heart would excite my flesh as with wine, though my heart guided me with wisdom. He was seeking to know what was best for humanity and he was testing every quality of life for its value. (V. 8), "*Musical instruments, and that of all sorts*": The Hebrew for this says, "A concubine and concubines." Solomon had 700 wives and 300 concubines. (I Kings 11:3). He learned that they were all vanity, too. (V. 11), "*All was vanity and vexation of spirit*": The Septuagint says: "All was vanity and waywardness of

spirit, and there is no advantage under heaven. (V. 12), "*What can the man do that cometh up after the king? even that which hath already been done*": The Hebrew says, "What will the man do who comes after the king, when already they have done it?" He is saying, "What can anyone else do more than I, the king?" In the New Testament we have Christ presented as the King of kings and Lord of lords, [I Tim. 6:15.] and "a greater than Solomon." [Matt. 12:42.] (V. 13), "*Wisdom excelleth folly*": There is advantage to wisdom above foolishness as the advantage light has above darkness. (V. 14), "*The wise man's eyes are in his head*": Both the Hebrew and Septuagint expresses this the same way. It shows how a wise man is observant and takes heed to what he sees. A fool walks in darkness. He is not observant and takes no heed to the truth that manifests itself all around him. (V. 15), "*Why was I then more wise?*" The Septuagint says, "To what purpose have I gained wisdom?" He saw that one event happened to the wise and the foolish. They both had to die. Being wise does not keep a man from tasting death. The New Testament plan of redemption gives light and hope here that the righteous will triumph over death by partaking of Christ's resurrection. So it does pay to gain wisdom and understanding. (V. 24), "*Make his soul enjoy good in his labour*": Open one's eyes to the soul good that is found in all of life's vanity and vexations. This is where the Spirit of God which comes through Christ our Saviour comes in to comfort and enlighten us concerning peace, victory and hope in the grace of God.

LESSON BACKGROUND

In I Kings 3 and II Chronicles 1 we find that Solomon had asked God for wisdom, knowledge and an understanding heart to judge His people that he would be able to discern between good and bad. God granted him this request, much pleased that this was his desire. Along with the wisdom and understanding God gave him riches and wealth and honour as no one else had ever had. Solomon used all of this great estate to search and to try to find out the answers to life's perplexities, and to discover just what was best for the subjects of his

kingdom. He became a lecturer, a preacher, seeking out acceptable words of truth to put before the multitude. Let us bear in mind that his observations were principally for the time then present. The New Testament offers a much deeper and wider range of view and will solve all the puzzling problems that Solomon encountered in his study. Our lesson today deals chiefly with the vanities of wealth, pleasure and worldly possessions and how wisdom will guide a man in what uses there are in them. Knowing they are all vanity, soon to perish, yet he finds that there is good in proper use of them in the fear of God.

—Leslie C. Busbee

QUESTIONS:

1. Do you see people going after the very things that Solomon said that he sought after?
2. Would people be as inclined to seek after these earthly things if they would read and believe what we are seeing in our lesson?
3. After Solomon had gathered all of this worldly wealth and possessions to himself, what did he think of it?
4. Why did he think that no one else could find out any more than he had found out?
5. Would there be someone later who would show more than he had?
6. What was he afraid would happen to his wealth when it went to the next party down the line?
7. What did he conclude was the best for man to do with what is given to him in life?
8. What does God give to the man who pleaseth Him?
9. What does he give to the sinner?
10. Where does the wealth of sinners end up in many cases?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Paul in I Cor. 7:31 instructs us that if we use this world we should not abuse it, [use it to the fullest], for the fashion of this world passeth away. We are free to use the things of this present life, but wisdom dictates to us that we should always

use them with carefulness and the fear of God, recognizing that they are not really ours, but loaned to us from the Lord and that they will soon pass away. But, sad to say, very few people view the things of this short life in that way. The apprehensions of the flesh are so keen and things present are so real and important to most people that they fail to really look at them as fleeting and vain. There are many things that people set their heart on today. One of the greatest things that people labor and toil for is a fine home and all the furnishings thereof. Everywhere you go you see beautiful homes. And everyone naturally needs a home. But is it the all important item? Who was it in the Bible that said he had no place to lay his head? A nice home is a blessing and we thank God for it, but let us always bear in mind that it is only a temporary place. It is not our permanent dwelling. And another thing that the affections get so wrapped around is the automobile. To have one's own set of wheels to get up and go wherever and whenever one pleases is one of life's greatest pleasures. But, here again, we are reminded that the automobile is a temporary thing; and, not only that, it is an instrument of destruction. Along with the automobile has come death and sorrow, some more of the travail that Solomon is speaking about. Then we have the boats and airplanes along with all the gadgets and inventions that are in use of man. All these things can be useful, but there lurks beneath the surface the threat of disappointment and sorrow. Truly we can see the observations of Solomon daily fulfilled in the world that we live in. The wisdom from above will constantly remind us that all these things are temporary and that we should set our affections on things that are above, that which is incorruptible, never to pass away. —Leslie C. Busbee

FOOD FOR THOUGHT

"I counted dollars while God counted crosses;
I counted gains while He counted losses;
I counted my worth by things gained in store;
But He sized me up by the scars that I bore.
I coveted honors and sought for degrees;
He wept as He counted the hours on my knees.

I never knew 'til one day at a grave,
How vain are these things that we spend life to save!"
—Author unknown

As a moving van unloaded the furniture of a new neighbor, including up-to-date appliances, posh furniture and costly paintings, a friendly observing Quaker said to the newcomer in a small town: "Neighbor, if you find anything missing, let me know and I'll show you how to live without it."

Money is probably one of the least blessings of a Christian. It is needful, and God has promised to supply it, but above that in God's plan for mankind, and for which we should be grateful, is health, a good marriage and children. We may not always have these things, and of greater worth, for which we should be even more grateful, is salvation, which brings eternal life, through Christ Jesus. If He is our stay in life, we will never be devastated.

The house of a particular Christian was going up in flames one night. Someone observing saw that the Christian wasn't taking it very hard, so in wonderment he approached the Christian and stated, "Everything you own is in that house." "I know," he replied, "but my God isn't in there."

—Wayne Murphey



OCTOBER 17, 1993

THE TRAVAIL THAT GOD HATH GIVEN MAN

Ecclesiastes 3:1 To every thing there is a season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that there is no good in them, but for a man to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

MEMORY VERSE: I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. Ecclesiastes 3:14.

CENTRAL THOUGHT: God has brought hardship, adversity, sorrow and death upon mankind that their hearts may be

exercised to turn from earth and its vanities to seek for the things that are everlasting.

WORD DEFINITIONS AND CLARIFICATIONS: (V. 1), "Season": An appointed or set time. (V. 10), "*The travail, which God hath given to the sons of men to be exercised in it*": The word "travail" here means a task, business or employment. It is the general ado of human activity accompanied by the adversities and difficulties that help to exercise us to humility and the sense of the vanity of this present life. (V. 11), "*Beautiful in his time*": Everything in its proper place and season has a beauty and a benefit for all around to be benefited by. "*He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end*": This really is a poor and inaccurate translation. From the pure Hebrew we read: "He has set eternity in their heart without which man cannot find the work that God makes from the beginning even to the end." As Adam Clarke observes: "God has deeply rooted the idea of eternity in every human heart; and every considerate man sees, that all the operations of God refer to that endless duration." Without the consideration and persuasion of eternity, man loses sight of the real basis and purpose of life. (V. 21), "*Who knoweth the spirit of man that goeth upward*": The spirit of man goes back to God who gave it. "*The spirit of the beast that goeth downward to the earth*": God does not require a beast or all other breathing creatures to give an account before Him. When they die, their spirit does not go back to God but rather dies with them.

LESSON BACKGROUND

We have in our lesson today a continuation of the wise observations of Solomon concerning the mortal state of humanity. The set time and season for the various stages of life and activity are explained along with the startling truth that eternity is in each one of our hearts and that our spirits are going to go back to God from whence they came. As far as our earthly existence and our flesh life, we are as beasts. Without the spirit of God to inspire, strengthen, comfort, bless, instruct and guide us, we rise no higher morally or spiritually

than the beast of the field. But with the wisdom of God and the spirit of God communicating that wisdom we can rise above the travail and sorrows of life and live on a plane of wisdom and honour that will prepare us for the realities of eternity that we are all going to have to face one day. —Leslie C. Busbee

QUESTIONS:

1. Are time and seasons important to us?
2. Is it possible for us to try to do things at an improper time or season?
3. What can we expect if we get the times and seasons mixed up?
4. What kind of life generally follows one who is not sensitive to the truth of eternity?
5. Why is believing in eternity so important to understanding the works of God?
6. How does a man's persuasion of eternal blessings help him in the trials and sufferings of this present life?
7. How long is eternity?
8. How often should we think of eternity?
9. What will happen to your spirit when you die?
10. Has there been a way made that our spirits can be prepared to meet God in peace and assurance?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

In the midst of all the travail and sorrow and deterioration of this present mortal life there shines the light of hope, the gleam of eternity. Every person has a chance to receive that light into their life and find the way to being prepared for eternity. Oh, what a message this is to our souls! Christ Jesus, the Saviour, has brought this light to the world. He came from eternity. His goings forth are from of old, from everlasting. (Micah 5:2). He appeals to that eternal principle that is found in the heart of every person. We should take heed to that message and respond to His dealings of love with our eternity bound souls. As we shall see revealed in the last chapter of this book, we will leave this present fleeting life and take our departure out into the great unknown, the house of our

eternity. It is the most important matter for you to deal with in time. Everything else should be secondary and set aside for you to attend to the matters that will benefit your precious soul. As you grow older, the list of those you have known who have gone to their eternal home grows. Soon it will be your turn. Now is the time accepted for you and me to prepare for eternity. Especially in the morning of life when you are young and strong is the season to be godly. It is time to be born again, and to die to the things of this world. It is time to let the Word of God be planted in our hearts and to pluck up the weeds that Satan has succeeded in sowing there. It is time to kill the spirit of the world, and to be healed by the virtue of Jesus, the great Physician. It is time to break down our pride in weeping of repentance; to mourn before God for our needs, and to cast the stones of stumbling out of our way. It is time to be built up in the most holy faith, to rejoice and gather together the stones of truth for an altar unto the Lord. It is time to quit embracing the spirit of the world and to embrace the truth. It is time to make love to Jesus and be at peace with Him, and to hate sin and make war with the devil. It is time to start preparing for that summons to join that innumerable caravan that moves steadily toward eternity.

—Leslie C. Busbee

FOOD FOR THOUGHT

"He hath made every thing beautiful in his time:..." Who can argue with this declaration? Previously the writer enumerated all the "times" that are in life, and as we see and experience the cycles lived, we marvel at God's creation; even if we don't completely understand all the "whyfores."

"...also he hath set the world in their heart,..." In all the happenings of life, here is a factor that we must deal with. The word "world," does not mean this material world, but duration; not place, but time. Solomon was dwelling on the transitory character of all earthly things, but then he declared that man is not a transient creature, for he has eternity in his heart.

This is man's claim to inherent greatness. This is what divides mankind from animals, as Solomon more explicitly defines in the 21st verse of our lesson. You would think that

man would be proud of this level of existence, but sad to say, there are many who try to cast it off so that they won't have to be responsible to an after-life.

It seems there are many who would like to live like animals and be no more responsible for their actions than animals. Having civil laws dictate behavior is about all they want to acknowledge, but it doesn't lessen the truth that God has put a divine responsibility on the human race.

Sir Arthur Blackwood, during the Crimea War, became serious and made a decision to serve God. But on his return home, because of the social life he encountered, he found it very difficult to stay in the good way. Under the date of April and May, 1856, he writes: "Troublous times—undecided—world in my heart—God in my conscience." These few words capture the situation of many souls. This blessing of God can be such a curse when there is an attempt to ignore it.

—Wayne Murphey



OCTOBER 24, 1993

THE VANITY OF OPPRESSION AND FOOLISH RULERS

Ecclesiastes 4:1 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 foldeth his hands together, and eateth his own flesh.

6 Better is an 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 eyes 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 labour.

10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; 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 cometh to reign; whereas also he that is born in his kingdom becometh 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.

MEMORY VERSE: Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. Psalm 62:9.

CENTRAL THOUGHT: It is better to be poor and oppressed and have peace and someone near and dear than to be in wealth and power with all the travail and strife that goes with it.

WORD DEFINITIONS AND CLARIFICATIONS: (V. 1), "*The tears of the oppressed*": Long and many have been the times of oppression and suffering of peoples at the hand of unjust and foolish kings and rulers. History's pages are full of the dark accounts of selfish and lustful tyrants who ruled over their subjects with only their evil passions in mind. Such shall

not escape the just vengeance of an angry God, and He will also remember the sorrows that His jewels have suffered from such. (V. 4), *"Every right work, that for this a man is envied of his neighbor"*: The Hebrew says, "I saw all labor and every success of the work, that it is the envy of a man against his neighbor." Jealousy and envy [two brothers of passion] have stained the life of many a man and woman down the course of history. (V. 5), *"The fool foldeth his hands together"*: Sloth and laziness and a careless attitude will bring a man to starvation and shame. (V. 8), *"There is one alone, and there is not a second"*: Woe to the man who is greedy and selfish and knows not the joy of providing for and blessing others. Charles Dickens' story of Scrooge describes such a man. Many people know not the joy of sharing and seek not an occasion to share. (V. 13), *"An old and foolish king"*: There is a cycle in kingship. Very few men have reigned over people in the fear of God and were faithful as Lord and Protector over their subjects. Usually the lofty position as king goes to his head and he refuses warning, counsel and admonishment. He becomes headstrong and inconsiderate and sows the seeds of rebellion in the hearts of the people and reaps a harvest of destruction. This has happened over and over in the history of the world.

LESSON BACKGROUND

The subject of the travail and sorrow of mortals turns to the oppression of the poor from vain and foolish leaders. So bad have been such conditions among the nations that those who have died are blessed to get away from such adversity, and better still are those who have not yet been born, who will come into the world to face sorrow untold and perhaps an early death. We have conditions in various nations today where some evil and selfish ruler has the reins and is bringing oppression and suffering to those he is ruling. It is because man rejects the fear of the Lord and is governed by pride and ungodly lusts. It is strange that a human being can rule in such a way. It is because they are ignorant of the true and only way of ruling, the rule of love and goodness. But when self is on the throne in a man's life, whether it be a father in a home,

a boss on a job or a king, the results are going to be strife and turmoil at home and abroad. Even the reign of Solomon is a prime example of this. Solomon's kingdom was at first peaceful, happy and prosperous. But when Solomon lost the fear of God out of his heart, then oppression and rebellion began to develop. How much better it is to be humble and content with the little that God makes of us, and faithfully serve one another as did Jesus, the greatest Ruler of them all!

—Leslie C. Busbee

QUESTIONS:

1. Is there very much oppression in the world today?
2. What causes a ruler to be oppressive?
3. What is worse than dying or being dead?
4. Why is a little with quietness better than great revenues with strife?
5. Is being alone and living to one's self a good situation?
6. Why is good companionship so beneficial?
7. Why do some people prefer to live alone?
8. What causes a person to not want to be admonished or corrected?
9. What kind of person would an ideal or perfect king be?
10. Is there any such King available?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

When you study the history of kings and rulers many things are brought to light about folly and strife set in high places. Oh, it is terrible to see how proud man has disquieted the earth and brought sorrow and unhappiness to mankind! But there is one King who is different from all the rest. We see Him beautifully foretold in the 72nd Psalm. "He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. He shall come down like rain upon the mown grass: as showers that water the earth. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the

poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." Oh, what a wonderful picture of the King, the blessed and only Potentate, the King of kings, and Lord of lords! Yes, this King, my Friend, is your Friend and mine, the Lord Jesus Christ. He is King of our hearts and lives. He rules only with love and kindness. To His enemies and to those who refuse His kingdom of love He will be severe in due season, but toward those who put their trust in Him He will be just what this 72nd Psalm portrays. Oh, how we need to kiss Him, and embrace His discipline and follow Him all the way. As King who rules over men in the fear of God He is as the light of the morning, when the sun rises, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain. (II Sam. 23:4-5). In the world we will have travail, oppression and tribulation, but He has overcome the world and we are filled with His peace and good cheer. If people only could see Him as He is, they would make Him theirs today!

—Leslie C. Busbee

FOOD FOR THOUGHT

Two Pessimistic Fallacies

The first fallacy; that the dead are happier than the living. Even on the assumption of no hereafter, this is not evident. The already dead are not praised because they enjoyed better times on earth than the now living have. But, if they had better times when living, they have these no more, having ceased to be; while if their times on earth were not superior to those of their successors, they have still only escaped these by subsiding into cold annihilation, and it has yet to be proved that "a living dog" is not "better than a dead lion." (Eccl. 9:4).

"On the assumption of a hereafter, it is less certain that the dead are more to be praised than the living. It depends on who the dead are, and what the kind of existence is into which they have departed....

"The second fallacy; that better than both the living and the dead are the not yet born. No doubt it is sad that one born

into this world is sure, while on his pilgrimage to the tomb, to witness spectacles of oppression such as the Preacher describes; and sadder than many before they die will be the victims of such oppressions; while of all things, perhaps the saddest is that a man may even live to become the perpetrator of such cruelties; yet no one can truly affirm that human life generally contains nothing but oppression on the one side and tears upon the other, or that in any individual's life naught exists but wretchedness and woe, or that in the experiences of most the joys do not nearly counterbalance, if not actually outweigh, the griefs, while in that of not a few the pleasures far exceed the pains.

"In every other instance, but chiefly in that of the good, who does not see how immeasurably more blessed it is to have been born? For consider what this means. It means to have been made in the Divine image, endowed with an intellect and a heart capable of holding fellowship with and serving God. And if it also signifies to have been born into a state of sin and misery in consequence of our first parents' fall, it should not be forgotten that it signifies, in addition, to have been born into a sphere and condition of existence in which God's grace has been before one, and is waiting to lift one up, completely and forever, out of that sin and misery if one will. No one accepting that grace will ever afterwards deem it a misfortune that he was born."

—Selected



OCTOBER 31, 1993

**THE VANITY OF MUCH TALK
AND THE DECEITFULNESS OF RICHES**

Ecclesiastes 5:1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

9 Moreover the profit of the earth is for all: the king himself is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?

12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and he hath much sorrow and wrath in his sickness.

MEMORY VERSE: Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the

sacrifice of fools: for they consider not that they do evil.
Ecclesiastes 5:1.

CENTRAL THOUGHT: It is wise and profitable to be careful with your words before God and before men. It is also wise to not seek for riches, but rather to trust God for your needs and be content with what He provides.

WORD DEFINITIONS AND CLARIFICATIONS: (V. 1), *"Sacrifice of fools"*: The Hebrew says, "a sacrifice as the fools." The word sacrifice refers to an animal offering. It is evident that many animal sacrifices were offered in the Old Testament era that were not backed by a sincere and earnest heart before God. The sacrifice of fools today can be seen in individuals who have a lot to say and are quick to say it, but have no real spiritual quality or depth in their lives. As it says in James 1:19-20: "...Let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God." (V. 2), *"Be not rash with thy mouth"*: Be not hasty with thy mouth. (V. 3), *"A dream cometh through the multitude of business"*: As the dream comes as an effect of the greatness of the task that is upon you, so a multitude of words comes as evidence of a foolish heart. (V. 9), *"The king himself is served by the field"*: The king has a field being tilled. Both the rich and the poor, the high and the low have to live off of the substance of the field, which is sustained only by the kind Providence of God. (V. 14), *"Those riches perish by evil travail"*: The riches that this man has are consumed by unwise and foolish ventures and investments, and he has nothing to bequeath to his son. (Vs. 15-16), *"Shall take nothing of his labour,...in all points as he came, so shall he go"*: A good illustration of this is seen of Christ's parable of the rich man in Luke 12:16-21 where he formulated his plans for selfishly enjoying his increase, but was called out into eternity that very night.

LESSON BACKGROUND

Solomon has already indicated that the only hope of offsetting the trouble and travail that God has put upon mankind is earnest and sincere worship and service to God.

So he treats this matter and is giving wise counsel about our religious approach to God in worshipping Him. His warning is very strict and plain about being careful about uttering anything hastily before God. God will hold a man to his promise, and it is better to not promise than to promise and fail to keep it. Fear and respect for God will help gauge our words to be fewer and of higher quality and worth. Many people have not learned the lesson of weighing their words before they speak. Of all the subjects that Solomon deals with in his Proverbs, none is more spoken about than the tongue and the power of words. Also he mentions the oppression of the poor again with the perversion of justice in those who are in authority. He wisely reminds us that there is a higher power that is regarding it all. Again he warns us of how deceitful riches are. All mankind is served by the fullness and production of the earth, which is sustained and blessed only by God Himself. And yet the money system which man has invented seems to oppose the simple faith that we should have in the provision of God and causes man to fix his trust in it rather than in God. At the same time that man is bewitched and charmed by the glitter of wealth, he finds no real happiness and satisfaction therein. This is truly some more of this vanity we have been discussing. He explains how wealth deceives a person and in the end deprives him and his family of the fulfillment of their needs. Oh, that people would awake to this knowledge today!

—Leslie C. Busbee

QUESTIONS:

1. What kind of an attitude should one have as they come to worship before God?
2. Why is it wise to be very careful of the words that you speak?
3. What is one real clear mark of a fool?
4. Why is God so strict about holding us to pay what we have promised to pay?
5. What should we remember when we see people oppressed and justice thrown down?
6. In what way are the rich and the poor and the low and the high all on one plane?

7. Why is one who loves money never satisfied?
8. Are people any better off now with wages so much higher than they used to be?
9. How will the abundance of riches keep a man from getting rest?
10. In what way are riches deceitful?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

I remember being in an adult Sunday School class years ago. There were some people taking part in the discussion who were loud and having very much to say. And it was not just comments and helpful thoughts, but it was argumentative and with much strife. Finally one wise elderly saint who was filled with the Spirit of God kindly reproved the agitators like this, "You ought not to be so hasty to say such things before God, for He is in heaven, and you are on earth; let your words be few." I remember how impressed I was at the words so fitly spoken there that day, and it seemed to help the situation for the striving ones did become more silent. The worship of God is a wonderful blessing, but many abuse it by forgetting how little and insignificant they really are. How we need to feel our unworthiness and weakness! We need help from God and we need to have reverence when we come before Him. It is the same way with how we handle money and what God puts in our hands. We should not be hasty to rush out and spend it on things that we desire. We are stewards and if we are not faithful in using the unrighteous mammon we will not be entrusted with the true riches. Jesus taught that in Luke 16:11. Jesus called riches deceitful. (Matt. 13:22). They have deceived many a poor soul down the journey of life. They seem to promise happiness and contentment, but they do not. If anything, riches take from happiness instead of adding to. Fear God, trust in Him and be thankful for His loving care. This is the disposition of a righteous and godly man.

—Leslie C. Busbee

FOOD FOR THOUGHT

"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and

thou upon earth: therefore let thy words be few." This council would most appropriately apply to our prayers in the house of God. There are occasions when prayer is the natural expression of the deep feelings of the heart and it isn't plausible for one to stop and weigh each word or expression. In this situation, some repetition is appropriate to God. What is censored is ill-considered prayers that are prayed from an impure motive, as well as prayers with a lot of verbiage, which generally will entail "vain repetitions." Long and hard to understand prayers are probably for the sake of man rather than God. They are irreverent, for they indicate a mind more occupied with self than God. Everything done in a worship service should be done from the heart, and when done sincerely, it doesn't take long to feel the reciprocation of God.

Since our worship to God is from the heart, what is the obligation of a vow? One consideration is, if we make a public vow and defer or refuse to pay it, it will hurt our reputation and limit our capacity to serve. Someone who is perceived as unstable does not render glory to our Lord. Herein we are obligated to both man and God.

To break a vow has consequences, but not all vows are binding. As rash as it may sound, a vow to act sinful is certainly not binding. There are some vows which it is unwise in some circumstances to make. These are vows which seem to make too great a demand upon human nature, and which God's grace may not in all situations cover, such as vows of celibacy, and of obedience to fellow-creatures who are as fallible as are those who bind themselves to them to obey. But if a vow be made knowingly and voluntarily, and if its fulfillment be not wrong, then the text assures us it is obligatory, and should be paid.

—Wayne Murphey



NOVEMBER 7, 1993

**THE GREATER THE RICHES,
THE GREATER THE VANITY**

Ecclesiastes 5:19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart.

6:1 There is an evil which I have seen under the sun, and it is common among men:

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.

3 If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other.

6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

7 All the labour of man is for his mouth, and yet the appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what is man the better?

12 For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for

who can tell a man what shall be after him under the sun?

MEMORY VERSE: Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase. Proverbs 13:11.

CENTRAL THOUGHT: Man is no better off with a multitude of riches than just having his needs supplied day by day. The extra weight on his mind and the temptation of wealth offsets any real benefit that they might bring him.

WORD DEFINITIONS AND CLARIFICATIONS: (V. 20), "*He shall not much remember*": He shall not remember with regret and sorrow the days of his life because he has lived to please God and there are no sins that are trailing along behind him. (V. 2), "*God giveth him not power to eat thereof*": The main purpose of earth's produce and commodities is to supply man with the daily needs. If a man accumulates riches and is deprived of the simple necessities of life, his riches are of no value. To illustrate this we have a story of King Midas who was given the power to turn everything he touched into gold. But in so doing he could not eat anything nor enjoy the love of his darling child because his touch turned them to gold, also. Also in the story of Robinson Crusoe, he had silver and gold in his cave that he had taken from the ship, but he looked at them and laughed because they were worthless to him. What he needed was food to sustain life and the money could not provide that for him. (V. 3), "*His soul be not filled with good*": The good things that God wants to fill the soul with of His grace and comfort and peace are more important and more valuable than the whole world. (V. 5), "*This hath more rest than the other*": The child who died in a miscarriage has more rest and eternal hope than the man who has lived and wasted his life in the pursuit of earthly gain. (V. 9), "*Better is the sight of the eyes*": "It is better to see what one desires than to covet what one knows not." Vulgate Translation. "It is better to enjoy the present than to feed one's self with vain desires for the future." Adam Clarke. We have God's promise to supply our needs for each day. (V. 10), "*It is known that it is man*": The Hebrew says, "It is known that he is man." Man needs to recognize that he

is man, a mortal. He is weak, poor, needy, helpless and fully reliant upon the Providence of God.

LESSON BACKGROUND

In our lesson today Solomon is continuing his discussion of the vanity of riches. He pictures a man who has wealth and honour and a long life, but through adversity and various evil happenings he is not permitted to enjoy them. This happens many times in people's lives. Through swindlers and cunning crooks and various other calamities, people have lost their savings and heaped up treasures. Depressions, stock market failures and reverses in a nation's economy have taken their toll in people's spiritual values as well as their physical and mental health. A view of history, and it does not have to be ancient history either, shows this to be true. How much better it is to live in simple faith, fearing and loving and trusting God, and escape all the turmoil that people are having who are reaching for treasures on earth! —Leslie C. Busbee

QUESTIONS:

1. Does a person have to be rich to be happy?
2. What are some of the things that can happen to riches?
3. If a person could live a thousand years, would that help ease the problems of life?
4. What is the real profit of being wise unto salvation?
5. Can a covetous mind be satisfied?
6. Can a man tell how things are going to be after he is gone?
7. What is the proper attitude we should seek to have concerning life and all of its troubles?
8. Is it good to trust in God for our portion in life?
9. If a man will really love and serve God will he have very many dark regrets to weigh on his mind?
10. Can you make a statement that describes man's true state in this world?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

I remember hearing a story years ago about a man who was desiring to possess land. He heard about a country which

offered to give anyone all the land they could compass on foot in one day between sunrise and sunset. This man took them up on the offer and was ready at sunrise to begin his journey to go around all the land that he could that day. He ran most of the day because he wanted to obtain much ground. The sun was sinking in the west as he neared the starting point. As he came up to the officials who were watching for him he stumbled and fell. They took him up dead. One of the men quietly remarked, "All the land you will get is about 6 feet; just enough to bury you in." That story made a great impression on me. It is true to life. The mad race for riches and wealth that is dominating so many lives is so vain and useless. Many people live in pursuit of wealth and pleasure only to come to the end of the journey of life miserable and disappointed. They leave this life and go out into the great beyond with their soul "not filled with good." They have no hope, no welcome in the glory world and no real worthwhile image to leave behind them. It is said that John Wilkes Booth, the man who killed Abraham Lincoln, looked at his hands just before he died and murmured, "Useless, Useless!" Over a hundred years ago the Dalton brothers and some other outlaws rode into Coffeyville, Kansas with high hopes of robbing two banks there. Before the day was over, all the gang was in eternity but one. Oh, it has happened over and over. Oh, let us be wise and lay hold on the grace of God and live for Jesus. We can escape the travail that comes with covetousness and pride, and can enjoy the blessings of God on our lives and be received into His eternal glory at the end.

—Leslie C. Busbee

FOOD FOR THOUGHT

A man of average means, who lived simply and enjoyed the beauty of nature, said to a millionaire, "I am richer than you are."

"How's that?" asked the tycoon.

"Why, I have as much money as I need, and you don't."

If you view a rich man's wealth you may envy him. If you could know his problems, you would pity him. Riches will not satisfy the heart. If you have riches and are content, it is not because of them, but in spite of them. The thought was once

expressed that the rich are the real outcasts of society and that special missions ought to be organized to meet their unique problems.

Riches are the pettiest and the least worthy of gifts which God can bestow. What are riches in comparison to God's eternal Word, to good health, a nice family, wisdom and understanding? Yet men will toil after riches day and night and exclude God from their lives.

It is not wrong to acquire material goods, but the way to receive a blessing is the dispersing of them. Think of the genuine satisfaction the rich young ruler could have felt to see the faces of the poor light up as he provided the necessities of life for them. Jesus taught this simple truth when He said, "It is more blessed to give than to receive." Acts 20:35.

—Wayne Murphey



NOVEMBER 14, 1993

**THE PROFIT OF ADVERSITY TO HELP MAN
TO LEARN WISDOM**

Ecclesiastes 7:1 A good name is better than precious ointment; and the day of death than the day of one's birth.

2 It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

3 Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of the mourning; but the heart of fools is in the house of mirth.

5 It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For as the crackling of thorns under a pot, so is the laughter of a fool: this also is vanity.

7 Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

8 Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

11 Wisdom is good with an inheritance: and by it there is profit to them that see the sun.

12 For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

18 It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten mighty men which are in the city.

MEMORY VERSE: In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him. Ecclesiastes 7:14.

CENTRAL THOUGHT: Adversity and sorrow will prove to be a great spiritual benefit to the person who has his goal set on winning a crown of life eternal.

WORD DEFINITIONS AND CLARIFICATIONS: (V. 2), *"That is the end of all men; and the living will lay it to his heart"*: The house of mourning that one goes to in the time of death causes the living to think seriously about eternity and the fact that soon they will be called to pass away, also. (V. 6), *"As the crackling of thorns"*: "They make a great noise, a great blaze; and are extinguished in a few moments. Such, indeed, comparatively, are the joys of life: they are noisy, flashy and transitory." Adam Clarke. (V. 7), *"Oppression maketh a wise man mad"*: The Hebrew word for mad here is more properly rendered to be clear and bright, to shine. It is more certain that a true wise man will not go mad under oppression, but will draw close to God and allow such adversity to add luster to his life. *"A gift destroyeth the heart"*: A bribe will ruin character. (V. 14), *"God hath set the one over against the other"*: The Hebrew says, "God has made this along with this." The day of adversity will help keep us humble while the day of prosperity will bring us cheer. God gives both for the good of our souls.

LESSON BACKGROUND

In this chapter Solomon stresses the value of adversity and sorrow that will come to every mortal and the eventual end: death. The thing that mankind laboriously seeks to avoid the wise man tells us to accept and count a benefit. Money enters into the picture as a means of solace and defence to those who remain after death on account of the receiving of the departed one's wealth in inheritance. But he points out that the defence of wisdom is that it gives life to the soul while money does not. Let us remember always the truth in verse 14. The day of adversity and the day of prosperity are two agents of the Providence of God that counterbalance each other for our good. God wisely orders the lives of His children to have a balanced portion of both. In the day of adversity, be humble and thoughtful and prayerful, always looking for the good that God has promised it will bring. In the day of prosperity be of a good spirit and rejoice and thank God, but at the same time be aware that the day of adversity may be just around the corner. If you will fear God and keep your integrity with Him, you will come forth victoriously and will be ready to meet death with a steadfast hope of life everlasting. —Leslie C. Busbee

QUESTIONS:

1. When is there more rejoicing: at the day of one's birth, or at the day of one's death?
2. But which of these two does the scripture say is better? Why?
3. How does sorrow and adversity make the heart better?
4. Why does the carnal mind not want to look on the serious side of life?
5. Is it a natural thing to be patient in spirit?
6. What does it take to possess a patient spirit?
7. How should a Christian take adversity and opposition?
8. What should we look for in the time of adversity?
9. Who is it that will come forth of them all?
10. What strength does wisdom give a man that is far superior to physical strength?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

When the Lord saw fit to take our oldest child at the age of two and one half years in January of 1964, it was the greatest sorrow that we had ever faced in life. It put a shadow on everything that we had never noticed before. One of the saints who wrote us in sympathy said that the Lord brought to her mind the scripture that says that the day of one's death is better than the day of one's birth. I had never known of that scripture before, but it was a great help to me at that time. I have thought much of it since that time. Mortal man, and especially young people, have a tendency to shy away from sorrow and adversity and reach for mirth and pleasure. But soon those days begin to fade as the leaves in autumn. As we give our hearts to God in our youth, He prepares us for fading years and will guide us through the sorrows and adversities that are sure to come. In those days of darkness when we were overwhelmed with sorrow at the loss of our darling son, the Lord gave us this scripture, verse 14 in our lesson today. What a comfort it was, and what a lesson it taught to our souls. It has helped us through many hard and difficult places along life's way. Young people, you need to get close to God and get a spiritual depth about you in these days of your youth. Take time to pray and be alone with God. Develop your Christian life in learning of your Saviour. The days of adversity are going to come. He will help you to meet them with victory and you will go through it all triumphantly. From strength to strength, from victory unto victory, you will pass down the mortal road of life toward that last battle, the final conflict you will have when you leave this world and pass out into the great beyond.

—Leslie C. Busbee

FOOD FOR THOUGHT

"Wisdom is good with an inheritance: and by it there is profit to them that see the sun. For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it." Eccl. 7:11-12.

"What the power of wealth cannot do: Purchase salvation for the soul (Psa. 49:6-7); Impart happiness to the mind (Luke

12:15). What it can do: Defend the body against want and disease, at least partially; Protect the mind against ignorance and error, also again to a limited extent; Shield the heart, once more in a measure, from such anxieties as spring from material causes.

"The greater power of wisdom—It can do things that wealth can. Nay, without it wealth can effect little. It can often do much without wealth to avert want and disease from the body. It can effectually dispel from the mind the clouds of ignorance and error. It can help to keep anxiety altogether from the heart, to sustain the heart in bearing it when it does come, and to direct the heart how most speedily and effectually to get rid of it. It can do things that wealth cannot. It—in its highest form, can preserve the life of him that hath it: the soul's life, by imparting to it the gift of God, which is eternal life; the mind's life, by flooding it with the light of truth; and the body's life, by communicating to it here on earth length of days (the first rule of health being to fear God and keep His commandments), and by restoring it at the resurrection to a condition of immortality."

—Taken from *Eerdman's Commentary*



Notice: If your subscription expired with this quarter, please send in your renewal at once. It should be in this office by Dec. 1, 1993.

NOVEMBER 21, 1993

THE PROFIT OF FEAR AND REVERENCE FOR GOD

Ecclesiastes 8:1 Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

2 I counsel thee to keep the king's commandment, and that in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king is, there is power: and who may say unto him, What doest thou?

5 Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment.

6 Because to every purpose there is time and judgment, therefore the misery of man is great upon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

MEMORY VERSE: Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. Eccl. 8:12.

CENTRAL THOUGHT: He that refuses to love and obey God does so to his own hurt and destruction, but he that will worship and serve God with reverence and godly fear will be rewarded with many blessings here and with eternal life in that world to come.

WORD DEFINITIONS AND CLARIFICATIONS: (V. 1), *"The boldness of his face shall be changed"*: Adam Clarke thinks this phrase could be read, "The wisdom of a man shall illuminate his face; and the strength of his countenance shall be doubled." He then observes, "He shall speak with full confidence and conviction on a subject which he perfectly understands, and all will feel the weight of his observations." (V. 2), *"Keep the king's commandment in regard of the oath of God"*: Every soul should vow eternal allegiance and obedience before God to Christ, the King of kings. God is the Almighty King eternal, and His Son, Jesus Christ, has been given the Kingdom to reign until the day when He will deliver it back to His Father. A king, a true king, has absolute power and authority. Therefore it is the greatest wisdom to respect, honour and obey carefully and without question the law and judgment of the King. (V. 7), *"He knoweth not that which shall be"*: Man's great misery and trouble he finds in the travail of this fleeting world is multiplied in that he knows not when or how or where his mortal life will be extinguished like a candle. Life is uncertain, and death is sure. (V. 8), *"There is no discharge in that war"*: The conflict and the anxiety and turmoil of the fear of death is never eased nor lightened through the years of mortal man's existence, and no matter how wicked and sinful are his ways, man cannot escape from that dread and fear. Only through Christ can man be delivered from the bondage of the fear of death. Heb. 2:14-15. (V. 9), *"One man ruleth over another to his own hurt"*: The Hebrew says, "A man rules over a man for evil to him." How often has this been carried out in history, and look what is going on in

our world today! (V. 10), *"They were forgotten in the city where they had so done"*: The Hebrew says, "And the things they had thus done in the city were forgotten." They had come to the holy place and had heard the Word of God, and had an opportunity to amend their ways and be saved. But they neglected and turned to their own sinful ways, and went away from the holy place. Now they are buried and forgotten, cast out into outer darkness never to be remembered.

LESSON BACKGROUND

In our lesson today we see that Solomon is intensifying the solemn duty of man to fear and obey God and His commandments. God is King supreme and He is to be feared and held in respect as well as loved and honoured. Seeing that death is the eternal decree for everyone, and there is no way we can get out of it, it is only the wisest choice that one can make to love and worship and obey God faithfully. It will be well with us if we do that and it will not be well if we fail to do that.

—Leslie C. Busbee

QUESTIONS:

1. What will the wisdom from above do for a man's countenance?
2. Why should we fear and reverence the King?
3. Who is the real King that we are going to have to deal with?
4. Why does obedience to the word of the King bring safety and blessings?
5. Is there in man a natural fear of death?
6. Can wickedness and being involved in the pleasures and securities of wealth do away with that fear? Why?
7. Can you think of anyone in history who has ruled over others to their hurt and to his own hurt?
8. What is meant by "come and gone from the place of the holy"?
9. Why does delay in the execution against evil works cause men to be more set in their hearts to do evil?

10. Explain why it will be well with them that fear God, and why it will not be well with them who fear not God?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

To fear God, in reality, is to respect Him as He is, an Almighty, All-wise and Eternal One who holds your destiny in His hands. The real fear of God is a fear of love, honour and worshipful obedience. It is to be easily influenced by His Word and to be subject to His will above all things. He is the everlasting King, and He sent His Son into the world to establish His kingdom in the hearts of men. His Son is hailed as the Prince of Peace, the King of righteousness, and the blessed and only Potentate, the King of kings, and Lord of lords. The kingdoms of this world will melt away and become the kingdoms of our Lord and of His Christ and He shall reign forever and ever. (Rev. 11:15). Praise the Lord! Oh, it is for our every advantage and eternal happiness that we yield our hearts and lives to Him! Oh, how we need to do it while we are young before the woes and sorrows of this travail and vanity catch up with us! Let us not be like those who have come and gone from the place of the holy! I have watched through the years those who have come and heard the gospel truth presented through messages from God's anointed ministers and the lives of the saints. I have seen them tremble and almost yield. And I have seen them go away, never to return. Oh, it makes us weep to see these things! We look around us and see how the wickedness of man is growing and increasing in volume and magnitude, and we see the end of such lives verifying the truths that we find in this book of Ecclesiastes. And then we are assured that if we will continue to fear God and to keep his commandments, it will be well with us and our hope is bright as we move along life's fleeting pathway. Soon the Lord will come, and perhaps even sooner still, death will come to us and take us away. God help us to always so number our days that we may apply our hearts unto wisdom!

—Leslie C. Busbee

FOOD FOR THOUGHT

"And so I saw the wicked buried..." This is the beginning of fear and reverence for God. It is only natural and understandable, but there are some who never see the wicked buried. They seem to be turned into saints either immediately before or after death. One little girl, while walking through a cemetery with her mother, asked, "Where are all the bad people buried?" No one wants to think that their loved ones are eternally lost. The story is told of a man, who was known for his wickedness, and who died. Before the funeral, the brother of the man came to the minister and told him, "I will give you a substantial amount of money if you will say in your funeral message that my brother was a saint." So in the sermon the minister said, "This departed one did many things that were wrong, but compared to the man sitting right down here, he was a saint."

Solomon said that these same wicked people are ones "who had come and gone from the place of the holy..." It is possible to come and go from Church, and think that is all that is required. Some people go to Church out of habit, being trained from infancy to do so. Some do it to help their respectability in the eyes of others; some for a social interaction, and others because they love and fear God. Unless our coming brings us blessings from heaven, and our going is to render service unto God, what does all our activity profit?

—Wayne Murphey



NOVEMBER 28, 1993

LIFE IS THE TIME AND OPPORTUNITY FOR SERVICE AND LABOR

Ecclesiastes 9: 1b The righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them.

2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that

sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

13 This wisdom have I seen also under the sun, and it seemed great unto me:

14 There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war: but one sinner destroyeth much good.

MEMORY VERSE: Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Ecclesiastes 9:10.

CENTRAL THOUGHT: Opportunity and chance to do good and accomplish worthwhile and beneficial service and purposes is given to us within the boundaries of our few mortal years. Whatever we will do for the good of our eternity bound souls must be done now, for after we leave this present life there is no chance to do it then.

WORD DEFINITIONS AND CLARIFICATIONS: (V. 1), "*No man knoweth either love or hatred*": The Hebrew says, "Whether love or hatred, men do not know all that is before them." Our lives are in the hand of God, and we trust Him one day at a time for His mercies and compassions to be renewed and for grace and strength to be what He wants us to be. Regardless of how men treat us, whether of love or hate, we keep ourselves in God's loving care and we are safe. (V. 3), "*One event unto all*": Death is sure to all, the righteous and the wicked. Salvation does not keep us from meeting that which is appointed unto men, but it does provide hope of deliverance in the resurrection of the dead. "*Madness*": folly, or foolishness. (V. 5), "*The dead know not any thing*": The dead, as far as the earthly remains are concerned, certainly have no consciousness nor activity. The spirit, the inner man, is what has to give an account before God. Without the promise of being resurrected, man's doom to eternal banishment is sealed at death. (V. 7),

"Go thy way, eat thy bread, and drink thy wine": This is the Preacher's way of saying, "Go ahead with your life and its joys and labour. Feed and clothe yourself with no fear nor doubt concerning God's grace and goodness to you. Love and enjoy your wife and family, and work hard at the task that God gives you. Be faithful and true to your duties and responsibilities, for death will soon come and close your labours. Whatever is accomplished by you, it must be carried out now while you are alive." (V. 11), ***"Time and chance happeneth to them all":*** Life and its opportunities are not limited to men of special abilities and positions. Some may have better and more convenient situations, but one must take advantage of the offer of God's grace wherever they are and whatever may be their situation. Time and chance are there if they will but avail themselves of it.

LESSON BACKGROUND

We find in our lesson today that Solomon is stressing the common appointment that we all have to meet, and that is the passing out of this life into death. He also is impressing us with the seriousness of our life in this world, that it is the time for accomplishment and service. He also shows that sometimes our service may not be praised or noticed by the crowd. He gives the account of the poor wise man who saved the city but was not given much credit for doing so. But he concluded that wisdom is still better than strength and weapons of war, even though it is heard in quiet, and often and easily overlooked.

—Leslie C. Busbee

QUESTIONS:

1. What is the one event that will happen to all?
2. What is the best thing to fill our earthly time with?
3. Is there any more good that we can do after we leave this world?
4. Why is a living dog better than a dead lion?
5. Should we have any doubt about God's will to help us make our life worthwhile?

6. What should the realization that ours is a life of vanity cause us to want to do?
7. How should we perform each task and duty of life?
8. Is our work going to always be noticed and appreciated?
9. How should we take it if we are not noticed or appreciated like we think we should be?
10. What can wisdom do that human strength and weapons of war cannot do?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

It is appointed unto man once to die and after this will come the judgment. (Heb. 9:27). We must all die. There is no getting out of this. And we will all come before God to be judged and rewarded for what we have fulfilled in this short life. We are very responsible creatures. We find in Revelations 20 that the dead, small and great, will stand before God. The books will be opened and the dead will be judged out of those things written in the books according to their works. Every man's life will be open like a book at the judgment. Somewhere in the record of each one's life must be an entry of being born again by the Spirit of God. This will put our names in the other book that will be opened, and that is the Book of Life. Oh, yes, our book will be opened. What will be found in the book that you are writing? Today is another entry in that book that will be opened at the judgment. This is a very serious matter; the most serious matter that you have ever considered. Very few people give much thought to the judgment. They do not even believe that there will be such a thing as a judgment where they will have to answer for how they have lived and acted in this world. They will give an account of every unkind and unbeneficial word and deed that has transpired in their life, but they are not aware of it. Perhaps they have heard something about a judgment, but it does not appeal to their reason. What a great surprise is waiting for folks! Let us be attentive to this thought! Let us pray that God will give us grace to live and build for the judgment. Let us pray that we will be accounted worthy to escape the judgment of the wicked and to be able to stand before Jesus, accepted in that day! —Leslie C. Busbee

FOOD FOR THOUGHT

"Spending a weekend in Gospel ministry away from home, and being shown to my room, over the washstand a card was seen with these words, 'Let thy garments be always white.' In the dim light of evening, it was thought to be only a motto, but in the better light of morning, it was discovered to be an inspired utterance from Eccl. 9:8. It had conveyed one simple, yet important lesson. But what did this simple message convey to an Eastern mind when it was first penned, and afterwards?

" 'Always white' means, —live daily in the enjoyment of the Divine acquittal. When a Jewish priest was charged with a crime and brought before the great Sanhedrin, if found guilty he left the court dressed in black, and if declared innocent he left the court dressed in white.

" 'Always white' means, —live daily the life of victory, which should follow our justification by faith. In ancient Greece and Rome, white was the color of victory. In the official state receptions to military conquerors, the hero entered the city amidst the plaudits of the throng, dressed in white. Hence the significance of Rev. 3:5: 'He that overcometh, the same shall be clothed in white raiment.'

" 'Always white' certainly means, —live daily the all-white life, the life of purity, because of His cross, for white is the symbol of purity in every language, and in every land. In Canada, the highest compliment that can be paid to any is, 'He's white,' by which is meant, he is genuine, upright, open, honest and brave.

" 'Always white' means, live daily the life of joy, for white was the Jewish festive garb. Three times a year every male of twelve years old and upward had to appear before God in Jerusalem dressed in white.

" 'Always white' means, —live daily the life of service, for white was the livery of heavenly service. It was the garb without which service in the Tabernacle and Temple by priests and Levites was not allowed. It is the garb which the angels wear."

—Taken from *Handfuls on Purpose*



DECEMBER 5, 1993

THE CURSE OF FOLLY IN LEADERSHIP

Ecclesiastes 10:1 Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

2 A wise man's heart is at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

5 There is an evil which I have seen under the sun, as an error which proceedeth from the ruler:

6 Folly is set in great dignity, and the rich sit in low place.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

11 Surely the serpent will bite without enchantment; and a babler is no better.

12 The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.

14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

MEMORY VERSE: Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour. Ecclesiastes 10:1.

CENTRAL THOUGHT: The thing that contributes the most toward evil and sorrow among men is corruption and wickedness in those who are in authority and leadership.

WORD DEFINITIONS AND CLARIFICATIONS: (V. 1), "*Apothecary*": perfume. God directed Moses to prepare a mixture of spices and oil to anoint the priesthood with. This perfume is a symbol of the sweet anointing of the Holy Spirit that every soul needs in their life. To be a leader it is a requirement that this perfume of the Spirit of Christ be upon them in their life and ministry. Any position of leadership in the Church and in a nation carries with it great responsibility, and one of those requirements is to be endued with the Spirit of God. A little folly manifested in a leader causes a stink and sheds an influence that is very difficult to counteract. (V. 2), "*A wise man's heart is at his right hand*": The Hebrew says, "The heart of the wise is toward his right, but a fool's heart is toward his left." The right denotes positiveness, truth and righteousness. (V. 3), "*When he that is a fool walketh*": The Hebrew for this reads, "In the way in which a fool walks, his heart is lacking." Yes, his heart is lacking knowledge, understanding, wisdom, grace, love, kindness, patience and every other thing that is needed. (V. 4), "*Yielding pacifieth great offences*": The Hebrew reads, "Composure quiets great offenses." The fool retaliates and argues, but a soft answer of the wise turns away wrath. (Vs. 6-7), "*Folly is set in great dignity, and I have seen servants upon horses, and princes walking as servants*": This shows that there are many people in places of authority that, because of their folly and unfitness, ought to be servants, and many who have gracious and wise spiritual depth and understanding are the servants. (V. 10), "*If the iron is blunt*": A sharp ax is much easier to work with than a dull one. Wisdom sharpens up our lives so that we do not have to push in our human strength. (V. 11), "*Surely the serpent will*

bite without enchantment": The Hebrew says, "If the snake will bite without charming, then the master of the tongue has no advantage. (V. 15), "*He knoweth not how to go to the city*": To be successful in life in anything you have to engage in commerce with society. Even in the Church there must be contacts with humanity, and this takes wisdom from God to be able to fulfill. (V. 17), "*For strength, and not for drunkenness*": Big money, high living, partying and unbridled lusts will corrupt any leader or body of leaders.

LESSON BACKGROUND

We continue today in the study of Solomon's observations of the folly of mankind, especially those who are in leadership. He shows how folly and corruption can eat the very fabric out of a society, beginning with the rulers. How many rulers in history have turned out to be fools! The list is very long. There have been many men who had the qualities for real leadership but who were content to be servants. We have a case in Judges 9 where a no-count man named Abimelech was aspiring for the leadership. He had all of his brothers killed except the youngest one, Jotham, who escaped. Abimelech was made king, but Jotham cried out to the people and gave a parable. He said that the trees went forth upon a time to anoint a king over them. They asked the olive tree, the fig tree and the vine to be their king. But each one of them refused, content rather to continue their lot of serving mankind. They asked the bramble (the thorn bush) to be their king and he accepted. Jotham warned the people of trouble to come. He said that fire would come out from Abimelech to devour the people, and that fire would come out of the people to devour Abimelech. And his words came to pass. Corruption and pride in leadership has stained the dark pages of history and it is still staining them today. But we have one great King who came as a servant and descended into the lowest part of the earth and became a sacrifice for the sins of all mankind. There is no corruption or folly in Him. His throne is the highest heaven and one day He will come and gather us who are His jewels to that blessed Home to be with Him forever!

—Leslie C. Busbee

QUESTIONS:

1. What does God expect and require a leader to have upon him?
2. Will a fool eventually manifest himself?
3. What happens to a nation when the leaders become vain and foolish?
4. Is it possible for a person to be a leader and not fall into the pit of pride and vanity?
5. What makes a person's life sharp and effectual in helping others?
6. Why are our words so very important?
7. What are some of the things that corrupt leaders?
8. How is Jesus, as a King, different from the kings of this world?
9. What did Jesus do that made him qualify as the King of kings and Lord of lords?
10. Which is the easiest to be, a wise man or a fool?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

In the observations Solomon spoke of in our lesson, he said that he had seen servants upon horses, and princes walking as servants. It seems that it is this way so many times in the realm of earthly leadership. People who ought to be taking orders are giving orders, and those who are qualified to be the leaders are deprived of that position. I have known people in factories and production plants that knew more about the operation than many above them, but were not given the chance to be in those upper positions because of a lack of college degree. Many things in society today are out of kilter. This is what makes things in such a bind. People in pre-eminence are paid high wages, far above the normal figure and what is really needed. But many of these foolish people cannot handle their money in a wise and orderly way. Not long ago many of our representatives were caught with overdrawn checking accounts in one of the government financial institutions. These men are paid big wages but their folly was made manifest and it disgusted the people who they were supposed to be leading and representing. A number of years ago the

President of this country had to resign because of some of his folly and corruption catching up with him. Thank the Lord for the way of meekness and lowliness that Jesus laid down for us. His way is so good! He has been given a name that is above every name because He was willing to humble Himself in the fear of God and became submissive to bear the cross according to His Father's will. We who would follow Him and be a partaker of His grace must partake of this same spirit of meekness and submission. We must, like Him, become servants of all. A real king rules with the hand of love and service for his subjects. He provides for them and protects them. He brings happiness and peace, being anointed with the oil of gladness and mercy. Such is our King Jesus, our Friend of friends!

—Leslie C. Busbee

FOOD FOR THOUGHT

There are some people who are anxious and ready to take hold of a problem. If something seems out of order, they are the ones who rush to the spot and spiritedly set about to line out the ones involved. There is a time, place and way for those in leadership to take care of a problem. Many times it can be done in a low-key, behind-the-scene manner. We should be reticent to take hold of a problem; especially should this be true of young ministers, as a whole ministry can be marred by not using wisdom. My father used to make reference to the scripture that says, "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." Prov. 26:17. Solomon said that if you start digging a pit you are very likely to fall into it, or if you cut down hedges there's a good chance you are going to get snake bitten, or if you move rocks around, one is likely to fall on you, or if you cut wood you had better be careful not to get injured by the ax. There is danger in dealing with problems, and divine wisdom is desperately needed.

—Wayne Murphey



DECEMBER 12, 1993

PREPARING FOR ETERNITY

Ecclesiastes 10:18 By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 A feast is made for laughter, and wine maketh merry: but money answereth all things.

20 Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

11:1 Cast thy bread upon the waters: for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

7 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

MEMORYVERSE: Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Eccl. 11:9.

CENTRAL THOUGHT: God has appointed a day in which He will judge the world in righteousness. On that day He will reward the faithful and true and will condemn the wicked to eternal punishment. It is a wise thing for us to live and labour with the judgment in view.

WORD DEFINITIONS AND CLARIFICATIONS: (V. 19), "*A feast is made for laughter*": The Hebrew says, "Bread is prepared for laughter, and wine gladdens life: but money responds to all." Food brings enjoyment and pleasing moments, and people think that drinking wine and liquor gives them a good time, but money is more important to satisfy the carnal spirit than anything. This is true in every nation of mankind. (V. 20), "*A bird of the air shall carry the voice*": This is an expression to show how simply that secrets and things that are hidden (especially thoughts of evil and harmful design) can be reported and come to light. (V. 1), "*Cast thy bread upon the waters*": Send out your gifts of love and sacrifice upon the souls of humanity around you. It will return to you with joy. Keep giving, helping, sharing, praying and ministering of your substance to help your fellow man. We know not what will come to pass. The future is veiled, and we must live faithfully from day to day. (V. 3), "*If the clouds be full of rain, they empty themselves*": If you keep a full heart of the love of God it will naturally run over like the clouds empty their moisture when they get full. "*Where the tree falleth, there it shall be*": "Death is at no great distance; thou hast but a short time to do good. Acquire a heavenly disposition while here; for there will be no change after this life. If thou die in the love of God, and in the love of man, in that state wilt thou be found in the day of judgment. In whatever disposition or state of soul thou diest, in that thou wilt be found in the eternal world. Death refines nothing, purifies nothing, kills no sin, helps to no glory. Let thy continual bent and inclination be to God, to

holiness, to charity, to mercy and to heaven: then, fall when thou mayest, thou wilt fall well." Adam Clarke. (V. 4), "*He that observeth the wind, he that regardeth the clouds*": If you wait for everything to be just perfect and ideal before you do something for the Lord you will be good for nothing and in all probability will not get anything accomplished. If you faint in the day of adversity, your strength is small. (Prov. 24:10). (V. 8), "*Let him remember the days of darkness*": It is good to see bright sunny days when all is going well and convenient. But the days of darkness when adversity and sorrow strike, will be many in a man's life. Do not be lax and dull, but be prepared for the crisis and the shadows of sorrow and pain. (V. 10), "*Remove sorrow from thy heart, and put away evil from thy flesh*": You will have enough sorrow and evil without your bringing it on yourself by sinful ways and foolish actions. If you will diligently follow the Spirit of God you will avoid many hurtful and dismaying things.

LESSON BACKGROUND

In view of all that has been discussed, the Preacher pointedly charges us to make service and the employment of doing good and helping our fellowman as our chief enterprise in life. These are wise instructions and counsels. We notice in this chapter and in the next that he is directing his message chiefly to the youth. How wise it is for a young person to set themselves diligently and with fierce determination to seek to serve and please God in the morning of their life! There is no expression that can justly describe and calculate the value of getting saved and establishing one's self in Christ while he is young.

—Leslie C. Busbee

QUESTIONS:

1. Will an experience with God deteriorate and fall away through neglect and carelessness like a house will?
2. What is the one thing that money will not answer to?
3. What kind of reward will a person have who spends their life in the pursuit of pleasure and wealth?
4. How can a person assure themselves of a good harvest?

5. What are some of the ways that we can sow good seed?
6. What will determine our status in the world to come?
7. Can we expect life to be all sunshine and a bed of roses?

Why?

8. What should we remember always as we pass through this world?

9. How can we remove sorrow from our hearts and evil from our flesh?

10. What will happen to the person who will not put forth an effort unless all is ideal?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Life is time, opportunity and chance for service and investment for eternity. This life is so short and our days so few. Eternity will be our permanent abode. Therefore, while we are here, we need to be building and preparing for eternity. There is an inclination for a young person to be so absorbed with the thrills and frills of youth and its charm that thoughts of eternity and death are put at a distance, and thus many youthful years pass away without any eternal profit laid up in store. The Lord is not going to pressure and force anyone to serve Him. He gives us each one the power of choice. If you don't want to serve Him and go His way you don't have to. If you count eternity a pain and an undesirable ingredient then He gives you full freedom to exclude it from your menu of life. He has no jurisdiction over the will of man. He has made it possible for you to be saved, and has provided all the means that it will take for you to live a successful and happy Christian life clear to the end of the way, but you have to put your foot forward. It must be an act of your own will. You look at the potentials, weigh all the accreditations, ponder all the offers and benefits; then YOU make the decision. God is not responsible for what you decide. He has done all that possibly can be done to help you have a chance. Now he wants you to assert your will and take hold of His grace and salvation. If you do He will be with you in a wonderful way to help and bless you, but if you refuse Him and choose to live your life without Him, the results will be your own doing. The judgment is coming. We will have to answer to Him for our decision. —Leslie C. Busbee

FOOD FOR THOUGHT

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Eccl. 11:4. This verse is a challenge to us in our Christian service. Wisdom is always in order, and we know that he which is wise will win souls. Yet, wisdom should not be an excuse to total inaction. We must operate by the Spirit of God, and not human feelings or understanding. "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." Eccl. 11:5. There is a time in any worthwhile endeavor when faith counts more than calculation.

Opportunity of service doesn't always stand still for every inquiry to be satisfied. The good Samaritan didn't ask the man who had been robbed and beaten, "What nationality are you? What is your annual income? Would you be able to pay me back if I were to help you?" He served by faith and didn't try to calculate the cost of mercy.

We need to travel the Jericho road more often. It is a road of opportunity. It was on this road that the Israelites marched around Jericho, by faith and the leadings of God's Spirit, not calculations. It was on this road that Zacchaeus climbed a tree by faith, and two blind men called to Jesus and had their sight restored.

Spontaneous kindness and not calculated benevolence is what brings God's blessings. We do things at the impulse of God's love. Calculated benevolence is politics.

While even love needs judgment to keep a true balance, it must never lead to inactivity. Love will show itself in some way.

—Wayne Murphey



DECEMBER 19, 1993

**THE DUST RETURNS TO EARTH,
THE SPIRIT RETURNS TO GOD**

Ecclesiastes 12:1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the houses shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

8 Vanity of vanities, saith the preacher; all is vanity.

9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

10 The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

MEMORY VERSE: Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. Eccl. 12:13.

CENTRAL THOUGHT: Before the sorrows and infirmities of old age and the decay of life take hold on a person he needs to remember God and give his heart to Him so that he can prepare himself for the house of his eternity.

WORD DEFINITIONS AND CLARIFICATIONS: (V. 1), "*While the evil days come not*": before the evil days come and the years take their toll and you will say, "There is no pleasure in them for me." (V. 2), "*Be not darkened*": Before blindness takes hold, while you can still see the light of day. (V. 3), "*Keepers of the house*": the hands. "*The grinders*": the teeth. (V. 4), "*Sound of the grinding is low*": deafness. (V. 5), "*The almond tree shall flourish*": Clarke believes that the Hebrew word translated flourish should have been translated fall out, and he believes this is referring to the hair. The almond tree has white flowers and is a fit emblem of the hoary head. The hairs turning gray and white begin to come out, bringing baldness in many. "*Desire shall fail*": The appetite for food shall fail, the system no more can digest along with the grinders being few. These are infirmities of old age. It is a poor time then to start seeking God. It is much, much better to remember Him in your youth. "*Man goeth to his long home*": The Hebrew says, "To the house of his eternity." (V. 6), "*The silver cord be loosed*": The spinal cord of the central nervous system becomes brittle and inoperative. "*The golden bowl*": The skull or cranium which houses the brain. "*The pitcher at the fountain, the wheel at the cistern*": The heart that has pumped the blood throughout the arteries and veins of the body throughout the many years now ceases to operate. This is the end of mortal life. It is time for the body to go back to the dust, but the spirit will go back to the Creator who gave it.

(V. 11), "Goads": A goad is a sharp and pointed stick used to prick the oxen to keep them moving. It refers to anything that will spur to action. The words of God should prick and move us to action for Him. "Masters of assemblies": The Hebrew refers to a collected body of teachers and instructors, all inspired by the great Shepherd, God.

LESSON BACKGROUND

We now come to the climax, the conclusion of our study. His main appeal is to the youth. The infirmities and limitations of old age are foretold along with the eventual passing of man out into eternity to his permanent abode. Oh, how serious this all is; much more so than the general run of people realize! Life, time, fruit, service, spiritual triumph and faith in God; all of these are matters that are of uppermost importance! Death and the judgment which follows will every one face some day. It is for our advantage that we employ every means that God has provided to prepare ourselves for that certain event.

QUESTIONS:

1. What are some of the advantages of seeking and finding God in our youth?
2. What advantage does good eyesight give to us?
3. In what way can we use our hands and feet to a good spiritual advantage?
4. What benefit are the teeth?
5. Where are we going when we leave this world?
6. What will each one have to do when our spirit returns back to God?
7. How important are words to us?
8. Where can we find words that are upright and beneficial?
9. What is Solomon's conclusion concerning all that He has spoken of?
10. What is God going to bring out in the judgment?

ADULTS' AND YOUNG PEOPLE'S COMMENTS

Everything that God has provided for men to use in this present life can be a real benefit to our lives spiritually as well

as in an earthly way. But it takes the senses of the body to receive and take in the communication of these things. The sun, the moon and the stars are great masterpieces of the creation of God, but unless we are able to behold them and to calculate in their light the things that we are dealing with, we are limited in their benefit. The ears receive sounds and signals from our fellow creatures that are very important to us. The hands and fingers God has given to us to use for our benefit and for others. The feet take us places where we can engage in business and have contact with our fellowman. In our youth these faculties are keen and in good shape. We should devote our youth to using these members as instruments of righteousness for God. Much understanding and wisdom comes from observation, listening to and beholding the sounds and sights that come daily to us. We have a number of years that we have (as a general rule) these faculties with us in good order. We should put our Redeemer uppermost in our priorities and develop our experience with God to growth that is satisfying and enjoyable and profitable for ourselves and for others. The years fly by so swiftly. They have a way of slipping up on a person. It does not seem very long ago that I was a young person, just starting out in the Christian life. I am at the age now that many of the older saints who have passed on were when I was a young person. This thing is moving swiftly; all the more reason why we should be very earnest and diligent to seek the Lord and to be what He wants us to be. And may we ever remember what the book of Ecclesiastes has taught us, and let wisdom and the fear of God guide our lives until the day that we go to the house of our eternity!

—Leslie C. Busbee

FOOD FOR THOUGHT

"Let us hear the conclusion of the whole matter." Much has been said. Many ideas have been advanced. The teaching of the whole book of Ecclesiastes is now going to be summarized in one sentence! Just as the lawyer in the courtroom, who has gone through days of presenting evidence, at the last summarizes it all in one final closing argument, so the Preacher is

going to lay it out in a short and simple matter that will clinch the message. When this has been given, all that need be said has been said.

"Fear God, and keep his commandments:..." Amidst all the turmoil of life, amid all the complexities of governments, considering all the complications of society, one unchanging duty cuts through all the fog and stands out clear and plain—be reverent and obedient. "For this is the whole duty of man." This is the full reason God created man and put him on this earth. Doing this is the way we can be pleasing to God and fulfill His desires for us.

To take it one step further, this great duty must be done with a knowledge of the solemn truth of a day of judgment. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

—Wayne Murphey



DECEMBER 26, 1993

REVIEW TEST FOR THE BOOK OF ECCLESIASTES

This test is to see how well you remember the lessons we have had in the study of the book of Ecclesiastes, and it can be a review to conclude this series of studies. You may take it together as a group or individually with pencils. Allow a certain amount of the time period for all to write their answers in, and then go over the questions again, checking the answers with the answer list, which is given afterward.

1. Vanity of vanities, saith the Preacher, all is _____.
2. There is no _____ thing under the sun.
3. This sore _____ hath God given to the sons of man to be exercised therewith.
4. I looked on all the works that my hands had wrought, and behold, all was vanity and _____ of spirit.
5. Wisdom excelleth folly, as far as light excelleth _____.
6. One event happeneth to them _____.

7. There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy _____ in his labour.

8. To every thing there is a _____, and a time to every purpose under heaven.

9. He hath made every thing _____ in his time.

10. He hath set _____ in their heart.

11. Whatsoever God doeth, it shall be _____.

12. All go unto one place; all are of the _____, and all turn to the _____ again.

13. The spirit of man goeth _____, and the spirit of the beast goeth _____.

14. Better is an handful with _____, than both the hands full with travail and vexation of spirit.

15. _____ are better than one.

16. Better is a poor and a wise child than an old and foolish king, who will no more be _____.

17. Keep thy foot when thou goest to the house of God, and be more ready to _____ than to give the sacrifice of fools.

18. God is in heaven, and thou upon earth: therefore let thy words be _____.

19. Better is it that thou shouldest not vow, than that thou shouldest vow and not _____.

20. When goods increase, they are increased that _____ them.

21. The sleep of a labouring man is _____.

22. Better is the sight of the eyes than the wandering of the _____.

23. A good name is better than precious ointment; and the day of _____ than the day of one's birth.

24. The patient in spirit is better than the _____ in spirit.

25. In the day of prosperity be joyful, but in the day of adversity _____.

26. A man's wisdom maketh his face to _____.

27. Where the word of a king is, there is _____.

28. I saw the wicked buried, who had come and gone from the place of the _____.

29. Because sentence against an evil work is not executed

speedily, the heart of men is full set in them to do _____.

30. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be _____ with them that fear God.

31. A living dog is better than a dead _____.

32. Whatsoever thy hand findeth to do, do it with thy _____.

33. The race is not to the swift, nor the battle to the strong, but time and _____ happeneth to them all.

34. The words of the wise are heard in _____ more than the cry of him that ruleth among fools.

35. Dead flies cause the ointment of the apothecary to stink, so doth a little _____ him that is in reputation for wisdom and honour.

36. Cast thy bread upon the _____: for thou shalt find it after many days.

37. In the place where the tree falleth, there it shall _____.

38. He that observeth the _____ shall not sow.

39. If a man live many years, let him remember the days of darkness; for they shall be _____.

40. Rejoice, O young man, in thy youth; and walk in the ways of thine heart, but know thou, that for all these things God will bring thee into _____.

41. Remember now thy Creator in the days of thy _____.

42. The keepers of the house shall _____.

43. The grinders cease because they are _____.

44. Man goeth to his _____.

45. The dust shall return to the _____ as it was.

46. The spirit shall return unto God who _____ it.

47. The preacher sought out acceptable words, words of _____.

48. Let us hear the _____ of the whole matter.

49. Fear God, and keep his commandments: for this is the whole _____ of man.

50. For God will bring every work into _____, with every _____ thing, whether it be good, or whether it be evil.

ANSWERS TO REVIEW TEST

1. vanity. 2. new. 3. travail. 4. vexation. 5. darkness. 6. all. 7. good. 8. season. 9. beautiful. 10. the world (eternity). 11. for ever. 12. dust; dust. 13. upward; downward. 14. quietness. 15. Two 16. admonished. 17. hear. 18. few. 19. pay. 20. eat. 21. sweet. 22. desire. 23. death. 24. proud. 25. consider. 26. shine. 27. power. 28. holy. 29. evil. 30. well. 31. lion. 32. might. 33. chance. 34. quiet. 35. folly. 36. waters. 37. be. 38. wind. 39. many. 40. judgment. 41. youth. 42. tremble. 43. few. 44. long home (house of his eternity). 45. earth. 46. gave. 47. truth. 48. conclusion. 49. duty. 50. judgment; secret.

There are 50 questions, each question worth two points.
Did you make 100%?



