

18.2.24 pm

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Date: 18 February 2024

Preacher: Reverend David MacLeod

[0 : 0 0] Good evening everyone. A warm welcome to the service tonight those who are in the building and also those who are online who are watching at a distance. We're going to begin this time of worship by singing to God's praise and we'll sing from Psalm 1, Psalm 1 verses 1 and 2 in Gaelic. Psalm 1 verses 1 and 2 in Gaelic. That man hath perfect blessedness who walketh not astray in counsel of ungodly men nor stands in sinners way nor sitteth in the scorner's chair but placeth his delight upon God's law and meditates on his law day and night. We'll sing these two verses in Gaelic to God's praise. We'll remain seated to sing in Gaelic and afterwards Callum will lead us in prayer in Gaelic please.

[illegible]

Oh, my God.

Oh, my God.

Oh, my God.

[3 : 34] Oh, my God.

Oh, my God.

Oh, my God.

Oh, my God.

Oh, my God.

[6 : 0 4] Oh, my God.

Oh, my God.

Oh, my God. Oh, my God. Oh, my God. Oh, my God. Oh, my God. Oh, my God.

Oh, my God. Oh, my God. Oh, my God. Oh, my God.

Oh, my God. Oh, my God. Oh, my God. Oh, my God. Oh, my God. Oh, my God.

[8 : 06] Oh, my God. Oh, my God. Oh, my God. O Lord of hosts to me Even the sparrow finds a hole Where he can settle down And swallow sheep and build a mess Where sheep may lay her young Within the course of the Lord of hosts My King, my Lord, and my God Untucked, ye are those who are dwelling Where the Son of Grace is sung I'd rather be a dormy boy

And only stay a day Than live the life of the sinner And have to stay away For the Lord is shining as the sun But the Lord, he's like a shield And no good thing does he withhold On those who walk his way How lovely is thy dwelling place O Lord of hosts to me My soul is longing and fainting The words of the Lord to see

My heart and flesh may have singing For joy to the living God How lovely is thy dwelling place O Lord of hosts to me If you could turn now please In your Bibles to Ecclesiastes chapter 6 Ecclesiastes chapter 6 And we'll read the whole of this chapter This is God's word

There is an evil that I have seen Under the sun And it lies heavy on mankind A man to whom God gives wealth Possessions and honour So that he lacks nothing of all That he desires Yet God does not give him power To enjoy them But a stranger enjoys them This is vanity It is a grievous evil If a man fathers a hundred children And lives many years So that the days of his life His years are many But his soul is not satisfied With life's good things And he also has no burial I say that the stillborn child Is better off than he For it comes in vanity And goes in darkness And in darkness its name is covered Moreover it has not seen the sun Or known anything Yet it finds rest Rather than he Even though he should Live a thousand years Twice over

Yet enjoy no good Do not all go to The one place All the toil of man Is for his mouth Yet his appetite Is not satisfied For what advantage Has the wise man Over the fool And what does the poor man have Who knows how to conduct himself Before the living Better is the sight of the eyes Than the wandering Of the appetite This also is vanity And a striving after wind Whatever has come to be Has already been named And it is known What man is And that he is not able To dispute with one Stronger than he The more words The more vanity And what is the advantage To man For who knows What is good for man While he lives the days The few days Of his vain life Which he passes Like a shadow For who can tell man What will be After him

[13 : 19] Under the sun Amen And may God Bless that reading Of his word to us And give us understanding As we study it We'll sing Again now To God's praise And we'll sing This time from Psalm 51 Psalm 51 And we'll sing From verse 7 To verse 13 Do thy with this Sprinkle me I shall be cleansed So ye wash thou me And then I shall be Whiter than the snow Down to the end Of verse 13 Then will I teach Thy ways unto Those that transgressors be And those that sinners are Shall then be turned unto thee These verses We'll stand to sing To God's praise Do thou with this Unsprinkle me I shall be cleansed

For the Lord And then I shall be Whiter than the snow Of gladness and of joyfulness Make me to hear the voice That soul is very poor For the Lord's wisdom As broken may rejoice All my iniquities IsNINGNINGNINGNING

Praise unto those that hast researched thee, and those that sinners are shall then be turned unto thee.

Let's unite our hearts in prayer as we turn back to this passage. Our Heavenly Father, we thank you for your word that we have sang.

We thank you for the joy of your salvation of us. We thank you that it's a gift, it's a free gift. The gift of grace, as the children reminded us this morning.

[17 : 17] We thank you for the joy and the assurance that we have when we are found in Christ. We thank you that you have not left us in the dark, that you've not left us without hope.

We thank you that you have not left us as a people who are wandering and straining and reaching to try to earn our own salvation or buy our own salvation.

We know that there are many people who are trying to accumulate good religious works that they can present as part of a portfolio that they believe may be acceptable at the end of the day.

And yet we know that our good works will never save us. Religion without Christ will never save us. Our best endeavors will never save us.

No other religion, no other name, no other way will lead us to salvation save that of Christ, your Son, our Savior.

[18 : 23] And so we thank you that all that David the psalmist looked forward to, we look back on in Christ. We thank you that the salvation, the cleansing from sin that was promised in the Old Testament, finds its fulfillment in Jesus.

We think of all the sacrifices that were offered up over many, many hundreds of years, all pointing to the sacrifice that would be sufficient, the Lamb of God, who came to take away the sin of the world.

And we thank you that when we are trusting in Jesus, we have the promise of sins forgiven. We think of the preciousness of that promise.

We think of David at the time he composed that psalm, so weighed down with sin, so ashamed by the sin that not only was within his heart, but had burst out into the public domain.

And yet we thank you that for him and for everyone there is forgiveness, there is cleansing, there is salvation for all who confess sin and look to Jesus.

[19 : 42] So we pray that we would, each one of us, acknowledge the fact that we are sinners. And we pray that each one of us would be turned unto thee, that we would look to and trust in Christ.

We thank you for the cross, that place that we must never drift from, that place that we must never lose that sense of wonder and awe as we look upon.

We thank you for the blood that was shed to pay the price for all the offenses that we have accumulated against you.

And we thank you that when Jesus died, the curtain of the temple was torn from top to bottom, showing that the way into the presence of God is now clear, it's now open.

And sinners like us are able to come and know that we will find rest, that we will find acceptance, that we will find satisfaction, that we will find everything that we need in Jesus.

[20 : 47] So help us, we pray, to come. Maybe tonight there's someone who needs to come for the first time. Maybe in the building here, maybe watching at a distance.

Someone that you have been striving with in the power of the Holy Spirit, who has come to understand that they are sinners. Who has come to see the relevance of the cross.

We pray that for any such that they would come, not hesitate, not harden their hearts, but that they would come to Jesus seeking that forgiveness and that salvation that he is so ready to give.

And we pray for all those who are in Christ, those who are believers, those who are following, those who are disciples. Help us to come day by day and receive that grace that's sufficient for everything that we need.

So meet with us, Lord, we pray, at the point of our need. Quicken us, refresh us, help us, strengthen us, guide us, Lord, give us wisdom.

[21 : 52] You know our lives, you know our situations, and we pray for your help. We pray for those who are absent from us this evening, who would desire to be here. Again, Lord, we pray for those who are ill.

We think of Angus Alec. We pray for Neil Cameron. We pray for Mary, who was with us this morning. And we ask, Lord, that you would bless them, that you would be near to each of them, that you would strengthen them, that you would protect them.

And for Mary, as she waits for tests this week, we pray that these tests would give encouragement. We pray, Lord, again, for your healing of her.

And we know, Lord, that sometimes you can use medicine, the medicine of this world, and sometimes there can be a supernatural touch. But we bring her to you, and we ask that you would be with her, that you would, if it's your will, heal her.

And Lord, we pray that she would know your grace, and your peace. And for Connor, and for Anthony, and for Christian, and for all of the family, we pray that you would uphold them at this time.

[23 : 02] We thank you, Lord, for prayers that we have seen answered, even this week, as we think of Neil, as we think of Angus Alec, having come through surgeries. As we think of Shona here with us tonight, and Margaret, who was here this morning.

And many others, Lord, that we have prayed for, sometimes openly, and sometimes in the secret places. we thank you that you are the God who hears, and who answers prayer.

So for all those who, who would love to be here, but who are not able tonight, we pray your blessing upon them. And we pray also, Lord, for those who, who are able, who have strength, who have health, who have opportunity, and perhaps just don't have the desire, to be in the house of God.

And we ask, Lord, for your touch, upon their lives, that you would draw them. That those, who are strangers to Christ, would come to see him, and to trust him.

And for those who may, have drifted a little from Jesus, we pray, that they, would come back. And that any, who may be sitting, even in the chairs tonight, but who are distant from Jesus, Lord, that we would come, and that we would know, the embrace, of the Father.

[24 : 17] So hear our prayers. Help us as we come to this, difficult passage. Give us understanding. Give us wisdom. Work, Lord, we pray, through the power of your spirit.

We thank you, that the same spirit, who inspired Solomon, to write these words, is with us tonight. And we pray, that he would be, our teacher. And we ask all these things, together, with the forgiveness of our sins.

In Jesus name. Amen. Ecclesiastes chapter 6, if you could have that open, in front of you please. Amen. As I was thinking about, Ecclesiastes, the book, and the chapters, that we've been in, over past weeks, my mind went back, to university days, back to university, in Aberdeen, when, I was studying divinity.

And, there was a course, that we were required to do, and the course was called, Popular Spirituality. And, in that course, we were taught, about all kinds of, strange, belief systems.

And, we were taught, about new age, thinking. We were taught, about, eastern religions. And, all kinds of things, that were way out, left field. And, I remember that, the professor, who taught the class, was a, a man called, John Drain.

[25 : 45] He was a minister, a Baptist minister, turned, academic. And, he was a, likeable guy, kind of, pointy chin, and a wee, wispy beard.

But, he was a hard guy, to figure out. And, he would talk, at length, about what other people, believed. And, he would expound, all these, strange theories, that would come under the heading, of popular spirituality.

But, every now and again, it's as if he would, kind of, put down the textbook. And, step away from the course syllabus. And, he would open the Bible. And, he would tell us, what he really thought.

And, these were the classes, that I remember. And, it seems, as, we've been studying, through Ecclesiastes. We were in Ecclesiastes 5, last week.

And, in Ecclesiastes chapter 5, it's as if, Solomon, who is the, the teacher, in wisdom literature. Who is, teaching this course, called, Life Under the Sun.

[26 : 52] It's as if, he steps, out of the classroom, for a moment, in Ecclesiastes 5, and he tells us, what he really thinks. He's been teaching, about the futility, of living life, without God.

He's been teaching us, what it looks like, and he gives us, this bleak picture, of what it, is like to experience, life under the sun. But, in Ecclesiastes chapter 5, at the beginning, it's as if, he forgets, for a moment, that he's, an academic.

He forgets, about the course syllabus, and he teaches us, about fearing the Lord. He gives us, a lesson, in how we're, to worship God, with, with reverence, and awe.

And there's, this, this window, in Ecclesiastes 5, about how we're, to fear God. And yet, now as we move, back into, Ecclesiastes chapter 6, it's as if, that door, is closed again.

And he goes, from, talking about, fearing God, and worshipping God, back to, thinking through, the hopelessness, of living, a life, without worshipping God.

[28 : 06] He goes, back, to thinking, through, the reality, of what it looks like, to live, a life that's, simply just, under the sun. So, four points, in the time that we have, this evening.

The first thing, that we see, is that there is no joy, apart from God. There's no joy, in life, if all that we, can experience, is under the sun.

No joy, apart from God. Verses 1, and 2. There's an evil, that I have seen, under the sun, says Solomon, and it lies heavy, on mankind. A man, to whom God, gives wealth, possessions, and honour, so that he lacks, nothing of all, that he desires.

Yet, God does not give him, power to enjoy them, but a stranger, enjoys them. This is vanity. It is a, a grievous evil.

Some of us, are people watchers. Some of us, some of us, like to watch other people, and observe, just how, how life, is passing, by, around us.

[29 : 17] And, whenever I have to go, to the airport, I like to go, if possible, an hour, earlier than I have to go. And I like to sit, nothing, I like better than, to just sit with a coffee, and, a book on the table, that I might, just dip into.

But I just like to sit, in an airport, and I, I like to watch, all the different kinds of people. And every kind of person, it seems, is in an airport. And, you, you see them passing, and you watch these, different relationships, and you're thinking, I wonder how that person, relates to that person.

I wonder what they do, I wonder where they're heading. I wonder what that conversation, is all about, that's starting to get heated. It's interesting to see, all these people, and how they relate, to each other.

And Solomon, it seems, is a people watcher. He's a keen, observer, of life. And, he's a keen, observer, of what makes people, tick.

And in verses one, and two, he, he shares, his observations, in a particular type, of person. And if we're thinking, if we're thinking, in terms of an airport, this is, this is a, the kind of person, who passes through an airport, and they have wealth.

[30 : 30] And you can see them, as they, they pass through the airport. They're, they're on their way, to the BA, business class, first class lounge. And they have, their possessions, their Gucci suitcases, their Armani suits, and they have honor.

They've got people, running around, after them. They've got people, who are asking them, if they've got everything, that they need, in the airport. People asking them, if they're having, a pleasant flight. They're kind of, cut above everybody else.

In the surrounding area, in the airport. But, you can watch them. Says Solomon, and they, they have, they have no joy.

They might have a, a wide, a film star smile. They might have a, a golden brown tan. But there's no sparkle in the eyes. There's no joy.

Because all they know, and all they experience, and all they're living for, it's, it's just limited to what's in this world.

[31 : 37] I saved a post on, on social media, a week or two back, and it was a, a poster, of, of Jim Carrey, the, the film star. He's a film star, comedian, kind of character.

and he would be a, he'd be a superstar. He'd be somebody who, who is super rich. He's been super successful, in all kinds of films. He appears to have it all.

But by, his own confession, he has no joy. And so I forgot to get the poster, to put it on the screen. But the poster, is a picture of, of the man with his, his face.

And this is what he says. He says, I think everybody, should get rich, and famous, and do everything, that they ever dreamed of, so that they can see, it's not the answer.

That's his quote. But there's many, film stars, and there's many, rich celebrities, and there's many, rock and roll, stars, who, who appear to have everything.

[32 : 47] There's many people, who are, who are strutting through airports, who are CEOs, of these, huge big companies, and they appear to have everything, but they have no joy. And Solomon, is teaching us, repeatedly, in this, in this little book, that getting rich, and being famous, and having wealth, and having possessions, and having status, and having honor, isn't the answer.

So what's the answer? Or who's the answer? And the answer is Jesus. The whole of this, this book, that's so bleak, when it focuses in on, what's under the sun, it's leading us to Jesus.

Remember, at the birth of Jesus, the angels, appeared to the shepherds, and they said, in Luke chapter 2, verse 10, and 11, fear not, for behold, I bring you good news, of great joy, great joy, that will be for all the people, for unto you is born, this day, in the city of David, a saviour, who is Christ, the Lord.

So the truth, that we are being guided towards, in this book, the truth that Solomon, doesn't get to. But the truth, that we're being pointed to, is the fact, that joy, comes from knowing, Jesus, as saviour.

So there's anyone tonight, who's searching for joy, who knows the lack of joy, whether we've got little, and we want much, or we have much, and we're not sure, what it all amounts to.

[34 : 45] What we're being taught here, what we're being led towards here, is the fact, that there is joy, found only, in knowing Jesus, as saviour.

We sang in, Psalm 51, restore unto me, the joy, of your salvation. There's no joy, apart from God, that's Solomon's, first point, but there's joy, in knowing Christ.

That's what we're heading for. The second point here, is that there's no rest, apart from God. No rest, apart from God. That takes us from verse 3, down to verse 6.

If a man fathers a hundred children, and lives many years, so that the days of his years are many, but his soul is not satisfied, with life's good things, and also, he has no burial, I say that a stillborn child, is better off than he, but it comes in vanity, and goes in darkness, and in darkness, its name is covered.

Moreover, it has not seen the sun, or known anything, yet it finds rest, rather than he. Even though he, should live a thousand years, twice over, yet enjoy no good.

[36 : 01] Do not all go to the one place. The measurement of success, and accomplishment, in this life, it varies, depending on where we are, depending on when we live.

There are different metrics, there's different measures, for success. For some people, it's to do with how much money you have. We measure success, in terms of the rich list.

That's success, some people say. Other people, the measures of success, is to do with how big our houses are, and how stylish they are.

For other people, it can be to do with the kind of car, that we drive. Or how much land, that we've managed to buy. How many sheep, we have on the croft.

How many letters, we have after our name. How many followers, we have on social media. These can be, measurements that people use, to try to, to quantify success.

[37 : 08] And back at the time, that Solomon wrote, certainly wealth, and possessions, were a metric, that were used, to measure success. But so also, were children, the size, and the strength, of a family.

Warren Weersby, the commentator, says, here is a man, talking about the man, that Solomon, points us to, in verses 3 to verse 6. He says, here is a man, with abundant resources, and a large family, both of which, to an Old Testament Jew, were marks of God's, special favor.

But his family, do not love him. For when he died, he was not lamented. That's the meaning, of he has no burial. Right, Weersby. So it's a sad story.

And yet, it's not an uncommon story. How many successful people, have we heard of, have we read of, who have, many of life's good things, as it says in verse 4.

And they may have large families. They may have had many, relationships in this world. But when it comes to, to the end of the day, they have, no lasting relationships.

[38 : 18] They have, no meaningful relationships. They've got no bond, with their family. They have no rest in life. They have no rest in death. And that's the story, that's the picture, that Solomon is telling, that he's, that he's painting.

And then Solomon, as he goes, from verse 3, to, to verse 5, uses a, a really hard, hitting, almost seems insensitive, an illustration.

And it's the, the picture of a, of a stillborn child. And it's a painful picture. Especially for, for some, who've experienced this.

And yet, it's a picture that, it's, it's included in this chapter. Solomon, he uses it. So what does Solomon teach us, through this illustration?

Well, he teaches us that, although this child, doesn't experience, much of life, in this world, it finds rest, verse 5.

[39 : 31] Do you notice that? That's what we're told, it finds rest, eternal rest, with, the Lord. Riken, the commentator, says, the stillborn child, never has to endure pain, or see suffering, or struggle with the guilt, of conscious sin.

The child is first to die, and therefore the first, to find, its eternal rest. This thought, says Riken, has given, at least some consolation, to many parents, who have suffered, the all but, unbearably painful loss, of, an infant.

So it's a hard illustration, and yet, in this verse, in this illustration, there's comfort, for those who have, who've suffered loss.

There's assurance, there's reassurance, for those who've experienced, this kind of grief. And yet, there's also, this shocking contrast, with the man, who has the big family, and the big house, and the big car, and the big bank balance, who never has, and who never will find rest.

Solomon says, in verse 6, even if, this man, lives for, 2000 years, what's the point, of living? What's the point, in all the children?

[41 : 07] What's the point, in all the money? What's the point, in all the stuff? If he never finds rest. So what's the leading question?

The leading question, that Solomon, is guiding us towards, is the question of, who can give us rest? And the answer, children would tell us, is Jesus.

Matthew 11, verses 28 and 29, Jesus says, come to me, all who labor, and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn from me, for I am gentle, and lowly in heart, and you will find rest, for your souls.

So it's a word, for the, the business exec, it's a word, for the film star, it's a word, for the man, who seems to have everything, and yet has no rest.

[42 : 15] It's a word, perhaps for someone, here tonight, who at two o'clock, in the morning, and three o'clock, in the morning, can't find rest. Come to Jesus.

There's no rest, apart from God, but there is rest, for all, who will come, to Jesus. Third point, no satisfaction, apart from God.

Verses seven to nine, all the toil, of man is for his mouth, yet his appetite, is not satisfied. For what advantage, has the wise man, over the fool, and what does the poor man, have, who knows how, to conduct himself, before the living?

Better, is the sight of the eyes, than the wandering, of the appetite. This also, is vanity, and a striving, after the wind. No satisfaction, apart from God.

And this is a, a theme, it's a thread, that runs all the way, through the book. As you're reading, through Ecclesiastes, you can't help, but hearing, the rolling stones, in the background. It's a, it's a background track, for this, this whole book.

[43 : 26] Remember the, the stones' favourite song, I can't get no satisfaction. They had money, they had fame, they had everything, that you could ever want, in the eyes of this world.

They tried, every substance, every cistern, in order to try, to get satisfaction, and they never got it. And so they, write a song, and they say, I can't get no satisfaction, but I try, and I try, and I try.

There's no satisfaction, apart from God. And we can, think about the, the picture, the illustration, and it applies, at stomach level. Solomon, as he, as he writes, he takes that example, in verse 7, we toil, why do we toil?

We toil, in order to make money, why do we, we need money, well we need money, in order to buy food, and why do we need food? Because we need to eat, and so we eat. And on a Sunday afternoon, I can see it, at six, seven o'clock, some of us have, not just eaten, we've feasted.

Because the eyes, are telling the story, that we've feasted, we've had more calories, than we needed. And at the end, of a Sunday roast, as we're sitting there, on the couch, we think we never, want to see food again.

[44 : 41] But by early evening, we're back in the fridge, and we're picking at the, the cold meat, and we're scooping, at the, the big tray of, of trifle, because we're hungry again. And that's the experience, of the rich, and it's the experience, of the poor, it's the experience, of the wise man, it's the experience, of the fool.

And it applies, at all levels. Not just at the, the stomach level, at the food level, it applies to, money, we can never have enough, it applies to possessions, it applies to qualifications, people who are chasing letters, after their name, and they spend their whole lives, chasing doctorates.

Applies to, things like jackets, and trainers. Applies to golf, GTIs. Confession time. I remember George, used to have a lovely golf, GTI, I struggled not to covet it, 25 years ago, I'm still coveting them now.

But the thing is, there's no satisfaction, in getting more trainers, more jackets, more golf GTIs, more roast dinners, more money, more qualifications, it doesn't satisfy.

There's no satisfaction, apart from God. So what do we need to do? Where's the question, leading us? Where is the teacher, taking us? He's taking us, to the gospel.

[46 : 09] And we can hear it, in Isaiah. In fact, turn to Isaiah, just for a moment. Isaiah 55. Isaiah 55.

It's the same lesson, that's coming, in a different form. Isaiah, as he's pointing us, forward to Jesus, as he's introducing us, to the gospel, message says, come, everyone who thirsts, come to the waters, and he who has no money, come buy and eat.

Come buy wine and milk, without money, and without price. And in verse 2, it's almost a lesson, for the man that Isaiah, that Solomon's, creating this picture of.

Why do you spend your money, says Isaiah, for that which is not bread, and your labor, for that which does not satisfy. Listen diligently, to me, and eat what is good, and delight yourselves, in rich food.

Incline your ear, and come to me. Hear, that your soul may live, and I will make you, with you, an everlasting covenant, my steadfast, sure love, for David.

[47 : 24] Behold, I made him a witness, to the peoples, a leader, and commander, for the peoples. Behold, you shall call a nation, that you do not know, and a nation, that did not know you, shall run to you, because of the Lord, your God, and the Holy One of Israel, for he has glorified you.

Seek the Lord. Here's a word, for the person, who's not satisfied. Seek the Lord, while he may be found.

Call upon him, while he is near. Let the wicked, forsake his way, and the unrighteous man, his thoughts. Let him return, to the Lord, that he may have, compassion on him, and to our God, for he will, abundantly pardon.

See the, the satisfaction, that our souls, long for, the satisfaction, that Isaiah, prophesied of, the satisfaction, that Solomon, is, is teaching us about, it comes in, and through Jesus.

And it's promised, to all, who will simply come, in faith to him. No satisfaction, apart from God, but there is satisfaction, for those who will come, who will seek the Lord.

[48 : 47] And the final thing, just a, a very brief word, is that there is no answer, there's no answers, apart from, God. And the, the chapter ends, it kind of ends, bleakly, as, as often, the chapters in Ecclesiastes, do.

Because Solomon, is writing about, life under the sun. He's thinking, philosophically. And like, most philosophy classes, he comes to the conclusion, that, life is full of questions.

But apart from God, if we're not looking to God, if we're not thinking, theologically, there's no answers.

Whatever, verse 10, has come, to be, has already been named, and is known, and it is known, what man is, and that he is not able, to dispute, with one stronger than he.

You might wonder, what Solomon, talking about in verse 10, I think what Solomon's, talking about in verse 10, is death. He's thinking about, life and death. Stuart Oliott, says that he's speaking, about mankind's, undefeatable foe.

[50 : 03] No one, can contend with him. That's with death, and win. So we look at life, and we look at death, and we think, what's the answer? What's the point? Where's the answer?

How can we overcome death? And the answer is not, age defying cream, and the answer is not, going to be found, in this world medicine. The only one, who is stronger than death, the only one, who was able to contend, with death, and overcome death, was Jesus.

So we're being led, to Jesus again. no answer's under the sun, to the whole problem, of death.

But there is, an answer to death, there is hope, beyond the grave, for those who are in Christ. Verse 11 and 12, the more words, the more vanity, and what, is the advantage to man, for who knows, what is good for man, while he lives, the few days, of his vain life, which he passes, like a shadow.

For who can tell man, what will be after him, under the sun? We can almost hear, Solomon sigh. It's also tiresome, says Solomon, as he thinks, about these questions, as he listens, into this philosophy class, and they have more words, and more debate, and more questions, and they go, round and round in circles, and we can just see, the students, and they're debating, the meaning of life, they're debating, what happens, in this world, they're debating, what happens, in the world beyond, if there is a world beyond, and that debate, was going on, thousands of years ago, far from here, and it's a debate, that continues, in the university classrooms, today, and there are no answers, apart, from God.

[52 : 01] Who is able, to tell us, where we came from? God is, because he is our creator, he's the one, who made us. Who is able, to tell us, what we are here for?

God is, because he made us, for himself, we find no rest, till we have rest, in him. Who is able, to tell us, where we're going?

Only God is. These answers, are not found, in debates, that happen, in university halls, under the sun, these answers, are found, by looking, to God, by listening, to God, by trusting, in God.

He is our maker. He made us, for himself, to glorify him. That's, where we find joy. And when we come, to the end of our days, here, in this life, under the sun, he will take us, to be with, himself, forever, if we trust him.

So trust him, whispers Solomon, as he puts down, the notebook, and dismisses, the students, from the class. No answers, apart from God.

[53 : 30] The answer, is found, in God, in trusting him. No satisfaction, apart from God, but there is satisfaction, for all who will, seek the Lord, while he may be found.

No rest, apart from God, but there is rest, promised, to all, who will come to Jesus. No joy, apart from God, but there is, everlasting joy, for those, who have Christ, as their saviour.

We pray. Heavenly Father, we thank you, for your word, we thank you, for this book. We struggle, with it at times, at times it's bleak, at times, it seems, hard for us, to understand, and to process, but this is your word, and we pray, that you would help us, as we think through it, as we respond to it.

We ask, Lord, that you would give us, understanding, that you would, that you would, help us to meditate, on all that is from you, and if there is anything, that is not from you, that you would take it, away from our minds.

We ask, Lord, that you would give us, faith, that we would respond, to all that we hear, that we would not live, lives which are futile, lives which are, just focused on all, that's under the sun.

[55 : 00] We pray, that we wouldn't live lives, where we are, just trying to accumulate, more possessions, and more money, and more letters, after our name, more acclaim, more admiration, from our fellow man.

We know, that none of these things, satisfy. Help us, we pray, to find rest, to find satisfaction, to find joy, in knowing you, as our God, as our Father.

Help us to know, the blessing, the joy, the peace, of knowing Jesus, as our Savior. And we pray, that you would, enable us to glorify him, in all the days, that we are given, in this world.

And we thank you, that when that, is our ambition, when that, is the, the sum total, of our lives, we are promised, that when we go, from this world, there is rest, there is joy, there is bliss, there is endless, in the place, that you have prepared, for all, who have trusted you.

Hear our prayers, help us, we pray, in Jesus name, Amen. We'll sing, to finish the words, on the screen, they're not in the hymn, but go, Christ, in thee my soul, hath found, and found in thee alone.

[56 : 14] And we've got the chorus there now, none, but Christ, can satisfy, no other name for me. Christ, in thee my soul, hath found, and found in thee alone.

The beast, the job, always so long, the crystal, now alone.

Thou, God, but Christ, a satisfied, another name for me. There's love, I'm lost in joy, Lord Jesus, I'm in thee.

aspire, Another name for me.

There's love and life, But lost in joy, Lord Jesus, Found in thee.

[58 : 02] I tried the broken system, Lord, but now the waters red.

In us I stood to drink, They played, And walked me as I will.

Now, now, but Christ, Can't satisfy another day for me.

There's love and life, But lost in joy, Lord Jesus, Found in thee.

The pleasures lost, I sadly mourned, But never went for thee. Till graceless light, As I see, Thy loveliness to see.

[59 : 06] Thou, now, but Christ, Can't satisfy another name for me.

There's love and life, But lost in joy, Lord Jesus, Found in thee.

And now may the grace of our Lord Jesus Christ, The love of God the Father, And the fellowship of God the Holy Spirit, Be with us all, Now and forevermore. Amen. Amen.