

# WHAT'S THE POINT?

*the gospel according to Ecclesiastes*

**“What’s Best?”**

**Ecclesiastes 6:10-7:14**

When I was a pastor of Student Ministries, I remember an activity that I organized called “Bigger and Better.” Do any of you ever remember that activity? You start with a penny or a dime or something very small, and then you divide the big group up into smaller groups. The groups get in cars, get two hours, and then they go to random houses to exchange their item for something bigger and better. So a penny turns into a dime which turns into a small lamp which exchanges for a kid’s bike, and on and on. Well, one time I did this activity, we had an item donated to us that was so big that we couldn’t bring it back – which probably disqualified us – but nonetheless, it was an upright piano.

Think about the name of the game, “Bigger and Better.” It’s not “Bigger or Better.” It’s “Bigger *and* Better.” You know what, I think generally speaking we as people tend to think that if we get more, we’ve received better. It may not be bigger, but it’s bigger in quantity or bigger in size or bigger in storage capacity. Even with regards to ministry, I remember telling someone that I generally thought that “less is more.” And they say, “No, I think that ‘more is more.’” And that person’s view was that more was better.

You see, we have our evaluations of what we think is good, better or best. But are they right? If we live in a fallen world and if we ourselves also suffer from the effects of the fall, then can we trust our *fallen, vain minds* to evaluate correctly?

The reason I give this illustration of bigger and better is because in this text, you will see the word “good” or “better” show up multiple times. Those English words represent one Hebrew word which shows up 11 times in this passage. Solomon is talking about things that are good for us and things that are better than other things. Interestingly, the things that are better don’t seem to be better in how we evaluate things. But of course, Solomon isn’t about writing things that we necessarily gravitate towards at first glance. But he’s definitely being realistic, and he wants to help us in our everyday living. So, how do we live in this fallen, vain, chasing-after-the-wind world? Let’s start reading in Ecclesiastes 6:10. And by the way, throughout this sermon, we’ll read the portions of the text. So, let’s start with 6:10-12. And before we read together, let’s pray.

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<sup>10</sup> 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. <sup>11</sup> The more words, the more vanity, and what is the advantage to man? <sup>12</sup> 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?<sup>1</sup>

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<sup>1</sup> *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 6:10–12.

If this world doesn't satisfy us, then why have any of it? Or to put it another way, "What's the point?" This is somewhat what Solomon asks as we continue on in the book of Ecclesiastes. Solomon starts off, in verse 10, to state again what he's already said in this book: What has happened and what will happen is set by God. The "one stronger than he" more than likely refers to God. And Solomon says that it's a futile attempt to argue against God and say he's wrong. What God has twisted, you cannot unravel. Or as Solomon says in chapter 1, "What is crooked cannot be made straight. . . ."<sup>2</sup>

By the way, Solomon writing this way indicates something about us. People tend to not trust God and we also think that one of our great goals as humans is to be able to master our fate and be in charge of life. When we feel out of control, we're angry because we think we have better plans. But Solomon has said, and says right here, God's plans are God's plans, and you cannot change them. If you haven't faced that yourself, you will not feel freedom. If you think you're ultimately in charge of your life, your circumstances; you will never cease from anger, bitterness, worry, resentment, anxiety, fear. Solomon's encouragement is to lay that down. But you may say, "And do what? If I can't control or if God's not going to do what I think is best, then what am I to do?" This is what Solomon wants you to ask. He asks three questions, but they can be summarized by asking two questions. Look at the verses again with me. Notice in verse 11 the phrase "more vanity," and then in verse 12, he talks about the "vain life." These parallel. Then at the end of verse 11, he talks about the "advantage to man," and at the end of verse 12, he parallels with "who can tell what will be?" To boil this down, Solomon is asking, "**What's good for us?**" and "**What's going to happen to us?**"

Now that Solomon asks these questions, you can then think to yourself, "Wonderful! Now let's get to some answers to those questions that human beings have asked for millennia!" But then you turn into chapter 7 and Solomon goes off on a litany of proverbial statements. What's the deal with this? Why doesn't he answer the questions?! But hold on. Solomon is answering the questions. In verses 1-12, he answers the first one. In verses 13-14, he answers the second one. He doesn't just shrug his shoulders. He takes the time to beautifully respond to the turmoil that we might feel. And, as always, he relates our questions to everyday life. He doesn't negate the pain. He emphasizes the reality of it and then eventually points our minds upwards to God.

So, let's address the first question: "**What's good for us?**"

Solomon answers this question by giving a couple of different illustrations. The first is with the context of mourning and death. The second is with a contrast between the wise and the foolish. As you read these verses, they could remind us of Jesus' Beatitudes, where Jesus says that the blessed are those who mourn, suffer, hunger and thirst. Solomon shares these kinds of thoughts. It's almost jolting, but as you ponder his words, you realize how helpful they truly are. So, let's focus on the Funeral Home first.

Look at verses 1-4: **7** A good name is better than precious ointment, and the day of death than the day of birth. <sup>2</sup>It is better to go to the house of mourning than to go to the house of feasting, for this is the end of all mankind, and the living will lay it to heart. <sup>3</sup>Sorrow is better than laughter, for by sadness of face the heart is made glad. <sup>4</sup>The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. <sup>3</sup>

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<sup>2</sup> *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 1:15.

<sup>3</sup> *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 7:1-4.

Chapter 7:1 is similar to Solomon's statement in Proverbs 22:1, "**A good name is to be chosen rather than great riches. . .**"<sup>4</sup> But here Solomon compares with precious ointment or perfume. In our day, people will pay a lot of money for cologne or perfume. They want to smell nice. Even our laundry detergent has to have a scent to it! But in that culture that was dustier than ours (and I can imagine that people didn't shower or bathe or have the types of deodorant that we do), perfumes and ointments were especially valuable. Having perfume didn't only help people to be blessed by your scent, it could mislead people into thinking you're someone of worth.

But of greater value than perfume is the character of a person. You can smell great, but have the internal stench of sinfulness. Christians, what's your character? When people think of you, what do they think? Do they see joy, peace, patience, kindness? Or do they see bitterness and anger? Do they see an impatient person or someone who can wait on the Lord? Do they see someone who gossips and tears down others or someone who seeks to build people up? Are you stingy or sacrificial? Are you critical or commending of the truth? And, in talking about character, do you seek to elevate your character or the name of God? Paul put it this way, "**20 I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.**"<sup>5</sup> Do people see Christ's strength at work in and through you? Do they see the Savior changing you from the inside-out? Now, I don't say this to say that you live for other people's evaluation of you; but there are general principles we ought to be concerned about. And I would say that if you're a follower of Jesus, you want your life to be one that adorns the gospel and seeks to exhibit the fruit of the Spirit, which is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

But how does death actually help us to glorify God in greater ways? Well, let's look. Solomon talks about birth, death; morning, feasting; sorrow, laughter; mourning and mirth. He talks about the house of mourning being *better* than the house of feasting, and he also says in verse 3 that sorrow is *better* than laughter. In these four verses, Solomon gives two reasons that these things are better. First, the house of mourning is better because this is the end of mankind and the living will lay it to heart. And the second reason is in verse 3: "by the sadness of face, the heart is made glad." I think these two reasons relate to the whole context of these four verses; so, let's probe what Solomon is saying here.

But let's look at "laughter, mirth, feasting" first. Is Solomon saying that being happy and feasting is wrong? Absolutely not. God even commanded the Israelites to feast! Solomon isn't against feasting any more than he's against using perfume. In verse 1, he says character is better than perfume. This is the same logic here. Laughter and feasting may not have long-term lessons. It's here today and gone tomorrow. Yet, we live for these things, don't we? We want a life absent of mourning (or at least not as much mourning). We think that if we have a life of consistent laughter and mirth and feasting, then that's the life that God should give us. So, in our day, we want parties. We want to watch something that *always* has a good ending.

Even in Christian media, I've personally been sickened by how some Christian movies are so trite when it comes to Christianity. It's as if the person has problems, then they get saved and there's still problems, but they overcome those problems and everything's good. I wonder how King David would like that movie? What about the apostle Paul who suffered all the way to death or the other apostles (all of whom were martyred except John – yet he still suffered before death). Did Jesus save us to make our

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<sup>4</sup> *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Pr 22:1.

<sup>5</sup> *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ga 2:19–20.

lives prim and proper, tied with a nice bow around it? Not necessarily. Now if God gives us ease and comfort at times, then it's his gift at that time – so praise him. But we don't live for our circumstances. Our life is Christ – as Paul said. Let's not believe the lie of our culture. There's a man by the name of Walker Percy who wrote a novel called *The Second Coming*. He wrote,

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***The present-day unbeliever is crazy because he finds himself born into a world of endless wonders, having no notion how he got here, a world in which he eats, sleeps . . . works, grows old, gets sick, and dies . . . takes his comfort and ease, plays along with the game, watches TV, drinks his drink, laughs . . . for all the world as if his prostate were not growing cancerous, his arteries turning to chalk, his brain cells dying by the millions, as if the worms were not going to have him in no time at all.***

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While laughter can be nice, smiling is good for us. Let's not negate the great soul-cleansing that can come with sorrow. We weren't just made for the here-and-now. There's a future after death. The reality is that Solomon's statements reveal that our world today isn't much different than Solomon's world. It's true that in essence there's really nothing new under the sun. There's just different ways of going about things. In Solomon's day, it was customary to go to the house of the dead to say final good-byes. In our culture, we have funeral homes. But in both cultures, Solomon is suggesting that our natural desire is to forget about the reality of death. We don't want to really believe it's going to happen to us.

In our culture, I know that's the case. We live in a culture that's inundated with death – from movies to video games. Blood and gore don't phase many people any more. It's fake. It doesn't jolt many people any more. For some, they will even laugh. But even if someone is jolted they tend to simply say "Well, it's just a movie or a TV show." But when someone *really* dies. You have something to face. It's not merely that you're faced with someone else's mortality. You're faced with your own.

But in this culture of imaginary death, we in America don't really know how to talk about it. Even Christians don't. When someone dies, we try to lighten it by having a celebration of life. But hold on a second, this person is dead. And the Bible says that death is the final enemy! It's an *enemy* that has happened as a result of the fall. When we die, people need to mourn – not because we want them to cry over us. They need to mourn and face the full force of death because they need to be ready to die! If the house of mourning has real mourning, the living will take it to heart – meaning that they will be made better by it. And, by the way, the people will be made better by the house of mourning especially if that person was a follower of God.

Verse 1 is meant to be taken with the first four verses, I believe. Which means that a person of character who is dead speaks to others to be ready for death. Therefore, a Christian's death (even though they're silent) resounds to all who are in the room. I've experienced this firsthand, have you? I've officiated many funerals, and I can tell you that when I have to officiate a funeral where there's question over the salvation of a person, there's much greater sadness than when there's one who clearly loved and lived for the Lord.

I remember my grandpa's funeral and then my grandmother's funeral. I praise God I have grandparents who loved Jesus, and I continue to think back to them and how their final years facing death have spurred me on in pursuing the Lord. My dad recounts a time not long before my grandpa's death when

he said that he had many regrets, but he knows where he's going. My grandfather knew he was imperfect, but he continued to pursue the Lord in prayer and in the Word and in service to others. About nine months before he died, I had compiled letters from various people whom my grandfather influenced and gave them to my grandpa and grandma in an album. The stories people told were so encouraging – stories we never knew. My grandpa didn't try to make a name for himself. He simply wanted to know and love the Lord more. He wasn't famous. He wasn't spectacular. He was Max Dickinson – that guy who taught piano for 50 years and never raised his rates. The man who played organ in church. The guy who taught children's Sunday School for decades. He's the grandpa who prayed for me and wanted his children and grandchildren to follow Christ. And, in facing death, he seemed to have resolute rest.

Even as I typed this last out last week, I couldn't hold back tears. But those are good tears, healthy tears – even rebuking tears. The same is true for my grandma. After my grandpa died, she had to do things she had never done before. She would talk often of how much she missed grandpa, but then she would talk about being with the Lord. Yes, she missed grandpa (and rightly so), but she really wanted to see her Savior most of all. Then she had a stroke and almost lost her ability to read, but daily she would struggle to read one chapter of the Bible a day and it would take her a long time. But she wouldn't give up. She studied the Word. She prayed. She persevered. But then came the day when she had to go to the ER, and there in the ER she was told that she was going to be under Hospice care. As soon as she heard those words, she lifted her hands and said, "I'm going home!" I remember going to the house to pray with her, talk with her and even introduce her to her youngest great grandchild, Karis. She was thankful for the time, but I could tell her eyes were fixed on Jesus.

Well, do you think that her funeral had no tears? Absolutely not. And again, even in thinking of my grandma, I can hardly hold back the tears as I think of a woman who had immense pains in childhood and family issues and then immense pains and trials at the end of her life. But she was my grandma who prayed for me, loved me, sacrificed for me and taught me more of faithful, resolute love of the Lord than most anyone else. And yet while I cry, I rejoice.

These grandparents are in Heaven. By God's mercy and grace, they are home! And so their dying day was the best day of their existence because it was the day they shed their sinfulness and beheld the glory of God. One old puritan by the name of Thomas Boston once talked of the life and death of the Christian by saying that "In the day of his birth he was born to die, [but] in the day of his death he dies to live."

Oh how we need people to be wise enough to ponder the reality of the mortality of their lives. Mourning is not bad. In fact, mourning (when over the right things) is good for the soul. Solomon even goes so far as to say that it makes the heart glad. I actually prefer the King James's translation, and you might want to mark this if you don't have the KJV. I think it probably ought to say, that "by sadness of face the heart is made [better]."<sup>6</sup> In other words, your character is made better by the sorrow of a funeral if you see death as it is and respond correctly.

But how can it make you better? While Solomon doesn't give explicit answers here, I believe the New Testament answers this more directly. In 1 Corinthians 15, we read of one death that conquers sin and one resurrection that conquers death. It was Jesus' death and resurrection. You see, death is a result of the curse of sin. All sin. All die. But Jesus, in his death on the cross, took the eternal punishment that

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<sup>6</sup> *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 7:3.

sinner's deserve. And then through his resurrection, he conquered the power of death. So, anyone who trusts in Jesus is forgiven and also given victory over death. In other words, you won't be punished for eternity. Instead, as the Bible says elsewhere, "to be away from the body and at home with the Lord."<sup>7</sup>

Without the Lord Jesus, death will swallow you whole and you will face God's judgment of how you lived your life. Imagine the records of all your thoughts, all your words, all your actions, all your desires naked before God. What will he say? But I can't speak only to those who don't trust Jesus. What about you, Christian? Some might say, "Well, it's good I have Jesus. Now I can do anything and it doesn't matter." What? God promises to grow those who trust Jesus, if you're not continually turning to Christ for grace and help to follow him, do you even know him? I believe a Christian's heart *will* be made better when contemplating death. What about you? When you die, what will be said of you? Will it be said that your life was one of boasting in your weakness that the power of Christ may rest on you? May it be so!

Mourning, sorrow, death are great teachers which loosen our grasp on this world by causing us to see that this world is not what we live for! It is good for us to welcome the lessons these pains bring us. But Solomon continues to tell us more of what is good for us by giving us a contrast between wisdom and foolishness. Let's read verses 5-12 again to see that

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*<sup>5</sup> It is better for a man to hear the rebuke of the wise than to hear the song of fools. <sup>6</sup> For as the crackling of thorns under a pot, so is the laughter of the fools; this also is vanity. <sup>7</sup> Surely oppression drives the wise into madness, and a bribe corrupts the heart. <sup>8</sup> Better is the end of a thing than its beginning, and the patient in spirit is better than the proud in spirit. <sup>9</sup> Be not quick in your spirit to become angry, for anger lodges in the heart of fools. <sup>10</sup> Say not, "Why were the former days better than these?" For it is not from wisdom that you ask this. <sup>11</sup> Wisdom is good with an inheritance, an advantage to those who see the sun. <sup>12</sup> For the protection of wisdom is like the protection of money, and the advantage of knowledge is that wisdom preserves the life of him who has it. <sup>8</sup>*

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Verse 4 is a transition into the topic of wisdom. In the house of mourning, you'll find the heart of the wise. But now we get into a whole topic of the importance of wisdom over foolishness. And here we see the character of the fool. This is someone who sings, laughs, brings oppression, bribes, is impatient and angry, and longs for the good 'ol days.

Solomon then tells us to do two things. These two things are *good and better* for us to do than living foolishly. First, we are to **listen to the wise**. Second, we are to **wait with wisdom**. We don't live for this world, but we live in this world. To live in this world, we first need to listen to others who are wise. And, by the way, sometimes that hurts.

Solomon says that rebuke comes from the wise. By raised hands, how many of you like being rebuked? Most of us don't. But Solomon says it's better if it's coming from a wise person. But you know what? I have discovered how Christians have come up with a way to negate the rebuke of wise people. They use the Spirit as their excuse. They sit down with a counselor or a friend and talk about ways to address

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<sup>7</sup> *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), 2 Co 5:8.

<sup>8</sup> *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 7:5–12.

certain things in their life and they say, “Oh, well, I’ll pray and see if the Spirit convicts me or wants me to do that.” They hear sermons about sacrificing for believers or gathering with believers more regularly for encouragement and accountability and they say, “Well, we’ll see if the Spirit allows us to do that.” You know what? We’ve made the Spirit so individual that he can’t work through people to reach people. We think that if we’re convicted by some other wise believer, we don’t need to listen. But wait a second, it seems that throughout Scripture, we’re taught that there’s wisdom in a multitude of counselors and that God ministers his grace through the words of other believers. And our words are used to build up and strengthen others. So, Ventura, the Spirit speaks through his Word and also through believers seeking to apply the Word in one another’s lives. If the rebuke comes from a wise person, then we ought to take that seriously.

But naturally, we don’t want to listen to that rebuke. Instead, we like to listen to people who make us feel better about ourselves and what we’re doing. We want to constantly feel affirmed as though we’re always doing the best thing and the right thing. Recently I watched a commercial that essentially said that there’s no right and wrong. Just do what you love. That message is all around us.

That type of living will get you nowhere. Solomon says that what fools do is laugh and sing all the time. Now, does that sound like a bad life? Not at first glance. Even one of my children has tried to justify watching humorous videos because laughter’s good for your health! But then I said, “But too much can be bad.” And with regards to singing. We were made to sing. But how much of our songs have any substance to them? They’re so trivial they literally disgust and anger me sometimes. But in case you’re struggling to get Solomon’s point, he gives an illustration with the crackling of the thorns.

It’s a good word picture. As one commentator writes, **this illustration speaks to an idea that “silliness erupts into flame, quickly dies down, is carried up, up, up and away like smoke, and thus doesn’t last long enough to warm even a thin layer of soup, let alone cook a hearty stew. . . .” – O’Donnell** (O’Donnell, p. 138).

So, what is better – the rebuke of the wise or the frivolity of the fool? Think of Peter and how the rebukes of Jesus and even the apostle Paul challenged and changed that man? Think of your own life. The painful circumstances when someone painfully challenged you. You may have hated it at the time, but now have become so grateful because it helped to mold you. Think of God. How many times does he lovingly discipline us as his children, but we’re told he does it for our good? Are you listening? Are you letting Jesus, God’s wisdom, rebuke you and are you changing your life accordingly or are you resisting? Listen to wisdom.

But don’t only listen – wait with wisdom. In this fallen world, there are injustices. These are tests for our hearts. And Solomon says that when difficulty comes into our lives, we can give up wisdom and choose the quick fix. Madness isn’t just limited to “insanity” of mind, but insanity of action. Someone could even come to you with a quick answer to your problems, and your wisdom goes out the window. You take the bait, but you sacrifice your heart at that moment. By the way, the word “heart” doesn’t refer to feelings. It refers to the center of all your decisions. So, you sacrifice everything about you.

Be ready for those days of trial. Jesus said in this world you will have trial! But how do we prepare ourselves for those difficulties? Solomon says we are to let patience be our friend. I think the phrase “patient in spirit” in verse 8 binds everything together here as the big idea. Just like the day of death speaks more than the day of feasting. So, Solomon says that “the end of a thing is better than its beginning.” If we believe that God is working all things together for good to those that love him, then

the best is yet to come. And therefore, we are summoned to endure. This is the essence of wisdom. Wisdom sees everything in light of eternity – not the here-and-now. Will you forfeit wisdom to gain temporal ease?

Solomon says the fool looks for the quick fix. Verse nine says we aren't to have a short temper or dwell on anger. But again, we understand this, don't we? When things don't go our way, we explode sometimes! It's a resistance to our circumstances. But Solomon has already asked, "What good is it to argue about the circumstances that you're in?" Now when you hear that, though, you might get a defeatist mindset and then simply start complaining. You know you can't argue you with God, but you don't have to like all this. So you complain. "Oh, what about the days of old when people wore suits and families stuck together?" Solomon says that's foolishness. Why? Because there's a principle he's learned – God has a plan. And while all Solomon can see is *under the loom*, he knows God is weaving something beautiful. If we live this way, we'll be able to live in the highs and the low. Solomon even goes on to talk about if you have an inheritance, you'll know how to live if you have wisdom. You won't be like a fool.

In the end, patience is better than pride. I don't think I could say it much better than this pastor, who wrote, **"Rather than arrogantly assuming that we know best, we should humbly submit to God as we wait for him to work things out. This applies to our own sanctification in all the areas where we still need to grow. It applies to our marriage and family problems when we are tempted to give up instead of press on. It applies to ministry in the church whenever we wish that other people would catch the same vision that we have for what God can do. It applies to any area in life where we think we know best and wish that God would hurry up and do something, when in fact he wants us to hurry up and wait"** - Ryken (p. 158).

Listen to the wise and wait with wisdom in this world. This is good for us. And so Solomon compares wisdom with the benefits money can bring. Solomon isn't idolizing money. But instead suggesting that just as money can meet tangible needs, so wisdom meets our need. It doesn't give us all the details of this life, but wisdom enables us to live today with trust in God. And that's where we go in the final verses.

I said that Solomon asked two questions, "What's good for us?" and **"What's going to happen to us?"** Verses 13-14 answer the second. Look there with me: <sup>13</sup> Consider the work of God: who can make straight what he has made crooked? <sup>14</sup> In the day of prosperity be joyful, and in the day of adversity consider: God has made the one as well as the other, so that man may not find out anything that will be after him.<sup>9</sup>

Again, can you change what God has ordered? You can't. You can't make sense of your life. Well, Solomon would say no one else can either. That's in God's hands. But here's something we ought to do. When God gives us gifts of prosperity, be joyful. And when adversity comes, remember God never disappeared. He made one as well as the other. And he did it so that man would cling all the more to him. OH, there may be more reasons, but this is all we can know now.

As I think about this, I'm reminded of Job. I just finished reading Job in my Bible plan, and you hear the pain of Job as his children die, his wife denies God and his friends are not helpful one bit. Then God speaks seriously to Job. But finally Job comes to the end and says, **"I have uttered what I did not understand, things too wonderful for me, which I did not know. <sup>5</sup> I had heard of you by the hearing of**

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<sup>9</sup> *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 7:13–14.



**the ear, but now my eye sees you. . . .**<sup>10</sup> Will you entrust your whole self to God and cease from fighting against God? Will you confess God is good even if there is evil circumstances? Will you believe God is in control? Will you believe that changed circumstances will not change you, but only God can change you so that you can face the circumstances?

The wise trust. And ultimately **we can trust God because of Jesus whose day of death was the greatest mourning of all that led to eternal joy. We can trust Jesus because he experienced more pain, more suffering than any human, and yet we're told that "when he suffered, he . . . continued entrusting himself to him who judges justly."** As a result of Jesus, we have the absolute, unwavering promise that in the end, God will vindicate his justice and all who have entrusted themselves to him will rejoice. Until that day, Jesus, God's wisdom, sets us free to be wise and live wisely.

**This is the gospel according to Ecclesiastes.**

Will you trust him?

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<sup>10</sup> *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Job 42:3, 5.