



WHAT'S THE POINT?

*the **gospel** according to **Ecclesiastes***

*“The Good Life in a Vain World”
Ecclesiastes 11:7-12:8*

What is the good life? Is it having a lot of money? Is it having a lot of power? Is it having a lot of friends? Is it having a lot of women (or men)? Is it more of a feeling or a state of mind? What is the good life?

If you google search that question, you'll come up with many articles on that topic. Some of the top articles in the search engine will be from Forbes, Huffington Post and Psychology Today. And, in some senses, they'll have some pieces of advice that I think can prove helpful. However, as I think of their steps to “The Good Life,” they all fall short. In one way or another, the counsel given will only focus on life right here and now and thus negate the trials and difficulties we have in this world.

This type of counsel fails to be wise. It's actually quite childish. Think about this a little more with me. When you were a teenager, you probably thought you were relatively invincible. I mean, you had certain fears, but you could eat almost whatever you wanted without having to take heartburn medication. You were starting to feel more independent and you were also starting to see some errors in your parent's parenting. Then you got out of the home, went to college, thought you were smart and then you thought you (and all your peers) were the wise ones. You might have experienced pain at different times. You may have had sicknesses that were significant, but you recovered. Everything seemed fixable. So, you lived life with that mindset. As a result, you were also foolish. You did things that were unwise. You realized even your thoughts about your parents or people in the other generation were prideful. You lived on the basis of the here-and-now, and maybe now you see that wasn't so wise.

But many in our day still don't see that as unwise. “As long as it feels good, do it.” Or, maybe that sounds too bad. We will change it up a little bit. “Does it make you happy, then do it!” But if we keep that kind of belief about the good life, I think we're going to weary ourselves. As we get older, the trials of life will increase. It starts small: bills to pay, a house to fix, then a spouse and children to care for. Then health issues arise. Then children's disobedience and sometimes rejection. Then health issues arise that won't go away. Now, if we keep our child-like view of “the good life” (focusing on the here-and-now and whether we're happy) we will continue to fight for immediate pleasure and tire ourselves out in the process.

How does this weary ourselves? Well, let me give one illustration from our culture. I found out this past week that in 2014, Americans spent over 12 billion dollars on cosmetic surgery. Will looking young make you happier? Probably not. That's just one thing on the list to check-off. In 2008, there was a journalist who wrote on this concern, discovering that at that time, almost no cosmetic surgery was medically necessary. Beth Teitell writes in her book *Drinking Problems at the Fountain of Youth*,

I know women who worked hard to get into good colleges, worked their connections to land enviable jobs, married well, produced children who could pose

for Ralph Lauren ads, vacation on the right islands with the right beach towels and the right heiresses – they have fractional ownerships in Cessnas . . . and yet if they have furrows and hints of upper-lip lines and puppet mouth when those around them are smoother than freshly ironed Pratesi linens, what’s it all worth? In a word, nothing.

In Ecclesiastes 10:15 that “The toil of a fool wearies him. . . .”¹ The person who lives life for the here-and-now – who doesn’t live life on the basis of all existence – this person wearies themselves. And we see that example in what Teitell wrote. These women have worked and worked and worked. Then they get wrinkles. What did all that work do? Nothing. Now they have to get rid of the wrinkles. Why? Because in every season of life, they’ve thought they had more and more to do in order to get the good life. But those wrinkles reveal something that you can’t run from: death.

This is the counsel that many forget. So much counsel forgets that death is coming. Death is inevitable. When we’re young, we don’t want to hear it. But when we age, it becomes hard to ignore. Yet, whether you’re young or old, you need to hear something this morning. If you want the good life, you need to know trials, difficulties, pains, and death are coming. Without that informing you, you’ll grow up to be a wearied fool. You will only maybe appear to possess the good life. In reality, you’re merely chasing after it like the wind.

So, on that note, if you haven’t already, turn in your Bibles to Ecclesiastes 11:7. After we pray, I will read to verse 8 of chapter 12:

⁷Light is sweet, and it is pleasant for the eyes to see the sun. ⁸So if a person lives many years, let him rejoice in them all; but let him remember that the days of darkness will be many. All that comes is vanity. ⁹Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth. Walk in the ways of your heart and the sight of your eyes. But know that for all these things God will bring you into judgment. ¹⁰Remove vexation from your heart, and put away pain from your body, for youth and the dawn of life are vanity. **12** Remember also your Creator in the days of your youth, before the evil days come and the years draw near of which you will say, “I have no pleasure in them”; ²before the sun and the light and the moon and the stars are darkened and the clouds return after the rain, ³in the day when the keepers of the house tremble, and the strong men are bent, and the grinders cease because they are few, and those who look through the windows are dimmed, ⁴and the doors on the street are shut—when the sound of the grinding is low, and one rises up at the sound of a bird, and all the daughters of song are brought low— ⁵they are afraid also of what is high, and terrors are in the way; the almond tree blossoms, the grasshopper drags itself along, and desire fails, because man is going to his eternal home, and the mourners go about the streets— ⁶before the silver cord is snapped, or the golden bowl is broken, or the pitcher is shattered at the fountain, or the wheel

¹*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 10:15.

broken at the cistern,⁷ and the dust returns to the earth as it was, and the spirit returns to God who gave it.⁸ Vanity of vanities, says the Preacher; all is vanity.²

You read this and can wonder, “Is Solomon an optimist or a pessimist?” In one breath, he talks about the goodness of life and in another one, he talks about the vanity of living in this world. Which is it, Solomon? Solomon won’t be put in an either/or box. Instead, he wants us to come face-to-face with reality. There’s both great kindnesses in this world and great pains. If we ignore the kindnesses, we’ll live life as despairing people – nothing’s good and there’s no point. If we ignore the pains that exist, we’ll be flippantly happy – everything’s great; I’m fine and your fine!

Neither of those responses will pass the wisdom test. They ignore reality. Solomon (and God himself) doesn’t want us ignoring reality! We live in a broken world, but God has placed us here with many gifts. In what follows in this text, Solomon tells us then how to approach this life – not flippantly or despairingly. Instead, Solomon calls us to **Enjoy your vain life to the fullest**. Look at verse 7 again: ⁷Light is sweet, and it is pleasant for the eyes to see the sun.³ If you remember last week’s sermon, you’ll recall that Solomon encouraged us to work hard for God’s glory and leave the results up to God because God is at work through our work. We don’t know what’s going to happen in this life, but we do know God is in control! But then we get to verse 7, which is connected to the previous verses, and Solomon talks about the sweetness of light and the enjoyment of seeing the sun. What is his point? This is clearly an illustration to help us understand the beauty that God has put in *this life*. When the sun’s out, I want to see it’s light. Even as I think about this Fall season when the colors are changing, they’re especially beautiful on a sunny day and not a rainy day. The light gives vibrancy to the leaves. This is the point. The word “light” really references the enjoyments of this life. We see that more because Solomon soon talks about the days of “darkness.” You see, there is beauty to be seen in this life. There is enjoyment to be had in the here-and-now. Solomon has already talked about some of the most basic enjoyments of food and drink to be enjoyed! But we can think of more, right? I’ve already talked about the season of Fall. But what about rainbows and Lake Michigan and clouds? What about a newborn baby? What about being able to walk? What about friendships?

But then comes our question. How can we enjoy these gifts rightly? How can we live life rightly knowing that some of these may fade away and all of them will definitely go away because of death? The way we enjoy these gifts is by following three basic commands that Solomon gives. In verses 8-12:1, we see three “r” words that make for good main points in this sermon. If we are going to enjoy our vain lives to the fullest, Solomon commends us to rejoice, remove and remember. So, let’s look at the first point:

1. Rejoice in all seasons of life (vv. 8-9).

Solomon starts off talking to those who may live a long life. Verse 8 says, “⁸So if a person lives many years, let him rejoice in them all; but let him remember that the days of darkness will be many. All that comes is vanity.”⁴ I don’t believe Solomon is talking to people who are old. He’s talking to people who may live to an old age. So, this exhortation is for all of us – young and old alike. If you live a long time, rejoice in your years!

²*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 11:7–12:8.

³*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 11:7.

⁴*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 11:8.

Here's a great encouragement for us because sometimes I think that the older one gets, the more despairing one can be. Some will say, "Why can't I just die?" And in one sense, I understand what they're saying. They're struggling. There are trials, but God doesn't want you to send your death wish to him. Instead, he wants you to rejoice if you're a ripe, old age. You see, the psalmist says in Psalm 91:16, **"With long life I will satisfy him and show him my salvation."**⁵ Long life is a gift.

But if you are an older person, you might hear me say this and your response to me is "Easy for you to say, you're young!" And that's true. But I'm not saying these words because I came up with them. I'm saying them because God has spoken them to you in love. He even knows your burden. He knows that the more years he gives someone, the more likely there is greater physical, emotional and spiritual pain. He says that in the midst of rejoicing you are to remember that the days of darkness *will be* many. If God has gifted you with a long life, there will be many days of darkness – meaning, many days of trial. In addition, Solomon says that everything that an older person faces is vanity. Meaning, that it all passes away. It's vaporous.

How can you rejoice if there's going to be pain? How can we rejoice if it's all going to go away? To apply Solomon's teaching, the long life gives more opportunity for sowing, laboring and working – whatever that sowing may be. And, we learned last week that God is working through your labor of faith. So, everything you do still matters! As long as God has you here, you are to remember that your life is a gift from God. Also, in old age, the wise begin to see more of what truly matters. You're faced with death more than the young person. Therefore, you start to recognize that everything is passing away. And with that knowledge, can come wisdom to know how to live for what truly matters! Listen, there is a reason you are here. Rejoice!

But if you are not old yet, keep this in mind. God doesn't want our rejoicing to be based on our ability and whether or not we can move as quickly as we used to. He wants us rejoicing no matter what the circumstances. But that doesn't mean that God doesn't want us to maximize our youthfulness either. Solomon then turns to the young in verse 9: ⁹Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth. Walk in the ways of your heart and the sight of your eyes. But know that for all these things God will bring you into judgment.⁶

While most people are going to become old and need to listen to Solomon's instruction in verse 8, not everyone is young. So Solomon, who is probably old by this time, is giving counsel to those who are young. We may wonder, "Who is considered young?" And I think that's a great question that's not answered specifically in this text. If we look at contrasts in the text, I think that a person who is young is a person who is not really facing the greater pains of old age. So, it's a time of life where you're not old.

Personally, I think the difference is between someone facing the greater difficulties of pain after pain on a continual basis. But the younger person has fewer issues. What is this young person to do? Solomon encourages something that seems anti-Biblical: "let your heart cheer you." We are to "Walk in the ways of [our hearts]?" What about Numbers 15:39 where God says "not to follow after your own heart and your own eyes, which you are inclined to whore after."⁷ What about 1 John 2:16 that says "the desires of

⁵*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ps 91:16.

⁶*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 11:9.

⁷*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Nu 15:39.

the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world.”⁸ Why the seeming contradiction? Great question! What I believe Solomon is saying to the young is this: **Let your heart be glad, follow a heart and eyes that are submissive to God, and maximize youthfulness.**

When he says to let our hearts cheer us, he’s saying it’s perfectly right to be happy. There are certain cares of this world that God didn’t ordain for most of the youthful to have to endure. Don’t feel bad that you aren’t undergoing greater tragedy. Rejoice in God’s gift to you today! But what does it mean to walk in the ways of your heart and your eyes? Biblically speaking, your heart is the center of all your desires. And your eyes are a window to the heart. Is it right for Solomon to command us to walk in the ways of our heart if our hearts are sinful? Well, hold on a second. The context of the words here, I believe, is Solomon talking to the wise – to those who know God and fear before him. In other words, people whose hearts have been changed by God and people who want to honor the Lord. Therefore, I think what Solomon is saying here is essentially what the psalmist says in Psalm 83:16: “Teach me your way, O Lord, that I may walk in your truth; unite my heart to fear your name.”⁹ Let me know the information and then let my whole self embrace the truth.

Solomon calls for the young person’s heart to be changed. That their desires and their view of life would be through the lens of God. It’s like Psalm 37:4: **“Delight yourself in the Lord, and he will give you the desires of your heart.”**¹⁰ I think we can come to that conclusion because Solomon then says, **“But know that for all these things God will bring you into judgment.”**¹¹ Follow your heart, but know that you will be judged for everything you do!

The statement about God in this verse says a couple of things about God. It reveals he’s Creator, Judge, and King. The word for God here is Elohim, which takes us back to Genesis. And it actually relates to 12:1, where Solomon explicitly says “Creator.” This word Elohim is also a title for royalty – meaning he’s the King. So, we are his creation in his world which he owns and rules over! This creator is also Judge. He will judge each and every person according to all they do. And, by the way, the judgment will come to everyone. In the Hebrew, it doesn’t simply say that God will bring you into judgment, but it says that God will bring you into *the* judgment. I think Solomon is talking about a specific judgment like what Paul writes about this in Romans 2:16 saying, “¹⁶on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.”¹²

Now, we put all this together and you hear Solomon say to the young to rejoice, but remember there’s a Judge, and many people may think, “Oh, there’s God being the killjoy! I can only have a little bit of enjoyment. I can only have a little bit of fun.” But we should not see that *at all* in this text. Solomon was the wisest, wealthiest man who had many women and practically anything at his fingertips. Did he have the most fun because he had all of that? No! Solomon’s coming to the end of the book and he tells us what really matters! As one commentator puts it, “Rejoice responsibly. Enjoy life’s pleasures, but not in sinful ways” (Ryken, p. 266). Why? Because we will find the greatest happiness in following the design God has placed for all of these things. When we’re excessive and sinful, we destroy. When we rejoice in God’s gift, there’s greater pleasure!

⁸*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), 1 Jn 2:16.

⁹*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ps 86:11.

¹⁰*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ps 37:4.

¹¹*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 11:9.

¹²*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ro 2:16.

So, the good life isn't found in what we do. Instead, the good life is found in trusting the Lord. As a result, we should rejoice! Through faith, he works. Through faith, we know him and can celebrate his many and varied kindnesses to us – whether we are old or young!

But then Solomon has another exhortation for the good life: Remove vexation.

2. Remove vexation from your heart (v. 10).

Look at verse 10: “¹⁰ Remove vexation from your heart, and put away pain from your body, for youth and the dawn of life are vanity.”¹³

Ok, so you may be thinking, “Is Solomon saying we shouldn't have any problems in our lives? Or we should get rid of as much stress as possible? Or maybe we should escape from our problems!” No, Solomon isn't encouraging that. Nor is he saying that we should drown our sorrows in alcoholism or drugs. Again, we have to get the context. He's talking to the wise. He's saying we're all judged by our Creator King. This word for “**vexation**” **actually refers to, as one commentator puts it, “the bitterness provoked by a hard and disappointing world”** (Kidner as quot. in Ryken, p. 266).

As Solomon says at the end of this verse, youth is vanity. That doesn't mean that youthfulness is meaningless. “Vanity” refers to a smoke that disappears. If we're in our youthfulness and we let the problems of life lead to bitterness, anger, and grief – and if we hold on to those things – what will we become? We'll become bitter, angry and full of grief. We will not live in the joy of the Lord. We will live filled with vexation, not recognizing the light that God has given to us.

With this, it makes sense that Solomon is saying to remove vexation from our hearts. Keep in mind, the heart is the center of everything. It's that “internal” part of who we are. And as we think about our hearts and keeping them from vexation, what the Bible tell us to do? In the midst of trials we'll face, Philippians 4:6-7 says, “⁶ do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.”¹⁴ As people who have a restored relationship with God, we lay our anxieties (the things that make us vexed) before God and state our trust through prayer.

But Solomon is also concerned about our physical vexation, too. Solomon also says that we are to put away pain from our bodies. This is where people pendulum swing. People living without God emphasize getting out of physical pain (at the expense of their souls). But sometimes Christians emphasize spiritual at the expense of the physical. Did you know that sometimes the most spiritual thing you can do is sleep? Do you realize that sometimes you may need to go to the doctor? God has given that grace to remove physical vexation.

Now again, Solomon isn't calling for escapism. He's not saying that we should do whatever it takes to live a life free of pain. But I think what he's saying is that physical trauma and pain is a result of the curse. And if we can put it away in a way that honors God, then do it. And especially if you're “young,” you have more a privilege. As Pastor Ryken wrote, “There is a time to be young and strong, and as long as we are in that season of life we should celebrate its blessings” (Ryken, p. 268).

¹³*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 11:10.

¹⁴*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Php 4:6.

Now clearly that's a general principle. It's not a guarantee. Nor is God saying that we can remove all of our woes. But again, if we can, it's right. So, you've been given life and light, wise person. Rejoice in the season of life you're in and remove vexation – recognizing God is your Creator King who will Judge – and his ways are best. Then we get to the final point Solomon makes for the good life:

3. Remember your Creator (vv. 1-8).

In verse 1, Solomon writes, “Remember also your Creator in the days of your youth, before the evil days come and the years draw near of which you will say, ‘I have no pleasure in them’. . . .”¹⁵

This word for remember doesn't merely mean to recall some tidbit of information. To remember your Creator means that his is on your mind always. This is another way of saying that we fear before him. We know our lives are constantly lived under him – and all our lives are created for *his glory* (which is our good). Here we who are young are commanded to love the Lord with all our heart, soul and mind – while we are young! Get started now.

Oh, parents, I hope we understand this for our children. While they can enjoy the gifts of this world and enjoy a vacation and playing at Crazy Bounce or playing a video game with you; remember that loving the Lord is of eternal significance. They won't enjoy life as they could if they don't know God. What does it matter if they have all the Happy Meal toys if they lose their soul? Parents, by the grace of God, we need to teach our children that God is greater than anything we can imagine! That he's greater and more glorious than all the toys in the world! You see, if they live for the toys, what are they going to do when they're older? And what are they going to do when they realize toys never satisfy?

But then the exhortation comes to you. Do you believe and embrace God as the most glorious, all-satisfying treasure? Are you serving and following and seeking him today? If not, when the trials hit, you'll find yourself lost. When I think again of the illustration of the wise and foolish man building their houses, we see again the floods are trials and finally the judgment coming after death. Will the things you live for secure you in those times? No. Only Jesus can secure you. When trials come and the decay of dying arises, your confidence can increase because you have placed your whole life and hope in Jesus, who is eternal!

But I'm getting ahead of myself here. Solomon really wants us to affirm that living for this present world won't give lasting satisfaction. For clarification, Solomon isn't saying you can't enjoy the gifts. He just said we should enjoy them. But he's saying that gifts are gifts. Enjoy them. But don't treat them like a god! Once they're gone. They're gone. And they will die away.

Through word pictures, Solomon relates the aging and dying process to an estate that is undergoing decay. There will be a day when you get to an age where certain pleasures are no longer pleasurable. Food loses its flavor. Buying new things may lose their appeal. People don't notice you anymore because they've moved on to someone younger or something newer. Pleasures are harder to come by as you get older. It takes more work.

In these days, it seems like continual darkness – in other words, continual trial. When the rain comes and ends, rain comes quickly again. There's one difficulty after another. And like a decaying, destitute home,

¹⁵*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), Ec 12:1.

so is this body that ages. By the way, if you're wondering how we can think of Solomon's poetic words as a word picture for the body, read Song of Solomon where Solomon is more explicit is talking about specific things referencing the body. This isn't uncommon in literature. In addition, when Solomon says in verse 5, "they are afraid," I think we can see that Solomon's illustration is talking about aged individuals themselves.

So, the keepers of the house are probably the arms that brought protection. The arms now tremble. The strong men that are bent probably reference legs that have a more difficult time holding you up. The grinders would seem to be the teeth that have a hard time chewing. So you can't enjoy the steak anymore. You have pureed foods. To add to this, those who look through the windows seems to speak to our declining vision. It's harder to see. Then, I'm not quite sure what Solomon means when he says "the doors to the street are shut," but one man named Sean O'Donnell understandably believes this refers to our hearing not working too well anymore. When we're eating, we can't even hear ourselves chew! Oh, but that's not the only struggle of the aged. They don't sleep well. The smallest things can wake them up.

Now, in the midst of all of these bodily failures, if the individual wanted to rejoice – even that is going to be harder for them because the "daughters of song" (i.e. – their vocal folds) fail. Singing isn't as easy as it once was. Solomon goes on in verse 5 and says that heights are scarier and there are more dangers that can come an older person's way (probably because of their body failing).

Just a few more notes, Solomon says that elderly person also has graying hair (the blossomed almond tree) and they walk like a grasshopper dragging themselves along. If you see a grasshopper dragging himself along, you know something's wrong with that grasshopper – the same with a human being. No wonder the person's desire fails. It takes so much strength just to persevere in *every single minute arena of life*.

By the way, Ventura, I need to encourage all of you who are younger to pray for the older in our own midst and those in your lives. I think we take our health for granted and we don't realize the strain of the elderly oftentimes. Their battles are not spilled milk and whining at the dinner table. Their battles are with their own bodies working. And I know through various conversations I've had with godly elderly people that this battle can be hard. And yet, God's grace is sufficient to give them a heart of rejoicing! Even though they know that their body is acting like a snapped, unusable chain or a broken golden bowl or a shattered pitcher at a fount or a broken wheel. Even though they know their bodies are on their way to return to dust, they have a rejoicing heart!

How can they have that kind of joy? In verse 8, Solomon states his 38th "vanity" of the book. Life is vain! But wait, vanity means "breath." Life in this world is like a breath, and that means even our bodies are subjected to the vapor of this fallen world. But Solomon says in these verses that while the body dies, there's an eternal home where God resides.

Solomon doesn't say much about this eternal home. But he clearly states that the wise will go there. This is how the elderly people I know can rejoice and even persevere to the end. But how do they have this confidence? How can I have joy when I know my body will turn to dust?

God pronounced the curse on Adam to return to dust because of his sin; but there was One greater who came and took the curse of Adam (and all humanity) on himself. Jesus came to be judged by the Creator King. On the cross, Jesus wasn't only beaten and had his body torn. On the cross, the Bible

tells us that Jesus took the sins of the world on himself; and on that cross, the Just Judge, Creator, and King, punished Jesus on behalf of sinners. Three days later, Jesus conquered the grave – conquering death! No more curse for those who will turn from their sins and trust in Jesus!

This is the gospel according to Ecclesiastes.

But there's more. For those who trust Jesus, turning to him for forgiveness and grace – you have new hearts, hearts that begin to want to follow God and actually obey him in daily life. You now can rejoice in God and his ways! Whether you're young or old, you will praise him. And as the things of this world pass away – and you see them pass away with age, instead of increasing in despair, you increase in hope. In 2 Corinthians 4:16, Paul wrote “**.we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day.**”¹⁶ Paul said that regarding persecution taking its toll on his body. But that verse is used as a transition to talk about all of us facing death. As he moves into 2 Corinthians 5:1-2, he uses a similar illustration as Solomon by talking about a building, and he writes, “**5 For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. ²For in this tent we groan, longing to put on our heavenly dwelling. . . .**”¹⁷

In the knowledge of God's great kindness in sending Jesus and giving us grace upon grace in a renewed relationship with him. In the knowledge that he is at work through our work and that he has given us the season we are in. In the knowledge that he is good and wants our eternal good. In the knowledge that the best is yet to come. In the knowledge of the fact that our wasting away body is a signal of closer steps to a new, redeemed body, we can rejoice, remove and remember. We can live the truly good life. We can enjoy this vain life to the fullest until we see our Savior face-to-face and never experience pain or trial again!

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¹⁶*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), 2 Co 4:16.

¹⁷*The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2001), 2 Co 5:1–2.