

01-05-06b Ecclesiastes

We're ready now to resume our study in Ecclesiastes chapter 3. And I got the chance in connection with this particular section to exercise my Hebrew translation skills to a degree I've not had to do in a while. I like to translate the passage that we're currently studying, and I will spot check and look at certain words and other passages. But occasionally, if we go to a parallel passage, I have to sit down and retranslate the whole thing for myself if I don't find an English translation that is close enough to be useful for my purposes.

And that was the case here. And I want to give you a little bit of vocabulary because this is important to understanding the setting for this poem. So, in Ecclesiastes chapter 3, verse 1, our English translation says, to everything, and then you see there is, *is* in italics, meaning there's not a Hebrew equivalent for that.

So, literally, it would be to everything a season, a time for every purpose under heaven. Of course, under heaven is a nearly exact synonym for under the sun. Under heaven is the sky, that's where the sun makes its track, but yet it carries overtones of God's appointing of that rising and setting of the sun.

It's not an exact equivalent. Whenever you talk about heaven, you can't help but think about God. So, when it says under heaven, it's a little bit more.

So often we had that under the sun in our first two chapters, and once, I think, we had under heaven. It almost looked like it was stylistic variation, but that usually hints at, especially if God is in the near context, that you're looking at the rising and setting of the sun from the standpoint of the fact that it is divinely appointed. So, I'd like to take a look at the Hebrew here and give you just a little bit.

Even if you don't enjoy it, I do. I think Hebrew is perhaps the most beautiful language that God ever put on the planet, and the words are very rich. There will be just a few words, and it may take us many English words, and if you want to get the exact nuance, it takes even more English words to get it across.

But chapter 3, verse 1 in Hebrew begins like this, Lakol Zaman. And that little two-word phrase is what is translated to everything there is a season. Lakol Zaman.

And that would be L-A-K-O-L, and then Z, an apostrophe, and M-A-N. Lakol Zaman. Well, kol or kal, K-A-L or K-O-L, depending on the words it's combined with, means all or everything.

The prefixed Lamed there, the L, is the preposition to or for. So to or for everything or all things is what you have in that first word. Then you have Zaman, and Zaman is one of those words that has caused people to think that Solomon could not have written Ecclesiastes.

You, of course, have it translated in English a season. If you're looking at the New King James, I think the New American Standard says an appointed time. And that is very close to the meaning that we're going to assign to this word.

It is from a root, Z-A-M-A-N, Zaman. And the verb Zaman means to consider, to purpose, or to devise. When you think about this and it says to everything there is a season or a purpose, you wonder really how they arrived at the translation a season, because the word itself, it has more the idea of an appointed time, an appointed, something that is fixed or is appointed.

And it's only used in late texts. It starts out with that root of something that is purposed or devised. Sometimes the verb in older Hebrew was used for devising wicked plans and things like that.

But this noun is used in Aramaic and in late Hebrew. For example, if you think about the late books, the latest or last books that were written in the Old Testament, which ones are they? Ezra and Nehemiah, when they came back after the exile. And, of course, they had been in the Babylonian captivity and later the Medes and the Persians sort of took over from the Babylonians and then, you know, derives the Medes and all that.

And you have the decree and people eventually return. You have Ezra and Nehemiah returning, rebuilding the walls and so forth. So those are late books.

Another late book is Esther, the story of Esther with King Xerxes or Ahasuerus. And these are the books where you find this particular term, Zaman, used. And it means to, it's only found in the Pu'al, which is a variation of the, well, I won't go into all that.

Trust me, it's not used except in Ezra and Nehemiah in the Old Testament. And then the noun that comes from it, Zaman, the Z-apostrophe-M-A-N that I just gave you that's used here in Ecclesiastes, is also found in Nehemiah, Esther, and here in our passage, Ecclesiastes 3.1. And it is used of an appointed time. You can look, for example, at Nehemiah 2.6. The king said to me, the queen also sitting beside him, how long will your journey be? Remember, Nehemiah is sad, his face is downcast, and he's the cupbearer for the king or something.

The king says, well, what's the matter with you? And he says, I've been thinking about the downtrodden nature of Jerusalem and I would like to go rebuild it and so forth. And so the king says, how long will your journey be and when will you return? So it pleased the king to send me, and I set him a time. I told him, here's when I would like to go.

This is what you do when you're at work and you say, I want to take time off. I'd like to take it from this date to that date. It covers a span of time, which is where you get the translation, a season.

It's not just an appointment, like 3 o'clock on Wednesday afternoon. The king says, well, how long will your journey be? He says, well, I'd like to leave at this time and I'll come back at this time. So

that's zaman used in Nehemiah.

You also find it in Esther 9.27 that in celebration of the deliverance that came after the plot of Haman was foiled and the Jews were allowed to defend themselves when the decree of the king attempted to be executed, they're going to go out and wipe out the Jews out of the land. So anyway, in Esther 9.26, they called these days Purim, after the name Pur. Therefore, because of all the words of this letter, what they had seen concerning this matter and what had happened to them, the Jews established and imposed it upon themselves and their descendants and all who would join them, that without fail, they should celebrate these two days every year according to the written instructions and according to the prescribed time, according to the appointed time.

It will be this specific period each year where you celebrate the Feast of Purim, that these days should be remembered and kept and so forth. And you go down just a little bit further in Esther as you keep reading. Mordecai sent letters in verse 30 to all the Jews, the 127 provinces of the kingdom of Ahasuerus, with words of peace and truth, to confirm these days of Purim at their appointed time, as Mordecai the Jew and Queen Esther had prescribed for them and as they had decreed for themselves and their descendants concerning matters of their fasting and lamenting.

So this was a decree and an appointed time. And the point I want to make about this is that you have the word for time that's going to be used about 29 times in the next 8 verses, including the second half of this first verse, that is the word et, E-T. And this word is different because it is an appointed time.

And the thing about an appointed time is there is someone who figured it out. It isn't a happenstance. It's not, well, here comes the lightning.

It's the lightning struck at such and such a time. This is an appointed time. Someone sits down and plans it out and sets its beginning point.

It's when God put the greater light in the sky for signs and for seasons, for days and for years. It has a beginning and a point of direction and a termination. That's what an appointed time is in this word zaman.

So a better translation, if you have your New King James and it says there is a season, in our seasons when you think of the four seasons of the year, they can kind of blend into one another and be sort of indeterminate. But this is an appointed time. It has a definite beginning point, termination, and ending point.

And there is an appointer. There is an actor. There is a thinker behind this appointment.

It is not a happenstance. There is a planner behind the plan. All of that is wrapped up in this word.

So, lakol zaman. Two or four, all or everything. There is an appointed time.

And then we have the word et. E-T. This is a feminine or masculine singular noun.

And this is going to be the word, as I mentioned earlier, that we find throughout the next eight verses. And it's going to occur a total of 29 times in this passage. So, 29 times repeated.

We should know what it means. And, of course, it simply means time. It can be the time of an event.

This doesn't have the same idea of definite beginning, duration, and end. It's just like our word time. We say, well, time to go or time to eat.

It doesn't have that same implication of someone behind it. So, you have this first idea introduced that to everything there is an appointed time. And then it says there is a time to all.

And, once again, we have lakol in this case. L apostrophe K-A-L. And then we have the word kefetz, which is C-H-E-P-E-T-S.

C-H-E-P-E-T-S. And even in this. . . And then we have tachat ha-shemayim, which is under heaven.

Ha-shemayim, you know, Genesis 1-1. Be-rishit, in the beginning, God created. Ha-shemayim ve-heretz, the heavens and the earth.

Ha-shemayim, the heavens. So, here we have there is an et or a time, to or for, every kefetz under heaven, under the heavens. Shemayim, of course, is the, you can say heaven or heavens, just depending on how literal you want to be.

Im is actually a dual, it's used as a plural. But we want to concentrate here on kefetz. We've already seen that to everything there is an appointed time.

And then there is a time to every kefetz under heaven. Well, what is this second word? We'll get to that as soon as we cover et, which is time. This is a very commonly used word in the Old Testament.

It is not one of these that looks like it's late or looks like it comes from Aramaic. It can mean occurrence, occasion, or it is sometimes used for an appointed time. It's used that way in Ezra and in 1 Samuel and in Isaiah, Jeremiah.

Jeremiah uses it extensively. He's also one of the later writing prophets. But it's used a little bit in Nehemiah and even in the Psalms.

Just to give you one example, Psalm 102.14, which is, let's see, it will be 13 in the English. You, O Lord, shall endure forever in the remembrance of your name to all generations. You will arise and have mercy on Zion.

For the time to favor her, yes, the set time has come. And the word *et* is used for that. So it is synonymous in context with a time that is appointed, although it's a broader word.

Okay, so to everything there is an appointed time and there is a time for every *kefetz*. This word I find particularly fascinating because people like to home in on *Zaman* and say, see, this is late, this is Aramaic, it couldn't have been written by Solomon. But this word, *kefetz*, is used by David.

And it is included in the final words that David spoke that are recorded for us in 2 Samuel chapter 23. But *kapetz*, the verb from which this noun comes, that verb, its root meaning is to delight in. Well, what is the nature of something that you delight in? When you talk to somebody who is dating or newly married or even somebody who has been married a long time, but they really delight in their significant other, let's say.

Well, you find that they talk about them a lot. They spend time thinking about them. This is the object of their meditation and of their thoughts.

And a good portion of time is spent dedicated to what you delight in. And people that have a hobby, people that have a passion that they engage in, it's going to take up a lot of their time. They are eager for it.

They're zealous for it. They have a passion for it. They take pleasure in it.

This is the word that is used in not taking pleasure in the death of a sinner. When you go to Ezekiel 18.32 or 33.11, God is said to not delight in the strength of a horse in Psalm 147.10. This is *kapetz*, the verb. He doesn't delight in doing evil, Malachi 2.17. What he does delight in is mercy, justice, and righteousness, Jeremiah 9.23. So, of course, here we don't have the verb.

We have the noun. Well, how does the noun relate? I mean, are we saying to every desire or delight under heaven? Well, what you delight in or have pleasure in, these are your priorities. These are the matters that occupy your thinking, your important things.

But even the noun *kapetz*, when you find it in Scripture, its first meaning in the lexicon is delight. Isaiah 54.12 talks about delightful stones. Malachi 3.12 talks about a land of delight or a delightful land.

Ezekiel 27.20 talks about garments of delight. When God talks about Israel and his people as a vessel in whom is no pleasure, there is no *kapetz*. This would be Jeremiah 22.28, Hosea 8.8. So this is the foremost meaning of this word.

So how did we come to have the translation purpose, a time for every purpose under heaven? Well, if something is your delight, if something is your occupied with it, you think about it a lot, it's your passion, then it is going to be your goal, it's your priority, the thing that you are working on at the moment. So you are going through circumstances and here something comes up and that

supersedes. You can have a plan.

You can say, well, I'm going to take a vacation or I'm going to work or I'm going to do this or that. Then something comes up that is a higher priority and you have to change your plan. Someone gets sick and you need to go take care of them.

Somebody has to travel out of town. So what you thought you were going to do, you have to change around and do something different because this issue has arisen and now it is your priority. And really this is the freight that Cape Hetz carries.

There is a time for every priority issue. And this is cast in a positive light because it comes from this root that means to delight. But the thing that you want to think about, the thing that you want to accomplish.

And so I would offer you the translation here of goal. It's not in the lexicon, but when you do the word study and look at the usage in context, Cape Hetz has the idea of goal because it combines the idea of purpose and the idea of delight. And a goal is something positive that you want to achieve.

So there is a time for every goal under heaven. And sometimes you have to set aside one goal in favor of another. There are going to be times for different goals.

I would love to get some certification, some professional certifications in the computer world. As a professional, as somebody who hopes to survive in the employment world, anymore you pretty well need those to be competitive. If I should ever need to go out and look for a job, I would be handicapped by not having professional certifications.

That's a goal that I have. But other things have thus far taken priority over that. If you've got a limited amount of time, you can only do so many things.

You just have to trust God that you're not going to lose your job and do other things. So it's a worthy goal. It's a good goal.

It's something that is useful. I'm not sure I would delight in it, but it's a goal. It's something needful.

But there's a time. And if I need that, God will give me the time. It will work out to where I can do that.

So I want to bring that to your attention because this word is used in various places in the Scripture. There's a lot of places we could go, but I want to go to one passage in particular. It's the passage I mentioned earlier, which is the last words of David recorded in 2 Samuel 23.

I was just checking. When you do a word study, you try to find all the places where the word is used, look at the context, try to get a feel for what the word means and how it was used in

Scripture, used by the Scriptural writers. So you go from passage to passage.

I typically don't spend a lot of time in any one passage. But when I got to this one, it fascinated me so much. This is where I slowed down and went back and just translated the whole thing for myself.

It's been a while since we were in 2 Samuel, and I wonder now I would have to go back and listen and see if I really did this justice when we went through 2 Samuel the first time. But it's when you think... Look at verse 1 of chapter 23 of 2 Samuel. Now these are the last words of David.

Well, David is one of the most written-about men of the Old Testament. He is one of the most writing-of-the-men in the Old Testament. We have more words from the pen of David than just about anybody.

So when you go to read his last words, you figure this is going to be something pretty important. There's an old joke about... Some people's last words are O and then an expletive. But the last words of David, there was something floating around the Internet about Texans and beer and going off a cliff in their pickup truck.

Their last words are... But the last words of David are going to be a lot more significant. And there is actually... If you'll notice when you read through this in the New King James, you see a lot of italics and things in there. Usually when you start seeing a lot of italics, people had to take some very compact Hebrew and try to expand it out and make sense out of it.

Sometimes a better job is done with that than others. What I would like to do is give you a translation of this that does justice to the Hebrew. Some of it is going to be a little bit out of order in English because I want to give you a flavor for the Hebrew and the word order.

So verse 1, this is literally, if you want a literal translation out of the Hebrew, it says, Now these are the words of David, the last ones. That's the order in Hebrew. You can go a lot of places and get the words of David, but here you have the last ones.

These are the words of David, the last ones. David, the son of Jesse declares, and the mighty man, this is gibbor in Hebrew. There is a word for man, you have ha-adam for man, but this is gibbor, and it's the mighty man, who was raised up.

So David, the son of Jesse declares, and the mighty man who was raised up declares, and you have in your New King James, the anointed one of the God of Jacob. This is Mashiach, this is Messiah. That's the word.

The Mashiach of the God of Jacob, the anointed one of the God of Jacob, and the sweet psalmist of Israel. This is basically David's epitaph. He was the son of Jesse, he was the mighty man who was raised up, he was the anointed one of the God of Jacob, and he was the sweet psalmist of Israel.

That's verse 1. Verse 2, this is the quote. This is where you can put your quotation mark on what David actually said. The Spirit of the Lord spoke in me, and His words are upon my tongue.

The Spirit of the Lord spoke in me, and His words are upon my tongue. Another great passage when you look at the inspiration of Scripture. Verse 3, the God of Israel spoke to me.

The rock of Israel said, comma. And now in English, when you have a quote within a quote, your outside quote has double quotes, your inside quote has single quotes. Well, here's where you need a single quote because the author here is quoting David, who is quoting God.

This is what the rock of Israel said. The one ruling among men righteously. The one ruling among men righteously.

The one ruling is Mosheel. This is the participle from Mashal, which means to rule. It always reminds me of Marshall.

You had to have little memory aids when I was memorizing Hebrew vocabulary. And Mashal, which means to rule, always reminds me of Marshall. You're the law and the land.

Well, Mosheel, any time you have the O-E infix in Hebrew, that's like putting I-N-G on a word in English. And it turns into a noun instead of a verb. So instead of Mashal, to rule, it's Mosheel, the one who is ruling.

So the one who is ruling. And then you have B-H-A-A-D-A-M. B means in, the B. In or among, in this case.

It doesn't have all, which means upon or over. It means in, among. The one ruling among men.

And then you have Tzaddik, which is from Tzedek, which is righteousness. And Tzaddik, so he's a righteous ruler. He's the one ruling righteously among men.

The one ruling among men righteously. And then you have Mosheel again and the phrase that is the fear of God, Yarei Elohim. So this is, to smooth this out, the one ruling among men righteously is the one ruling in the fear of God.

The one ruling righteously, the one ruling among men righteously is the one ruling in the fear of God. The Mosheel Tzaddik is the one, is the Mosheel in the fear of God. So that concludes verse 3. Verse 4, And like the light of the morning when the sun rises, a morning without clouds, from brightness, from rain, fresh grass from the earth.

And this is poetry. There's going to be some ellipses. There's leaving out of some verbs and things.

But this is the imagery that David puts together. Remember how weak David was toward the end

of his life. He was bedridden.

He had Abishag taking care of him and all. And he could hardly raise himself on his bed. But this is the very last thing David roused the strength to say.

And what is he talking about? The God of Israel, the Rock of Israel. He says, Like the light of the morning when the sun rises, a morning without clouds, from brightness, from rain, fresh grass from the earth. That's verse 4. Now, this is where we have to do a little bit of re-engineering of the translation because in Hebrew, there is a preposition, Ki, K-I.

And that is what is used here. And Ki means that. It is used after a verb of action to designate the accusative or what we would call the direct object.

Well, we have the word Ki at the beginning of verse 5. And what has happened is in order to try to smooth this out, New King James has said, Although my house is not so with God, yet he has made me... They just mess up. The preposition is gone. It's just an awkward... You lose what's there in the Hebrew because this is Ki.

And this is kind of like when we talk when we say, Well, I was talking to Laurie and she said that. Well, the word that, that's what Ki does in Hebrew in a lot of cases. Well, here we have an active verb of speaking in the previous context and it was doubled.

He mentioned it more than once. He said, The God of Israel spoke. The rock of Israel said, comma.

Well, and then he does this. The first statement God made is the one ruling among men righteously is the one ruling in the fear of God. Like the light of the morning when the sun rises, a morning without clouds, from brightness, from rain, fresh grass from the earth.

This is what the one who rules righteously, this is what the reign of righteousness is like. And of course, this ultimately foreshadows the reign of righteousness of the coming Mashiach who will rule in righteousness and will be like an unbroken sky of sunshine and is going to promote growth through the rain that falls on the field. And you can go to Hebrews 6 and all these other great passages that this is in harmony with and foreshadows.

But, verse 5, this is my translation and you put this in italics. He said, put he said in italics because this is harking back to what God said. You have verse 2 and verse 3 is nothing but God speaking.

The Spirit of the Lord spoke in me. His words are on my tongue. The God of Israel spoke to me.

The Rock of Israel said, the first thought that He communicated is what constitutes righteous rule and what the benefit of that is to those who are under it. It's like a cloudless morning. It's like the sun and the rain bringing forth the shoots of grass from the earth.

Verse 5, He said that, and that's the word key, not so is my house before God. God describes what righteous rule is like. It's in the fear of God.

It is beneficial. It's like the sunshine after the rain and the fresh green grass springing up. He said that, not so is my house before God.

So that's the first quote. And what you could do is put a closing single quote after fresh grass from the earth in verse 4 because now these are like indirect quotes with key. He said that, not so is my house before God.

If he was quoting God directly, he would say, not so is your house before me with a capital M. But this is indirect quoting now and that's what key represents. He said that, not so is my house before God. God knows that David's house is not going to be faithful the way David was.

And He's told David that. The second phrase in verse 5, He said that, He has set an everlasting covenant for me, ordered in all and secure. So verse 5, He said that, not so is my house before God.

It's not that righteous rule with the fear of God. He said that, He has set an everlasting covenant for me, ordered in all, ordered in everything and secure. Then you have key again.

That is all my deliverance and every purpose. That is all my deliverance and every purpose. And that every purpose is the very same phrase we have in Ecclesiastes.

Kol Kepes. And then the final phrase, we have another key. That was not caused to sprout.

That was not caused to sprout. The translators came to this and said, My goodness. And they made the best sense out of it that they could.

God bless them. But this makes great sense if you understand what David is talking about. If you remember the occasion that these are his final words.

This is what God told him. God, what is David's role in Israel? David is the king. David's greater son is going to be the everlasting king.

He's going to be the millennial king. He's going to be the greater Mashiah, the one who will come, the prince that will come. And David, as he closes his eyes in death, these are his words.

What is he thinking about? He says, This is what constitutes righteous rule. David has handed the torch to Solomon and his descendants after him. He has the promise of 2 Samuel 7 that there will not fail to be a ruler in the house of Israel if they are faithful, if they are obedient.

But we know that the tent of David fell. And you have the later prophetic scriptures that talk about trying to raise the fallen tent of David. Why did the tent fall? Well, God told him it was going to

happen.

God said that not so. Not like the light of the morning. Not ruling in righteousness in the fear of God is my house before God.

There's going to be a lapse. But, he said that he has set an everlasting covenant for me. The covenant is going to survive this failure.

And that covenant is ordered in all and secure. It will not fail. For, and what is this covenant? What does key mean in the second half of verse 5? When it says that is all my deliverance, you could translate that for.

This covenant that is ordered in all and secure is for all my deliverance and every purpose. And usually when you have something, you know, that is all my deliverance and every purpose, they would both have the possessive. You would say it's my salvation and it's my purpose.

But it's fascinating here because the word for deliverance, which is the same root from which we get Yeshua, yeshav, which means to deliver. You know, Yeshua, Joshua, is the noun that comes from the word that means to save or to deliver. Well, this is the word for deliverance and it's the same word as Yeshua.

This everlasting covenant, ordered in all and secure, for all my Yeshua, literally, all my salvation, all my deliverance. And you can see here, you've already had Mashiach, now you have Yeshua. This is a great prophetic insight that God gives David on his deathbed.

For all my deliverance and it doesn't say all my purposes. Purpose is in the singular, just like it is in Ecclesiastes 3.1. For all my deliverance and kol kapetz, every purpose or every goal that was not caused to sprout. Every goal that was not caused to sprout.

And that's the final, you have the new King James does the best it can with the end of that verse when it says, this is all my salvation and all my desire. Will he not make it increase? But there's no question here. Look at your italics and so forth.

And it's not, will he make it increase? This is a construction that says this was not caused to sprout. It's a hyphial. It's the causative stem.

And the focus is on the thing. I was caused to doubt or I was caused to die or whatever the verb might be. When you put it in the hyphial, it's the causative stem.

Something was caused to take place. Well, the upshot of this is that God has appointed this everlasting covenant. It's ordered.

This word for ordered meant to set in ranks, to organize your army and march them by file by file. Ordered in all and secure. It's set.

And that's literally the verb that's used here. It doesn't say, usually you say we have cut. Carat.

You carat a berit. You cut a covenant. But it doesn't say he's cut the covenant.

He has set the covenant because the emphasis is on its permanence. He has set an everlasting covenant for me, ordered in all and secure. For all my deliverance, all my Yeshua, and every purpose that was not caused to sprout.

What is a purpose that was not caused to sprout? It's an unfinished purpose. It's something that didn't take place. Remember what we talked about in the first hour about the fact that we don't always know why God brings certain things into our lives or allows certain things to happen.

Why do Christian couples have children who die or suffer some illness or are born with some thing that is looked upon as a tragic circumstance? Why do we have bereavement? Why are people cut out of life before their time? Why do we have suffering? Why do we have certain disabilities? And we think, oh, if I didn't have this disability, how much more I could do in the plan of God or whatever. And yet we have this limitation. We have a thorn in the flesh like the Apostle Paul or whatever.

And we keep looking for vindication in this life and we say, well, this is making me a better person in life or I'm going to have an opportunity I wouldn't have had otherwise in life. Not to say that that doesn't happen, but look at what David is saying. My house isn't perfect.

My house isn't going to qualify in every generation for this tzaddik, fear of the Lord, ruling. But God has ordained a covenant. It's ordered and secure and it's for all my deliverance and every purpose that was not caused to sprout.

God's covenant is going to bring to pass things in the future that couldn't sprout now. There is a purpose in it that goes beyond the here and the now. David's on his deathbed and he says, you know, I haven't seen the fruition.

He hasn't seen the temple built. One of the goals that he had, one of his kol kephets was to see the house of the Lord constructed. He doesn't get to see that in his lifetime.

It's a goal that was not allowed to sprout. But God's covenant is secure. God's promise is set and is ordered.

What does it mean when you order something? You put it in sequence. There are certain things that have to happen first and maybe you're not going to live long enough to see all of those things happen, David says. But God has set an everlasting covenant for me.

It is ordered in all and secure. David's confidence is in the plan and purpose of God. He says, I haven't seen all of my goals sprout, but for every one that was not caused to sprout in this life, God has appointed a time.

God has appointed it in His covenant promises to me that these things will be fulfilled. And you see the messianic overtones, the prophetic insight that David has when he uses this language of anointing and language of deliverance. Both of these are titles for Christ.

Mashiach. Yeshua. And you couldn't come up with a better set of words to close out your life than what David has here because he's looking... How many times does he refer to God? He's not thinking, boy, you know, my sciatica is sure painin me here and all my grinders are few and my golden bowl is broken and all that.

He's not looking at himself. As he's about to die, he's focused totally on God, the plan and purpose of God, the unchanging, unfailing perfection of God's purpose, God's covenant promises. And that's his faith.

And he says, there's been a lot of unaccomplished purposes in my life, these things that didn't get a chance to sprout, but they're ordered in the covenant promise of God. And every purpose that was not caused to sprout. Last thing David says is these things will be fulfilled.

That's his confidence. He knows that he's going to be resurrected. He knows that he will see the Lord said to my Lord, sit down at my right hand, and so on.

Well, this is the confidence that we have. This is what Solomon is introducing. And when he uses this language in Ecclesiastes chapter 3, there is a time for every goal under heaven.

It isn't always for us to know the times. Remember when Jesus was talking to His disciples? He says, it is not for you to know the times. Even the Son of Man Himself doesn't know the time of His own return.

It's in the ordered plan and purpose of God. Do you think that the return is a goal of the Lord Jesus Christ? That it's a kippets? But not even the Lord Jesus knows the time of His own return. But the Father knows.

It's ordered in His plan. And that gives confidence. That is wisdom and knowledge with joy.

So that's our opportunity is to focus on the perfection of God's character, His unmatched faithfulness, what God has said He will do. I was asking Patty about that CEF song, Faith Is Just Believing, what God says He will do. He will never fail us.

His promises are true. And that confidence is what leads us to live a life of righteousness and a life that is beneficial. It shines like the sun in an unbroken sky on a cloudless morning and the grass grows and sprouts.

Let's close in prayer. Father, we thank You for the privilege we have of receiving Your grace, of being called and equipped to fulfill every good work, both in this life and in the life to come. We pray that God the Holy Spirit will remind us of that opportunity day by day so that we can live a

life that is pleasing in Your sight and glorifying to our Savior, the Lord Jesus Christ.

We ask it in His name. Amen.