

01-06-24a Ecclesiastes

Let's continue our worship this morning by turning for our scripture reading to Psalm 94. Psalm 94. This psalm is subtitled in the New King James, God the refuge of the righteous.

And then the introduction at the beginning says, the psalmist calling for justice complains of the tyranny and impiety of the wicked. This is a subject to which Solomon is going to turn his attention in Ecclesiastes chapter 4. He introduces that subject in one of the verses that we've seen in chapter 3, but then he digresses a little bit to talk about the temporary nature of human life, but he's going to return and spend a great deal of time on this subject. But his father, David, who I suspect, although it's not explicit in the psalm, I suspect this is a Davidic psalm.

It sounds like many other psalms that are in fact ascribed to David. But many of the themes that we find in Ecclesiastes at the end of chapter 3 and beginning of chapter 4 occur in this psalm as well. But there's a slightly different perspective because Solomon is building a case for those whom he has assembled.

Kohelet, of course, is the one who gathers people, who issues a call for people to come together and pursue a worthy goal. This is a hymn, a song that was sung in worship in Israel, but the subject is the same and seeing the two perspectives side-by-side will be helpful for us, I think. Psalm 94, O Lord God, to whom vengeance belongs, O God, to whom vengeance belongs, shine forth.

Rise up, O judge of the earth, render punishment to the proud. Lord, how long will the wicked, how long will the wicked triumph? They utter speech and speak insolent things. All the workers of iniquity boast in themselves.

They break in pieces your people, O Lord, and afflict your heritage. They slay the widow and the stranger and murder the fatherless. Yet they say, the Lord does not see, nor does the God of Jacob understand.

Understand, you senseless among the people and you fools, when will you be wise? He who planted the ear, shall he not hear? He who formed the eye, shall he not see? He who instructs the nations, shall he not correct? He who teaches man knowledge? The Lord knows the thoughts of a man, that they are futile. Blessed is the man whom you instruct, O Lord, and teach out of your law, that you may give him rest from the days of his adversity, until the pit is dug for the wicked. For the Lord will not cast off his people, nor will he forsake his inheritance.

The judgment will return to righteousness, and all the upright in heart will follow it. Who will rise up for me against the evildoers? Who will stand up for me against the workers of iniquity? Unless the Lord had been my help, my soul would soon have settled in silence. If I say, my foot slips, your mercy, O Lord, will hold me up.

In the multitude of my anxieties within me, your comforts delight my soul. Shall the throne of iniquity, which devises evil by law, have fellowship with you? They gather together against the life of the righteous, and condemn innocent blood. But the Lord has been my defense, and my God the rock of my refuge.

He has brought on them their own iniquity, and shall cut them off in their own wickedness. The Lord our God shall cut them off. Of course, you could spend several hours just examining the travels that the psalmist makes here in thinking, when he thinks about the unrighteousness that prevails in the world, the persecution, the unjust affliction that is to be found in society.

We look around and see this today. People who are very much concerned about the situation with regard to unwanted pregnancies and abortions and things of this nature, note what he says about the slaying of the widow and the stranger and the murdering of the fatherless. There's not a father there to look out for the child in many cases.

Or there is a father who is only concerned with his own well-being. And there is law enacted. When you get down to verse 20, the throne of iniquity devising evil by law is not going to have any fellowship with God.

And the dividing of a nation's legal system from biblical principles and from honoring God and the teaching of God's Word on subjects such as this is going to quickly remove God's blessing and God's favor from any nation. But the thing we want to notice primarily is that there is an ongoing condition of injustice in the world. Jesus said, the poor you have with you always.

Well, another thing that we always have is injustice. And there's often a call for God to rectify a wrong. And we want to see it rectified now.

This is one of the reasons Jesus' generation didn't recognize Him as the Messiah because they wanted injustice. They wanted Roman oppression and Roman law and the occupation of their nation by Gentiles to cease. And they were so consumed with the idea of casting off the Roman yoke and being autonomous and having their own nation that when Jesus came with a higher and greater form of deliverance, they missed it because they were occupied with an earthly deliverance.

They wanted a solution to their problems. Roman taxation was a burden. You know, everybody likes to go back and look at Roman civilization and see the roads and the baths and the commerce and the trade and the great armies and so forth.

Well, that was all financed on the backs of the conquered people. They all paid heavy tribute to Rome. And that was the money that financed all these great works.

Well, the Israelites didn't like that any better than any of the other occupied nations. And the tax collectors were hated for that reason, that if it was a pittance of a tax, nobody would have minded

the tax collectors, but the people who came and carried out this collection were despised as much as Gentiles, if not more. So injustice was there.

And we can often see unjust things or things that seem unfair or that seem oppressive that are a part of law or are a part of the system that our society puts upon us. And we want to go to God and say, God, fix this, make this better. It's unjust, it's unfair.

Here I am trying to do the right thing and I'm being penalized for it. And there's all kinds of examples of that. But the viewpoint in Psalm 94 is that if you recognize God as your rock and your refuge and put these things in His hand, you're no longer looking for an immediate or even a physical resolution of this problem.

Instead, you're adopting an eternal perspective. You're recognizing that God will judge in God's time, in God's way. God's righteousness is not going to be thwarted, but by looking to God, by raising our eyes above the horizon, if you will, we are able to endure and to abide and to place our confidence in God, to have God be our refuge and our strength and not to be distracted by the fact that things just aren't fair.

If we return to Ecclesiastes chapter three, where we resume our study this morning, we've straightened out the translation, which I have high hopes of actually typing up and giving to you at some point, but I've been busy. I haven't had the chance to type that up. I will, kind of like God's justice.

You don't know when it's going to occur, but it will. It's a sure thing, you just don't know when. But let's pick up in Ecclesiastes chapter three, right after the poem that talks about the times and the seasons.

We have seen that the reason this is there, it isn't fatalism. It's not, well, there's a time to reap and a time to sow. There's a time to search and a time to quit searching.

There's a time to sow together. There's a time to tear apart. And people say, well, come see, come saw.

You got a little of this and a little of that. What goes around comes around. That's just a human perspective.

What this first section reminds us of is the fact that God has put the cyclical nature of life before us to make us think that if everything that currently is has been before and will be again, and there's no new thing under the sun, then if we occupy ourselves with earthly accomplishment of earthly tasks, and we never raise our eyes and think about more permanent and eternal things, we are going to perish just with the last cycle. And this theme is going to be developed in our section this morning. And so then when you come down to verse nine, Solomon says, after pointing out, you've got these, a time for this and a time for that.

What's really important is not that you are speaking or remaining silent, that you are mending or that you are separating. The real question is, what are you pursuing as you carry out these tasks? It is not the task itself. It's not the accomplishment of goals.

It's not the fact that you had a list of things to get done and you got them done. The question is, how did you do it? Two people make the trip to church. Two people put a check in the plate.

Two people look at someone and see that they are by themselves and they go over to keep them company or to assist them. I think about when visitors come to an organized church, we don't have visitors that don't know what they're getting into so much as a church that has a parking lot and a steeple. But a lot of times in a larger church, denominational church, people will say, you know, I think I saw this church on the corner.

I think I'll go visit. Or maybe they get invited and they go in. So they'll sit.

And of course they don't know anyone. So there's just these unwritten rules of human body language where you don't just plop right down next to someone. You leave a little bit of space.

People are just comfortable with a little bit of distribution. A lot of times people will kind of sit in the back because they don't want to be up there where they're going to be spotted and made much of. They want to just kind of scope out the area.

Well, there are people who will note that there's a unfamiliar face there and will come over and introduce himself and greet that person. And we think, well, that's a good thing. And generally speaking, it is.

But the real question is not that you greeted a visitor. It is, why did you greet the visitor? There are people who consider themselves to be the self-appointed meeting and greeting committee who have a zeal for adding numbers to the church. And they want to be sure that, you know, nobody gets away.

If they slipped in through a crack in the wall, they want to plug the crack and make sure they stay there. And so they will come. And maybe they've got a different agenda.

Maybe even unbeknownst to themselves, they are thinking that by doing this, they're generating works and are enhancing their righteousness. Maybe they like to be seen visiting with other people by the rest of the congregation. And they like having the reputation of being the meter and greeter.

God only knows the thoughts and intents of the heart. But that's the question that Solomon raises. You cannot say, because I met and greeted someone, I did a righteous thing.

Or because I respected someone's privacy and let them just come and not be persecuted for attending, I did a righteous thing. You cannot judge a lot of these non-moral issue type of actions.

There are things that are moral issues and are always wrong.

Adultery is a moral issue. It's always wrong. Murder is a moral issue.

It's always wrong. But things that are in the realm of discretion may be right or they may be wrong doing the identical same action depending on what's going on in the heart. Well, Solomon, this was not a big thing in the Old Testament age.

You go through Genesis and Leviticus and go through the law of Moses. There's not a big deal made of the thoughts and intents of the heart, is there? It's all the behavior that is to be expected of someone that has a right heart. God says someone who is righteous, who loves the Lord with all his heart, soul, and strength is going to act in this way.

He's going to be considerate of his neighbors. He's going to be kind to his slaves. He's going to treat his wife well.

He's going to come down and worship and offer thank offerings and praise offerings. And he's going to observe the feasts and observe first fruits and Pentecost and all of the other things. It's a physical description of what someone with a squared away heart is going to do.

Well, people took that and said, all I've got to do is mimic this behavior and I'm going to be a righteous person. And it was a long time coming to recognize, and this is what the prophets occupy themselves with. The later prophets, Ezekiel and Isaiah point out, I desire mercy, not sacrifice.

Your bull and goat offerings are a stench in my nose, God says, and they're following the letter of the law. They're doing the very same thing that a righteous person would do. And it's a stench in God's nose instead of a sweet smelling savor and an aroma.

Well, Solomon with the wisdom that God gave him has been figuring this out. He was trained by his father, David, but you know how it is. Parents can inculcate their children with a certain level of knowledge, but pretty soon you have to become self-starting.

You have to have your own grasp that's not inherited, that isn't passed on and inculcated. You have to have a fresh spark of your own. And it's the hope that you can impart enough momentum that when someone does have that spark, it's going to burst into flame and go right on.

Well, here is Solomon. His father was David, one of the greatest believers of the Old Testament age who had probably more chakma wisdom than certainly anyone else in his generation. But Solomon has got to come to his own understanding.

He's got to wrestle and grasp these things with his own mind and not just receive it as a canned package from his father. So as he meditates, and you'll notice in chapter three, when you get past the poetry there, that there is a lot of the first person singular pronoun. Look at verse 10, I have

seen.

Verse 12, I know. Verse 14, I know. Verse 16, I have seen.

Verse 17, I myself said in my heart. Verse 18, I said in my heart. Verse 22, I have seen.

This is a great thing when a believer doesn't take their parents' word, doesn't take their pastor's word, doesn't take their denomination's word or their tradition's word, but they go in and grapple with issues on their own before God. And in Solomon's day, circa 1000 BC, this wasn't something that had been written down. Obviously, believers had done this.

Your great patriarchs and notable believers that are recorded in the word of God had done this. But this is one of the first places where it's documented, where someone says, this is the process I went through. So to answer the question, why does Solomon keep inserting himself into the equation? Why doesn't he just make these statements like David does in Psalm 94? At least I think it was David.

The psalmist often just make these declarations and say, there is nothing good in such and such. Or here's the spirit of man ascending upward and the spirit of beast. But Solomon keeps saying, I saw, I observed, I considered, I concluded.

Why do we have this in Ecclesiastes? It's a great example. It's one of the first places in the word of God that believers are confronted with the fact that we have to do our own thinking. You cannot stand, Old Testament saints cannot stand at their judgment seat and point to Moses or point to Jacob or point to Abraham.

They're going to be accountable for their own level of faith. You and I, when we stand at the judgment seat of Christ, we can't, when God says, why did you operate this way? Why did you develop this attitude? Why did you follow these practices and these behaviors? And we say, well, my pastor, and we point off yonder someplace and say, well, he said, I was just going by what he said. Even in the Old Testament age and so much more in this age, we have to know, we have to consider, we have to see.

And we saw Friday night the exhortation to meditate on the word of God because our thoughts are going to be on trial at the judgment seat. That's what's going to be analyzed. And it isn't even our deeds.

We're not going to be judged. What is the judgment according to works? What does the Bible say the judgment on works is? It's the great white throne, Revelation chapter 20. The dead from the sea and Hades and everything are all emptied out and stand before the great white throne.

And they are judged according to their works. We're not judged according to our works. We're judged according to our thoughts and our intents and the expression of those thoughts and intents in words.

Well, we're not in the judgment seat of Christ this morning, but just to set the stage for where Solomon is going here, because he's pointing out that, you know, there's a time for one action and a time for another, but how do you make that decision? How do you decide if it's a time to sew together and mend, or if it's a time to separate and rend apart? How do you decide if it's a time to love or a time to hate in the sense of biblical hate, where God says, Jacob have I loved and Esau have I hated. God didn't hate Esau. He's a son of Isaac.

This is hate in the sense of how do you categorize someone in terms of treatment? Are you going to bless or are you going to put distance between? There is a time to be silent and a time to speak. Boy, that's a thing you can preach on for a long time. You know, James says the man that can bridle his tongue has got the whole body brought under subjection.

Well, we have to make a decision. We were talking about this earlier, because as you raise your children and they get a little bit older and they start entering the adult world, it's kind of a tricky thing because you want to encourage them to be self-expressive and to participate and to communicate with adults. But there is a time for children to speak in the company of adults and there's a time to remain silent.

And a lot of times we all get in conversations where something that someone says triggers something in our mind and our first instinct is to speak it. But many times, if we can hold our tongue for a moment, there is a purpose for conversation and there's an opportunity to let someone else speak. And you learn a whole lot more listening than you do speaking.

But this is an acquired art and it's a type of self-control that has to be cultivated by practice. And to inculcate that into children as they grow older is a challenge. So there is a time for these things.

But the focus is not so much, did you pick the right time to speak or the right time to remain silent? The focus here is, why did you remain silent? Why did you speak? Did you speak for the right reason? Did you remain silent for the right reason? And that's what's in view. So when you get down to verse nine, after there is a time and a fitting season, Solomon says, what profit does the doer have in that in which he himself labors? And we saw the word Yitron, the same one we had in chapter one and the word labor, which is Amal, and the answer that God has given to the sons of men to be answered with. The first answer we come to as human beings looking at life from a human perspective, if we spend any time, if we take our hand off the plow for a moment, if we take our nose off the grindstone and look around, God has put eternity in our hearts.

This is what separates us from the animals. We know that there's got to be something more. This is why religion is so all pervasive.

Almost everybody has some idea that there's more to life than what you see and what you do. And they go 150 different directions. Very regrettably, it isn't always in the direction of Christ and

of God the Father, but people, you know, dogs don't have a religion.

Cats don't have a religion. Monkeys and baboons and dolphins, they don't have a religion. They don't sit and think, you know, there's got to be more to life than swimming around eating kelp and that kind of thing.

People do. Why? Because God has put the knowledge that there is more to life than the physical universe within us. And that's what it says in verse 11.

God has given us an answer and it's initially an unsatisfactory answer. Solomon already told us that in chapter one. We're supposed to be dissatisfied when we look around and we say, is this all there is? Am I just a part of the great? This is what really gripes me about the lion king.

I think it ought to be L-Y-I-N-G king. The lion king. Because you've got the circle of life and they can sing the Elton John singing the song about the circle of life.

Well, Solomon says the circle of life is the pits. If you look at the circle of life and it goes round and round and you come right back, what has been will be, what was is, what is will be. It's all the same and it's not so much futile as it's temporary.

There's no lasting yitrone. You don't carry anything away when it's all said and done. What's to sing about in being formed out of the dust and becoming a living thing and having consciousness and looking around and then just crumbling back down into the dust and becoming an ear of corn or something in a few years? Well, Solomon says, I have seen, in verse 10, I've seen the answer that God has given the sons of men to be answered with.

It's not a task. There are other better words for task. This is an answer.

God says the question is, what do I take away from life? Well, the initial answer when you look around is, hey, I can't take away a thing. It's just a big circle of life. But then in verse 11, Solomon says, everything He has done, the things that God does, are beautiful.

It goes beyond good. It goes beyond tov, t-o-v, and becomes yafeh, y-a-p-h-e-h. And the beauty, this is an eternal beauty, it's a transcendent beauty that goes beyond what we find on the earth.

What God has done, everything God has done, is beautiful in its time. It doesn't say God makes everything beautiful in its time. You know, Ray Stevens, everything is beautiful in its... That's not what this verse says.

Everything is not beautiful. Most is, pick your own vocabulary word. Paul said, the stuff in this life I count as dung for the sake of the cross of Christ.

What God does is beautiful, not what man does. And God doesn't take what man does and make it beautiful. Nothing we do is beautiful.

Nothing we do is lasting. It's what God does. This is the difference between works that believers accomplish, ministries that believers accomplish, and the work of God within us.

It is not the work that we do for God. This is the mistake we've seen before in approaches such as experiencing God. Find out where God is at work and join Him in His work.

And you can do beautiful things. You can produce yafei. We can't.

It's what God does that's beautiful. And we need to be a place where God is at work. Also in verse 11, eternity, olam, He has given in their hearts, without which man will not find or attain to the doing which God is doing.

If you don't recognize that there is an eternal existence, there is an eternal fruit, there are eternal things that are higher and greater and separate from what goes on on earth, you're never going to figure God out at all. God has put eternity in our hearts, without which man will not find the doing which God is doing from the beginning and to the end. So then He resumes in verse 12.

He says, I know that there's nothing good in them. There's nothing good in man. There's nothing because when he rejoices or does good in his life, he eats and drinks and sees good in his labor.

It's given by God. This is along the lines of what do you have that you did not receive? Take somebody like Donald Trump or Heinz or any of the other billionaire types. Take Bill Gates with all of his... I think he's still the richest guy in America with several billion dollars.

And they do all kinds of philanthropic, altruistic things with their money. But their heart is beating because God is still holding the atoms and molecules of their body together. God determines the span of life and they haven't died.

They haven't ceased to function by the grace of God only. There's nothing that anyone accomplishes that isn't traceable back to what is given by God. How can any man take some sort of credit for anything that he considers to be good or worthwhile without recognizing that it's really given by God? What do we have that we did not receive? Verse 14, I know... And once again, this is the third time Solomon says, I have seen in verse 10.

I know in verse 12. He's working his way forward. He's saying, I'm looking at this unsatisfactory answer.

I'm looking at this question of whether there's any profit. And this is what we do when we meditate. We say, well, I'm trying to figure something out here.

I've got a conflict. I've got something I'm not clear on. Well, what do I know? What have I seen? Well, I've seen A, B, and C. I know D, E, and F. And we take what we've seen.

We mix in what we know and we can draw doctrinal, biblical conclusions. And we do that

because we have eternity in our hearts. If we're going to do that and have any production from it, it's going to be because we recognize that the only thing that counts is what God does and what is eternal.

So Solomon says, I know in verse 14 that everything God will do will be eternal. It will be to eternity. There's nothing to add upon it.

There is nothing to diminish from it. God has done... And you'll notice there's a difference between what man does and what God does. And Solomon mentions this several times.

You go back up to verse nine and he says, what profit does the doer have in that which he himself does? Whatever he rejoices in and he eats and drinks and sees good in what he does, that's a thing given by God. Then he talks about what God does in verse 14. The things that God does are eternal.

Can't add to them. He can't subtract from them. What God does is going to be awe-inspiring to everyone who sees it.

You come back to what happens here on earth. What is has already been. What will be already is.

God will intensively seek what is pursued. God is going to look at our goals, at the thoughts and intents of our heart. What were we shooting for when we did what we did? What were we pursuing? That's what God is going to seek out.

So now in verse 16, and yet I've seen under the sun the place of justice, guilty of crime and the place of righteousness, guilty of crime. Well, this seems like sort of a non-sequitur, kind of a new subject. He hasn't really been talking about injustice up to this point, but it occurs to Solomon as he looks at the difference between man and God.

Men are doing things that they rejoice in, that they think are good. God is doing things that are higher and greater and partake of eternity. You can't add to them.

You can't subtract from them. What does man do when he's trying to administer justice, when he's trying to do the right thing? There's lots of people in the unbelieving world, when you ask them, well, do you think you're going to go to heaven? They say, well, you know, I think I've led a pretty good life. And if you balance out, I've done some bad things and I've made some mistakes, but I've also done some good things.

And I think overall when God, if there is a God and if there is a heaven, I think I've got a reasonably good chance of getting in because I've been fair. I've been a square dealer. And we often know people who are not necessarily believers who are just salt of the earth, give you the shirt off their back, come over when you need something.

They're just the nicest people. You think, oh, you know, there's a lot of believers I know that aren't as nice as this person. He doesn't seem to have any pretense of Christianity at all, but he's plain spoken.

He's a square dealer. He has integrity, has character. We say, this is righteous.

This is good. This person won't stab you in the back. They're not deceitful.

They're not underhanded. They deal fairly. Well, Solomon says here, I've seen in the place where you would expect justice and fair dealing among men, crime.

And that's what the Hebrew word means. It means what ought to be is not there. It's a breaking of the law.

It's a transgression. It's a crime. In the place of righteousness and in the place of justice, there is crime.

He says, this is what I've seen. I'm considering these things. And now I look and I say, wow, boy, on the earth, you've got this wrongdoing where the place of appeal, this would be like the Supreme Court taking a bribe and perverting justice.

If you can't get justice there, where are you going to get it? So in verse 17, I myself said in my heart, a lot of times in English, they say, I say to myself, but the word heart is in the Hebrew. I myself said in my heart. And this emphasizes the fact that Solomon has taken the time to ponder and to meditate and figure these things out.

I myself said in my heart, the righteous and the criminal, God will judge. How do you cope with the fact that there's injustice in the world? Well, Psalm 94, God is in his heaven. Vengeance is mine.

I will repay, saith the Lord. Solomon didn't say, well, I know it's all going to come right in the end. What goes around comes around.

They're going to get their comeuppance. They may be writing high today, but tomorrow they'll be singing another tune. I myself said in my heart, he sees something and now he's going to make an application.

I see this injustice. Did he say, I need to go out and fix this injustice? I'm the king. I'm going to go slaughter all of the unjust judges.

He says, no, God will judge. There is a time for every purpose and concerning every doing there. There is a time.

You can't fix everything that's wrong. Remember chapter 1? The crooked cannot be made

straight. That which is lacking cannot be filled up.

It cannot even be numbered. This goes back to what we were talking about earlier. You can't correct.

It's hard for us who are perfectionists to absorb and practice this, but you can't correct every wrong thing you see. It's not the right time. It's not the right place.

You can't go out and crusade. There are people who say, there's an abortion clinic down on Ralph Street downtown. I'm going to go picket that place.

I'm going to stop it by any means possible. Well, where are the pickets outside churches that are full of gossip? Where are the pickets outside churches that are full of self-righteousness and full of legalism and full of backbiting and full of power struggles and full of division and strife and contention and mental attitude sins? It's all the same in God's eyes. You pick some convenient target down there and say, I'm going to rectify this wrong.

Our own souls are full of wrong. Why don't we start marching around with a sign saying, I'm picketing my own soul. There's crime going on in there.

There is a time, and Solomon is the king, and he doesn't say, I'm going to go fix all of these corrupt judges and bad, you know, the people who used to sit in the gates. Can he go to every city in Israel and make sure that the guy sitting in the gate is rendering justice? No. I myself said in my heart, the righteous and the criminal, God will judge.

They're probably not going to get real justice on this earth, because when I look in the place of justice, there's crime going on there. When I look in the place where there should be righteousness, there's crime instead. I've got to commit that to God because there is a time for every purpose and concerning every doing.

There's a time. There are times when Solomon can correct this. He's the king.

Somebody brings a report. There's evidence. They can have a trial.

They can fix it. There's a time for that. But the question is, what are you pursuing when you decide that you're going to fix something, that you are going to speak, that you are going to try to right a wrong? There is a time for that.

We correct our children. We don't say, well, God will judge and just let them grow up like weeds. But there is a knowledge that Solomon has that God is going to correct these and some things have to be committed to God.

So then he says, well, in verse 18, I said in my heart on the matter of the sons of men, and in the English translation that you have for verse 18, I'll read what the New American Standard has. I

said to myself concerning the sons of men, God has surely tested them in order for them to see that they are but beasts. Well, it actually, this translation doesn't do justice to what's in the Hebrew on about three different scores.

And we'll come back after the break and straighten that out. But Solomon has laid the groundwork here as he is going to move into chapter four and talk about righteousness and wickedness on the earth. Because this is what really throws us off stride, isn't it? We've got our house and our job and our families and our friends and we're trying to go through and do things.

And we see things that are wrong that ought not to be that way. We have a contract with somebody and they welch. We have an expectation and people don't, poor Dan, I think about doctors and dentists and things who have an appointment schedule, people call up and you make an arrangement, you get your work schedule all lined out.

You've got the right health there at the right time. You've got somebody to assist and all that. And then somebody just doesn't show up for the appointment.

How frustrating, that would drive me just completely crazy. And I've been that myself. And it's got to be just drive you crazy.

There's injustice in the world. All of us have things like that, but it's just not like it ought to be. And it's not fair.

Well, Solomon's going to go into that in chapter four, because this is one of the biggest things that occupy. You can say, well, there's a time for this and a time for that, but hey, there's a time for justice and I'm not getting it. There's a time for people to be where they ought to be and they're not there.

There's a time for someone to come through and they don't come through. Well, this is groundwork for that. And what a great life coping skill for us to develop, to have a biblical perspective and to learn what Solomon learned in this regard.

So that's what we'll tackle when we come back from our break, but let's pause here.