

Pastor Jeon's Sermons



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Sequence

There is nothing new under the sun (Ecclesiastes 1:1-11)

The book of Ecclesiastes is not a simple monologue or a commentary on vanity, but sings of the “importance of godliness.” Until you read the conclusion, “Now that you have heard the end of the matter, fear God and keep his commandments. This is man’s duty” (12:13), you do not know the purpose well. For Christians living today, it is most important to have the right outlook on life, so let's learn what life is through Solomon's experiential sermon.

First, it is said that life under the sun is an existence that tastes emptiness.

After explaining his profile as an evangelist, Solomon immediately laments that “everything is in vain.” “The Preacher said, ‘Vanity, vanity, vanity, vanity; all is vanity.’” (2) However, this is not the theme of the entire book of Ecclesiastes, but only one aspect. If you only look at one side of life, it always ends in emptiness. So, when someone commented on modern people, they said, “A life that sits on the banks of the river of nothingness and sings songs of nothingness.” If one does not know God and His fear, he will end up living a life like a tree in the shade, bearing no fruit.

The evangelist introduces several ways to feel futility. (1) Generational change causes a feeling of emptiness. “A generation passes, a generation passes, and the earth still remains” (4). When you think about the ever-changing world, life feels empty. This is because generational changes

increasingly reveal the limitations of life. (2) Unchangeable things create a feeling of emptiness. We feel emptiness because of things that change, but we feel more emptiness when we see things that do not change. "The sun rises and sets and quickly returns to the place from which it rose, and the wind blows south, then turns north, and then turns this way.

And all the rivers flow into that sea, but they do not fill it; wherever they flow, they flow in that direction" (5-7) Look at the sunset of the sun. I feel hope in the morning, but sadness in the evening. This is because it is repetitive. There is a change in the year, month, and day, but in reality it is just a repetition of the same thing. Look at the movement of the wind. The fluttering cigarettes of Palm Springs make you feel the greatness of wind power. However, the movement of the wind turns this way and that, but it is still just a repetition of the same thing. The flow of water also creates a feeling of emptiness. Springs form streams, streams form rivers, and rivers form oceans. Again, the water turns into water vapor in the sunlight and forms clouds, and the clouds turn into rain and pour down on the ground. It's just a repetition of the same thing. In the end, life is not fun. As Augustine confessed, "If one is not filled with God," it is no different from swimming in the river of emptiness.

Second, life under the sun is an existence that is not satisfied even with it.

A life that ruminates on futility is a cycle of boredom, and one cannot be satisfied with oneself. The evangelist looks at this and says, "There is nothing new under the sun" (9). "Man cannot describe in words the weariness of all

things. The eyes are not satisfied with seeing, and the ears are not filled with hearing.” (8) (1) there is no satisfaction in the eyes. Even if the lust of the eye is activated, true satisfaction cannot be achieved. (2) The ears are not satisfied. How much effort do you put into pleasing your ears? He tries everything to please his ears, but still does not get satisfaction. There is no true satisfaction until you hear the sound of Christ's words. (3) In the end, the eyes and ears do not satisfy the mind, which is the center of all functions. As Calvin said, the heart of a small universe cannot be filled with anything under the sun. (4) Some people think they will be satisfied if they pass it on to future generations, but the evangelist says that even that cannot satisfy us. “For what is it that says, ‘See, this is new?’ It was in the generation long before us. There is no remembrance of the previous generation, and the generations to come will have no remembrance either.” (10-11)

Third, life is an existence that is satisfied only with what is above the sun.

True satisfaction is not under the sun, but above it. The reason the evangelist sings about futility here is to paradoxically teach that only when we look upwards can there be hope, newness, and meaning. In verse 9, the evangelist's claim that there is nothing new under the sun indicates that there is something new only above the sun. Truly, life is only satisfying when it comes to what comes from God. So how can we taste new things and sing songs of eternal love? It must come from above. Being born again is the first way to newness. Next, we must receive the grace of the Holy Spirit from above.

This is because our insides can only enjoy newness through the grace of the Holy Spirit. (Colossians 3:1-3) Although we live in a world where there is nothing new, Paul's experience of "being new day by day" should be ours.

Wisdom and knowledge without God (Ecclesiastes 1:12-18)

When the evangelist examined the things under heaven with wisdom, he concluded that there was only suffering and toil, and that all activities of knowledge and wisdom were as vain as a wind catcher. “With much wisdom comes much trouble, and he who increases knowledge increases sorrow” (18) However, this refers to knowledge and wisdom without God, not the wisdom and knowledge of knowing God. We believe that only coming to the knowledge of God is true knowledge, which is life. (John 17:3) Let us think about why knowledge and wisdom without God are vain and how blessed the knowledge of God is.

First, knowledge and wisdom without God are vain.

The evangelist said he was a wise man who called himself the king of wisdom. (12, 16) It is not ordinary evidence to say that Solomon's conclusion was in vain. Moreover, since his testimony is the testimony of the Holy Spirit recorded in the Bible, we must be humble before that conclusion. (1) Knowledge is vain. In verses 12-15, Solomon is said to have searched for everything. The word observation means to study or to explore. It's a great effort. Affection

This is something that a person with the gift of verbal knowledge and wisdom can say. But what was the conclusion obtained after that enormous research process? All knowledge is in vain. Why is it in vain? Because the more you go,

the more you don't know, and the more you feel the limitations of human beings, the more you end up with a mystery that you can't understand. Today we guess this to some extent. 1) Research on the material world also ends in mystery. The more we study the universe, the more uncertain we become. It is about knowing only certain principles. This is because although it follows laws and principles, it can be something completely different. How much would a human know? It's so mysterious. Therefore, we have come to the conclusion that all acts of knowledge are in vain. 2) The knowledge of the mental world is infinite. How can we know human psychology directly? To what extent, how can you discern its depth and subtlety? Normal people commit suicide due to depression, and people who should be the happiest are living the unhappy lives. The more we know about this world, the more humble we can be. 3) The knowledge of the spirit world is even more subtle. How can we know the devil and sin? How can we know the existence of angels and the kingdom of God? Does defining things arbitrarily make things work? No. The Bible can only be known through the enlightenment of the Holy Spirit according to laws and standards. Therefore, it is very important to focus on accurate knowledge of the truth in the Bible. (2) Wisdom is also vain. Solomon said that he himself was a man of wisdom, and with this wisdom he saw the process of everything happening and concluded that it was in vain. He looked for madness, and found it vain and foolish. He said he despised it but finished it in vain. In James 1:9-10, it is said that it is

wise for a lowly brother to boast of his own exaltation, and a rich brother to boast of his lowliness. Because all these things pass by like the flowers of the grass. This is because only when it becomes wisdom related to God can illusions turn into reality and vain things into reality.

Second, only the knowledge and wisdom of knowing God leads to life.

We should not only see in the text that knowledge and wisdom are all in vain. Behind the vain knowledge and wisdom, we must be able to see the amazing blessings of the true knowledge and wisdom that God wants to tell us. Verse 17 says, "I set my heart again to know wisdom, to know madness and foolishness, but I realized that this too was a chasing after wind." Here, the Hebrew word for "know," "yada," refers to experiential knowledge, not intellectual knowledge. Truly, this is experiential knowledge that is known and acted upon by the Holy Spirit. When the evangelist came to know the reality of wisdom and knowledge through the inspiration of the Holy Spirit, he experienced futility. At the same time, he is emphasizing that only the knowledge and wisdom of knowing God gives us life. Therefore, we must value the act of knowledge as those who fear God. Joseph was used in administrative capacity, and Bezalel and Othuriab were used in tabernacle building skills. When Apostle Paul in the New Testament became a person who was moved by the Holy Spirit, his knowledge and wisdom became a holy tool that kindled the fire of life, and he realized that knowing Christ was the highest wisdom and knowledge, and for that purpose he made the decision to

consider everything as excrement. This is the knowledge and wisdom of knowing God.

Let us be thankful for the wisdom and knowledge given. But let the center of this be experiential knowledge of God, knowledge based on the revelation of the Holy Spirit. At that time, we can become the kindling that creates a movement of life in this world.

Joy in Christ (Ecclesiastes 2:1-11)

The evangelist testifies that just as knowledge and wisdom are in vain without God, all the pleasures under the sun are nothing when they are separated from God and have nothing to do with the afterlife. So, in Ecclesiastes 2:11, it says, "After that I saw that the work of my hands and all my toil was in vain, a chasing after wind, and nothing good under the sun." However, the joy and peace enjoyed in Christ cannot be compared to anything else in the world. This is what our God has placed in Christ.

First, what is the scope of joy that the evangelist looked at?

The evangelist did not study and examine only knowledge and wisdom, but also looked into all aspects of enjoyment. He says in verse 2:1, "I have said in my heart, 'Come, I will delight you as a test.'" He experimentally examined all pleasures and came to a conclusion. Of course, it is not the conclusion he came to, but the conclusion of the Holy Spirit (verse 3 also says that he searched my heart).

What is the range of pleasures he has tested? In verses 3-11, pleasure of the flesh. He is said to have studied the pleasures of work, the pleasures of possessions, the pleasures of art, and the pleasures of the mind. How did he study it? 1) Pleasure of the flesh - Verse 3 says, "I may please my flesh with wine while my mind is governed by wisdom, and I may not indulge in foolishness, so that I may know what pleasure is in living all the days of my

life.” 2) Pleasure of work - I tried to enjoy pleasure by expanding my business. (Verse 4) Personal business has the purpose of making money, but it is also a pleasure in itself. When God blessed us with the joy of working
It's a door. 3) The joy of owning - Next, Solomon looked at the joy of owning. He built a house, planted a vineyard, planted gardens and orchards, planted trees, dug ponds, hired many slaves, and had many cattle and flocks of sheep. He accumulated silver and gold and treasures like an antique collector. 4) The pleasure of art - He studied the pleasure of art. He had many singers, men and women, and many wives and concubines whom people loved. 5) Joy of heart - Verse 10 says that I did not prevent my heart from being joyful. It is said that it is a fortune that I earned through all my hard work. If it is truly pleasant to all aspects of my emotions, will, and intellect, it is
I tried everything. But what is his final conclusion? It is in vain. We, who are well aware of vain conclusions, must become those who relativize these temporary pleasures.

Second, only the joy in Christ is true joy.

The evangelist's claim that observing worldly pleasures are ultimately in vain is God's claim. What we must know is that behind the talk of nihilism, we must be able to hear the voice of the Lord calling for a desire for eternal joy. In verse 11, “After that I saw that all the work of my hands and all the toil in which I toiled was in vain, a striving after wind and nothing good under the sun.” We must only be able to see the joy that was placed in Christ.

Apostle John, who received the revelation on Patmos, was in an environment where he could not be happy. But we find him a man whose heart was full of heavenly delights. In verse 1:9, it is said that we are partakers of tribulation, the kingdom of God, and patience. This means that we are not only experiencing difficulties, but are also experiencing the grace and joy of God's kingdom. This is a secret that the world cannot know. We should also be able to enjoy that joy when we come to church and serve. If one does not know this joy, he cannot devote himself, and whether he eats or drinks, he cannot do it all for the glory of God. So what is the joy that is placed in Christ? That eternal

What is joy? 1) It is the joy of salvation. It is the joy of those whose sins have been forgiven. It is the joy of someone who has been born again and has a new life. 2) It is the joy of certainty. It is the anointing of the Holy Spirit (Romans 5:5) (1 Peter 1:8). This is a unique joy promised to all believers. It is a glorious pleasure. It is the joy of already enjoying heaven on this earth.

We must be able to serve the Lord and be filled with this joy.

We are confident in the conclusion of pleasure reached by the evangelist's extensive experience and research activities.

Let us yearn for this joy of godliness. Let us live our lives enjoying the joy of being in Christ, like a thirsty deer thirsting for water from a stream.

Wisdom and Folly (Ecclesiastes 2:12-18)

The evangelist studied knowledge, wisdom, and joy, and here he compared and studied wisdom and foolishness, and the wise and the foolish. Usually, we discover new facts when we compare opposites. Two conclusions were drawn from this comparative study. One is that they are common, and the other is that it is a matter of catching the wind. So, in verse 17, he concluded, "For this reason I have despised my life, for all that I do under the sun is painful to me, and all is vain and a chasing after wind." Why are wisdom and foolishness the same from God's perspective? First, because both the paths of wisdom and foolishness involve hardships.

Comparing this, the evangelist acknowledged two characteristics. 1) The difference between light and darkness was acknowledged. The Bible often uses the symmetrical concept of light and darkness when talking about spiritual order. (John 1:4-5, John 5:24, Romans 13:12, Acts 26:16-18) 2) Bright eyes and blind eyes. I acknowledged the difference. Just as no matter how much light there is, you cannot see without eyes, wisdom allows us to walk in brightness, while foolishness allows us to walk in darkness.

We must acknowledge that the difference between being good at studying and being bad at studying, and the difference between being smart and being bad, is common from God's perspective. Therefore, if you think you are wise, you should boast about your foolishness, and if you think you are foolish, you

should boast about the wisdom of salvation in Christ. In verse 15, “What happens to the fool will happen to me too. Why did I become wiser? Then I said in my heart, “This too is vanity.” With the evangelist’s conviction, we must clearly know where we stand and take courage.

Second, their honor disappears from the memory of future generations.

Verse 16 says, “Neither the wise nor the fool will ever be remembered, for in the latter days they will all be forgotten for a long time...” This means that the fame of the wise and the foolish disappears from the memory of future generations, so it is vain. People go to any lengths to gain fame in the world. Even so, they live in illusion, not knowing that their fame is in vain. So the man of God, Apostle John, said not to love “the pride of life.”

King Saul was so anxious to make a name for himself that he put more effort into building monuments for himself than for the name of God. All historical legacies and relics have disappeared and there is no difference. because? This is because it disappears from the memories of future generations. Therefore, we must work hard for honor that will last forever. The only thing that remains forever is what is left in God’s memory. The age in which we live is so realistic that we are not interested in the honor and rewards of the eternal world. That is why statistics show that 90% do not believe in compensationism. This is because they did not know the true meaning of the words of Ecclesiastes.

True honor is living only for the gospel. I hope that you will understand this

reality well and live for eternal honor.

Third, because none of them can overcome death on their own.

From a human perspective, these two seem to make a big difference, but from God's perspective, they are nothing more than vain since both present suffering and future honor will disappear. So the evangelist said, "Oh, the death of a wise man is just like the death of a fool" (16). A life that fails to overcome death is a life that falls into the same situation for both the wise and the foolish, so it is like catching the wind. Look at the death of a wise man like Solomon. Because he represents Christ, his name shines brightly. So the Lord taught us true, true wisdom by mentioning Solomon's clothes and Solomon's wisdom. The Lord is wiser than Solomon. He was only a shadow and a worker who made Christ known. What is the meaning of life if it is not related to Christ?

When we look at the two thieves hanging on the cross, we see death that looks the same but is completely different. On the one hand, he ended up in foolishness, but on the other hand, he entered paradise late by believing in Christ. This is the life of a wise man. Although they are ordinary people under the sun, only those who are in Christ can live as special people. Dear everyone! As you live in this world, I hope that you will become an amazing blessing who believes that life in Christ is true wisdom and lives a life of worship in which you give thanks, praise, and give a crown to the Lord.

The true meaning of human labor (Ecclesiastes 3:18-26)

For a while, our people had a philosophy that regarded labor as a sin or thought that playing and eating without working was a blessing and envied people. However, the Bible says that labor is a blessing. As soon as He created humans, the Lord blessed them with work and gave them the mission of stewards to rule over all things. Even after the fall, God did not remove work, childbirth, love and obedience from family life, but left them in place.

Therefore, even in the “futility of the evangelist” that all labor under the sun is in vain, we believe that none of the labor in Christ is in vain.

You must believe that it is an unending joy, a blessing, and something that will last forever. How do we ensure that our efforts are not in vain?

First, we must immediately understand that human efforts are in vain. The evangelist summarizes two reasons why all efforts under the sun are in vain. One is, “No matter how hard I work, it is in vain when I think of not being able to use it and passing it on to future generations.” The other is, “Because the hard work I put in could fall into the hands of a fool and my purpose and wish could be destroyed. It would be a real shame if my wishes and projects ended up in someone else's hands contrary to my plans. So the evangelist's conclusion was that all wisdom, knowledge, and talent in the world were meaningless and useless.

However, we must understand that this is not a teaching about labor away

from God, but that knowledge, wisdom, and talent in God are all meaningful and will remain forever. It's like the love in 1 Corinthians 13. Without love, all wisdom, knowledge, power, and tongues are nothing, but when love is the goal, all these are absolutely necessary.

Therefore, we should enjoy being people of the church who are tied to the church and work hard.

This is because everything that suffers with the church appears as a blessing and remains forever.

Second, by pursuing the pleasure of the soul, you can avoid toiling in vain.

The labor under the sun is in vain, but here is the labor of hope. What is it? It is the joy of the soul. It is said that the joy of the heart comes only from God (verse 24). In other words, I know that it refers to righteousness, peace, and joy in the Holy Spirit. Psalm 90, "The Prayer of Moses," also says that life at age 120 is nothing but toil and sorrow, but Moses said that tasting the Lord's lovingkindness every morning is the greatest blessing of life. (14) Another Psalm also says that my true satisfaction is only in the Lord. This is exactly what (16:) meant.

Therefore, we believe that fellowship with the Lord and the fellowship of the Holy Spirit is the highest brand. This communication of the Holy Spirit refers to the state of being filled with the Holy Spirit. Like the two witnesses of the last days, we have been given the mission to prophesy. With the power of Moses and Elijah, we were given the authority to eliminate the enemies of this

world and expand the kingdom of God, and this is only possible through the communication of the Holy Spirit. There are many people like Simeon today. There is a lot of physical greed to buy that ability with money and get a share of it. However, rather than enjoying happiness in the spirit, this means that one becomes a person who lives a life filled with the devil. Like John the Baptist, let us be strong in spirit and live the most meaningful life by fulfilling the mission given to us and stand before the Lord.

Third, we can be liberated from vain efforts through a life of enjoying God.

Joy of the soul is a small goal, but enjoying God is a great goal. In one question of the Shorter Catechism, it is said that the purpose of life is to enjoy God. Verse 26 also shows that a life of enjoying God points to spiritual heaven. At that time, the Lord entrusts you with more and makes you a person who does the work of heaven. He even took over everything that had been accumulated through the hard work of the wicked. In that sense, faithfully carrying out the church duties we have received can be seen as a life of truly enjoying God.

Even if we live in a world full of hard work, we can live as people with true meaning. We are receiving a strong message from the evangelist to make great efforts because none of our efforts in Christ are in vain. Called to this glorious task

Let us labor hard in the Lord. This is the most blessed path.

A mature life (Ecclesiastes 3:1-11)

God made us to be stewards, not masters. Stewardship simply consists in following the owner's rights. You are a steward of your health, material possessions, talents, career, and time. In particular, as a steward of time, God made us live as wise people who "redeem the time" (Ephesians 5:16) and distribute food at the right time. The reason why the word "time" (time, season) is often mentioned in Ecclesiastes is to indicate the importance of recognizing opportunity. Opportunity recognition refers to solid awareness. Why is opportunity recognition so important to believers?

I. Because the time for all things is appointed.

What does it mean in verse 1 to say that there is a time and purpose for everything? It means that all things are going according to God's plan. In Romans 8:29-30, Paul teaches the importance of stewardship of time when he says that every moment of the beginning and progress of salvation is accomplished through God's decree. Just as a person waiting for the wedding day waits for that day, one must be sensitive to the timing in order to become a perfect Christian. Like a servant waiting for his master to return, we must wait for the Lord with awareness of opportunity and time.

The word "time" appears more than 28 times in the text. A time to be born and a time to die, a time to plant and a time to pluck, a time to kill and a time to heal, a time to tear down and a time to build, a time to cry and a time to laugh,

a time to mourn and a time to dance, a time to throw stones and a time to gather stones, a time to embrace. It is said that there is a time to stay away, a time to seek and a time to lose, a time to keep and a time to throw away, a time to tear and a time to sew, a time to be quiet and a time to speak, a time to love and a time to hate, a time to war and a time to be at peace. It clearly shows that the beginning or end of history has a set time and purpose. Even the countless hardships are meaningless and there is not a single event that is meaningless. This means that everything runs according to the program set by the Lord. Because of this dispensation, we must live with a humble heart and spiritual tension, not with pride or negligence. I hope you all live fruitfully as good stewards of time in accordance with God's economy.

II. Because everything is in the hands of the Lord.

And why should we have opportunity awareness? Because everything happens in the hands of the Lord. The Lord who established the economy is the providence of history who accomplishes it with His own hands. Colossians 1:16-17 says that by him all things were created... and that he is before all things, and in him all things hold together. Therefore, we must regard the present time as important as we hope for His intervention. There is God's cooperation in providence. This means that God does everything himself and does it as if he did it with our cooperation. This is His consideration that gives us comfort and allows us to participate in His glory. It is still the Lord's doing. So, in verse 9, it is said that God gave human beings to work hard, and in verse

11, it is said that God made the world that God created beautiful, and that everything from beginning to end of man is done by God. Therefore, we must humbly acknowledge God's sovereignty and sovereignty in all aspects. This is a person with opportunity awareness and a mature life.

III. Because we are heading toward eternity.

People who believe in God's economy and sovereignty cannot sit still. The time and purpose will be clear. Moreover, because we are heading toward the eternal world, we have opportunity awareness. The world is temporary, finite, like fog, like a shadow. The evangelist says that God has given us a heart that longs for eternity. He made us who we are now into possessors of eternal life. The reason why the desire for eternal life makes the present life precious is because present opportunities determine eternity. Present faith leads to eternal salvation (Romans 10:9-10), present loyalty receives eternal rewards (Revelation 2:10), and present spiritual investment forms an eternal inheritance. If you are a Christian, you are called to live for eternity. Therefore, we must live as solid Christians who are loyal to the present.

Blessed Life (Ecclesiastes 3:12-22)

The Bible is a book full of blessings. He blessed people as soon as He created them, blessed the Sabbath, made Abraham the source of blessings, explained heaven, which is completed in Christ, as a kingdom of blessings, and said that those who died in Christ are blessed from then on. Verses 12-13 of our text also define blessing as the highest state in which one cannot go any further, saying, “There is nothing better” than enjoying the joy of the soul. What does such an evangelist say is a blessed life?

First, it is said that a life lived with joy is a blessed life.

In verse 12, the evangelist said that it is a blessing to live a lifetime of joy. He points out that “to be happy” (to be happy) is the most blessed life in the words, “I know that a man rejoices as long as he lives... and nothing is better.” What does this joy refer to? This does not refer to worldly happiness or joy, but spiritual joy. Spiritual joy can be said to be a state of satisfaction of the soul by God. He also said in verse 13, “I also knew that enjoyment of pleasure is a gift from God.” “Rejoice always” is the same as Paul’s spiritual joy.

So how does this joy come? It is the joy given through fellowship with God. When you know God, you learn to fear Him (14), and people who are no different from animals gain great joy through living fellowship with God above. This fellowship is the joy that comes as an answer to prayer. (John 16:24) “Ask, and you will receive, and your joy will be full.” And this joy comes as a result of

being filled with the Holy Spirit. The expression, “Eating their food with sincerity and joy,” (Acts 2:46) shows that they were filled with the Holy Spirit. We must be greedy to enjoy the joy that the Lord gives us. I should prefer the joy that springs from my soul to the joy that comes from abundant food or the overflow of wine. this

It comes when you pray, it comes when you meditate on the Bible, and it comes when you take up the cross and serve.

Second, a life of doing good is said to be a blessed life.

The evangelist says, “I knew that there is nothing better than doing good” (12), pointing out that a blessed life is all about good deeds. Moreover, in a world dominated by evil, this goodness is even more missed. So the evangelist sighs when he sees evil being carried out on the judgment seat. (16) However, this good is different from the good of this world. It refers to spiritual good. It refers to the good recognized by God, that is, the fulfillment of the Lord’s will. Fulfilling God’s will (14), which cannot be done more or less, is a good deed. Therefore, goodness (beauty) always appeared where God’s will was fulfilled. After completing the creation of all things, the Lord said, “Behold, it was very good,” and when He accomplished redemption, He said, “It is finished,” and wore the cross. The “Hallelujah” response from the throne of judgment was the Lord’s.

It was a declaration of the complete fulfillment of the will. (Revelation 19:)

There are many people around us today who do not know what true

good deeds are. Nevertheless, although it gives people some satisfaction, it does not give them permanent satisfaction. We must live as those who are used in the work of healing, building, stitching, and making peace according to God's determined will.

Third, a life in which one enjoys satisfaction with his or her efforts is said to be a blessed life.

If joy and doing good deeds are internal blessings, then satisfaction with one's efforts can be said to be external blessings. To live a happy life, you must be satisfied with what you do. Verse 13 says, "I also know that it is a gift from God for everyone to eat and drink and enjoy the good things they do for their hard work." Verse 22 says, "Therefore in my opinion there is nothing better for a man than that a man enjoy his work." He said. This means that hard work in spiritual work is a blessing. We must be satisfied with My gifts. We must try to find satisfaction through our efforts in church life. Church service is fun, obedience is fun, Prayer should be fun.

On the last Wednesday of this year, let us evaluate whether our life this year was truly blessed. A wise person reflects and does not hesitate to be evaluated. I hope that you will have a vision for the new year and that true satisfaction in the Holy Spirit will come to you. When we turn from sin and work hard to find meaning before God in the present, the Lord will give us eternal joy and happiness. I hope you have such a blessed new year.

The lament of the wise man (Ecclesiastes 4:1-6)

We, who have received the New Year as a gift, believe that amazing blessings will come when we start with “the lament of an evangelist” rather than with flashy skills or talents. Success without lament is easily ruined, but failure with lament can actually become a shortcut to success. In today’s text, the lament of a wise man appears. When he saw the abuse, he said, ‘Oh!’ (1), and lamented when he saw that his efforts due to jealousy were in vain. (2) I hope you have an open mind to learn the lament of this wise man. What did the wise man see and sigh?

First, I looked at a world without comfort and lamented.

In verses 1-3, the evangelist lamented over “all the abuses” (oppression) occurring in society. The word “Oh my God” here is an expression of lament. When the ministers who came to Solomon's son, Rehoboam, to request a selection, they responded with oppression and the country was divided into South and North. People in the world also do not like dictatorship. They want to participate and do not want their freedom to be trampled on. This is true not only in the past but also today. We see abuse between spouses and between father and son that occur in the home. We are going through a heartless era where people even put their children in cars and throw them into the ocean. How much abuse is like this in the workplace? Moreover, the evangelist laments that he is not only abused but also has no comforter.

The absence of a comforter means a society without fairness and justice. This means that the authority given from above is being abused and misused. So the evangelist says that when looking at things in this world, the dead are better and the unborn are better. Chapter 2 of James also gives several examples of faith with works. Those who come into the synagogue wearing gold rings are told to sit in the best seats, while those who wear poor clothes are told to stand or sit. Isn't there such abuse around us today? In particular, churches should not create such a class society. To do so, we must remain comforters. I hope your eyes of compassion will be opened.

This year too, in order to live as comforters in this world where there is a lot of abuse and ruthlessness, we must create a society where the comfort of the Holy Spirit always overflows in our hearts and we follow the path of service.

Second, I lament seeing time wasted in vain competition.

In verse 4, the evangelist said that spending a lot of time and energy on jealousy is a vain pursuit of wind. "I also saw that people were envious of their neighbors because of all their hard work and many clever things. This too is vain and a chasing after wind." This can be said to mean that a lot of hard work has become the object of envy, but because of envy, a lot of work and hard work It can be explained by the fact that . How poisonous is it that jealousy rots your bones? Where does all the evil and conflict come from?

1) It comes from laziness. Verse 5, "The fool withdraws her hand and eats

her own flesh." To withdraw one's hands means to be lazy. Proverbs 6:10-11 "If you sleep a little longer, if you sleep a little longer, if you fold your hands and lie down a little longer, your poverty will come like a robber, and your poverty like an army." In verses 6-9, he tells the ants to go and learn from them, and there is no manager or leader. This means that we should learn from ants who are faithful to their work and manage their time well. Spiritual diligence is always working from the principle of loyalty, not from the principle of competition.

2) It comes from greed. Verse 6 says, "It is better to have one hand full of peace than two hands full of toil and striving after the wind." It is foolish to work hard with both hands and be jealous. It is more blessed to work hard for peace, even if only with one hand. Greed creates jealousy, so you should work centered on peace and simplicity.

To those of you who are sailing this year, I hope you don't waste time competing in vain. I hope that good-willed competition and sighing with pure motivation to believe in the Lord more will not arise and cause us to lose the peace of God's kingdom. Then, please believe that this kind of peace comes from above only when you go to the place of prayer. (Philippians 4:6-7)

We must have the lament of an evangelist. We must look at the abuse and jealousy in this world and have a sigh. Let's look at ourselves and sigh at ourselves, who are accustomed to spiritual laziness. Furthermore, let us receive the peace of the Holy Spirit in order to live as comforters and

peacemakers in this world. This kind of person is a person who prays. This year, let our church cry out overflowing with these lamentations for spiritual victory. This is the blessed path.

The power of reconciliation (Ecclesiastes 4:7-12)

Today's text tells us, as if drawing a picture, how futile it is to be alone. In verse 8, a person who has no children or brothers refrains from happiness in his heart and sees that the money he worked hard to save is being spent in the wrong place, and he evaluates it as a useless effort. It teaches us how great power "reconciliation" is in this world. This is not just the words of an evangelist, but the teachings of our Lord. The church that the Lord establishes is itself a gathering of harmony. A life worthy of the gospel is a life of unity in the Holy Spirit. So the Lord planned a gathering where "the Father, the Son, and the Holy Spirit are one" (John 17:11). Why does the evangelist say that harmony is so important in the lives of God's people?

First, because you can receive better rewards.

Verse 9 says, "Two are better than one, because they will have a good reward for their hard work." Harmony is good because you can receive better rewards. The reason why married couples must serve the Lord in harmony is because they are "sharers of the inheritance of life" (1 Peter 5:7). Paul also believed that the wives of bishops and deacons would achieve a level of godliness as high as their husbands. (1 Timothy 3:11) In particular, he promised that if two or three people cooperate and pray in the name of the Lord, they will receive an answer that moves the heavens. God preciousely used the prayers of Daniel and his three friends. So, we must learn our God, but we

must also learn our God so that we can obtain better rewards.

To do this, we must learn unity in Christ. First, you must know the gospel and be born again in spirit. You have to work together like a race where two people tie their legs and run. The church is God's temple, and in the future, the whole world will become a temple. The Lord, who said at the time of the first creation, "It was very good," looks upon the new heaven and new earth as a temple and waits for the day when He will say, "It was the best." This completed church will be the highest reward that the 144,000 elect receive through complete reconciliation. Greece this year

I hope to learn from Doan's cooperation and get a better prize.

Second, because we build each other up.

Harmony is important because it builds each other up. In verses 10-11, the importance of harmony and unity is explained with two examples because they build each other up. 1) Help yourself up when you fall. There are many times in our lives when we fall, so reconciliation is truly necessary. Perhaps that is why the Lord had them preach in pairs. Building one another up like this is absolutely necessary in witnessing the gospel of reconciliation. 2) The example of two people warming each other when they lie down shows once again the importance of harmony. The story of Sundarsing overturning a frozen to death person across the Tibeb Plateau and saving himself and the other person is well known. Just as two people survive by hugging each other in a cold winter tent, Christians survive with each other by creating harmony.

The firewood bonfire of faith must be close to each other to burn brightly.

Therefore, the church must have a lot of work to build (virtue). Lessons are important, but a lot of “virtue” is needed by applying the lessons. Theory is necessary, but practice is more important. The Word is important, but prayer that applies the Word is absolutely necessary. This is because grace and truth always coexist. Building one another up is a big task for the church, so we must seep in like water and help. You don't know how much we need grace like water, dominated by a poor heart, a mourning heart, and a gentle heart. This year, let us not be those who tear down, but rather build up.

Let's be human.

Third, it can prevent fierce attacks of evil.

The evangelist speaks again about the importance of reconciliation in verse 12. He said, “If it takes one person to defeat, it takes two people to overcome it.” It is said that the ability to withstand waves of attacks is the power of harmony. Just as a single bull can be easily defeated by a wild beast, but cannot attack when several bulls camp together, the church that has become one in Christ can definitely overcome the fierce attacks of evil.

Even if the powers of Hades cannot overcome the church, it has no choice but to fall if its harmony with God and its neighbors collapses. Even in Israel's wilderness life, resentment and complaints ultimately led to their failure, but the life of the early church, filled with the spirit of reconciliation, did not give in to the attacks of any of its greatest enemies. Let us make our own the promise,

“Blessed is the peacemaker, for he will be called the Son of God.”

Requirements for a spiritual leader (Ecclesiastes 4:13-16)

Today's text teaches the importance of true leadership by showing how futile it is for a young king to rule. No matter how much we criticize the next generation or new generation of leaders, have the biblical requirements for leaders changed? Absolutely not. This is because the human desire for eternal life remains the same as before and now, and the main premise that it is satisfied only with Christ, who is the spring water springing up for eternal life and the food for eternal life, never changes. So what does spiritual leadership require?

First, a leader must have spiritual wisdom.

Man's authority to rule over all things is a unique mission given to man by God. With the introduction of sin, they were ruled by man's corrupt desires rather than God's will, and they were reduced to a group building the Tower of Babel to oppose God. With the coming of Christ, the true leader, a great change occurred in this reign, and Christians received royal authority to rule over all things in Christ. Therefore, it is said that all things wait for the day of redemption to receive guidance. Living in an era where leadership has been restored, when we think of the fact that we have been given responsibility and authority to govern everything in this world, spiritual wisdom must come first.

In verse 13, "A poor but wise boy is better than an old and dull king who cannot be comforted," the evangelist speaks again of how precious wisdom is

by comparing a wise boy and a foolish old king. The evangelist is talking about how the strong mind of a person without wisdom weakens our position. So, Paul said, "Do not despise your youth," and David in the Psalm said, "He who meditates on the word and keeps it is superior to the elderly and superior to his teacher." We know that Daniel, who was praying, became a person who solved problems with spiritual wisdom. So, we must go to the Bible, the treasure trove of wisdom (1 Tim. 3:16-17) and the closet of prayer where we can experience the work of the sword of wisdom (Matthew 6:6).

Second, leaders need refinement through suffering.

We must not forget that the way to gain spiritual wisdom is through words and prayer, but at the same time, it is also a wilderness of suffering. We see that his wisdom was achieved through suffering by saying, "For he was born poor in that country, but came out of prison and became a king" (14). Who does the king mentioned here refer to? The Jews thought of Joseph or David. Joseph came out of the pit of suffering and became the prime minister of Egypt. Why did Joseph have to suffer like that? This is because the arrogant nature of gossiping and thinking oneself is higher can be broken through suffering. When he met his brothers, it wasn't just a matter of repaying evil with good. Long years of hardship made it that way. That is why Peter said that the trial of faith is more precious than gold, which perishes even if refined by fire. David was like that too. The fact that he developed a desire not to take revenge on Saul and Shimei was a work that came out of his sermon in the

fields of Bethlehem.

Moreover, doesn't the only leader, our Jesus, learn obedience through suffering?

Third, leaders must rule according to God's will.

A person who has been refined through hardships knows what it means to live according to God's will. Verses 16-17 show that at first the people were treated with joy, but those who came later did not rejoice. They are a fickle people. The evangelist says that this too is in vain. because? This is because if you adapt to people's hearts, it will not last long. Even if the people reject him and appoint another king, this is only temporary. Even if a new platform and policy is developed, anything that suits the human mind is still like a waste of water. Only by following God's will will the problem be solved. We must have leaders who know how to fear God and who are willing to completely follow His will. Even though the miracle of the five loaves and two fish occurred, the Lord went to the mountain to pray. This is truly the image of a true leader. The sense of purpose was clear. When he did not feel full after eating bread or was satisfied with the miraculous wonder of the five loaves, but when he was biased towards the wrong view of the Messiah, the Lord took action. Therefore, we must like God's will. We must seek first his kingdom and his righteousness. This is an important requirement for a spiritual leader.

Speech from fear (Ecclesiastes 5:1-7)

The words from Ecclesiastes we read today show how important our words are before God and people. It shows well how to say a complete speech. So many of the lessons in Ecclesiastes are also related to words. That everything under the sun is vain is a conclusion drawn from thought (words) that has gone through experimentation. James, who can be considered an evangelist in the New Testament, said, "He who does not stumble in his words is perfect" (James 3:2). This means that perfect speech comes from perfect piety. In fact, words, prayers, confessions, and praise that come from piety can be seen as expressions of the overflowing living water of the Holy Spirit.

first. The importance of words in spiritual life

It can be said that words occupy a central place in the Christian life. This is because words are the person and his life. The world was created through words, redemption was accomplished through words, and, as the 24 elders praised, God is finally glorified through words. So how strange it is that God's revelation was conveyed specifically in words! Even though they all say the same thing, Peter's confession and Judas' confession decided whether heaven or hell. How does the evangelist show its importance today? 1) Hearing the word of God is said to be the top priority.

Verse 1 says, "Watch your steps when you enter the house of God. It is better for you to draw near and listen than to offer a sacrifice to fools. For they do evil

and do not understand." If you offer an offering without knowing the words, you are offering evil. Nadab and Abihu were like that, and Ananias Sapphira was like that. So, he told me to first listen and understand, and then offer an offering accordingly. The sacrifice of faith is always to follow the Word. Cain and King Saul both failed in this task. "To obey is better than sacrifice, and to listen is better than the fat of rams. For disobedience is like the sin of witchcraft, and stubbornness is

"This is the same as the sin of bowing to the four idols. Because you have rejected the word of the Lord, the Lord has also rejected you from becoming king." (1 Sam 16:22-23) 2) You must pray with sincere words. Verse 2 says, "Do not open your mouth rashly before God, nor speak hastily; for God is in heaven, and you are on earth. Therefore you should say little." It is easy to speak in a hurry or carelessly. This is not a living sacrifice, but a dead offering. Like a tax collector, you must be able to offer a sincere prayer born of humility. 3) You must make the right vow. In verses 4-7, God made a vow. He told me to pay back. A vow is a big word and comes with responsibility. Like Hannah's vow, we must have a vow that we obey as is, but what about our vows? The priorities taught by the evangelist are an important order for us to learn.

Second, how to perfect your speech

Next, how do we say the right thing? It must come from awe. Verse 2 says, "For God is in heaven and you are on earth," it is important to know your

position. When we know God and our position correctly, it is time to learn reverence. So closets, solitude, suffering, and failure are appropriate times to learn reverence. This reverence (reverence) must be at the center of those who emphasize the sovereignty of God for the work of life to occur. Without this, it is like losing your life. So verse 7 says, "But you must fear God." So how do we possess this godliness? 1) We must learn that God is in heaven. We must acknowledge the God in heaven, the One whom no one can approach. We must acknowledge that He is so great that we cannot help but cover His face with all our wings. This is where Serejohan's joy came from. When they knew that Christ was of heaven and that they were of earth, they experienced the joy of being his friend. 2) Man must know that he is on earth. "Humans are incapable of doing anything." He is a human being who cannot tolerate anything unless he clings to God. The curse on Capernaum's pride is the Lord's declaration toward our lives. Therefore, you must trust him. Only what depends on him is tolerated and accepted. It is only through faith in the blood of Christ that our words and meditations are accepted. Just as God said, "If anyone is thirsty, let him come to me," causing a river of living water to flow, we must have thirst (repentance) and have specific faith to come and drink. The Sychar woman also experienced the spring water gushing out through repentance and faith. This is restoration of godliness. The word here, praise, is a sacrifice accepted by God. The spirit of presence is filled there.

Christian view of material things (Ecclesiastes 5:8-20)

Although everything under the sun is vain, we must still live with the correct view of material things in Christ. Here, the evangelist is warning the foolishness of misers who save their wealth in a harmful manner and of those who do not inherit wealth right away. Today, when we see these evils related to materials, we must live with a correct view of materials. So what kind of confidence should we live with?

I. We must acknowledge that material things are gifts from God.(19)

Marxism, which states that “matter is God,” is still entrenched in the thinking of modern people living in the liberal camp. When you ask children about their hopes for the future, they often end up focusing on making money. We must have such a plan, but we must pursue something more. Rather than being arrogant because of material possessions or servile due to lack of material possessions, one must have the confidence to see the material itself as a gift from God. Today’s text also says that materials are “gifts from God.” “It is God’s gift that God has given everyone wealth and wealth, so that they can enjoy it and receive their share and rejoice in their hard work.” (19) Even the wealth saved in daily life, great wealth, and salary earned through hard work are all given by God. It is a gift. Indeed, Abraham, Isaac, and Jacob were all rich, but it was all a grace given by God. People with this kind of thinking do not use material things as the basis for satisfaction. Verse 10 also says, “He who loves

silver will not be satisfied with silver, and he who loves abundance will not be satisfied with income. This too is vain.” We must learn that our satisfaction comes only from God. In history, anyone who tried to be satisfied with material things was ruined and those materials ruined his life. That is why Paul said, “The love of money is the root of all evil.”

We must be thankful, knowing that our current food is a portion of God's grace and blessings given to us. If you have something to eat or wear to eat and wear, you should be grateful and be the person who receives the most valuable use of the given time, thinking that it is a gift given to you as a gift. Let us not fall into the temptation of trying to solve even our souls with material things, like the foolish rich man, thinking that his abundance of wealth is the result of his own efforts, without knowing that it is the grace of God. The idea that “money is everything” is a taboo for us Christians. Let us be confident like Job, saying, “God gave, and God has taken away. May God receive glory and praise.”

II. We must learn the wisdom to use materials correctly.

The thorough thought that these materials come from God naturally leads us to know how to use them well. How to use it? 1) You should not save for yourself. (1) The evangelist said, “I have seen a great evil under the sun, and it is keeping material possessions to harm (13). Proverbs say that even if you save excessively, you will become poor, and even if you scatter, you will become rich. Zacchaeus' repentance was the pocket's repentance. What he

immediately learned when he met the Lord was, "I will repay you four times as much as you extort." When grace comes, your pockets will start to empty. A stingy person will become a generous person, and a miser will have the heart to help the poor.

all. 2) Do not trust fluctuating substances. He pointed out that material things are lost in disasters and cannot meet the needs of a born child. "Because of disasters, material things are destroyed. Although they have given birth to a son, there is nothing in their hands." Material things fly as if they have wings. Since our materials also fly away like this, we must not place our minds there. Since the fall of life, a habit has developed of replacing God with something else. This is an idol. Idolists are materialists. Trust material things like God. The giving of manna in the wilderness was to help them learn to "live by God and His word," but they followed material things. Looking at the foolishness of trying to make him the king of materials through the miracle of five loaves and two fish, it is proven that people, yesterday and today, trust fluctuating materials like God. So we must 3) do our best to help the poor with material goods. In verse 8, it says to help the poor with material goods. It was said that God takes notice of the abuse of the poor. You must become a wise person who works for what will last forever. The Lord told us not to store up treasures on earth but in heaven. I hope you live for the Lord when you have health, ability, and wealth. The evangelist's material view must become ours. water

Let's live as conquerors of material things, not slaves of quality.

Divine knowledge and human knowledge (Ecclesiastes 6:10-12)

The evangelist teaches that humans can know and enjoy true happiness through the knowledge of God. Verse 6 says, “Even if he lives twice as long as a thousand years, if he does not enjoy pleasure, will he not all return to one place?” This means that living a life centered on spiritual grace is the most blessed thing. (Verse 12)

First, how precious is the joy of the soul?

First, the evangelist said that the joy of the soul is more precious than wealth. In verses 1-2, we see another evil under the sun, which refers to not being able to enjoy the wealth, wealth, and honor given by God even though we have received it as a gift. In the past, when the owner kept his wealth to his own detriment, and when he lost his wealth due to a disaster and had a son who was in poverty and could not take care of him, this was called an evil. (5:13,16) The former was biased toward abundance and poverty and committed sin. If it is a state of committing a crime, the latter refers to a state in which one receives wealth and fame according to one's heart's desire, but is unable to enjoy the gifts due to a dull spirit. There are many cases like this in the Bible. (Psalm 73:7) (Job 21:7-13)

On the other hand, we also see people who have wealth but enjoy it. In the parable of the shepherd in John 10, we see the Lord's riches that the sheep can enjoy. What did you say you enjoyed? Sheep enjoy salvation (9), abundant life

(10), and absolute protection (38-39). Whatever we have, how much of this rich gift do we enjoy in the present? Like Jezebel, she robbed her neighbors and killed the prophets with the status and honor she was given.

This means that instead of falling into misfortune, let us live to achieve the joy of our souls.

Secondly, it is said that the joy of the soul is more precious than longevity. In verses 3-6, the evangelist says He says that the joy of the soul is more precious than a long life. Verse 3 says, "If she has 100 children and lives long and lives for many years, but her soul does not have enough pleasure and her body cannot be buried, then I said, 'Better is one who is aborted than another.'" In verse 6, it is said that two thousand years It is said that living is meaningless if you do not enjoy spiritual happiness. We must seek a long life of peace. That peace is the peace of the heart and the peace of the kingdom of God. Righteousness, peace, and joy in the Holy Spirit. Although Enoch had children for three hundred years, he was a man who enjoyed this peace. So let us seek peace of mind, which is more precious than wealth and longevity. In church life, we must possess and serve this kind of peace. Like Jesus, let us be people who can enjoy peace and sleep even in the midst of storms.

second. How do you enjoy the joy of your soul?

Peace of mind, which is more precious than wealth and longevity, begins only with knowing God. When we read the book of Ecclesiastes, we feel as if

we are reading the writings of existentialists. (7-9) A person's toil is all for clothing, and his appetite is not full. What is better than a wise man over a fool?, How to act in front of life. What is the benefit of a poor person who knows

This seems to make sense. However, the evangelist was not an existentialist but a fundamentalist.

He said in verses 10-12, "Who can compete with someone stronger than him?" Who knows what will be upon a person during the days he spends like a shadow? Who can tell him what will happen to him under the sun after his death? It shows that knowing the omnipotent and omnipotent God is a life in which one can enjoy eternal joy of the soul.

In the Lord's words regarding the death of Lazarus in John 11, we see that the Lord's work is beyond human imagination, and here we also see that knowing the Lord must come first in everything. Suffering followed even those who loved. The Lord will be glorified through suffering. That place and moment of failure is an opportunity for the Lord to work. When you truly know God, you know yourself, and when you know yourself, you know God. From this knowledge, we learn that the joy of the heart is only communication with God. Christians are people who live a life of essence, and this comes from knowing God and knowing myself. Let us be confident that we are people who are filled with grace and enjoy the joy of our hearts every time we gather.

Think about it in difficult days (Ecclesiastes 7:1-14)

Today, when the gospel is being diluted by prosperism and successivism, we need to pay attention to the teachings of Jesus and the teachings of the apostles. Unlike modern Christians who like to say, "It is God's will to be rich," our Lord preferred to say that foxes have dens and birds of the air have nests, but they have no place to lay their heads. Also, Paul said, "The love of money is the root of all evil."

I feel that we are living in a time where we are taking a path that is completely opposite to the teachings of.

The evangelist also evaluates hardship as better than prosperity and encourages us not to despise difficult days, but to honor them and find the blessings hidden in them. It is said that a house of mourning is more important than oil (1), a house of mourning is more important than a house of parties (2, 4), sadness is more important than laughter (3), and the end is more important than the beginning (8). Today is better than the past (10) and wisdom is better than money (11-12). So, on difficult days, I tell you to think. The reason is that it is in those difficult times that one learns wisdom and learns the truth.

Because it is an opportunity to learn and to learn reverence. It is God's will to allow us to experience both prosperity and hardship in order to help us learn the wisdom to know our purpose and live a life that fits our purpose. That is

why difficult days and days of pain can become valuable moments to learn the path to true prosperity. Why are hard days worth it?

First, because you can think of God on difficult days.

The nature of fallen life does not want to believe in the existence of God. For people living with atheistic ideology, “when something bad happens” it becomes an important opportunity to think about God. In verse 12, what is the refuge of wisdom and knowledge? It is “the fear of God.” This reverence is a blessing obtained in a place of suffering. Hope truly begins in life when we think of God. So God came closest to revealing Himself. For a life that is focused on self-centeredness and creates idols, suffering is precious because it shows the way to know God. When you think you are going through suffering, keep meditating on God and fill your heart with God. This is because new history only begins when we know God.

second. This is because you can know yourself right away on difficult days.

Also, we realize our misery in difficult (bad) times. This is what works. Therefore, as a seasoned teacher, the evangelist is moved by the Holy Spirit and asserts its value through various comparisons. 1) They say fame is better than oil. Esau failed to do this and became a ruined person. As a Christian, you should not exchange your honor for something new. 2) A house of mourning is better than a house of banquets. When a Christian sets his heart on low things, he gains wisdom there.

The Lord accomplished a greater work at the house of mourning for Lazarus than at the wedding feast in Cana. He grew the faith of Mary and Martha and revealed that Christ Himself is the resurrection and the life. What was shown as a symbol was revealed as reality. The spiritual experience of revealing that it is life itself that saves the dead occurred in the house of mourners. 3) The truth that the present is better than the past is learned better when times are difficult. The times we live in today are very fond of communication. Take a path that is completely opposite to the Bible. David's dancing celebration is important, but knowing the Lord and worshiping Him is more important. Christians have the task of cultural ministry, but this is the responsibility of those who have learned wisdom from the Book of Sorrows. Those who do not have "knowledge" compromise and bring strange waves to the church, diluting the pure gospel. So let us use the day of suffering as an opportunity to see our reality under the light of Christ.

Third, because you can pray on difficult days.

Those who know God and themselves learn to pray in difficult days. Just as a drowning person tries to grasp at straws, the person prays. In that sense, the suffering is something that the person is thankful for. So we must go to the closet of prayer on difficult days. This suffering awakens us and makes our fickle desires stable. (Calvin) When we look at David's Psalms, we see this fact. David, who appears in section 69, appears as someone who has suffered greatly. There was a trial that came upon his soul. He was surrounded by

loneliness and grief. What did he do there? He learned to pray and what faith is by crying out. By believing in his decision to praise, David received amazing grace. A really bad day is not a curse. It is a great opportunity to discover the fountain of blessings.

Let us listen carefully to the words of our Lord through the evangelist. On difficult days, let us think of God first, look at our own misery, and become active prayers. This is the right path to prosperity and thinking right thoughts on difficult days.

A balanced life (Ecclesiastes 7:15-24)

Maintaining body balance is not easy, but living a proper life with balance in all aspects of life is even more difficult. In a sense, balance in Christ, the human image pursued by the Bible, is our lifelong task, and the Holy Spirit came for this task. Even if this is expressed as a life of holiness, a life like God, a life filled with the Holy Spirit, etc., I believe it still refers to a “life with balance.” In fact, if we are out of balance, this is not yet possible.

It means mature. I think I'm balanced normally, but when small difficulties arise, I often feel disappointed in myself, like a gymnast who loses her balance on the balance beam and doesn't know what to do.

In today's text, the evangelist is talking about the importance of this balanced life. In verses 16-17, he says, “Do not be overly righteous, and do not be overly wise... Do not be overly wicked, and do not be overly foolish.” This does not mean to passively seek the lives of the righteous and wise, or to praise the lives of the wicked and fools, but simply to teach the importance of a balanced life. In verse 15, how should we evaluate the strange anomaly in this world where the righteous perish while being righteous and the wicked live long while doing evil? Just looking at this, the evangelist knows that good and evil cannot be distinguished by worldly standards, and emphasizes the importance of unbiased balance. How can we live a balanced life?

First, we must learn to live a God-centered life.

The evangelist's words, "It is good for you to hold on to this and not to let go of the other, for he who fears God will escape from everything" (18) indicates that a fearful heart can avoid extremes. The fear of Jehovah is a God-centered life. When defining "blessing" in Psalm 73, it says "closeness to God" (25). We do not say that it is a blessing to win the competition where the enemy is good, lives well, eats well, is healthy, and tastes good, but we live better, are healthier, and drive a better car. Instead, we claim that "Immanuel" is a blessing. So the poet confessed that the only person in heaven and earth that I adore is the Lord. He means that in heaven I will have only the Lord, and on earth I will have only the Lord as the object of my desire. The object of possession and desire is the Lord. This is the normal life of a Christian.

When I say balance, it is not about the amount of time or the amount of work. Balance comes only when you center on God. It seems that one of the reasons why we Christians fail is because we misunderstand this balance. Unless the consciousness of living thoroughly before God is revealed through the Holy Spirit, we easily lose this balance. Therefore, we need at least the training to give priority to the Lord over time, work, and money.

Second, you should not be judged by people's evaluations.

Also, one more thing we must remember to live a balanced life is to have confidence in not being judged by other people. Verses 21-24 say, "Do not set your heart on listening to anyone." Because your servant curses you and you tend to curse others, going up and down in people's evaluations breaks this

balance. Job knew this well and did not listen to the devil's subtle words that blocked the way to the cross. In particular, the wave of humanism disturbs this center but eventually falls. Today, the New Age movement is It's landownership. The ideological roots of the argument for the expansion of women's rights lie in Gnosticism. Men are seen as equal to matter and evil, and women are seen as equal to spirit and good. We finally see an attack on the view of the Bible, believing that a passport is the key to salvation. Changing a singular personal pronoun to a plural personal pronoun is common (e.g., see NRSV in John 15:5, Revelation 3:20). This is not a singular thing, but evidence of an attempt to advance non-biblical rights. And those who are judged by others fall into self-deception, leading to perfectionism and leading to bigger problems.

moving forward Therefore, we must like God's evaluation. Our goal in life on this earth should not be "Glory," but "Cross." This was the true image of the balanced saints who went before us.

Today we thought about the importance of a balanced life. A God-centered life makes us blessed. For this work, we must love hard work and sacrifice. Because this makes us the most blessed. I hope that this kind of grace will be with you.

Am I an honest person? (Ecclesiastes 7:25-29)

Today I would like to think about the importance of honesty. Honesty refers to uprightness. An honest person refers to a righteous person (refer to 7:20). And honesty refers to simplicity. This simplicity indicates a childlike heart and selflessness as a Christian characteristic. So, the evangelist says in verse 29 that the originally honest life lost righteousness and simplicity through too many tricks and became a slave to death, and argues that the goal of our religious life is to return to the original, honest human being. How honest are you before God and people? Amazing changes through the work of the Holy Spirit, the spirit of honesty
I hope we can be together.

The original human being was honest. The evangelist says that original humans were honest beings. Verse 29 states, "God created man upright," showing that human beings are honest creatures. Because God created us in His own image, we resemble God's honesty. So, Paul indicates that our salvation is the restoration of the image of God in Ephesians 4:22-23, "Put off your old self, which is corrupted according to deceitfulness, and be renewed in your spirit, following God in righteousness and holiness of truth." He said, "Put on the new self that was created." The three elements of the new man shown here, the image of righteousness, the image of truth, and the image of holiness, are interrelated and can be summarized in the word honesty. Because there is

no honesty apart from truth, and honesty without holiness is unthinkable. This is a truth that the evangelist realized through much experience and research in a world filled with vain things, but we realize it easily and clearly through the Bible. We can also see this common picture in people of faith who lived great lives. Joseph had this attitude, and Daniel also had this attitude. When he said to Nathanael, "There is no deceit in you," he was showing the self-portrait of an honest Christian person. Let us who have been saved live while dreaming of being honest people.

Fallen humans have fallen into dishonest existence. However, it was a tragedy that these honest human beings fell and became dishonest beings. It is said that this is because he came up with many tricks.(29) So, it is said that humans cannot escape death because they squeeze out wisdom through dishonesty in everything they do. The evangelist said, "Death report "A poisonous woman" is what life is all about, he said. She was likened to a prostitute with a snare and a net in her heart and a rope in her hand. In fact, this is the image of worldlyists who have left the center of God, the image of a person without reverence, and the image of a sinner. This kind of adulterous heart is the fallen state of all humans. Verse 28 states that among a thousand men he found one honest man, but among a thousand women he could not find even one honest man. This is the empirical truth of Solomon, who had a thousand wives, and it means that he still learned that life is a lie. Paul realized this through the Holy Spirit and said, "It is a false life in which there is no one

righteous." all things

Life is all the more corrupt. When we know and accept this human reality, true wisdom begins from there.

Honesty can be restored only through faith in the precious blood of the Lord. Psalm 78 deals with the history of human crime. If God's love and mercy had not lightened the punishment, no one would have existed. Still, life is filled with countless things around us.

It's easy to get caught up in nothingness. So how do we achieve liberation and freedom here? The text also says that only those who delight in the Lord win, and sinners easily fall into that snare. Here, those who please the Lord refer only to those who rely on the precious blood of the Lord. Just as David became a prisoner of lies, but his honest spirit was renewed only through the blood of the Lord (Psalm 51:), the only way for all saints to win today is by relying on the blood of the Lord. Whenever we go to the Lord, let us go only through the merits of Christ. Only by passing through his blood are we transformed into new people. Restoration of honesty is the path forward for Christians. But we are false. The Holy Spirit came to restore us as people of honesty. Let us move forward with faith relying on the precious blood of the Lord. Pray for a renewal of an honest spirit. This is the life of power and the life of a conqueror.

The life of a wise person (Ecclesiastes 8:1-17)

Chapter 8 of Ecclesiastes contains various lessons and reflections. Verse 1 says, "Who is a wise man, and who knows the interpretation of sarira? A person's wisdom makes his face shine, and the fierceness of his face changes." The change from a fierce face to a bright face is the result of wisdom. It is called a role. Let's hear from the evangelist what kind of life a person who possesses this kind of wisdom lives.

First, we recognize and obey authority.

In verses 2-8, he taught them not to act rashly in front of the king and to acknowledge his authority. "Do not hastily withdraw from the presence of the king and do not do anything evil, for the king does whatever he wants (3)", "The heart of a wise man discerns timing (appropriate time) and judgment (regulations) (4)" Wisdom Because he sees humans in God's administration, he knows that following the wisdom of obedience is happiness. Since we do not know the future, we do not know birth, we do not know the day of death, and we do not know how to avoid war, we know that it is wise to recognize God's authority and obey it.

In many places in the Bible we are taught to respect and obey authority. They are thoroughly taught to obey their parents and husband at home, their boss at work, the king in the country, and the pastor at church. The reason the Holy Spirit came is to help us learn obedience to authority. (Refer to Ephesians

5:18 et seq.) In Ephesians 4:3, "Make every effort to maintain the unity of the Spirit" means total submission to Christ, the head of the church. It means to do it. Obedience is the main task of Christians and the fundamental means of building up the body.

Obedience in a marital relationship in Ephesians 5:22-24 and obedience to a master in 6:5-8 both teach us how important obedience to authority is. He said that submitting to your husband's authority is obedience to Christ, and the Lord promised that even if it is obedience to your master, he will reward you in full. True wisdom is to obey rather than oppose various authorities.

Second, we acknowledge God's sovereignty in all things.

The goal of obedience to the authority of the general system is to lead to obedience to the absolute authority of God. In verses 9-10, the evangelist praised the Lord's sovereignty even as he anticipated an irregular situation. He says that even if he commits a hundred evil acts, he still lives a long life. Verse 14 says, "For there is vanity in the world: some righteous people receive what the wicked do, and wicked people receive what the righteous do. I tell you, this too is meaningless." When the righteous are forgotten, it is easy to lose the will to do righteousness. And the giving of this irregularity is an event that reveals the Lord's mastery. Like Daniel's three friends, it is wisdom to have confidence in being saved even in the furnace, and at the same time follow the sovereign faith that "I cannot bow down even if I do not do so." This is because when the sovereignty of the Lord is established, power comes and

the Lord receives glory.

Third, stay in a place of fear of Jehovah.

Again, the evangelist says that wisdom is to obey authority and always acknowledge God's sovereignty, that is, to remain in a position of fear of Jehovah. So, in verses 11-13, the evangelist is full of confidence that "it will go well with those who fear the Lord." This is a blessing when one knows the value of living a life that delights God in the moment of eating and drinking, and is faithful to reality. The fear of Jehovah is expressed in worship, in praise, and in prayer. Even if Paul was in prison, he was able to offer such a prayer overflowing with praise and hope. The environment was not a problem, and on the contrary, being imprisoned could be said to be an honor. This is the place of fear of the Lord. The place where this kind of wisdom springs forth is the place where the Lord is loved and feared. I wish you to live a life of true wisdom.

Spiritual Joy (Ecclesiastes 9:1-10)

In today's chapter 9, the evangelist says that it is blessed to enjoy the "spiritual joy" that comes from communicating with God. There is joy when I know that God has heard my prayers, but if I have a diamond heart and do not want to hear the Word, I cannot enjoy this joy because I do not have communion with God. However, this is a problem because many people place the object and area of enjoyment in different places. Today we want to hear from an inspired evangelist what this spiritual joy is and what areas we should rejoice in. What should we rejoice in?

First, we must enjoy being under the hand of God.

From verses 1 to 6, the evangelist used the word "common destiny" four times. "Everything is common (2)", "The end is common (2)", "Good people and sinners, those who swear and those who are afraid to swear are common (2)", and also in verse 3, "All people are common." "In the end, it is the same destiny," he said. Although we all live ordinary lives, it is a joy to know that we are under the hand of God. So verse 1 says, "You have searched and considered all these things with all your heart, and you have found that both the righteous and the wise and their works are under the hand of God." God knows nothing of good and evil. Because He has nothing (2), we must rejoice in being under the hand of God. Jesus' disciples were also afraid when they did not believe that they were in

God's hands. However, when I was conscious of God's hand, I did not waver no matter how strong the waves were. We believe in the creation of the Lord's hand, but there are many times when we do not believe that the Lord's hand is still interfering with that work. Even though God gave us all the armor, there are many times when we don't want to put it on. As long as I take it and wear it, the abundant victory becomes mine. Obeying and admiring something is itself a joy. When we know that all our affairs are in the hands of the Lord, we can rest in Him. This is our spiritual joy.

Second, I must be thankful and rejoice that I have life now.

The evangelist is a very realist. The statement in verse 3 that there is no difference between the righteous and the wicked in the hands of God sounds as if it is far from Paul's gospel. This shows how corrupt life is. Life is full of evil in your heart, harboring a crazy mind all your life, and then returning to the dead. "It's like a broken-down train running on a steep road." Therefore, we must be thankful that there is life in the present. That's why the evangelist says that a living dog is better than a dead lion. That's why the living know that they will die. The dead know nothing and never mourn again

It is said that if you do not receive it, you will be forgotten. In verses 7-8, "Go, eat your food with joy, and drink your wine with a cheerful heart, for God has already been pleased with what you have done." This means to be thankful and enjoy life in the present. am. This does not encourage secularism or hedonism; it simply means that you should approach the realistic life that the

Lord has given you with gratitude. When Paul says, “Take advantage of time,” he means to find out what the true opportunities are in reality. This is a life of abundant grace lived in faith.

Only those who truly have hope for the future live in reality. The reason why the Lord required a present, awake life while promising the hope of a future feast is that everyone who looks forward to that day will wear white clothes and be anointed with incense oil.

Third, you must enjoy your family life.

The evangelist said that the object of our joy is to enjoy the present life in the hands of God, and lastly, he told us to enjoy family life. He said in verse 9, “Live happily with your beloved wife.” This indicates that enjoyment in family life is an important area of Christian enjoyment. It would be foolish to do everything else and not enjoy the joys of family life. Family health is the health of God’s church. The church united by the Holy Spirit in Ephesians must be embodied in the relationship between husband and wife and children in the family. Why did you speak of obedience and love in family life? Here's a secret. This is the life of Christ and its specific application to the life of the church. Because. I hope you enjoy the joys of family life. Because this is one of the most beautiful lives.

Grow in grace (Ecclesiastes 9:11-18)

Just as a fish, no matter how well it swims, is nothing without water, and a bird, no matter how well it flies, is nothing without air, humans without the grace of God cannot live even for a single moment. Therefore, Christians are characterized by learning the truth that can only be achieved by God's grace as each day passes. Abraham, David, and Paul also lived with the sentiment, "I am what I am by the grace of God." (Ephesians 2:8-9) Do you believe, "It is by the grace of God that I am what I am?" Do you believe that it actually came about by the grace of God? If so, the person not only learns humility and faithfulness, but through them becomes a psalmist who is satisfied with God. (Psalm 73:25) Therefore, the reformers were convinced that, despite the ideas that emphasized human free will and sought to establish it, there was almost nothing that did not steal the glory of God. Today's evangelist has experienced and studied numerous efforts and free activities of his own, but he still speaks of being achieved by the grace of God. It clearly shows us the Christian life philosophy of starting with the grace of God, proceeding with the grace of God, and living by the grace of God. What's that?

first. It is living humbly in grace. Here, the evangelist points out the limits of human effort and shows that we live by the grace of God. In verse 11, it is said that it is not achieved by being a fast runner, powerful person, wise person, understanding person, or skilled person, but because timing and

coincidence happen to all of these people. This means that it is possible only by the grace of God. (Romans 8:28) The Bible shows many ways that God works through “time and coincidence.” The fact that the arrow accidentally shot hit the surrendered King Ahab was also God's permission. The uprising and mass murder of Dana, who went out to see the people of Shechem out of curiosity, was the hand of the Lord that crushed Jacob. It was not a coincidence that there was a shekel coin in the mouth of the fish that was caught, but it was planned by the Lord. So, everything in this world cannot be resolved without the grace of the Lord. So what does he do with his own wisdom?

Even if we did, we can never boast. Like Paul, it is correct to confess that I am what I am by the grace of God. Therefore, we must be confident that the first part of a Christian's lifestyle comes from the grace of God. So humility in grace should be our life.

Humility is a vessel that receives grace, and humility is the fruit of those who receive grace. To receive grace, you must be humble. We must know how to humble ourselves intentionally, and God humbles us through providential suffering. (Zeph 3:11) All pride must be cut off on the Holy Mountain. I hope you all long for grace and live humbly.

Second, even if it is a small task, do it faithfully. Here, the evangelist is not talking about a life of inaction and no effort by living in grace. Rather, it refers to being faithful in small things. Grace becomes grace when true effort is put

into it. For example, it takes effort to pray. Studying the Bible also requires effort. The devil continues to tempt us to crave grace that takes away our hard work, effort, and suffering. He promises that he will easily give you the glory of all the nations of the world if you bow down to him. Verse 16 of today's text shows an incident in which a nation was saved with a little wisdom and taught us to be faithful in small things. It was this woman's wisdom that prevented her crime, such as saving her kingdom by killing Sisera, or her Abigail's wisdom allaying David's anger (1 Samuel 25:28). In the book of Proverbs, there are three small but wise things (Proverbs 30:24-28): the ant is for preparation, the rock raccoon is for defense, the grasshopper is for voluntary union, and the lizard is for small things by showing wisdom in enjoying royal wealth. It teaches us the importance of faithfulness to. Please don't ignore the little things. A life of faithfulness in small things is our path.

Third, we must be satisfied only with God.

In this way, the life of grace creates humility, and the life of wisdom creates faithfulness in small things, and both lead us to a place where we are satisfied only with Christ. This is because a life that is satisfied only with God is a life of wisdom and grace. because? Today's verses 15-16 reveal to us the reason. Even if he saved his country with such wisdom, the people of later generations do not remember him, which is the limit of humanity. Trying to impress people and receive praise is vain.

Mary's devotion to breaking the alabaster box was great because it was in this situation. As Paul said, he was convinced that all things come from the Lord and return to the Lord, and he did so himself. I was able to make such a dedication because I fully realized that satisfaction comes only from God.

A Christian is someone who lives humbly in the grace of God and is faithful in small things. This kind of life proceeds by being satisfied only with the Lord. I hope that you will grow in the grace of Christ as Paul advises.

Wisdom of the one to establish virtue (Ecclesiastes 10:1-20)

Christians who receive salvation by accepting Christ are called to be edifying people. So, in 1 Peter 2:9, Peter said that the purpose of choosing us was “to proclaim the beautiful virtues of him who brought us into the wonderful light of salvation.” “Virtue” means benefit. True virtue refers to a life of the gospel in which the merits of Christ are applied. Paul said that living a life worthy of the gospel and striving to keep the unity of the Holy Spirit are virtues, and our Lord also explained them as “washing one another’s feet” and “loving one another.”

The various proverbs in today's chapter 10 show what the most blessed and wise life is for those who fear the Lord under the sun, and they compare wisdom and foolishness and tell us well about the excellence of wisdom. Among them, we will try to think of only three things that are essential for edification. What wisdom does Seondeoksa Temple need?

first. He needs obedient silence.(1-6)

We have already thought of the wisdom of thinking about God and ourselves through the words, “Think about” (7:15) on difficult days. Once again, the evangelist talks about the foolishness of life and teaches us to remain silent when we encounter difficulties, whether vague hardships or mistakes. This is the wisdom of Seondeoksa Temple. In verses 1-2, it is said that a little foolishness destroys wisdom and honor. If you give a high status to a fool, he will live in ignorance. In verses 5-6, the ruler was foolish, and the

fool gained a great position, and the rich man sat in a low position. It is said that servants ride horses and princes walk on the earth. So he asked them to obey in the face of the sovereign's anger. He said that even if something unfair happens to you, if you remain silent with calmness, even a big fault can be lightened.

Learning the silence of Jesus is the wisdom that Seondeoksa must learn. The silent Lamb shown in the words of Isaiah 53:7-8 read by the eunuch Cush was completely silent. The silence of carrying the cross is the attitude that accomplishes great things. It is silence to think about and rest in God's abundant grace. Let us taste God's abundant redemption through the silence of the Lord's cross and live as those who renew those around us with this grace.

second. He needs preventive wisdom (8-11)

Seondeoksa is a person who prepares because he foresees the future. Our Lord has prepared everything to resolve our concerns. (John 14:1-3) A Christian who is a virtuous person is one who prepares for the future in advance. A person who digs a trap falls into it, someone who breaks down a wall gets bitten by a snake, someone who removes a stone gets hurt, and someone who splits wood is in danger. (8) Sharpening a blunt iron tool so that it does not require more force (10), being bitten by a snake. It was said to practice magic before being bitten (12). Seondeoksa must live a life of preparation in advance.

In order to do so, one must be diligent. (15-19) Woe to the nation that contacts a young king in the morning, but blessed is the nation that eats to maintain strength rather than getting drunk with the king who is the son of a nobleman (16). Let us live as people who prepare in advance before something happens in order to do our work well as Seondeoksa.

Third. He needs gracious words (12-20)

Christ's virtuous work often helps people through words. So he must make sure his words are seasoned with grace, like salt. The impact of the words of a wise man and the words of a fool are completely different. The words of a wise man's mouth are gracious, but the lips of a fool swallow him up.(12) The words of his mouth are foolishness, and the end is foolishness.(13) It is said that a fool speaks much, but he does not know what will happen in the future.(14)) And in verse 20, it is said that do not curse the king in your heart and do not curse the rich man in your bedroom. The birds and birds of the air spread it.

As witnesses of Christ, let us go out into positions where we are governed by the Holy Spirit in our speech. A Seondeoksa is a person who brings grace to those around him through virtue. To do this, he must himself be filled with the virtues of Christ. He must learn to move forward in silence. He must know the problem and prevent it in advance. He must speak gracious words that heal the wounds of others. I hope that the wisdom of Seondeoksa Temple will be filled with this kind of wisdom.

Throw your food into the water (Ecclesiastes 11:1-8)

Even though we live in an age where people travel quickly and have a lot of knowledge, as Daniel prophesied, when we lift our eyes and look at the fields, we can easily see that there are too many people in need of relief. How many people around us are in desperate need of spiritual help, as well as those suffering from physical hunger and natural disasters? The evangelist who emphasizes Christian nihilism stands out as a theological person who knows what new life in this world is by speaking of lessons about salvation. In verse 1, throwing your plants into the water is an act of almsgiving. Let's hear from the evangelist what kind of almsgiving is to prevent the left hand from knowing what the right hand is doing, as the Lord taught.

First, the reason for relief

Why do we need relief? According to the Bible, the secret to one's survival is charity. It is a natural and spiritual principle to give after receiving. Everything begins with giving and receiving. Verse 3 also says that if there is rain in the clouds, it will pour. If it stagnates for too long, it rots. The Lord's words that those who give are more blessed than those who receive are the truth of life. And almsgiving is evidence of those who have received grace. If you look at the church in the Book of Acts, the result of receiving grace was charity. (Acts 2:42-27) It was said that no one was in need because they shared what they received with their children and others. Do you want to

receive grace? When we seek that grace for the purpose of sharing, the Lord will definitely give it. However, if your goal is to receive only for yourself, you will lose what you have and see it taken away.

Moreover, the evangelist says that humans must be saved because they are limited beings who do not know the future. Verse 2 says, "Give to the seven or to the eight, for you do not know what evil will come on the earth." Here we find a reason to save. It indicates the urgency of relief. It's not always there. It's not always a good day. If there is anything we can do for our neighbors, we must do so diligently, knowing that it is an opportunity. Verses 4-6 say that since we have no idea how the wind blows or how the bones of the child are formed in the womb of a pregnant woman, we must rely on God, who accomplishes all things, and throw the plants on the water. I hope that your goal will be to change from a life of receiving to a life of giving.

Second, the method of relief

So how to save it? In verses 1-2 of the text, it says, "Throw your food on the water, and after many days you will get it back. Divide it among seven or eight." Here we find a way to relief. (1) It must be done secretly. Casting something on the water means doing it secretly. Matthew 6:6 also says, "Let your almsgiving be in secret." This can only be done secretly when standing before God. (2) You must make it your own. This means giving relief with what is yours, your own gifts, your own sacrifice, and your determination. It is meaningful only if it is a love that requires effort and becomes a candle

rather than an electric light. (3) We must share it with many people with the heart of God. To throw to seven or eight means to give a lot. He who gives generously is a conqueror. Moses gave his life for the nation, and Paul wanted to evangelize his people even if he was cut off from Christ. Jesus gave his life as a ransom for many. When we give, we must follow the method of charity and secretly share what is ours with many people. We should not give alms in hopes of receiving something; we have received freely from God, so we should give freely. Let's live with this conqueror's heart. Please do not forget that proper almsgiving is a realistic promise that "you will get it back after many days" and enjoy the blessings of a life of almsgiving.

Fruit of Salvation (Ecclesiastes 11:1-8)

As Daniel prophesied, in this age where people come and go quickly and knowledge increases, when we lift up our eyes and look at the fields, we see how many people are in need of relief. People who are physically suffering due to hunger and natural disasters, people who are in desperate need of spiritual help, or even when we look at our surroundings, we have no idea how much help is needed. The evangelist who emphasizes nihilism shows that he is a theocratic person who knows what new life in this world is when he talks about salvation. How should Christians take an attitude toward charity? In today's text, we are offered one of the most meaningful things in a world full of emptiness.

1. Reason for relief (2)

Why do we need relief? Verse 2 says, "For you do not know what disaster will come on the earth." Here we see the reason for salvation. 1) This is because relief is the carrying out of the mission we have been given. If you have received something, you naturally share it. This is a natural and spiritual principle. If it stagnates, it rots. The one who gives is more blessed than the one who receives. 2) Because the kingdom of God expands through charity. If you look at the church in the Book of Acts, the result of receiving grace was giving alms (Acts 2:42-27). It is sharing what one has received with the children and others. In John 1: Andrew, Peter, Philip, Bartholomew - 12 - 120

people - 3,000 people - increased exponentially to 2 billion. Like the history of Five Loaves and Two Fishes, the impact continues to spread not only in numbers but also spiritually, mentally, and socially. 3) Especially because we are limited beings who do not know the future.

(2) What does this mean? Because we do not know what the future holds, we must diligently provide relief when given the opportunity. (4-5) We sow by looking at the wind and harvest, and we harvest by looking at the clouds. We do not know the path of the wind or the process of forming the womb of the child. They do not know the work of God that accomplishes all things. So he was told not to sow his seed in the morning and withdraw his hand in the evening. Therefore, we need to set a goal to live a life of salvation. Be a giver, not a receiver. This is a specific way to give glory to God. It is a life that seeks the benefit of others. (1 Corinthians 10:3-33)

2. Method of relief (1,2)

So how to save it? Verses 1-2 of the text say, "Throw your food on the water... Throw your food at seven or eight people." Here we discover three methods of relief.

1) Relief must be done secretly. Throw it on the water - do it secretly. "Let your alms be in secret." God repays the widow's two mites. 2) Salvation is throwing your own plants. Throw your own. It means putting forth your own gifts, your own sacrifice, and your determination. Be a candle, not an electric light. Labor of love must follow. 3) Almsgiving must be distributed with the

heart of God. - Give to seven or eight people. It means giving a lot. This means saving a lot of money. This is the feeling of a conqueror. In the case of Moses, he gave his life for his people. Jesus gave his life as a ransom for many. When we make donations, we must follow the method of charity and secretly distribute what is ours to many people.

3. Results of relief (1)

Those of us who do not know what will happen in the future know that when given the opportunity, it is the time to give alms, and when we do so with the heart of God, we receive the promise that “after many days we will get it back.” This means that God sees the relief. After many days, there is time to spare. You shouldn't think about it conditionally, but you will find it again. It is definitely given by God. Look at Joseph, he gave so much. But he found them all. Look at Deacon Stephen. When he gave everything for the Lord, the Lord later achieved great works. The Lord wants your heart. I gave my food and my heart to the Lord for His church. I pray that our church will become a messenger of heaven by distributing our plants to many of our neighbors so that they can experience the miraculous work of five loaves of loaves and two fish.

Prepare for the day of fruitfulness (Ecclesiastes 11:9-12:8)

In order to live a fruitful life, we must correctly understand futility and expect fruition through almsgiving. "Cast your food on the water... throw it to seven or eight." Today, we must prepare our youth for the eternal fruition of our future. I'm trying to think about how to prepare. If people knew right away that their present life determines their eternity, they would really come to their senses. If you believe now, you will live eternal life, but if you do not believe, you will be condemned. How do we prepare for a fruitful life on Youth Day? How do we obtain eternal fruition?

1. Prepare by living the present before the judgment seat of God.

Verse 9, "But know that there is judgment from God." Knowing that you are before the judgment seat and not knowing makes a big difference. When you know that, you can live a fruitful life. "Repent, for the kingdom of heaven is at hand." Judgment in the Bible is organized into three parts. 1) It is a judgment in this life, a providential judgment. Like Belshazzar, God's righteousness is revealed through death by lightning and death in a car accident. 2) Porridge After death, Lazarus and the rich man went to paradise and hell after death. 3) The judgment of the last day, the White Throne Judgment, and the classification of goats and sheep occur. It is the final judgment that selects those who will enter the new heaven and new earth. It is the final judgment of countless judgments. A wise person is one who lives with his eyes set on the judgment seat of God. Therefore, he

lives by theism. As a result, he gets results. Is it the fruit of the Holy Spirit? Is it the fruit of the flesh? (Galatians 5:22-23) Paul, our example, testified the gospel while doing self-sufficient evangelism. He worked day and night, trying not to be pressured. When we live with the mindset of speaking, acting, and thinking before the judgment seat, we can bear eternal fruit.

2. Prepare by living a life free from sin.

And to live a fruitful life, our hearts must turn away from sin. Verse 10, it tells us to turn away from sin. 1) Get away from anxiety. Physical anxiety leads to death. 2) Get away from evil. Opposing God's will is evil. It ruins the soul and body. I hope that we can overcome the egoism that captivates our individual hearts and live our lives. This is because our egoism destroys ourselves. How egoism destroys us Look at autonomy and egoism in the parable of the prodigal son. It was Adam's sin. Satan always aims for this. The last characteristic appears in the person of lawlessness. It degenerates into laissez-faire and extreme egoism. A fruitful life is one who fights against this kind of selfishness. Among Korean immigrants, there are people who are dedicated to anti-drugs, family counseling centers, and homeless people. There is satisfaction in sharing what is yours. Satisfaction comes when you believe well in the Lord.

3. Prepare by living a life centered on the Creator.

While the former is a passive method, the latter refers to active activities. It is said, "Remember your Creator." What does that mean? (1) This means living a life centered on the Creator. Who is the center of our lives? A self-centered life that is

not centered on the creator is a sad life. A vain life, but a creator-centered life is a meaningful life. It means remembering the Creator who created our origins. The Sabbath is a day to remember the Creator. The sun, sun, moon and stars that rise every day mean to remember their creator. Its creator is God the Father, the Son, and the Holy Spirit. This means that we must come to our senses in the present and serve Him. In verse 1, remember the difficult days, before there is no joy, the youthful days, before disaster. There are 16 physical descriptions in verses 3-8. This means remember before you die. 1) Changes in the body (1-5)- 1. The keeper of the house (trembling) 2. The strong man (bending) 3. The millstone Those who grind (there will be fewer) 4. Those who look out of the windows will decrease (eyes) 5. The doors on the streets will close (ears) 2) Changes in physical activity (6-12) - 1. The sound of millstones will decrease 2. Awakening to the sound of birds 3. The music woman declines 4. Fear of heights 5. Surprises on the road 6. Apricot trees bloom 7. Grasshoppers become a burden 8. Desire ceases (condolence's condolences) Procession) 9. The silver and gold bands are broken 10. The wheel is broken in the well, the dust still returns to the ground and the spirit returns to God. city

As seen in Moses' prayer in Psalm 90, this day is coming. Remember before you die. Before we get older and before we die, we must believe the Word right away, love right away, and live with the right hope before greeting the Lord.

Live with the attitude that you are standing before the judgment seat of God. Stay away from sin. Remember the Creator. May you live your life centered on Him

and serve Him well in this present time.

The duty of life (Ecclesiastes 12:9-14)

What makes our lives most solid? I believe that we live the most protected life when we have confidence in our duty in life, which today's Word shows us.

1. The duty of life

Verse 12 says, "I have heard the conclusion of the matter. The duty of life is to fear the Lord and obey his commands." It is meaningful to examine everything and then talk about the duty of life. After knowing all wisdom, it is meaningful to talk about the fundamentals of life. The NIV says duty is "the whole duty." Just like a tree being uprooted, a person whose life roots are uprooted becomes unhappy. A church that does not know its roots is swayed by the wind. that If you don't do it, it will shake the foundation. Just as you will die if you don't eat, it means that there is a fundamental thing that must be done and is directly related to life. What is its duty? There are two

1) Fear of God. Awe (be afraid) is fear accompanied by love. Psalm 2:11-12 says, "Serve the Lord with fear; rejoice with trembling; kiss his Son." It's also like tension. Discipline and alertness are required. Fear of the master must not be lost in your heart, like the nervousness of a tester.

2) Obey his commands. Reverence naturally leads to obedience to his commands. When it comes to His words, obedience is something that is considered difficult. Like Peter casting his net in Luke 5, he cast his net "by the word." As a result, he caught a lot of fish and gained divine knowledge. This reverence and

obedience must be my roots, my background, my foundation, and the foundation of my purpose. So where does this come from? It comes when you know God, the judge. (14) So

Anyone who does not perform this duty is living life in vain. He is a cursed person who relies on flesh and blood, and anyone who relies on life is cursed. He is often said to be a person without roots. When a person has reverence and obedience before God, he or she is a person with fundamentals. The church becomes solid, revives, and bears fruit when its foundation is strong. A family becomes established and prospers when these fundamentals are first established in the parents. This is why one man, Elijah, sought double inspiration.

am. "Double in spiritual power" One person who fears God and keeps His commands can be stronger than tens of thousands of armies and tens of thousands of angels. I hope to live as a person with such fighting spirit and fundamentals, like John Knox and Elder Park Kwan-jun of Korea.

2. How do you fulfill your duty in life?

However, it is not possible to understand the fundamentals of life once. This must be maintained, guarded, and protected. How do you maintain the fundamentals of life? If a flower's roots rot or are pulled out, it will eventually die. How do we preserve these roots? This can be done by listening carefully to the voice of the shepherd in today's text. (12) "The words of a wise man are like a piercing whip, and the words of the teacher of the congregation are like nails driven in. They are all given by one shepherd." The shepherd is God. (Psalm 23:) The

shepherd in John 10: is Christ. He gave his life for his sheep. Such a loving shepherd knows his sheep well and provides pasture for them. When we eat the Word, we can maintain our roots. What should we do with those words? According to 1 Timothy 3:16-17, 1) Sometimes it comes as a teaching, so we must receive the teaching well and meditate on it. 2) Sometimes you have to be cautious and be careful because you have to be cautious. 3) Sometimes, it comes as a rebuke, so it stings you with a whip. 4) Sometimes, it educates us in righteousness, so we must make it a pillar of our lives. (10) It is an honest word of truth. Those who know the fundamentals are those who live with the grace that comes from them by paying attention to the written Word. People think they live by the power of food (Matthew 4:4). They must live by the power of the word of God. People think they live by the power of their spirit. He must capture the mind of the flesh with the mind of the Holy Spirit. man is the word of god

I live by spending. Last time, I felt a burden on my mind as I read about Melissa's case. How sad is it when local produce does not ripen? When the word of the Lord was spoken, healing occurred. We are healed by believing it. Elisha was healed when he did it in faith. "I am the Lord who heals." Come to him by faith. He received economic healing, health healing, and mental healing through the Word.

Dear ones! Like Peter in John 21, I hope that we live as people who know the Lord. This love is the fear of the Lord. Life is about living a fundamental life from the moment you begin to love the Lord. In the month of fruitfulness, the Lord responds when one realizes the futility of one's life, trusts in God, and lives a life of sharing

what one has for one's neighbors. Moreover, I hope that you live your life in the fear of the Lord. This is the clearest way to live a fruitful life.

[The end of Sermons of Ecclesiastes by pastor Jeon]

Sola Gloria Dei