

Analysis of HVP Wisdom and Foolishness

📖 Ecclesiastes 2:12-17

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Last time we looked at Solomon's first experiment in 2:1-11. Here he took the plunge to investigate pleasure. In 2:1 he said, "Come now, I will test you with pleasure. So enjoy yourself." The Hebrew word pleasure refers to frivolity, unimportant matters. What Solomon decided to do was spend lavish amounts of money to pursue things that are unimportant in hope of finding a life filled with happiness and meaning. This was the "Let's just go have a good time!" mentality and it's the mentality of many young and old people in our world. They think that if they just spend their money on whatever tickles their fancy then they'll be happy, but this has already been done by Solomon who had vastly more resources than they will ever have and he concluded that "it too was vanity." Vanity in the sense that there's the appearance of happiness and meaning as you watch these people walk down the street and interact, but in the end there's no substance, there's no happiness, there's no meaning, there's just emptiness. That is Solomon's initial conclusion. In 2:2 he said of all the laughter that comes with this lifestyle, that as he was walking along laughing he realized that this is nothing but lunacy. We're just stark raving mad lunatics, completely unaware of the world around us, completely oblivious to the people around us. We're morons. And he "said of pleasure," what in the world is this accomplishing? This isn't accomplishing anything. In fact, instead of filling me with meaning I'm emptier than I was before. So his conclusion in vv 1-2 was that when he plunged into full-scale frivolity it didn't satisfy him, he didn't find happiness, he was just emptier than he was before. In 2:3 he decided to modify the experiment. Now he's still going to live a frivolous lifestyle, but he's going to do so modestly, by keeping his head. So he says, "I explored with my mind how to stimulate my body with wine while my mind was guiding me wisely." In other words, I'm going to drink wine but not get drunk, and I'm going to test whether I can take hold of folly in that state and discover what good there is for the sons of Adam to do under heaven the few years of their lives. See, men don't live very long from Solomon's perspective, so perhaps a moderated form of drugs and alcohol mingled with spending pleasures will be the ticket to satisfaction in our short lives. In 2:4 he described the luxurious lifestyle he added to accommodate his moderated party lifestyle. To have a continual party you need houses wherever you might be in your kingdom, so he built houses, many houses, four of which are directly mentioned in Scripture and all four had the same materials and workmanship, so no matter which house he was at he always felt at home. He also built dozens more throughout the land. In addition, he planted vineyards. There were

multiple vineyards as well as multiple wine cellars. These were pleasing. We're not saying these aren't pleasing. We're just saying, will they ultimately satisfy me? In 2:5 he made royal garden parks for himself, typical of ancient kings. He became a king like all the other nations. These were beautiful parks; perfectly manicured with amazing fragrances throughout. In addition, he planted in them all kinds of fruit trees so that he could just walk by and pick delicious ripe fruit at his leisure. In 2:6, beyond all the houses, the vineyards, the garden parks and fruit trees he "made ponds of water for myself from which to irrigate a forest of growing trees." You'll notice that all these things he says were "for myself." They were selfish pursuits. Here he built an irrigation system with ponds at a higher elevation and a canal leading to a forest of trees at lower elevation so that he could grow all his foreign trees. And if that were not paradise, he says in 2:7 that he bought male and female slaves, those are foreign slaves to build and manage all his projects, as well as homeborn slaves, these are Jewish slaves. And though he did all this he still had tons of wealth left over. He says "I also possessed flocks and herds larger than all who preceded me in Jerusalem." Agriculture was the measure of wealth in the ancient world and Solomon says he was the wealthiest citizen of Jerusalem, ever. And more than the agricultural wealth he says in 2:8, I collected for myself silver and gold and the treasure of kings and provinces. Three things, silver, which was so abundant in that time that it is said it was almost worthless, gold, which was the standard, as well as the national treasures of foreign kings and provinces. He had these just sitting as museum pieces to stare at for hours on end, large collections of them, rooms full of them just for his pleasure. And further, verse 8 says "I provided for myself male and female singers..." These were the nightly entertainers who put on well-practiced theatre performances, a new one every night to satisfy him in his court. And most of all, he supplied for himself "the pleasures of men—many concubines." Solomon had hundreds of women and he could call any one of them to satisfy his sexual desires. It's no wonder that he concludes in 2:9, "Then I became great and increased more than all who preceded me in Jerusalem." He thought he had found happiness and he claims that his wisdom stood by him in all this success, so that he initially thought that he had found meaning and joy by not fully immersing himself in frivolity. In 2:10 he declares that he did not refuse anything that his eyes desired. He did not resist any temptation; he just partook of it. And his rationalization is that "my heart was pleased because of all my labor and this was my reward for all my labor." He reasoned that because he had worked for it then the fruits belonged to him and therefore why not please myself, why not? Now I truly think that there is not a man on earth who has gone as far as Solomon. I do think there are men who possibly have the resources of Solomon, but I do not think that they have the creative genius to explore every area in such depth as Solomon. This man went all the way and he did get pleasure. But verse 11 says I considered all my activities, all my building projects, all my vineyards, all my parks, all my concubines and all my sex and all my moderate drinking and all of it he says was vanity and striving after the wind. Was Solomon fulfilled? Did this man find happiness? No, this man was empty. At the end of it all there was nothing. And you will find yourself in the exact same place if you think money can buy you happiness. And yet people keep trying to do this experiment, they just don't have the resources to do it as well as Solomon. But boy they are going to try because they think that if they do it they will get a different result. Someone told me a story afterward last week, about a talk show where the wives of some of the world's richest

and elite men told their stories to the audience. They explained how they were given the credit card and they could go to town wherever they were in the world and buy whatever they wanted, anything at all, and how they began to be passed around to the other elite men and then to other men who worked for them and as long as they went along with this they could buy anything they wanted and this went on and in the end every one of them said the same thing; they were totally empty, totally spent, and yet there were still two women in the audience who said, "Yeah, we hear what you're saying, but we want to try it ourselves." Friend, people are fools. They won't learn the lesson. They think they can short circuit the system. They're stupid. You can't short circuit the system because God established three principles; selfishness, law of diminishing returns and partial fulfillment. First, He says that pleasure-seeking will lead to selfishness and selfishness will deprive one of joy. We simply cannot be happy just trying to please ourselves. Second, He set in motion the law of diminishing returns. This means more intense and extravagant experiences are required to get the same effect, which, in turn, drives one to continually search for more experiences with the end being emptiness. Third, He designed things to only partially fulfill us. Pleasure does fulfill one aspect of who we are, but it does not address all of who we are. It therefore, cannot totally fulfill us. The correctives for Solomon's search in the NT are two-fold. First, Jesus said it is more blessed to give than it is to receive. When we give to others there is a fulfillment that far outweighs having everything our eye craves. Second, having wealth is not sinful when God is kept at the center. It's true that money can buy things that bring pleasure but it must always be kept in perspective. God at the center is the right perspective. A third corrective I observed in my review relates to verse 10. This is where Solomon felt justified in selfishly enjoying all the fruits of his labor, because it was his labor. The NT corrects this by reminding us that all that we have and all that we are is because God has graciously given them to us. So we may labor, but God gives us the bodies and physical strength and mental ability and breath that are necessary to labor. So it is not all ours. It really belongs to Him because without Him it would be impossible to produce anything. So there are three correctives and the main lesson is that money will not make you happy, things will not fulfill you, you will only want more and become selfish, self-absorbed and empty. And yet still there will be those of you who think you can short-circuit this and break the pattern.

Tonight we come to 2:12-17 and I think what Solomon is doing here, and I say "think" because this is the hardest part, trying to understand and follow his argument. What I think Solomon is doing here is evaluating his results more thoroughly. In 1:17 he already said that wisdom and folly and madness are just vanity. "And I set my mind to know wisdom and to know madness and folly; I realized that this also is striving after wind." So he's already stated the conclusion, but in 2:12 he wants to evaluate wisdom, madness and folly more carefully. Dan Wallace said, "Throughout 2:1-11, Qoheleth evaluated the merits of merrymaking (2:1-3), accomplishing grand things (2:4-6), amassing great wealth (2:7-8), and secular acquisitions and accomplishments (2:9-10). Now, he reflects on the benefit in life in living wisely and not giving oneself over to frivolous self-indulgence."¹ He says, **So I turned to consider wisdom, madness and folly.** The word **turned** means I headed in a different direction. He'd analyzed all these things from one direction, now he's going to look at them from another direction. Wiersbe

said Solomon said, "I considered things from another viewpoint."² And you'll see Solomon do this, because he was brilliant, he was a thinker, and whereas most of us wouldn't go on evaluating after we already decided it was vanity, he would because he thought there might be more to discover. And that's what he's doing here, looking at things from another view point.

The word **consider** means "to spy into" so as to gain understanding, to look at something closely, "to inspect." And what he wants to spy into are three things; **wisdom, madness and folly**. By **wisdom** Solomon means human view point wisdom. He originally had been given divine view point wisdom but when he went negative he experimented with human view point wisdom. And Solomon had a good starting point because he had heard the best of human view point wisdom as king in Jerusalem. He invited the wise men from all the greatest Gentile nations into his court to speak their wisdom. And 1 Kgs 4:30 says "Solomon's wisdom surpassed the wisdom of all the sons of the east and all the wisdom of Egypt. For he was wiser than all men, than Ethan the Ezrahite, Heman, Calcol, Darda, the sons of Mahol; and his fame was known in all the surrounding nations." So Solomon in his earlier years had demonstrated the superiority of divine view point wisdom. But in his middle to later life he decided to experiment with human view point wisdom himself. And now he wants to analyze whether human view point wisdom gives any advantage over **madness and folly**. **Madness and folly** are almost synonyms. They are certainly related. **Madness** is the Hebrew *holelut*. It's a mind word. It refers to "foolish thought processes, foolish ideas, irrational thinking." **Folly** is the Hebrew *siklut*. It's a behavior word. It refers to a "practical atheism, living without dependence upon God." Wallace said, "The terms שִׁכְלוּת (*sikhlut*, "folly") and הוֹלְלוּת (*holelot*, "foolishness") are synonyms. The term שִׁכְלוּת (alternate spelling of סִכְלוּת, *sikhlut*) refers to foolish behavior (*HALOT* 755 s.v. סִכְלוּת), while הוֹלְלוּת refers to foolish ideas and mental blindness (*HALOT* 242 s.v. הוֹלְלוּת). Qoheleth uses these terms to refer to foolish ideas and self-indulgent pleasures (e.g., Eccl 2:2–3, 12–14; 7:25; 9:3; 10:1, 6, 13)."³ So what Solomon wanted to spy into is just whether there was any advantage to really thinking things through in terms of human view point, really living a thoughtful life, versus not polishing the mind and just living carelessly, without thought.

The reason he decided to do this analysis was because of what he says in verse 12, **for what will the man do who will come after the king except what has already been done?** In other words, men are going to **come** along **after** me, I'm **the king**, but **what** are they going to do that hasn't **already been done?** I've exhausted all the experiments. There's no more experiments to run. And so because there are no more experiments to run, you can just learn from me and my experiments. Remember, this is a book about what not to do. Solomon using himself as a negative example. And he's just saying here, maybe a few people can duplicate my experiments, but you can't do more than I've already done, so you might as well learn from my mistakes. Now there are two responses of people to this kind of instruction; arrogant people and humble people. The arrogant people are the people who like to do things the hard way. They say, "Oh, you tried it and it didn't work, eh? Well, maybe it will work for me." Those are the people that just have to make the mistakes themselves. They won't take your word for it. I mean, what do you know, you're an idiot and I'm so smart. So they go around repeating the same

mistakes and proving that they really are the idiots. They're like those two women in the audience of the talk show who heard the stories of the wives of those elite men and still said, "Yeah, but we want to try it ourselves." They won't learn from the mistakes of others; they have to make them themselves. And when you find people like that their lives end up being just one disaster after another. It's just a pile of wreckage when it's all said and done. And you tried to help them all along the way. But they refuse to listen to wisdom so you might as well stop throwing your pearls to swine. On the other hand, the humble people are the people Solomon is appealing to, those who have some common sense. They are willing to listen and learn from other's mistakes. This is the easy way. They understand that if you tried it and it didn't work, well, it's not going to work for me either because I'm not special and I don't have a special dispensation. So I'm going to listen to counsel and avoid the pitfalls. And these people's lives are usually more streamlined. I hope you are like this second person, and that you will listen to what Solomon has to say here. And the reason we want to listen is because this is Solomon speaking from the flesh and he's saying that there are two ways you can live your life in the flesh, and I've lived both of them and I was the king when I lived them so I could go much further than you and here's the report. But, of course, when we get through tonight we're going to learn that there's another way to live altogether, and that's the best way of all. But if you are going to live by the flesh here are your two choices; wisdom and folly and what did Solomon find?

2:13, **And I saw that wisdom excels folly as light excels darkness.** He found that there is an advantage to **wisdom** over **folly**. At least with human view point wisdom you are thinking and examining things; whereas the fool doesn't think and examine things. He's just being stupid. And he compares this advantage of wisdom over folly to the advantage of **light** over **darkness**. When someone is in the light they can see where they are going and they do not fall in a pit. But the man in the dark just stumbles around.

In 2:14 he elaborates, **The wise man's eyes are in his head, but the fool walks in darkness.** Donald Glenn, in the Bible Knowledge Commentary, said, the "**wise man** has the foresight to avoid danger while a **fool** gets into trouble as though he stumbles around in the dark (2:14; cf. Prov. 4:18-19 for a similar metaphorical use of light and **darkness**)."⁴ So there is an advantage to human wisdom simply because at least you are thinking about things and examining things, but the fool, he just watches TV. He doesn't think about anything. He's living by the seat of his pants. His decisions are not informed by knowledge. He's just going with his gut. So Solomon concluded that worldly wisdom has an edge over foolishness and there is an advantage to wisdom.

But then he went further in his analysis at the end of verse 14 and here's what he saw. **And yet I know that one fate befalls them both.** In other words, the wise man and the fool share the same destiny. And what's that destiny? The end of verse 16 tells us. "The wise man and the fool alike die!" They both die. J Vernon McGee said, "Regardless of how smart you are, you don't really get too far away from the fool, because you both are going to be carried out feet forward and laid to rest somewhere. You both will end up in the same way."⁵ And he's right. It doesn't matter how much worldly wisdom you have, you can have your walls lined with books, and yet you and

the idiot down the street are both going down to the grave. So what advantage is there now? What kind of advantage does wisdom have over foolishness? There is still an advantage, but it's only a temporary advantage, an advantage for this life only. That was Solomon's conclusion. Advantage, yes, but not much, because the fate of one is the same as the fate of the other.

In 2:15 Solomon engaged in soliloquy in his soul, **Then I said to myself.** See, this man was a thinker. **"As is the fate of the fool, it will also befall me. Why then have I been extremely wise?" So I said to myself, "This too is vanity."** Now Solomon here is applying his principle to himself. He's not just comparing wise men to foolish men. He already did that. Now he's considering whether **extreme wisdom** gives a further advantage. And his conclusion is that it doesn't make a hill of beans difference if you are the wisest humanistic philosopher in the world, because you'll still go to the same place, you'll still die. Wallace said, "Qoheleth laments not that the fate of the wise man is the same as that of the fool, but that even he himself—the wisest man of all—would fare no better in the end than the most foolish."⁶ Solomon spent far more time becoming the greatest humanist ever, and yet the benefits were not proportional. They were not greater than if he had spent less time becoming wise. See, sometimes you think that if you just put in more and more effort then you will get extra benefit, but what Solomon found was that with respect to human wisdom, all his extra effort did not give extra benefit, so it was a waste of time. There were limits on the amount of benefit he could get out of human view point wisdom over the fool. Wallace summarized it this way, "Qoheleth's acquisition of tremendous wisdom (1:16; 2:9) was "excessive" because it exceeded its relative advantage over folly: it could not deliver him from the same fate as the fool."

Now Solomon, again in soliloquy in his soul, at the end of the verse, **So I said to myself, "This too is vanity."** You would think there would be some substance there if you became the wisest humanist philosopher, but Solomon says, there's nothing, nothing but emptiness. And I hope you see in all of this that he is painting a picture of a believer living by the flesh just as well as an unbeliever, because no matter how brilliant they are, no matter how foolish they are, it really doesn't matter much in the end, there's nothing there, they are empty voids, dark caverns, that's the end of the flesh.

Now he goes further in 2:16, because his initial thought was that if one was a great humanist philosopher then they'd be remembered. But he says he was wrong when he thought about it. **there is no lasting remembrance of the wise man as with the fool, inasmuch as in the coming days all will be forgotten.** The Hebrew word **lasting** is *olam* and in this context means "a long time." There is no "long time" remembrance of the wise man as with the fool. Most people don't even know who the first president of the United States was. There is no lasting remembrance. He's just as forgotten as any **fool**. Wiersbe said, "most "famous" people who have died are rarely mentioned in ordinary conversation, although their biographies are found in the encyclopedias."⁷ You only know the names of a few famous people. Admit it. Oh, they come up here and there, in intelligent circles, but they hardly ever come up in most circles. If you were to mention Plato they'd think you were talking about the

stuff you played with as a kid. If you mentioned Socrates they'd think it was Spanish for soccer. These are just a few of the famous names we do know, but they hardly ever come up. And they really don't matter. At the end of verse 16 he reminds us, **how the wise man and the fool alike die!** The **NASB** doesn't translate it, but the Hebrew says "Alas, how the wise man and the fool alike die!" In other words, this is a lament or mourning. He's lamenting the fact that they both die and there is no ultimate advantage of one over the other. Why does this have to be? I've got twenty Ph.D.'s and now I see that it doesn't even matter? J Vernon McGee said, "You may be innately intelligent. You may have a high I.Q. You may have been educated, even have several doctoral degrees, but none of this will help you when it is your time to die. Neither will any of that stop you from dying. When it is your time to go out the door, you will go, and there is nothing in this world that can keep you from it."⁸ Some men like Walt Disney saw this. They knew they were going to die so they arranged to have their bodies cryogenically preserved. They are hoping that mankind will one day find out how to reverse death. Then they're wisdom can overcome this terrible end. I think these people are the greatest of fools. Their spirits are long gone. They are in Hades. If they only knew a little bit of the Bible they would know they are never coming back to this world. It is a waste trying to preserve their bodies.

So Solomon says in 2:17, here's his conclusion when he thought about this. **So I hated life, for the work which had been done under the sun was grievous to me; because everything is futility and striving after wind.** Look at that. Solomon said **I hated life. I hated it.** It's just a waste. And isn't that a logical conclusion? And by the way, this is a logical conclusion for the believer who lives his life by the flesh. If you get out of it like Solomon you're no different than Solomon. You're allowing the flesh to dominate you, and when you do that, the end of that is suicide. Of course, the unbeliever always lives by his flesh. That's why so many people commit suicide. They end up hating life. They don't want to be here anymore. Life is so frustrating when you live by the flesh and they end up all in a ball of wax with more problems than they can count on their fingers and toes and so they just put a gun to the head and check out. Think about it folks, most of you are probably not in this position. Most of you became believers when you were young, you didn't live much of life as an unbeliever, so you don't know what it's like, you don't remember what it was like to be an unbeliever, and as a believer you haven't decided to live by the flesh for years and years. But this is where it all ends. You **hate life**. Why? Solomon says, **for the work which had been done under the sun was grievous to me.** Remember, this is when life is looked at from **under the sun**. When life is lived apart from God, as if God doesn't even exist, this is the end of that life. It stinks. All the work, all the labor, all the years spent are just **grievous**. Glenn said, "(The word trans. "grievous" [rā] is the antonym for the word trans. "good" or "worthwhile" in vv. 1, 3)." In other words, life is not worthwhile when lived this way. "If...it does not ultimately make any difference how one lives and if there is nothing ultimately worthwhile to do, then **all** of life and all its accomplishments are futile or **meaningless, a chasing after the wind** (cf. 1:14, 17; 2:11, 17, 26; 4:6, 16; 6:9)."⁹ It's just vanity. I mean what's the point? You labor and labor, whether you're wise or a fool, and then you both go to the grave. There is no ultimate value to the achievements of the flesh. They don't last, they aren't remembered, there's nothing, so why not just kill yourself and get it over

with. I hope that gives you some sense of what your unbelieving friend is going through. I hope it gives you a heart for the lost. I think we've lost that. I think we think people are just going to reject the gospel. I think we are afraid of the objections they might come up with that we have created in our own minds. I think we are wrong. And I think if we were to actually preach the gospel, preach it as it really is, in all its glory, as the only message of hope for people living in darkness without any sense of joy, any sense of meaning, any sense of fulfillment, I think we'd see people come to Christ.

Now that is looking at life from Solomon's point of view, which verse 17 tells us is labor done **under the sun**, without God in mind, apart from any consideration of God. But what would the difference be if we lived life "beyond the sun," with God in mind, with God at the center of life? We like to close on an optimistic note, because Solomon is trying to teach us by pessimism not to do what he did. So after we review these verses we'll close with an evaluation from beyond the sun.

In 2:12 Solomon is changing direction to analyze wisdom, madness and folly, from another view point. By wisdom he means human view point wisdom, someone who thinks about things is self-conscious about decisions. By madness and folly he means someone who doesn't think about things, they just make stupid decisions. And he's writing this because there's no one who is going to come along and do more experimenting and thinking about this than him. So people can take or leave the king's advice; but this is written so they would not make the same stupid mistakes Solomon made, that they'd learn from his negative example. In 2:13 he says there was an advantage of human view point wisdom over folly and that advantage is as advantageous as light is over darkness. In 2:14 he illustrates saying that the wise man at least looks at the world around him with eyes in his head, but the fool is just stumbling around. And so there is a relative advantage of human view point wisdom over folly. But the end of verse 14 shoots down any ultimate advantage. One fate befalls both the wise and the fool, and that fate is death. So in 2:15 Solomon applied this to himself saying, "As is the fate of the fool, it will also befall me. Why then have I been extremely wise?" Why did I go to such lengths thinking I would get a greater advantage? There is no greater advantage. And now I have wasted all these years pursuing humanist philosophy. And it doesn't matter. So I said to myself, "This too is vanity." And in 2:16 he explains why "For there is no long time remembrance of the wise man as with the fool." They are both quickly forgotten, so that when future generations come along they don't even remember you. Alas, he says, he's lamenting, "Alas, how the wise man and the fool alike die!" They just die and there's nothing to all their efforts. So 2:17 is the conclusion, and this would be the conclusion of a believer who spent his life living by the flesh and it would be the conclusion of an unbeliever who also lives by the flesh. I hated life. I just hated it. Why? Because all the work done down here under the sun for all my selfish pursuits is just not worthwhile. You're sowing the wind and reaping the whirlwind, there's nothing there, no ultimate meaning, no ultimate fulfillment, no ultimate happiness, just hatred of life.

Now we can correct this from the NT and we should, but we should begin by asking if Solomon was right? Was Solomon right about life? If looked at from the view point of the flesh he was exactly right. But there is another way to look at it. So we'll make a couple of corrections. First, human view point wisdom is not great at all, it crucified the Lord of glory. Turn to 1 Cor 1:20. Beginning in 1:18, "For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God." Human view point can never interpret the cross correctly. Verse 19, "For it is written, "I will destroy the wisdom of the wise, And the cleverness of the clever I will set aside." God is going to wipe it all out. Human view point will not be remembered; Solomon was right about that. Verse 20, "Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?" Human view point wisdom is foolishness. Why? Verse 21, "For since in the wisdom of God the world through its wisdom did not *come to know* God, God was well-pleased through the foolishness of the message preached to save those who believe. ²²For indeed Jews ask for signs and Greeks search for wisdom; ²³but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, ²⁴but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." Human wisdom did not lead men to God because it could never see past self. It made self into God and served self. And because of that God used a selfless message which the world interprets as foolishness, but which is absolute wisdom, and that is Christ crucified. Christ crucified is the greatest example of selflessness and sacrifice and we're drawn to that, attracted to Christ, so that when we believe in Him we now see Christ as the power and wisdom of God. So we don't value human wisdom. Human wisdom is what crucified Jesus Christ. Solomon was on the wrong track. Second, human view point wisdom does give a relative advantage over foolishness, but only in this life, whereas, divine view point wisdom gives an absolute advantage over both, both in this life and for eternity. Same verses as before. But what's ironic is that Solomon had divine wisdom early in his life, and then later he rejected it and went after human wisdom. He was thinking the grass might be greener on the other side, but the grass is not greener on the other side. There's really no grass on the other side at all. Third, all human view point will be forgotten, but divine view point will be remembered forevermore. Turn to Rev 4:9. The question here is about all the things done according to divine view point. Is all that stuff just going to be forgotten? Or is all that stuff going to be remembered. Rev 4:9, this is a heavenly scene, in the throne room of the Father. Verse 9, "And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, ¹⁰the twenty-four elders (and we take them to be representative of the Church) will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, ¹¹"Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created." What are the crowns they cast before the throne? They are rewards. Rewards for what? For the things done in accordance with divine wisdom, done according to the Spirit. And you can see that clearly these things are not done in the flesh because the praise, the worth in verse 11 is to Him. He is the one who creates the good works through us. They exist because of His will. They were created in history as we lived by the Spirit of God. And yet He rewards us for them. But we will cast

those rewards at His feet in recognition that He is the source of the good works, not us. And our point then is that all will not be forgotten. It is not a wasted life to live a life pursuing divine view point wisdom. Solomon has taught us that by way of negative example.

¹ Biblical Studies Press, *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible* (Biblical Studies Press, 2005).

² Warren W. Wiersbe, *Be Satisfied, "Be" Commentary Series* (Wheaton, IL: Victor Books, 1996), 36–37.

HALOT The Hebrew and Aramaic Lexicon of the Old Testament.

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³ Biblical Studies Press, *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible* (Biblical Studies Press, 2005).

⁴ Donald R. Glenn, "Ecclesiastes," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 982.

⁵ J. Vernon McGee, *Thru the Bible Commentary: Poetry (Ecclesiastes/Song of Solomon)*, electronic ed., vol. 21 (Nashville: Thomas Nelson, 1991), 30.

⁶ Biblical Studies Press, *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible* (Biblical Studies Press, 2005).

⁷ Warren W. Wiersbe, *Be Satisfied, "Be" Commentary Series* (Wheaton, IL: Victor Books, 1996), 37–38.

⁸ J. Vernon McGee, *Thru the Bible Commentary: Poetry (Ecclesiastes/Song of Solomon)*, electronic ed., vol. 21 (Nashville: Thomas Nelson, 1991), 31.

trans. translation, translator, translated

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⁹ Donald R. Glenn, "Ecclesiastes," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 982.