

# God Made Man Upright But They Have Sought Out Many Inventions

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Preacher: Malcolm Macdonald

- [ 0 : 00 ] Welcome to our service this morning. Special welcome to any who are visiting with us.
- As we come before God in worship, we pray that this world to us would be blessed. We're going to begin our service singing from Psalm 33.
- Psalm 33 and from verse 6. To verse 9. Four stanzas.
- Psalm 33, verse 6. The heavens, by the word of God, did their beginning take, and by the breathing of his mouth he all their hosts did make.
- The waters of the seas he brings together as an heap, and in storehouses as it were he layeth up the deep. Let earth and all that live therein with reverence fear the Lord.
- [ 0 : 58 ] Let all the world's inhabitants threaten with one accord. For he did speak the word, and done it was without delay.
- Established it firmly stood, whatever he did say. And so on. These verses, Psalm 33, verse 6 to 9.
- The heavens, by the word of God, did their beginning take. The heavens, by the word of God, did their beginning take.
- And by the breathing of his mouth, did their beginning take. And by the breathing of his mouth, did their beginning take. The heavens, by the way of God, did their beginning take. The heavens, by the way of God, did their beginning take.
- The heavens, by the ground have funzed in. The heavens, by the ground have Snoke, Gargoyle and sails. The heavens and da wären, the heavens and ■ Brefc!
- [ 2 : 09 ] Back to heaven. Yet the heavens and sails, Kathy Kenneth Winters, from the sky, Son, weep, and in his shoulder says as it dwells in the earth of the deep.
- Let earth and all that live within with revelation, the Lord.
- Let all the world's inhabitants let him with a long notorn.
- For he is the word on the ground.
- It was without delay. He is the word on the ground.
- [ 3 : 46 ] He is the word on the ground. And he did it. Let us join together in prayer.
- Let us pray. O Lord, O God, as we come before you in this act of worship, we give thanks that you are lifted up before us in the words of the psalmist who reminds us that you are our creator, that you created the world and all that is in it.
- And by the word of your mouth, you brought all things into being. By the breath of your mouth, you gave life to all living.
- God over all, the Father, all the people. We acknowledge that as we come into your presence today. May the breath of your spirit give life to the words that we read and sing and reflect upon, so that we would know that we are in the presence of the only living and true God.

God over all, the Father of the Lord and Saviour, Jesus Christ, the alone Saviour of sinners.

[ 5 : 15 ] In his name we come and by the right that he has given to us through his death on the cross, we are able to approach what is a throne of grace, seeking mercy and grace to help in time of need.

So help us to pour out our heart before you, whether we do so audibly and publicly or simply in secret, as we gather together in your name.

We give thanks that you are the hearer of prayer and that you are the answerer of prayer. May our prayers seek an answer from the God who is able to do for us what no other can.

We remember in your presence all the needs of the congregation here today. May our prayers be upon us, we pray that you would bless those present. Whatever burdens they carry with them, we pray that they would know that underneath are the everlasting arms.

And that they would know that there is a God who is able to bring to them a sense of presence, so that they are not overcome by the thought of their aloneness.

[ 6 : 42 ] Because that is inevitably the consequence of our burden bearing in this world. Very often we feel ourselves to be inadequate, to carry with us the burdens of life itself.

And we know that there are some, and they are troubled by reason of whether it is their own need, as those who are struggling with the things that this world inevitably brings our way.

Or perhaps the thoughts of others that are near and dear to them, who may be struggling with their own problems, sometimes problems that arise out of the vagaries of providence.

And others who have struggling with ill health, and they are troubled by the thought of what they are going through. So we bring them to you.

And ask Lord that you would speak to them in their need, so that they would know with certainty that they are not alone. That there is a God in heaven who is not remote from them, who has come into our midst in the presence of your son Jesus Christ, the true burden bearer, the one who came to experience the death of the cross.

[ 8 : 10 ] And in so doing, he came to bear the sins of his people as the one who is to sacrifice for sin.

And those who have put their trust in him will know for sure that their sins are dealt with. And he will never ever have to give account for them, because they have been blotted out through the blood of sacrifice.

And we pray for genuine sense of repentance for sin, to still live to us, to seek that grace and to feel sorrow for our sin.

And to confess these sins in the presence of God, knowing that these sins are the sins that will be removed, as a stain is removed by the most powerful cleansing agency.

So remember us under the sound of the gospel, that we may recognize the provision made for us in the person of Christ. We pray for those that we have mentioned who are unwell amongst us.

[ 9 : 22 ] We remember those housebound and confined to their homes by reason of illness. We pray for our fellow deacon, John Alec, as he is going through his own illness.

We pray that every step of the way that he would be conscious of the presence of God in his experience. We pray for others.

Some we may know nothing of, who have illnesses of equal seriousness unbeknown to us. But we remember them to you. But we remember them to you. And to any who are suffering pain, may their pain be alleviated.

We remember those who are heart sick and sorrowful. By reason of bereavement, your voice is seldom silent. And we remember today those that we have heard of who have been left bereft of loved ones.

And we commit and commend them to your care and keeping. And for that you are a God who knows all there is about our lives.

[ 10 : 31 ] And even when there are things that are uncertain and hidden from sight, you are there in the midst of all our experiences.

So we commit the grieving to you and the sorrowful, wherever they are found today. We know we live in a vale of tears. The world in which we live is sin-seek and the consequences of sin's death.

And we remember to you the places in the world where there are so often that you are ambassadors speaking loudly and clearly from God above.

That you are reminding us that this is not our continuing city. That we are here but sojourners on the scene of time for a short period.

When death removes from our midst, whether it is by reason of illness or accident or the ramifications arising out of natural calamities such as a witness the world over.

[ 11 : 37 ] And also the outcome of war. We pray Lord for these nations that are embroiled in such wars. We pray for the parts of the world that have known recent tragedies.

Sometimes by reason of fire. Sometimes by reason of flood. Sometimes the terrible ravages of the natural elements are seen leaving just rubble in its wake.

And we commit and commend to you all who have suffered loss because of it. Not just loss of property, but that itself is so wounding, but also loss of loved ones.

And we pray for the sanctifying power of the Spirit to accompany all such events. We pray for your blessing upon the world that is proclaimed this day.

Here in this place and every other place that the preaching of the gospel goes on to the world's end. We ask that you would bless the Sunday school and the children that are receiving instruction in it.

[ 12 : 48 ] Bless them in their souls. Bless them in their homes and families. Remember their parents and grandparents and all connected with them who have the understanding of the preciousness of the soul.

May we be collectively involved in nurturing these young people and bringing them before God in prayer. So remember us each one.

Watch over us the short time we're together. Pardon sin in Jesus name. Amen. Amen. Well boys and girls, before you go out to Sunday school today, I believe you're going to be hearing about another one of the miracles of the Lord Jesus.

And this is one of these miracles that only he can carry out. God alone has the last word with regard to death.

And there's a story told us within the Bible of a man called Jairus. Jairus was somebody who was a minister of the church.

[ 14 : 11 ] Or in those days he was a church of the Jewish believers and something similar to a church.

He was a leader in the congregation where Jesus was walking and ministering. And when you read this story, one thing that strikes you is how busy Jesus was and how often his time was called on.

And how often people came after him. Large crowds were wanting to hear him say something or do something.

And he barely had any time to himself. And this man had a daughter who was unwell. And he went to see Jesus.

And that itself was probably something that tells us how desperate he was. Because usually, at that time, many of the leaders of the congregation of Jews didn't really want much to do with Jesus.

[ 15 : 29 ] They didn't know what to make of him. They weren't sure what he was or who he was or why he was there. And they wanted to know whether he was the person that God had sent.

And Jairus was somebody who, despite that, because of his own need, made a point of seeking Jesus.

And it reminds us, I think, of when we're desperate. Very often, that's when we go to God. When we're desperate, that's when we want Jesus to do something for us.

And the strange thing about this story is this man came to Jesus and he said his daughter was unwell. And then Jesus went to go to his house. And another woman who was unwell came and stopped him.

And she needed his help. And Jesus had to help her as well. And he was happy to do that. And he healed her. And almost as soon as he healed this other woman, the news came that he was too late to do anything for Jairus' daughter.

[ 16 : 41 ] She had died. He didn't need to go to her house. And that's what they were saying. Don't bother. Don't bother the master. They were saying, don't bother him because you're too late.

You can't do anything for this girl. But Jesus told them to go away. That he had a work that he had to do.

And he took with him three disciples, Peter, James and John. And he went to the house. And the house outside was filled full of people.

And they were, there were in those days what were called, I suppose, professional mourners. Whenever somebody died, a lot of people would gather and they would mourn.

They would wail. They would weep. They would cry loudly and make a noise. And Jesus, in the middle of all that, said, you're wrong.

[ 17 : 40 ] This girl is not dead. She's asleep. And they were laughing at him. They laughed at him because they didn't know Jesus. And they didn't believe Jesus could do anything for her.

But the miracle is that he took his disciples, Peter, James and John, into the house. And he took the girl's mother and father in with him.

And he went to her bedside. And she was lying there. And he touched her and spoke the words, Talitha, come me. Little girl awake.

And sure enough, the girl got up off her bed and began to walk. She was, we are told, 12 years old. And he was, we are told, that's the story of a miracle.

And he was, we are told, that's the story of a miracle. And he was, we are told, that's the story of a miracle. It's a story of what only Jesus can do. And sometimes what we remember from that is the wonderful faith that had to be in the hearts of those who went to Jesus.

[ 18 : 48 ] To believe that he could actually do that. And to believe that Jesus was able to do whatever it was they needed to see done.

Sometimes, more often than not, death is in the world. And we can't, we can't bring anybody back from death.

Once a person dies, their soul goes to be with God. But what the Gospel of Jesus tells us, that Jesus died on the cross.

He rose from the dead. And his promise is not that he will prevent people from dying in this world. Not that those who are in the world who die when our time comes to die, that he will come and wake us up then.

But that the day will come when every person who has believed in the Lord Jesus Christ will rise just as surely as this little girl rose from the dead.

[ 19 : 52 ] Why? Because he is able to do that. He has the power to do that. And that's what Jesus shows us again and again. That he is able to save us spiritually.

And he is able to save us from death. And that is the promise of the Gospel. That those who believe in Jesus will have life without end.

I hope that that will be something that you discover for yourself. And that this lesson that you have today will help you believe that. We are going to sing now as we go out to Sunday School.

Psalm 122. We are singing the whole Psalm. Psalm 122. I joined when to the house of God. Go up.

They said to me. Jerusalem within thy gates and feet shall standing be. Jerusalem as a city is. Compactly built together. And to that place the tribes go up.

[ 20 : 56 ] The tribes of God go thither. To Israel's testimony. There to God's name thanks to pay. For thrones of judgment. Even the thrones of David's house.

Their stable sing. The whole of Psalm 122. To God's place. I joined. And to the house of God. I joined when to the house of God.

I joined when to the house of God.

Go up. They said to me. Jerusalem within.

Jerusalem.

[ 22 : 02 ] Kristine Christ. Lot ten years.

Nered Yeah God, O heaven, to this little stash, ye love, ye elect, to God's name, and today, For thrones of judge and land in the thrones, all day, the child's name is the name of the Lord,

Thry ,word, O much happen Sunday, November 22. Where pr■■■■ Th£s Indy they live,■-■ looking championship form of installment history, Let them not know beyond thy peace I'll still cross sanity Therefore I wish nothing I wish I would With thy walls remain And ever may thy promises

Crossed and tear it in Now fall my plans And bled and sick Peace in thee I'll say And for the hearts of God our Lord I'll seek thy good on the way I'm going to read from the scriptures of the Old Testament and from the book of Ecclesiastes and reading chapter 7.

The Old Testament scriptures and the book of Ecclesiastes. Reading chapter 7.

[ 25 : 49 ] A good name is better than precious ointment and the day of death than the day of one's birth. It is better to go to the house of mourning than to go to the house of feasting for that is the end of all men and the living will lay it to his heart.

Sorrow is better than laughter, for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.

It is better to hear the rebuke of the wise than for a man to hear the sound of fools. For as the crackling of thorns under a pot, so is the laughter of the fool.

This also is vanity. Surely oppression maketh a wise man mad, and a gift destroyeth the heart. Better is the end of a thing than the beginning thereof, and the patient in spirit is better than the proud in spirit.

Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools. Say not now, what is the cause that the former days were better than these?

[ 27 : 10 ] For thou dost not enquire wisely concerning this. Wisdom is good with an inheritance, and by it there is profit to them that see the sun.

For wisdom is a defence, and money is a defence. But the excellency of knowledge is that wisdom giveth life to them that have it. Consider the work of God, for who can make that straight which he hath made crooked?

In the day of prosperity be joyful, but in the day of adversity consider. God also hath set the one over against the other, to the end that man should find nothing after him.

All things have I seen in the days of my vanity. There is a wicked man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

Be not righteous over much, neither make thyself over wise. Why shouldst thou destroy thyself? Be not over much wicked, neither be thou foolish.

[ 28 : 20 ] Why shouldst thou die before thy time? It is good that thou shouldst take hold of this. Yea, also from this withdraw not thine hand.

For he that feareth God shall come forth of them all. Wisdom strengthens the wise, more than ten mighty men which are in the city.

For there is not a just man upon earth that doeth good, and sinneth not. Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee.

For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others. All this have I proved by wisdom.

I said I will be wise, but it was far from me. That which is far off and exceeding deep, who can find it out? I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness.

[ 29 : 28 ] And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands. Who so pleaseth God shall escape from her, but the sinner shall be taken by her.

Behold, this have I found, said the preacher, counting one by one to findeth the account, which yet my soul seeketh, but I find it not.

One man among a thousand have I found. One man among a thousand have I found, but a woman among all those have I not found. Lord, this only have I found, that God hath made man upright, but they have sought out many inventions.

Amen, and may the Lord add his blessing to a reading of his word, and to his name be the praise. I'm going to sing now Psalm 14.

Psalm 14, and we will sing in the whole Psalm. But there is not a God, the fool doth in his heart conclude.

[ 30 : 36 ] They are corrupt, their works are vile, not one of them doth good. Upon men's sons the Lord from heaven did cast his eyes abroad, to see if any understood and did seek after God.

They altogether filthy are, they all aside are gone, and there is none that doeth good, yea, sure, there is not one. These workers of iniquity, do they not know at all that they my people eat as bread, and on God do not call?

There feared they much, for God is with the whole race of the just. You shame the counsel of the poor, because God is his trust. Let Israel's help from Zion come, when back the Lord shall bring his captives.

Jacob shall rejoice, and Israel shall sing. Psalm 14, the whole Psalm to God's praise, that there is not a God, the fool doth in his heart conclude.

That there is not a God, the fool doth in his heart conclude.

[ 32 : 01 ] They are corrupt, their works are vile, not one, nor land the good.

Upon men's sons the Lord from heaven did cast his eyes abroad, to see if any understood and did not seek after God.

They all together filthy are, they all aside are gone, and there is none that doeth good.

Yea, sure, there is none that doeth good. Yea, sure, there is none, this workers of iniquity. Thil they not know at all, this workers of iniquity.

To they not know at all. That they, my people, lead us dread.

[ 33 : 47 ] And on God do not fall. That they are glad for God is with the whole rest of the church.

You shame the counsel of the poor. Because God is his trust.

Let Israel's help from Zion come. When back the Lord shall bring.

His captives, Jacob, shall rejoice. And Israel shall sing.

Amen. I'd like us now to turn to the passage of scripture that we were reading together.

[ 35 : 10 ] The book of Ecclesiastes chapter 7. And reading the last verse of the chapter. Verse 29.

In law, this only have I found. That God hath made man upright. But they have sought out many inventions.

This only have I found. That God hath made man upright. In 1997.

In 1997. The Labour Party. Swept to power. With a landslide victory.

And the new Prime Minister. Was called Tony Blair. They have a vivid recollection. Of him making his way.

[ 36 : 13 ] Along a street. I'm not sure if it was Downing Street. It could well have been. Maybe it was too early for that. But there was a procession. And he was surrounded by supporters.

And a song was playing in the background. And the song was. Things can only get better.

Things can only get better. It's always easy to look back. On how things worked out.

Did they actually get better? Was the optimism. That was very evident at the time. Was it fulfilled?

Well that's a political question. And I'm not really interested in. Entering into a discussion about politics. The reason I mention it is.

[ 37 : 20 ] One of the things that many people say about this book of Ecclesiastes. Is that it's devoid of optimism. When you read the whole 12 chapters.

It is suggested that. It's a very dark book. And this chapter that we read.

Talks a lot about death. And the wickedness that is in the world. And the imbalance that exists. That suggests that evil.

Is more evident than good. And when you read various comments on the book. The language that they use.

Is very much in favor of that kind of interpretation. Words such as disillusionment.

[ 38 : 22 ] And disappointment. And despair. And generally a world weary view. On the part of the preacher.

Or the teacher. And very often. If people were to ask. Answer a question. What is the book of Ecclesiastes all about?

- Go to the opening verses. And they'll cite the words of the preacher. The vanity. Vanity. All this vanity. And the suggestion is that he's looking at the world through a prison. That is very dark and very difficult to escape from. It is clear that he does have issues.
- [ 39 : 21 ] And that he's struggling to deal with issues. That are markedly things that he has to unravel.
- He's asking questions. He's asking questions. For which he wants answers. And by all means a person should ask these questions.
- Go to court. Two theologians. Who look at this passage. Look at this book. As a whole. And their comments would probably bolster that image that we have of the book. First is from H.C. Leupold.
- Life is utterly transitory. Living with unanswered questions. The workaholic failing to ask.
- [ 40 : 17 ] For what purpose am I doing this? What is wealth if I cannot enjoy it? Why does God do what he does? Bad things happen to good people.
- And there is no explanation. James Packer. Another writer. Well known theologian. He writes. Everyone who has ever lived in this world.
- Experience in one way or another. That life hurts. And it is no good pretending that it doesn't. God's ways seem totally incomprehensible.
- And we have to say. We hurt dreadfully. Now these truths. These expressions of truth. Are quite competent. You can have that kind of view. And I don't think these theologians are saying.
- [ 41 : 23 ] That is the prevailing view. Of the writer. The preacher. But these are the issues. That he is asking about.
- These are the questions. That he feels the need. To find an answer for. And. It is important. To make a difference.
- Between. Being in the grip. Of despondency. And recognizing. That there is a need for it. That there is a reason.
- Why that could possibly exist. That there is a reason. That there is a reason. That there is a reason. In the world. In the world. In which we are. There is a 17th century.
- Preacher. By the name of Thomas Boston. And in the life of Boston. He had many reasons. For. expressing the kind of views.
- [ 42 : 17 ] That some. That some. That the preacher. Here. Is suffering from. That he is in the grip of. The dark. Paul. Of.
- Of. Pessimism. But. Rather than. Succumb to that. What Boston does. Is. He asks.
- The right questions. About. The things. That he encounters. That. Bring these questions. To. Fruition. In his mind. He is not living.
- In economics. Not living. As if it were. Like an ostrich. Putting his head. In the sand. And pretending. These things are not. The way they are. There are. Some Christians. And they have this.
- Outlook on life. The Christian. Can afford. To live life. Optimistically. And the things. That. That are. Darkened. The things.
- [ 43 : 12 ] That are sorrowful. They can ignore. Because. They are Christians. And these things. Are irrelevant. Well. That is not really. The way. The writer.
- Here. Deals with it. And. What Boston. Does. In his. In his own. In a book. That. That probably. Deals with. The kind of world.



Which all of us. Have to live in. Is that. He. Regardless. Of how painful. Life is. And at times. It is exceedingly painful.

At times. There are issues. Going on. In our lives. That we find. Difficult. To deal with. But. As believers. Boston says.

Going through. The things. That they have. To go through. The question. That he asks. Of God. Is. Where.

[ 44 : 07 ] Are you. In this. Thing. That I. Am going through. Because. I believe. That you are God. And I believe. That you are sovereign. And I believe.

That. All the things. That happen. In this world. Happen. For a reason. And what I need. To do. Here and now. Is find you. In. The darkness.

Find. The light. That you are. In the darkness. That I am going through. If I believe. That you are God. I must believe.

That you are a good God. And that because. You are a good God. That it must be. A good outcome. To the. Bad. Things. That I am. Encountering.

Furthermore. Boston said. God is. Teaching me. Something. And I must. Be willing. To learn. But I must know. What he is teaching me. In order to learn it.

[ 45 : 02 ] And my. Best interest. Is finding out. From God. What is it you are doing. What is it that you are. That you are. That you are. Bringing me.

Into. Contact with. So that I can learn. From. At the very least. I need to. Discern. What you are.

That you are there. In order for you. To do that. If you. Want to find out. What the book. Of Ecclesiastes. Is all about. Perhaps. The best you can do.

Is go back. Go back. To the front. Or go. Go forward. To the. To the back. The truth. That is. At the. At the beginning. Of the book. Is.

Brought. Before us. At the end. Of the book. Some people say. That the. The. The opening. Verse. Or two. Verses.

[ 45 : 57 ] Is the envelope. Inside which. The book. Is contained. Now. Whether they write. In saying that. Or not. If you read. The last. Verses. Of the book. What you find.

There. Is this. The preacher. Saw to find out. Acceptable words. And that. Which was written. Was upright. Even words. Of truth. The words.

Of the wise. Are as goats. And as nails. Fastened. By the masters. Of assemblies. Which are given. From one shepherd. And further. By these. My son.

Be admonished. Of making many books. There is no end. Much study. Is our weariness. Of the flesh. Let us hear. The conclusion. Of the whole matter. Fear God. And keep his commandments.

For this is the whole duty of man. For God. Shall bring every work. Into judgment. Every secret thing. Whether it be good. Or whether it be evil.

[ 46 : 53 ] And I think. In these words. What the preacher is doing. He is. He is. Coming back. To an even keel. He is recognizing.

That there is. A reason. That there is. Purpose. That there is. In this world. Of chaos.

That the God. Who brought. The world. Into being. Out of chaos. Is the God. Who is still God.

And who has the power. And capacity. To make sense. Of the nonsense. That we often encounter. In this world. So I want us.

Just to think. Of these things. As we. Look at this. Verse. In particular. God. Has made man. Upright. But they have.

[ 47 : 48 ] Sort out. Many. Inventions. One of the. Bible versions. Properly. Calls. Man. They are. Humankind. Because he is not.

You know. The preacher. Gets accused. Of. Of. Being a. Woman. Hater. Because the previous. Versions. They probably suggest. That that is the kind of.

Of. Attitude. That he has. But it is not. Because you have to. You can't take these words. Out of. Out of the broad context.

And what he is. Identifying. Is certain situations. That occurred. Where. The problems. That arise. Are because of the.

The things. That are identified. And here. He is saying. God. Has made man. Humankind. Upright.

[ 48 : 46 ] Well. If we stop. At the first part. Of that statement. I am sure. Everybody here. Knows. Or at least.

Have been taught. That God. Made man. Maybe you are saying. Oh well. That is such an obvious truth. Why. Why. Make such a statement.

You know. That the Bible. Teaches it. That the scriptures. Of the old. And new. Testament. Bring to our attention.

Frequently. And clearly. The fact. That God. Is the creator. God. That God. Created man. In his own image. That God.

Brought life. Into being. That God. Brought the world. Into being. That God. Breathed life. Into the creatures. That occupy. This world. Well.

[ 49 : 41 ] You. You're taught that. Whether you believe it. Or not. That's what you. You understand. The Bible. To be teaching. And sometimes.

Even those. Who believe. That. To be true. Forget it. Forget such a truth. And look. Look at events.

That occur. As if they're occurring. Outside the sphere. Of influence. Of the creator. God. I'm sure. The preacher. Knew it.

As well. But there are. Many things. That we are. Sometimes. Liable. To overlook. Because of. Our circumstances. I'm not saying.

That he was. Oblivious. To this. Most obvious. Fact. It was. So obvious. To any believer. That. That. God. God.

[ 50 : 36 ] Hath made. Man. Upright. But he says. This only. Have I found. That it's as if. He's made a discovery. He's made something.

That is so obvious. Appears. As if. He had failed. To recognize it. In his life. But no. You have to.

Remember. That these words. Are spoken. In the face. Of the questions. That he is asking. That arise. Out of the events. That are so.

So. Dark. And so difficult. To reconcile. With. What he knows. About God. If you look at. The many wise.

Comments. That he makes. You'll find. That. The force of them. Only comes to light. Because he has been. Searching out. For the truth.

[ 51 : 34 ] The mystery. Of providence. Is something. That is not easy. To unravel. If you go back. To verse 15. All things.

Have I seen. In the days. Of my vanity. There is a just man. That perishes. In his righteousness. And there is a wicked man. That prolongeth his life. In his wickedness.

Now. Do you think. This question. Is a question. Unique. To the preacher. Is this. Something. That. Has never entered.

Into your mind. Or into your heart. When you see. Good. Holy. Just. Believers.

Who have. On. As far as you're concerned. These people. Are good people. They've never done. A bad thing. In their life.

[ 52 : 33 ] And because. Of their goodness. In your sight. Then surely. Good things. Should be. What they could. Expect. And if God.

Is the God. Of all. And God. Is sovereign. In all the affairs. Of men. Surely. He would see to it. That good people. Would receive. Good things. From the hand. Of God.

And then. On the other hand. You have. People. Who are not good. In fact. They're wicked. They're evil. They do bad things. And what do they get?

Well. They seem. To get on. They seem. To thrive. They seem. To. Make their way. In the world. Without. Anything.

Coming their way. That would. Frustrate them. Is that fair? Is it just? Is it right? And these are questions.

[ 53 : 32 ] For example. That he. Asks. For. Often times. Also. Thine own heart. Knoth. That thou. Thyself. Like was. As. As. As. As. As. As. As. As. As. As.

As. As. As. As. As. As. I will be wise but it was far from me. That which is far off and exceeding deep who can find it out? I applied my heart to know and to search and to seek out wisdom and the reason of things and to know the wickedness of folly even of foolishness and madness.

And I find more bitter than death the woman whose heart did snares and nets and her hands and so on. So questions occurred to him arising out of his perception of the justness of how God does things or how God refuses to do things.

One of the writers explains his conclusions arising from his searching in this way by comparing it to the conclusions that Saint Job came to.

Remember Job was somebody who was suffering greatly. He was somebody who had to endure much as he lived his life in the world.

[ 54 : 56 ] And we're told we have this explanation from God that Satan came to God and asked permission to deal with Job and bring misery into his experience.

And God said fair enough, spare his life but do what you will. And we, the readers, know that that is what happened. But Job was having to deal with it.

He has to deal with the misery of death. He has to deal with the misery of physical suffering. He has to deal with the awfulness of his friends coming to him and piling further misery on his life.

But this is one conclusion that is brought to our attention by those who look at Job and look at what this man is saying.

Ultimate wisdom does not reside in the land of the living but God knows its place. Job, in chapter 28, just to summarise what his conclusions are.

[ 56 : 09 ] Destruction and death say we have heard the fame thereof with our ears. God understandeth the way thereof and he knoweth the place thereof.

For he looketh to the ends of the earth and he seeth unto the whole heaven. To make the wait for the winds and he wait the waters by measure. When he made a decree for the rain and a way for the lightning of the thunder.

Then did he see it and declare it. He prepared it, he and searched it out. And unto man he said, Behold the fear of the Lord, that is wisdom. And to depart from evil is understanding.

God does not need to explain himself to anyone. But his wisdom is there for our eyes if we can comprehend it.

And when the wise man comes to consider God, he finds that God who made man. And who therefore knows all that there is to be known about man.

[ 57 : 19 ] In a way that man does not know himself. And when you think of that, you cannot fail to go back to the beginning where God made man.

And everything that God made was good. And in Genesis 1-3, when you see God having made all that he made.

Pleased with what he made. The description that we have here of man being upright as God created him. Suits.

It fits the bill. It is right. It is proper. That is the way things were. That is the way things should be. That is the way things God meant them to be. But, there is a but.

They have sought out many inventions. One of the American theologians says that when we are looking at the word upright here.

[ 58 : 25 ] What God is, well what the wise man is bringing to our attention is. The upright there is in the sense of moral uprightness. Moral perfection. Not an intellectual characteristic but a moral one.

Without moral blemish. But following the fall. Following the entrance of sin into the world. Following the demise of man by reason of sin.

That changes. They have sought out many inventions. And as this man looks at what he sees before him.

And tries to make sense of it. He tries to unravel what seems to be a morass of iniquity. Or a knotted rope that is so caught up in itself.

Can't even find the end. To unravel it. That he comes to this conclusion. That here is the problem.

[ 59 : 38 ] This is where the problem lies. Some of the questions that he has asked. And needs to be asked. For which he has no answer. This is why.

There is no answer to these questions. Now these. That conclusion may not satisfy everyone. But it brings life to bear.

On something. The word that is used here. They have sought out many inventions. Man is an inventor. You would say. But that's not the best word.

That you would use. Man is. A schemer. And that's the more appropriate word. Man is a schemer. And he schemes.

In order to. To advance himself. Even though. Even though. The potential for advancements. Has been. Has been.

[ 60 : 37 ] So. Disabled. Because of the fact. That he has departed. From his. Original righteousness. He has.

Removed from. The. The. The. The position. That he possessed. As created. By God. Now.

The fact of the matter is. We're not all. In a position. To accept. This. To be true. And. I say that.

With. You know. I'm not casting. Asperience. On your. Intelligence. But. I'm saying. To you. Every. Single.

One. Of you. And. Given the fact. That. What we find. Here. On the part. Of the person. Who is asking. These questions. And struggling. To find. The answer.

[ 61 : 33 ] That he does. So as somebody. Who knows God. Who believes God. And yes. Because of the environment. In which he lives. As a believer. Some of the answers.

That he is seeking. Do not come. Easily. Some of the problems. That he has to encounter. And try to. To unravel. Are beyond him.

And it should not. Surprise. Us. If a person. Who does not have. That same relationship. With God. Is. In a. Warsaw.

Position. Because. They have a different. Perspective. I came across. This. Statement.

By Dr. Sinclair. Ferguson. And I felt. That it was. Very much. Something. That you could. At least. Acknowledge. To be a possibility. And his.

[ 62 : 31 ] Perspective. Is this. That his. Problem. His error. Was. To begin. From the wrong. Starting point. All.

Is thinking. Presupposed. That his. Spiritual. Condition. Was. Normal. But. The truth. Is. That we are all.

Spiritually. Abnormal. We are. Deceased. Broken. And twisted. Now. Just think. About that. For a moment. It's so important.

When we're. When we're. Doing anything. That we establish. A starting point. And. We make sure.

That we're. Moving. From that point. Forward. And if we get. That starting point. Wrong. Then. It's going to.

[ 63 : 29 ] Create problems. For us. Even. Without. Taking. Spiritual. Matters. Into it. You can. You can. Imagine. What it's like.

If you. If you. Like. I've done. So many times. And I've probably. Used this illustration. Before. When you. When you receive. One of these.

Wonderful. Packs. Of furniture. And you. Take. The box. Off. And you. Look at the screws. And the bolts. And the parts.

And you. Start. Assembling. What have I. Done wrong? Well. The starting point. Is to read.

The instructions. That's where you. Begin. And many. Sub-passion. Began. To. To assemble. These. Kids. Or whatever.

[ 64 : 21 ] They were. Without doing. The most. Basic. Thing. Starting. At the beginning. And reading. The instructions. And when we. Look at the problems.

That life. Brings. Our way. Very often. We try to. Understand them. And we're. Halfway. Halfway. Into our. Into our.

Reckoning. Before. We've actually. Understood. That. The problem. Goes further. Back. Than that. Just think.

Of this. For yourself. What it means. To you. What it means. To you. As a. Person. Who's trying. To understand. The spiritual. Significance.

Of being. Out of. Kilter. With God's. Way. The spiritual. Significance. Of living. Your life. As a. Child.

[ 65 : 15 ] Of God. Who has. Not. Introduced. God. Into his. Thinking. Except. At a. Later. Stage. In trying. To understand. What God.

Is doing. Or. As an. Unbeliever. Trying. To come. To some. Kind. Of. Terence. Or. Some. Terence. Some. Kind. Of. Knowledge. Of God's.

Way. Of doing. Things. Without. Actually. Involving. God. In your. Thinking. Until. You're. Very. Much. Further. On. Than. You should. Be. Your.

Starting. Point. Is. All. Important. And. You're. Not. Just. A. Little. Bit. Broken. But. Completely. Shattered. And.

To. Find. Fault. With. God. As. Is. Often. The. Case. In. This. Passage. What. You. Find. Is. That. Such. An. Approach. Is. Not. Really. An. Answer.

[ 66 : 13 ] The. Predicament. Still. Remains. And. To. Blame. God. For. It. And. To. Blame. God. For. Not. Doing. Things. Better. Is.

Failing. To. Comprehend. That. The. Problem. Really. Nice. Closer. To. Home. I.

Have. Found. That. God. Has. Made. Man. Upright. That's. A. Reiteration. Of. Truth.

That. He. Know. Already. But. They. Have. Sought. Out. Many. Inventions. They. Have. Sought. Out. Many. Skins. Man.

Has. Gone. His. Own. Way. Without. God. So. Often. Into. All. The. Are. Of. Their. Life. Here. In. This. World. And. Then. They. Expect. Their. Life.

[ 67 : 07 ] To. Be. As. It. Should. Or. As. They. Would. Want. It. Be. And. They. Wonder. Why. It. Isn't. One. Further.

Quotation. With. This. I. Finish. Stuart. Alliot. One. Of. The. Commentators. Says. Reason. Unenlightened. By. Revelation.

Has. Brought. Nothing. But. Ruin. Reason. Unenlightened. By. Revelation. Has. Brought. Nothing. But.

Ruin. Now. What he means. By that. Is. That. This. Man. Frequently. Sought. To. Answer. Questions. On.

The. Basis. Of. His. Own. Ability. To. Answer. Them. His. Own. Wisdom. His. Own. Capability. His. Own. Knowledge. Without. Having.

[ 68 : 03 ] The. Resource. Necessary. To. Understand. Where. The. True. Problem. Lay. And. We. Need. To. Understand.

That. Many. Of. Our. Encounters. With. Sorrow. And. Grief. And. Sadness. We. May. Accept. The. Fact. That. These. Things. Have. Nothing. To. Do. With. Us. We.

Weren't. Responsible. For. These. Things. But. They. Came. Our. Way. Nonetheless. But. We. Can't. Live. Our. Life. As. If. We. Blameless.

We. Can't. Live. Our. Life. As. If. These. Things. Are. Not. Affecting. Us. There. Is. Some. Other. Wider. Cause. To. These.

Problems. That. We. Have. Where. Do. We. Find. Them. We. Find. Them. In. A. World. That. Lies. In. Sin. What. Is. Our. Remedy. If. It. Is. Our. Remedy. Alone.

[ 68 : 57 ] It. Will. Just. Leave. Us. Miserable. It. Will. Just. Leave. Us. Without. Answers. But. Questions. And. Questions.

And. More. Questions. God's. Remedy. To. The. Fallenness. Of. The. World. Is. In. The. Gospel. It. Is. Presented. To. Us. In. The. Person. Of. Jesus. Christ. We.

Are. Directed. To. Him. Who. Is. Light. Who. Is. The. Word. Of. Life. He. Is. The. Way. The. Truth. And. The. Life. And. We. Are. Directed. To. Him. Because. While.

We. May. Not. Avoid. The. Things. That. Are. In. The. World. That. Bring. Misery. At. Least. We. Will. Have. Him. With. Us. As.

We. Have. To. Go. Through. Them. And. Endure. Them. May. God. Help. Us. Understand. Where. This. Wise. Man. Is. Coming. From. He. Coming. From. You. Know. He.

- [ 69 : 50 ] Wants. To. Teach. Those. Who. Are. In. The. World. How. To. Deal. With. The. Predicaments. That.
- He's. Not. Denying. That. He's. Not. Ignoring. That. He's. Not. Saying. Never. Mind. These. Things. He's. Just. Saying. They're. Trivial. That's. Not. What. He's. Saying. I. Understand. Your. Grief.
- I. Understand. Your. Sorrow. I. Understand. Your. Perplexity. But. Know. Where. To. Go. And. Know. How. To. Deal. With. It. In. The. Light. Of. Who. God. Is.
- Genesis. Begins. With. God. Making. All. Things. Good. What. Do. You. Find. Four. Or. Five. Chapters. Down. The. Line. We. Read. This. The.
- Lord. Saw. How. Great. Man's. Wickedness. Was. He. Saw. How. Great. Man's. Wickedness. Was. He. Saw.
- [ 70 : 46 ] How. The. Inclinations. Of. Man's. Heart. And. His. Thoughts. Of. His. Heart. Were. Only. Evil. All. The. Time. And. That's. The. Way.
- The. World. Remains. To. This. Day. Until. The. Day. That. The. World. Will. Have. Run. Its. Course. But. Believe it or not. That. Is. In. God's. Hands. Also.
- Your. Hope. And. My. Hope. We. Praise. In. God's. Wisdom. And. God's. Provision. Let us. Pray. Oh.
- Lord. Oh. God. We. Marvel. At. Your. Patience. With us. In. Our. Lives. Here. In. This. World. When. We. When. Meet. With. Things.
- That. Challenge. Us. We. Fold. We. Find. Ourselves. Frail. And. Frat. And. Fearful. But.
- [ 71 : 41 ] We. Give. Thanks. That. You. Are. A. Faithful. God. And. That. Your. Word. Encourages. Us. Always. To. Look. To. You. To. Bring. Light. Into. Darkness.
- Help. Us. So. To. Do. Remembering. That. We. Are. In. A. World. Of. Sin. But. That. There. Is. One. Who. Has. Overcome. The. World. Even. Jesus. Christ. Going.
- To. Conclude. Singing. From. Psalm. 25. The. First. Version. Of. The. Psalm. Psalm. 25. At.
- Verse. 4. Show me. Thy. Way. So. Lord. Thy. Path. So. Teach. Though. Me. And. Do. Thou. Lead. Me. In. Thy. Truth. Therein. My. Teach. Be. For.
- Thou. Art. God. That. Does. To. Me. Salvation. Send. And. I. Upon. Expecting. To. Attend. Thy. Tender. Messies. Lord. I. Pray.
- [ 72 : 43 ] The. To. Remember. And. Loving. Kindness. For. They. Have. Been. Of. Old. Forever. My. Sins. And. Faults. Of. Youth. Do. Thou. O. Lord. Forget. After.
- Thy. Mercy. Think. On. Me. And. For. Thy. Goodness. Great. Sing. These. Verses. Psalm. 25. The. First. Version. And. Show me.
- Thy. Write. Oh. Lord. Thy. Pass. To. Christ. Life.
- Activate. Music. Visit. For. tror vem.
- Those. Since. Vice. Time. HE NATURE Thank you to attend.
- [ 74 : 13 ] Thy tender mercy, Lord, I pray to remember and loving kindness is for thee having loved forever.
- My sins and thoughts of youth do that, O Lord, forget after thy mercy day on me and for thy goodness be.
- Amen.