

# In Comparison

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[ 0 : 00 ] Book of Ecclesiastes, we've been looking at this over the past few weeks, this is maybe number four or five that were in this book. Looking at life, it's quite different from some of the sermons we've been preaching up until then, Sunday nights, looking at Psalms, looking at God's dealings with Jacob, and very much a personal thing. This is us now, not so much looking at us, but looking at the world and how we make sense of the world as the preacher in Ecclesiastes.

does this. So find that book, Psalms, Proverbs, Ecclesiastes, and we're up to chapter four, and we're reading from verse four through to the end of the chapter, up to verse 16.

So let's read the words of the preacher. And I saw that all toil and all achievement springs from one person's envy of another. This too is meaningless, a chasing after the wind.

Fools fold their hands and ruin themselves. Better one handful with tranquility than two handfuls with toil and chasing after the wind. Again I saw something meaningless under the sun.

There was a man all alone. He had neither son nor brother. There was no end to his toil. Yet his eyes were not content with his wealth. For whom am I toiling, he asked, and why am I depriving myself of enjoyment? This too is meaningless, a miserable business. Two are better than one, because they have a good return for their labor. If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up. Also if two lie down together, they will keep warm.

[ 1 : 50 ] But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken. Better a poor but wise youth than an old but foolish king, who no longer knows how to heed a warning. The youth may come from prison to the kingship, or he may have been born in poverty within his kingdom. I saw that all who lived and walked under the sun followed the youth, the king's successor. There was no end to all the people who were before them. But those who came later were not pleased with the successor. This too is meaningless, a chasing after the wind. We're going to consider those verses. Let's stand and we'll come before God in Ecclesiastes 4. We'll be considering this. Let's ask for the Lord's help.

Our loving Father, we thank you for your Word, and we come to it now, Lord. And we thank you that your Word is a lamp to our feet and a light to our path. We thank you, Lord, that it changes us in our hearts and minds and wills. So, Father, as we come to the Word now, we pray that the Holy Spirit himself would be our teacher. Help us to understand what we have read and to apply it to our life today. So, we look to you, Father. Help us, we pray in Jesus' name. Amen. So, turn with me, please, to Ecclesiastes chapter 4 and the passage we read earlier. You might recall in one or two of the sermons that I've preached before, I've sometimes introduced this sermon by talking about my desire to check things out before I buy anything. I like to do a thorough examination, make sure it's not only the good price, but it's the thing that I want to buy. We go through life, and we make comparisons in so many ways. We go through almost every day. We compare things. We analyze this. We look at that, and we think, I'm going to do this.

It can be absolutely anything. It might be Lucille every Sunday starts to prepare the meals for the coming week, and she might think, I think I'll choose the all of that. No, that is better than that. I'll go for that. And we do this. In a restaurant, we compare. We look at that, and we think, no, I don't fancy the fish. I'll go for the chicken. And we are constantly doing this, perhaps even unaware, just comparing things, trying clothes on, comparing that garment with another garment, and even in our hobbies or the football team we support. I'm not going to support them. They are better than them, so I'm going to support them. We constantly compare. And that is what we're doing in the passage that we read earlier. The preacher, you remember, is what Ecclesiastes means. It just means preacher, and he is the official speaker of an assembly, and he could be the professor, the teacher, the pundit, or whatever. And for us, it may well be Solomon. We can't say for certain. But he is

looking at life, the preacher. He's looked at various aspects of life, life under the sun, life this side of heaven, you could say. And he's looking at life from two standpoints, as you remember, from somebody who believes in God, or looking at life with God at the center, and seeing that as meaningful and having purpose and having hope and making sense of the world, to a life without God that makes no sense whatsoever. It is meaningless. Eat, drink, and be merry, for tomorrow we die. Nothing in life really makes sense, and that is what the book of Ecclesiastes is. It's a great book to give to know

Christians, but it's a great book for us to even challenge yourself. What do we hold as valuable? How do we live our life? Now, what have we looked at up until chapter 4? The preachers tried many things to find meaning to life. The things that people in the world try, and even tonight they're trying, and on Monday they'll try the same things. Laughter, he says. He's tried laughter, he's tried money, tried status, wine, women, song, you name it. Almost every pleasure in life, even projects, building projects, so that he might find purpose and fulfillment in those things, only to realize that left to themselves without God, they are empty. They do not satisfy. They're never, we're never designed to find complete satisfaction in those things. And then he looked at time, you remember.

He looked at life between the cradle and the grave. There's a time for this, there's a time for that. All, some of the things that we get up to, it's not a comprehensive list in chapter 3, but looking at things that we do in our life and how we use this. And once again, without God, the things we give ourselves to don't always fully satisfy. Now, last week it got a bit more serious. He began to look at the problems in the world, the lack of justice, lack of judgment in the place of justice. He's looking at governments, you could say. He's looking at the world and the oppression that's in the world, and the fact that these things go on all the time, and there doesn't seem to be a comforter. And he comes to the conclusion, what is the point of it all? You're better off dead. It's quite a bleak picture. In fact, better still, you're better not to be born. And we looked at who would want to, in many ways, bring a child into the pain and the aches in the world today. You just turned on the news, war, more war, terrorism, disease, various things. And it's very easy to look at the world and think, why?

[ 7 : 53 ] Where are we going? What is it all about? So, we looked at that last time, and we looked at how God gives us purpose and hope, and he is the God who comforts us, who leads us and guides us. He's very much part of our life, and we want that for others. Now, in the passage we read, he looks at various situations, and he weighs them up, and he looks at the situation and says, that is good, but this is better. And that is what we are doing this. We do this. People love to make comparisons. The Bible does this. It does it quite often. This is better than that. 1 Samuel 15, it is better to obey than to sacrifice. Psalm 118, it is better to take refuge in the Lord than to trust in humans. You will find that often. This is better than that. Proverbs 22, a good name is more desirable than great riches, and to be esteemed is better than silver and gold. Proverbs 27, better a neighbor nearby than a relative far away. That's a great saying, isn't it? What good's having a cousin if they're in Australia?

You're better a good neighbor that stays next door to you. Ecclesiastes 7, we'll come to it eventually. It is better to heed the rebuke of a wise person than to listen to the songs of fools. Ecclesiastes 9, wisdom is better than weapons of war. Well, I would that the world would take that to heart. Wisdom is better.

And then Philipians, you remember Paul's dilemma. If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know. I am torn between the two. I desire to depart, to be with Christ, which is better by far. He wanted us. I want to be with the Lord. That is better than remaining, but he wanted to stay for their blessing. So the preacher begins to compare things, and this is better than that. And that's what we're looking at tonight. He mentions three areas in the passage that we looked at. Contentment is one.

Companionship is another one. And the other one is being open to change. So let's look at those three things fairly quickly this evening. First of all, contentment. That's the first thing he looks at. His first comparison is about being content. He's looked at the working world, toil. He's done this many times up until this point. But look at verse 4. I saw that all toil and all achievement spring from one person's envy of another. This too is meaningless, a chasing after the wind. He's already said that work is a gift from God. Work can be rewarding. Some people really love their work. They can't wait till Monday. Weekend's finished. Can't wait to get back to work. They find it rewarding. I always find it really fascinating when some say, I love my work. I just love going in. And it can be that. You can be creative. You can see fruit for your labors at the end of the weekend. Say, I made that. It's

working.

[ 11 : 08 ] People have benefited from what I have been able to do. There's nothing wrong in work the Lord has told us to work the soil. But like sin, we can use work wrongly. And the preacher here notices something about what motivates people in work. One is envy. I was mentioning movies this morning. There's a movie, I think it's Jack Black that's in it, called Envy. Have you seen that film? He's just envying his neighbor. Whatever his neighbor has, he's going to get something else. It's quite funny, actually. And I think he invents something which is supposed to be wild, and his neighbor's a bit miffed or whatever.

But it's amazing when you think about it, how we are driven by envy of what other people have. If my neighbor's got it, I want it with bells on. I don't want it to be the same. I want it to be better than them. We look at, it doesn't need to be things. It can be somebody's looks, just the way they are, the way they're dressed, their hairdo or whatever. And you think, look at them. My whole street, they're all at supermodels. I want to be a supermodel. And we just constantly compare ourselves, and we are driven by this. It can be possessions. If everybody around about you is driving a fancy car, you need to drive a fancy car. It's amazing how this impacts us more than we know. I remember coming from London back to Scotland again, and just the prospect, I remember saying to Lucille, you know, I don't have a great desire to come back to Scotland. I remember being here the last time, and there was just this pressure to get on. I remember living in Northern Ireland. They loved their houses, their cars, and their gardens. Scotland is quite similar to that. Even in London, yeah, we that stayed in an affluent area. But just the thought of, we're off to Harris and Lewis. Now, I've never been there. I've no idea. I'm assuming they've got electricity. But to go to a wee place where they have next to nothing, and you're not competing with somebody. Farmer Jones isn't coming out with the designer labels on and the BMW. He's got his old tractor, a pair of Wellies, a pair of Crocs. There's some pair of shoes, aren't there? Anyway, a pair of, these plasticky shoes. And then you think, wow, that's fine. There's no competition. I was in a church where nobody competed with each other. You just never had the sense that everybody was out to better. Students are doing this. It has to be the best of this and the best of that. It creates this envy within you, Lord. But they seem to be living a different battle from me. I wouldn't mind their battle. They seem to be having it easy. I'm really struggling here with envy. That's why the Ten Commandments, one of them is, thou shall not covet. It is a very real thing. People are driven by envy. They want to have what the Joneses have, keeping up with the Joneses. Now, the preacher mentions this, and it's worth taking that to heart. It's worth analyzing your own soul and saying, you know, John, you're dead right. They have it, the green-eyed monster. I want to be like them. I feel impoverished and so forth. I want what they have got. But related to this, there's the opposite side of the coin, laziness. He mentions this in verse 5. These are people, it says, fools fold their hands and ruin themselves. And these are the folk that say, rather than joining the rat race, they've just come out of it all together. They say, forget it. I'm not going to bother. I'm just going to fold my arms and no bother bettering myself or doing anything. And they can't keep up with the Jones, so they fold their arms. In other words, they don't do anything. And the preacher says here, this is self-destructive. Instead of looking after yourself and working and doing a certain amount of work, they don't do anything. And at the end of the day, they swing the other way. What is the point? [ 15 : 14 ] I think I'll just live in beans or whatever. And often it's, they damage themselves. They don't care for themselves in that way. Idleness eats away at what a person has. But it eats away to the person themselves. Their lack of self-control, grasp of reality, capacity to care, even their own self-respect.

It can do that. And here are two equal errors. He's comparing poverty with riches. And he comes, to this conclusion. This is the best conclusion. Verse 6, better one handful with tranquility than two handfuls with toil and a chasing after the wind. It's a great word, tranquility or peace. A similar word is contentment. You're better to be content with one hand than two hands that are grasping. The picture is this. You can't get enough. You've got two hands. I'm not happy with this. I want that. Both hands are working, trying to get this. And he says, you're better to just have one hand and be content with what you have in your one hand than trying to grasp with two. Always striving, but never really satisfied. A two-fisted consumer grabbing as much as we can and grasping for more. And he says, you're better to be content, to be at peace, to have what you need. It really is the place of peace.

And that is better. You're better to have one hand than try and run after filling two hands. Paul, we looked at this in Philippians, didn't we? I know what it is to be in need. I know what it is to have plenty. I've learned the secret of being content in any and every situation, whether well-fed or hungry, living in plenty or in want. Paul says to Timothy, if we have food and clothing, we will be content with that. The simple truth is we're not. It has to be good food. It has to be good clothing. And we're always envious of others. It's a very real problem that we have in life. Envy. If somebody drives up in a new car, we want a new car. It drives us. It's like a cancer. And you're better to be contentment. Contentment is a rare jewel for Christians. It really is to be content with what we have. One of the commentators, Phil Riken, said this. I quite like this. He says, find your satisfaction in the goodness of God. Like the little girl who misquoted Psalm 23, but spoke better than she knew, he says, rather than saying, the Lord is my shepherd, I shall not want.

[ 17 : 56 ] This little girl said, the Lord is my shepherd. That's all I'll want. And I like that. That's a great thing, isn't it? The Lord's my shepherd, and that's all I want. I just want him more than anything else. So, the preacher has noticed something about being content. You're better to be content than striving after other things. Secondly, companionship in verses 7 through to 12.

This is often a passage that's quoted at weddings. It was quoted at our wedding. Our wedding text is in this better as a three-strong chord and so forth. That is Lucille and I's wedding. That was the verse we gave to the preacher, the pastor. See, when you marry us, can you preach on that verse? A three-fold chord is not quickly broken. Me and Lucille and the Lord. But really, it's not to do with marriage, although it's related to that. It's to do with companionship. It's to do with having somebody to look out for you. As I was thinking of this and thinking of being on your own, I thought of this song, Eleanor Rigby. That's a very sad song, isn't it? When you think of Eleanor Rigby, the lyrics to that, if you can stick that up, Daniel. Eleanor Rigby picks up the rice in the church where a wedding has been, lives in a dream, waits at the window, wearing the face that she keeps in a jar by the door. Who is it for? It says, all the lonely people, where do they come from? All the lonely people, where do they all belong? And Father Mackenzie, I think it was maybe that that made me remind this guy producing a sermon, writing the words of a sermon that no one will hear. No one comes near.

Look at him working, darning his socks in the night when there's nobody there. What does he care? All the lonely people. Eleanor Rigby died in the church and was buried along with her name. Nobody came. Father Mackenzie, wiping the dirt from his hands as he walks from the grave. No one was saved. Very powerful song. I must confess, it's one of my favorite songs that the Beatles penned.

There's this picture of two lonely people, Eleanor Rigby, Father Mackenzie, and the only time they meet is at her funeral, and he just wipes the dust from his hands. It's a very sad picture of loneliness, of somebody toiling alone with nobody to help. And this is what the preacher notices here.

[ 20 : 46 ] Look at verse 8. He says in verse 7, something meaningless under the sun. There was a man all alone. He had neither a son nor a brother. There was no end to his toil, yet his eyes were not content with his wealth. For whom am I toiling, he asked, and why am I depriving myself of enjoyment? This too is meaningless, a miserable business. So, he's telling this sad story of somebody who's working hard.

You're maybe grabbing with both hands, not content, but at some point he's sitting, why am I doing this? Who am I doing it for? It makes a difference when you do something, and it's to benefit somebody else and not just yourself. And he feels he's only working for himself. We don't know if he has a wife.

We're not told, but he doesn't have an heir. If he has a wife, he certainly doesn't have a son. He has nobody to hand this over to. And he's thinking to himself, why am I doing this? What's to be achieved by this? Day after day, night after night, working away, what does he gain? Who can he share it with?

And the preacher sees this, and he says, just like Eleanor Rigby, Father Mackenzie, what are they doing? Why are they doing this? And he's saying, why, for whom, verse 8, for whom am I toiling? And the preacher here looks at life, and he says, you know, there is a better way. There is a better way in life. And he's comparing one or other, and he says, if one is good, two is actually better.

[ 22 : 23 ] It is better if you've got somebody else to work with. And it's not just speaking about marriage here. This is, as I, recently I've been reminded of one or two folk, and it's amazing the

number of women in the church, usually older women in the church, that will come up to some young folk.

And we, in one of my churches that I pastored before, whenever our girls go back, one or two of the elders, the last time I was there, they grabbed my daughter's hand, and they picked her to see if she had her ring on, to see if she was engaged.

And they keep praying that they'll find Mr. Right, and they'll do whatever. And a lot of people, Christians, they think they're being well-meaning when they just say to women, well, you know, marriage yet, you should be married, or whatever.

When singleness is a real option, it really is a real option. Paul said, I wish everybody could be like me, because I don't have to worry about somebody else. I can give myself fully to the Lord.

And that is a gift that people don't want, and they don't see it. Or people, rather foolishly, I mean, folk will say, I'm just praying for so-and-so that they'll find Mrs. Right or Mr. Right.

[ 23 : 39 ] That might be right, but you don't know that. You don't, unless you speak to the person. I remember speaking to somebody young recently, and they said, yes, there was a time I went through trying to find somebody.

Never quite thought, but I'm happy in my own skin. I can serve the Lord. I'm doing what I'm doing. When you're single, and the Lord can make you single, or whatever, you can be very useful in the service of the Lord.

But it doesn't mean that you don't have companions. Paul had companions. He had many companions. And they were a great help to him. So when somebody said to me, I'm fed up with sitting in a church, and some old dear nudges me and says, at a wedding, your turn next. Your turn next. I says, well, just go along to your funeral and say to them, your turn next. Your turn next. That will sort them out.

Maybe they'll say that so quickly the next time. But what the preacher is saying here, that companionship is good. It doesn't need to be a husband or a wife. But to have somebody in life.

[ 24 : 49 ] And you'll notice these four things here. Let me run through them very quickly. Work, he says. Look at work. Verse 9. Two are better than one because you have a good return for the labor. Working together.

And it's true of every aspect of life in the workplace. In church, we have more than one elder. We work together. It's better than one alone. And it's usually more than twice as efficient.

You think, well, there's one, there's two. They'll produce twice as much. Usually it's more. Because not only have you got the two bodies doing it, you can encourage each other. You can strengthen each other. Pray for each other.

So you're more than doubly effective. So even in work, whether it's in church ministry, music, singers, technical stuff, in any aspect of life.

In terms of production, two are usually more efficient than even, certainly more efficient than one. But they're often more efficient than even just two. And the Christian knows this.

[ 25 : 49 ] So in work, you're also more effective in woe. And neither than other, W, W-O-E, woe. In times of difficulty. Verse 10.

If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them. This can happen literally in life.

You fall, somebody can pick you up. But it can happen metaphorically as well. I'm down. I'm feeling down. I'm depressed. To have somebody come alongside you and just to cheer you and encourage you.

Keep going, sister. Keep going, brother. And that's one of the greatest things when you become a Christian. God places you in a family. And to have other brothers and sisters that inquire after you. Send you a text. Inquire after you on a Sunday. How are you doing? I'll pray for you. You have an interview or whatever. Just to have somebody that is there.

[ 26 : 44 ] When you're down physically or whatever. It makes sense. Whether it's a friend or a neighbor, a brother, sister. Yes, or even a husband or a wife.

The most intimate of relationships. But it's good to have a friend. It's good to have non-Christian friends. Somebody who will be there and cheer you up. So, woe.

So, work, woe. Thirdly, warmth. Warmth. Also, if two lie down together, they will keep themselves warm. How can one keep warm alone? It's very easy to think that this is talking about the marriage bed.

Two people sleeping together. But the preacher here is talking about traveling through the wilderness. As you go through the coldness of life. And all of life's problems. The desert can be very cold at night. The pilgrims walking alone. But if two of them are together. We'll have to do this in Stornoway. Lucille and I in our roof tent.

[ 27 : 40 ] Kind of snuggling up at three in the morning. And it's minus whatever. Trying to keep warm. It's just practical. Two people together. Receiving warmth from each other.

That can be physical or otherwise. It can be physical warmth. Or spiritual warmth. Emotional warmth. Having another Christian there. So that you're not freezing to death spiritually. That you're still going on. The prayer of an elder or a deacon. That comes along and turns our hearts back to God. It can be anything like that.

A traveling companion. Husband and wife. Obviously the greatest warmth of all in that scenario. But to have a friend. The fourth W is warfare. In warfare, verse 12.

Though one may be overpowered. Two can defend themselves. This is safety in numbers. You're better. And the more the merrier.

[ 28 : 41 ] This is somebody who has your back. Who's out to protect you. Who will look after you. In that sense. When the devil's giving you attack. They pray for you.

If they hear you're having a hard time. You're beginning to doubt. You're fearful. You're anxious. You can pray for somebody. In that situation as well. Satan seeks to devour us.

But we have somebody who's looking out for us. So two are better than one. It makes sense. For work. For warmth. For woe.

For warfare. For warfare. As well. I wonder. Do you have a friend. A partner. In ministry. It's great. On Wednesday nights. And on Mondays. That we can come up to any church meeting.

And say. Pray for me. Support me. And as a part of a church. You should have elders. If we know you have a need. Even practically. That we're able to help. We have a pastoral care worker.

[ 29 : 39 ] It's one of the greatest things. I was saying to Lucille. Just recently. How do non-Christians. Wake up. And everything depends on them. And what they do. Whereas to have a Christian family.

Means ever so much. It's great. The things that you share. Openly. You share personal things. That non-Christians. Don't really share. With any. They haven't even shared it. With their family.

But sometimes. We are so open. Pray for me. I'm struggling. So two. Companionship. Means an awful lot. But the best companion. Of all. Is the Lord.

In verse 25. The preacher does. Gospel arithmetic. One of the commentators says. If two is good. Two is better than one. Three is better than two. Basically.

A three-fold cord. Is not quickly broken. If you are a Christian. You already have that other cord. Jesus. The Holy Spirit. You are not alone. You have that other cord. Always.

[ 30 : 34 ] You are a two-strong cord. But if you have a friend. That is a three-strong cord. You. And that person. The third cord. Being the Lord himself. The Holy Spirit.

It is the greatest thing. It's. From having a dynamic duo. To a powerful trinity. It. It really is. Is something. And. And that is.

The law. Of larger numbers. If one. If two is better than one. Three. Is better. Than two. And. Jesus. Walks with us. Throughout our life.

And that is the most amazing thing. For Lucille and I. She sometimes tells the people. In her work. Her work colleagues. That John and I pray. Every morning. See when you say that. To a non-Christian.

See if you have somebody. To pray with. And you say that. To non-Christians. Especially when their marriage life. Is quite hard. It blows them away. They often say.

[ 31 : 28 ] That must be great. To have a husband. That prays for you. To have a companion. That prays for you. That is there for you. That watches your back. That.

That's. That's very powerful. Most people don't have that. That depth of relationship. Is very special. So. Companionship. Lastly. Change.

And the. The preacher. Makes another. Helpful comparison. At the end of chapter 4. He compares a young man. A youth. With a king. The comparison. Goes like this.

Verse 13. Better a poor. But wise youth. Than an old. But foolish king. Who no longer knows. How to heed a warning. He tells the story. In verse 14. About a youth.

Coming from prison. He's coming from Sochton. And he ends his up. Being a king. And. And he says here. Or he may have been born in poverty.

[ 32 : 23 ] But. Within his kingdom. I saw that all who lived and walked under the sun. Followed the youth. And. The king's successor. So here is a rags to riches story.

About a man who rose from obscurity. From prison. From poverty. To royalty. And he. It was very unexpected. And. So forth. That he becomes king.

Over this vast empire. The old king. Passes away. But then. He talks about. How. These things can be fleeting. Things change.

And so forth. But the biggest lesson. That he wants to. To drive home. Is this. The contrast between. The young man. And the king. He mentions this in verse 13.

It is better. A poor. But wise youth. Than an old. But foolish king. Who no longer knows. How to heed. A warning. In the early days of kingship.

[ 33 : 19 ] He would have listened. But you're better to have a young person. Born in poverty. Who listens to instruction. Who is wise. Than an old king.

Who thinks he knows it all. It's basically. That. It's. That is repeated. So. So. Many times. It's a story. In many ways. That stands as a warning.

Against older Christians. Isn't it? We can sometimes think. You know. I've been a Christian. For 50 years. And. I've got it all sorted. And so forth.

But you're not as teachable. As you used to be. Whereas. A new Christian is often. Teach me. Show me. I don't know. Everything is new. And it's basically. Encouraging us.

That you're better to be. Poor. And wise. Than affluent. As it were. And foolish. Open to change.

[ 34 : 13 ] Who. A foolish king. He says in verse 13. Who no longer knows. How to heed a warning. He once did. But now. He does.

No longer. And. These are the three comparisons. That. The preacher would. Mentioned to us tonight. As Christians.

Do not be driven by. Envy. But be content. Learn the secret. Of contentment. Better to have one handful. With peace. Than two handfuls. Striving after something else.

Contentment. Is better than envy. Secondly. Two are better than one. It's better to go through life. With a friend. With a husband. With a wife. With.

With a prayer partner. Whatever that is. Have somebody close. Paul had somebody close. Jesus had disciples. We need this. We can achieve more in work. We can help each other up.

[ 35 : 10 ] In times of woe. We can keep each other warm. Mutually encourage each other. And during warfare. We can protect each other. And finally. Being open to change.

Is better than pride. Thinking we know it all. Always being teachable. Lord show me. Show me. I might have been a Christian. I might have lived this life for so long. Keep me.

Molded. By. The advice of others. And by. Your word. Does that make sense? I'm enjoying Ecclesiastes. I must confess. It's. It's. It's very good.

Eh. I don't know if you should do what I say about the funeral. But. But. But. But. But. But. See how you got on. If you're a young person. Feel free. Honestly. Feel free. We need to hear these things. All I once held dear. Built my life upon. Let's stand. And we'll sing that together. Father. We end with the words that we started with. I love you Lord.

[ 36 : 08 ] Father. We love you this evening. We thank you Father. For your work of grace in the life. We thank you for giving us a purpose. And a hope and a meaning to life. Through Jesus Christ.

His finished work on the cross. We thank you that it's well with our soul. We thank you that we are heading to the celestial city. We thank you that we are heading to heaven and glory. But until that. We reach that destination. Lord. Life is difficult here. Father. Help us to be content. And not grasping for things. Through envy. Help us Father to.

Have companions in life. People Lord around us. Who will care for us. And look after us. And that we can look after. And care for them. We thank you for Jesus. A friend who sticks closer than a brother.

And we pray Father. That you'll keep us humble. That we were always teachable Lord. We pray that you would mold us and shape us. To be more like your son. Help us in these areas we pray.

[ 37 : 05 ] We ask these things in Jesus name. Amen. Amen. Amen. Amen. Amen. Thank you, folks. Amen. Amen. Amen. Amen. Amen. Amen. map.

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