

Ecclesiastes I
All is Vanity

Ecclesiastes 1:1-11

- I. THE VANITIES PRESENTED (Ecclesiastes 1:1-2)
 - A. By the Preacher (Ecclesiastes 1:1)
 - a. Solomon King in Jerusalem (v.1; 1 Kings 8:1)
 - b. To give a message to the people (v.1-2; 2 Chronicles 5:2-3; 6:1-3)
 - i. The above occurrences are at the beginning of the reign of Solomon
 - ii. The presentation of the writings of Ecclesiastes are at the end of the reign of Solomon
 - iii. However, it is the same congregation
 - B. From a king (& man) that had seen and done all things (Ecclesiastes 1:2)
 - a. Vanity of vanities (v. 2; Psalm 39:5)
 - i. The vanity of labour (Ecclesiastes 1:3)
 - ii. The vanity of wisdom (Ecclesiastes 2:13-15)
 - iii. The vanity of purpose (Ecclesiastes 2:26)
 - iv. The vanity of ambition (Ecclesiastes 4:4)
 - v. The vanity of selfishness (Ecclesiastes 4:7-8)
 - vi. The vanity of fame (Ecclesiastes 4:16)
 - vii. The vanity of money (Ecclesiastes 5:10)
 - viii. The vanity of covetousness (Ecclesiastes 6:9)
 - ix. The vanity of fun (Ecclesiastes 7:6)
 - x. The vanity of reward (Ecclesiastes 8:14)
 - b. All is vanity (v. 2)
 - i. The phrase “all is vanity” occurs five times (5x) in Ecclesiastes (Ecclesiastes 1:2, 14; 2:17; 3:19; 12:8)
 - ii. No other occurrence in scripture with the phrase “all is vanity”
 - iii. One occurrence of “all vanity” in the book of Isaiah (Isaiah 41:29)

- iv. All nations are said to be vanity before God (Isaiah 40:17)
 - 1. This in light of the preceding verses
 - 2. That in comparison to God the nations were counted as nothing
- v. Man is vain, in himself (Psalm 39:5)

II. THE VANITY OF LABOUR (Ecclesiastes 1:3-11)

A. Under the Sun (Ecclesiastes 1:3)

a. Labour

- i. There is nothing wrong with a man labouring
- ii. For his family, to eat, to provide for things that are needed
- iii. In fact he is commanded to do so (2 Thessalonians 3:10)
- iv. Proverbs speaks much of working diligently and avoiding slothfulness (Proverbs 12:24, 27; 18:9; 22:13; 26:14)

b. Notice this is labour “under the sun”

- i. This labour is questioned four times in Ecclesiastes (Ecclesiastes 1:3; 2:22; 3:9; 5:16)
 - 1. “What *profit* hath a man of **all** his labour which he taketh...?”
 - 2. “For what hath a man of **all** his labour,...?”
 - 3. “What *profit* hath he that worketh in that...?”
 - 4. “... what *profit* hath he that hath laboured for the wind?”
- ii. Labouring for the “things” of this world (Mark 8:36)
 - 1. What does it accomplish?
 - 2. Without God, what does this labour profit?
 - 3. Solomon even in his younger years spoke of the vanity of riches (Proverbs 23:4-5)
 - a. Solomon told his son not to labour to be rich
 - b. To cease from **his own** wisdom
 - c. Two things are seen here:
 - i. The riches of this world are temporal
 - 1. The Lord spoke to his people by the mouth of Haggai about them keeping their riches while the Temple sat unfinished (Haggai 1:1-10)

2. While this was written in the OT, there is still a great truth here
 3. The riches the people of Jerusalem had were already gone (“a bag with holes”) (Haggai 1:6)
 4. What they thought would bring great riches came to naught (Haggai 1:9)
- ii. Physical riches can breed greed and sorrow
1. Notice in Haggai 1 again how the Jews had taken care of their own wants and needs before the house of God (Haggai 1:4)
 2. What they had (in their minds) was not enough for their flesh (Haggai 1:6)
 3. The people followed Christ for the physical bread in the Gospel of John (John 6:27)
 4. Riches of this world **can** bring sadness (1 Timothy 6:9-10)
 5. Paul told Timothy to tell the believers to not put their trust in uncertain riches but in God (1 Timothy 6:17)
- B. Cycle Of Life (Ecclesiastes 1:4)
- a. A generation defined – (Ecclesiastes 1:4)
 - i. A generation can be defined as the group of people living at any given time. Generations refer to those born and those who bore them. The children make up the first generation, the parents the second, and the grandparents the third. At any given time, the third is dying out, the second is becoming the third, and the first is becoming the second generation all the while being replaced by a new generation.

- ii. A person is born; they live, and then they die.
 - 1. After this someone else is born, they live, and then they die as well. One generation is passing away all the while another generation is being born (Ecclesiastes 4:16).
 - a. The next generation does not rejoice in the former.
 - b. The king of Egypt did not remember Joseph (Exodus 1:6-8)
 - c. Under the sun, this truth bears record.
 - 2. At first glance it seems as if man is getting nowhere. It is one endless cycle. (Psalm 90:9-10)
 - a. All flesh is pictured as grass (1 Peter 1:24)
 - b. Grass is one day in the field and the next burnt up (Matthew 6:30)
 - 3. Without God a man's life is vain (worthless)
 - a. Yet with God man has purpose
 - i. The saved man has been bought with a price (1 Peter 1:18,25)
 - ii. He has been bought with the blood of Christ (1 Peter 1:18-20)
 - iii. That his faith and hope might be in God (1 Peter 1:21)
 - b. The saved has life in Christ
 - i. The Christian has been born again, and his seed is no longer corruptible (1 Peter 1:23)
 - ii. The life that he has is in the word of God
 - 1. Which lives and abides for ever
 - 2. He is a new creature (2 Corinthians 5:17)
 - 3. The life that now is lived is by the faith of God (Christ lives in the believer) (Galatians 2:20)
 - c. Yet the saved will not see corruption
 - i. Corruptible will put on incorruption (1 Corinthians 15:51-53)
 - ii. Death will be swallowed up in victory (1 Corinthians 15:54-57)

- b. "The Earth Abideth For Ever"
- i. How can the earth abide for ever?
 1. Consider the following verse:
 - a. *2 Peter 3:10 "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."*
 - b. With 2 Peter 3:10 how can Ecclesiastes 1:4 make sense?
 2. Some Bible scholars cover themselves by saying that forever doesn't really mean forever (does not mean time without end), but can mean a really long time. In some cases that may be true. However, why should we doubt God's word? Here there is no reason to see a different meaning. Consider the following verses:
 - a. *2 Peter 3:13 "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."*
 - b. The fact that this earth will perish there is no doubt. (Isaiah 51:6; Isaiah 65:17; Matthew 24:35; Hebrews 1:11-12; Revelation 20:11; 21:1)
 - c. The Bible teaches however that there will be a new heaven and a new earth (Psalm 102:25-26; Revelation 21:1)
 - d. In Psalm 102 verses 25 and 26 they will not simply perish they will be changed; there will still be an earth.
 - e. While the present earth will be replaced, it will still be earth. In what ways it remains the same we are not told, however, there will be an earth. It will abide forever. In light of this, there is no need to change the text. The Bible once again proves itself to be true.

C. Cycle of the Sun (Ecclesiastes 1:5)

a. Its circuit

- i. From the east (Numbers 2:3)
- ii. To the west (Isaiah 45:5-6)
- iii. Note: those who criticize the Bible will make a great point how Ecclesiastes 1:5 is in error here. They will say something to the effect; the sun really doesn't rise and set. Actually, the earth rotates and the sun appears to rise and set. Therefore, the Bible must be wrong, for if Solomon had known this fact, he would not have said it this way.

1. However, we should remember a couple of things:

- a. 1) Today, yes we know the earth rotates. Yet, if you check the weather (whether by TV, radio, internet, newspaper, or smartphone), you will see where they will tell you when the sun is set to rise and when it is scheduled to set.
- b. 2) Also, if you were to take the time to get up early and wait for the sun to come up, you will see it come up in the east and then if you were to take the time that evening you would see it set in the west.
- c. 3) Scientist use these very terms today.
- d. 4) Also, remember Ecclesiastes is "under the sun." Our perspective is one that is looking from earth. What better way to understand that you are watching the sun from earth.

2. There is a sunrise and a sunset. - Why does man try so hard to set a different standard for God?

b. Appointed by the Lord (Psalm 50:1)

- i. From the beginning (Genesis 1:14-19)
- ii. To give light for the day (Genesis 1:16; Psalm 104:19-24)
- iii. To set time for us (Genesis 1:14, 16-18; Psalm 104:22-23)
- iv. It shall not end without His approval (Genesis 8:20-22; Jeremiah 33:19-22)

- c. Its hastening (Ecclesiastes 1:5)
 - i. Times in scripture where the sun did not hasten
 - 1. With Joshua by his word when battling the Amorites (Joshua 10:1-14)
 - 2. It went back at the word of the king (2 Kings 20:4-11)
 - 3. In the future at the face of the Lord (Habakkuk 3:1-12)
 - 4. Note: every time it took the Lord intervening to control the path of the sun. Man cannot do this.
 - ii. Compared to man's life
 - 1. Remember that Genesis told us that the lights in the firmament were "for days, and years." He made "the greater light to rule the day."- It gives us our time.
 - 2. Just like the sun and moon, men's lives move quickly.
 - a. It is compared to:
 - i. Things that grow (Job 14:1-2; 1 Peter 1:24)
 - ii. Things that are used (Job 7:6; Psalm 39:5)
 - iii. Elements (Job 7:7; James 4:14)
 - b. Man's lives hasten on just like the sun.
 - iii. Just like the coming and going of generations, the sun's movements are one endless cycle.
- D. Cycle of the Wind (Ecclesiastes 1:6)
 - a. Known by the Lord (Psalm 102:25)
 - i. Meteorologists speak about high and low pressures with the winds circling them. There are prevailing winds (jet stream) and seasonal winds. These winds were known by the Lord before man knew anything about them. (Psalm 102:25)
 - ii. Controlled by His hand (Job 37:9-17; Psalm 107:25-29; Jonah 1:4)
 - b. Four things are mentioned about the wind
 - i. It goes
 - ii. It changes direction
 - iii. It whirls about
 - iv. It returns again where it started
 - c. Man's life is much like the wind
 - i. He goes
 - ii. He changes direction
 - iii. He turns (whirls) about
 - iv. He returns again where he started

- E. Cycle of Water (Ecclesiastes 1:7)
 - a. The process presented
 - i. All rivers run into the sea
 - ii. The sea is not full
 - iii. From whence the rivers run come
 - iv. They return again
 - b. The scientific accuracy of scripture – (see map)
 - i. The water in the sea evaporates
 - ii. Then goes back up into the sky as clouds
 - iii. The clouds blow back over the land where the water falls as rain
 - iv. The rain then runs back into the rivers as water where the process starts all over again
 - v. From the USGS (United States Geological Survey- U. S. Dept. of Interior) website: The lower 48 States receive enough precipitation during an average year to cover the States to a depth of about 30 inches. This is equivalent to about 1,430 cubic miles of water each year and would weigh about 6.6 billion tons.
- F. Things that are Never Satisfied (Ecclesiastes 1:7-8; Proverbs 30:15-16)
 - a. The sea is not full (Ecclesiastes 1:7; Proverbs 30:16)
 - b. The eye is not satisfied (Ecclesiastes 1:8)
 - c. The ear is not filled with hearing (Ecclesiastes 1:8)
 - i. Busyness fills the lives of men (Ecclesiastes 4:8) but, it does not satisfy.
 - ii. Men live today like the people of Athens (Acts 17:21) but, the intense activity with which they fill their lives can barely hide the emptiness within.
 - d. Hell and destruction (Proverbs 27:20)
 - i. Noticed that Solomon states here in Proverbs that the eyes of man are not satisfied. (Proverbs 27:20)
 - ii. Note: Hell and destruction are before the Lord, but also are the hearts of men. (Proverbs 15:11)
 - e. The grave (Proverbs 30:16)
 - f. The barren womb (Proverbs 30:16)
 - g. The fire (Proverbs 30:16)

G. Cycles of History (Ecclesiastes 1:9-11)

a. The thing that hath been (Ecclesiastes 1:9)

- i. Will happen
- ii. Has already happened (Ecclesiastes 3:15)

1. The Bible itself teaches that history goes in circles

- a. Dress styles of yesterday will again be in style
- b. Look at the news today; the Arabs are still fighting the Jews over the land, the world at all cost is trying to create a one-world government (Genesis 11:2-4), There are still false teachers in our day (2 Peter 2:1).

2. Nothing is ever completely new (Ecclesiastes 1:9-10)

a. When man is involved:

- i. Things go in cycles
- ii. It has already happened and will happen again
- iii. Man may try and say that he is getting smarter and better (ex: evolution)
- iv. Yet in reality this is not true
- v. Man is getting further and further from the things of God (ex: mysticism, green earth, oriental religion, and etc.)
(Ecclesiastes 7:10)

1. Some examples of man and his “new” things

- a. New gods (Deuteronomy 32:17)
- b. New cart (2 Samuel 6:1-11; 1 Samuel 6:1-3, 7-8; 7:1)
- c. New things spoken (Acts 17:21)

2. Man’s “new” things many times bring bad things with them

b. Yet when God is involved:

- i. A new thing (the earth opens) (Numbers 16:30)
- ii. A new song (Psalm 40:3; Psalm 149:1)
- iii. A new way (Isaiah 43:19)

- iv. A new name (Isaiah 62:2)
- v. A new spirit (Ezekiel 18:31)
- vi. A new testament (Matthew 26:28)
- vii. A new tomb (Matthew 27:60)
- viii. A new lump (1 Corinthians 5:7)
- ix. A new creature (Galatians 6:15)
- x. A new man (Ephesians 4:24; Colossians 3:10)
- xi. A new covenant (Hebrews 12:24)
- xii. A new Jerusalem (Revelation 21:2)
- c. Please note that the above is not exhaustive.
- b. God requires an account of it (Ecclesiastes 1:10; 3:15)
 - i. Judged by Him (Ecclesiastes 12:14)
 - ii. And by Christ (Romans 2:16)
 - iii. Of every idle word (Matthew 12:36)
 - iv. At the day of judgment (Matthew 12:36; Romans 14:12; 2 Corinthians 5:10)
- c. No remembrance of it (Ecclesiastes 1:11)
 - i. Men forget their history (Exodus 1:8; Ecclesiastes 9:13-15)
 - ii. Even things that have not happened yet
 - iii. Men will forget in later years (Ecclesiastes 1:11)
 - iv. Men will build things to be remembered by (Psalm 49:11)
 - 1. House (Psalm 49:11)
 - a. A Building (Genesis 24:32; Exodus 7:23; Mark 9:28)
 - b. Note: This is not just a building or edifice; it can refer to a family of ancestors, descendants, or kindred. (Genesis 7:1; 1 Samuel 20:16; 1 Kings 12:20; Luke 1:27)
 - 2. A Dwelling Place (Psalm 49:11; Genesis 11:4; 2 Samuel 18:18)
 - 3. A Land (Psalm 49:11; Genesis 4:17)
 - v. Yet in the end the Bible tells us that they will be forgotten (Psalm 49:10; Ecclesiastes 1:11)

III. THE VANITY OF OUR LEARNING (Ecclesiastes 1:12-18)

A. The Pursuit of Learning (Ecclesiastes 1:12-13)

a. The Experimenter (Ecclesiastes 1:12)

- i. Solomon, King of Israel (Ecclesiastes 1:1,12; 1 Kings 1:39)
- ii. Just as Adam represented all men in the temptation and fall,
- iii. Solomon represents all men who think to find value in this world.
- iv. Solomon had the resources to do this (Ecclesiastes 2:25)
- v. No one else could experience life to the extent that Solomon could (1 Kings 4:21-24)

b. The Commitment (Ecclesiastes 1:13)

i. A Serious One

1. For both young and old (Titus 2:1-8)
2. To take heed (1 Timothy 4:16)

ii. A Personal One

1. To study (John 5:39; Acts 17:11; 2 Timothy 2:15)
2. With diligence (1 Timothy 4:15-16)

- a. Paul told Timothy to take the things that he had been taught and “give thyself wholly unto them.”
- b. Paul told Timothy that “in doing this thou shalt both save thyself, and them that hear thee.”
- c. In Solomon’s case he wanted nothing less than a full understanding of all things under heaven. He had a desire to know all things, to know wisdom. Solomon had given his heart to this quest.

3. No true learning is accomplished without serious personal commitment.

iii. Of Seeking and Searching (Ecclesiastes 1:13)

1. The words, *seek* and *search*, are close synonyms. They both mean to look for something that is hidden or not at hand. However, both words also have an interesting distinction.

a. To *seek* (Ecclesiastes 1:13)

- i. Means to track down.
- ii. The picture is that of one of a hunter following tracks or marks until he finds what he is looking for (Genesis 37:13-17; Psalm 104:21)

- b. To *search* (Ecclesiastes 1:13)
 - i. Means to look over an area in some form of a pattern (like circles) until the entire area has been checked for that which is hidden.
 - ii. The picture is one that searches an area for something that is hidden from view
 - 1. The LORD searcheth the heart of man (1 Chronicles 28:9)
 - 2. The Spirit searcheth the heart of man (Romans 8:27; 1 Corinthians 2:10)
 - 3. Jesus told the Jews to search the scriptures (John 5:39)
- c. The contrast of the two
 - i. The seeker follows a trail
 - ii. The searcher explores an area
 - iii. Solomon said that he did both in his quest for wisdom
 - iv. This is a great example of how we should be
 - 1. Seeking (follow the trails that the Lord has in His word).
 - 2. Searching (looking in the context of God's word for what a verse and chapter is about).
 - 3. Any serious pursuit of truth includes both seeking and searching. One may start a trail to follow, then switch to search mode, and then jump back over to seeking, then back again. One will do this until the job is complete.
 - 4. Solomon did this very thing. He sought intensely and he searched thoroughly. In fact he went on to "search out" the matter. That is he continued the search to its very end.

2. Concerning All Things Done Under the Sun (Ecclesiastes 1:13)
 - a. Solomon's determination to seek out and search all things (Ecclesiastes 1:13; 7:25)
 - i. He is looking for the height of knowledge
 - ii. He is seeking the secret that brings sense and meaning to this world.
 - iii. Solomon's natural abilities go far beyond that of other men (1 Kings 3:9-12)
 - b. Solomon's desire to give his whole heart to the work (Ecclesiastes 1:13)
 - i. Solomon had decided to give his time, riches and energy to the work of understanding all things.
 - ii. As king he could spend his time to the work of his choosing.
3. The Sore Travail of the Work (Ecclesiastes 1:13)
 - a. The word *travail* generally means to toil or labour, however, it is much stronger than these two words.
 - b. According to etymology online (www.etymonline.com) the word comes from a name for an instrument of torment having three stakes.
 - c. Of the 47 times the word (or its forms) occurs, there are 30 references to the labour pains of childbirth. Some are literal births and some are figurative.
 - d. The closest concept associated with travail in scripture is that of pain.
 - i. The two concepts are connected in eleven different verses (See Psalm 48:6; Isaiah 21:3; Romans 8:22).
 - ii. Other words connected with *travail*:
 1. Grief (Ecclesiastes 2:23)
 2. Vexation (Ecclesiastes 4:6)
 3. Gall (Lamentations 3:5)
 4. Sorrow (John 16:21)
 5. Groaning (Romans 8:22)

- e. So we see that *travail* is a painful, toilsome labour.
- f. It is in the heart of man to know his purpose.
- g. Solomon is saying however, that the search for purpose in this world is a toilsome labour.
- h. Apart from God man cannot have true purpose
 - i. Man's goings are from God (Proverbs 20:24)
 - ii. Man on his own goes through the motions of trying to push to find purpose
 - iii. Under the sun he (man) cannot obtain it, he will remain in the dark. (Ecclesiastes 8:17)
- i. Yet a man that looks to God will receive light and have purpose (John 1:1-13; 20:31; Colossians 2:6-7)

B. The Failure of Learning (Ecclesiastes 1:14-15)

- a. "Under the Sun" Wisdom's Four Fold Failure (Ecclesiastes 1:14-15)
 - i. Its failure to give profit – it's vain (v. 14)
 - ii. Its failure to give peace – it's vexation of spirit (v. 14)
 - iii. Its failure to straighten – that which is crooked (v. 15)
 - iv. Its failure to replenish – that which is lacking (v. 15)
- b. Its *Vexation* (Ecclesiastes 1:14)
 - i. The word *vexation* is used for the first time in Ecclesiastes here.
 - ii. Of the fourteen times that it is used in scripture it is used ten times in the book of Ecclesiastes.
 - 1. Of the ten times it is used, nine are used with the phrase "vexation of spirit".
 - 2. One is used with the phrase "the vexation of his heart." (Ecclesiastes 2:22)
 - iii. Its root word *vex*
 - 1. Means to *trouble or disturb in a continual, nagging way.*
 - 2. From 15th century middle French, *to attack, harass, trouble.* From (www.etymonline.com)
 - 3. Vexation is a form of torment; not in an act of creating physical pain, but a continual repetition going on and on until a resistance is broken down.
 - a. By using this word Solomon is teaching that life has a way of continually wearing us down, even to the breaking point. It never lets up. Its problems never go away.

- b. It is like the old Chinese water torture. A continual drip going on and on, hour after hour. That is what can break a spirit.
- 4. The works under the sun are a vexation of spirit.
 - a. It does not break the body, but rather the inner man. The very spirit of man is vexed by the vanity of all things under the sun.
 - b. This is pictured well in the life of Lot
 - i. The worldliness of Sodom worked on Lot
 - ii. He was “vexed with the filthy conversation of the wicked:” (2 Peter 2:7-8)
 - iii. Lot did not lose his testimony in one single exposure to the evil of the world.
 - iv. Rather it was done over time; years probably.
 - v. After all those years of seeing and hearing the unrighteous deeds of the wicked, his vexed soul lost its power with God.
 - vi. The believer today should beware of the things of this world doing the same to them (Hebrews 3:13)
 - c. Its Inability to Straighten (Ecclesiastes 1:15a)
 - i. Worldly wisdom (learning, education, philosophy, and human reasoning) cannot straighten that which is crooked.
 - 1. In scripture several things are called crooked:
 - a. Things that God hath made crooked (Ecclesiastes 7:13)
 - b. Leviathan (Isaiah 27:1) – “that crooked serpent”
 - i. This is a reference to Satan (Revelation 20:2)
 - ii. Tons of education and learning cannot wipe out the influence that the devil has in this world. (2 Corinthians 4:4) In fact in today’s education they are teaching exactly what he wants.
 - c. The ways of man (Psalm 125:5; Proverbs 2:12-15)

3. The earth that is not filled with water – Man has not solved the problem of drought.
 4. The fire that saith not, it is enough – Man has not found a way to stop forest fires.
 - iii. In conclusion; around 1,000 BC a Hebrew king wrote down two absolutes that are as settled as the sun “rises” and the sun “sets.” (Ecclesiastes 1:15) No matter how educated men become, they cannot solve the problems of this world. Education does not help. Man alone cannot make it right.
- C. The Curse of Learning (Ecclesiastes 1:16-18)
- a. Solomon’s Great Estate (Ecclesiastes 1:16)
 - i. Because of his wisdom (1 Kings 4:29-34; 1 Kings 10:1-10)
 - ii. His excellence of riches (1 Kings 4:20-27):
 1. Reigning over all kingdoms from the Philistines to the border of Egypt.
 2. From Tiphseh to Azzah, and peace on all sides.
 3. His provision for one day:
 - a. Thirty measures of fine flour for one day
 - b. Sixty measures of meal
 - c. Ten fat oxen
 - d. Twenty oxen out of pasture
 - e. One hundred sheep
 - f. Harts, roebucks, fallowdeer, and fatted fowl.
 - b. The Extent of Solomon’s Experience (Ecclesiastes 1:16)
 - i. Not just head knowledge
 - ii. He has experienced it (He lived it)
 1. He spoke of many things (1 Kings 4:32-33)
 - a. Three thousand proverbs
 - b. One thousand and five songs
 2. His running of the affairs of the state (1 Kings 3:16-28)
 - a. He tested both women to see which one was the real mother
 - b. His test guaranteed that the right woman received her child
 - c. Solomon’s Pursuit to Know Folly and Madness (Ecclesiastes 1:17)
 - i. Solomon set out to not only to know wisdom but also to know its opposite (Ecclesiastes 2:12; 7:25; 10:12-13)
 1. *Folly* is foolishness or lack of understanding

2. Biblically it includes evil against God
 - a. Achan wrought folly in Israel when he took of the forbidden objects in Jericho (Joshua 7:15, 18-26)
 - b. You see this even in the life of Solomon when he allowed the worship of other gods, and took strange wives; which was not allowed by the Lord (1 Kings 11:6-12)
 - ii. In the end this vexed Solomon's spirit (Ecclesiastes 1:17-18)
- d. The Grief and Sorrow of much Wisdom (Ecclesiastes 1:18)
 - i. Solomon concluded after years of study, that much learning and getting of wisdom would result in grief (Ecclesiastes 1:18)
 - ii. Much learning would weary the flesh (Ecclesiastes 12:12)
- e. The Two Wisdoms Defined (Ecclesiastes 1:18)
 - i. Worldly wisdom (Ecclesiastes 1:18)
 - ii. Godly wisdom (James 3:13-17)
 1. One is "pure," and "peaceable" (James 3:17)
 2. The other "earthly, sensual, and devilish" (James 3:15)
 3. Godly wisdom is to be desired (James 1:5)