

**Ecclesiastes VI**  
***The Abundance of Many Things***  
**Ecclesiastes 6:1-12**

- I. THE ABUNDANCE OF RICHES, WEALTH, AND HONOUR (Ecclesiastes 6:1-2)
  - a. The Evil Recognized (Ecclesiastes 6:1-2)
    - i. Again you see that Solomon is observing, and recording what he sees here in chapter 6. (Ecclesiastes 6:1), this is very similar to what he said in chapter 5. (Ecclesiastes 5:13, 18)
    - ii. In verse 13 he called it a “sore evil.” (Ecclesiastes 5:13, 16)
    - iii. The riches in verse 13 are kept to the hurt of the owner.
  - b. The Abundance Given (Ecclesiastes 6:2)
    - i. To Man (Ecclesiastes 6:2)
      1. The word “man”, or the variation (“men”) thereof, appears 8 times in this chapter. That’s eight times in 12 verses. (v. 1, 2, 3, 7, 10, 11, 12), this would lead us to believe that this chapter is about man.
      2. In this chapter you find 3 times the word “years” occur in two different verses in connection to man regarding his life. (Ecclesiastes 6:3, 6)
      3. Also, the word “vanity” occurs 4 times in this chapter, in connection to man. (Ecclesiastes 6:2, 4, 9, 11)
      4. He (man) wanteth nothing for his soul. (Ecclesiastes 6:2; Psalm 17:14)
        - a. He has been given riches, wealth, and honour (Ecclesiastes 6:2)
        - b. Their (the man of this world) portion is in this life (Psalm 17:14, note context of verse 14)
        - c. David’s determination on the matter (Psalm 17:15)
    - ii. To the Wicked (Ecclesiastes 6:2; Psalm 73:7)
      1. Asaph notes how the wicked have much goods (Psalm 73:7, 12)

- a. Asaph makes his complaint before God (Psalm 73:13-16)
- b. Asaph notes their end (Psalm 73:17-20)
- c. Asaph notes where he had been wrong (Psalm 73:21-28)
  - i. The LORD had kept Asaph (v. 23)
  - ii. The LORD had guided him (Asaph) (v. 24)
  - iii. There is no one like God (v. 25)
  - iv. The LORD is the strength of Asaph's heart and life (v. 26)
  - v. The LORD is Asaph's portion (v. 26)
2. He has not the power to eat thereof (Ecclesiastes 6:2)
  - a. This man may have all riches
  - b. Yet, he does not have the power to partake of the riches (Luke 12:20)
- c. The Familiarity of the Evil (Ecclesiastes 6:1-2)
  - i. This problem is "common" (i.e. general, familiar) (Ecclesiastes 6:1)
  - ii. It is portrayed in the people of Israel
    1. The promises made by God to His people Israel (Deuteronomy 28:1-6; Judges 18:10)
    2. The curse placed upon them if they did not obey God (Deuteronomy 28:15-25)
      - a. They would plant, but would not be able to enjoy the fruit (Deuteronomy 28:36-40)
      - b. Their children would be taken into captivity (Deuteronomy 28:41)
        - i. They would not be able to enjoy their children
        - ii. Their children would be taken into captivity
  - iii. In the lives of kings – King Uzziah of Judah
    1. His Rise to Power
      - a. His beginning (2 Chronicles 26:1-5)
      - b. He followed God while young (2 Chronicles 26:5)
    2. His Fall
      - a. While he was strong (2 Chronicles 26:16)
      - b. His heart was lifted up (2 Chronicles 26:16-21)

- II. THE ABUNDANCE OF CHILDREN (Ecclesiastes 6:3)
  - a. An Heritage from God (Psalm 127:3-5)
    - i. The heritage identified
      - 1. Children from God (Psalm 127:3; Genesis 33:5)
        - a. They are a reward from God
        - b. As arrows in the hand
        - c. “Happy is the man that hath his quiver full”
        - d. They are given by God (See Genesis 33:5)
          - i. One definition of “*heritage*” is the following: “something reserved for one”
          - ii. With this thought, one understands that the Lord has reserved for the man and wife an heritage from Him, namely children to be raised by said man and wife.
          - iii. They are a gift from God (a reward), to be raised by the parents for the glory of God.
            - 1. Is it any wonder then that the Lord was upset with Israel when they destroyed their children in the fire?
            - 2. They sacrificed them (their children) to Molech (2 Kings 21:1-6; Jeremiah 32:26-35)
      - 2. The word “*heritage*” defined
        - a. “*Heritage*” – c. 1200 “that which may be inherited”
          - i. “Something that comes or belongs to one by reason of birth.”
          - ii. Connected to the word “heir.”
            - 1. This interesting to note because Jesus Christ is said to be “heir of all things” (Hebrews 1:1-6)
            - 2. Christ “by inheritance obtained a more excellent name” (Hebrews 1:4)
        - b. Uses in Scripture
          - i. Israel identified as God’s heritage (Psalm 94:5, see context) (Joel 2:17; 3:2; Micah 7:14, 18)

- ii. Children are an heritage of the LORD (Psalm 127:3)
    - iii. The land a(n) heritage given by God (Exodus 6:8, Psalm 135:12; 136:21; Jeremiah 2:7; 3:19)
    - iv. The people of God, a(n) heritage of God (1 Peter 5:3)
  - b. A Reward from God (Psalm 127:3)
    - i. Many children are a reward from God (Job 42:16-17)
    - ii. Many children are a crown of old men (Proverbs 17:6)
- III. THE ABUNDANCE OF LIFE (Ecclesiastes 6:3-6)
  - a. Without any good (Ecclesiastes 6:3, 4)
    - i. Jacob thought this of himself in his pilgrimage (Genesis 47:9)
      - 1. His years were shorter than his fathers'
        - a. Isaac was 180 years old when he died (Genesis 35:28)
        - b. Abraham was 175 years old when he died (Genesis 25:7)
      - 2. Jacob (Israel) was 147 years old when he died (Genesis 47:28; 49:33)
    - ii. Cometh in vanity, and leaves in darkness (Ecclesiastes 6:4)
      - 1. This is a great descriptor of the man of this world.
        - a. The wicked of this world
        - b. He lives for the things of this world
      - 2. He's name is unknown, it's in darkness. (Job 24:13-20)
    - iii. "An untimely birth is better than he" (Ecclesiastes 6:3)
      - 1. Better that the wicked had had an untimely birth (Psalm 58:8)
      - 2. Better that Judas had had an untimely birth (Matthew 26:21-25)
  - b. The Ultimate of Shame in Scripture (Ecclesiastes 6:3)
    - i. For the Jew
    - ii. To have no burial
      - 1. Jezebel (2 Kings 9:10, 35-37)
      - 2. Shame for the people of the land (Jeremiah 7:29-34)
      - 3. Jehoiakim King of Judah (Jeremiah 36:27-31)'
      - 4. At the supper of the great God (Revelation 19:17)

- c. All Go to One Place (Ecclesiastes 6:6)
  - i. Solomon is either referring to the body or spirit.
  - ii. Spirit
    - 1. The spirit of man (Ecclesiastes 3:21a; 12:7; Acts 7:59)
      - a. Whether saved or lost **the spirit goes to one place**;
      - b. The spirit of man goes back to God which gave it.
    - 2. The spirit of an animal (Ecclesiastes 3:21b)
      - a. The spirit goes to one place;
      - b. It goes back to the earth.
  - iii. Soul (1 Thessalonians 5:23)
    - 1. Man became a living soul (Genesis 2:7)
    - 2. The soul is able to go to hell (Matthew 10:28; Luke 16:19-24)
      - a. It has a tongue
      - b. It can cry
      - c. It can feel
    - 3. The soul is the part of you that will go to its final destination (Psalm 49:15; Mark 8:36-37; Luke 12:20; Luke 23:43)
  - iv. Body (Ecclesiastes 3:20)
    - 1. The body goes to one place
    - 2. For dust we are (Psalm 103:14)
      - a. The body will decompose (Job 19:26)
      - b. And return to the ground (Genesis 3:19)
  - v. If we go by context, it would seem that Solomon is referring to the body (flesh) here, in verse 3 he has just mentioned burial (the grave).