

Ecclesiastes 1-9.

Text Code 1: 2

- 1.

SUBJECT: The Pattern of Pessimism

12/91

D.

THE PATTERN OF PESSIMISM

I. The Language of Appearance. It seems that way

2: He went <sup>as the fool</sup> <sup>no one</sup> <sup>to know</sup> <sup>more</sup> <sup>years</sup>  
as could seem to know more years  
no looks & point out the fool

3: 19, 20 man dies as the least  
more it not be the folly both } it might be best  
black heart } as well as a man  
some minutes

9: 3, 3, 4 Good die as the wicked  
with their country: not distinguished

9: 5, 6 death the end, all; soon forgotten  
but tears respect in the king  
right muscles and the mind  
but the straightness when there is just

II The inevitable pessimism

1. { 1: 3, 3 } I: 7 ways, breath, wind. 31 times in Eccl.

2. { 4: 3, 3 } better unborn, dead  
5: 15 } still born  
6: 3, 6 }





IV The X<sup>3</sup> Faith

1. Begging  
John the Baptist <sup>καρπὸν</sup> 3:3 <sup>καρπὸν</sup>  
the great argument 14:15, 16

2. The marvelous ministry of Jesus  
John 14:33 [John 14:1-16 & 33]  
Eternal - not, right, death = "not being judged anymore" Luke  
"day for us" Mark 11:40

3. Our immortality

If John 1:10

If Matt 4:6 4:7-10, 16-18 5:1, 4, 8

So I of 14, not being  
I received money, right  
I had rather receive what I had  
I had rather receive what I had  
I had rather receive what I had  
I had rather receive what I had



THE PATTERN OF PESSIMISM

1) The language of appearance. It seems that way.

2:16 never die as the fool. No sign is seen to show how much more you.  
7:14, 20. never die as the fool. No sign is seen to show how much more you.  
8:33 you never die as the fool. No sign is seen to show how much more you.

8:5, 6. death the end of all. soon forgotten.  
The bit there more important  
The soul will mingle with the wind  
The best tree stands when storm is present.

2) The inevitable pessimism.

1:2, 3; 5:15, 16. Empty futurity 3:11 "empty"  
(13) "How long I am richer than my father"  
4:12-13 better dead than in town.

This pattern of pessimism in all life and thought: if not accept things as final in their appearance inevitable despair seizes upon us.

1. The reversal of the righteous in 10 times cruel.  
I have, I have, I have. This is the first.  
I have, I have, I have. This is the first.  
I have, I have, I have. This is the first.

2. The empty futurity of staying the ground of mind  
The empty futurity, emerging from the time, the sea.  
1:10, 11, 12  
1:17

3. The finality of death.  
The inevitable, because of looking in the resurrection. The grieving child.  
every day we die, then, laugh at the hope that we are finally dead  
than the rest.

4. Literal denial of surface attainment

It seems that way. The finality of life | We are doing in vainly power &  
The finality of death. | and my hands to the stones.

But is there not another way?  
(15) "I have, I have, I have"

Can we not see, then

This the great thing that is the meaning of John the Baptist. The voice...  
A voice from heaven  
a witness - the, a hope, a saving

" - meaning of world here is pointing 4:19, 16

" " progress of the coming of our Saviour into the world II Tim 1:10

O.T. authors struggle toward a light that shined from afar. So  
most hidden, unknown. But X made known in all places, truth.

### 1. LIFE.

It has the bitter struggle, its inevitable darkness, its inevitable grief.  
It has the bitter struggle, its inevitable darkness, its inevitable grief.

Christ knew it in its very essence. In the world of shall have tribulation?  
4:16

But we are to find life meaning in the way of the cross.

- a reward
- a sacrifice
- identification of ourselves for the world.
- John 8:25

### 2. IMMORTALITY. II Tim 1:10 II Cor 5:1

The dying body, the death, being, death. This is the Immortality.

II Cor. 4:18  
What is seen is so momentary.

Our tribulation are in heaven.  
II Cor. 5:17

We are not to be afraid.  
John 14:17

(1) John 14:17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

D  
Sep. 25, 1944



31<sup>th</sup>

Vanity

217

- 1:20
- 1:14
- 2:1
- 2:11
- 2:15
- 2:17
- 2:19
- 2:21
- 2:23
- 2:26
- 3:19
- 4:4
- 4:7
- 4:8
- 4:16
- 5:10
- 6:2
- 6:4
- 6:9
- 6:11
- 7:6
- 7:15
- 8:10
- 8:14
- 9:9
- 11:8
- 12:8

reason, built - what  
 is transient, insubstantial  
 nothing, want  
 heathen obscurance, vanity & idols  
 further of all human religion  
 & inclusion  
 all men vanity & pursuit, &  
 vain

A MODERN PREACHER:

"The idea of sacrifice and atonement  
are barbarous and inhuman. Why  
should we commemorate the death  
of Christ? Why not commemorate  
the ~~life~~ death of Emerson &  
Socrates & Immanuel Kant?  
We might as well speak of the  
wool of the Lamb as to speak of  
the blood of the Lamb."

A MODERN THEOLOGICAL PROFESSOR:

"I believe that the whole view of a  
holy history with its theory of a chosen  
people, special revelation, prophecies,  
is utterly unconvincing and basically  
vicious."

"I believe that beneath this whole  
superstructure of the so-called 'divine  
plan of salvation' with its peculiar way  
in which God designs to save man, is  
man's bare effort to save himself."



"How stupid is life," said the mole  
"This earth is a dull, dirty hole,  
I eat, I dig, and I store,  
But I find it all a bore."

The lark sang high in the blue,  
"How sweet is the morning dew!  
How clear the <sup>BROOKS</sup> brooks, how fair  
the flowers

I rejoice in this world <sup>OURS</sup> of ours!"

Which would you be of the two?  
I side with the lark, don't you?

## THE VIRGIN BIRTH

Modern, popular pseudo: "The historical evidence is not conclusive. It leads to a verdict of not <sup>PROVEN</sup> proven. It is a biological miracle which the modern mind cannot receive."

Tom Paine, Age of Reason; "Jesus was born when heathen mythology had gained in the world, and that mythology had persuaded people to believe in such a story. Extraordinary <sup>NEW</sup> stories were told under heathen mythology were reported to be the sons of some of the gods."

Celsus, second century. He says Jesus invented the story of the virgin birth. Actually, Jesus was born of an adulterous affair between a Jewish woman Mary and a Roman soldier named PANTHERA.

Cervinus, contemporary of Epiphanius. Said it was impossible for a virgin to have a natural son of Joseph & Mary.



## BIBLE TO BECOME A CURIOSITY

A MODERN THEOLOGY PROFESSOR:

"The Bible has lost all hold on the leaders of thought and certainly is destined before many years to become one of our curiosities of the past. The misquotation of those who speak a 'thus saith the Lord' is of only a little higher type than that of the uterine doctor and health medicine men."

—  
Almost first sentence in the Bible, "and God said..."

The first sentence of Genesis, Gen. 1:1  
"Now the serpent was more subtle than any beast of the field, and he said, Yea, hath God said?"