

His approval of labors (Cf. 2:24; 3:13; 5:18-20), the One who works that men will fear Him (Cf. 3:14), the One who is the final judge of all men (Cf. 3:17; 11:9; 12:14), the One who proves that man is different from beasts (Cf. 3:18), the One who blesses the godly (Cf. 7:18), the One who delivers the godly from sin (Cf. 7:26), the One who is the author of the words of life (Cf. 12:11).

The fact that God will bring "every act" into judgment has been established. He had previously stated: "I said to myself, 'God will judge both the righteous man and the wicked man, for a time for every matter and for every deed is there' " (3:17). In 11:9 the emphasis of the judgment is on "all these things." Nothing escapes the knowledge of God. The "eyes of the Lord move to and fro throughout the earth" (II Chronicles 16:9). (Cf. Zechariah 4:10; Matthew 12:36; Acts 17:30-31; Romans 2:16; I Corinthians 4:5; II Corinthians 5:10) This *final judgment* will test the works of men to determine what is vanity and what endures (I Corinthians 3:11-15).

There is a sense in which present judgment takes place "under the sun." (Cf. John 3:18-20; Galatians 6:7-8; Ephesians 5:13) However, the judgment Solomon refers to must be the eternal judgment as no earthly judgment could include every man and every act.

FACT QUESTIONS 12:14

581. Would a partial judgment of sins on this earth satisfy the demands of this verse? Explain.

EPILOGUE

This final word.

Much closer to our generation than Solomon, there stands a man who represents the *same* world. He caused laughter to flash across the faces of literally thousands. Yet, in a more

serious moment he contemplated life apart from *the fear of the Lord* and his words are strikingly similar to those of the Preacher. On that occasion Mark Twain wrote:

“A myriad of men are born; they labor and sweat and struggle for bread; they squabble and scold and fight; they scramble for little mean advantages over each other. Age creeps upon them; infirmities follow; those they love are taken from them. At length ambition is dead; pride is dead; longing for release is in their place. It comes at last—the only unpoisoned gift earth ever had for them—and they vanish from a world where they were of no consequence. Then another myriad takes their place, and copies all they did, and goes along the same profitless road, and vanishes as they vanished—to make room for another and another and a million more myriads to follow the same arid path through the same desert and accomplish what the first myriad and all the myriads that came after it accomplished—nothing.”

One bows in deep gratitude before the throne of Grace. Indeed the vacuum within man is Christ-shaped. When through faith and submission to His Lordship He floods into our lives, there is fulfillment and purpose. The Sun of Righteousness has risen with healing in His wings. Let Jesus have the final word:

“I am the door of the sheep. All who came before Me are thieves and robbers; but the sheep did not hear them. I am the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture. The thief comes only to steal, and kill, and destroy; I CAME THAT THEY MIGHT HAVE LIFE, AND HAVE IT MORE ABUNDANTLY. I am the good shepherd; the good shepherd lays down His life for the sheep” (John 10:7-11).