

Ecclesiastes 2:1–11 (CEB)

I said to myself, Come, I will make you experience pleasure; enjoy what is good! But this too was pointless! ² Merriment, I thought, is madness; pleasure, of no use at all. ³ I tried cheering myself with wine and by embracing folly—with wisdom still guiding me—until I might see what is really worth doing in the few days that human beings have under heaven.

⁴ I took on great projects: I built houses for myself, planted vineyards for myself. ⁵ I made gardens and parks for myself, planting every kind of fruit tree in them. ⁶ I made reservoirs for myself to water my lush groves. ⁷ I acquired male servants and female servants; I even had slaves born in my house. I also had great herds of cattle and sheep, more than any who preceded me in Jerusalem. ⁸ I amassed silver and gold for myself, the treasures of kings and provinces. I acquired male and female singers for myself, along with every human luxury, treasure chests galore! ⁹ So I became far greater than all who preceded me in Jerusalem. Moreover, my wisdom stood by me. ¹⁰ I refrained from nothing that my eyes desired. I refused my heart no pleasure. Indeed, my heart found pleasure from the results of my hard work; that was the reward from all my hard work. ¹¹ But when I surveyed all that my hands had done, and what I had worked so hard to achieve, I realized that it was pointless—a chasing after wind. Nothing is to be gained under the sun.

Jeremiah 32:6–15 (CEB)

⁶ Jeremiah said, The LORD's word came to me: ⁷ Your cousin Hanamel, Shallum's son, is on his way to see you; and when he arrives, he will tell you: "Buy my field in Anathoth, for by law you are next in line to purchase it." ⁸ And just as the LORD had said, my cousin Hanamel showed up at the prison quarters and told me, "Buy my field in Anathoth in the land of Benjamin, for you are next in line and have a family obligation to purchase it." Then I was sure this was the LORD's doing.

⁹ So I bought the field in Anathoth from my cousin Hanamel, and weighed out for him seventeen shekels of silver. ¹⁰ I signed the deed, sealed it, had it witnessed, and weighed out the silver on the scales. ¹¹ Then I took the deed of purchase—the sealed copy, with its terms and conditions, and the unsealed copy—¹² and gave it to Baruch, Neriah's son and Mahseiah's grandson, before my cousin Hanamel and the witnesses named in the deed, as well as before all the Judeans who were present in the prison quarters. ¹³ I charged Baruch before all of them: ¹⁴ "The LORD of heavenly forces, the God of Israel, proclaims: Take these documents—this sealed deed of purchase along with the unsealed one—and put them into a clay container so they will last a long time. ¹⁵ The LORD of heavenly forces, the God of Israel, proclaims: Houses, fields, and vineyards will again be bought in this land."

James 4:13–17 (CEB)

¹³ Pay attention, you who say, "Today or tomorrow we will go to such-and-such a town. We will stay there a year, buying and selling, and making a profit." ¹⁴ You don't really know about tomorrow. What is your life? You are a mist that appears for only a short while before it vanishes. ¹⁵ Here's what you ought to say: "If the Lord wills, we will live and do this or that." ¹⁶ But now you boast and brag, and all such boasting is evil. ¹⁷ It is a sin when someone knows the right thing to do and doesn't do it.

Ecclesiastes 12:13–14 (CEB)

¹³ So this is the end of the matter; all has been heard. Worship God and keep God's commandments because this is what everyone must do. ¹⁴ God will definitely bring every deed to judgment, including every hidden thing, whether good or bad.

Are we truly ready to embrace God's future?

If you've read Ecclesiastes, you might be asking yourself what a passage from it is doing in a series on the book of James. Indeed, you don't have to read much of Ecclesiastes before you find yourself asking how this book made it into the Bible at all!

At first glance, Ecclesiastes seems to endorse a despairing view of life and creation. In the opening phrases, we are introduced to the Teacher's teaching: "Perfectly pointless, says the Teacher, perfectly pointless. Everything is pointless." The Hebrew word that

the CEB translates as “perfectly pointless” is *hebel*, which literally means breath or vapor. The NRSV uses the archaic word “vanity” because of its long tradition in English literature – “vanity of vanities!” But the word means pointless or meaningless.

The wonderful thing about Ecclesiastes is that by painting vivid pictures of a purposeless, godless life, Ecclesiastes points us toward the futility of any life not grounded in God and even the futility of all life if there is no god.

And James point in today’s passage is much like that. He isn’t saying we shouldn’t plan. Jesus told his disciples to count the cost (Luke 14:28), to know what they were undertaking. Planning is fine, presumptuousness is not. When we imagine that we can go about making our merry way in the world without grounding our decisions and actions in God, then we are being presumptuous. We begin to pull our life apart – the Sunday part that is God’s and the Monday-Saturday part that is ours to do with as we see fit. N. T. Wright writes:

Here is a Christian who is running a small business. All right, he thinks to himself (and perhaps says to a friend), we shall go off to a different town and ply our trade there and make some money. He (or indeed she; there were independent businesswomen in the ancient world, as we know from Acts and elsewhere) thinks that the future can be planned like that, all laid out. Perhaps there is even a suggestion that, since we are now the people of the Messiah, our plans can be made more securely, because God is on our side!

Whatever the case on that point, James again has stern words in store. Don’t you realize, he says, what your life is like? Think of the mist you see out of the window on an autumn morning. It hangs there in the valley, above the little stream. It is beautiful, evocative, mysterious; yes, just like a human being can be. Then the sun comes up a bit further, and ... the mist simply disappears. That’s what your life is like. You have no idea what today will bring, let alone tomorrow.

The lesson, once more, is humility, applying what had been said in verses 6 and 10. Learn to take each day as a gift from God, and to do such planning as is necessary in the light of that. This, indeed, has been built into Christian understanding to this day, so that many people will say ‘God willing’ or ‘if the Lord wills’, to make it clear that in their proposals for the future they are taking care not to usurp God’s sovereignty. Sometimes this is even shortened to the Latin abbreviation ‘DV’, standing for *Deo volente*, ‘God willing’. That too, of course, can just become a slogan which people say without thinking, and perhaps without really meaning it. But at least it serves as a sign that this particular lesson of James (unlike some others, sadly) has been taken into the bloodstream of Christian understanding.¹

One of my favorite “small” stories in the Bible is about Jeremiah and his embrace of God’s future rather than despairing and planning for the world that everyone else saw.

Let me explain. A few years ago, *Early Edition* was a popular television series. It told the story of a young man who was visited daily by a yellow cat delivering a copy of tomorrow’s paper, sending the hero on a mission to prevent a pending tragedy that the “early edition” revealed.

I guess as metaphor, the prophet Jeremiah is the cat from *Early Edition*. Both in word and deed, Jeremiah brought God’s message about Jerusalem’s coming destruction at the hands of the Babylonians. Jeremiah brought this message to God’s people in what he said and, more so than any other prophet, in what he did. But whereas the cat turned the message over to someone ready to do something about it, Jeremiah’s message went unheeded.

By the time we get to today’s Scripture passage in Jeremiah, the Babylonian army has besieged the city. It didn’t take a magical cat or even a prophet of God to know what was coming – devastation and exile. Utter ruin. The death of Jerusalem.

¹ Wright, T. (2011). *Early Christian Letters for Everyone: James, Peter, John and Judah* (pp. 31–32). London; Louisville, KY: SPCK; Westminster John Knox Press.

*Sure, I'll take that bet*²

But in today's passage, Jeremiah is given another symbolic action to accomplish. With the Babylonian army arrayed outside the walls of Jerusalem, God tells Jeremiah to go out and buy a plot of land in his hometown of Anathoth, about three miles northeast of Jerusalem.³

Don't you wonder what was going through Jeremiah's mind? This must have seemed as idiotic to him as it would to anyone else. The death of Israel is at hand and Jeremiah is supposed to go make a land investment. Five times in this brief passage, Jeremiah makes it clear that this is God's doing, saying "Thus says the LORD." Based on all the other stuff God had told him to do, Jeremiah probably figured that the land would be lost, just as the loincloth was ruined (Jeremiah 13) and the earthenware jug broken (Jeremiah 19).

But instead, v. 15 makes clear that this time, the action is not an enactment of loss but of hope. God is having Jeremiah buy the land for the future, the day when the Israelites would return to Judah. Jeremiah was going to make a profit on this field of hope.

Notice also the care that is paid to the details in this story. There are witnesses, the money is weighed, the deed carefully preserved. This is a symbolic act, but it is also quite real. Jeremiah is putting real money on the line. He is not just standing on the promises of God, he is betting on them!

Jeremiah is investing in the future, but it is not merely educated guesswork. Jeremiah's bet is an act of trust and hope. There is risk to it. Jeremiah may be God's prophet, but he is still a man, still one of us, subject to the same fears and uncertainties as all humans. If you doubt this, just picture Jesus in the Garden of Gethsemane. Even our Lord and Savior was not immune to fear.

But regardless of how risky this investment might have seemed to him, Jeremiah lays out the money because his hope rests on his confidence in the promises of God. His hope and our own is not a matter of mere wishes or carefully calculated probabilities. Our hope lies in our confidence that God is faithful. Our hope lies in the will of God; we trust that living in God's way, 24-7, is indeed the way to the good life we all seek. We can never presume that we know a way that is better than God's way. J. A. Motyer writes:

[This is] the sin of presumptuousness, which comes from a wrong understanding of ourselves in relation to our own lives and ambitions. It is interesting—and typical of James—that this sin too is put before us as a sin of speech. We are not now, however, defaming a brother; we are talking with a like arrogance to ourselves. We assure ourselves that time is on our side and at our disposal (*today or tomorrow*). We make our plans as if personal ability (*and trade*) and the profit motive (*and get gain*) were the only issues to take into account. We overlook frailty (*a mist*), and ignore the fact that even the small print of life is in the hands of a sovereign God (*if the Lord will*). Yet we know better all the time (*knows what is right*), but self-confidence makes us *boast*, and *all such boasting is evil* and a sin against knowledge.

What is this presumptuousness of which James speaks? It first touches life: *today ... tomorrow ... a year* (13). It is the presumption that we can continue alive at will. Secondly, it touches choice: *today or tomorrow we will go ... spend a year ... trade*. It is the presumption that we are masters of our own life, so that we need to do no more than decide and, lo and behold, it will happen like that. Thirdly, it touches ability: *and trade and get gain*. Of course we shall succeed if we want! We can do it!

²Anthony Saldarini's reflections on this passage are very helpful. His commentary is part of The New Interpreter's Bible, the twelve volume set that is part of the St. Andrew library.

³Since Anathoth was a few miles from Jerusalem, Jeremiah would have had to go and buy the land during one of the occasional respites from the lengthy siege warfare of Nebuchadnezzar.

Once more -- it is all so ordinary, indeed so natural. That is exactly the point. When James exposes the blemish of presumptuousness, he exposes something that is the unrecognized claim of our hearts. We speak to ourselves as if life were *our* right, as if *our* choice were the only deciding factor, as if we had in *ourselves* all that was needed to make a success of things, as if getting on, making money, doing well were life's sole objective.⁴

An Overview of Ecclesiastes

There seem to be as many approaches to Ecclesiastes as there are commentators, so don't be surprised if you find it challenging. One way to see the book's structure is to compare it to Job. In Job, there are the introductory scenes, followed by the long (and fruitless!) speeches by Job and his friends, followed by the arrival of God and the restoration of Job's fortunes. Ecclesiastes opens with a short prologue where the narrator tells of the Teacher's sayings (1:1 – 1:11). Then there are 11 or so chapters where the Teacher speaks for himself (also fruitlessly!). At the end of the book, our narrator returns and offers us some perspective (God's perspective!) on the Teacher's philosophy. (12:9-14)

In *A Survey of the Old Testament*, Andrew Hill & John Walton¹ suggest that there are four main themes in Ecclesiastes:

- We should not expect life to be self-fulfilling.
- Our frustrations in life are unavoidable.
- We must accept the seasons of life.
- We can enjoy life only through a God-centered world-view.

Many Old Testament writers paint pictures for us, calling us to look for the truths behind the picture. For example, Micah 4:1-8 is a picture of God's kingdom. I tend to see Ecclesiastes as a picture of a life lived without God. It is a bleak picture that pulls no punches. If there is no God or if we choose to live as if there is no God, then life *is* "meaningless," and we might as well "eat, drink, and be merry." There are a few brighter moments in the book, but they only lure one back into the Teacher's world of the absurd, back into the his efforts to make his way through his meaningless life. Actually, if you believe your life has no purpose or meaning, his advice is pretty good!

Ecclesiastes testifies to Israel's willingness to confront the hard realities of life, the sense of purposelessness and drift that afflict us all from time to time. Israel saw that for mature, caring adults, life is really not very simple and it is not a life of endless victories. The ordinary experiences of life test our faith. Still, as the narrator tells us at the end of the book—when all has been said and all the absurdities of life confronted, we are called to our duty: "Fear God and keep his commandments" (12:13).

Questions for Discussion and Reflection

1. What bets do we Christians make on the future, God's future? What risks do we take that non-Christians might find foolish? Any? How about in the use of time or our money? Tithing certainly seems risky to many Christians. How about in our relationships or with our children?
2. What sorts of risks do you think God asks us to take? What does it really mean to trust God in all things? Jeremiah's choice to use his money to buy the plot of land was surely a smart one – he could trust God's promises of restoration. But still, Jeremiah never reaped any financial gain from his investment. When exiles began returning to Jerusalem, they found it in the same shape as when they left, a ruined, burned out mess. It would take them many decades to scrape enough money together to being rebuilding the city walls and the temple. How do you think Jeremiah would have characterized his "investment." Perhaps this is the question – is there gain in doing as God hopes we will do, even if we have difficulty seeing the payoff we expected?

⁴ Motyer, J. A. (1985). *The message of James: the tests of faith* (p. 160). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

Daily Bible Readings

Before reading each passage, take a few minutes to get a sense of the context. Your study bible should help. Jot down a few questions that come to mind from your reading of the passage.

<p>Monday Ecclesiastes 1 “There’s nothing new under sun.”</p>	<p>Tuesday Ecclesiastes 12:1-7 Trouble is coming. (Isn’t it always!)</p>
<p>Wednesday Jeremiah 13 God tells Jeremiah to bury a loincloth. Its ruin is a symbol of what is coming to Israel.</p>	<p>Thursday Jeremiah 19 In the same way, God tells Jeremiah to shatter a earthenware jug in front of the people. This too is Israel’s future.</p>
<p>Friday Luke 14:25-35 The demands of discipleship</p>	<p>Weekly Prayer Concerns</p>

