

# Ecclesiastes (Quality: Good)

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- [ 0 : 00 ]     and the day of death than the day of one's birth. A good name is better than precious ointment, and the day of death than the day of one's birth.
- This verse is the introduction to the chapter. It is here set on its own by way of introduction.
- Therefore surely what a great thing it is to give heed unto it, because surely we see the remedies against vanity of a good name.
- How many will surely seek after a name, a name to be admired, a name to be praised, but we wouldn't call that a good name.
- Surely a good name is attached to that which is holy, and which is pure. Namely the Lord Jesus Christ.
- [ 1 : 22 ]     He was the only one who came into this world and was exempt from sin. No thought could be found in him, and he was surely proved to be innocent of all the things he was charged with.
- And why did he suffer? Why did he bleed and die as he did? Why surely it was to this end that he might save his people from their sins.
- And what a good name that is to the poor sinner who feels himself to be dead and undone, and yet brought to believe in the precious name of Jesus.
- For he shall be called Emmanuel, for he shall save his people from their sins.
- But surely where is a good name to be found amongst men, as seen in the word of God? Why surely it must be found here, a child of God, a sinner's side.
- [ 2 : 46 ]     One that is brought up out of the depths. Why, what a good name that is. A slave purchased by the precious blood of Christ.
- But here in this verse, the wise man is comparing it to precious ointment. Precious ointment. For surely precious ointment was very common and acceptable in the days of Bible times.
- And I suppose it still is. And what is precious ointment all about? It is the sweet odour, a pleasant odour that it gives.
- It is indeed the odour that will cover those odours that are foul and unpleasant to us. Precious ointment surely is to create a pleasantness between those we come in contact with that we may not be offensive to them.
- Yes, a precious ointment. Yes, a precious ointment. The high priest never went in to the holy of holies without that precious ointment upon him, signifying that he, as the representative, yes, of Christ, should go in there to come before God, to find acceptance with him.
- [ 4 : 28 ]     How precious is that ointment. Do we not read of the Psalms where he said, how good and how pleasant it is for the brethren to dwell together in unity.
- It is like the precious oil or ointment that was placed upon Aaron's head and run right down to the skirts of his garment.

Why? How precious ointment. We know so costly. Indeed. Judas Iscariot said, it was a waste that a precious ointment should be put upon the head of Jesus.

For he said that he thought it better if it had been sold than the money given to the poor. But my friend, his name was a thief.

He carried the bag. That statement was full of hypocrisy. He never meant a word of it. And neither did he know anything of it, the significance of that dear woman who poured that precious ointment on the head of Jesus.

[ 5 : 59 ] Oh, that all her acceptance was in him. She anointed him. He called it a good work, a good night, if better, than precious ointment, and the day of death than the day of one's birth.

Surely that must be so to a limited number of people, the people that no man can number, but God knows the number of it.

For surely we were all born in sin and shaped in iniquity. And in sin did our mothers conceive us.

Nothing flattering about that, is there? But if we look at it right, we know it's true. We may look upon the newborn baby and say how lovely, how beautiful it is.

We look upon it and see its innocence. We can hardly really believe that it was born a sinner. But it doesn't take long, does it?

[ 7 : 28 ] Before we see what's in that child, when it loses it, it keeps a cross and a bad temper, when it seeks to be attention for itself above everything else.

And so it grows up as animator with God. And such were some of you. I say a good name is better than precious ointment.

and the day of death and the day of one's birth. For surely we see that without the grace of God prevailing upon our poor souls, why we should be lost and ruined forever.

but I say how much better it is if that poor soul is born again, regenerated and made pure and without spot through the precious blood of Jesus Christ.

I say I've said the two sets of people, yea, the redeemed and the lost. So when we look at this word, the day of one's death is better than the day of one's birth.

[ 9 : 05 ] why how solemn it is to consider these things. Ever, ever fighting are we against dying.

Ever fighting against the thought of dying. The scene connected with death but ever seeking to put off to another day.

I say but why is it so if it is better than the day of our birth. Blessed be his name if we can truly say this night prepare me gracious God to stand before thy face.

Thy spirit must thy work perform for it is all of grace. Nothing more friends nothing else.

How much better than is the day of our death than the day of our birth. When the Lord come and teaches us and shows us the vanity of life as dear Solomon knew it to be what have we achieved in our life and what we've done with our life.

[ 10 : 29 ] life. We may have learned much and able to teach much but nevertheless there comes a day when that will come to an end it will be completely exhausted and we might say what is there in it?

It's made no contribution to the salvation of souls. I say the day of death is to leave those things behind which have the hallmark embossed upon it the wages of sin is death.

But I say the day of our death my friend if we are of the Lord's people how much better that is to arise to a never ending eternity washed in the precious blood of the Lamb redeemed by Him changed and changed in the twinkling of an eye never to sin again never to sin anymore never to think of any evil thoughts never indeed we found full of lust and full I say of covetousness oh I say these things will be haughty and stopped once and for all but oh to be adorned with that holy anointing as acceptable unto God through Jesus Christ to be found acceptable in Him oh the day of our death may God grant us grace that we might give this day our full attention and deep concern yea other day for no man knoweth when that day will come but surely we know of this that it will come now the

Lord might help me I want to speak just a little with regard to the first part of this verse a good name is better than a precious ointment what is a good name surely to be called a Christian without any blot or exaggeration why surely that is a good name for we indicate in it that we would be followers of Jesus Christ himself better than precious ointment we may be in possession of precious ointment but what does that do for us when we come to the throne of grace it may have much virtue and value when we come before men but to stand before the king of kings and lord of lords as we smothered in precious ointment why he knows he sees he surely evaluates the condition of our soul he surely knows indeed what sins we have committed and what sins lay to our charge but I say to be found in

Christ Jesus what a different matter why a good name it's very sad in the day in which we live when people speak of born again Christians that so often they are scorned and laughed at and one society I know say it should never even be mentioned I say it doesn't need to be mentioned but Jesus says ye must be born again why what is his name why he's born again I say what a precious ointment that is what a precious virtue that is oh to have the savor of Jesus Christ abounding within us

[ 15 : 20 ] I say by their walk ye shall know them it's a trying word isn't it that tries it does it not but to be born again is indeed to be born again of Jesus Christ and for him to be the hope of glory all within us.

How much better that is than precious ointment. Precious ointment, we might say, is a covering.

A precious ointment is to cover all that is objectionable and unpleasant within us. But I say that name of a sinner saved by grace, why, it is far better, because it doesn't smother.

It washes and cleanses the sinner's transgressions away forever. He is forgiven. He is pardoned from his sins.

Surely the Lord teaches him that he is bound up secure amidst all the rage of hell. I say, what a precious name that is.

[ 16 : 48 ] O one that is brought so low, yet lifted up, I say, from the dunghill. What an expression, a precious name.

Why, he lifts him up. He cleanses him. He washes him. In no other than his own precious blood. And shows indeed his eternal love and affection for him.

That he has ordained that this poor sinner shall be saved. This poor sinner is called by his grace.

Friend, what a precious name that is. We often hear, connecting our services, that the congregation as some being good hearers.

I know these things are difficult to prove, and perhaps easy to imagine. But, my friend, if we have that good name as a hearer of the gospel, why is the soul that hears, he feeds on nothing else than the blood and righteousness of Jesus Christ?

[ 18 : 17 ] He says, I give unto my sheep eternal life, and they shall never perish. What a good name that is. That they have that eternal life abiding in them.

How sweet, oh, that is. How precious to us, that is. When brought close and near to Jesus Christ, fallen before him.

Lord, it is I, a poor and needy sinner. Lord, it is I, I am here again. I could from all things parted be, but never, never, Lord, from thee, a good name, a good hearer at the throne of grace.

Yea, a good hearer, I say, that absorbs what the gospel speaks, what Jesus speaks, to him. And therefore, I say, it makes us willing in the day of his power, yea, to follow him.

Why, a good name, a follower, of the Lord Jesus Christ. And what is a follower? My friend, the word that Jesus gave to his disciples, his direction.

[ 19 : 51 ] for he said, follow thou me. And without conferring with anybody else, they left their nets and they followed him.

He said unto Matthew, the Republican, follow thou me. He rose up and left all and followed him.

What a name he surely had. Oh, that dear man, the Republican, changed in a moment.

Yes, changed instantaneously by the power of Jesus Christ in his heart and soul. I say, a good name.

Oh, publicans and sinners, are they which are saved by Christ. Some indeed mocked him and accused him of being false because he associated himself with publicans and sinners.

[ 21 : 01 ] They said, we wouldn't have such people in our company. and neither friends would they have Jesus in their company. But I say, at mercy it is when our company is not complete, when we have Jesus Christ there, he's not in our midst.

What a blessed desire that is this people. Yea, who desire to have Jesus Christ in their presence, that he might be an influence upon them day by day.

They haven't named the people of God, have they not? Such as we would think upon Moses. He was in a difficult time.

The people that he was told of God to lead and direct, they proved to be a stiff-necked people, a rebellious people.

People had minds of their own and such was their position. They'd rather please themselves than God. What could that dear man of God do with them?

[ 22 : 24 ] Are we not brought to know and feel this from time to time? why this man, I say he prays, what a name, a man of prayer, a man of prayer, yes.

For he said, if thy presence go not with me, carry me not up hence, Lord, I shall be offensive before just and holy God.

Oh, but with Christ in the vessel we can smile at the storm, yes, smile at the storm. The peculiar people that are chosen of him, yea, and his precious to them friends, is he not a good name?

Oh, that name that is precious, that surely is a good name. Can you put a price upon it? You cannot.

Can you indeed compete with it by the precious ointment and the virtues of it, the beautiful smell that comes from it?

[ 23 : 46 ] You cannot. Why, how sweet the name of Jesus salvation. In a believer's fear. Why, it heals him, does it not?

Yea, it causes him to lose his fears. Oh, that precious name of Jesus. A good name is that of Jesus.

it is better than the precious ointment, my friends. Oh, surely the contact that people have of us often have the first impression is the lasting impression.

That ointment might have the first impression upon them. They might well say a very pleasant person, a person you can talk with and do business with.

But how can a poor sinner do business with a just and holy God when he comes to talk to us and bring us into realization of the judgment day?

[ 25 : 09 ] Why, all our good works, all our precondition will prove to be in vain. But I say to approach the mercy seed through the precious name of Jesus.

How sweet and how acceptable that is that God almighty has said so. Jesus tells us this is the Father's will that ye believe on him whom he has sent.

I say what a precious name that is sent of God to visit poor and needy sinners. Sent of God to save us from our sins.

Good Huntington he used to put those letters after his name SS Sinner saved. I say what a precious name that was.

I've no reason to believe he was nothing but a sinner that was saved. Yes though he was mocked and set at nought so was his Lord and Master and so was ours.

[ 26 : 27 ] And shall we not indeed be set at nought because the name we bear? I say it is a precious name because it's a name that will endure until the end that it will ever continue it will never vary.

It's a name that has a meaning a real meaning to it. His name shall be called Emmanuel because he shall save his people from their sins.

His name shall be called Jesus. What a precious name that is. I say how good it is when we can say a person is approachable and often use that was a big one that people might be approachable.

It might cause a right atmosphere at a business meeting or a local council meeting as it were. That they might have some sweet influence that people might listen to the man that has the precious ointment.

But listen how much better it is for us to listen to the man who has the testimony of the Lord Jesus Christ as that sweet saver of his testimony a sinner saved by grace.

[ 28 : 13 ] I say is there one here tonight who comes in this way I haven't got anything that is acceptable with man but what I find acceptable to me that Jesus called me by his grace that Jesus indeed became effectual in my heart and in my life.

Jesus came into my life like entering into the temple he overturned the tables did he not of the money changers did he not say my father's house shall be called a house of prayer but ye have made it a den of thieves what a precious name that is why it was Jesus that did it and he and he on and does he not so work in poor sinners hearts and lives today what a precious name that is right from the beginning of a man's experience why he is alpha and omega what a precious name it is why it is he that begins the work of grace and he alone in sometimes most unexpected ways remember the blind man whom

Jesus healed from his blindness who came under heavy questioning from the Pharisees with regard to his sight and Jesus had conveyed himself away there was no further contact with the blind man at that stage with him but my friend he could say this one thing I know that whereas I was blind now I see one thing I know that if I confess and say that it is Jesus Christ I should be turned and debarred from the temple nothing acceptable in Christ to them but how it was so with the blind man and he defended that name in his argument with them why that name is sweet to me

I was born blind and shaven in iniquity I was born blind yet I know not the man who has given me my sight friends he believed it was one that had the power of God with him and thought it must be surely God himself and we read this that Jesus came and found him and there he introduced himself as Jesus that had opened his eyes Jesus who now was a sweet smelling savor unto him or a good name is better than precious ointment that poor mad gadarin precious ointment I don't believe would have done a thing for him though the virtues of it may have effect on thousands others they could not hold him they could not bind him with anything but when

Jesus said let us pass over to the other side why it was for this purpose a precious name the Lord God omnipotent righteousness that is his name is it not and precious it is indeed it comes indeed where the poor sin is he's not invited friends do you notice that and did you ever invite the Lord to come into your heart when you didn't even know his name as such did you nor did the mad Gadarean but this we know he cast out those legions of devils from him and I say how precious was the name of Jesus he directed him what he should be doing go home and tell thy friends but the dear man he loved the place where he was brought to sitting at the feet of Jesus clothed and in his right mind he had something to tell he had something to speak of of this

[ 33 : 38 ] Jesus that was an abomination to many yes hated and enmity they had to him but go home and tell thy friends what a savor that is to carry and bring before unbelievers a testimony friends a testimony that Jesus is the Lord and king of all though they say who handled and tasted and felt why the love of Christ in their heart a far far better experience than inhaling the perfume of precious ointment why it is so meaningful to the poor sinner and more than that they want to know it and feel it again in their own hearts do you do you oh that precious night but just let us glance for a moment at the last part of the verse and the day of our death then the day of one's birth oh I say how much better I say the day of one's death when we think we may have been born into an honourable

God honouring family and not say that is a good name a good name among men but whether it's down before God and I say if anything that we are to go by we are a disgrace before God and a disgrace before of our family I say our mercy is that he calls up sinners unto him yea not to send them back into the world but to keep them whilst in the world and then to deliver them at last and take them home to glory oh I say how much better is the day of our death than the day of our birth yea we may when we consider when we consider pain and suffering that have followed some of the

Lord's dear people around and some might say well life is not worth living for or we thought the day of our birth would have brought some glorious times for us and to enjoy life to the full as men say we may enjoy life to a full not knowing that the day of judgment approaches us not realizing the consequences of that day the day of our birth I say when we are steeped in hypocrisy and imagination and therefore we thought man thought they were righteous prove in that great judgment day all that their sins are many and all their righteousness says are as filthy rags filthy rags friends or the day of man's death will reveal that their righteousness is found in Jesus Christ they put on that wedding garment that shall never be taken off the wedding garment whereby they are justified how precious that is it is better than anything else never able to justify ourselves only indeed to condemn ourselves by our walk our conduct yea by our dress code and so on my friend the Lord observes it all but nevertheless it still reminds that for the people of God the day of their death the day of their birth was that of sin and sorrow but the day of their death will be the entrance in to eternal glory yea to live and to dwell forevermore where sin shall never penetrate sin shall never have the effect upon us our condition will never be altered or changed again or changed again

I say oh how the day of their death is better than the day of their birth Peter speaks of it like this but grow in grace and in the knowledge of our Lord and Savior Jesus Christ but grow in grace I say what a name where was this plant grown and where indeed did this plant come from why every plant which my father hath not planted shall be rooted up but not so my friends those that grow in grace and in the knowledge of our Lord and Savior Jesus Christ what a mercy to have a religion that has a knowledge of the Lord

Jesus Christ for the Lord will never say to them in that day how came is thou in hither without a wedding garment that will never be said to them no because they shall wear be given that wedding garment that they shall dwell and live forever with the Lord well may the Lord add his blessing to these feeble remarks of mine tonight but may the words of our text sink deep into our hearts give us genuine concern oh may they be a light and guide to us in our sorrows and indeed our concerns for all our thoughts and failings oh to find him to be our hiding place and our sheltering place now and forevermore

[ 40 : 54 ] Amen pardon Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

[ 44 : 28 ] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you.

Thank you.

[ 46 : 07 ] Lord, could it please thee that the hymn that we have sung might be the echo and prayer of our hearts as we leave thy house of prayer tonight.

Pardon and forgive all our sins. Thank you. Thank you. Thank you.