

MESSAGE

Occasion : Coming Together for Praise, Prayer, Preaching and Provision
Theme : Able to Do According to the Ability God Gives
Venue : Online Video Streaming
Date : April 5, 2020

TITLE : THE TIME AND SEASON WE ARE IN
Text/s :

Eccl 3:11

11 He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

KJV

Bible Reading :

Eccl 3:1-11

1 To every thing there is a season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

KJV

Song/s : He Cared that Much for Me / Joy Comes in the Morning /

He Cared That Much For Me

1. When I think of Jesus love,
And how he came from heaven above,
I'm ashamed because I know
That I have failed me thanks to show.

Chorus:

I know, I know he loves me:
This he proved at Calvary.
He gave his life that I might live.
He cared that much for me.

2. Lord I pray for strength today
That I might show some one the way.
After all you've done for me,
Can I give less than all for thee.

Joy Comes In The Morning

If you've knelt beside the rubble of an aching broken heart
When the things you gave your life to fell apart
You're not the first to be acquainted with sorrow, grief or pain
But the master promised sunshine after rain

Hold on my child joy comes in the morning
Weeping only last for the night
Hold on my child Joy comes in the morning
The darkest hour means dawn is just in sight

2

To invest your seeds of trust in God in mountains you can't move
You have risked your life on things you cannot prove
But to give the things you cannot keep for what you cannot lose
Now, that's the way to find the joy God has for you

Hold on my child joy comes in the morning
Weeping only last for the night
Hold on my child Joy comes in the morning
The darkest hour means dawn is just in sight.

Coda

The darkest hour means dawn is just in sight
Its just in sight

Part The Waters (Eb)

1

When I think I'm going under, part the waters, Lord.
When I feel the waves around me, calm the sea.
When I cry for help, O hear me, Lord, and hold out Your hand.
Touch my life, still the raging storm in me.

Chorus

Knowing You love me through the burden I must bear,
Hearing Your footsteps lets me know I'm in Your care,
And in the night of my life You bring the promise of day,
Here is my hand, show me the way.

2

Knowing You love me helps me face another day.
Hearing Your footsteps drives the clouds and fear away;
And in the tears of my life I see the sorrow You bore,
Here is my pain, heal it once more.

Chorus

When I think I'm going under, part the waters, Lord.
When I feel the waves around me, calm the sea.
When I cry for help, O hear me, Lord, and hold out Your hand.
Touch my life, still the raging storm in me.

I NEED THEE EVERY HOUR (Ab) Annie Hawks/Robert Lowry (1982)

1

I need thee every hour,
most gracious Lord;

2

no tender voice like thine
can peace afford.

Refrain:

I need thee, O I need thee;
every hour I need thee!
O bless me now, my Savior,
I come to thee.

2

I need thee every hour,
stay thou near by;
temptations lose their power
when thou art nigh. [Refrain]

3

I need thee every hour,
in joy or pain;
come quickly, and abide,
or life is vain. [Refrain]

4

I need thee every hour;
teach me thy will,
and thy rich promises
in me fulfill. [Refrain]

5

I need thee every hour,
Most Holy One;
Oh make me Thine indeed,
Thou blessed Son!

Other references :

INTRODUCTION

BODY

Eccl 3:1-11

1 To every thing there is a season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

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4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

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KJV

THE TIME AND SEASON WE ARE IN

A) The time and season in our lives

1) A time to be born, and a time to die (v2)

The period of life.

Heb 9:27-28

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

KJV

Isa 38:1-5

1 In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the Lord,

3 And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

4 Then came the word of the Lord to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

KJV

Num 27:12-14

12 And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.

KJV

2) A time to plant, and a time to pluck up that which is planted (v 2)

The period in which we education and training.

OT:6131 <START HEBREW>rq^u*

<END HEBREW> `aqar (aw-kar'); a primitive root; to pluck up (especially by the roots); specifically, to hamstring; figuratively, to exterminate: KJV - dig down, hough, pluck up, root up.

Isa 5:4-30

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

8 Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

9 In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!
12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.
13 Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.
14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.
15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:
16 But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.
17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.
18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:
19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!
20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!
21 Woe unto them that are wise in their own eyes, and prudent in their own sight!
22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:
23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!
24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.
25 Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.
26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:
27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:
28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:
29 Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.
30 And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

KJV

2 Chron 7:19-22

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;
20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.
21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house?
22 And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

KJV

Ezek 17:9-14

9 Say thou, Thus saith the Lord God; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.
10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

11 Moreover the word of the Lord came unto me, saying,
12 Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;
13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:
14 That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.
KJV

Matt 21:18-20

18 Now in the morning as he returned into the city, he hungered.
19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.
20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!
KJV

Luke 13:6-9

6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.
7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?
8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:
9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.
KJV

3) A time to kill, and a time to heal (v3)

The time in life when justice must be meted and healing comes

Ps 103:2-5

2 Bless the Lord, O my soul, and forget not all his benefits:
3 Who forgiveth all thine iniquities; who healeth all thy diseases;
4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;
5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.
KJV

Isa 38:5-20

5 Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.
6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.
7 And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken;
8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.
9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:
10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.
11 I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world.
12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.
13 I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me.
 15 What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.
 16 O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.
 17 Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.
 18 For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.
 19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.
 20 The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.
 KJV

4) **A time to break down, and a time to build up (v3)**

OT:6555 <START HEBREW>Jr^P*
 <END HEBREW> parats (paw-rats'); a primitive root; to break out (in many applications, direct and indirect, literal and figurative): KJV - abroad, (make a) breach, break (away, down, -er, forth, in, up), burst out, come (spread) abroad, compel, disperse, grow, increase, open, press, scatter, urge.

Jer 31:28

28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.
 KJV

Jer 45:4

4 Thus shalt thou say unto him, The Lord saith thus; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.
 KJV

5) **A time to weep, and a time to laugh (v4)**

Ps 30:5

5 For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.
 KJV

Ps 126:5-6

5 They that sow in tears shall reap in joy.
 6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.
 KJV

John 16:20-22

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.
 21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.
 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.
 KJV

Rom 12:15

15 Rejoice with them that do rejoice, and weep with them that weep.

KJV

6) A time to mourn, and a time to dance (v4)

James 4:8-10

8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

KJV

7) A time to cast away stones, and a time to gather stones together (v4)

Eccl 3:5

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

KJV

A burial and a memorial.

Josh 4:3-7

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

KJV

8) A time to embrace, and a time to refrain from embracing (v5)

Eccl 3:5

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

KJV

Song 2:6-7

6 His left hand is under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

KJV

9) A time to get, and a time to lose; a time to keep, and a time to cast away

Eccl 3:6

6 A time to get, and a time to lose; a time to keep, and a time to cast away;

KJV

Ex 12:35-36

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

KJV

Eccl 11:1-2

11 Cast thy bread upon the waters: for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

KJV

10) A time to rend, and a time to sew; a time to keep silence, and a time to speak

Eccl 3:7

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

KJV

11) A time to love, and a time to hate; a time of war, and a time of peace

Eccl 3:8

8 A time to love, and a time to hate; a time of war, and a time of peace.

KJV

I. LIFE'S PERIODS (ITS BEGINNING AND CLOSE) ARE APPOINTED BY GOD. The sacredness of birth and death are brought before us, as we are assured that "there is a time to be born, and a time to die." The believer in God cannot doubt that the Divine Omniscience observes, as the Divine Omnipotence virtually effects, the introduction into this world, and the removal from it, of every human being, Men are born, to show that God will use his own instruments for carrying on the manifold work of the world; they die, to show that he is limited by no human agencies. They are born just when they are wanted, and they die just when it is well that their places should be taken by their successors. "Man is immortal till his work is done."

II. LIFE'S OCCUPATIONS ARE DIVINELY ORDERED. The reader of this passage is forcibly reminded of the substantial identity of man's life in the different ages of the world. Thousands of years have passed since these words were penned, yet to how large an extent does this description apply to human existence in our own day! Organic activities, industrial avocations, social services, are common to every age of man's history. If men withdraw themselves from practical work, and from the duties of the family and the state, without sufficient justification, they are violating the ordinances of the Creator. He has given to every man a place to fill, a work to do, a service of helpfulness to render to his fellow-creatures.

III. THE EMOTIONS PROPER TO HUMAN LIFE ARE OF DIVINE APPOINTMENT. These are natural to man. The mere feelings of pleasure and pain, the mere impulses of desire and aversion, man shares with brutes. But those emotions which are man's glory and man's shame are both special to him, and have a great share in giving character to his moral life. Some, like envy, are altogether bad; some, like hatred, are bad. or good according as they are directed; some, like love, are always good. The Preacher of Jerusalem refers to joy and sorrow, when he speaks of "a time to laugh, and a time to weep;" to love and hate, for both of which he declares there is occasion in our human existence. There has been no change in these human experiences with the lapse of time; they are permanent factors in our life. Used aright, they become means of moral development, and aid in forming a noble and pious character.

B) The realities before us

1) What profit hath he that worketh in that wherein he laboureth

Eccl 3:9
9 What profit remains for the worker from his toil?
AMP

Eccl 3:9
9 What does the worker gain from his efforts?
CJB

2) The travail which God hath given to the sons of men he gives for men to be exercised in it

Eccl 3:10
10 I have seen the painful labor and exertion and miserable business which God has given to the sons of men with which to exercise and busy themselves.
AMP

Eccl 3:10
10 I have seen the task God has given humanity to keep us occupied.
CJB

THE OPERATION OF DIVINE PROVIDENCE IS APPARENT IN THE VARIED FORTUNES OF HUMANITY. This passage tells of accumulation and consequent prosperity, of loss and consequent adversity. The mutability of human affairs, the disparities of the human lot, were as remarkable and as perplexing in the days of the Hebrew sage as in our own. And they were regarded by him, as by rational and religious observers in our own time, as instances of the working of physical and social laws imposed by the Author of nature himself. In the exercise of divinely entrusted powers, men gather together possessions and disperse them abroad. The rich and the poor exist side by side; and the wealthy are every day impoverished, whilst the indigent are raised to opulence. These are the lights and shades upon the landscape of life, the shifting scenes in life's unfolding drama. Variety and change are evidently parts of the Divine intention, and are never absent from the world of our humanity.

3) God hath made every thing beautiful in His time. He had set the world in their heart so that no man can find out the work that God maketh from the beginning to the end.

Eccl 3:11
11 He has made everything beautiful in its time. He also has planted eternity in men's hearts and minds [a divinely implanted sense of a purpose working through the ages which nothing under the sun but God alone can satisfy], yet so that men cannot find out what God has done from the beginning to the end.
AMP

Eccl 3:11
11 He has made everything suited to its time; also, he has given human beings an awareness of eternity; but in such a way that they can't fully comprehend, from beginning to end, the things God does.
CJB

THE MORAL AND SPIRITUAL ISSUES OF HUMAN LIFE BEAR MARKS OF DIVINE WISDOM AND ORDER. It cannot be the case that all the phases and processes of our human existence are to be apprehended simply in themselves, as if they contained their own meaning, and had no ulterior significance. Life is not a kaleidoscope, but a picture; not the promiscuous sounds heard when the instrumentalists are "tuning up," but an oratorio; not a chronicle, but a history. There is a unity and an aim in life; but this is not merely artistic, it is moral. We do not work and rest, enjoy and suffer, hope and fear, with no purpose to be achieved by the experiences through which we pass. He who has appointed "a season, and a time for every purpose under the heaven," designs that we should, by toil and endurance, by fellowship and solitude, by gain and loss, make progress in the course of moral and spiritual discipline, should grow in the favor and in the likeness of God himself. - D. Thomas.

CONCLUSION