**Remember Your Creator**



**Ecclesiastes 11:1-12:8**

**Bro. Kory Cunningham**

“Tis so sweet to trust in Jesus!” I think most of us, probably, in this room know it's good to trust in Jesus, but there's a difference in knowing that and remembering that. What I want to submit to you is that sometimes the most important thing is not what you know it's what you remember. I'll give you some examples. Our first parents knew God is Creator. They knew that because God breathed the breath of life in them, they saw Him, they walked with Him, and they knew God is the Creator of all of this. Yet in a moment when the serpent is tempting them, they forgot that He's the Creator and He's in charge. See, they knew it but they forgot it. Think about the Israelites, the people of God––God rescues them from Egypt, they are His people, they saw Him do mighty works, yet how many times do they forget who He is and what He's done? See, it wasn't a lack of knowing, they knew and they believed but they didn't remember. Think about the disciples––they walked with Jesus, they have seen who He is, they know He walked on water, has done miracles, raised people from the dead, yet at His trial they don't remember these things. They all abandon Him. What about you and me? How many of you this week in those moments of decision, whether dealing with your spouse, dealing with your kids, or at work, did you remember God is Creator? Did you remember that Jesus is King? It's not just enough to know these things, we have to remember these things in our life and live in accordance with those. That's what it means to live a God-centered life. You don't just know that God is real, you don’t just know that God exists; you remember it in those moments in your life. You remember who the Lord is. That is what Solomon is going to try to get us to do as we are nearing the end of Ecclesiastes––we are going to see this call for us to remember our Creator.

**Scripture**

***“Remember also your Creator in the days of your youth, before the evil days come and the years draw near of which you will say, ‘I have no pleasure in them…”’***

There are three big points today:

1. **Invest**
2. **Rejoice**
3. **Remember**

In light of who God is as Creator, in light of what He's done, we are going to invest, we are going to rejoice, and we are going to remember. We are going to invest our work, we are going to enjoy our lives, and we are going to remember God as Creator. So as we are nearing the end, Solomon is going to remind us of some things and challenge us with some things, but the first one is this idea of investing our work. In chapter 11, verses 1–2, it says, “Cast your bread upon the waters, for you will find it after many days. Give a portion to seven, or even to eight, for you know not what disaster may happen on earth.” So, the first thing we are going to see is to invest boldly and wisely. He says cast your bread among the waters. Now, how many of you have no idea what that means? I had no clue when I read that. Cast your bread upon the waters? To me, what that meant is when we go to Green Turtle Bay with the kids to visit Grammy and Pappy on their boat, to cast our bread upon the waters mean you are feeding turtles. We get a loaf of bread, we pinch it, and we throw it in the water. That's what I thought about, but I'm thinking surely Solomon is not telling us to go feed the turtles.

So, what does cast your bread among the waters mean? Well, there are different interpretations. In my Dgroup this week, one of my guys actually sent Spurgeon's understanding of what this meant. To Spurgeon, it meant if you were an Egyptian, what you do is you would cast seed in the Nile and that seed would then get buried into the soil, and as it overflows in the banks, then it goes back to its normal place, all of that seed would get in the soil and you would have a crop. It's the idea of sow your seeds among the waters and that's how you harvest; that's how you have a crop. Um…I'm not sure. I hate to argue with Spurgeon but I don't know that that's the right interpretation because most modern scholars would think of it like Philip Reinke, for example, it’s not seed it's cast your bread among the waters. So what does it mean to cast your bread? Bread is your product. Bread is what you have baked, what you have produced, and to cast it among the waters would to be put it on merchant ships that are then going to sell it. So, this idea of first investing boldly––you are going to you have a product, bread, something you have made, and you are actually putting it on a ship, and the reason you put it on the ship is because you know that that cargo ship's going to take it somewhere, they are going to sell it and bring the money back to you––there's a profit. So you are casting your bread among the waters, you are making an investment and you are taking a chance. Now, it's a little scary because it's your bread and to cast it among the waters is to give it to someone else to invest it, to do something with it. The point is if you do that, it's most likely going to come back a great return.

But notice that we not only invest boldly, we invest wisely because after it says “…upon the waters…” it says, “Give a portion to seven, or even to eight, for you know not what disaster may happen on the earth.” Now, he seems to be implying don't put all of your bread on one ship. Like if you have a bunch of bread, don't be like, “Oh, the Titanic, that looks like a good boat. I am going to put it all on the Titanic, and then it's going to come back with a profit.” Well, the Titanic sank, so it wouldn’t have been a good investment. It's the idea of diversifying your investment. Put them on multiple ships because you don't know if one ship's going to fall and one's going to make it. If you have multiple things going, there's probably going to be a profit, and it's probably going to come back. You want to invest both boldly and wisely. It is this idea of actually doing things, producing things, and then taking a chance with those things in our lives. Casting your bread upon the waters means you are taking a risk, but the risk is often worth the reward. There's more risk of not doing anything with it.

Do you remember when Jesus talked about these servants that all had ten minas? This was a portion of money. This guy left them with this portion of money and then he left and he comes back, and he asked the servants what they did with all the money. One guy invested it and got a big fold and another guy invested and got a little fold. Then it got to the last one and he says I was so afraid of you I didn't invest any of it. I just kept it but here's all ten back. The master said you failed, I didn't want ten back I wanted you to invest it. I want you to try something, to take a risk, to do something so that you could have a profit.

See, sometimes when we invest it's actually risky because we don't know if there's going to be a reward to it, but it's the idea that God wants us, in this life, to take a little bit of risk. We know God has got the world in His hands, so in light of that, we can take a risk and make some endeavors. Perhaps you are sitting on something, you have an idea, you have a thought, you have a creation, you have something you want to do, but you think it's too risky. You just don't know about starting that or doing that. You feel like this is what God wants you to do and He's pulling you towards it, but there's all these reasons why you should say no. Solomon might be coming to you today saying why don't you cast it upon the waters. Why don't you try and do that thing and see what happens because it might be the thing that God has actually called you to. It might be the thing that God wants you to do to bless the world and to bless His name. So cast your bread upon the water means investing, taking a chance. It's bold but it's also wise. In other words, don't think…*for my retirement, I'm going to put it all in crypto*. It's a great idea, but that may or may not float. You get old and you lose your password! Don't put it all in one ship, that's the point there. Diversify, have some different options, because you don't know which one's going to work. The point is don't just sit back and do nothing. Take a step as an image-bearer of God, do something for the glory of God, and see what He could do through you for the world. Cast your bread among the waters, invest boldly, but also invest wisely.

The second thing when it comes to investing, if you are going to do something, is to not look at your weather app. That's what Solomon is going to say. It will not lead to a productive life, so stop checking the weather app. Here's what we see in verse 3, “If the clouds are full of rain, they empty themselves on the earth, and if a tree falls to the south or to the north, in the place where the tree falls, there it will lie.” In other words, nature is happening. Rain is falling, trees are falling, and you can't really do anything about it. You have no control over a lot of things, so in light of that, what should you do? Verse 4 says, “He who observes the wind will not sow, and he who regards the clouds will not reap.” So, the one who's looking at the wind and the clouds and thinking, should we plant today? Should we reap today? ‘Well, let me go check my weather app,’ is basically what you are doing. That's going to determine whether you do something or not today. What Solomon would advise is to stop checking the weather app and just go do that thing.

Dad and I learned this the hard way, and especially midway through last season, we said can we just agree and not check the weather? Because every morning, we would get up, we look at the weather, and we said it's going to rain today so we better stay home. And then, guess what happened that day? It didn't rain. And then we would check it again the next and it would say sun. We would go out and guess what happens? It rains. I want to be a meteorologist. It's a really cool job. You predict the future and every time it’s wrong, nobody says anything except, “Well, I guess nature's kind of crazy.” That’s a good gig! But we make plans according to the weather app. If it says everything is perfect then we are going to do that thing.

Solomon says it’s never going to be perfect, and if you always try to do when things are perfect you will never do. So if you are watching the wind and you are watching the clouds, two things are going to happen––you are never going to sow and you are never going to harvest. See, we want to wait for that perfect moment. We want to wait for when everything is right and we have a guarantee, and it all looks good. If you wait for those to come true, they never will and you will be paralyzed in fear, not faith, and you will never do anything. You will never step out into what God might actually want you to do with your life because it's always about safety. It's always about protection. It's always about planning. It's never actually producing. It's never planting and harvesting. What Solomon would say is quit looking at the app, go plant something, and then go harvest something––and when it rains, then you can stop. When the winds are too strong, then you can stop. But instead of always trying to figure out the perfect moment to do that thing God's calling you to do, why not do it now? If things change, do something else, but step out right now.

So, when it comes to investing, stop looking at our weather app, and then we are going to work because God works. Notice what it says in verses 5–6, “As you do not know the way the spirit comes to the bones in the womb of a woman with child, so you do not know the work of God who makes everything. In the morning sow your seed, and at evening withhold not your hand, for you do not know which will prosper, this or that, or whether both alike will be good.” Three times, in two verses, it says “you do not know.” Solomon is trying to get you to see that you don't know––so if you think you know, you probably don't know. He says there are a few things that we don't know, and the first is we don't even know the way of the spirit and how it comes in the bones in the womb of a woman with child. So, he's going to like that day when we were in our mother's womb. If you see a lady with a baby bump––there is a lot going on there that is a mystery to us, especially to the ancient people that Solomon is writing to. They wouldn't have had ultrasounds so they haven’t seen inside a womb. There's a whole lot of mystery, and then out pops a baby. Yet, here we are in the twenty-first century and we still have disagreements about what is happening in the womb. Is it life? Is it not life? We are still tangled up in mystery, but Solomon is saying the spirit is clearly in the womb, in the bones. We don't know all that happens, there's a mystery to it, but we know that it happens.

We also are unsure of the work of God. We don't know all of the work of God, but here's what we know––God is working. So what should that lead us to do? Because we don't know about the baby in a womb and we don't know all of God's work, in the morning you should sow your seeds, in the evening you should put your hand to the work. Why? Because you don't know what's going to prosper this or that. In other words, because you don't know doesn't mean you shouldn't do. Because you don't know means you should trust God and do. You don't know what God's doing but you know He's doing something, therefore, in your unknowing, you should be able to do something knowing that God is up to something. If you will take a step, make a move, He can use your life and your work for His glory. The point is you don't know, so go do.

Now, I remember when I was in college several years ago, there was a book that came out by Kevin DeYoung and it was called Just Do Something. It was a great book and it was the book that we needed, because when I was in college we were all in theology and the Sovereignty of God. We were reading Piper because we just love to think about how God is sovereign and He's in control of all things. But it also left us paralyzed because if God is sovereign, if He's in control of all things, if His will is what's supposed to take place, then what if I step right and He wants me go left? What if I choose a wife and He wants me to choose someone else? I mean, that would be awkward, right? What if I married the wrong wife? That would be really bad! So God is in control, He’s sovereign, it’s His will, so therefore I decide not to do anything because I don't want to mess up the will of God. I don't want to mess up His will (but if He's sovereign, you can't mess up His will––that makes Him sovereign, not you). We were we were paralyzed; we didn't know what to do. How do you know the will of God? You pray a lot, you stop a lot, and you wait a lot. Then Kevin DeYoung’s book came along and it said just do something. Do that. If you are trying to find the will of God by prayer and fasting, walk upstairs, go outside, and just go do something, you just might discover what God has for you.

See, the problem is we don't know. Solomon is saying you don't know. You still don't know, but what you should do in your not knowing is go plant something. Go work something. Go do something. Put your hand to something. Try something. Go be challenged by something. I love, How I Built This, podcast. It's one of my favorites. All these entrepreneurs who had this crazy idea, and it goes through their terrible struggle of how it’s never going to happen, and all of a sudden, it all comes together and something is built that helps the world. We need more believers who are saying there's a problem with the world and I think I have an idea, but I'm so afraid to mess it up that we just step out and we go and we build something that benefits our neighbor that helps the world and it's for the glory of God. I think Solomon is saying if you know that we live in a broken world but God is Creator, if you know that you don't know everything but He's still working, then invest. Invest boldly and wisely. Take a risk but don't make it all risk––go, don’t wait, and do something––and in your unknowing, try something because you know that God is working, and He wants you to work under His work. Connect your work to His and go do something for the glory of God. So, Solomon first wants us to invest. Invest your work because God wants to use your work for His glory and the good of your neighbor. That's what your work is for. That's what it was created in the garden to do, to help your neighbor and to glorify God. Find something, do something, put your hand to something, and see if that might be the thing God has for you.

The second thing he wants to do is to rejoice. We are going to see this in verses 7–8, it says this, “Light is sweet, and it is pleasant for the eyes to see the sun. So if a person lives many years, let him rejoice in them all; but let him remember that the days of darkness will be many. All that comes is vanity.” We are going to first rejoice in age. Now, you might think…I have got some age and I don't think it's that rejoicing, right? Solomon is going to say if you got some gray hair, if you are on the older spectrum, rejoice in your age because it's actually a good thing. I don't know about that…well, this is Solomon. He's probably an old man in a rocking chair writing to some young people, writing to his people, and he is saying rejoice in age. Do you know why he says to rejoice in age? He says light is sweet and it's pleasant to the eyes to see the sun. Man, each day is sweet, each day is good, and the older you get the more you savor those days. That's what he's trying to get you to do. As you get older, savor each day as a gift from the Lord, as something that is sweet and good. As you walk outside and you feel the sunshine, just bask in it for a little bit. Remember when you were young and you just ran, ran, ran? Well, now you are older and you can't run as much and you don't need to run as much, you don't have as much to run too. So, how do you just enjoy that a little bit? How about you just go outside and go for a walk? How about you just enjoy His creation? Enjoy those days. Solomon says if a person lives many years (this is the age), let him rejoice in them all. It's the idea of when you are in that rocking chair moment on your porch in your old age and you are just looking back, he says rejoice in all those days. Rejoice in all those years, and the truth is there have been some troubled years. The truth is there's been some pain. There are some things you have gone through. He wants you to reflect and remember; it's not all been bad. It's not all been tragic. The Lord has actually been kind to you. He's been good to you. His grace has found you. You have a lot to be thankful for. So, don't just be grumpy about life in old age, celebrate it! Look back and enjoy, rejoice, think about all those things the Lord has done and has given you.

Now, this has not been without real knowledge of how the world works, because Solomon says as you rejoice remember that the days of darkness will be many. Then he says all that comes is vanity. So, it's not like you are optimistic and not thinking about real life. You know hard days are coming. You know hard times are coming. You know that old age is not all great, but rejoice at the years that the Lord has given you. Rejoice in the days, the things, the moments, and the memories and take each day as that precious gift knowing that trouble is coming, trouble is going to come, and it has come, but right now if you have breath and life, rejoice. Be happy in that old age.

Then, we are going to see the idea of rejoicing in youth. I am thinking that's a little easier. I remember those days. I was a little happier. Solomon is going to say rejoice in our youth. Notice what he says in verses 9–10, “Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth. Walk in the ways of your heart and the sight of your eyes. But know that for all these things God will bring you into judgment.

Remove vexation from your heart, and put away pain from your body, for youth and the dawn of life are vanity.” It’s a little bit difficult to maybe untangle what Solomon is saying. I would love to be able to say, “Hey Solomon, can we ask a follow-up question?” You are telling youth to just do whatever they want? That seems a little dangerous.” He says rejoice, youth, in your youth and follow your heart. Do whatever your heart wants. Do whatever your eyes see. So does that mean YOLO (you only live once) so go get it, just have fun, and hopefully it all work out? Is that what he's challenging youth to do? Well, that's clearly not what he's saying because he says remember, as you live your life in your youth, that judgment is coming. So he's not saying go sin all you want; he's saying live a youthful life, but know that you are going to be judged for those things that you do. What he is trying to say when he says rejoice in your youth, in the pleasures of your heart––those things that you see, those things that you do––I think just real practically, he's saying these years are good years, enjoy them. For us who are older we know that is true, enjoy them.

All three of my sons are playing basketball right now, so I have elementary basketball, sixth grade basketball, and eighth grade basketball. My eighth grader plays on the high school team as well. So every night of the week, I'm at a ball game somewhere. At these moments when I see one of my sons on the court playing, and I can see that they are able to run up and down the court all day long and never get tired, they can shoot and play, and they are athletic, I'm thinking if I was out there I would be dead right now. They are in the prime of their lives and I'm not. So in a sense, I want to say to my kids, enjoy this because these moments, this eighth grade basketball season, this is a precious moment. Don't overlook it. Don't wish past it. This is a moment that you are going to remember. This is a good moment. Because guess what? One day, it's going to be different. Your body is not going to work the same. So right now, enjoy these things in your life.

In college, we used to wakeboard a lot. Absolutely loved it, it was one of my favorite things to do. So two years ago, Mom and Dad got a boat and so we decided to get a wakeboard and go wakeboarding. I was trying to get back in the rhythm of things, but you know I was thirty-eight two years ago, and I remember what my twenty year old self used to do. Things just don't quite work the same. We didn't really notice it until we start inviting college students to come and try to learn wakeboarding. So we taught them how to wakeboard, turned on the playlist, they got up on the wakeboard and we would pull them. We went through a song, then another song, and then another song, and they were still up! We thought this is strange…why haven’t they let go? How are they still up? Then all of us are like, “Oh yeah, that's what we used to do. We used to wakeboard through the playlist.” Now, we can only wakeboard through twenty-second songs. We get up, we do one jump, and we are done. And then, for three days we can't walk. I want to say to the college kids, enjoy this. You can wakeboard through multiple songs, but there will be a day where it's just ten seconds and then you are going to fall and you are going to hurt for like three days! So enjoy vigor, enjoy life, enjoy youthfulness is what Solomon wants you to see. That is a gift that you have right now. Enjoy it. Don't waste it.

So what would wasting it be? Wasting would be using it for things that would bring judgement upon yourself. So, don't use it to live a sinful life. Use it to live a life for the glory of Christ. Be excited about your youthfulness, but in your youthfulness, live a life to the glory of God because you know there is a judgment coming. You have a Creator. Your youth is not just to sow your wild oats and do whatever you want. It's to live in light of eternity. So enjoy these moments because they are good. So enjoy your youth, enjoy being young, enjoy that you can just go outside and run around and you don't even think about it. Celebrate that but enjoy it under God for the glory of God. And notice Solomon even says for us to remove vexation from our hearts and to put away pain from our bodies. He is giving us permission to deal with those issues in life that might be toxic for us or painful for us. It's okay to seek to get rid of those bad things in our lives. Maybe for you, there are some tangled issues––maybe you go to counseling, maybe you need to just have a little better diet or exercise, or maybe you need to do something to alleviate some of the pain that you are feeling. That's an okay thing because God has given you life and He wants you to live it to the fullest. But then, Solomon kind of clears it with, at the end of the day youthfulness and the dawn of life is vanity. You can try to alleviate pain and whatever, but eventually it's going to catch up. So enjoy your youth, but know it's a fleeting gift. One day you will rejoice over a different rejoicing––you rejoice in your rocking chair at all the memories you had. Just know what season you are in and how to rejoice.

So, we have gone through invest, rejoice, and now we are going to end at remember. Solomon wants us to remember, and this is really important. Notice what he says in the first part of verse 1 chapter 12, “Remember also your Creator…” He's been speaking to the youth saying enjoy your youth, but know there's judgment, and now he says remember your Creator. I want us to think about that line for just a second…remember your Creator. What does it mean to remember your Creator? See, it's different than just to know your Creator. To know God is Creator is one thing, but to remember God as Creator is another thing. It means in those actual moments in your life, when it comes to decision, when it comes to how you live, what you love, how you treat your spouse, how you treat your kids, how you are at work, how you spend your money, how you give your time, that's a remembering act. And what are we supposed to remember? That God is Creator. What does that mean for us? It means we are not. That is a really important thing for you to remember…that God is Creator; you are creation. That's a huge distinction. That means He is in charge; you are not. That means He is King; you are not. That means He sets the rules; you don't. He leads; you follow. He says; you obey. He is great; you worship. He is Creator; you are creation. He is eternal, you are finite, you are momentary, you are temporal, you are a vapor; you are vanity. He is the one true living God.

So, what does it mean to remember our Creator? I think it means to live a God-centered life. If you remember your Creator, you will live a God-centered life. Then, in everything you do this week, you will live it under God for God because you remember you are created. You are made in the image of God to reflect His glory to all the people around you. God made you as an image-bearer of God to spread His glory to every person you come in contact with. So as an image bearer of God, you are a created being. You get to reflect your Creator. You get to live under Him and worship Him and live for Him and love Him. That's what your life is about. That's what remembering your Creator means. You don’t just *know* it you remember it this week.

Why should we remember it in our youth? Verse 1 says, “Remember also your Creator in the days of your youth…” Solomon wants you to remember that God is Creator in your youth, when you are young. So if you are in elementary or middle school, or high school or college, this sermon is kind of to you. God has some things to say to you in your youth. Remember your Creator in the days of your youth. Why? Because of this, “…before the evil days come and the years draw near of which you will say, ‘I have no pleasure in them.”’ What are the evil days? That's going to be old age and death. He is saying remember your Creator in your youth because old age and death are coming, and in those older years, desire and pleasure are going to wane. Right now as a youth, desire and pleasure are ramped up. What are you going to do? How are you going to dream? Where are you going to go? The world looks great, everything is awesome, and then when you get a little older, everything is not so awesome. Everything is kind of broken and tragic, and you see the world and people, you get hurt and you are jaded––desire, pleasure––all those things kind of wane a little bit and you just get really hard and grumpy. He's saying it's a lot harder to turn to your Creator when you are grumpy and callous than when you are young and seeking after life. When you are young and seeking after life, you are wanting to find something, and God is saying I am here to be found, I am here to fulfill all those desires and all those pleasures, come to me and you will never thirst anymore. There's a point in life, Solomon is saying, that you just don't care anymore. You just sort to give up. He says don't wait to get to that point to learn God as your Creator. Instead, learn in your youth that God is Creator. Pursue Him in your youth.

Why is that so important? Because we are going to see that aging is like a storm. It's like a gathering storm that's coming. Remember your Creator, verse 2 says, “…before the sun and the light and the moon and the stars are darkened and the clouds return after the rain…” Remember your Creator before the storm comes. And so, Solomon is talking about old age, saying eventually, in your old age, the moon, the stars, and the sun are not going to be as bright as they were. They are going to lose their brightness. They are going to fade. You are not able to see them as well. There are going to be these clouds coming, and it's like this storm gathering around your life and the storm is getting ready to rain. He says why not turn to God when the sun is shining? Why not turn to God when you are filled with life? Don't wait until those last moments when the when the storm is gathering and the end of life is near. Don't wait until then to turn to God, do it right now as a young person who is filled with life. Remember your Creator.

Not only is a storm gathering, but also the house is breaking. What we see in this next section is rather sad. Solomon is going to give this very vivid metaphor of a house and it's a house that is not what it once was. It is a house that is broken down. It's a house that's dilapidated. The paint is peeling off the walls, the windows are letting a draft in, the door is squeaky, and things are falling in. It's one of those houses that it's boarded up. It used to be something grand, but now everything is changing. What he wants us to see is that is our life––we are a house, and eventually the house will fade, eventually the house will break, eventually, the house will fall. Just notice how he gives this imagery in verse 3, “…in the day when the keepers of the house tremble, and the strong men are bent, and the grinders cease because they are few…” You can see once these men were working in this house, they are on this farm, they are doing their chores, but now they are bent over. They don't have the strength that they once had, and the grinders cease because they are few. Once this was a working farm, there was production and activity, and now, no one's there to run the grindstone anymore, no one's there to be productive anymore. What once was is no longer. Then it says, “…and those who look through the windows are dimmed…” There is not seeing like there once was, everything is dim, there's not quite the light.

Verse 4 says, “and the doors on the street are shut—when the sound of the grinding is low, and one rises up at the sound of a bird, and all the daughters of song are brought low––” You used to hear birds and laughter and singing, and now, it's all sort of dying away. It's all getting faint for this house.

Verse 5 says, “…they are afraid also of what is high, and terrors are in the way; the almond tree blossoms, the grasshopper drags itself along, and desire fails, because man is going to his eternal home, and the mourners go about the streets––” The almond trees will be white, so it's picture of this white hair of age happening. And the grasshopper dragging itself along, think about how a grasshopper jumps, flies, and is active, and now this grasshopper is barely able to move; it's dragging itself along. And he says desire fails––it's a really sad image. It's his image of a beautiful farm, a beautiful house, everything is working, everything is great, and now you show up to the house some fifty years to a hundred years later and what once worked doesn't work anymore. This is like Empire Farms in LBL. I used to go there as a kid. It was a working farm and everything was great. Now, you go over and everything's falling in. Nothing works. Nothing is good. Nothing is there. Solomon is saying that's our lives––start as a fresh house with all this ambition, movement, and doing, and then eventually the house needs a remodel. Some of us are there. We are in our midlife and it's remodel time, right? Redo the cabinets, redo the floors, and we are still good. But the two by fours, they are still forty years old. They are not what they were. For some of us, the house is past remodel. The house is almost condemned. The house is almost falling in and that's the imagery he's giving. He says remember your Creator before the house falls. Your life is like a house that’s eventually going to waste away. Whether you are young or whether you are old, eventually your house is going to waste away.

So, what do we do? We remember our Creator while the house is still here because (here's the last point) death comes sudden. At the end of verse 5 though verse 7, Solomon says, “…because man is going to his eternal home, and the mourners go about the streets—before the silver cord is snapped, or the golden bowl is broken, or the pitcher is shattered at the fountain, or the wheel broken at the cistern, and the dust returns to the earth as it was, and the spirit returns to God who gave it. Vanity of vanities, says the Preacher; all is vanity.” This gives us a picture of there's a gathering storm over your life. There is a falling down house that is happening in your life, no matter whether you are young or old it's coming. And then, there will be a point where there are mourners who are now mourning your life because you have passed. Solomon doesn't just say one thing––like the cord is going to snap one day––he goes on and on and on. *Ok Solomon, I get it…one day, I'm going to be like a bowl that is going to crash.* He gives so many metaphors of how life is going to be going okay; the wheel is turning at the cistern and water is coming, and all of a sudden, the rope is just going to snap in an instant and everything is over. He is saying death is going to come, and it's going to come suddenly and it's something that you can't prepare for. You don't know when it's going to happen, it often just happens. And then, the reverse of creation happens. Remember creation where God took dust and breathed into us the nostrils of life and the dust became a living man––well, after sin that man is going to now return to the dust. That is the imagery he brings up, that are going back to dust and your spirit, which God gave you, is going back to Him.

First, we have the spirit in the womb, now we have the spirit leaving the tomb. In Solomon's writings, it’s this idea that this spirit, the soul, which was given at birth inside of the womb, it's going to go back to the Lord. Your life, it was always a gift, and it was always meant to come back to the one who gave it. Your life is from God and it belongs to God, and you are going back to God. So in light of that, what should you do? If it is true that there's a gathering storm, that there's a fallen house, and then all of a sudden death is coming, what should you do? You should remember your Creator. Remember God. And the idea is to remember when you are young, when you are in the prime of life, because there might be a point in your older years where you don't care enough anymore. You have just given up and you don't even want the Lord anymore. But here's the good news…all of us right now, the cord hasn't snapped and the bowl is not broken. So no matter where you are in your house, if you are brand new, in renovation, or almost demo, wherever you are, the cord is not snapped, the bowl is not broken, the cistern wheel has not stopped turning. You are breathing this morning but you don't know how long that's going to last, and that's what Solomon is trying to tell you. You don't know when the cord is going to snap, you don't know when the bowl is going to break, it's going to happen suddenly, so what should you do right now? Whether you are young or old, what should you do right now? You should remember your Creator. Remember God.

So, what does that practically mean? Well, I think if you are not a believer, what it means to remember God is to become a believer. Come to Christ is what it means to remember your Creator. It's to repent and believe, to understand that you have tried to be Creator and you have been a bad Creator. You have been God and king, and you have wrecked your life. You have sinned. Now you see that God is actually Creator, He created you and you should live for Him, so now you need to repent and believe in what Christ did. Christ, our Creator, became creation so that He can live the life you couldn't. He died the death that you deserve, and then three days later rose victorious over death so that when you believe in Him you can have life past the grave. So, remember your Creator in repenting and believing in Christ. Some of you need to do that this morning. Whether you are young or old, the cord is not snapped, the bowl is not broken, so there is time right now. The house has not fallen, the storm has not yet broken, and you need to remember the Lord. Remember your Creator. But for those of us who are believers, what we need to do this week is to remember our Creator. Not just know that God created us but to remember in the moments of life, in the decision points––when you go home, when you are at work, when you are at leisure, when you are on your computer, when you are on your phone––remember the Lord is your Creator and you are creation, and you are to live under Him for Him. Remember that this week. Don't just know it, but remember it because remembering changes how we live. Remembering changes what we do.

I want to close with a quote from one of my favorite theologians by the name of Bono. Here's what Bono, lead singer of U2, says, “Ecclesiastes is one of my favorite books. It's a book about a character who wants to find out why he's alive, why he was created. He tries knowledge, he tries wealth, he tries experience, he tries everything. You hurry to the end of the book to find out why, and it says remember your Creator. In a way, it's such a letdown, yet, it isn't.” I have been trying to get Ecclesiastes, trying to find out what does life mean. What's it about? What should I do? How should I live? And we get through this whole book, and at the end of it, it's kind of summarized as––here's what life's about––remember God is Creator. You are like, “That's it?” “That's the point?” “That’s all I got?” It seems like a letdown, and then you take a moment, you take a pause, and you let that sink in. Then all of a sudden, you are like, “Yet it isn't.” It isn't a letdown. That actually is what life is all about. You realize it's not just all you got; it's actually all you need. All you need is to remember God is Creator. If you do that, you will live a life for His glory in relationship with Him, and your life will be full whether you are young or whether you are old. So let's remember this week, not just knowing and believing, but remembering the Lord is our Creator and let us truly live that way.