

**ECCLESIASTES; OR,
LESSONS FOR THE
CHRISTIAN'S DAILY
WALK, PP. 101-195**

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Ecclesiastes; Or, Lessons for the Christian's Daily Walk, pp. 101-195 by G. W. Mylne

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ECCLESIASTES.

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FOR

THE CHRISTIAN'S DAILY WALK.

BY

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"I counsel thee to keep the King's commandment."
—ECCL. VIII. 2.

SOLOMON preached loyalty,—that every soul be subject to the higher powers, and "all the ordinances of man" be kept, as unto God. (Rom. xiii. 1; 1 Pet. ii. 13.) But, doubtless, Solomon looked higher than to earthly laws, and, by "the King's commandment," meant *the Law of God*. This was the statute book to Israel—their only code, alike for spiritual and earthly rule. But *who* could keep this holy law? *None* ever kept it; none keeps it now; and no man ever will. It asks for perfectness, which none can yield; it claims a penalty, which all must pay. (Gal. iii. 10, 11.) "*Do this, and thou shalt live,*" the precept ran. (Luke x. 28.) Where none could do it, 'twas plain that none could live. 'Twas but a law of death. 'Twas only given to prove man's inability—to be a school-master to lead to Christ. (Rom. v. 18; vii. 18; Gal. iii. 19—24.) Such was the King's commandment. Then *what* did Solomon mean, by telling us to keep what never could be kept? By faith he pointed to the *types*,—the dying goat, the bleeding lamb; through them he pointed to the Saviour, the Lamb of God. *Jesus* on Sinai sat (Acts vii. 38; comp. v. 30—32), from thence He gave the law,—"*Do this, and thou shalt live.*" (Lev. xviii. 5.) But from the Cross a new commandment came, "*Believe, and live!*" Henceforth this was to be the law of life and death. *Believe, and live; believe*

not, thou shalt die. (John iii. 18, 19, 36; xvi. 9; Mark xvi. 16.) The Jews had asked, "What shall we do, that we might work the works of God?" (John vi. 28.) They wished to find some royal road to keep the law, and thus to save their souls. Jesus replied, "Believe on Him whom He hath sent." (Ver. 29.) The reason is plain. Christ kept the law; Christ paid the penalty. Believe on Christ, and then thou art one with Him; thy sins are His; His righteousness is thine. Christ kept the law. Not for Himself He kept it, but for *thee*; that thou, in faith, might say, "I have kept it too,—in Christ I have paid the penalty." And thus the two commandments meet in one. Am I in Christ, I have kept them both. "Do this, and live!" In Christ I've kept it. "Believe, and live!" Through grace I've kept it too.

The new command includes the old; hence all its virtue; it destroys not, but fulfils. (Matt. v. 17.) Yet know, my friend, 'tis not in thee to keep even this new commandment. This were as hard as to fulfil the old. To us 'tis "*given*" "to believe,"—faith is the *gift* of God. (Phil. i. 29; Eph. ii. 8.) Could'st thou, of self, believe, grace were no longer grace. Obedience to the faith must come from God, that He be all in all.

"And that in regard of the oath of God."—

ECCL. VIII. 2.

THE old command was binding. Israel had pledged themselves to keep it. (Ex. xix. 8.)

'Twas binding as an *oath*; 'twas sealed by *blood*; a *covenant* 'twixt God and man,—*God* bound to recompense obedience, and to punish sin; *man* bound to keep the law, or suffer for it. Thus man had bound upon himself his own destruction; for who could keep the covenant he had made? No *formal* oath had been expressed either by God or man, but *virtually* both had sworn. The *better covenant*, the new command, had better promises. With it man, in his sinfulness, had nought to do. *God* in His unity (Gal. iii. 20),—the Three in One,—devised, contracted, and performed. The parties were the Father and the Son; God the eternal Father; and God in man—Immanuel—the man Christ Jesus; each party pledged; each able to perform; each qualified to covenant with each other, since each alike incapable of change. The *Spirit* heard. (John xvi. 19.) The covenant was *His*, in common with the Father and the Son. He pledged Himself, as well as They, to call, to cherish, and to keep, the heirs of glory. This covenant was ratified by *oath*. God swore to *Abraham*. (Gen xxii. 16.) He swore to *David*. (Psa. lxxxix. 35.) Before the worlds He swore to *Abraham's seed*, and *David's Son* (Psa. cx. 4), "whose goings forth" had been "from everlasting." (Mic. v. 2.) This *oath* was made to assure "the heirs of promise," that they might know God's certainty of purpose (Heb. vi. 17), and, through the comfort of the Scriptures, might have hope. (Rom. xv. 4.) God's word is passed, His *oath* is given, that all His Church shall live. To Christ He gave