

## ~ECCLESIASTES (1884)

[Hebrew, *Qo-he'leth*, Greek, *Ek-kle-si-a-stes*]

· Writer

· Authenticity

· Highlights Of Ecclesiastes

- The Hebrew name *Qo-he'leth*, meaning Congregator, Assembler, Convener, Convoker, fittingly describes the role of the king in the theocratic government that Israel enjoyed.
- The words of the **congregator**, the son of David the king in Jerusalem. (**Ecclesiastes 1:1**)
- I, the **congregator**, happened to be king over Israel in Jerusalem. (**Ecclesiastes 1:12**)
- It was the responsibility of the ruler to hold the dedicated people of God together in faithfulness to their true King and God.
- At that time Solomon proceeded to congregate the older men of Israel, all the heads of the tribes, the chieftains of the fathers, of the sons of Israel, to King Solomon at Jerusalem, to bring up the ark of the covenant of Yehowah out of the City of David, that is to say, Zion. (**1 Kings 8:1**)
- So all the men of Israel congregated themselves to King Solomon in the lunar month of Ethanim in the festival, that is, the seventh month. (**1 Kings 8:2**)
- To all the older men of Israel came, and the priests began to carry the Ark. (**1 Kings 8:3**)
- And they came bringing up the ark of Yehowah and the tent of meeting and all the holy utensils that were in the tent, and the priests and the Levites came bringing them up. (**1 Kings 8:4**)
- And King Solomon and with him all the assembly of Israel, those keeping their appointment with him, were before the Ark, sacrificing sheep and cattle that could not be counted or numbered for multitude. (**1 Kings 8:5**)

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- **Then the priests brought in the ark of the covenant of Yehowah to its place, to the innermost room of the house, the Most Holy, to underneath the wings of the cherubs.**
- **Then the priests brought in the ark of the covenant of Yehowah to its place, to the innermost room of the house, the Most Holy, to underneath the wings of the cherubs. (1 Kings 8:6)**
- **For the cherubs were spreading out their wings over the place of the Ark, so that the cherubs kept the Ark and its poles screened over from above.**
- **For the cherubs were spreading out their wings over the place of the Ark, so that the cherubs kept the Ark and its poles screened over from above. (1 Kings 8:7)**
- **But the poles proved to be long, so that the tips of the poles were visible from the Holy in front of the innermost room, but they were not visible outside. And there they continue down to this day.**
- **But the poles proved to be long, so that the tips of the poles were visible from the Holy in front of the innermost room, but they were not visible outside. And there they continue down to this day. (1 Kings 8:8)**
- **There was nothing in the Ark but the two stone tablets which Moses had deposited there in Horeb, when Yehowah had covenanted with the sons of Israel while they were coming out from the land of Egypt.**
- **There was nothing in the Ark but the two stone tablets which Moses had deposited there in Horeb, when Yehowah had covenanted with the sons of Israel while they were coming out from the land of Egypt. (1 Kings 8:9)**
- **And it came about that when the priests came out from the holy place, the cloud itself filled the house of Yehowah.**
- **And it came about that when the priests came out from the holy place, the cloud itself filled the house of Yehowah. (1 Kings 8:10)**
- **And the priests were unable to stand to do their ministering because of the cloud, for the glory of Yehowah filled the house of Yehowah.**

- **And the priests were unable to stand to do their ministering because of the cloud, for the glory of Yehowah filled the house of Yehowah. (1 Kings 8:11)**
- **At that time Solomon said; Yehowah himself said he was to reside in the thick gloom. (1 Kings 8:12)**
- **I have successfully built a house of lofty abode for you, an established place for you to dwell in to time indefinite.**
- **I have successfully built a house of lofty abode for you, an established place for you to dwell in to time indefinite. (1 Kings 8:13)**
- **Then the king turned his face and began to bless all the congregation of Israel, while all the congregation of Israel were standing up.**
- **Then the king turned his face and began to bless all the congregation of Israel, while all the congregation of Israel were standing up. (1 Kings 8:14)**
- **And he went on to say; Blessed is Yehowah the God of Israel, who spoke by his own mouth with David my father, and by his own hand has given fulfillment, saying; (1 Kings 8:15)**
- **From the day that I brought my people Israel out from Egypt I have not chosen a city out of all the tribes of Israel to build a house for my name to continue there, but I shall choose David to come to be over my people Israel. (1 Kings 8:16)**
- **And it came to be close to the heart of David my father to build a house to the name of Yehowah the God of Israel. (1 Kings 8:17)**
- **But Yehowah said to David my father; For the reason that it proved to be close to your heart to build a house to my name, you did well, because it proved to be close to your heart. (1 Kings 8:18)**
- **Only you yourself will not build the house, but your son who is coming forth from your loins is the one that will build the house to my name. (1 Kings 8:19)**

- **And Yehowah proceeded to carry out his word that he had spoken, that I might rise up in the place of David my father and sit upon the throne of Israel, just as Yehowah had spoken, and that I might build the house to the name of Yehowah the God of Israel. (1 Kings 8:20)**
- **And that I might locate a place there for the Ark where the covenant of Yehowah is that he concluded with our forefathers when he was bringing them out from the land of Egypt. (1 Kings 8:21)**
- **And Solomon began standing before the altar of Yehowah in front of all the **congregation** of Israel, and he now spread his palms out to the heavens. (1 Kings 8:22)**
- **And he went on to say; O Yehowah the God of Israel, there is no God like you in the heavens above or on the earth beneath, keeping the covenant and the loving-kindness toward your servants who are walking before you with all their heart. (1 Kings 8:23)**
- **You who have kept toward your servant David my father that which you promised him, so that you made the promise with your own mouth, and with your own hand you have made the fulfillment, as at this day. (1 Kings 8:24)**
- **And now, O Yehowah the God of Israel, keep toward your servant David my father that which you promised him, saying; There will not be cut off a man of yours from before me to sit upon the throne of Israel, if only your sons will take care of their way by walking before me just as you have walked before me. (1 Kings 8:25)**
- **And now, O God of Israel, let your promise that you have promised to your servant David my father prove trustworthy, please. (1 Kings 8:26)**
- **But will God truly dwell upon the earth? Look! The heavens, yes, the heaven of the heavens, themselves cannot contain you, how much less, then, this house that I have built! (1 Kings 8:27)**
- **And you must turn toward the prayer of your servant and to his request for favor, O Yehowah my God, to listen to the entreating cry and to the prayer with which your servant is praying before**

you today. (1 Kings 8:28)

- That your eyes may prove to be opened toward this house night and day, toward the place of which you said; My name will prove to be there, to listen to the prayer with which your servant prays toward this place. (1 Kings 8:29)
- And you must listen to the request for favor on the part of your servant and of your people Israel with which they pray toward this place, and may you yourself hear at the place of your dwelling, in the heavens, and you must hear and forgive. (1 Kings 8:30)
- When a man sins against his fellowman, and he actually lays a cursing upon him to bring him under liability to the curse, and he actually comes within the curse before your altar in this house. (1 Kings 8:31)
- Then may you yourself hear from the heavens, and you must act and judge your servants by pronouncing the wicked one wicked by putting his way upon his own head, and by pronouncing the righteous one righteous by giving to him according to his own righteousness. (1 Kings 8:32)
- When your people Israel are defeated before the enemy, because they kept sinning against you, and they indeed return to you and laud your name and pray and make request for favor toward you in this house. (1 Kings 8:33)
- Then may you yourself hear from heaven, and you must forgive the sin of your people Israel and you must bring them back to the ground that you gave to their forefathers. (1 Kings 8:34)
- When heaven is shut up so that no rain occurs, because they kept sinning against you, and they actually pray toward this place and laud your name, and from their sin they turn back, because you kept afflicting them. (1 Kings 8:35)
- Then may you yourself hear from the heavens, and you must forgive the sin of your servants, even of your people Israel, because you teach them the good way in which they should walk, and you must give rain upon your land that you have given to your people as a hereditary possession. (1 Kings 8:36)

- **In case a famine occurs in the land, in case a pestilence occurs, in case scorching, mildew, locusts, cockroaches occur, in case their enemy besieges them in the land of their gates, any sort of plague, any sort of malady. (1 Kings 8:37)**
- **Whatever prayer, whatever request for favor there may occur on the part of any man or of all your people Israel, because they know each one the plague of his own heart, and they actually spread out their palms to this house. (1 Kings 8:38)**
- **Then may you yourself hear from the heavens, your established place of dwelling, and you must forgive and act and give to each one according to all his ways, because you know his heart, for you yourself alone well know the heart of all the sons of mankind. (1 Kings 8:39)**
- **To the end that they may fear you all the days that they are alive upon the surface of the ground that you gave to our forefathers. (1 Kings 8:40)**
- **And also to the foreigner, who is no part of your people Israel and who actually comes from a distant land by reason of your name (1 Kings 8:41)**
- **For they shall hear of your great name and of your strong hand and of your stretched-out arm, and he actually comes and prays toward this house. (1 Kings 8:42)**
- **May you yourself listen from the heavens, your established place of dwelling, and you must do according to all that for which the foreigner calls to you, in order, that all the peoples of the earth may get to know your name so as to fear you the same as your people Israel do, and so as to know that your name itself has been called upon this house that I have built. (1 Kings 8:43)**
- **On the eighth day he sent the people away, and they began to bless the king and to go to their homes, rejoicing and feeling merry of heart over all the goodness that Yehowah had performed for David his servant and for Israel his people. (1 Kings 8:66)**
- **For that reason, whether a king was good or bad for the nation was determined by whether he led the nation in the worship of Yehowah or not.**

- **In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham the king of Judah became king. (2 Kings 16:1)**
- **Twenty years old was Ahaz when he began to reign, and for sixteen years he reigned in Jerusalem, and he did not do what was right in the eyes of Yehowah his God like David his forefather. (2 Kings 16:2)**
- **And he went walking in the way of the kings of Israel, and even his own son he made pass through the fire, according to the detestable things of the nations whom Yehowah drove out because of the sons of Israel. (2 Kings 16:3)**
- **And he kept sacrificing and making sacrificial smoke on the high places and upon the hills and under every luxuriant tree. (2 Kings 16:4)**
- **And it came about in the third year of Hoshea the son of Elah the king of Israel that Hezekiah the son of Ahaz the king of Judah became king. (2 Kings 18:1)**
- **Twenty-five years old he happened to be when he began to reign, and for twenty-nine years he reigned in Jerusalem. And his mother's name was Abi the daughter of Zechariah. (2 Kings 18:2)**
- **And he continued to do what was right in Yehowah's eyes, according to all that David his forefather had done. (2 Kings 18:3)**
- **He it was that removed the high places and broke the sacred pillars to pieces and cut down the sacred pole and crushed to pieces the copper serpent that Moses had made, for down to those days the sons of Israel had continually been making sacrificial smoke to it, and it used to be called the copper serpent-idol. (2 Kings 18:4)**
- **In Yehowah the God of Israel he trusted, and after him there proved to be no one like him among all the kings of Judah, even those who had happened to be prior to him. (2 Kings 18:5)**
- **And he kept sticking to Yehowah. He did not turn aside from following him, but he continued keeping his commandments that Yehowah had commanded Moses. (2 Kings 18:6)**



- The **congregator**, who was Solomon, had already done much **congregating** of Israel and their companions, the temporary residents, to the temple. In this book he sought to **congregate** God's people away from the vain and fruitless works of this world to the works worthy of the God to whom they as a nation were dedicated.

- The name used in our English Bibles is taken from the translation of *Qo-he'leth* in the **Greek Septuagint**, namely, *Ek-kle-si-a-stes'* **Ecclesiastes**, meaning a member of an *ecclesia*, **congregation**, assembly.

#### •• **Writer**

- There was only one son of David, namely, **Solomon**, who was king over Israel in Jerusalem.

- The words of the **congregator**, the son of David the king in Jerusalem. (**Ecclesiastes 1:1**)

- I, the **congregator**, happened to be king over Israel in Jerusalem. (**Ecclesiastes 1:12**)

- For kings after Solomon did not reign over all Israel. Solomon was the king so well known for his surpassing wisdom.

- I, even I, spoke with my heart, saying; Look! I myself have greatly increased in wisdom more than anyone that happened to be before me in Jerusalem, and my own heart saw a great deal of wisdom and knowledge. (**Ecclesiastes 1:16**)

- And God continued giving Solomon wisdom and understanding in very great measure and a broadness of heart, like the sand that is upon the seashore. (**1 Kings 4:29**)

- And Solomon's wisdom was vaster than the wisdom of all the Orientals and than all the wisdom of Egypt. (**1 Kings 4:30**)

- And he was wiser than any other man, than Ethan the Ezrahite and Heman and Calcol and Darda the sons of Mahol, and his fame came to be in all the nations all around. (**1 Kings 4:31**)

- And he could speak three thousand proverbs, and his songs came to be a thousand and five. (**1 Kings 4:32**)

- **And he would speak about the trees, from the cedar that is in Lebanon to the hyssop that is coming forth on the wall, and he would speak about the beasts and about the flying creatures and about the moving things and about the fishes. (1 Kings 4:33)**
- **And they kept coming from all the peoples to hear Solomon's wisdom, even from all the kings of the earth who had heard of his wisdom. (1 Kings 4:34)**
- **He was a builder.**
- **I engaged in greater works. I built houses for myself. I planted vineyards for myself. (Ecclesiastes 2:4)**
- **I made gardens and parks for myself, and I planted in them fruit trees of all sorts. (Ecclesiastes 2:5)**
- **I made pools of water for myself, to irrigate with them the forest, springing up with trees. (Ecclesiastes 2:6)**
- **And it came about in the four hundred and eightieth year after the sons of Israel came out from the land of Egypt, in the fourth year, in the month of Ziv, that is, the second month, after Solomon became king over Israel, that he proceeded to build the house to Yehowah. (1 Kings 6:1)**
- **And his own house Solomon built in thirteen years, so that he finished all his own house. (1 Kings 7:1)**
- **And he proceeded to build the House of the Forest of Lebanon a hundred cubits in its length, and fifty cubits in its width, and thirty cubits in its height, upon four rows of pillars of cedarwood, and there were beams of cedarwood upon the pillars. (1 Kings 7:2)**
- **And it was paneled in with cedarwood above upon the girders that were upon the forty-five pillars. There were fifteen to a row. (1 Kings 7:3)**
- **As for framed windows, there were three rows, and there was an illumination opening opposite an illumination opening in three tiers. (1 Kings 7:4)**
- **And all the entrances and the doorposts were squared with the**

- frame, and also the forefront of the illumination opening opposite an illumination opening in three tiers. (**1 Kings 7:5**)
- **And the Porch of Pillars he made fifty cubits in its length, and thirty cubits in its width, and another porch was in front of them with pillars and a canopy in front of them. (**1 Kings 7:6**)**
  - **As for the Porch of the Throne where he would do judging, he made the porch of judgment, and they covered it in with cedarwood from the floor to the rafters. (**1 Kings 7:7**)**
  - **As regards the house of his where he was to dwell, at the other courtyard, it was away from the house belonging to the Porch. It proved to be like this in workmanship. And there was a house like this Porch that he proceeded to build for Pharaoh's daughter, whom Solomon had taken. (**1 Kings 7:8**)**
  - **Composer of proverbs.**
  - **And besides the fact that the congregator had become wise, he also taught the people knowledge continually, and he pondered and made a thorough search, that he might arrange many proverbs in order. (**Ecclesiastes 12:9**)**
  - **And he could speak three thousand proverbs, and his songs came to be a thousand and five. (**1 Kings 4:32**)**
  - **Solomon was renowned for his wealth.**
  - **I engaged in greater works. I built houses for myself. I planted vineyards for myself. (**Ecclesiastes 2:4**)**
  - **I made gardens and parks for myself, and I planted in them fruit trees of all sorts. (**Ecclesiastes 2:5**)**
  - **I made pools of water for myself, to irrigate with them the forest, springing up with trees. (**Ecclesiastes 2:6**)**
  - **I acquired menservants and maidservants, and I came to have sons of the household. Also, livestock, cattle and flocks in great quantity I came to have, more so than all those who happened to be before me in Jerusalem. (**Ecclesiastes 2:7**)**
  - **I accumulated also silver and gold for myself, and property**

- peculiar to kings and the jurisdictional districts. I made male singers and female singers for myself and the exquisite delights of the sons of mankind, a lady, even ladies. (**Ecclesiastes 2:8**)
- **And I became greater and increased more than anyone that happened to be before me in Jerusalem. Moreover, my own wisdom remained mine. (**Ecclesiastes 2:9**)**
  - **And Solomon went on to build Gezer and Lower Beth-horon. (**1 Kings 9:17**)**
  - **And Baalath and Tamar in the wilderness, in the land. (**1 Kings 9:18**)**
  - **And all the storage cities that became Solomon's and the chariot cities and the cities for the horsemen, and the desirable things of Solomon that he had desired to build in Jerusalem and in Lebanon and in all the land of his dominion. (**1 Kings 9:19**)**
  - **When the queen of Sheba got to see all the wisdom of Solomon and the house that he had built. (**1 Kings 10:4**)**
  - **And the food of his table and the sitting of his servants and the table service of his waiters and their attire and his drinks and his burnt sacrifices that he regularly offered up at the house of Yehowah, then there proved to be no more spirit in her. (**1 Kings 10:5**)**
  - **So she said to the king; True has the word proved to be that I heard in my own land about your matters and about your wisdom. (**1 Kings 10:6**)**
  - **And I did not put faith in the words until I had come that my own eyes might see, and, look! I had not been told the half. You have surpassed in wisdom and prosperity the things heard to which I listened. (**1 Kings 10:7**)**
  - **Happy are your men, happy are these servants of yours who are standing before you constantly, listening to your wisdom! (**1 Kings 10:8**)**
  - **May Yehowah your God come to be blessed, who has taken delight in you by putting you upon the throne of Israel, because Yehowah loves Israel to time indefinite, so that he appointed you**

as king to render judicial decision and righteousness. (**1 Kings 10:9**)

- Then she gave the king a hundred and twenty talents of gold and a very great deal of balsam oil and precious stones. There never came anymore the like of that balsam oil for quantity such as the queen of Sheba gave to King Solomon. (**1 Kings 10:10**)
- And the weight of the gold that came to Solomon in one year amounted up to six hundred and sixty-six talents of gold. (**1 Kings 10:14**)
- Apart from the men of travel and the profit from the traders and all the kings of the Arabs and the governor's of the land. (**1 Kings 10:15**)
- And King Solomon went on to make two hundred large shields of alloyed gold, six hundred shekels of gold he proceeded to lay upon each large shield. (**1 Kings 10:16**)
- And three hundred bucklers of alloyed gold, three minas of gold he proceeded to lay upon each buckler. Then the king put them in the House of the Forest of Lebanon. (**1 Kings 10:17**)
- Further, the king made a great ivory throne and overlaid it with refined gold. (**1 Kings 10:18**)
- There were six steps to the throne, and the throne had a round canopy behind it, and there were armrests on this side and on that side by the place of sitting, and two lions were standing beside the armrests. (**1 Kings 10:19**)
- And there were twelve lions standing there upon the six steps, on this side and on that side. No other kingdom had any made just like it. (**1 Kings 10:20**)
- And all the drinking vessels of King Solomon were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold. There was nothing of silver, it was considered in the days of Solomon as nothing at all. (**1 Kings 10:21**)
- For the king had a fleet of ships of Tarshish on the sea along with Hiram's fleet of ships. Once every three years the fleet of ships of Tarshish would come carrying gold and silver, ivory, and apes

and peacocks. (1 Kings 10:22)

- So King Solomon was greater in riches and wisdom than all the other kings of the earth. (1 Kings 10:23)
- And all the people of the earth were seeking the face of Solomon to hear his wisdom that God had put in his heart. (1 Kings 10:24)
- And they were bringing each his gift, articles of silver and articles of gold and garments and armor and balsam oil, horses and mules, as a yearly matter of course. (1 Kings 10:25)
- And Solomon kept gathering more chariots and steeds, and he came to have a thousand four hundred chariots and twelve thousand steeds, and he kept them stationed in the chariot cities and close by the king in Jerusalem. (1 Kings 10:26)
- And the king came to make the silver in Jerusalem like the stones, and cedarwood he made like the sycamore trees that are in the Shephelah for great quantity. (1 Kings 10:27)
- And there was the export of the horses that Solomon had from Egypt, and the company of the kings merchants would themselves take the horse drove for a price. (1 Kings 10:28)
- And a chariot customarily came up and was exported from Egypt for six hundred silver pieces, and a horse for a hundred and fifty, and that was the way it was for all the kings of the Hittites and the kings of Syria. It was by means of them that they did the exporting. (1 Kings 10:29)
- Since the book mentions the building program of **Solomon**, it must have been written after that time but before he began to do what was bad in the eyes of Yehowah.
- And **Solomon** began to do what was bad in the eyes of Yehowah, and he did not follow Yehowah fully like David his father. (1 Kings 11:6)
- The book was therefore written before **1000 B.C.E**, in Jerusalem. That **Solomon** would be one of the best qualified men to write the book is supported by the fact that he was not only the richest, but probably one of the best informed kings of his day, his sailors and tradesmen as

well as visiting dignitaries would bring news and knowledge of people of other lands.

- And there was a fleet of ships that King Solomon made in Ezion-geber, which is by Eloth, upon the shore of the Red Sea in the land of Edom. (1 Kings 9:26)
- And Hiram kept sending in the fleet of ships his own servants, seamen, having a knowledge of the sea, along with the servants of Solomon. (1 Kings 9:27)
- And they proceeded to go to Ophir and take from there four hundred and twenty talents of gold and bring it in to King Solomon. (1 Kings 9:28)
- So King Solomon was greater in riches and wisdom than all the other kings of the earth. (1 Kings 10:23)
- And all the people of the earth were seeking the face of Solomon to hear his wisdom that God had put in his heart. (1 Kings 10:24)
- And they were bringing each his gift, articles of silver and articles of gold and garments and armor and balsam oil, horses and mules, as a yearly matter of course. (1 Kings 10:25)
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#### •• Authenticity

- *Qo-he'leth*, or **Ecclesiastes**, is accepted as canonical by both the Jewish and the Christian churches. It is in agreement with other portions of the Bible that treat the same subjects.
- For example, it agrees with Genesis on man's being made up of a body composed of the dust of the ground and having the spirit or life-force from God and the breath that sustains it.

- **All are going to one place. They have all come to be from the dust, and they are all returning to the dust. (Ecclesiastes 3:20)**
- **Who is there knowing the spirit of the sons of mankind, whether it is ascending upward, and the spirit of the beast, whether it is descending downward to the earth? (Ecclesiastes 3:21)**
- **Then the dust returns to the earth just as it happened to be and the spirit itself returns to the true God who gave it. (Ecclesiastes 12:7)**
- **And Yehowah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul. (Genesis 2:7)**
- **Everything in which the breath of the force of life was active in its nostrils, namely, all that were on the dry ground, died. (Genesis 7:22)**
- **This is what the true God, Yehowah, has said, the Creator of the heavens and the Grand One stretching them out, the One laying out the earth and its produce, the One giving breath to the people on it, and spirit to those walking in it; (Isaiah 42:5)**
- **It affirms the Bible teaching that man was created upright, but willfully chose to disobey God.**
- **See! This only I have found, that the true God made mankind upright, but they themselves have sought out many plans. (Ecclesiastes 7:29)**
- **After that God saw everything he had made and, look! It was very good. And there came to be evening and there came to be morning, a sixth day. (Genesis 1:31)**
- **And to Adam he said; Because you listened to your wife's voice and took to eating from the tree concerning which I gave you this command; You must not eat from it, cursed is the ground on your account. In pain you will eat its produce all the days of your life. (Genesis 3:17)**
- **The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice. Righteous**



- and upright is he. (**Deuteronomy 32:4**)
- They have acted ruinously on their own part. They are not his children, the defect is their own. A generation crooked and twisted! (**Deuteronomy 32:5**)
  - It acknowledges God as the Creator.
  - Remember, now, your Grand Creator in the days of your young manhood, before the calamitous days proceed to come, or the years have arrived when you will say; I have no delight in them. (**Ecclesiastes 12:1**)
  - In the beginning God created the heavens and the earth. (**Genesis 1:1**)
  - It concurs with the rest of the Bible as to the state of the dead.
  - For the living are conscious that they will die, but as for the dead, they are conscious of nothing at all, neither do they anymore have wages, because the remembrance of them has been forgotten. (**Ecclesiastes 9:5**)
  - All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going. (**Ecclesiastes 9:10**)
  - In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return. (**Genesis 3:19**)
  - For in death there is no mention of you. In Sheol who will laud you? (**Psalms 6:5**)
  - The dead themselves do not praise Yah, nor do any going down into silence. (**Psalms 115:17**)
  - He said these things, and after this he said to them; Lazarus our friend has gone to rest, but I am journeying there to awaken him from sleep. (**John 11:11**)
  - Therefore the disciples said to him; Lord, if he has gone to rest, he will get well. (**John 11:12**)

- Jesus had spoken, however, about his death. But they imagined he was speaking about taking rest in sleep. (**John 11:13**)
- At that time, therefore, Jesus said to them outspokenly; Lazarus has died. (**John 11:14**)
- For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord. (**Romans 6:23**)
- It strongly advocates the worship and the fear of God. It uses the **Hebrew** expression *ha- 'Elo-him'*, the true God, 32 times.
- The equivalent for the name Yehowah is found in the **Syriac Peshitta** and Jewish **Targum** of the book at;
- With a man there is nothing better than that he should eat and indeed drink and cause his soul to see good because of his hard work. This too I have seen, even I, that this is from the hand of the **true God**. (**Ecclesiastes 2:24**)
- While some claim that the book contradicts itself, this is only because they do not see that the book many times sets forth the common view as opposed to the view that reflects divine wisdom.
- For in the abundance of wisdom there is an abundance of vexation, so that he that increases knowledge increases pain. (**Ecclesiastes 1:18**)
- Wisdom along with an inheritance is good and is advantageous for those seeing the sun. (**Ecclesiastes 7:11**)
- For wisdom is for a protection the same as money is for a protection, but the advantage of knowledge is that wisdom itself preserves alive its owners. (**Ecclesiastes 7:12**)
- So one must read with a view to getting the sense and must keep in mind the theme of the book.

### · Highlights Of Ecclesiastes

- A vivid description of works that are vain and those that are worthwhile.

- **Written by Solomon in the latter part of his kingship, after he had engaged in the numerous pursuits that he describes.**
- **A life devoted to vain pursuits is empty.**
- **To a natural man all is vanity, one generation is replaced by another, and even natural cycles are repetitious and wearisome.**
- **The words of the **congregator**, the son of David the king in Jerusalem. (**Ecclesiastes 1:1**)**
- **The greatest vanity! The **congregator** has said; The greatest vanity! Everything is vanity! (**Ecclesiastes 1:2**)**
- **What profit does a man have in all his hard work at which he works hard under the sun? (**Ecclesiastes 1:3**)**
- **A generation is going, and a generation is coming, but the earth is standing even to time indefinite. (**Ecclesiastes 1:4**)**
- **And the sun also has flashed forth, and the sun has set, and it is coming panting to its place where it is going to flash forth. (**Ecclesiastes 1:5**)**
- **The wind is going to the south, and it is circling around to the north. Round and round it is continually circling, and right back to its circlings the wind is returning. (**Ecclesiastes 1:6**)**
- **All the winter torrents are going forth to the sea, yet the sea itself is not full. To the place where the winter torrents are going forth, there they are returning so as to go forth. (**Ecclesiastes 1:7**)**
- **All things are wearisome, no one is able to speak of it. The eye is not satisfied at seeing, neither is the ear filled from hearing. (**Ecclesiastes 1:8**)**
- **That which has come to be, that is what will come to be, and that which has been done, that is what will be done, and so there is nothing new under the sun. (**Ecclesiastes 1:9**)**
- **Does anything exist of which one may say; See this. It is new? It has already had existence for time indefinite, what has come into existence is from time prior to us. (**Ecclesiastes 1:10**)**

- There is no remembrance of people of former times, nor will there be of those also who will come to be later. There will prove to be no remembrance even of them among those who will come to be still later on. (**Ecclesiastes 1:11**)
- Increased human wisdom can result in increased pain, what is crooked in this system cannot be made straight.
- I, the **congregator**, happened to be king over Israel in Jerusalem. (**Ecclesiastes 1:12**)
- And I set my heart to seek and explore wisdom in relation to everything that has been done under the heavens, the calamitous occupation that God has given to the sons of mankind in which to be occupied. (**Ecclesiastes 1:13**)
- I saw all the works that were done under the sun, and, look! Everything was vanity and a striving after wind. (**Ecclesiastes 1:14**)
- That which is made crooked cannot be made straight, and that which is wanting cannot possibly be counted. (**Ecclesiastes 1:15**)
- I, even I, spoke with my heart, saying; Look! I myself have greatly increased in wisdom more than anyone that happened to be before me in Jerusalem, and my own heart saw a great deal of wisdom and knowledge. (**Ecclesiastes 1:16**)
- And I proceeded to give my heart to knowing wisdom and to knowing madness, and I have come to know folly, that this too is a striving after wind. (**Ecclesiastes 1:17**)
- For in the abundance of wisdom there is an abundance of vexation, so that he that increases knowledge increases pain. (**Ecclesiastes 1:18**)
- Devoting oneself to pleasure-seeking through materialism is like striving after the wind.
- I said; even I, in my heart; Do come now, let me try you out with rejoicing. Also, see good. And, look! That too was vanity. (**Ecclesiastes 2:1**)

- **I said to laughter; Insanity! And to rejoicing; What is this doing? (Ecclesiastes 2:2)**
- **I explored with my heart by cheering my flesh even with wine, while I was leading my heart with wisdom, even to lay hold on folly until I could see what good there was to the sons of mankind in what they did under the heavens for the number of the days of their life. (Ecclesiastes 2:3)**
- **I engaged in greater works. I built houses for myself. I planted vineyards for myself. (Ecclesiastes 2:4)**
- **I made gardens and parks for myself, and I planted in them fruit trees of all sorts. (Ecclesiastes 2:5)**
- **I made pools of water for myself, to irrigate with them the forest, springing up with trees. (Ecclesiastes 2:6)**
- **I acquired menservants and maidservants, and I came to have sons of the household. Also, livestock, cattle and flocks in great quantity I came to have, more so than all those who happened to be before me in Jerusalem. (Ecclesiastes 2:7)**
- **I accumulated also silver and gold for myself, and property peculiar to kings and the jurisdictional districts. I made male singers and female singers for myself and the exquisite delights of the sons of mankind, a lady, even ladies. (Ecclesiastes 2:8)**
- **And I became greater and increased more than anyone that happened to be before me in Jerusalem. Moreover, my own wisdom remained mine. (Ecclesiastes 2:9)**
- **And anything that my eyes asked for I did not keep away from them. I did not hold back my heart from any sort of rejoicing, for my heart was joyful because of all my hard work, and this came to be my portion from all my hard work. (Ecclesiastes 2:10)**
- **And I, even I, turned toward all the works of mine that my hands had done and toward the hard work that I had worked hard to accomplish, and, look! Everything was vanity and a striving after wind, and there was nothing of advantage under the sun. (Ecclesiastes 2:11)**
- **For to the man that is good before him he has given wisdom and**

- knowledge and rejoicing, but to the sinner he has given the occupation of gathering and bringing together merely to give to the one that is good before the true God. This too is vanity and a striving after wind. ([Ecclesiastes 2:26](#))
- **Wisdom is better than folly, but both the wise and the stupid ones die and are forgotten.**
  - **And I, even I, turned to see wisdom and madness and folly, for what can the earthling man do who comes in after the king? The thing that people have already done. ([Ecclesiastes 2:12](#))**
  - **And I saw, even I, that there exists more advantage for wisdom than for folly, just as there is more advantage for light than for darkness. ([Ecclesiastes 2:13](#))**
  - **As regards anyone wise, his eyes are in his head, but the stupid one is walking on in sheer darkness. And I have come to know, I too, that there is one eventuality that eventuates to them all. ([Ecclesiastes 2:14](#))**
  - **And I myself said in my heart; An eventuality like that upon the stupid one will eventuate to me, yes, me. Why, then, had I become wise, I overmuch so at that time? And I spoke in my heart; This too is vanity. ([Ecclesiastes 2:15](#))**
  - **For there is no more remembrance of the wise one than of the stupid one to time indefinite. In the days that are already coming in, everyone is certainly forgotten, and how will the wise one die? Along with the stupid one. ([Ecclesiastes 2:16](#))**
  - **Working hard all one's life only to leave everything to a man who may not appreciate it this is calamitous.**
  - **And I hated life, because the work that has been done under the sun was calamitous from my standpoint, for everything was vanity and a striving after wind. ([Ecclesiastes 2:17](#))**
  - **And I, even I, hated all my hard work at which I was working hard under the sun, that I would leave behind for the man who would come to be after me. ([Ecclesiastes 2:18](#))**
  - **And who is there knowing whether he will prove to be wise or foolish? Yet he will take control over all my hard work at which I**

- worked hard and at which I showed wisdom under the sun. This too is vanity. ([Ecclesiastes 2:19](#))
- **And I myself turned around toward making my heart despair over all the hard work at which I had worked hard under the sun. ([Ecclesiastes 2:20](#))**
  - **For there exists the man whose hard work has been with wisdom and with knowledge and with proficiency, but to a man that has not worked hard at such a thing will be given the portion of that one. This too is vanity and a big calamity. ([Ecclesiastes 2:21](#))**
  - **For what does a man come to have for all his hard work and for the striving of his heart with which he is working hard under the sun? ([Ecclesiastes 2:22](#))**
  - **For all his days his occupation means pains and vexation, also during the night his heart just does not lie down. This too is mere vanity. ([Ecclesiastes 2:23](#))**
  - **Events in earthly life often occur in cycles, many of which are beyond human control.**
  - **For everything there is an appointed time, even a time for every affair under the heavens. ([Ecclesiastes 3:1](#))**
  - **A time for birth and a time to die. A time to plant and a time to uproot what was planted. ([Ecclesiastes 3:2](#))**
  - **A time to kill and a time to heal. A time to break down and a time to build. ([Ecclesiastes 3:3](#))**
  - **A time to weep and a time to laugh. A time to wail and a time to skip about. ([Ecclesiastes 3:4](#))**
  - **A time to throw stones away and a time to bring stones together. A time to embrace and a time to keep away from embracing. ([Ecclesiastes 3:5](#))**
  - **A time to seek and a time to give up as lost. A time to keep and a time to throw away. ([Ecclesiastes 3:6](#))**
  - **A time to rip apart and a time to sew together. A time to keep quiet and a time to speak. ([Ecclesiastes 3:7](#))**

- **A time to love and a time to hate. A time for war and a time for peace. (Ecclesiastes 3:8)**
- **What advantage is there for the doer in what he is working hard at? (Ecclesiastes 3:9)**
- **In the present system, all, both man and beast, eventually die.**
- **I, even I, have said in my heart with regard to the sons of mankind that the true God is going to select them, that they may see that they themselves are beasts. (Ecclesiastes 3:18)**
- **For there is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies, and they all have but one spirit, so that there is no superiority of the man over the beast, for everything is vanity. (Ecclesiastes 3:19)**
- **All are going to one place. They have all come to be from the dust, and they are all returning to the dust. (Ecclesiastes 3:20)**
- **Who is there knowing the spirit of the sons of mankind, whether it is ascending upward, and the spirit of the beast, whether it is descending downward to the earth? (Ecclesiastes 3:21)**
- **And I have seen that there is nothing better than that the man should rejoice in his works, for that is his portion, because who will bring him in to look on what is going to be after him? (Ecclesiastes 3:22)**
- **Many acts of oppression take place, with no hope from a human standpoint.**
- **And I myself returned that I might see all the acts of oppression that are being done under the sun, and, look! The tears of those being oppressed, but they had no comforter, and on the side of their oppressors there was power, so that they had no comforter. (Ecclesiastes 4:1)**
- **And I congratulated the dead who had already died rather than the living who were still alive. (Ecclesiastes 4:2)**
- **So better than both of them is the one who has not yet come to**



be, who has not seen the calamitous work that is being done under the sun. (**Ecclesiastes 4:3**)

- **Hard work and proficiency because of rivalry or simply to accumulate wealth is vanity, and the lazy person is stupid.**
- **And I myself have seen all the hard work and all the proficiency in work, that it means the rivalry of one toward another, this also is vanity and a striving after the wind. (**Ecclesiastes 4:4**)**
- **The stupid one is folding his hands and is eating his own flesh. (**Ecclesiastes 4:5**)**
- **Better is a handful of rest than a double handful of hard work and striving after the wind. (**Ecclesiastes 4:6**)**
- **I myself returned that I might see the vanity under the sun. (**Ecclesiastes 4:7**)**
- **There exists one, but not a second one, also no son or brother does he have, but there is no end to all his hard work. Also, his eyes themselves are not satisfied with riches. And for whom am I working hard and causing my soul to lack in good things? This too is vanity, and it is a calamitous occupation. (**Ecclesiastes 4:8**)**
- **The life of a ruler can also be vain.**
- **Better is a needy but wise child than an old but stupid king, who has not come to know enough to be warned any longer. (**Ecclesiastes 4:13**)**
- **For he has gone forth from the prison house itself to become king, although in the kingship of this one he had been born as one of little means. (**Ecclesiastes 4:14**)**
- **I have seen all those alive who are walking about under the sun, how it goes with the child, who is second, that stands up in the other ones place. (**Ecclesiastes 4:15**)**
- **There is no end to all the people, to all those before whom he happened to be, neither will people afterward rejoice in him, for this too is vanity and a striving after the wind. (**Ecclesiastes 4:16**)**

- **Accumulating riches will not bring contentment, but it may rob the owner of his sleep, and when he dies he will leave them all behind.**
- **Also, the profit of the earth is among them all, for a field the king himself has been served. (Ecclesiastes 5:9)**
- **A mere lover of silver will not be satisfied with silver, neither any lover of wealth with income. This too is vanity. (Ecclesiastes 5:10)**
- **When good things become many, those eating them certainly become many. And what advantage is there to the grand owner of them, except looking at them with his eyes? (Ecclesiastes 5:11)**
- **Sweet is the sleep of the one serving, regardless of whether it is little or much that he eats, but the plenty belonging to the rich one is not permitting him to sleep. (Ecclesiastes 5:12)**
- **There exists a grave calamity that I have seen under the sun: riches being kept for their grand owner to his calamity. (Ecclesiastes 5:13)**
- **And those riches have perished because of a calamitous occupation, and he has become father to a son when there is nothing at all in his hand. (Ecclesiastes 5:14)**
- **Just as one has come forth from his mothers belly, naked will one go away again, just as one came, and nothing at all can one carry away for his hard work, which he can take along with his hand. (Ecclesiastes 5:15)**
- **And this too is a grave calamity. Exactly as one has come, so one will go away. What profit is there to the one who keeps working hard for the wind? (Ecclesiastes 5:16)**
- **Also, all his days he eats in darkness itself, with a great deal of vexation, with sickness on his part and cause for indignation. (Ecclesiastes 5:17)**
- **Though a person has many possessions, circumstances perhaps illness or an unfulfilled longing may prevent him from finding contentment.**

- **There exists a calamity that I have seen under the sun, and it is frequent among mankind. (Ecclesiastes 6:1)**
- **A man to whom the true God gives riches and material possessions and glory and who, for his soul, is in no need of anything that he shows himself longing for, and yet the true God does not enable him to eat from it, although a mere foreigner may eat it. This is vanity and it is a bad sickness. (Ecclesiastes 6:2)**
- **If a man should become a father a hundred times, and he should live many years, so that numerous the days of his years should become, yet his own soul is not satisfied with good things and even the grave has not become his, I must say that one prematurely born is better off than he is. (Ecclesiastes 6:3)**
- **For in vain has this one come and in darkness he goes away, and with darkness his own name will be covered. (Ecclesiastes 6:4)**
- **Even the sun itself he has not seen, neither known. This one has rest rather than the former one. (Ecclesiastes 6:5)**
- **Even supposing that he has lived a thousand years twice over and yet he has not seen what is good, is it not to just one place that everyone is going? (Ecclesiastes 6:6)**
- **All the hard work of mankind is for their mouth, but even their own soul does not get filled. (Ecclesiastes 6:7)**
- **For what advantage does the wise have over the stupid one? What does the afflicted one have in knowing how to walk in front of the living ones? (Ecclesiastes 6:8)**
- **Better is the seeing by the eyes than the walking about of the soul. This too is vanity and a striving after the wind. (Ecclesiastes 6:9)**
- **Whatever has come to be, its name has already been pronounced, and it has become known what man is, and he is not able to plead his cause with one that is more powerful than he is. (Ecclesiastes 6:10)**
- **Because there exist many things that are causing much vanity, what advantage does a man have? (Ecclesiastes 6:11)**

- For who is there knowing what good a man has in life for the number of the days of his vain life, when he spends them like a shadow? For who can tell man what will happen after him under the sun? (**Ecclesiastes 6:12**)
- In the present system, the same eventuality awaits both righteous and wicked all die, so, some give free rein to badness.
- All are the same in what all have. One eventuality there is to the righteous one and the wicked one, the good one and the clean one and the unclean one, and the one sacrificing and the one that is not sacrificing. The good one is the same as the sinner, the one swearing is the same as whoever has been afraid of a sworn oath. (**Ecclesiastes 9:2**)
- This is what is calamitous in all that has been done under the sun, that, because there is one eventuality to all, the heart of the sons of men is also full of bad, and there is madness in their heart during their lifetime, and after it, to the dead ones! (**Ecclesiastes 9:3**)
- Wisdom is not always appreciated when it comes from a needy man.
- Also this I saw as respects wisdom under the sun, and it was great to me. (**Ecclesiastes 9:13**)
- There was a little city, and the men in it were few, and there came to it a great king, and he surrounded it and built against it great strongholds. (**Ecclesiastes 9:14**)
- And there was found in it a man, needy but wise, and that one provided escape for the city by his wisdom. But no man remembered that needy man. (**Ecclesiastes 9:15**)
- And I myself said; Wisdom is better than mightiness. Yet the wisdom of the needy one is despised, and his words are not listened to. (**Ecclesiastes 9:16**)
- The words of the wise ones in quietness are more to be heard than the cry of one ruling among stupid people. (**Ecclesiastes 9:17**)

- **Wisdom is better than implements for fighting, and merely one sinner can destroy much good. (Ecclesiastes 9:18)**
- **Indulging in foolishness gives one a bad reputation, when such incompetent ones are in positions of authority, it is hazardous for them and hard on others**
- **Dead flies are what cause the oil of the ointment maker to stink, to bubble forth. So a little foolishness does to one who is precious for wisdom and glory. (Ecclesiastes 10:1)**
- **The heart of the wise is at his right hand, but the heart of the stupid at his left hand. (Ecclesiastes 10:2)**
- **And also in whatever way the foolish one is walking, his own heart is lacking, and he certainly says to everybody that he is foolish. (Ecclesiastes 10:3)**
- **If the spirit of a ruler should mount up against you, do not leave your own place, for calmness itself allays great sins. (Ecclesiastes 10:4)**
- **There exists something calamitous that I have seen under the sun, as when there is a mistake going forth on account of the one in power. (Ecclesiastes 10:5)**
- **Foolishness has been put in many high positions, but the rich ones themselves keep dwelling merely in a low condition. (Ecclesiastes 10:6)**
- **I have seen servants on horses but princes walking on the earth just like servants. (Ecclesiastes 10:7)**
- **He that is digging a pit will himself fall right into it, and he that is breaking through a stone wall, a serpent will bite him. (Ecclesiastes 10:8)**
- **He that is quarrying out stones will hurt himself with them. He that is splitting logs will have to be careful with them. (Ecclesiastes 10:9)**
- **If an iron tool has become blunt and someone has not whetted its edge, then he will exert his own vital energies. So the using of wisdom to success means advantage. (Ecclesiastes 10:10)**

- **If the serpent bites when no charming results, then there is no advantage to the one indulging in the tongue. (Ecclesiastes 10:11)**
- **The words of the mouth of the wise one mean favor, but the lips of the stupid one swallow him up. (Ecclesiastes 10:12)**
- **The start of the words of his mouth is foolishness, and the end afterward of his mouth is calamitous madness. (Ecclesiastes 10:13)**
- **And the foolish one speaks many words. Man does not know what will come to be, and that which will come to be after him, who can tell him? (Ecclesiastes 10:14)**
- **The hard work of the stupid ones makes them weary, because not one has come to know how to go to the city. (Ecclesiastes 10:15)**
- **How will it be with you, O land, when your king is a boy and your own princes keep eating even in the morning? (Ecclesiastes 10:16)**
- **Happy are you, O land, when your king is the son of noble ones and your own princes eat at the proper time for mightiness, not for mere drinking. (Ecclesiastes 10:17)**
- **Through great laziness the beamwork sinks in, and through the letting down of the hands the house leaks. (Ecclesiastes 10:18)**
- **Bread is for the laughter of the workers, and wine itself makes life rejoice, but money is what meets a response in all things. (Ecclesiastes 10:19)**
- **Youth and the prime of life are vanity, the duration of youthful vigor is so uncertain.**
- **So remove vexation from your heart, and ward off calamity from your flesh, for youth and the prime of life are vanity. (Ecclesiastes 11:10)**
- **If a person has not been guided in life by constant remembrance of the Creator, everything is vanity!**

- **The greatest vanity! Said the congregator; Everything is vanity. (Ecclesiastes 12:8)**
- **Things that are worthwhile and that give meaning to one's life.**
- **Enjoy the fruits of your work, recognizing these as a gift from God.**
- **With a man there is nothing better than that he should eat and indeed drink and cause his soul to see good because of his hard work. This too I have seen, even I, that this is from the hand of the true God. (Ecclesiastes 2:24)**
- **For who eats and who drinks better than I do? (Ecclesiastes 2:25)**
- **Realizing these as a gift from God.**
- **Look! The best thing that I myself have seen, which is pretty, is that one should eat and drink and see good for all his hard work with which he works hard under the sun for the number of the days of his life that the true God has given him, for that is his portion. (Ecclesiastes 5:18)**
- **Also every man to whom the true God has given riches and material possessions, he has even empowered him to eat from it and to carry off his portion and to rejoice in his hard work. This is the gift of God. (Ecclesiastes 5:19)**
- **For not often will he remember the days of his life, because the true God is preoccupying him with the rejoicing of his heart. (Ecclesiastes 5:20)**
- **The works of God are all pretty, before mankind he has set the prospect of life to time indefinite.**
- **I have seen the occupation that God has given to the sons of mankind in which to be occupied. (Ecclesiastes 3:10)**
- **Everything he has made pretty in its time. Even time indefinite he has put in their heart, that mankind may never find out the work that the true God has made from the start to the finish. (Ecclesiastes 3:11)**

- **I have come to know that there is nothing better for them than to rejoice and to do good during one's life. (Ecclesiastes 3:12)**
- **And also that every man should eat and indeed drink and see good for all his hard work. It is the gift of God. (Ecclesiastes 3:13)**
- **The general pattern of human life that exists according to God's permission or purpose cannot be changed by man, so wait on God to act as Judge in his appointed time.**
- **I have come to know that everything that the true God makes, it will prove to be to time indefinite. To it there is nothing to add and from it there is nothing to subtract, but the true God himself has made it, that people may be afraid on account of him. (Ecclesiastes 3:14)**
- **What has happened to be, it had already been, and what is to come to be has already proved to be, and the true God himself keeps seeking that which is pursued. (Ecclesiastes 3:15)**
- **And I have further seen under the sun the place of justice where there was wickedness and the place of righteousness where wickedness was. (Ecclesiastes 3:16)**
- **I myself have said in my heart; The true God will judge both the righteous one and the wicked one, for there is a time for every affair and concerning every work there. (Ecclesiastes 3:17)**
- **As Judge in his appointed time.**
- **If you see any oppression of the one of little means and the violent taking away of judgment and of righteousness in a jurisdictional district, do not be amazed over the affair, for one that is higher than the high one is watching, and there are those who are high above them. (Ecclesiastes 5:8)**
- **A person who works with a partner is better off than a loner.**
- **Two are better than one, because they have a good reward for their hard work.**
- **Two are better than one, because they have a good reward for**



their hard work. (**Ecclesiastes 4:9**)

- For if one of them should fall, the other one can raise his partner up. But how will it be with just the one who falls when there is not another to raise him up? (**Ecclesiastes 4:10**)
- Moreover, if two lie down together, they also will certainly get warm, but how can just one keep warm? (**Ecclesiastes 4:11**)
- And if somebody could overpower one alone, two together could make a stand against him. And a threefold cord cannot quickly be torn in two. (**Ecclesiastes 4:12**)
- **Proper fear of God should move us to listen carefully to what he requires of us, and to fulfill any vow we make to him.**
- Guard your feet whenever you go to the house of the true God, and let there be a drawing near to hear, rather than to give a sacrifice as the stupid ones do, for they are not aware of doing what is bad. (**Ecclesiastes 5:1**)
- Do not hurry yourself as regards your mouth, and as for your heart, let it not be hasty to bring forth a word before the true God. For the true God is in the heavens but you are on the earth. That is why your words should prove to be few. (**Ecclesiastes 5:2**)
- For a dream certainly comes in because of abundance of occupation, and the voice of a stupid one because of the abundance of words. (**Ecclesiastes 5:3**)
- Whenever you vow a vow to God, do not hesitate to pay it, for there is no delight in the stupid ones. What you vow, pay. (**Ecclesiastes 5:4**)
- Better is it that you vow not than that you vow and do not pay. (**Ecclesiastes 5:5**)
- Do not allow your mouth to cause your flesh to sin, neither say before the angel that it was a mistake. Why should the true God become indignant on account of your voice and have to wreck the work of your hands? (**Ecclesiastes 5:6**)
- For because of abundance of occupation there are dreams, and there are vanities and words in abundance. But fear the true God

himself. (**Ecclesiastes 5:7**)

- **Appreciate the importance of a good name and the brevity of our present life in which to acquire it, the benefit of patience, the superior value of wisdom, and the need to submit humbly to what God permits**
- **A name is better than good oil, and the day of death than the day of ones being born. (**Ecclesiastes 7:1**)**
- **Better is it to go to the house of mourning than to go to the banquet house, because that is the end of all mankind, and the one alive should take it to his heart. (**Ecclesiastes 7:2**)**
- **Better is vexation than laughter, for by the crossness of the face the heart becomes better. (**Ecclesiastes 7:3**)**
- **The heart of the wise ones is in the house of mourning, but the heart of the stupid ones is in the house of rejoicing. (**Ecclesiastes 7:4**)**
- **Better is it to hear the rebuke of someone wise than to be the man hearing the song of the stupid ones. (**Ecclesiastes 7:5**)**
- **For as the sound of thorns under the pot, so is the laughter of the stupid one, and this too is vanity. (**Ecclesiastes 7:6**)**
- **For mere oppression may make a wise one act crazy, and a gift can destroy the heart. (**Ecclesiastes 7:7**)**
- **Better is the end afterward of a matter than its beginning. Better is one who is patient than one who is haughty in spirit. (**Ecclesiastes 7:8**)**
- **Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones. (**Ecclesiastes 7:9**)**
- **Do not say; Why has it happened that the former days proved to be better than these? For it is not due to wisdom that you have asked about this. (**Ecclesiastes 7:10**)**
- **Wisdom along with an inheritance is good and is advantageous for those seeing the sun. (**Ecclesiastes 7:11**)**

- **For wisdom is for a protection the same as money is for a protection, but the advantage of knowledge is that wisdom itself preserves alive its owners. (Ecclesiastes 7:12)**
- **See the work of the true God, for who is able to make straight what he has made crooked? (Ecclesiastes 7:13)**
- **On a good day prove yourself to be in goodness, and on a calamitous day see that the true God has made even this exactly as that, to the intent that mankind may not discover anything at all after them. (Ecclesiastes 7:14)**
- **Everything I have seen during my vain days. There exists the righteous one perishing in his righteousness, and there exists the wicked one continuing long in his badness. (Ecclesiastes 7:15)**
- **Avoid going to extremes but be guided by fear of God, do not get overly concerned about what other people say, shun the snare of a prostitute.**
- **Do not become righteous overmuch, nor show yourself excessively wise. Why should you cause desolation to yourself? (Ecclesiastes 7:16)**
- **Do not be wicked overmuch, nor become foolish. Why should you die when it is not your time? (Ecclesiastes 7:17)**
- **It is better that you should take hold of the one, but from the other also do not withdraw your hand, for he that fears God will go forth with them all. (Ecclesiastes 7:18)**
- **Wisdom itself is stronger for the wise one than ten men in power who happened to be in a city. (Ecclesiastes 7:19)**
- **For there is no man righteous in the earth that keeps doing good and does not sin. (Ecclesiastes 7:20)**
- **Also, do not give your heart to all the words that people may speak, that you may not hear your servant calling down evil upon you. (Ecclesiastes 7:21)**
- **For your own heart well knows even many times that you, even you, have called down evil upon others. (Ecclesiastes 7:22)**

- **All this I have tested with wisdom. I said; I will become wise. But it was far from me. (Ecclesiastes 7:23)**
- **What has come to be is far off and exceedingly deep. Who can find it out. (Ecclesiastes 7:24)**
- **I myself turned around, even my heart did, to know and to explore and to search for wisdom and the reason of things, and to know about the wickedness of stupidity and the foolishness of madness. (Ecclesiastes 7:25)**
- **And I was finding out. More bitter than death I found the woman who is herself nets for hunting, and whose heart is dragnets and whose hands are fetters. One is good before the true God if one escapes from her, but one is sinning if one is captured by her. (Ecclesiastes 7:26)**
- **See! This I have found; said the congregator, one thing taken after another, to find out the sum-up. (Ecclesiastes 7:27)**
- **Which my soul has continuously sought, but I have not found. One man out of a thousand I have found, but a woman among all these I have not found. (Ecclesiastes 7:28)**
- **See! This only I have found, that the true God made mankind upright, but they themselves have sought out many plans. (Ecclesiastes 7:29)**
- **Be Law abiding, even though men dominate others to their injury and human justice is lax, do not let it spoil your enjoyment of life. Remember, it will turn out well with those who fear the true God. Do not expect to fathom all the reasons for what God does and permits to occur.**
- **Who is there like the wise one? And who is there knowing the interpretation of a thing? The wisdom of a man itself causes his face to shine, and even the sternness of his face is changed for the better. (Ecclesiastes 8:1)**
- **I say; Keep the very order of the king, and that out of regard for the oath of God. (Ecclesiastes 8:2)**
- **Do not hurry yourself, that you may go out from before him. Do not stand in a bad thing. For all that he delights to do he will do.**

**(Ecclesiastes 8:3)**

- **Because the word of the king is the power of control, and who may say to him; What are you doing? (Ecclesiastes 8:4)**
- **He that is keeping the commandment will not know any calamitous thing, and the wise heart will know both time and judgment. (Ecclesiastes 8:5)**
- **For there exists a time and judgment even for every affair, because the calamity of mankind is abundant upon them. (Ecclesiastes 8:6)**
- **For there is no one knowing what will come to be, because who can tell him just how it will come to be? (Ecclesiastes 8:7)**
- **There is no man having power over the spirit to restrain the spirit, neither is there any power of control in the day of death, nor is there any discharge in the war. And wickedness will provide no escape for those indulging in it. (Ecclesiastes 8:8)**
- **All this I have seen, and there was an applying of my heart to every work that has been done under the sun, during the time that man has dominated man to his injury. (Ecclesiastes 8:9)**
- **But, though this is so, I have seen the wicked ones being buried, how they came in and how they would go away from the holy place itself and be forgotten in the city where they acted that way. This too is vanity. (Ecclesiastes 8:10)**
- **Because sentence against a bad work has not been executed speedily, that is why the heart of the sons of men has become fully set in them to do bad. (Ecclesiastes 8:11)**
- **Although a sinner may be doing bad a hundred times and continuing a long time as he pleases, yet I am also aware that it will turn out well with those fearing the true God, because they were in fear of him. (Ecclesiastes 8:12)**
- **But it will not turn out well at all with the wicked one, neither will he prolong his days that are like a shadow, because he is not in fear of God. (Ecclesiastes 8:13)**
- **There exists a vanity that is carried out on the earth, that there**

- exist righteous ones to whom it is happening as if for the work of the wicked ones, and there exist wicked ones to whom it is happening as if for the work of the righteous ones. I said that this too is vanity. ([Ecclesiastes 8:14](#))
- **And I myself commended rejoicing, because mankind have nothing better under the sun than to eat and drink and rejoice, and that it should accompany them in their hard work for the days of their life, which the true God has given them under the sun. ([Ecclesiastes 8:15](#))**
  - **In accord with this I applied my heart to know wisdom and to see the occupation that is carried on in the earth, because there is one seeing no sleep with his eyes, either by day or by night. ([Ecclesiastes 8:16](#))**
  - **And I saw all the work of the true God, how mankind are not able to find out the work that has been done under the sun, however much mankind keep working hard to seek, yet they do not find out. And even if they should say they are wise enough to know, they would be unable to find out. ([Ecclesiastes 8:17](#))**
  - **God does and permits to occur,**
  - **Even in your bedroom do not call down evil upon the king himself, and in the interior rooms where you lie down do not call down evil upon anyone rich, for a flying creature of the heavens will convey the sound and something owning wings will tell the matter. ([Ecclesiastes 10:20](#))**
  - **The righteous ones and the wise ones are in the hand of the true God they will not lose their reward, but in death a person knows nothing and can do nothing, so use your life now in a manner that God will approve, enjoy it in wholesome ways while you have it.**
  - **For I took all this to my heart, even to search out all this, that the righteous ones and the wise ones and their works are in the hand of the true God. Mankind are not aware of either the love or the hate that were all prior to them. ([Ecclesiastes 9:1](#))**
  - **For as respects whoever is joined to all the living there exists confidence, because a live dog is better off than a dead lion. ([Ecclesiastes 9:4](#))**

- **For the living are conscious that they will die, but as for the dead, they are conscious of nothing at all, neither do they anymore have wages, because the remembrance of them has been forgotten. (Ecclesiastes 9:5)**
- **Also, their love and their hate and their jealousy have already perished, and they have no portion anymore to time indefinite in anything that has to be done under the sun. (Ecclesiastes 9:6)**
- **Go, eat your food with rejoicing and drink your wine with a good heart, because already the true God has found pleasure in your works. (Ecclesiastes 9:7)**
- **On every occasion let your garments prove to be white, and let oil not be lacking upon your head. (Ecclesiastes 9:8)**
- **See life with the wife whom you love all the days of your vain life that He has given you under the sun, all the days of your vanity, for that is your portion in life and in your hard work with which you are working hard under the sun. (Ecclesiastes 9:9)**
- **All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in She'ol, the place to which you are going. (Ecclesiastes 9:10)**
- **I returned to see under the sun that the swift do not have the race, nor the mighty ones the battle, nor do the wise also have the food, nor do the understanding ones also have the riches, nor do even those having knowledge have the favor, because time and unforeseen occurrence befall them all. (Ecclesiastes 9:11)**
- **For man also does not know his time. Just like fishes that are being taken in an evil net, and like birds that are being taken in a trap, so the sons of men themselves are being ensnared at a calamitous time, when it falls upon them suddenly. (Ecclesiastes 9:12)**
- **Seize appropriate opportunities to be generous, to accomplish good, do not let uncertainties of life stifle your activity.**
- **Send out your bread upon the surface of the waters, for in the course of many days you will find it again. (Ecclesiastes 11:1)**
- **Give a portion to seven, or even to eight, for you do not know**

what calamity will occur on the earth. (**Ecclesiastes 11:2**)

- **If the clouds are filled with water, they empty out a sheer downpour upon the earth, and if a tree falls to the south or if to the north, in the place where the tree falls there it will prove to be. (**Ecclesiastes 11:3**)**
- **He that is watching the wind will not sow seed, and he that is looking at the clouds will not reap. (**Ecclesiastes 11:4**)**
- **Just as you are not aware of what is the way of the spirit in the bones in the belly of her that is pregnant, in like manner you do not know the work of the true God, who does all things. (**Ecclesiastes 11:5**)**
- **In the morning sow your seed and until the evening do not let your hand rest, for you are not knowing where this will have success, either here or there, or whether both of them will alike be good. (**Ecclesiastes 11:6**)**
- **The light is also sweet, and it is good for the eyes to see the sun. (**Ecclesiastes 11:7**)**
- **For if a man should live even many years, in all of them let him rejoice. And let him remember the days of darkness, though they could be many, every day that has come in is vanity. (**Ecclesiastes 11:8**)**
- **Young man, enjoy your youth, but do not forget that you are accountable to God for your actions, remember your Grand Creator while you are young, before the weakness and decrepitude of old age come, before life ends.**
- **Rejoice, young man, in your youth, and let your heart do you good in the days of your young manhood, and walk in the ways of your heart and in the things seen by your eyes. But know that on account of all these the true God will bring you into judgment. (**Ecclesiastes 11:9**)**
- **Old age come, before life ends.**
- **Remember, now, your Grand Creator in the days of your young manhood, before the calamitous days proceed to come, or the years have arrived when you will say; I have no delight in them.**



**(Ecclesiastes 12:1)**

- **Before the sun and the light and the moon and the stars grow dark, and the clouds have returned, afterward the downpour. (Ecclesiastes 12:2)**
- **In the day when the keepers of the house tremble, and the men of vital energy have bent themselves, and the grinding women have quit working because they have become few, and the ladies seeing at the windows have found it dark. (Ecclesiastes 12:3)**
- **And the doors onto the street have been closed, when the sound of the grinding mill becomes low, and one gets up at the sound of a bird, and all the daughters of song sound low. (Ecclesiastes 12:4)**
- **Also, they have become afraid merely at what is high, and there are terrors in the way. And the almond tree carries blossoms, and the grasshopper drags itself along, and the caper berry bursts, because man is walking to his long-lasting house and the wailers have marched around in the street. (Ecclesiastes 12:5)**
- **Before the silver cord is removed, and the golden bowl gets crushed, and the jar at the spring is broken, and the waterwheel for the cistern has been crushed. (Ecclesiastes 12:6)**
- **Then the dust returns to the earth just as it happened to be and the spirit itself returns to the true God who gave it. (Ecclesiastes 12:7)**
- **The most beneficial writings are those that reflect the wisdom of the one shepherd, Yehowah God.**
- **And besides the fact that the congregator had become wise, he also taught the people knowledge continually, and he pondered and made a thorough search, that he might arrange many proverbs in order. (Ecclesiastes 12:9)**
- **The congregator sought to find the delightful words and the writing of correct words of truth. (Ecclesiastes 12:10)**
- **The words of the wise ones are like oxgoads, and just like nails driven in are those indulging in collections of sentences, they have been given from one shepherd. (Ecclesiastes 12:11)**

- **As regards anything besides these, my son, take a warning. To the making of many books there is no end, and much devotion to them is wearisome to the flesh. ([Ecclesiastes 12:12](#))**
- **Fear the true God and keep his commandments, he sees everything that we do, and he will bring our works into judgment**
- **The conclusion of the matter, everything having been heard, is. Fear the true God and keep his commandments. For this is the whole obligation of man. ([Ecclesiastes 12:13](#))**
- **For the true God himself will bring every sort of work into the judgment in relation to every hidden thing, as to whether it is good or bad. ([Ecclesiastes 12:14](#))**