

ECCLEASTES OR
THE PREACHER ECCLESIASTES 1

Life on earth goes in a seemingly endless circle;

The theme of Ecclesiastes is The Power to Enjoy Life is The Gift of God, 2:24-26

CHAPTER 1

1 The words of the Preacher,¹ the son of David, king in Jerusalem.

2 Vanity of vanities, says the Preacher, vanity of vanities; all *is* vanity.

3 What profit *is there* to man of all his wearisome toil which he works under the sun?

4 A generation walks on, and a generation comes, and the earth stands forever.

5 And the sun rises, and the sun goes *down*, and inhales eagerly *to go* to its place where it rose.

6 The wind walks toward the south, and turns around to the north; turning around, the wind turns around, and upon its circuits the wind turns back.

7 All the streams walk into the sea, and the sea is not full; to the place from where the rivers walk, there they return walking.

8 All words *are* full of wearisome toil; man is not able to speak *it*; the eye is not satisfied with seeing, and the ear is not filled with hearing.

9 What has been, it shall be, and what is done, it shall be done, and there is not anything new under the sun.

10 Is there a word where it may be said, See, this *is* new? It has always been long ago, that

¹ 1:1 Preacher, *qoheleth*, a proper name for Solomon, used only in Ecclesiastes, and means Preacher, one who addresses a public assembly on the issues of life.

people do not remember and they do not learn

which existed facing back.

11 There is no remembrance of what was first, and also there shall not be a remembrance of the last *things* that are with them who shall be the last.

12 I, the Preacher, was king over Israel in Jerusalem.

13 And I gave my heart to tread seeking and be on the go to gain by wisdom concerning all *things* that are done under the heavens; God has given this evil business to the sons of men with which to humble them.

14 I have seen all the works that are done under the sun, and behold, all *is* vanity and grasping of spirit.

15 The twisted cannot be made straight, and the deficient cannot be weighed out.

16 I spoke with my own heart, saying, Lo, I have become great, and facing back have added more wisdom than all who have been in Jerusalem, and my heart had seen abundant wisdom and knowledge.

17 And I gave my heart to know by seeing wisdom, and to know by seeing folly and stupidity; I knew by seeing that they also *are* a grasping of spirit,

18 Because in abundant wisdom is abundant provocation, and he who adds knowledge adds sorrow.

ECCLESIASTES 2 *Entertainment and material pleasures are not the fulfillment of life*

CHAPTER 2

1 I said in my heart, Walk, please; I will test you with joy, and see good. And behold, it also *is* vanity.

2 I said of laughter, It is folly; and of joy, What does this do?

3 I was on the go for gain in my heart to draw out wine to myself, and my heart led me with wisdom, and to lay hold on stupidity, until I might see from where was that good for the sons of men, which they should do under the heavens all the days of their life.

4 I made great works for myself; I built houses for myself; I planted vineyards for myself;

5 I made gardens and parks for myself, and I planted in them trees of all fruits;

6 I made reservoirs of water for myself, with which to irrigate the plants that sprouted trees;

7 I procured servants and maidservants, and sons were in my house; also livestock of beef cattle and abundant flocks were mine above all who were in Jerusalem before me;

8 I also gathered for myself silver and gold, and wealth of kings and of the districts; I made men singers and women singers for myself, and the luxury of the sons of men, a wife *as queen* and other wives.

9 And I was great, and increased more than all who existed facing back in Jerusalem; also my wisdom stood with me.

10 And all whatever my eyes demanded I did not refuse them; I did not withhold my heart from any

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joy, because my heart rejoiced in all my wearisome toil, and this was my allotment of all my wearisome toil.

11 And I faced about to look on all the works that my hands had done, and on the wearisome toil that I had wearily toiled to do, and behold, all was vanity and a grasping of spirit, and there was no profit under the sun.

12 And I faced myself about to see wisdom, and folly, and stupidity, because what *can* the man who comes after the king *do* when they have done it long ago?

13 And I saw that there is profit in wisdom more than stupidity, as profit *is* in light more than darkness.

14 The eyes of the wise *are* in his head, and the stupid walks in darkness, and I knew by seeing also that one happening lights upon them all.

15 And I said in my heart, As it happens to the stupid, also it lights upon me, and how was I then more wise? And I spoke in my heart that this also is vanity,

16 Because there is no remembrance of the wise equally with the stupid, forever; what came in days long ago *is* all forgotten. And how does the wise die? Equally with the stupid.

17 And I hated life, because the work done under the sun *was* evil to me, because all is vanity and a grasping of spirit.

18 And I hated all my wearisome toil which I toiled under the sun; I would leave it to the man who shall be after me.

19 And who knows? Shall he be wise or stupid? And he shall rule over all my wearisome toil in which I have toiled, and *who* under the sun *will know* I have been wise? This also *is* vanity.

20 And I turned around to cause my heart to despair of all wearisome toil which I wearily toiled under the sun,

21 Because there is a man whose wearisome toil *is* in wisdom, and in knowledge, and in upright prosperity, and he shall give it as his allotment to a man who has not wearily toiled in it. This also *is* vanity and a great evil,

22 Because what shall be to a man of all his wearisome toil, and of the grasping of his heart, in which he has sorrowfully toiled under the sun?

23 Because all his days are sorrows and being provoked in his employment; yes, in the night his heart does not lie down. This also *is* vanity.

24 There is nothing better for a man: he should eat and drink, and he should cause his soul to go out after good in his wearisome toil. This also I saw, that it was from the hand of God,

25 Because who can eat, or who can hurry, more than I?

26 Because he has given wisdom, and knowledge, and joy to a man who is good before his face, and he has given employment to the sinner to gather and to collect that he may give to him who is good before the face of God. This also is vanity and a grasping of spirit.

1 To every thing *there is* an appointed time, and a time to every pursuit under the heavens;

2 A time to be born, and a time to die; a time to plant, and a time to pluck up what was planted;

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

4 A time to weep, and a time to laugh; a time to mourn, and a time to jump *for joy*;

5 A time to throw out stones, and a time to gather stones; a time to embrace, and a time to widely distance yourself from embracing;

6 A time to search out, and a time to lose; a time to hedge about, and a time to throw out;

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

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

9 What profit *is there* to the doer in what he toils?

10 I have seen the employment which God has given to the sons of men in which to humble *them*.

11 He has made everything beautiful in its time; also he has given eternity in their heart, without which no man can find out the work that God does from the head until the end.

12 I know that there is no good in them, but for a man to rejoice, and to do good in his life.

13 And also, every man should eat and drink, and see the good of all his wearisome toil; it is

ECCLESIASTES 4 *What God does is forever; man appears to be as animals; oppression on earth the gift of God.*

14 I know by seeing that all that God does, it shall be forever; nothing can be added to it, and nothing can be scraped off from it; and God does *it* that men should fear before his face.

15 What has been, it has long continued; and what will be, it has been a long time; and God searches out what follows.

16 And again, I saw under the sun the place of judgment; there *was* wickedness; and in the place of righteousness, there *was* wrong.

17 I said in my heart, God shall judge the righteous and the wicked, because *there is* a time for every delight and for every work there.

18 I said in my heart concerning the state of the sons of men, that God might distinguish them, and that they might see *that* they themselves *are* animals,

19 Because what happens to the sons of men happens to animals, and one thing happens to them; as this one dies, so that one dies, and to all *is* one breath; and the superiority of man above a animal does not exist, because all *is* vanity.

20 All walk to one place; all are of the dust, and all turn back to dust.

21 Who knows by seeing the spirit of the sons of man that ascends upward, and the spirit of the animal that descends downward to the earth?

22 And I see that *there is* nothing better, than that a man should rejoice in his own works, because it *is* his allotment, because

who shall bring him to see what shall be after him?

CHAPTER 4

1 And I turned back, and I saw all the oppressions that are done under the sun; and behold, *there is* the weeping of the oppressed, and there exists to them no comforter; and power *is* in the hand of their oppressors; *there exists* to them no comforter.

2 And I praise the dead who have already died more than the living, them who are alive until now.

3 And *he* who has not yet been *is* better than both of them, who has not seen the evil work that is done under the sun.

4 And I saw all wearisome toil and every successful work that for it a man is envied of his neighbor. This also *is* vanity and a grasping of spirit.

5 The stupid clasp his hands, and eats his own flesh.

6 Better is *one* palm full of rest, than two fists full of wearisome toil and a grasping of spirit.

7 And I turned back, and I saw vanity under the sun.

8 There is one, and there is not a second; and to him is not a son or a brother; yet there is no end of all his wearisome toil; also his eye is not satisfied with wealth; and *he does not say*, For whom do I toil, and cause my soul to go without good? This also *is* vanity, and it is an evil employment.

9 Better *are* two than one, because there exists to them a good payment for their wearisome toil,

10 Because if they fall, the one will raise up his companion, and woe to the one who falls and there is not a second to raise him up.

11 Also, if two lie together, *there is* heat to them, and one, how can he be warm?

12 And if one overpowers him, the two shall stand opposite him, and a threefold cord is not quickly torn off.

13 Better is a child, poor and wise, than a king, old and foolish who will not know enlightenment any more,

14 Since he comes to reign out of a prison house, therefore also he who is born in his kingdom becomes poor.

15 I saw all the living who walk under the sun, with the second child who shall stand in his stead.

16 There is no end of all the people; all who have been before do not rejoice in him, also they who follow after. Surely this also *is* vanity and a grasping of spirit.

CHAPTER 5

1 Hedge about your foot when you walk to the house of God, and be more ready to attentively hear than to give the sacrifice of the stupid, because they do not know by seeing that they do evil.

2 Do not let your mouth tremble *in haste*, and do not let your heart flow like liquid to bring out a word before the face of God, because God *is* in the heavens, and you *are* upon the earth; therefore let your words be few,

3 Because a dream comes through the abundance of business, and a stupid one's voice *is known* by an abundance of words.

4 When you vow a vow to God do not procrastinate to complete it, because there exists no pleasure in stupid ones; what you have vowed complete.

5 *It is* better that you not vow than that you vow and not complete it.

6 Do not give *in for* your mouth to cause your flesh to sin, and do not say before the face of the Messenger that it *was* an inadvertent mistake; why should God burst out in rage at your voice and destroy the work of your hands?

See Note Gen 16:7

7 Because in the abundance of dreams *are* vanities and an increase of words, but you fear God.

8 If you see the defrauding of the poor in a jurisdiction and violent robbing of judgment and righteousness do not be in consternation at the matter, because he who is higher than the high hedges it about, and higher ones *are* over them.

9 And the profit of earth *is* for all; the king himself is served by the field.

10 He who loves silver shall not be satisfied with silver, and he who loves abundance, with income; this also *is* vanity.

11 When the goods increase, they are increased who eat them, and what good *is there* to their lords, except the seeing of them with their eyes?

ECCLESIASTES 6 *Find your joy in God, not wealth; men who cannot enjoy their wealth*

12 The sleep of a worker *is* sweet, whether he eats little or much, and the abundance of the rich will not let him sleep.

13 There is a wearing evil I have seen under the sun: wealth hedged about for its lords to their evil.

14 And the wealth is lost; it *is lost* in an evil business; and he begets a son, and nothing exists in his hand, not a speck.

15 As he came out of his mother's womb he shall turn back naked to walk as he came, and walking away *he* shall not lift a speck of his wearisome toil in his hand.

16 And also this is a wearing evil: even as he came, so in all he shall walk *out*; and what profit *is there* to him who wearily toils for the wind?

17 Also all his days he eats in darkness, and much provocation, and sickness, and rage.

18 Behold, what I have seen: *it is* good and beautiful to eat and to drink, and to see the good of all his wearisome toil for which he works hard all the days of his life under the sun, which God gives him, because it is his allotment.

19 Also, every man to whom God has given wealth and accumulated riches, and has given him power to eat of it, and to lift his allotment, and to rejoice in his wearisome toil - this *is the* gift of God!

20 Because he shall not remember much of the days of his life, since God answers him in the joy of his heart.

CHAPTER 6

1 There is an evil which I have seen under the sun, and *it is* abundant among men:

2 A man to whom God has given riches, accumulated wealth, and heavy glory, and he lacks nothing for his soul of all that he desires, and God does not give him power to eat of it, but a man who is a stranger eats it; this *is* vanity, and it *is* an evil disease.

3 If a man begets a hundred *children*, and lives many years, and he is great because of the days of his years, and his soul is not filled to satisfaction from the good, and also there is to him no burial - I say, He who is a miscarriage *is* better than he,³

4 Because he came in emptiness, and he walks out in darkness, and his name is covered with darkness.

5 And he has not seen the sun, and has not known; to this *one is* more rest than that *one*.

6 And though he lives a thousand years twice over, yet he has not seen good; do not all walk out to one place?

7 All the wearisome toil of man *is* for his mouth, and yet the soul is not filled,

8 Because what more *is there* to the wise than to the stupid? What *is there* to him who is

³ 6:3 The meaning of the verse is that it is better that a person be miscarried and die before birth than to live out his whole life and never know that he is here to experience the goodness of God. Then verses 4-6 teach very clearly that the person who died in a miscarriage does go to be at rest, in other words, to be with God, even though he never experienced life under the sun, that is, on earth.

looked down on with harshness who knows *how* to walk before the living?

9 Better *is* the sight of the eyes than the walking of the soul; this also *is* vanity and a grasping of spirit.

10 He who has been was called by name long ago, and it is known that he is Adam, and he is not able to rule over him who is more powerful than he.¹⁰

11 Since there are many words that increase vanity, what is left to man?

12 Because, who knows by seeing what *is* good for man in life, all the days of his vain life which he makes as a shadow? Because who can cause to stand out boldly to a man what shall be after him under the sun?

CHAPTER 7

1 A *good* name *is* better than good perfumed ointment, and the day of death than the day of birth.

2 *It is* better to walk to the house of mourning, than to walk to the house of feasting, because it is the termination of all men, and the living will give it *heed* upon his heart.

3 Provocation *is* better than laughter, because by the breaking up of the face the heart is made better.

¹⁰ **6:10** The meaning of this verse is that Man was long ago called by his name, Adam, which indicates his weakness and dependence upon God: Adam, made from red dirt. Therefore, man needs to learn that he cannot rule over God. He must by faith accept his position as dependent, and receive God's grace of salvation as God originally intended. Man has no position as ruler and judge over God.

4 The heart of the wise is in the house of mourning, and the heart of the stupid is in the house of joy.

5 It is better to attentively hear the rebuke of the wise, than for a man to attentively hear the song of the stupid,

6 Because as the sound of thorns under a pot, so is laughter of the stupid; this also is vanity.

7 Surely oppression makes a wise *man* rave, and a gift causes the heart to be lost.

8 Better is the end of a word than its beginning; better is the long-*waiting* in spirit than the proud in spirit.

9 Do not let your spirit tremble in being provoked, because being provoked rests in the bosom of the stupid.

10 Do not say, Why is it that the former days were better than these? Because you do not wisely inquire concerning this.

11 Wisdom *is* good with an inheritance, and it is left to them who see the sun,

12 Because wisdom *is* a shade *of protection*, and silver *is* a shade *of protection*; and the pre-eminence of knowledge of wisdom *is that* it gives life to its lords.¹²

13 See the work of God, because who is able to make straight what he has made twisted?¹³

¹² **7:12** Knowledge of wisdom gives life to its lords, that is, to those who own it and are masters of it.

¹³ **7:13** means that man cannot make to be right what God has made to be wrong. If a practice is evil, twisted, you cannot make that practice to be straight or righteous, as man has tried to do down through history. All you

ECCLESIASTES 7 *Man is dependent on God; be humble in the face of everything*

14 In the day of good, be good, and in the day of evil, see; also God has made this along with that, to the end that from man should exist nothing after him.¹⁴

15 I have seen all *things* in the days of my vanity; there is a righteous *man* who is lost *from this life* in his righteousness, and there is a wicked *man* who *lives* long in his wickedness.

16 Do not be increasingly righteous, and do not show yourself exceedingly wise; why should you be devastated?¹⁶

17 Do not be increasingly wicked, and do not be stupid; why should you die when it is not your time?¹⁷

have to do to see man's attempt today, is to look at what man tries to make socially, religiously, and politically correct, which in reality is evil to the core. Sickness, poverty, and heartache are the result of man's sin. God made it so, and you cannot change that. Health, prosperity, and peace of mind are the gifts of the righteousness of God. God made it so, and you cannot change that. These are strong statements, but you read the Word of God from Genesis to Revelation, and you will never find any other explanation than the above statements. There are additional clarifications to be made, but these statements are the truth!

¹⁴ **7:14** This verse says that God has designed man's circumstances on earth so that after the entire human race has lived out their days on earth, it will be clearly evident that nothing was brought into existence or added by man. The entire history of man will demonstrate clearly that man is a dependent creature, totally dependent upon God, for all, including what is right and what is wrong, and thousands of years of man's attempts at changing things will only demonstrate that he has absolutely nothing to add. All came from God. All exists from God, and man had best learn God's way, and stop trying to change God's ways.

¹⁶ **7:16** This verse apparently commands us not to try to make ourselves to appear more righteous and more wise than what we are, because then we shall be devastated when it is evident to all that we are no better and no wiser than others.

¹⁷ **7:17** This verse says very clearly that you can cause your death before your time by be-

18 *It is good that you should seize this, and also do not withdraw your hand from this, because he who fears God shall come out from them all.*¹⁸

19 Wisdom strengthens the wise more than ten warriors who are in the city,

20 Because there does not exist a righteous man upon earth who does good, and does not sin.

21 Also do not give your heart to all words that are spoken, lest you hear your servant make light of you,

22 Because also, oftentimes your own heart knows that you yourself have also made light of others.

23 I have proved all this by wisdom; I said, I will be wise! And it was far from me.

24 That which is far off and deep, deep, who can find it out?

25 I turned my heart over and over to know, and to be on the go to gain, and to search out wisdom, and a reason, and the knowledge of *the* wickedness of stupidity, and silliness, and boasting,

26 And I find more bitter than death the woman whose heart *is* snares and nets, and her hands *are* chains of bondage; *it is* goodness before the face of God that you escape from her; and the sinner shall be captured by her.

ing wicked and/or stupid. This is not for you to judge the death of others. This is to prevent your own premature death.

¹⁸ **7:18 shall come out from them all,** means that the wise man who seizes the truths in verses 16-17 shall escape from self-righteousness and increasing wickedness.

27 See, I have found this, says the preacher; one by one, there exists a reason;

28 What more my soul has sought, and I did not find: I have found one man among a thousand, and I have not found a woman among all those.

29 Lo, I have only seen this: that God has made man upright, and they have sought out many inventions.²⁹

CHAPTER 8

1 Who *is* as the wise *man*? And who knows the interpretation of a word? A man's wisdom makes his face to shine, and the strength of his face shall be changed.

2 I *counsel you*, hedge about the king's mouth, even because of the oath of God.

3 Do not tremble in walking before his face; do not stand in an evil word, because he does all to which he is inclined.

4 Where the word of a king *is there is* power to rule, and who may say to him, What are you doing?

5 Whoever hedges about the commandment shall know no evil word, and a wise *man's* heart knows by seeing time and judgment,

6 Because there is time and judgment to every purpose, since the evil of man is great upon him,

7 Because he does not know what shall be, because, who can cause when it shall be to stand out

²⁹ 7:29 inventions, *chishshabown*, contrivances, machinations, war machines, as well as mental thoughts.

boldly to him?

8 *There is* power to no man to rule over the spirit to shut off the spirit, and *there is* no power to him to rule over the day of death; and there is no discharge in that war, and lords of wickedness shall not escape.

9 All this I have seen, and given my heart to every work that is done under the sun; *there is* a time when a man rules over man to his own evil.

10 And so I saw the wicked buried, who had come and had walked from the place of the holy, and they were forgotten in the city where they had so done; this also *is* vanity.

11 When a judicial sentence is not done speedily against the evil work, therefore, the heart of the sons of men is filled within them to do evil.

12 Though a sinner does evil a hundred *times*, and *life* to him is prolonged, yet surely I know that it shall be well with them who fear God, who fear before his face;

13 And it shall not be well with the wicked, and he shall not prolong *his* days; *they are* as a shadow, because he does not fear before the face of God.

14 There is a vanity which is done upon the earth, that there are the righteous who are touched along with the work of the wicked; and there are the wicked, who are touched along with the work of the righteous; I said also that this *is* vanity.

ECCLESIASTES 9 *Man cannot search out the wisdom of God; Enjoy life, God is in control*

15 And I praised joy, because there exists nothing better to a man under the sun, than to eat, and to drink, and to rejoice; and it shall bond the days of his life with his wearisome toil, which God gives to him under the sun.

16 When I gave my heart to know wisdom, and to see the business that is done upon the earth - because also day and night he does not see sleep with his¹⁶ eyes -

17 And I saw all the work of God, that man is not able to find out the work that is done under the sun, because though a man wearily toils to search it out, yet he shall not find *it*; and further, though a wise *man* says he will know, he shall not be able to find *it*.

CHAPTER 9

1 Because I gave all this to my heart, and to examine all this, that the righteous, and the wise, and their deeds *are* in the hand of God; a man does not know both by love and hatred all *that is* before their faces,

2 Because all happens to all; *there is one event* to the righteous and to the wicked, to the good and the pure and to the unclean, to him who sacrifices and to him who does not sacrifice; as is the good, so is the sinner; and he who swears, as he who fears an oath.

¹⁶ 8:16 The last half of this verse, interjected into the thought, refers to God, who does not sleep day or night; therefore it is impossible for man to search out all that God purposes and does. In the next verse he points out that God's work is such that man is not able to find it out.

3 This is an evil among all that are done under the sun, that there *is* one happening to all; and also, the heart of the sons of men is full of evil, and foolish boasting *is* in their heart while they live, and afterwards *they walk* to the dead!

4 Because to him who is joined to all the living there is confidence, because a living dog *is* better than a dead lion,

5 Because the living know that they shall die, and the dead do not know a speck; and there does not exist payment to them any more, because the memory of them is forgotten.

6 Both their love, and their hatred, and their envy, long ago were lost, and there does not exist an allotment to them any more forever in all that is done under the sun.

7 Walk on, eat your food with joy, and drink your wine with a good heart, because long ago God was pleased with your works.

8 Let your garments be white all time, and do not lack perfumed ointment upon your head.

9 Look to living with the wife whom you love all the days of the life of your vanity, which he has given you under the sun, all the days of your vanity, because *it is* your allotment in this life, and in your wearisome toil which you wearily work under the sun.

10 All that your hand finds to do, do with your power, because there does not exist work, nor device, nor knowledge, nor wisdom in the world of the dead, there to where you are walking.

11 I turned back and saw under the sun that the race is not to the swift, and the battle *is* not to the mighty, and also food *is* not to the wise, and also riches *are* not to men of understanding, and also grace *is* not to men in the know, but time and happening lights upon them all,

12 Because also man does not know by seeing his time; as fish seized in an evil net and as little birds seized in the snare the sons of men are ensnared in an evil time when it falls upon them suddenly.

13 Also I have seen this wisdom under the sun, and it *was* great to me:

14 *There was* a little city, and within it a few mortal men; and there came near it a great king, and surrounded it, and built great entrapments against it;

15 And there was in it a poor wise man, and he caused the city to escape by his wisdom, and no man remembered that same poor man.

16 And I said, Better *is* wisdom than might, and the poor *man's* wisdom is despised, and his words are not attentively heard.

17 The words of the wise are attentively heard in rest more than the outcry of him who rules among the stupid.

18 Better is wisdom than implements of war, and one sinner causes much good to be lost.

CHAPTER 10

1 Dead flies cause a stinking odor to gush forth from the perfumed ointment of the ointment

maker, *so* the value of heavy glorious wisdom *is caused to stink by* a little stupidity.

2 *The* heart of a wise man *is* at his right hand, and the heart of the stupid at his left.

3 And also, when the stupid walks by the way his heart is lacking, and he says to everyone *that* he *is* stupid.

4 If the spirit of the ruler ascends against you, do not leave your position, because healing settles down great offenses.

5 There is an evil I have seen under the sun, as a mistake going out from the face of the ruler;

6 Stupidity is given great elevation, and the honorable wealthy sit down low in rank.

7 I have seen servants upon horses, and chief rulers walking as servants upon the earth.

8 He who digs a pit shall fall into it, and he who breaks through a walled enclosure, a snake shall strike him.

9 Whoever pulls down building stones shall suffer pain from them; he who splits wood shall be cut by it.

10 If the iron is dull, and he does not make the face *of the iron* light, then he must prevail with *more* resources; and the advantage of *being right is wisdom.*¹⁰

¹⁰ **10:8-10.** These verses are not speaking of retribution. These words warn us to take safety precautions: that when you dig a pit, you do not fall in it; when you break down a walled enclosure, watch out for snakes; when you pull down stones from a building, take precautions not to get hit with them; when you split wood, do not get hit by the wood when it flies loose; when you use iron tools, sharpen them so you do not have to work so hard. It is wisdom and to your advantage to be right and safe, rather than careless and sorry.

ECCLESIASTES 11 *Words of the stupid and the wise contrasted; Sowing and Reaping*

11 If the snake will strike *when there is* no enchantment, then there is no profit in a lord of the tongue.¹¹

12 The words of a wise man's mouth *are* gracious, and the lips of the stupid will swallow himself.

13 The commencement of the words of his mouth is stupidity, and the end of his mouth is foolish boasting in evil.

14 And the stupid increases words; a man cannot cause him to know what shall be, and, who can cause what shall be after him to stand out boldly to him?

15 The wearisome toil of the stupid causes everyone of them to gasp in toil, that he does not know *how* to walk to the city.

16 Woe to you, Oh land, when your king is a child, and your chief rulers eat at the dawn!

17 Oh land, you are righteously happy when your king is the son of those refined by fire, and your chief rulers eat in *proper* time, for might and not for drunkenness!

18 By much laziness the building tumbles into ruin, and through neglect the hands of the house drips.¹⁸

19 Food is made for laughter, and wine rejoices the living, and silver answers all.

¹¹ **10:11 a lord of the tongue**, *la ba'al ha laashown*, means a master at using his tongue for deceit, confusion, gossip, *et. al.* Just as sure as the snake will bite, there is no profit or benefit in a lord of the tongue, in a big talker.

¹⁸ **10:18 the hands of the house** do not catch the rain, but let it fall through onto its residents.

20 Also, in your conscious thought, do not make light of the king; and in the apartment of your bed do not make light of the rich, because a bird of the heavens shall cause the voice to walk, and a lord of wings will cause the word to stand out boldly.

CHAPTER 11 Sermon Outline

1 Send out your food upon the face of the waters, because after abundance of days you shall find it.

2 Give an allotment to seven, and also to eight, because you do not know by seeing what evil shall be upon the earth.

3 When the dark clouds are full of rain they pour out upon the earth, and when the tree falls toward the south, and when *it falls* toward the north, in the spot where the tree falls, there it shall be.

Sermon Outline **Seedtime and Harvest.**

The following outline has been a great blessing to me:

1. Everything in your life is governed by God's principle of Seedtime and Harvest.

Gen 8:22

2. Seedtime and Harvest are always after its kind. Gen 1:10-11.

3. God Himself abides by His own holy principle of Seedtime and Harvest.

Isa 53:10-11.

He sowed His Son. He reaped our salvation.

4. Sow regardless of all the negative factors. Ecc 11.

(1) Sow regardless of the apparent storms. Ecc 11:1-6.

(2) Sow regardless of the response of people. Mtt 13:1-23.

(3) Sow regardless of the interference of the devil. Mtt 13:24-30.

5. Sow counting on the positive factors.

(1) Sow with all the sincerity of your soul. Psa 126:5-6.

(2) Sow bountifully. 2 Cor 9:6

(3) Look to God, not man, for your increase. 1 Cor 3:6.

(4) Wait for your due time. Gal 6:9

4 He who hedges about the wind shall not sow, and he who sees the dark clouds shall not reap.

5 As you do not know by seeing what *is* the way of the spirit, how the bones *grow* in the womb of her that is being filled *with child*, just so you do not know by seeing the works of God who makes all.

6 Sow your seed in the dawn, and do not put away your hand in the dusk, because you do not know by seeing how this shall be right, this or that, or if they both together *shall be good*.

7 And the light *is* sweet, and *it is* good for the eyes to see the sun,

8 Because if a man lives many years, rejoicing in them all, yet let him remember the days of darkness, because they shall be many. All that comes is vanity.

9 Rejoice, Oh young man, in your youth, and let your heart make you well in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes, and know that for all these God will bring you into judgment.

10 And turn away being provoked from your heart, and cause evil to cross over from your flesh, because childhood and youth *are* vanity.

CHAPTER 12

1 And remember your Creator in the days of your youth, while the evil days do not come, and you are touched by the years, when you shall say, There exists to me no pleasure in them;

2 While the sun, and the light, and the moon, and the stars, are not darkened, and the dark clouds return after the rain;

3 In the day when those who hedge about the house shall tremble, and the men of resources shall be twisted, and the grinders cease because they are few, and those who see out of the windows are darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the little bird, and all the daughters of music shall be brought low;

5 Also when they shall be afraid of heights, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man walks to his eternal home, and the mourners go about the streets;

6 Before the silver cord is widely distanced, and the golden bowl is crushed to pieces, and the pitcher is burst at the fountain, and the wheel crushed to pieces at the cistern.

7 And the dust shall turn back to the earth as it was, and the spirit shall turn back to God who gave it.

8 Vanity of vanities, says the preacher; all *is* vanity.

9 And besides, because the preacher was wise, he continued to teach knowledge to the people, and he broadened his ear, and examined, and made straight many proverbs.

ECCLESIASTES 12 *The end of the whole word: Fear God, and hedge about his commandments*

10 The preacher sought to find out pleasant words, and that which was written was upright, words of truth.

11 The words of the wise *are* as goads and as nails fastened by the lords of assemblies, given from one shepherd.

12 And further, by these, my son, be enlightened; *there is* no end of making many books; and much study *is* a fatigue of the flesh.

13 Let us attentively hear the end of the whole word: Fear God, and hedge about his commandments, because this *is* the whole for man,

14 Because, God shall bring every work into judgment, with every secret, if *it is* good, and if *it is* evil.