

### 33. Ecclesiastes - Qohelet

(Ver. 4.2 - 7-26-17)

#### Chapter 1

1:1 The words of Qohelet, son of David,  
king in Yerushalaim.

Qohelet refers one who gathers or assembles wisdom. There is some debate concerning its actual meaning. Some believe it means "leader of the assembly". Others believe it refers to Shelomoh as the leader of Yisra'el. For our purposes here consider it to mean "Leader of the assembly."

1:2 "Futility of futilities!" said Qohelet.  
"Futility of futilities!  
Everything itself is futile!"

**hebel** - emptiness or vanity; figuratively, something transitory and unsatisfactory. Essentially, it means something meaningless, not worthwhile for any good purpose. It can also refer to idols. The use of the double mention plays an important role here. Not only is there a double mention, but there is a double mention of a double mention. In Hebrew literature this means this is EXCEEDINGLY emphatic!!

1:3 What benefit is there for a human being  
in all his labor with which he labors beneath the sun?

1:4 A generation is passing away,  
and a generation is coming.  
But the earth will be standing to eternity.

1:5 And the sun rises up.  
And the sun goes down.  
And it is hurrying to the place of its rising up.

1:6 *The wind is* going to the south,  
and turning round to the north,  
turning around, turning around.  
Travelling on its rounds the wind returns.

1:7 All the rivers travel to the sea.  
But the sea is not full.  
To the place from which the rivers have travelled,  
there they return for the sake of travelling.

1:8 All matters are wearisome.  
No one is able to speak of it.  
The eye is not satisfied with seeing  
nor the ear filled with hearing.

1:9 What has existed is what will exist.  
What has been done is what will be done.  
And not anything is new beneath the sun.

**hayah** - to be; to exist. Because we do not understand Hebrew we miss the real significance of this word. It forms the basis for YHWH, YAHWEH. His very name means, in effect, Existence Itself, The Eternally Existing One.

1:10 Is there a matter of which one says,  
"Look! This is new."?

It has already existed for eternity,  
which has existed before our presence.

1:11 There is no memory for the first  
nor for the last which will exist.  
A memory will not exist for them  
with those who will exist at the last.

1:12 I myself, Qohelet,  
have been king over Yisra'el in Yerushalaim.  
1:13 And I set my heart itself NK  
to seek and to search out with wisdom  
concerning all that has been done beneath the skies;  
the bad business The Elohim has given  
to the children of a human being  
for the sake of being oppressed by it.

1:14 I have seen all the actions themselves NK  
that have been done beneath the sun.  
And behold!  
Everything is futility and striving over wind!

1:15 That being crooked  
one is not able to straighten.  
And what is lacking is not able to be counted.

1:16 I myself spoke with my heart saying,  
"I myself, behold, I have become great!  
And I have increased wisdom  
above all who have existed before me  
over Yerushalaim.  
And my heart has seen much wisdom and knowledge."

1:17 And I set my heart  
for the sake of knowing wisdom,  
and knowing madness and foolishness.  
I have perceived that this also is madness,  
striving over wind.

1:18 Indeed, with abundant wisdom  
*there* is abundant aggravation.  
And one causing knowledge to increase  
will cause anguish to increase.

## Chapter 2

2:1 I myself said in my heart, "Come now!  
I will test you with gladness.  
And I will look at what is good."  
But behold!  
That also was futility!

2:2 I said of laughter, "It is acting foolishly."  
and of joyfulness, "What does this accomplish?"

2:3 I searched with my heart  
how to draw out my flesh itself NK with wine,  
even with my heart being guided with wisdom,  
and to lay hold on foolishness  
until I could see whether this was good  
for the children of a human being  
to do beneath the skies all the days of their lives.

2:4 I caused my works to become great.  
I built houses for myself.

I planted vineyards for myself.

2:5 I made gardens and parks for myself.

And I planted all kinds of fruit trees in them.

2:6 I made pools of water for myself

for the sake of causing to be watered by them  
a forest of sprouting trees.

2:7 I acquired slaves and female servants.

And children of the household existed for me.  
Also, herds of livestock and many flocks were mine,  
more than all who existed before me in Yerushalaim.

2:8 I also gathered for myself silver and gold  
and the treasures of the kings and the provinces.  
I made for myself male and female singers,  
and the delights of the children of the human being,  
a harem of concubines.

2:9 And I became great.  
And I increased more than all  
who had existed before me in Yerushalaim.  
Also, my wisdom remained with me.

2:10 Even everything that my eyes desired  
I did not hold back from them.  
I did not withhold my heart itself **תא**  
from any pleasure.  
Indeed, my heart rejoiced because of all my labor.  
And this was my portion from all my labor.

2:11 But when I turned, I myself,  
unto all the works which my hands had made  
and unto the labor with which I had labored!  
And behold!  
Everything was futility and striving over wind!  
And there was no advantage beneath the sun!

2:12 And I turned, I myself.  
to look at wisdom, and madness, and foolishness.  
Indeed, what will the human being do  
who will come after the king  
which itself **תא** has already been done?

2:13 Then I saw, I myself,  
that wisdom benefits more than foolishness  
as light benefits more than darkness.

2:14 The wise one, his eyes are in his head.  
But the fool walks in darkness.  
And I also recognized, I myself,  
that one event happens to everyone themselves **תא**.

2:15 And I myself said in my heart,  
"Like an event of the fool,  
it will also happen to me, to I myself.  
But why have I been more wise than, I myself?  
And I said in my heart, "This also is futility!"

2:16 Indeed, there is no memory of the wise  
more than of the fool for the sake of eternity.  
In the time of the coming days  
everything will be forgotten.  
And how does a wise man die?  
Just like the fool.

2:17 Then I hated life itself **תא**  
because the work which had been done  
beneath the sun was bad to me.  
Indeed, everything is futility and striving over wind!

2:18 And I myself hated all my labor itself **תא**  
with which I had labored beneath the sun  
because I will leave it to a human being

who will exist after me.

2:19 And who knows whether he will be wise  
or be a fool?

Yet he will be master over all my labor  
with which I have labored  
and with which I have been wise beneath the sun.  
This also is futility!

2:20 And I changed, I myself,  
for the sake of causing my heart *itself* **nx**  
to despair concerning all the labor  
with which I had labored beneath the sun.

2:21 Indeed, there is a human being  
whose labor is with wisdom,  
and with knowledge,  
and with skill.  
But to a human being who has not labored for it  
he will leave his portion.  
This also is futility, even a great evil!

2:22 Indeed, what exists for a human being  
on account of all his labor  
and the striving of his heart  
with which he has labored beneath the sun?

2:23 Indeed, all his days are anguish,  
and his business *is* grievous.  
Even in the night his heart does not rest.  
This also is futility to him!

2:24 There is nothing better for a human being  
than to eat, and to drink,  
and to see the good of his life *itself* **nx**  
on account of his labor!  
Even this I have seen, I myself.  
Indeed, it is from the hand of The Elohim Himself!

2:25 Indeed, who eats or who enjoys without Him?

2:26 Indeed, to a human being  
who is good before His face He has given wisdom,  
and knowledge, and joy.

But to one offending He has given the business  
of gathering and of collecting  
for the sake of giving to him who is good  
before the face of The Elohim.  
This also is futility and striving over wind.

### Chapter 3

3:1 For everything there is an appointed time,  
even a time for every desire beneath the skies:

3:2 A time for giving birth,  
and a time for dying;  
a time for planting,  
and a time for uprooting what has been planted;

3:3 a time for killing,  
and a time for healing;  
a time for breaking down,  
and a time for building up;

3:4 a time for weeping,  
and a time for laughing;  
a time for mourning,  
and a time for dancing;

3:5 a time for causing stones to be thrown away,  
and a time for gathering stones;  
a time for embracing,  
and a time to refrain from embracing;  
3:6 a time for seeking  
and a time for losing;  
a time for keeping,  
and a time for throwing away;  
3:7 a time for tearing,  
and a time for sewing;  
a time being silent,  
and a time for speaking;  
3:8 a time to love,  
and a time to hate;  
a time for war,  
and a time for shalom.

3:9 What benefit *is there* to the one working  
in that which is his wearying effort?

3:10 I have seen the business *itself* תא  
which The Elohim has given  
to the children of the human being  
for the sake of being humbled by it.

3:11 Everything He has made  
is beautiful in its time.  
Even *eternity itself* תא He has set in their hearts,  
by the absence of which  
the human being can not discover  
the work *itself* תא that The Elohim has done,  
from the beginning, even as far as the end.

3:12 I perceive that there is nothing good among them  
except to rejoice and to do good with their lives.

3:13 And also indeed, every human being is to eat,  
and to drink, and to be see the good in all his labor  
as a gift of The Elohim Himself.

3:14 I know that everything which The Elohim does,  
it will exist to eternity.  
Concerning it nothing is to be added!  
And from it nothing is to be subtracted!

And The Elohim has done that which is to be revered  
because it is before His face.

3:15 Whatever has existed already exists.  
And what will exist has already existed.  
And The Elohim will seek  
whatever *itself* תא has been chased away.

3:16 And further I observed *this* beneath the sun:  
in the place of judgment - moral wrong was there.  
and in the place of justice - moral wrong was there.

3:17 I myself said in my heart,  
"The just *themselves* תא  
and the morally wrong *themselves* תא  
The Elohim will judge.  
Indeed there is an appointed time  
for every desire and for every act."

3:18 I myself said in my heart

concerning the case  
of the children of the human being,  
"It is for the sake of The Elohim purifying them,  
and for the sake of seeing for themselves  
that they themselves are *like the animals*."

3:19 Indeed, what happens  
to the children of the human being  
also happens to the animals.  
Even one event happens to them both.  
As this one dies, so also dies the other.  
Even one breath belongs to all *of them*.  
And there is no advantage to the human being  
more than the animals.  
Indeed, everything is futility!

3:20 Everything is going to one place.  
Everything has existed from the dust,  
and everything is returning to the dust.

3:21 Who perceives the breath  
of the children of the human being,  
the one itself going up on high,  
or the breath of the animal,  
the one itself going down below to the earth?

3:22 Then I saw that there is nothing better  
than for a human being  
to rejoice concerning his works.  
Indeed, that is his portion.  
Indeed, who can cause him to come  
to look at that which will exist after him?

#### Chapter 4

4:1 And I myself turned back.  
And I looked at all the oppressions *themselves* nx  
which are being done beneath the sun.  
And behold!  
The tears of those being oppressed,  
but there is not for them one comforting;  
and the force on the side of those oppressing,  
but there is not for them one comforting.

4:2 Then I commended the dead *themselves* nx  
who are already dead  
more than the living who are still alive.

4:3 And better than both  
is he *himself* nx who has not yet existed,  
who has not seen the harmful work *itself* nx  
that has been done beneath the sun.

4:4 And I looked at, I myself,  
all the labor *itself* nx  
and all the skill of the work *itself* nx.

Because of it a man is jealous,  
because of his neighbor.  
This also is futility and striving over wind.

4:5 The foolish one  
clasps his hands *themselves* nx.  
But he is consuming his flesh *itself* nx.

4:6 Better is a hand filled with quietness  
than two hands filled with labor

and striving over wind.

4:7 Then I turned back, I myself,  
and I looked at the futility beneath the sun.

4:8 One exists, but there is no second *one*.  
Also, there is not for him a child or a brother.  
Yet there is no end to all his labor.  
Also, his eye is not satisfied with riches.  
“And for whom do I myself labor  
and deprive *my life itself* **nx** of good?”  
This also is futility.  
And it is a bad business.

4:9 The two are better than the one  
since they have for themselves  
good compensation in their labor.

4:10 Indeed, if the one falls  
his companion *himself* **nx** will cause him to stand up.  
But woe to him *who is* the one alone when he falls.  
Then there is not a second  
for the sake of causing him to stand up.

4:11 Also, if two lie down  
then they have warmth.  
But for one, how will he be warm?

4:12 And if the one can be overpowered,  
the two can withstand one opposite them.  
And a threefold cord is not broken with quickness.

4:13 Better is a poor but wise youth  
than an old and foolish king  
who no longer knows how to be admonished.

4:14 Indeed, from the house of the prison  
he has come for the sake of reigning.  
Indeed, even his kingdom  
has been brought forth poor.

4:15 I have observed all the living *themselves* **nx**,  
those walking beneath the sun with the second youth  
who will stand up in his place.

4:16 There was no end to all the people,  
to all who existed before their presence.  
*However*, even those afterward will not rejoice in him.  
Indeed, *this also is futility and striving over wind*.

**Note:** Verse 1 of Chapter 5 in English texts is verse 17 of  
Chapter 4 in the Hebrew text.

Eccl 5.1 (H 4:17) Protect your steps  
according to how you walk to The House of The Elohim.  
And draw near for the sake of listening attentively  
rather than giving a sacrifice of the foolish.  
Indeed, they do not know they are doing what is bad.

## Chapter 5

5:2 (H 5.1) Do not be hasty with your mouth.  
And do not hurry your heart  
for the sake of uttering a word  
before the face of The Elohim.  
Indeed, The Elohim is in The Heavens,  
but *you yourself* **nx** are upon the earth.  
For this reason your words are to be few.

5:3 (H 5.2) Indeed, the dream has come

with an abundance of business,  
and the voice of a fool  
with an abundance of words.

5:4 (H 5.3) According to how  
you have vowed a vow to The Elohim,  
do not delay to pay it.  
Indeed, He has no delight with fools.  
That *itself* **תנא** which you have vowed, pay!

5:5 (H 5.4) It is better that one not vow  
than to vow and not pay.

5:6 (H 5.5) Do not permit your mouth *itself* **תנא**  
to cause your flesh *itself* **תנא** to offend!  
And do not say before the face  
of the messenger of *The Elohim* that it was an error.  
Why should The Elohim be enraged  
concerning your voice  
and the work of your hands *itself* **תנא** be destroyed?

5:7 (H 5.6) Indeed in an abundance of dreams  
*are* also vanities and many words.  
Instead, revere *The Elohim Himself* **תנא**.

5:8 (H 5.7) If you see oppression of those being poor,  
and denial of judgment and justice in a province  
do not be astonished concerning the matter.  
Indeed one higher than the highest  
is watching over *these*.  
And there are higher ones over them.

5:9 (H 5.8) And the benefit of the land  
is to be for of everyone.  
The king himself has been served from the field.

5:10 (H 5.9) One loving silver  
is not satisfied with silver.  
nor is whoever is loving abundance of *goods*.  
He will not profit.  
This also is futility.

5:11 (H 5.10) With the increase of goods  
those consuming them have increased.  
Then what profit is there to their owners  
except to look on them with their eyes?

5:12 (H 5.11) Sweet is the sleep  
of the one working,  
whether he eats little or much.  
But the abundance of the wealthy  
is not causing him to rest.

5:13 (H 5.12) There is a sickly evil  
I have seen beneath the sun;  
riches being kept for their owner to his own harm.

5:14 (H 5.13) Then the riches perish  
on account of bad business.  
Then he causes a son to be brought forth,  
but there is nothing in his hand.

5:15 (H 5.14) According to how he has come forth,  
naked from his mother's womb, he will return.  
As he came, according to this he will go.  
And of anything on account of his labor,



he will take nothing in his hand.

5:16 (H 5.15) And this also is a grievous evil.  
Even with everything that came alongside of him,  
according to this he will go.  
Then what benefit is his  
with that for which he has labored?  
Is it for the wind.

5:17 (H 5.16) Also, all his days  
he eats in darkness,  
even with much sorrow,  
even with sickness,  
even with wrath.

5:18 (H 5.17), Behold what I have seen, I myself!  
It is good, that which is pleasing,  
for one to eat, and to drink,  
and to look with pleasure on all his labor  
with which he labors beneath the sun  
the number of the days of his life  
which The Elohim has given to him.  
Indeed, this is his portion.

5:19 (H 5.18) Also,  
every human being to whom The Elohim  
has given riches and wealth,  
and has permitted him to eat because of them,  
and to receive his portion *itself* **nx**  
and rejoice in his labor,  
this is a gift of The Elohim Himself.

5:20 (H 5.19) Indeed,  
he will not remember much  
of the days of his life *themselves* **nx**.  
Indeed, The Elohim will bear witness  
by the joy of his heart.

## Chapter 6

6:1 There is something bad  
which I have seen beneath the sun,  
and it is extensive concerning the human being.  
6:2 *It is* a man to whom The Elohim has given  
riches and wealth and honor,  
and his life is not lacking of anything he desires.  
But The Elohim does not cause him  
to be empowered to eat from it.  
Indeed, a foreigner consumes it.  
This is futility.  
And it is a bad disease.

6:3 If a man causes to be born a hundred children  
and the years he lives are many  
and the days of his years are great,  
but his life is not satisfied from the goodness,  
and also no burial place exists for him,  
I say a miscarriage is better than he.

6:4 Indeed, it comes with futility  
and it goes into the darkness.  
And in the darkness its name is covered.

6:5 Even the sun it has not seen.  
More rest has this than that man.

6:6 And though he lived a thousand years twice over,  
yet he will not see goodness.

Do not all go to one place?

6:7 All the labor of the human being  
is for his mouth.  
But even the life *of him* will not be satisfied.

6:8 Indeed, what more is the advantage  
for the wise beyond the fool?  
What advantage is it for the afflicted  
knowing how to walk before the living?

6:9 Better is what the eyes see  
than the traveling of the life.  
This also is futility and striving over wind.

6:10 Whatever has existed,  
its designation has been called out.  
And it is has been known that he is a human being.  
And he is unable to contend  
with one mightier than he.

6:11 When there is an abundance of words  
there is an abundance of futility.  
What is the advantage to a human being?

6:12 Indeed, who knows  
what is good for a human being in life?  
The number of the days of life  
is *the number of* his futilities,  
They are like a shadow which passes.  
Who will declare to a human being  
what will exist after him beneath the sun?

## Chapter 7

7:1 A good name is better than precious oil,  
and the day of the death *is better*  
than the day of one's being born

7:2 It is better to go to the house of mourning  
than to go to the house of feasting,  
in which is the termination of every human being.  
And the living is to set it on his heart.

7:3 Sorrow is better than laughter.  
Indeed, by the sadness of the face  
the heart is improved.

7:4 The heart of the wise  
is in the house of mourning.  
But the heart of fools  
is in the house of rejoicing.

7:5 It is better to listen attentively  
to the rebuke of the wise  
than for man to be listening attentively  
to the song of fools.

7:6 Indeed, like the sound  
of thorns beneath the pot,  
according to this is the laughter of the fool.  
And this also is futility.

7:7 Indeed, the oppression maddens the wise.  
But a bribe destroys the heart itself nx.

7:8 The end of a matter  
is better than its beginning.

The patient of breath  
is better than the arrogant of breath.

7:9 Do not be hasty with your breath  
for the sake of being provoked to anger.  
Indeed, provocation to anger  
resides in the chest of fools.

7:10 Do not say,  
"Why have the former days been better than these?"  
Indeed, it is not from wisdom to have asked about this.

7:11 Wisdom with an inheritance is good.  
And it is an advantage to those seeing the sun.

7:12 Indeed, wisdom is a shelter  
like silver is a shelter.  
But the advantage of knowledge  
is that wisdom gives life  
to those possessing it.

7:13 Observe the work itself nx of The Elohim!  
Indeed, who is able to straighten  
that itself nx which He has made crooked?

7:14 In the day of good be pleased!  
But in the day of adversity  
consider even this itself nx  
along with that The Elohim has done  
in order that a human being can not discover  
anything that will exist after him.

7:15 I have seen everything itself nx  
in the days of my futility.  
There is a just one being destroyed  
on account of his justness.  
And there is the morally wrong  
being caused to live long  
on account of his evil.

7:16 Do not be overly just.  
And do not be overly wise.  
Why cause yourself to be destroyed?

7:17 Do not be overly bad.  
And do not be a fool.  
Why be put to death before your time?

7:18 It is good that you take hold of this.  
And even from this do not cause  
your hand itself nx to rest.  
Indeed, he who reveres The Elohim  
will go forth with all of they themselves nx.

7:19 Wisdom is strength for the wise,  
more than ten rulers who are in the city.

7:20 Indeed, there is not  
a just human being on earth  
who does good and does not offend!

7:21 Also, for the sake of all the words

which are spoken,  
do not set them on your heart  
so that you do not hear  
your servant *himself* **nx** cursing you.

7:22 Indeed, many times  
you have known your heart,  
that *you yourself* **nx** have cursed others.

7:23 All of this I have tested with wisdom.  
I said, "I am wise."  
But it was far from me.

7:24 That which has existed is far off  
and exceedingly deep.  
Who can discover it?

7:25 I have turned round even my heart  
for the sake of knowing  
and for the sake of searching,  
and for the sake of seeking out wisdom  
and a reason for things,  
and for the sake of knowing  
the moral wrong of the stupid,  
even the foolishness of madness.

7:26 And I myself found more bitter than death  
*the woman herself* **nx** whose heart is snares and nets,  
whose hands are shackles.

One pleasing to the face of The Elohim  
will be caused to escape from her.  
But the one offending will be captured by her.

7:27 Observe!  
This I have discovered," says Qohelet,  
"one by one, for the sake of discovering a conclusion,  
7:28 which my life has sought  
but still has not found.  
I have found a human being among a thousand.  
But a woman among all these I have not found.

7:29 Look at this by itself!  
I have discovered that The Elohim has made  
*the human being himself* **nx** upright!  
But they have sought out many devices."

## Chapter 8

8:1 Who is like the wise?  
And who knows the interpretation of a matter?  
The wisdom of a human being  
causes his face to be made bright.  
Then the hardness of his face is changed.

8:2 I myself say,  
"Protect the order of the king!",  
even on account of the oath to The Elohim.

8:3 Do not hurry to go from his presence.  
Do not take a stand in a bad matter.  
Indeed, he will do what pleases him."

8:4 Power is according to what is the word of a king.  
And who will say to him, "What are you doing?"

8:5 One protecting the directive  
will not know a bad matter.

And the heart of the wise  
discerns both time and judgment.

8:6 Indeed, for every purpose  
there is a time and a judgment,  
even though the adversity of the human being  
is great upon him.

8:7 Indeed, he does not know what will be.  
*Indeed*, who can declare to him when it will be?

8:8 No human being has power  
concerning the breath  
for the sake of restraining the breath itself תא.  
And no one has power in the day of the death.

There is no discharge in battle.  
And there is no escape  
for the masters themselves תא of moral wrong.

8:9 All of this itself תא I have observed.  
I gave my heart itself תא  
to every action which has been done beneath the sun.

There is a time in which a human being  
has ruled against *another* human being to his own hurt.

8:10 And according to this I have seen  
the morally wrong being buried.  
And they have gone,  
even from from The Set Apart Place.  
And they have caused themselves to be forgotten  
in the city where they had done according to this.  
This also is futility.

8:11 When the sentence for an evil act  
is not executed quickly, on account of this,  
the heart within the children of the human being  
is filled to do evil.

8:12 When one offending  
has been doing what is bad a hundred *times*,  
but his life is prolonged,  
indeed I also know, I myself,  
that it will be well for those revering The Elohim,  
who will be afraid before His face.

8:13 But it will not be well for the morally wrong.  
And he will not be long.  
His days *will be* like a shadow  
when he has no fear before the face of The Elohim.

8:14 There is a futility  
which has been done upon earth  
which *is this*:  
there are just ones who have been touched  
according to the deeds of the morally wrong,  
and there are morally wrong ones  
who have been touched  
according to the deeds of the just.  
I said that this also is futility.

8:15 Then I commended the enjoyment itself תא  
in which there is nothing better  
for the human being beneath the sun  
except to eat, and to drink, and to rejoice.

And it will accompany him in his labor  
for the days of his life  
which The Elohim has given him beneath the sun.

8:16 On account of that I gave my heart itself תא,  
for the sake of knowing wisdom  
and for the sake of seeing the business itself תא  
which has been done on earth,  
even though one sees no sleep day or night.

8:17 Then I saw all the work itself תא of The Elohim.  
Indeed, a human being is not able to discover  
the work itself תא that has been done beneath the sun,  
on account of which  
though the human being might labor  
for the sake of seeking, yet he will not discover it.  
And even though the wise claims to know,  
he is not able to discover it.

### Chapter 9

9:1 Indeed, all of this itself תא I set on my heart,  
even for the sake of declaring all of this itself תא:  
that the just and the wise, and their actions  
are in the hand of The Elohim.

Even love, even hatred  
is not known to the human being  
by anything before their faces.

9:2 Everything is the same for everyone.  
One thing happens  
to the just and to the morally wrong,  
to the good, and to the pure, and to the defiled,  
and to one sacrificing  
and to one who is not sacrificing.

As is the good one, so is the offender,  
the one swearing as the one fearing an oath.

9:3 This is bad among all  
that is done beneath the sun,  
that there is one event *happening* to all.

And also, the hearts  
of the children of the human being  
have been full of what is bad.  
Even madness is in their hearts while they live.  
And after it, *they go* to the dying!

9:4 Indeed, for him who is joined to all the living  
there is hope.  
Indeed, a living dog is better than the dead lion.

9:5 Indeed, the living are knowing they will die.  
But those having died are not knowing anything.  
And there is no longer compensation for them.  
Indeed, their memory has been forgotten.

There are two important issues in this verse that are often misrepresented or misunderstood.  
First, the dead know nothing. They are dead. This is contrary to popular teaching about death with the false hope of "instant heaven". This is not what Scripture teaches. it is a tradition of human beings. It's a LIE!  
Second is the Hebrew word, **sakar**. It means payment of a contract, wages, compensation. It does NOT mean 'reward'. A reward is a gift for something not earned. Wages are payment due for service rendered. "Reward" is a very selfish

concept. It focuses on what I can get for myself. **There are no rewards in Heaven!** There will be certain forms of compensation, but these are NOT rewards.

9:6 Even their love,  
even their hatred,  
even their envy  
have now perished.  
And there is no portion for them any longer to eternity  
among all that has been done beneath the sun.

9:7 Go!  
Eat your food with joy!  
And drink your wine with a glad heart!  
Indeed, The Elohim has already accepted  
your actions *themselves* תנ.

9:8 May your garments be white at all times.  
And may your head lack no oil.

9:9 Observe life with the wife  
whom you have loved  
all the days of your life, of your futility,  
which have been given to you beneath the sun,  
all your days of futility.  
Indeed, this is your portion in life  
and in your labor with which *you yourself* תנ  
have labored beneath the sun.

9:10 Everything which your hand finds to do,  
do it with your might.  
Indeed, there is no work, or planning,  
or knowledge, or wisdom  
in She'ol, to which *you yourself* תנ are going.

9:11 I turned back.  
And I observed beneath the sun  
that the race is not to the swift,  
and the battle is not to the mighty,  
nor even food to the wise,  
nor even riches to one of understanding,  
nor even favor to one of knowledge.  
Indeed, time and chance happen  
to *all of them themselves* תנ.

9:12 Indeed also, the human being  
does not know *his time itself* תנ.  
Like fish seized in a net of evil,  
and like birds having been caught in a snare,  
like those being snared at a bad time  
are the children of the human being  
when it falls upon them suddenly.

9:13 Also this I have seen  
as wisdom beneath the sun,  
and it is great to me.

9:14 *There was a* little city.  
And few men *were* in it.  
And a great king came against it.  
And he besieged *it itself* תנ.  
And he built great siege works against it.

9:15 And there was found in it a poor wise man.  
And he delivered *the city itself* תנ with his wisdom.  
But not a human being remembered  
*that poor human being himself* תנ.

9:16 Then I said, "Wisdom is better than might.  
But the wisdom of the poor man has been despised.  
And his words were not being heard."

9:17 The words of the wise, with calmness,  
are to be listened to attentively,  
more than the outcry of one ruling among fools.

9:18 Wisdom is better than weapons of war.  
But one offender destroys much good.

## Chapter 10

10:1 Dead flies cause the perfumer's ointment  
to send forth a stink,  
a little foolishness *does the same*  
to wisdom *and* honor.

10:2 A wise man's heart is at his right hand.  
But a fool's heart *is* at his left.

In Hebrew culture the right hand is the hand of honor and the left hand is the hand of dishonor.

10:3 And even as a fool walks along the way  
his common sense is lacking,  
and it says to everyone that he is a fool.

10:4 If the breath of the one ruling  
rises up against you  
do not leave your place.  
Indeed, calmness causes great offenses to rest.

10:5 There is an evil I have seen beneath the sun  
like an error going forth from the face of the ruler.

10:6 Foolishness is set in many high places.  
And the rich are put in a low place.

10:7 I have seen slaves upon horses  
and rulers walking upon the ground like slaves.

10:8 One digging a pit will fall into it.  
And one breaking a wall will be bitten by a snake.  
10:9 One pulling up stones will be injured by them.  
One splitting wood will be endangered by it.

10:10 If the iron *tool* is blunt  
and one does not sharpen the edge  
then *only more* strength will prevail.  
And wisdom is advantageous to cause success.

10:11 If the snake bites without enchantment  
then there is no advantage  
to the master of the tongue.

10:12 Words of the mouth of the wise show favor.  
But the lips of a fool swallow him up.

10:13 The beginning of the words of his mouth  
is foolishness  
and the end of his speech is evil madness.

10:14 And a fool causes words to be many.

The human being does not know what will exist.  
And who can tell to him what will exist after him?

10:15 The labor of the foolish wearies him



who does not know how to go to the city!

10:16 Woe to you, land,  
when your king is a child  
and your princes eat in the morning!

10:17 Happy are you, land,  
when your king is the son of nobles  
and your princes eat in due season,  
with self-control and not with drunkenness!

10:18 On account of laziness  
the framework tumbles.  
And with idleness of hands the house leaks.

10:19 Food is made for laughter  
and wine gladdens life.  
And the silver answers everything.

10:20 Do not curse the king,  
even in your thought.  
Do not curse the rich, even in your bedroom.  
Indeed a bird of the skies will cause  
the sound *itself* **nx** to go.  
And the possessor of the wings  
will cause the word to be declared.

## Chapter 11

11:1 Send out your bread  
on the face of the waters.  
Indeed, among the many days you will find it.

11:2 Give a portion to seven, or even to eight.  
Indeed, you do not know  
what evil will exist upon the earth.

11:3 If the clouds are filled with rain  
they will be caused to empty upon the earth.

And if a tree falls in the south or if in the north,  
in the place where the tree falls, there it will exist.

11:4 One watching the wind will not sow.  
And one observing the clouds will not reap.

11:5 *Just* as it is not for you to know  
what is the way of the wind,  
*or* the way bones grow in the womb  
of one filled *with child*,  
likewise, you do not know  
the works *themselves* **nx** of The Elohim,  
Who makes everything *itself* **nx**.

11:6 In the morning, sow your seed *itself* **nx**.  
And at evening do not rest your hand.  
Indeed, it is not for you to know  
whether this will succeed or that,  
or whether both of them alike will be good.

11:7 Even the light is sweet.  
And *it is* good for the eyes  
to see the sun *itself* **nx**.

11:8 Since the human being  
will surely live many years,  
let him rejoice among all of them.

But let him remember  
the days of the darkness *themselves* **תנ**.  
Indeed, they will be many.  
Everything that is coming is futility.

11:9 Rejoice, young one, in your childhood!  
And cause your heart to be good  
in the days of your youth.  
Then walk in the ways of your heart  
and in the sight of your eyes.  
But know that on account of all these things  
The Elohim will cause you to come into judgment.

11:10 And cause provocation to anger  
to be removed from your heart!  
And cause what is bad to pass over  
away from your flesh!  
Indeed, childhood and the prime of life are futility!

## Chapter 12

12:1 And take note of  
The One creating you *Himself* **תנ**  
in the days of your youth,  
as long as the bad days have not come,  
or the years have been caused to draw near  
when you will say, "I have no pleasure in them!",  
12:2 as long as the sun, and the light,  
and the moon, and the the stars do not grow dim,  
or the clouds return after the rain;  
12:3 in the day when the keepers of the house tremble,  
and the strength of men is bent,  
when the grinders cease because they are few,  
and the ones looking through the windows are dim,  
12:4 and the doors into the streets have been shut,  
when the sound of the grinding is low,  
and one gets up at the sound of a bird,  
and all the daughters of song are brought low.  
12:5 Also, they are afraid because of heights.  
And they are terrified on the way.  
And the almond tree is caused to bloom.  
And the grasshopper is a burden to himself.  
And the desire fails.

Indeed, a human being is going to his eternal home.  
And the mourners will be going about in the streets.

12:6 *Take note of Him*  
until the silver cord is loosened,  
and the spring of water is burst,  
and the jar is shattered beside the fountain,  
and the wheel broken at the well,  
12:7 and the dust returns to the earth  
as it existed *before*,  
and the breath returns to The Elohim  
Who has given it.

12:8 "Futility of futilities!" said the Qohelet.  
"Everything is futility!"

12:9 And beyond having been one  
who is more wise,  
he taught knowledge to the people *themselves* **תנ**.  
And he paid attention.  
And he searched things out.  
He set in order many proverbs.

12:10 Qohelet sought to discover  
delightful words,  
even words of truth, rightly written.

12:11 The words of the wise are like goads,  
even like nails having been driven,  
the gathering of masters,  
having been given by one Shepherd.

12:12 And more than these, my child, be warned!  
The making of many scrolls has no end.  
And much study is weariness to the flesh.

12:13 The conclusion of the entire matter *is this*.  
Everyone, listen attentively!  
Revere The Elohim Himself **nx**!  
And protect His directives themselves **nx**.

All of this is for every human being!

12:14 Indeed, The Elohim  
will cause every act itself **nx**  
to come into judgment,  
including every concealed thing,  
whether good or whether bad!