



# Sabbath Brothers

# Ecclesiastes

The “Meaning of Life” to an Unbeliever

The worldly purpose for existence evolves from  
Pleasure to Work to Religion to Materialism



The author is unnamed although he is capturing the words of “*Qoheleth, the son of David, king in Jerusalem.*”

The unidentified author introduces the reader to the Teacher/Preacher in the first verse (Ecclesiastes 1:1) and then summarizes the words of the Teacher/Preacher at the conclusion of the book (Ecclesiastes 12:9-14)

The only direct son of David to become King was Solomon; however, this book may have been quoting someone later in David’s lineage.

If these words are from Solomon, he has gathered an audience to teach/preach (Qoheleth) about his backslidden life (Deuteronomy 17:16-17) as he has fulfilled the fate of the “Proverbial Fool.”

Solomon had been where most people wish that they could be (without worldly limitations) and found that it is empty vanity



Much of the energy expended in this world is on meaningless frivolities.

Ecclesiastes is a book of “Inspired Error” with the false views of a man who continuously focuses on this life as is exemplified by the recurring use (27 times) of “Under the Sun.”

“If this world were all there is, it would not be worth living.”

The Teacher/Preacher sums this concept up as “Vanity.”

The Hebrew word “Hevel” (הֶבֶל) actually means breath, smoke or mist (used 38 times in the Book of Ecclesiastes).

This same word (“Hevel”) is sometimes used for idols (Deuteronomy 32:21; 1 Kings 16:13, 26)



# Ecclesiastes

The term “Ecclesiastes” (Latin “Ecclesiasticus”) comes from the Greek term “ekklesiastes” (Ἐκκλησιαστής,) which is a translation of “Qoheleth” meaning “a speaker before an assembly.”

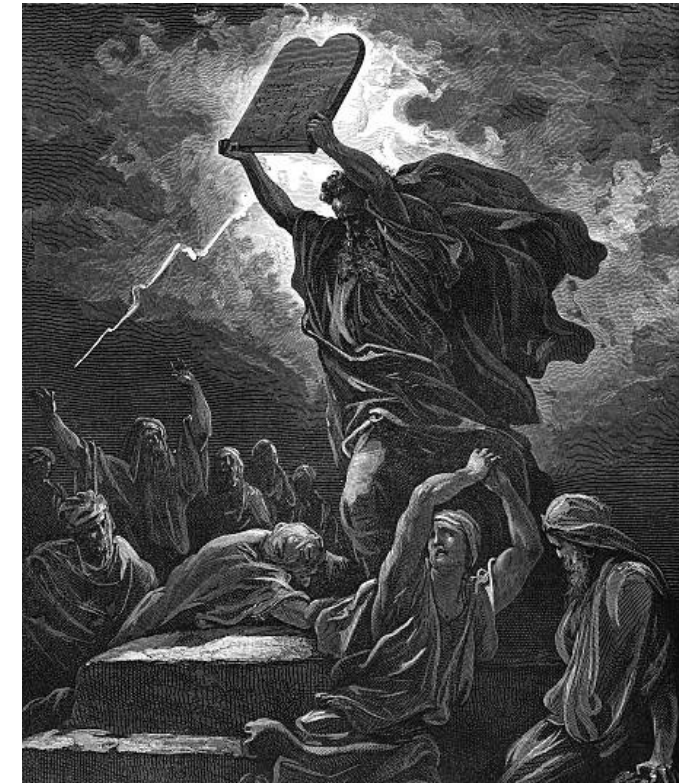
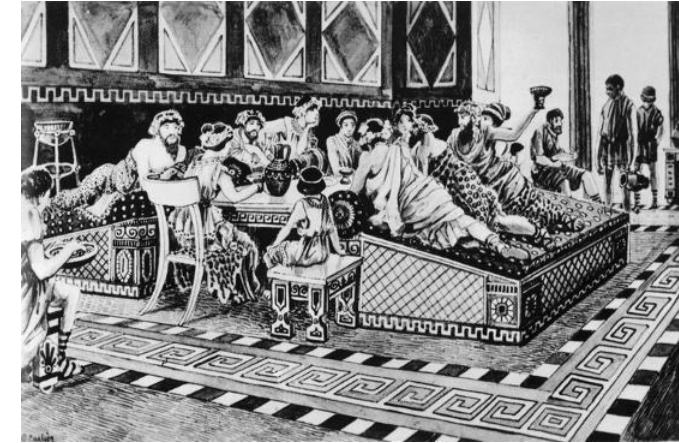
The Greek term “ekkalein ” means “to call out.” (“ek” means “out” & “kalein” means “to call”).

## CONCLUSIONS TO “THE MATTER”

The Teacher/Preacher searched “under the sun” (without God in the equation), and he came to the conclusion that *individuals should enjoy their situation* (Ecclesiastes 9:7-9; 11:10) because there is no reasonable answer “under the sun.”

The unknown author wrote an epilogue to the Teacher/Preacher” (Ecclesiastes 12:9-14) which concludes with “*fear God and follow His commandments.*” (Ecclesiastes 12:13).

“Man” is the reference point for the conclusion of the Teacher/Preacher while “God” is the reference point for the author

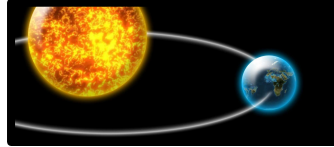


Qoheleth means  
Teacher/Preacher

# The Struggle of Qoheleth (Ecclesiastes 1:1-11)

<sup>1</sup> The words of Qoheleth, the son of David, king in Jerusalem.

<sup>2</sup> "Futility of futilities," says the Preacher,  
"Futility of futilities! All is futility."



Qoheleth is interpreted as preacher, debater, and assembler (Eccl 1:12); in Hebrew, the word "Qoheleth" (קהלת) literally means "one who gathers people."

The phrase "King in Jerusalem" is used six times in Scripture (2 Sam 20:22; 2 Chron 36:1); three times it is used in regards to Solomon's great army (1 Ki 10:26; 2 Chron 1:14; 2 Chron 9:25). Adoni-zedek means "King of Jerusalem" (Joshua 10:1, 3, 12:10).

<sup>3</sup> What advantage does a person have in all his work which he does under the sun?

<sup>4</sup> A generation goes and a generation comes, but the earth remains forever.

Absent of the Lord, this world is "futile" and "vain"

The phrase "under the Sun" describes the world without an eternal perspective

Generations of men are fleeting and transient (they come and go) while the earth remains

<sup>5</sup> Also, the sun rises and the sun sets; And hurrying to its place it rises there again.

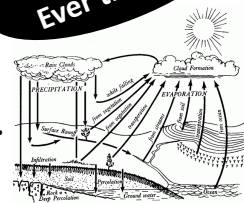
<sup>6</sup> Blowing toward the south, Then turning toward the north, The wind continues swirling along; And on its circular courses the wind returns.

Ever-Changing Ever the Same

While all things change as demarcated by the sun (days of a life), there is never rest for creation

Everything in creation tires, wears out & depreciates. 2<sup>nd</sup> Law of Thermodynamics "The Law of Increased Entropy"

<sup>7</sup> All the rivers flow into the sea, yet the sea is not full. To the place where the rivers flow, There they flow again.



<sup>8</sup> All things are wearisome; No one can tell it.

The eye is not satisfied with seeing, nor is the ear filled with hearing.

Tireless jet streams exist in the circuits of wind

The perpetual water (hydrologic) cycle continues endlessly with a suggestion of evaporation.

<sup>9</sup> What has been, it is what will be, and what has been done, it is what will be done.



So there is nothing new under the sun.

<sup>10</sup> Is there anything of which one might say, "See this, it is new"?

It has already existed for ages which were before us.

A man's eye and ear are insatiable as he is always searching for new and different input. (i.e., he sees something beautiful and looks for something else beautiful)

The phrase "nothing new" is similar to a modern axiom, "Been there, done that...same old;" however, God does make His people new (2 Cor 5:17, Gal 6:15).

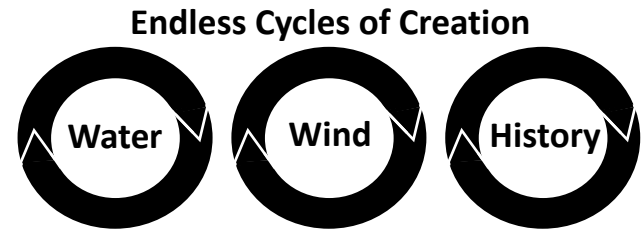
<sup>11</sup> There is no remembrance of the earlier things, And of the later things as well, which will occur,

There will be no remembrance of them among those who will come later still.



As a man dies, so dies the memory of him.

History is "played out" time & again



Wisdom Increases Sorrow

# The Futility of Wisdom (Ecclesiastes 1:12-18)

**12 I, the Preacher, have been King over Israel in Jerusalem.**

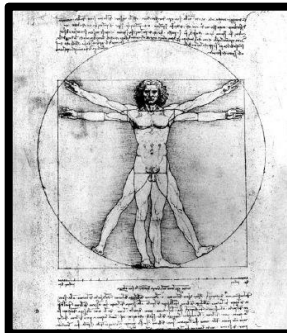


**13 And I set my mind to seek and explore by wisdom about everything that has been done under heaven. *It is a sorry task with which God has given the sons of mankind to be troubled.***

*"This wisdom is not that which comes down from above, but is earthly, natural, demonic." (James 3:15)*

**14 I have seen all the works which have been done under the sun, and behold, all is futility and striving after wind.**

**15 What is crooked cannot be straightened, and what is lacking cannot be counted.**



**16 I said to myself, "Behold, I have magnified and increased wisdom more than all who were over Jerusalem before me; and my mind has observed a wealth of wisdom and knowledge."**

*"Wisdom from above is first pure, then peace-loving, gentle, reasonable, full of mercy & good fruits, (James 3:17)*

**17 And I applied my mind to know wisdom and to know insanity and foolishness; I realized that this also is striving after wind.**

**18 Because in much wisdom there is much grief; and increasing knowledge *results in* increasing pain.**



This identification in 1:12 is similar to the beginning of the book (Ecclesiastes 1:1) although he no longer mentions being a son, but now emphasizes being the King.

Man is told to seek the Lord (Mt 6:33; Lk 12:31; Col 3:1; Heb 11:6) who in turn reveals wisdom (1 Kings 4:29, 5:12; James 1:5; Mt 11:25-27; 1 Cor 2:10).

Seek the Lord and his strength; seek his presence continually! (1 Chronicles 16:11)

Man's wisdom leads him astray (Isaiah 47:10; James 3:13-17)

In Scripture, wind often symbolizes the spirits and spiritual world. The spiritual realm is the "end all," not the physical.

To search for the spiritual truths in this fleshly world and in physical ways is indeed futile.

Man cannot make his way straight, but God can (Isaiah 40:3-5, Acts 9:11); no one can make straight what God has made crooked (Ecclesiastes 7:13).

Although Solomon had much wisdom (1 Kings 4:30, 10:23), man is warned against being wise in his own eyes (Proverbs 3:7, 26:12).

As with philosophers throughout history, Solomon's curiosity and ambition devolved beyond wisdom to absurdity & foolishness.

Wisdom is a great gift, but also reveals endless shortcomings. Wisdom particularly results in grief when the truths are not applied (Proverbs 3:13).



With great wisdom comes great responsibility

# The Futility of Pleasure & Possessions (Ecclesiastes 2:1-11)

<sup>1</sup> I said to myself, "Come now, I will test you with pleasure. So enjoy yourself." And behold, it too was futility.

<sup>2</sup> I said of laughter, "It is senseless," and of pleasure, "What does this accomplish?"

<sup>3</sup> I explored with my mind how to refresh my body with wine while my mind was guiding me wisely; and how to seize foolishness, until I could see what good there is for the sons of mankind to do under heaven for the few years of their lives.

<sup>4</sup> I enlarged my works: I built houses for myself, I planted vineyards for myself,

<sup>5</sup> I made gardens and parks for myself, and

I planted in them all kinds of fruit trees;

<sup>6</sup> I made ponds of water for myself from which to irrigate a forest of growing trees.

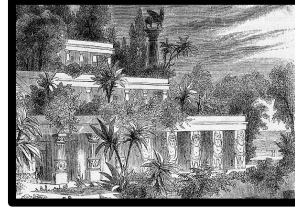
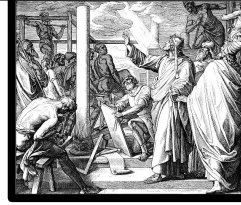
<sup>7</sup> I bought male and female slaves, and I had slaves born at home. I also possessed flocks and herds larger than all who preceded me in Jerusalem.

<sup>8</sup> I also amassed for myself silver and gold, and the treasure of kings and provinces. I provided for myself male and female singers, and the pleasures of the sons of mankind: many concubines.

<sup>9</sup> Then I became great and increased more than all who preceded me in Jerusalem. My wisdom also stood by me.

<sup>10</sup> All that my eyes desired, I did not refuse them. I did not restrain my heart from any pleasure, for my heart was pleased because of all my labor; and this was my reward for all my labor.

<sup>11</sup> So I considered all my activities which my hands had done and the labor which I had exerted, and behold, all was futility and striving after wind, and there was no benefit under the sun.



As with most people (especially in youth) pleasure is the first amusement to be pursued and found to be futile.

By the time pleasure is found to be futile, many are addicted to futile pleasure

*"Don't collect for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal." Matthew 6:19*

Ecc 2:3 Provisions and animals 1 Kings 4:22-23

Ecc 2:6 Naturalist with parks and animals 1 Kings 4:33

Ecc 2:8 Gifts of gold treasure 1 Kings 9:14, 10:18

Solomon did not focus on spiritual fruit and living water, but instead on worldly gardens with ponds for pleasure.

Achievements of construction and development did not satisfy

As with many who have great achievements, servants are likened to assets being acquired and categorized with animals.

The powerful with worldly success tend to dehumanize their workers.

Treasures and singers were gathered for himself. (2:8) The intention and focus were towards no one other than himself

The possessions and influence may have been greater than others, but a man's greatness is not associated with the quantity that he accumulates

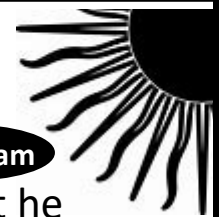
Beauty did not satisfy as he insatiably searched for other beauty

The achievements and effort were wasted on the things of this world while the spiritual realities escaped as the wind.

Unearned Wealth is a  
"Great Evil" (2:23)

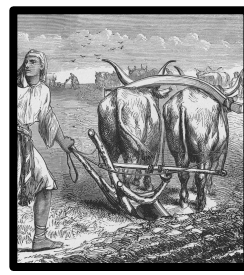
# The Futility of Work (Ecclesiastes 2:18-26)

<sup>18</sup> So I hated all the fruit of my labor for which I had labored under the sun, because I must leave it to the man who will come after me. ← **Rehoboam**

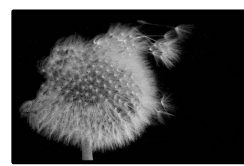


<sup>19</sup> And who knows whether he will be wise or a fool? Yet he will have control over all the fruit of my labor for which I have labored by acting wisely under the sun. This too is futility.

<sup>20</sup> Therefore I completely despaired over all the fruit of my labor for which I had labored under the sun.



<sup>21</sup> When there is a person who has labored with wisdom, knowledge, and skill, and then gives his legacy to one who has not labored for it; this too is futility and a great evil.



<sup>22</sup> For what does a person get in all his labor and in his striving with which he labors under the sun?

<sup>23</sup> Because all his days his activity is painful and irritating; even at night his mind does not rest. This too is futility.



<sup>24</sup> There is nothing better for a person than to eat and drink, and show himself some good in his trouble. This too I have seen, that it is from the hand of God.

<sup>25</sup> **For who can eat and who can have enjoyment without Him?**

<sup>26</sup> For to a person who is good in His sight, He has given wisdom and knowledge and joy, while to the sinner He has given the task of gathering and collecting so that he may give to one who is good in God's sight. This too is futility and striving after wind.

There is only one place to find rest labor and life (Matthew 11:28, Hebrews 4:1-11).

*"Come to Me, all who are weary and burdened, and I will give you rest." (Matthew 11:27)*

A risk of lifetime achievements is that the man who inherits the work may be a wise man or a fool.

It is unlikely that efforts (e.g., companies) can survive from generation to generation. The accumulations by a man will be given to someone undeserving.

The spiritual truths cannot be grasped by the worldly who chase after the wind.

It is good for a man to eat, drink, and enjoy his work (Ecclesiastes 2:24, 3:13, 5:18, 8:15)

Satisfaction is from the hand of God who sustains those who love Him (Psalms 104:21, 136:25, 145:15) and do not sell themselves into the slavery of futile works

God offers peace now and life eternal; without Him worldly man is left with strife.

If a man pleases the Lord, God gives him wisdom, knowledge, and joy

Unbelievers must struggle in this world's daily grind without God's peace

The man who labors for success gets no rest – even at night



Everything in Its Season

# The Seasons of Life (Ecclesiastes 3:1-11)

**1** There is an appointed time for everything.  
**And there is a time for every matter under heaven—**  
**2** A time to **give birth** and a time to **die**;  
 A time to **plant** and a time to **uproot** what is planted.  
**3** A time to **kill** and a time to **heal**;  
 A time to **tear 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 **dance**.  
**5** A time to **throw stones** and a time to **gather stones**;  
 A time to **embrace** and a time to **shun embracing**.  
**6** A time to **search** and a time to **give up as lost**;  
 A time to **keep** and a time to **throw away**.  
**7** A time to **tear apart** and a time to **sew together**;  
 A time to **be silent** and a time to **speak**.  
**8** A time to **love** and a time to **hate**;  
 A time for **war** and a time for **peace**.  
**9** What benefit *is there* for the worker  
*from that* in which he labors?  
**10** I have seen the task which God has given the  
 sons of mankind with which to occupy themselves.  
**11** He has made everything appropriate in its time.  
 He has also set eternity in their heart, without *the possibility that* mankind will find out the work which  
 God has done from the beginning even to the end.



Twenty-eight (28)  
 “seasons” are listed  
 Symbolically 4 (creation;  
 revelation) x 7 (complete)

God is sovereign  
 over various  
 appointed seasons  
 (Ecclesiastes 2:24-26; 3:14)

Worldly events cannot be  
 judged as good or bad  
 without knowing God’s  
 sovereign will

While the treasures of  
 this world elude a  
 working man (3:9), the  
 Lord has appointed  
 spiritual tasks that will  
 bear spiritual fruits

The hearts of men are  
 set on eternity, but men  
 cannot understand  
 the details of God  
 performing His work  
 from beginning to end

Every Worldly Activity Has A Season;  
 All Actions Are Good At The Appropriate Time  
 (Ecclesiastes 3:1-8, 11, 8:6)

1.	Birth	Positive	Death	Negative
2.	Plant	Positive	Uproot	Negative
3.	Kill	Negative	Heal	Positive
4.	Tear Down	Negative	Build	Positive
5.	Cry	Negative	Laugh	Positive
6.	Mourn	Negative	Dance	Positive
7.	Throw Stones	Negative	Gather Stones	Positive
8.	Embrace	Positive	Avoid Embracing	Negative
9.	Search	Positive	Count as Lost	Negative
10.	Keep	Positive	Discard	Negative
11.	Tear	Negative	Sew	Positive
12.	Be Silent	Negative	Speak	Positive
13.	Love	Positive	Hate	Negative
14.	War	Negative	Peace	Positive

*Also interpreted as everything is preordained by the Lord for an appointed time.*

The first comparison (3:2) is 3<sup>rd</sup> person (giving birth to someone) & 1<sup>st</sup> person (dying themselves)

The Jewish Midrash teaches that “throwing & gathering stones deals with sexual relations (Ecclesiastes 3:5). There is a proper time for sexual relations and a time to abstain. Married Jewish couples might abstain during the wife’s menstrual cycle as well as 7 days afterward.

# The Vanity of Labor (Ecclesiastes 4:1-16)

<sup>1</sup> Then I looked again at all the acts of oppression which were being done under the sun. And behold, *I saw* the tears of the oppressed and *that* they had no one to comfort *them*; and power was on the side of their oppressors, but they had no one to comfort *them*.

<sup>2</sup> So I congratulated the dead who are already dead, more than the living who are still living.

<sup>3</sup> But better *off* than both of them is the one who has never existed, who has never seen the evil activity that is done under the sun.

<sup>4</sup> I have seen that every labor and every skill which is done is *the result of rivalry* between a person and his neighbor. This too is futility and striving after wind.

<sup>5</sup> The fool folds his hands and consumes his own flesh.

<sup>6</sup> One hand full of rest is better than two fists full of labor and striving after wind.

<sup>7</sup> Then I looked again at futility under the sun.

<sup>8</sup> There was a man without a dependent, having neither a son nor a brother, yet there was no end to all his labor. Indeed, his eyes were not satisfied with riches, *and he never asked*, "And for whom do I labor and deprive myself of pleasure?" This too is futility, and it is an unhappy task.

<sup>9</sup> Two are better than one because they have a good return for their labor;

<sup>10</sup> for if either of them falls, the one will lift up his companion.

But woe to the one who falls when there is not another to lift him up!

<sup>11</sup> Furthermore, if two lie down together they keep warm, but how can one be warm *alone*?

<sup>12</sup> And if one can overpower him who is alone, two can resist him.

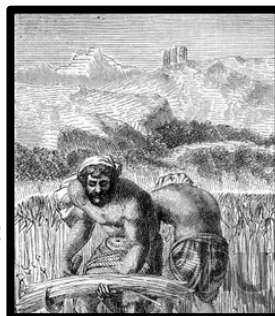
A cord of three *strands* is not quickly torn apart.

<sup>13</sup> A poor yet wise youth is better than an old and foolish king who no longer knows *how* to receive instruction

<sup>14</sup> for he has come out of prison to become king, even though he was born poor in his kingdom.

<sup>15</sup> I have seen all those living under the sun move to the side of the second youth who replaces him.

<sup>16</sup> There is no end to all the people, to all who were before them. Even the ones who will come later will not be happy with him; for this too is futility and striving after wind.



The Oppressed has no one to comfort them  
The Oppressor has no one to comfort them

From a worldly perspective, it is better to lose one's life than live under oppression.

Careers and professional ambition are fueled by personal egos, pride and competition.

Those who promote abortion claim this belief that it is better to have not been born than to witness the evil of society

Parents sacrifice to teach their children to be competitive

Those who are successful cause their neighbors to envy

"Wind" is mentioned fourteen times in Ecclesiastes; symbolically as 2 (witness) x 7 (complete).

Some people discontinue all work and die (4:5)

It is better to have a "work/life balance" with some rest than to become a workaholic that strives after vanity (4:6)

Life as a workaholic can lead to a life without family or purpose (4:8)

It is important to have friends who offer support, and Jesus is the best friend (Psalm 108:12) who died for you (John 15:13)

A foolish leader is not open to counsel

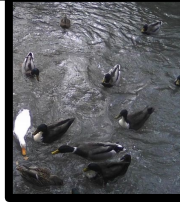
An impoverished or incarcerated person who is wise is preferable to a foolish leader (e.g., Joseph).

Solomon was an inexperienced ruler who asked God for wisdom while his son, Rehoboam, asked his inexperienced companions

**Life is Fleeting; Have Joy in Every Situation**

# Do Not Wait (Ecclesiastes 11:1-10)

**<sup>1</sup> Cast your bread on the surface of the waters, for you will find it after many days.**



**<sup>2</sup> Divide your portion to seven, or even to eight, for you do not know what misfortune may occur on the earth.**

**<sup>3</sup> If the clouds are full, they pour out rain on the earth; and whether a tree falls toward the south or toward the north, wherever the tree falls, there it lies.**



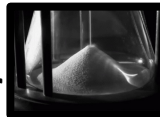
**<sup>4</sup> One who watches the wind will not sow and one who looks at the clouds will not harvest.**

**<sup>5</sup> Just as you do not know the path of the wind, and how bones are formed in the womb of the pregnant woman, so you do not know the activity of God who makes everything.**

**<sup>6</sup> Sow your seed in the morning and do not be idle in the evening, for you do not know whether one or the other will succeed, or whether both of them alike will be good.**

**<sup>7</sup> The light is pleasant, and it is good for the eyes to see the sun.**

**<sup>8</sup> Indeed, if a person lives many years, let him rejoice in them all; but let him remember the days of darkness, for they will be many. Everything that is to come will be futility.**



**<sup>9</sup> Rejoice, young man, during your childhood, and let your heart be pleasant during the days of young manhood. And follow the impulses of your heart and the desires of your eyes. Yet know that God will bring you to judgment for all these things.**

**<sup>10</sup> So remove sorrow from your heart and keep pain away from your body, because childhood and the prime of life are fleeting.**

**A generous man will reap the returns (Mt 10:8) as God's grace is extended to him (Deut. 15:10; Prov. 11:24; 19:17; 22:9; Mt. 10:42; 2 Cor. 9:8; Gal. 6:9; Heb. 6:10).**

**A man should invest in generosity as he might need goodwill at some point; this is tantamount to "what goes around, comes around"**

**Good intentions are no substitute for actions. If a man is blessed, he should naturally bless. It is not up to discussion on which way a tree will lie because it has already been felled a certain way.**



**"Analysis paralysis" or perpetual delay plagues anyone who is always waiting to give (e.g., time, money).**

**To understand "the rewards of charity" is likened to understanding the wind (John 3:8); it will happen, but no one understands how God will do it (Isaiah 55:8-9).**

**Always cast the seed of the gospel regardless of how the ground may appear (Luke 8).**

**Enlightenment & understanding are beneficial and gratifying as God's gracious rewards for generosity**

**Man should rejoice in everything as God's work ( 1 Thes 5:16-18). Contemplate successes as well as failures (the good days as well as difficult). Unless wisdom is gained and people are spiritually improved, all that comes in this world is futile.**

**Man should enjoy this life while understanding that he will be judged for the decisions that he makes in this life**

**Man is encouraged to be positive and joyful because difficult days are ahead followed by death.**

Everyone ages & deteriorates

# Closing Words of the Teacher/Preacher (Ecclesiastes 12:1-8)

**1 Remember also your Creator in the days of your youth, before the evil days come and the years approach when you will say, "I have no pleasure in them";**

**2 before the sun and the light, the moon and the stars are darkened, and clouds return after the rain;**

**3 on the day that the watchmen of the house tremble, and strong men are bent over, the grinders stop working because they are few, and those who look through windows grow dim;**

**4 and the doors on the street are shut as the sound of the grinding mill is low, and one will arise at the sound of the bird, and all the daughters of song will sing softly.**

**5 Furthermore, *people* are afraid of a high place and of terrors on the road; the almond tree blossoms, the grasshopper drags itself along, and the caper berry is ineffective. **For man goes to his eternal home while the mourners move around in the street.****

**6 Remember your Creator before the silver cord is broken and the golden bowl is crushed, the pitcher by the spring is shattered and the wheel at the cistern is crushed;**

**7 then the dust will return to the earth as it was, and the spirit will return to God who gave it.**

**8 "Futility of futilities," says the Preacher, "all is futility!"**



Learn God's truth before difficult times; the storms of life cloud out enlightenment.

Symbolism reflects the Progression of growing old. Men who were appointed as guards would tremble with age, and the women who worked at the millstone to grind grain would stop because the children had grown and left.

The Aging of a Man <small>(Ecclesiastes 12:3-5)</small>			
1.	Eccl. 12:3	Guardians Tremble	Loss of Strength
2.	Eccl. 12:3	Stoop	Loss of Posture
3.	Eccl. 12:3	Grinding Ceases	Loss of Teeth
4.	Eccl. 12:3	Dim Windows	Loss of Eyesight
5.	Eccl. 12:4	Doors Shut	Loss of Interaction
6.	Eccl. 12:4	Grinding Lessens	Loss of Appetite
7.	Eccl. 12:4	Bird Awakens	Loss of Sleep
8.	Eccl. 12:4	Song is Faint	Loss of Hearing
9.	Eccl. 12:5	Fear of Heights/Dangers	Loss of Adventure/Courage
10	Eccl. 12:5	Almond Tree Blossoms	Fear of New Years/Seasons/Birthdays with White Hair like blossoms
11	Eccl. 12:5	Grasshopper Loses Spring	Loss of Liveliness and Curiosity
12	Eccl. 12:5	Ineffective Caper berry	Loss of Appetite and Sexual Drive



Solomon emphasizes the point made at the beginning that everything is vanity and futility (Eccl. 1:2).

The Death of a Man <small>(Ecclesiastes 12:6-7)</small>		
1.	Silver cord is snapped	The Marrow and Sinew
2.	Golden bowl is broken	The Skull/Brain
3.	Jar shattered at the spring	The Veins
4.	Wheel broken into the well	The Heart
5.	Dust returns to earth	The Body is Buried
6.	"The spirit returns to God who gave it."	

The Words of Christ  
are like Nails

# Closing Words of the Author (Ecclesiastes 12:8-14)

<sup>9</sup> In addition to being wise<sup>1</sup>, the Preacher also taught<sup>2</sup> the people knowledge; and he pondered<sup>3</sup>, searched out<sup>4</sup>, and arranged<sup>5</sup> many proverbs.



<sup>10</sup> The Preacher sought to find delightful words and to write words of truth correctly.<sup>6</sup><sup>7</sup>

<sup>11</sup> The words of the wise are like goads, and masters of *these* collections are like driven nails; they are given by one Shepherd.

<sup>12</sup> But beyond this, my son, be warned: the writing of many books is endless, and excessive study is wearying to the body.

<sup>13</sup> The conclusion, when everything has been heard, is: fear God and keep His commandments, because this *applies to* every person.

<sup>14</sup> For God will bring every act to judgment, everything which is hidden, whether it is good or evil.

*"For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil."* (2 Corinthians 5:10)

Jesus said,  
*"I am the good Shepherd"*  
(John 10:11)



Jesus was nailed to the cross & uses His Word as "nails" to drive godly lives

Solomon continued to counsel through his personal struggles (1 Kings 4:32)

Solomon sought to accurately capture encouraging and optimistic adages & tenets.

Wisdom can "prod" into correct action (Goad - Acts 9:5) while keeping one firm in the truth (Nails - John 20:25) with there being a single source (the Shepherd Jesus - Hebrews 13:20).

Books can be wearisome and endless, but believers should experience the Spirit and walk in His supernatural love.

In the end, the focus is on God - understanding His greatness and obeying His will. The recognition of the Lordship of God is the ultimate end of man.

Judgment of earthly deeds will take place (Luke 16:19-31, 1 Peter 1:17, Proverbs 5:21, 24:12; Ecclesiastes 9:10).

Wise\*Men  
  
Still Seek Him