

## **ECCLESIASTES**

This book of Ecclesiastes focuses on the world's reason and purpose for existence as the topics evolve 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 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").

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

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

The Teacher/Preacher sums this concept up as "Vanity." (Ecclesiastes 12:8) 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)

The Teacher/Preacher searches under the sun (without God in the equation), and he comes 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.

### 17 Ecclesiastes 1-3

Just as the first several chapters of Proverbs begin with the benefits of and support for wisdom, Ecclesiastes spends the first chapter explaining the issue and problem with Wisdom.

1:1 Qoheleth is interpreted as preacher, debater, and assembler (Eccl 1:12); in Hebrew, the word "Qoheleth" (קֹהֵלֶת) 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 was “King of Jerusalem” (Joshua 10:1, 3, 12:10).

- 1:2 This overview of a world view, absent of the Lord, begins with an emphasis on “futility” and “vanity” which he repeats three times.
- 1:3 A question is raised of man’s gain from his efforts on this earth.
- 1:4 Generations of men are fleeting and transient while the earth remains through the millennia.
- 1:5 While all things change as demarcated by the sun (days of a life), there is never rest for creation.
- 1:6 Tireless jet streams are referenced in the wind circuits.
- 1:7 The perpetual water cycle continues with a suggestion of evaporation.
- 1:8 A man’s life is exasperated to the point of loss of speech. A man’s eye and ear are insatiable as he is always searching for new and different input.
- 1:9 *“What has been is what will be, and what has been done is what will be done; there is nothing new under the sun.”* (Eccl. 3:15)
- 1:10 This is similar to a modern truism, “Been there, done that...same old”, but the Bible does say that God makes one thing new (2 Cor 5:17, Gal 6:15).
- 1:11 As a man dies, so does the memory of him.
- 1:12 This identification is similar to the beginning of the book (Eccl 1:1) although he no longer mentions being a son, but now emphasizes being the King.
- 1:13 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). Man’s wisdom leads astray (Is 47:10; James 3:13-17).
- 1:14 In Scripture, wind represents 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.
- 1:15 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 (Eccl 7:13).
- 1:16 Although Solomon had much wisdom (1 Ki 4:30, 10:23), man is warned against being wise in his own eyes (Prov 3:7, 26:12).
- 1:17 As philosophers throughout history, Solomon’s curiosity and ambition went beyond wisdom to absurdity and foolishness.
- 1:18 Wisdom is a great gift, but also reveals endless shortcomings. Wisdom particularly results in grief when the truths are not applied (Proverbs 3:13).
- 2:1 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 the futility.
- 2:2 Insane people laugh as it is a fleeting, momentary response. Often people laugh to the embarrassment of others which is more of a weapon to degrade.
- 2:3 Notice the number of times in this passage that the self-focused “I” is used along with “my mind” and “my body” without regard to the Lord and His will.

<i>“Don't collect for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal.”</i> 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

- 2:4-6 Achievements of construction and development did not satisfy as Solomon did not focus on spiritual fruit and living water.
- 2:7 As with many who have great achievements, servants are likened to assets being acquired and categorized with animals. Individuals with worldly success often dehumanize their workers.
- 2:8 It is stated explicitly that the treasures and singers were gathered for himself. The intention and focus were towards no one other than himself alone. Concubines were listed on the balance sheet along with the treasures and singers for futile gratification.
- 2:9 The number of possessions and influence may have been greater than others, but a man's greatness is not associated with the quantity that he accumulates.
- 2:10 He did not guard his eyes from pollution, and the cravings were treated as if deserving of satisfaction.
- 2:11 The achievements and effort were wasted on the things of this world while the spiritual realities escaped as the wind.
- 2:12 Beyond empty pleasure, Solomon then pursued wisdom as only a king was able. Those who also sought wisdom would be expected to only find what was already discovered by the king. Madness is once again mentioned as it was with amusement (Eccl. 2:2).
- 2:13-14 The wise man is circumspect and enlightened while the foolish do not understand their surroundings. In the end, however, both will meet physical end; the difference being that the enlightened one sees and prepares for the spiritual afterlife while the blind one does not.
- 2:15 Relative to this physical world, both ends look the same. Wisdom is viewed as futile unless it is applied for preparation for life everlasting.
- 2:16 A man whose name is written in this earth (Jeremiah 17:13) will pass away.
- 2:17-18 Worldly people hate life and labor because there is only one place to find rest (Mt 11:28, Heb 4:1-11). The spiritual truths cannot be grasped by the worldly who chase after the wind.
- 2:19-21 One flaw with trusting in 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 of one man will be given to those undeserving.
- 2:22-23 The initial man who labors for success must pay the price of grief and worry.
- 2:24 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
- 2:25 Apart from God, Who offers peace now and life eternal, worldly man is left with strife.
- 2:26 If a man pleases the Lord, God gives him wisdom, knowledge, and joy, but the sinner must struggle in this world's daily grind.
- 3:1 There is a time for every "purpose"
- 3:2-8 Twenty-eight "times" are listed or symbolically 4 (creation; revelation) x 7 (complete)

<b>Every Worldly Activity Has A Season;            All Actions Are Good At The Appropriate Time            (Ecclesiastes 3:1-8, 11, 8:6)</b>			
1.	Birth	<i>Positive</i>	Death <i>Negative</i>
2.	Plant	<i>Positive</i>	Uproot <i>Negative</i>

3.	Kill	<i>Negative</i>	Heal	<i>Positive</i>
4.	Tear Down	<i>Negative</i>	Build	<i>Positive</i>
5.	Cry	<i>Negative</i>	Laugh	<i>Positive</i>
6.	Mourn	<i>Negative</i>	Dance	<i>Positive</i>
7.	Throw Stones	<i>Negative</i>	Gather Stones	<i>Positive</i>
8.	Embrace	<i>Positive</i>	Avoid Embracing	<i>Negative</i>
9.	Search	<i>Positive</i>	Count as Lost	<i>Negative</i>
10.	Keep	<i>Positive</i>	Discard	<i>Negative</i>
11.	Tear	<i>Negative</i>	Sew	<i>Positive</i>
12.	Be Silent	<i>Negative</i>	Speak	<i>Positive</i>
13.	Love	<i>Positive</i>	Hate	<i>Negative</i>
14.	War	<i>Negative</i>	Peace	<i>Positive</i>
<i>Also interpreted as everything is preordained by the Lord for an appointed time.</i>				

3:9-10 While the treasures of this world elude a working man, the Lord has given tasks to workers so that they might bear spiritual fruits as they toil.

3:11 The hearts of men are set on the eternal, but man cannot understand the details of God performing His work from beginning to end.

3:12 Happiness and enjoyment of this life is the height of worldly existence (1 Thes 5:16-18).

3:13 It is good to thank God for sustenance and being able to rejoice in a man's work is a gift of God (Eccl 2:24, 5:18-19)

3:14 Man cannot add to or diminish the things that God does; this is especially true of salvation (Rom 4:5-6). God intervenes so that man will be in awe of Him.

3:15 What is now and, in the future, has already been experienced before. (Eccl. 1:9)

3:16 There is evil when there should be justice (e.g., courts) and righteousness (e.g., churches).

3:17 The wicked world systems have been allowed to continue, but they will be judged in due time as even judgment is appropriate at a certain time.

3:18-19 Following animalistic nature and the pursuit of amoral pleasure likens humans to animals. Man has degraded himself to evolution where all creatures have evolved uniformly (instead of being created equal by a Creator), and the shared animal instincts drive both alike.

3:20 Every creature will die.

3:21 A suggestive question that the spirits of animals might possibly be in heaven (Prov 12:10). Beyond man, God preserves animals as well - even from His judgments (Ps 36:6; Jonah 3:8, 4:11; Ex 21:28).

3:22 Immediate worldly enjoyment is promoted because the future of the accomplishments cannot be known. In regards to the afterlife, it is pointed out that someone (God) would have to reveal and enlighten one to the truths of afterlife.

## 18 Ecclesiastes 4-6

In chapter four, Ecclesiastes weighs work and labor.

4:1 The weak are oppressed by those wicked with power; this world provides no comfort to the oppressed.

4:2 From a worldly perspective, it is better to lose one's life than live under oppression.

- 4:3 Those who promote abortion claim this belief that it is better to have not been born than to live under oppression.
- 4:4 Careers and professional ambition are fueled by personal egos, pride and competition. Those who are successful bring envy upon them by their neighbor. "Wind" is mentioned fourteen times in Ecclesiastes; symbolically as 2 (witness) x 7 (complete).
- 4:5 Some people discontinue all work and die.
- 4:6 It is better to have a "work/life balance" with some rest than to become a workaholic that strives after vanity.
- 4:7-8 Useless efforts of a workaholic can lead to a life without family or purpose.
- 4:9-11 It is important to have friends who offer support, and Jesus is the best friend (Ps 108:12).
- 4:12 *"If somebody overpowers one person, two can resist him. A cord of three strands is not easily broken."*
- 4:13-14 A poor and incarcerated person who is wise can replace a foolish king (e.g., Joseph).
- 4:15-16 Afterwards, public opinion will continue to elevate the inexperienced who are not wise to the detriment of the nation. Although never impoverished, Solomon seems to be reflecting on his own life experience as an inexperienced ruler who was successful only to be followed by Rehoboam and Jeroboam.
- In chapter five, Ecclesiastes speaks of religion
- 5:1 Those who continually pursue worldly ways and live sinful lives with the thought of asking forgiveness from God are ignorant and do wrong.
- 5:2 *"Do not be hasty to speak, and do not be impulsive to make a speech before God. God is in heaven and you are on earth, so let your words be few."*
- 5:3 Listen for God's instruction when going to worship (e.g. church, Bible study, worship) instead of wanting to convey personal convictions and earthly knowledge. Many words and talkative natures result in sin (Prov 10:19; Eccl 5:3, 7, 6:11)
- 5:4-6 It is better to not make a vow to the Lord (Mt 5:33-37), but those who vow should be faithful to their promise (Prov 20:25).
- 5:7 Three times in Ecclesiastes, the reader is told to "Fear God" (Eccl 8:12, 12:13). Many dreams and many words bring futility, so man should quietly and submissively follow God.
- 5:8-9 Believers should not be surprised that politicians and judges oppress the poor for personal gain.
- 5:10 *"The one who loves money is never satisfied with money, and whoever loves wealth is never satisfied with income. This too is futile."*
- 5:11 The worldly live a life of consumption. As wealth increases, so does the number of consumers and amount consumed. The owner watches his possessions being squandered.
- 5:12 The wealthy worry about defending their possessions while the worker sleeps through the night. God's peace brings rest – a Sabbath (Hebrews 4:9-10).
- 5:13 Hoarding wealth is detrimental to the prosperous man.
- 5:14 Wealth is easily lost in business endeavors.
- 5:15-16 The man who dies with the most "toys" loses the most in the end. Every man loses all worldly items at death (Job 1:21).

5:17 The meals of the workaholic are taken in early morning and evening after the light of the day has passed. The darkness infers a blindness to deeper spiritual truths as the worldly worker lives in sorrow, sickness and anger. The distractions of this world pollute an individual to their detriment.

5:18 Satisfaction is from the hand of God who provides sustenance to those who love him (Ps 104:21, 136:25, 145:15). It is good for a man to eat, drink, and enjoy his work (Eccl. 2:24, 3:13, 8:15)

5:19 God is the provider of sustenance and riches. Believers should be joyfully grateful to God for His provision.

5:20 Man can become so joyfully preoccupied with the Lord's blessings that he does not think of the limited duration of life (Ps 39:4, 90:12).

In chapter six, Ecclesiastes speaks of materialism

6:1-2 There are times when God gives man the components that would seem to result in joy (wealth, honor, pleasures), but the God does not allow the man to have joy. Instead, a stranger will find joy in them.

6:3 A man that is blessed with "good things" (e.g. children, long life) but cannot appreciate and be satisfied with them and is not honored in death (Is 14:19-20), is better not to have been born.

6:4 Darkness infers spiritual blindness to God's blessings.

6:5-6 As an elderly man dies, so does the stillborn baby; those who want to defend abortion should understand that they are defending the right to murder. A long life (double millennium) is nothing compared to eternity (possibly hell – Rev 20:15).

6:7 Labor will never bring satisfaction (Is 55:2) unlike the Lord (Is 58:10-11, Jer 31:14).

6:8 Since work doesn't satisfy, the successful wise man has no advantage over the foolish and impoverished.

6:9 A wise man is content with what he has (Lk 3:14) instead of endlessly looking (Prov 27:20).

6:10 God is sovereign with a predetermined plan (Jer 10:23, Ps 139:16, 37:23; Prov 16:9, 20:24).

6:11 Many words and talkative natures result in sin (Prov 10:19; Eccl 5:3, 7)

6:12 From a worldly perspective, there is not a state of peaceful and satisfactory existence in this futile life.

## 19 Ecclesiastes 7-9

In chapter seven, Solomon becomes a "moralist" with agreement to some value of wisdom, but he is still back-slidden

7:1 The day of death is the entry point into the afterlife with spiritual realities without the cares of this world. The name is correlated with oil in Song of Solomon 1:3.

7:2-4 It is good when people take the afterlife to heart and become serious about eternity (Ps 51:17).

7:5-6 The correction of a wise person can have long lasting benefits if acted upon while the songs and laughter of the foolish are fleeting. Thorns symbolize the consequences of sin, and they do not even make good kindling as they burn quickly and then fade (Ps 58:9).

7:7 Even a wise man can be corrupted with extortion, oppression and bribery.

7:8 Impatience is a sign of pride (Ps 62:8, 69:13, 1 Cor 4:5, Rom 2:7, 12:12, 1 Thes 5:14, 2 Tim 2:24).

- 7:9 Believers should be slow to anger (Prov 14:29, 15:18, 16:32, 19:11; Jas 1:19-20).
- 7:10 Man cannot reason where “the good old days have gone.” God takes too many variables into account that are beyond man’s capacity to rationalize, so man should accept God’s guidance for this day.
- 7:11-12 Wisdom is a true treasure and inheritance (gift from the Lord) which can extend life; riches can be used for protection, but also bring threat of danger (e.g. theft, envy, etc.)
- 7:13 God’s ways and purposes are beyond man’s ability to comprehend, so a Believer’s walk is one of faith. As the wicked have innate evil desires, no one can correct them apart from the Lord.
- 7:14 Prosperity and adversity come from the Lord (Isaiah 45:7), and man cannot presume that he knows the success of his future because only the Lord will decide. This is a walk of faith.
- 7:15 Righteousness does not guarantee longevity of life in this world, and even the wicked might have a long life; it is all according to God’s purpose
- 7:16-18 Moderation and temperance lessen one’s zeal because God is sovereign; of course, God wants us zealous for Him (Titus 2:14, Galatians 4:18, Rev 3:15-16, Isaiah 37:32). One should not exalt their own prudence or pursue wickedness which separates from society.
- 7:19 Wisdom is a beneficial attribute, but no one is perfect.
- 7:20 Everyone sins (Rom 3:23, 1 John 1:8, 1 Kings 8:46).
- 7:21-22 A man should not put too much weight on criticism by others because everyone has made statements that were not considerate.
- 7:23-25 It is beyond man’s reasoning to discern truth unless the Lord reveals it.
- 7:26 It is only in the Lord that a man can escape the traps of this world; for instance, the web of a seductress (1 Kings 11:3).
- 7:27-28 It is rare to find a Believer who seeks the Lord, and it is even more rare to find a woman who seeks Him repentantly and totally.
- 7:29 God originally created man righteous, but man follows his own will and pursues his own plans (Mt 6:33).
- 8:1 Man’s face shines with wisdom just like Moses’ face (Ex 34:35). Wisdom is evident to who are around the person.
- 8:2 Man should obey the Lord Who is the King of Kings.
- 8:3 Wicked causes should be repented because the Lord is sovereign to bring consequences or save.
- 8:4 Who can question the King of Kings? (Book of Job, Romans 9:20-21)
- 8:5 Wisdom will guide in how to obey at the proper times.
- 8:6 “*For every activity there is a right time and procedure, even though man's troubles are heavy on him.*” (Ecclesiastes 3:1-8, 11) Decisions should follow wisdom instead of being tossed by the chaos of this world.
- 8:7 The worldly cannot tell what will happen from day to day (James 4:14)
- 8:8 The spiritual powers are not controlled by the people of this world, and the only One with power over death is Jesus (1 Cor 15:55-57).
- 8:9 Man is not only limited in wisdom and reason, but also evil in conduct.
- 8:10 Even the wicked are praised (e.g. by the media, Hollywood, etc.) for a time.

- 8:11 The immediacy of corruption compared to the slowness of justice incents people towards crime.
- 8:12 Although a sinner escapes from punishment in this life, the Lord will judge. (Job 34:11-12; Jd 1:15; Rev 20:12-13; Mt 12:36; Rom 14:12; Heb 4:13 – 1 Jn 2:12)
- 8:13 The days of the wicked will be shortened and filled with difficulties.
- 8:14 In this world, the righteous often have lives of difficulties while the wicked prosper. In light of eternal judgment/rewards, this is easily reconciled, but those of this world strive to see payment and recompense in this world (e.g. karma).
- 8:15 It is good for a man to eat, drink, and enjoy his work (Eccl. 2:24, 3:13, 5:18).
- 8:16-17 Applying man's heart to anything other than loving God is folly (Mt 22:37, Mk 12:30). Only God can enlighten and reveal.
- 9:1 God is sovereign, and it is impossible to know what His plans for a man will be, but man is called to obediently walk by faith committing each day to Him.
- 9:2 All of mankind has a shared experience in physical death, so it is important to assess life in the Spiritual (Ephesians 6:12)
- 9:3 Those who focus on this world, instead of seeking the Lord and His spiritual truths, fear and detest death as the end of their world while the Believer views death as another step towards walking ever closer to God.
- 9:4-6 God has offered eternal life, and those who have passed from sinful death into life are enlightened by the Lord. The worldly who walk in the ways of this world are dead and cannot know the spiritual truths.
- 9:7 In a spiritual sense, these are the elements of the Lord's supper, and it is only in His crucifixion and resurrection, that a man can hope for joy (Mt 26:26-27).
- 9:8 Always be covered with Christ's righteousness (Isaiah 61:10, Galatians 3:27) and filled with the oil that is the Spirit (2 Cor 1:21-22).
- 9:9 A Believer should be faithful to the marriage covenant and enjoy his wife. This covenant is similar to the one with the Lord where adultery and idolatry bring consequences and judgment.
- 9:10 Man has a choice to strive after his own will or follow the Lord's through this world. In the afterlife, man's will and control (through work, device, knowledge, wisdom) will be curbed as judgment of earthly deeds will take place (Luke 16:19-31, 2 Cor 5:10, 1 Pet 1:17, Prov 5:21, 24:12; Eccl. 12:14)
- 9:11 Even in this life, secular worldly man understands that he has very little control and attributes outcomes to "luck" and "chance".
- 9:12 Worldly man is out of control and disaster is always near.
- 9:13-16 When in distress, people unnaturally accept wisdom (even spiritual truths) as wisdom is superior to strength (Prov 21:22-23, 24:5). In pleasant times, people rarely listen to the wise words of a poor man.
- 9:17 The wise listen and observe the quiet words of the wise while the foolish do not even respond to the passion of their ruler.
- 9:18 *"One sinner can destroy much good."*

## 20 Ecclesiastes 10-12

- 10:1 A man may live a righteous life in wisdom and honor, but a single mistake and shortcoming will be accentuated (e.g., Bathsheba). Origin of the saying, "There is a fly in the ointment."
- 10:2 *"A wise man's heart goes to the right, but a fool's heart to the left."*



- 10:3 Foolishness is made evident to everyone.
- 10:4 Believers should have peace in the Lord. Tranquility in the midst of turmoil is a powerful attribute that can result in calm.
- 10:5 Earthly authority err in elevating the undeserving.
- 10:6 The fool with position and authority is contrasted with the lowly rich; the rich must be interpreted as rich in wisdom and spiritual insight as to not contradict the humble circumstances. Worldly appointments come from favor and popularity instead of ability and merit.
- 10:7 Man pursues his own will and comforts although he should be serving the Lord. Jesus walked this earth for 33 years in service to sinful mankind.
- 10:8 Entrapments will backfire, and if one breaks the rules, they will be “bitten.”
- 10:9 The activities that a man participates in will affect him (e.g. mudslinging gets one dirty; violence gets one hurt, etc.)
- 10:10-11 A wise man takes time to prepare and works “smart.”
- 10:12 A wise man is a gracious blessing towards others (2 Tim 2:24, Eph 4:2, 4:5, 1 Tim 3:3, 6:11) while the speech of a foolish man hurts even himself.
- 10:13 In the beginning, the words of the foolish seem harmlessly imprudent, but they evolve into harmful and hateful rants of evil.
- 10:14 “*The fool multiplies words.*”
- 10:15 Foolish people are exhausted from struggles (e.g., social, family, work, etc.) as they strive to find the broad and easy way. In a spiritual sense, they cannot find the spiritual city of Zion.
- 10:16 Immature leadership exploits the benefits of high position all day long.
- 10:17 Blessed are those whose leaders do not gorge themselves on all that is available, but instead eat purely for strength instead of excessive pleasure.
- 10:18 Laziness and negligence cause disruption in the house.
- 10:19 Men are distracted with a desire for laughter, enjoyment and the pursuit of money which is expected to cure all ills.
- 10:20 The unwise act of disparaging and belittling someone will ultimately be revealed to them; this is the origin of “a birdie told me.”
- 11:1 A generous man will reap the returns (Mt 10:8). God's grace blesses man's generosity (Deut. 15:10; Prov. 11:24; 19:17; 22:9; Matt. 10:42; 2 Cor. 9:8; Gal. 6:9; Heb. 6:10).
- 11:2 A man should invest in generosity as he might need goodwill at some point; this is tantamount to “what goes around, comes around”
- 11:3 Good intentions are no substitute for actions. If a man is blessed, he will naturally bless. It is not up to discussion on which way a tree will lie because it has already been felled a certain way.
- 11:4 “Analysis paralysis” or perpetual delay plagues anyone who is always waiting to give (e.g., time, money).
- 11:5 Understanding 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).
- 11:6 Always cast the seed of the gospel regardless of how the ground may appear (Luke 8).
- 11:7 Enlightenment is beneficial and gratifying as input into one's life.

11:8 Man should rejoice in everything as God's work ( 1 Thes 5:16-18). Meditation on the successes as well as failures, the good days as well as difficult, will bring wisdom. Unless wisdom is gained and people are spiritually improved, all that comes in this world is futile.

11:9 Man should enjoy this life with the knowledge that he will be judged for the way he has walked.

11:10 Man is encouraged to be positive and joyful because difficult days are ahead and then death.

12:1 *"Remember your Creator in the days of your youth."*

12:2 The storms of life cloud out enlightenment.

12:3-4 Progression of growing old: Bad backs → Loss of teeth → Loss of eyesight → Loss of hearing; while the men were appointed as guards, and having grown old, would tremble by nature, the women who worked at the millstone to grind grain would stop because the children had grown and left.

<b>The Aging of a Man</b> (Ecclesiastes 12:3-5)			
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

12:5 *"...Man is headed to his eternal home, and mourners will walk around in the street."*

<b>The Death of a Man</b> (Ecclesiastes 12:6-7)	
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.	<i>"The spirit returns to God who gave it."</i>

12:8 Again, Solomon emphasizes the point made at the beginning that everything is vanity and futility (Eccl. 1:2).

12:9 Solomon continued to counsel through his personal struggles (1 Kings 4:32)

12:10 Solomon sought to accurately capture encouraging and optimistic tenets.

12:11 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 – Heb 13:20).

12:12 Books can be wearisome and endless, but Believers should experience the Spirit and walk in His supernatural love.

12:13 “*The conclusion of the matter is to fear God and keep His commands.*” 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.

12:14 “*For God will bring every act to judgment, including every hidden thing, whether good or evil.*” Judgment of earthly deeds will take place (Luke 16:19-31, 2 Cor 5:10, 1 Pet 1:17, Prov 5:21, 24:12; Eccl. 9:10).