



BIBLE Is ABOUT

The book of Ecclesiastes



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²⁶She speaks with isdom, and faithfu' istruction is on her tons

27She watc's over the affairs of her usehold and des not eat the bread of idleness.

30Charm is deceptive beauty is fleeting: but a woman who fell Lorp is to be praised. ³¹Give her the reward she had ned. and let her works bring her use at the city gate.

Ecclesiastes

Eventhing Is Meaningless

- Te words of the Teacher, a son of Da-
- vi king in Jerusalem:
 - 2"Me ingless! Meaningless!" say the Teacher.
 - "Utter meaningless! Everyling is meaningless."

³What does an gain from all his labor at which hooils under the sun? 4Generations con and generations go, but the earth reasons forever. The sun rises and the sets, and hurries back to when HICPS "The wind blows to the south and turns to the north; round and round it goes, ever returning on its course.

Wisdom Is Meaningless

12I, the Teacher, was king over 1/ / in Jerusalem. 13I devoted myself to st // and to explore by wisdom all that is do der heaven. What a heavy burden Go as laid on men! 14I have seen all the thin that are done under the sun; all of the reaningless, a chasing after the

15What is twisted cannor Araightened; what is lacking calle counted.

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The Feast of Tabernacles

 Ecclesiastes is read at Sukkot, the annual Feast of Tabernacles, a joyful autumn festival of harvest.



Celebrating Sukkot

- In ancient Israel:
 - The priest carried water from the pool of Siloam and poured it into a basin beside the altar, calling on the Lord for heavenly water (rain).
 - People carried torches around the Temple to illuminate solid gold candelabra along the walls and illustrate that the Messiah would be the light of the world. (Ps. 119:105)

In New Testament Judah:

- On the final day of Sukkot, Jesus said, "If anyone is thirsty, let him come to me and drink." (John 7:37-38)
- The next day, as torches still burned, Jesus said, "I am the light of the world...." (John 8:12)





Why read Ecclesiastes on Sukkot?

- The Book of Ecclesiastes is read during morning services in the Land of Israel on the Sabbath (*Shabbat*, Saturday) which falls during the week of Sukkot (or in the event when the first day of Sukkot is on Shabbat).
- Diaspora communities read it the second Shabbat (eighth day) when the first day of Sukkot is on Shabbat.
- This Book's emphasis on life's ephemeralness ("Vanity of vanities, all is vanity...") echoes the theme of the sukkah, while its emphasis on death reflects the time of year in which Sukkot occurs (the "autumn" of life). The penultimate verse reinforces the message that adherence to God and His Torah is the only worthwhile pursuit.

The book of Ecclesiastes

- The most **outrageous** book in the Bible.
- It reads like a Chinese fortune cookie...
- with a very contemporary message:
 - Fatalism
 Hedonism
 - Existentialism
 Existentialism
 - Chauvinism
 Pessimism
- A man reached the end of his life disappointed, disillusioned, depressed.
- "I saw" these are his observations. (But God doesn't see life as Solomon saw it.)

Man's way of seeing life

Life is like an onion - you peel it off one layer at a time and sometimes you weep!

Carl Sandburg

Rugby Chapel Matthew Arnold, 1867

Most men eddy about Here and there—eat and drink, Chatter and love and hate, Gather and squander, are raised Aloft, are hurl'd in the dust, Striving blindly, achieving Nothing; and then they die"Why shouldn't things be largely **absurd**, **futile**, **and transitory**? They are so, and we are so, and they and we go very well together."

> Philosophy Professor George Santayana Harvard University, 1889-1912

"There is **no reason to suppose** that a **man's life** has any more meaning than the life of the humblest **insect** that crawls from one annihilation to another."

> English Professor Joseph Wood Krutch Colombia University, 1937-1952

"Life is like a **blister** on top of a **tumor**, and a **boil** on top of that.."

Jewish writer Sholom Aleichem, 1887

לּהֶלֶת :The main character

- Koheleth (קֹנֶלֶת):
 - Teacher, preacher, philosopher
 - The title of the speaker of an assembly (Gk. ekklesia), which is where the book is named (Ecclesiastes). Here he presides over a discussion on ("Is life worth living?")
 - Somebody who thinks he has something to say.
- King Solomon
 - Descriptions of himself and his experiences indicate that the writer was King Solomon.
 - He called himself "son of David" and "king in Jerusalem" and he claimed to have great wealth and wisdom.

POLYGAMY (700 CHARGES), CONCUBINAGE (300 CHARGES), PROFLIGATE SPENDING, HERESY

WANTED

SOLOMON, KING OF UNITED ISRAEL

ALIASES: Jedidiah, Kohelet (Koheleth, Qoheleth or Qohelet), Suleiman (Islam).



Left Facing Front (current photograph not available)



DESCRIPTION

AGE: b. 990 BC, Jerusalem: d. Age 59, 931 BC, Jerusalem, Israel HEIGHT: 5'9" WEIGHT: 150-180 lbs EYES: brown HAIR: brown BUILD: medium COMPLEXION: swarthy NATIONALITY: Israel OCCUPATION: 3rd King of United Israel; Poet; Builder; Songwriter FATHER: David MOTHER: Bathsheba BROTHER: Adonijah WIVES: Ammonite Princess Namaah, Pharaoh's Daughter; +698 KNOWN ASSOCIATES: Queen of Sheba; Zadok the priest; Nathan the prophet; Benaiah the captain of the army;

Who was Solomon?

- Solomon had power, wealth, and fame to do anything he wanted.
- Queen of Sheba came to see him and said, "The half has not been told."
- Named Solomon (peaceable) by his father David; his mother Bathsheba named him Jedidiah (beloved of God).
- As David lay dying, Solomon's older brother Adonijah tried to seize the throne, but Solomon was legally ordained and enthroned, and the people accepted his rule. He executed his brother.
- Solomon extended the United Kingdom of Israel, often by royal marriage. He had 700 wives and 300 concubines.
- He brought great glory to Israel and to himself.



...the secret worm... was gnawing all the time in the royal staff upon which Solomon leaned.

Alexander Whyte, Scottish preacher

- The king's latter years were miserable because God removed His hand of blessing and kept Solomon in power only because of His promise to David.
- After Solomon's death, the nation divided into Judah (the House of David) and Israel (the Northern Kingdom).



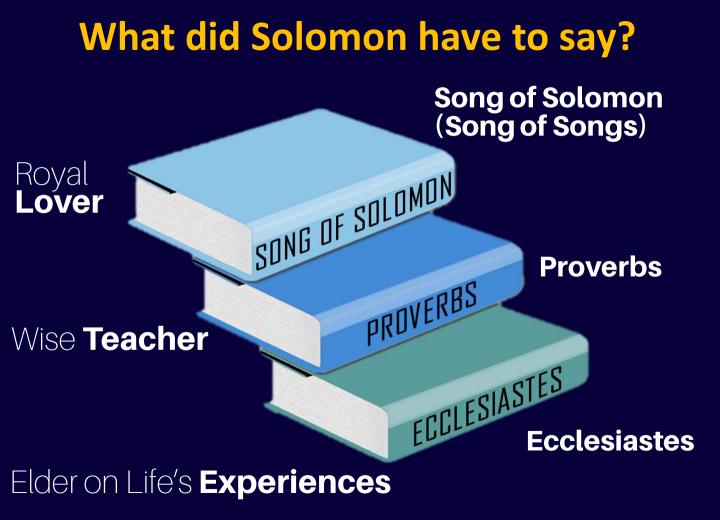
David

- David made many mistakes and committed many crimes like adultery and murder.
- Yet he continually repented and "was a man after God's own heart."
- The Bible extols David above all others.



Solomon

- Solomon would seem an ideal man, from an earthly perspective.
- But he went away from God and left no record that he returned to God.
- New Testament references to Solomon are derisive.



Literary Structure of Ecclesiastes - I

- 1 (1:1-11) Vanity of vanities, says Koheleth (1:2)
- 2 (1:12-18) he who stores up knowledge stores up grief.(1:18)
 - 3 (2:1-11) taking up folly, until I should understand what is best for men to do (2:3)
 - 4 (2:12-26) I knew that one lot befalls both of them. (2:14)
 - 5 (3:1-15) There is an appointed time for everything (3:1)
 - 6 (3:16-22) For the lot of man and of beast is one lot; the one dies as well as the other. (3:19)
 - 7 (4:1-6) And better off than both is the yet unborn, who has not seen the wicked work that is done under the sun. (4:3)
 - 8 (4:7-14) Yet there is no end to all his toil, and riches do not satisfy his greed. (4:8)
 - 9 (4:15-5:11) There is no end to all these people, to all over whom he takes precedence; yet the later generations will not applaud him. (4:16)
 - 10 (5:12-19) riches kept by their owner to his hurt. (5:12)
 - 11 (6:1-12) of this man I proclaim that the child born dead is more fortunate than he. (6:3)
 - 12 (7:1-29) It is better to go to the house of mourning than to the house of feasting, For that is the end of every man, and the living should take it to heart. (7:2)
 - 13 (8:1-17) for there is a time and a judgment for everything (8:6)
 - 14 (9:1-12) things turn out the same for all (9:3)
- 15 (9:13-10:20) More weighty than wisdom or wealth is a little folly! (10:1)
- 16 (11:1-12:7) Ward off grief from your heart (11:10)
- 17 (12:8-14) Vanity of vanities, says Koheleth (12:8)

Literary Structure of Ecclesiastes - II

First Half

1(1:1-11)2 (1:12-18) 3 (2:1-11) 4 (2:12-26) 5 (3:1-15) 6 (3:16-22) 7 (4:1-6) 8 (4:7-14) 9 (4:15-5:11) Second Half 9 (4:15-5:11) 10 (5:12-19) 11 (6:1-12) 12 (7:1-29) 13 (8:1-17) 14 (9:1-12) 15 (9:13-10:20) 16 (11:1-12:7) 17 (12:8-14)

Each half of Ecclesiastes is also crafted into a chiastic structure.



Each half of Ecclesiastes is also crafted into a chiastic structure.

First Half of Ecclesiastes - III

Former half	Relation	Latter half		
1 (1:1-11) There is no remembrance of the men of old; nor of those to come will there be any remembrance among those who come after them. (1:11)	Past and future	9 (4:15-5:11) There is no end to all these people, to all over whom he takes precedence; yet the later generations will not applaud him. (4:16)		
2 (1:12-18) I, Koheleth, was king over Israel in Jerusalem, (1:12)	King	8 (4:7-14) for from a prison house one comes forth to rule, since even in his royalty he was poor at birth.(4:14)		
3 (2:1-11) But when I turned to all the works that my hands had wrought, and to the toil at which I had taken such pains, (2:11)	Toil	7 (4:1-6) Better is one handful with tranquillity than two with toil and a chase after wind! (4:6)		
4 (2 :12-26) 2:16 How is it that the wise man dies as well as the fool! (2:16)	Death	6 (3:16-22) For the lot of man and of beast is one lot; the one dies as well as the other. (3:19)		
5 Appointed Time				

Literary Structure of Ecclesiastes - IV

Α

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First Half 1(1:1-11)2 (1:12-18) 3 (2:1-11) 4 (2:12-26) 5 (3:1-15) 6 (3:16-22) 7 (4:1-6) 8 (4:7-14) 9 (4:15-5:11) Second Half 9 (4:15-5:11) 10 (5:12-19) 11 (6:1-12) 12 (7:1-29) 13 (8:1-17) 14 (9:1-12) 15 (9:13-10:20) 16 (11:1-12:7) 17 (12:8-14)

- all is vanity and a chase after wind (1:12-14)
- B What is crooked cannot be made straight, and what is missing cannot be supplied. (1:15)
- this also is a chase after wind (1:16-17)
- B' For in much wisdom there is much sorrow, and he who stores up knowledge stores up grief. (1:18)

Each periscope also has a chiastic structure with concentric and/or parallel patterns

The theme of Ecclesiastes

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

What profit has a man from all his labor In which he toils under the sun?

One generation passes away, and *another* generation comes; **But the earth abides forever**.

> The Book of Ecclesiastes Verses 1:2-4

Terminology

קֿהֶלֶת	qoheleth	H6953	preacher, speaker in an assembly, debater
קהֶבֶל	hebel	H1892	vapour, breath, vanity (emptiness)
יְתְרוֹן	yithrown	H3504	profit, gain, advantage, surplus
עָּאָל	amal	H5999	toil, trouble, labour, mischief, worry
רע	ra	H4751	evil, wickedness, mischief
ἐκκλησία	ekklesia	G2258	assembly (as in citizens assembled together)

Ecclesiastes Glossary

- Preacher (קָהֶלֶת koheleth) Assembly (ekklesia) chair, debater
- Solution (38x) ه (38x) ه (38x) ه (38x) ه (38x)
- "under the sun"
 Looking at life from a human perspective
- "under heaven" Same as "under the sun"
- Profit (יַהָרוֹן yithrown) Surplus, advantage, gain, opp. of vanity
- Labor (پيره `amal)
- Man (אָדָם 'adam)
 Man from the earth; man under the sun
- Sevil (ען ra`)
 Opposite of good; pain, sorrow, distress
- Joy (שָׂמְחָה) Simchah) Enjoy God's gifts despite circumstances

Wisdom (הַכְמָה chokmah) Opposite of fools and folly

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God (אָלהָים 'elohiym) • The Mighty God, the God of creation

Solomon's term for God

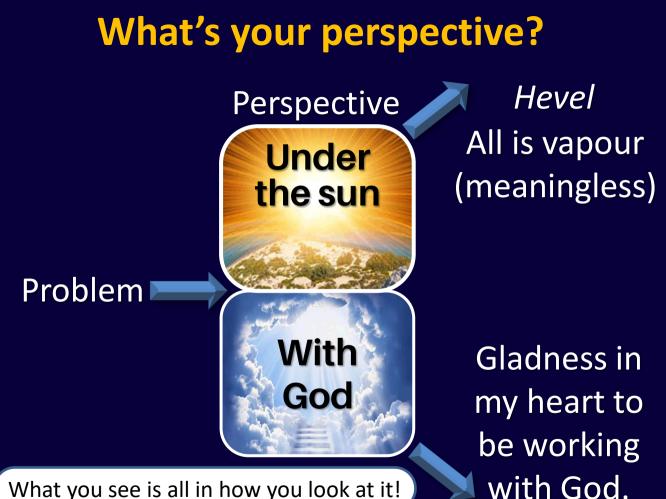
"You shall love the LORD your God with all your heart, with all your soul, and with all your strength."



Elohim ("God" in the English Bible) is the Mighty God, the glorious God of **creation** who exercises sovereign power.

YHWH ("LORD" in the English Bible) is the God of the **covenant**, the God of revelation who is eternally self-existent and yet graciously **relates Himself to sinful man**.

Since Solomon is dealing exclusively with what he sees "under the sun" (i.e., the Creation"), he consistently uses *Elohim*. **Ecclesiastes** is in our Bible because it tells where we'll end up if we don't discover His way to live!



What you see is all in how you look at it!

Conclusion

Let us hear the conclusion of the whole matter: fear God and keep His commandments, for this is man's all.

For God will bring every work into judgment, including every secret thing, whether good or evil.

Ecclesiastes 12:13-14

Love not the world, neither the things that are in the world.

The blessing of the Lord makes one **rich**, and He adds **no sorrow** with it.

Proverb 10:22, NKJV

Is life worth living?



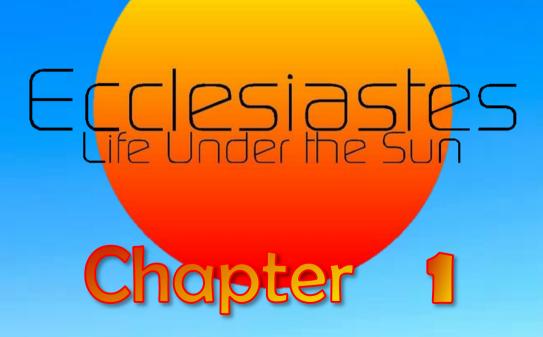
Defining the problem

What did Solomon see when he looked?

- Among other things, Solomon saw:
- **injustice** to the poor (Ecclesiastes 4:1-3)
- crooked politics (Ecclesiastes 5:8)
- incompetent leaders (Ecclesiastes 10:6-7)
- **guilty people free** to commit more Crime (Ecclesiastes 8:11)
- materialism (Ecclesiastes 5:10)

- a desire for "the good old days" (Ecclesiastes 7:10)

Makes one wonder if Solomon has been around on his Harley this week to spot those things.



The monotony of life

1:1 דִּבְרֵי לְהֶלֶת בֶּן־דְּוִד מֶלֶדְ 1:2 הֲבֵל הֲבָלִים אָמַר לְהֶלֶת הֲבֵל הְבָלִים הַכּּל הֶבֶל:

- 1. The words of the Preacher, the son of David, king in Jerusalem.
- 2. "Vanity of vanities," says the Preacher;
 "Vanity of vanities, all is vanity."
- 3. What profit has a man from all his labour In which he toils under the sun?
- 4. One generation passes away, and another generation comes; But the earth abides forever.
- 5. The sun also rises, and the sun goes down, And hastens to the place where it arose.



- 7. The wind goes toward the south, And turns around to the north; The wind whirls about continually, And comes again on its circuit.
- 8. All the rivers run into the sea, Yet the sea is not full; To the place from which the rivers come, There they return again.
- 9. All things are full of labour; Man cannot express it. The eye is not satisfied with seeing, Nor the ear filled with hearing.
- 10. That which has been is what will be, That which is done is what will be done, And there is nothing new under the sun.
- 11. Is there anything of which it may be said, "See, this is new"? It has already been in ancient times before us.
- 12. There is no remembrance of former things, Nor will there be any remembrance of things that are to come by those who will come after.

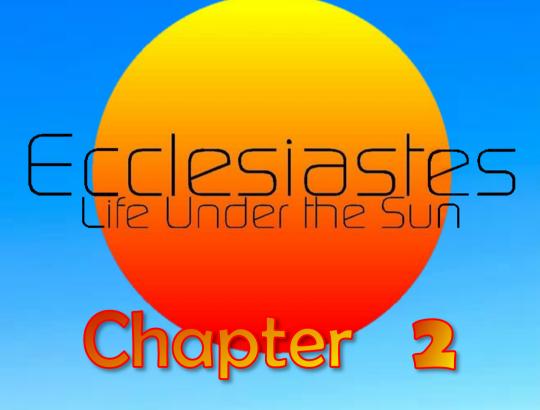
The vanity of wisdom

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

13.

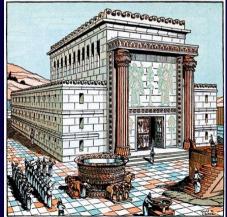
And I set my heart to seek and search out by wisdom concerning all that is done under heaven; this burdensome task God has given to the sons of man, by which they may be exercised.

- ^{14.} I have seen all the works that are done under the sun; and indeed, all is vanity and grasping for the wind.
- ^{15.} What is crooked cannot be made straight, And what is lacking cannot be numbered.
- 16. I communed with my heart, saying, "Look, I have attained greatness, and have gained more wisdom than all who were before me in Jerusalem. My heart has understood great wisdom and knowledge."
- 17. And I set my heart to know wisdom and to know madness and folly. I perceived that this also is grasping for the wind.
- For in much wisdom is much grief,And he who increases knowledge increases sorrow.



The futility of wealth

- I said in my heart, "Come now, I will test you with mirth; therefore enjoy pleasure"; but surely, this also was vanity.
- I said of laughter--"Madness!"; and of mirth, "What does it accomplish?"
- I searched in my heart how to gratify my flesh with wine, while guiding my heart with wisdom, and how to lay hold on folly, till I might see what was good for the sons of men to do under heaven all the days of their lives.
- 4. I made my works great, I built myself houses, and planted myself vineyards.
- I made myself gardens and orchards, and I planted all kinds of fruit trees in them.
- 6. I made myself water pools from which to water the growing trees of the grove.





Song of Solomon by Sir Wm Russell Flint, 1909.

- 7. I acquired male and female servants, and had servants born in my house. Yes, I had greater possessions of herds and flocks than all who were in Jerusalem before me.
- 8. I also gathered for myself silver and gold and the special treasures of kings and of the provinces. I acquired male and female singers, the delights of the sons of men, and musical instruments of all kinds.



- 9. So I became great and excelled more than all who were before me in Jerusalem. Also my wisdom remained with me.
- ^{10.} Whatever my eyes desired I did not keep from them. I did not withhold my heart from any pleasure, For my heart rejoiced in all my labour; And this was my reward from all my labour.
- ^{11.} Then I looked on all the works that my hands had done And on the labour in which I had toiled; And indeed all was vanity and grasping for the wind. There was no profit under the sun.

I will test you with pleasure. Enjoy!

Amusement (2:2)	I said of laughter, "It is madness," and of pleasure, "What does it accomplish?
Stimulation (2:3)	I explored with my mind how to stimulate my body with wine while my mind was guiding me wisely.
Projects (2:4-6)	I enlarged my works: I built houses for myself, I planted vineyards for myself; I made gardens and parks for myself, and I planted all kinds of fruit trees; I made ponds of water for myself
Possessions (2:7)	I bought male and female slaves, and I had home born slaves. Also I possessed flocks and herds larger than all who preceded me in Jerusalem.
Collections (2:8a)	Also, I collected for myself silver and gold, and the treasure of kings and provinces.
Entertainment (2:8b)	I provided for myself male and female singers
Sex (2:8c)	I provided for myself the pleasures of menmany concubines.

The certainty of death

- 12. Then I turned myself to consider wisdom and madness and folly; For what can the man do who succeeds the king?--Only what he has already done.
- 13. Then I saw that wisdom excels folly as light excels darkness.
- 14. The wise man's eyes are in his head, But the fool walks in darkness. Yet I myself perceived That the same event happens to them all.
- 15. So I said in my heart, "As it happens to the fool, It also happens to me, And why was I then more wise?" Then I said in my heart, "This also is vanity."
- 16. For there is no more remembrance of the wise than of the fool forever, Since all that now is will be forgotten in the days to come. And how does a wise man die? As the fool!

- 17. Therefore I hated life because the work that was done under the sun was distressing to me, for all is vanity and grasping for the wind.
- 18. Then I hated all my labour in which I had toiled under the sun, because I must leave it to the man who will come after me.
- 19. And who knows whether he will be wise or a fool? Yet he will rule over all my labour in which I toiled and in which I have shown myself wise under the sun. This also is vanity.



- 20. Therefore I turned my heart and despaired of all the labour in which I had toiled under the sun.
- 21. For there is a man whose labour is with wisdom, knowledge, and skill; yet he must leave his heritage to a man who has not laboured for it. This also is vanity and a great evil.





22. For what has man for all his labour, and for the striving of his heart with which he has toiled under the sun?

23. For all his days are sorrowful, and his work burdensome; even in the night his heart takes no rest. This also is vanity.

- Nothing is better for a man than that he should eat and drink, and that his soul should enjoy good in his labour.
 This also, I saw, was from the hand of God.
- 25. For who can eat, or who can have enjoyment, more than I?
- 26. For God gives wisdom and knowledge and joy to a man who is good in His sight; but to the sinner He gives the work of gathering and collecting, that he may give to him who is good before God. This also is vanity and grasping for the wind.

Enjoy life while you can

The problem defined: is life worth living? **NO!** Life under the sun is not worth living: ethe monotony of life (1:4-11) the vanity of wisdom (1:12-18) ethe futility of wealth (2:1-11) • the certainty of death (2:12-23)

COMING ATTRACTIONS

- In the next eight chapters, Solomon will consider each of these four arguments and *refute them*. At the end of each argument he will say, "Enjoy life and be thankful to God!"
- He will honestly face the trials and injustices of life, the things that make us cry out, "Why, Lord?"
- But Solomon is not a shallow optimist wearing rosetinted glasses, nor is he a skeptical pessimist wearing blinders.
- Rather, he takes a balanced view of life and death and helps us look at both from God's eternal perspective.

Life isn't like a book.

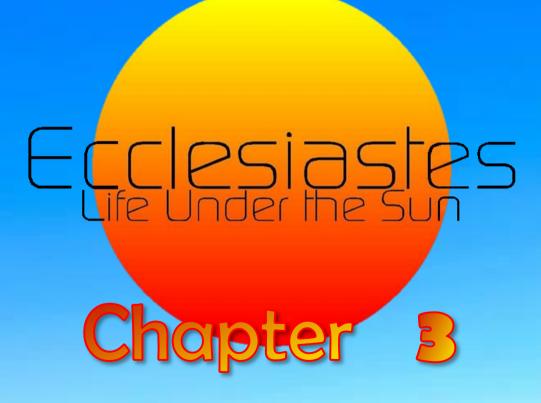
- Life isn't logical, or sensible, or orderly.
- Life is a mess most of the time.
- And theology must be lived in the midst of that mess.

Chuck Colson Prison Fellowship Ministry

Is life worth living?



Issue 1: The monotony of life



Look up - Everything Has Its Time

- 1. To everything there is a season, A time for every purpose under heaven:
- A time to be born, And a time to die; A time to plant, And a time to pluck what is planted;
- A time to kill, And a time to heal; A time to break down, And a time to build up;
- A time to weep, And a time to laugh; A time to mourn, And a time to dance;
- A time to cast away stones, And a time to gather stones; A time to embrace, And a time to refrain from embracing;

A time to gain,
And a time to lose;
A time to keep,
And a time to throw away;



- 7. A time to tear, And a time to sew;
 - A time to keep silence, And a time to speak;
- 8. A time to love, And a time to hate; <u>A time of war</u>,
 - And a time of peace.

To everything Turn, turn, turn There is a season Turn, turn, turn And a time to every purpose under Heaven

A time to be born, a time to die A time to plant, a time to reap A time to kill, a time to heal A time to laugh, a time to weep

To everything Turn, turn, turn There is a season Turn, turn, turn And a time to every purpose under Heaven

A time to build up, a time to break down A time to dance, a time to mourn A time to cast away stones A time to gather stones together To everything Turn, turn, turn There is a season Turn, turn, turn And a time to every purpose under Heaven

A time of love, a time of hate A time of war, a time of peace A time you may embrace A time to refrain from embracing

A time to gain, a time to lose A time to rend, a time to sew A time to love, a time to hate A time of peace, I swear it's not too late



Look within

- ⁹ What profit has the worker from that in which he labours?
- ¹⁰ I have seen the God-given task with which the sons of men are to be occupied.
- ¹¹ He has made everything beautiful in its time. Also He has put eternity in their hearts, except that no one can find out the work that God does from beginning to end.
- ¹² I know that nothing *is* better for them than to rejoice, and to do good in their lives, ¹³ and also that every man should eat and drink and enjoy the good of all his labour—it *is* the gift of God.

¹⁴ I know that whatever God does, It shall be forever. Nothing can be added to it, And nothing taken from it. God does *it*, that men should fear before Him.

Look ahead

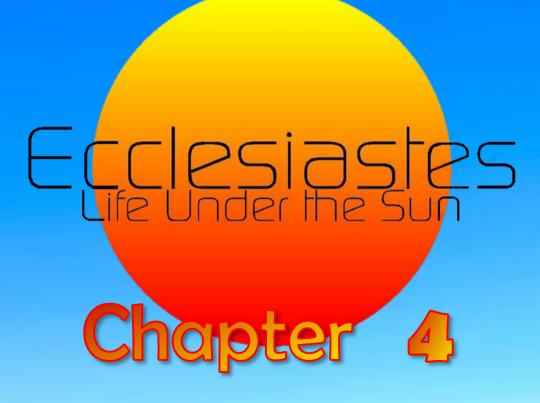
- ¹⁵ That which is has already been,
 And what is to be has already been;
 And God requires an account of what is past.
- ¹⁶ Moreover I saw under the sun:

In the place of judgment, Wickedness was there; And in the place of righteousness, Iniquity was there.

¹⁷ I said in my heart,

"God shall judge the righteous and the wicked, For *there is* a time there for every purpose and for every work."

- ¹⁸ I said in my heart, "Concerning the condition of the sons of men, God tests them, that they may see that they themselves are *like* animals."
- ¹⁹ For what happens to the sons of men also happens to animals; one thing befalls them: as one dies, so dies the other. Surely, they all have one breath; man has no advantage over animals, for all *is* vanity.
- ²⁰ All go to one place: all are from the dust, and all return to dust.
- ²¹ Who knows the spirit of the sons of men, which goes upward, and the spirit of the animal, which goes down to the earth?
- ²² So I perceived that nothing *is* better than that a man should rejoice in his own works, for that *is* his heritage. For who can bring him to see what will happen after him?



Look around

¹ Then I returned and considered all the oppression that is done under the sun:

And look! The tears of the oppressed, But they have no comforter— On the side of their oppressors *there is* power, But they have no comforter. ² Therefore I praised the dead who were already dead, More than the living who are still alive. ³ Yet, better than both *is he* who has never existed, Who has not seen the evil work that is done under the sun.

⁴ Again, I saw that for all toil and every skillful work a man is envied by his neighbor. This also *is* vanity and grasping for the wind.

⁵ The fool folds his hands
And consumes his own flesh.
⁶ Better a handful with quietness
Than both hands full, with toil and grasping for the wind.

⁷ Then I returned, and I saw vanity under the sun:

⁸ There is one alone, without companion: He has neither son nor brother.
Yet *there is* no end to all his labours, Nor is his eye satisfied with riches.
But he never asks,

"For whom do I toil and deprive myself of good?" This also *is* vanity and a grave misfortune.

- ⁹ Two *are* better than one,
 Because they have a good reward for their labor.
- ¹⁰ For if they fall, one will lift up his companion.
 But woe to him *who is* alone when he falls,
 For *he has* no one to help him up.
- ¹¹ Again, if two lie down together, they will keep warm; But how can one be warm *alone*?
- ¹² Though one may be overpowered by another, two can withstand him.
 And a threefold cord is not quickly broken.

- ¹³ Better a poor and wise youth Than an old and foolish king who will be admonished no more.
- ¹⁴ For he comes out of prison to be king,Although he was born poor in his kingdom.
- ¹⁵ I saw all the living who walk under the sun; They were with the second youth who stands in his place.
- ¹⁶ There was no end of all the people over whom he was made king;

Yet those who come afterward will not rejoice in him. Surely this also *is* vanity and grasping for the wind.