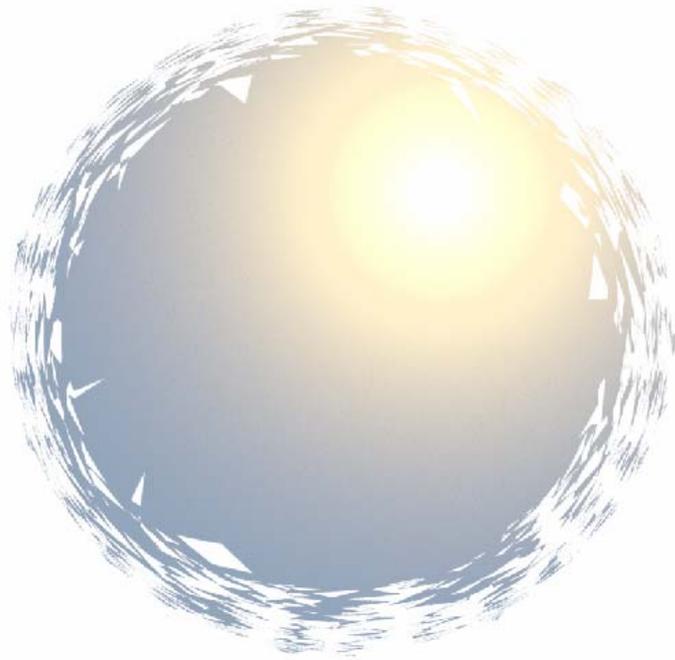


קהלת



Our Shadow, Our Shelter
A Sukkot Study in Ecclesiastes

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Our Shadow, Our Shelter

A Sukkot Study in Ecclesiastes

Introduction

Sukkot is the last of the eight *Mo'adim* "feasts" of Leviticus 23. It is called "Feast of Tabernacles" or "Feast of Booths" in English Bibles. We are commanded not only to dwell in *sukkot* [booths], we are commanded to rejoice. Considering the fact that a *sukkah* is traditionally understood to be a three or four walled shelter, with nothing but tree branches and vegetation for a roof, it may be hard to connect "rejoicing" with living in the natural elements for seven days.

There may be hot days, with the sun beating down, and no shade except the flimsy branches over our heads. There may be rain, where that roof provides no protection at all. There may be wind, and it may be cold. There may be bugs, and other critters seeking our body heat in the night. How can we have real "joy" while dwelling in *sukkot*?

On top of that, tradition tells us that Solomon first read Kohelet [Ecclesiastes] to Israelites on Sukkot - so now we spend every Sukkot studying Kohelet (of all things). With the first verse of Kohelet, we may feel we are being plunged into a depressing rant by "the Preacher" [Kohelet], and that may dampen our joy.

Beloved, our God is wise. He commanded us to dwell in *sukkot* [booths] for a reason - and studying Kohelet during Sukkot makes for a perfect combination. It frames some life-changing questions, and provides life-giving answers for those who care to pay attention. Misunderstanding Kohelet can be chalked up to very same reason why most of those who claim that they follow Messiah and yet still abhor His Torah - a misunderstanding of reality. Many have been drawn into the "Greek philosophy" explanation of Scripture, because that is what many early "church fathers" used to explain life. From that profound misunderstanding we have 1,900 years of antinomianism, and a subsequent hatred for "Jewish" things.

We will attempt in this study to peel back the layers of Greek/human thinking, and see things as the Almighty intended. His revelation of reality may shake you, but I promise that if you surrender to His will and His revelation your joy will be increased.

The Hebrew word "*kohelet*" is often translated "preacher." *Ecclesiastes* is actually a great translation, but few connect the word back to its Greek root. *Ecclesiastes* is drawn from the Greek word "*ekklesia*" - which means "assembly of called out ones" (incorrectly translated as "church" in English). The Hebrew word "*kohelet*" comes from the same root as the Hebrew word "*kahal*" [assembly]. In English Bibles, the word *kahal* is usually translated, "Assembly" or "Congregation" and it usually used to describe the people of God, namely Israel. The second usage of *kahal* prophetically tells us about the Congregation of God.

Also God said to him [Jacob]: "I am God Almighty. Be fruitful and multiply; a nation and a kahal [congregation] of nations shall proceed from you, and kings shall come from your body."

Genesis 35:11

Although King Solomon has been recognized as the writer of the book of *Kohelet* for thousands of years, modern scholars have attempted to prove otherwise. Primarily because of what they think is internal evidence. The "depressing" nature of the book and the themes that seem to be drawn from Greek philosophy have lead theologians to postulate that the book was written by someone other than Solomon during the Hellenistic era after the year 200 BCE. While it is true that the book **seems** to have a correlation to Greek philosophy (namely that of Plato), it is absolutely certain that the book was written by Solomon, and in no way was he promoting Platonic views of reality. It is this misunderstanding of the style of *Kohelet* that has led so many to read the Apostolic Scriptures with the same philosophical mindset. Beloved, beware: The words of the Almighty Sovereign of the Universe do not mix with Plato. To do so is an invitation to misunderstanding and profound error. No, theologians that think that the book of *Ecclesiastes* draws from Plato have not pondered the very warning in *Kohelet*: "... there is no new thing under the sun." *Ecclesiastes* 1:9b

Study Format

This study is divided into seven lessons. Because Sukkot is a time of resting as well as study, you may want to divide this study into larger or smaller parts to spread over the entire seven days. However you chose do use this study, I do suggest a daily approach to your time. Begin each study time in the following manner:

Petition for Wisdom

Before you begin each time of study, appeal to the Almighty for insight and discernment. Although we may profoundly enjoy studying God's Word, we should do it not for our enjoyment, but because it is a form of worship. In such worship we will find true joy. This appeal is well represented in the *Shemoneh Esrei (Amidah)* blessing known as *Binah*.

Atah chonen l'adam da'at

You graciously endow man with wisdom

Um'lamed l'enosh binah

and teach insight to a frail mortal.

Chaneinu meyt'cha dei'ah, binah, v'haskel

Endow us graciously from Yourself with wisdom, insight, and discernment.

Baruch Atah HaShem, chonen ha da'at

Blessed are You, HaShem, gracious giver of wisdom.

And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship.

Exodus 31:3

If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.

James 1:5

For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God...

Colossians 1:9-10

Commitment to Obedience

Before each time of study, make a commitment to obey the Lord. We can never approach the Almighty with a petition for wisdom, if we are unwilling to follow His instructions. It is with utter abandon that we faithfully place ourselves in His care. We must commit ourselves to obedience, without knowing what He might demand of us. Our faith is in Him, not merely in our rational understanding of His possible commands. It is in the Shema prayer

(Deuteronomy 6:4-9) itself that we approach God and declare our unwavering fealty. We pledge our obedience to Him and take His yoke upon us as we declare the His Unity. In the "*V'ahav'ta*" [and you shall love] paragraph this becomes most evident.

Sh'ma Yisrael, HaShem Eloheynu, HaShem Echad

Hear O Israel, HaShem is our God, HaShem, the One and Only

V'ahav'ta et HaShem Eloheicha b'chol-l'vavcha uvechol-nafsh'cha uvechol-m'odecha

You shall love HaShem your God with all your heart, with all your soul, and with all your strength.

v'hayu hadevarim haele asher anochi m'tsavcha hayom al-l'vavecha

And these words which I command you today shall be in your heart.

v'shinantam l'vaneicha v'dibarta bam b'shivt'cha b'veitecha uvelecht'cha vaderech uveshachb'cha uvekumecha

You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

ukeshartam l'ot al-yadecha v'hayu l'totafot bein eineicha

You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

uchetavtam al-m'zuzot beitecha uvishareicha.

You shall write them on the doorposts of your house and on your gates.

Study Time

Try to set aside study time that can be done without interruption. The text from the Hebrew Names Version of Ecclesiastes is included, but you will need your Bible for other references.

Meditation and Discussion

All effective study demands time to "decompress." Working to merely get "done" is **vanity** - a vapor. Thoughtfully consider each lesson you learn, and then discuss it with others.

Application

This is the most difficult of "study" habits. We must seek to establish life-style habits that reflect what God has revealed. It is where our prayers, commitments, readings, and thoughts become "visible" in word and in deed. This is the essence this and all Bible study - to present a "shadow," and "outline" of Messiah. We reflect His character when we live as He lived, according to all that Scripture has commanded.

Lesson One

Let's get started! Remember, begin your study time with:

- Petition for Wisdom
- Commitment to Obedience

Begin your study of Kohelet by reading the entire book. You will find the text for Kohelet at the end of this workbook in the Hebrew Names Version. Try to limit your reading of the book to this version for this first reading.

As you have seen, certain key words and phrases have been highlighted for you. This allows you to easily pick them out. It also provides us with a way that we can look at the underlying Hebrew of those words. This will help you sort through this book in ways you would otherwise find difficult.

One of the most repeated phrases is "under the sun." You may have seen as you were reading that "under the sun" seems to begin a number of statements that seem quite cynical. And yet, as you read you may find yourself reading some statements that seem to contradict the cynical "under the sun" references. It is these seeming contradictions that make this book so enigmatic. It seems that Solomon is quite moody.

In the space that follows, summarize each reference to **under the sun**. The Scripture reference of each instance is provided. The first reference is given as an example. Begin with the verse where "under the sun" is used, and summarize any verses that follow that seem to be a continuation of the thought. Be as brief as the space allows.

REF	Under the sun...
1:3	- WHAT GAIN FROM LABOR? - NATURE REVEALS AN ENDLESS AND POINTLESS CYCLE - ALL THINGS ARE FULL OF WEARINESS
1:9	
1:14	

REF	Under the sun...
2:17-22	
3:16	
4:1-7	
4:15	
5:13	
5:18	
6:1-12	
8:9	
8:15-17	
9:6-9	

REF	Under the sun...
9:13	
10:5	

"Under the sun" is the Hebrew phrase, *tachat ha-shemesh*

Another interesting phrase that is used in Kohelet is the phrase *tachat ha-shamayim* [under the heavens]. Do the same thing with **under the heavens** in the space that follows.

REF	Under the heavens...
1:13	
2:3	
3:1	

Do you think that "under the sun" and "under the heavens" are speaking of the same thing? Do you detect any differences?

One last Scripture for today. Read and comment on Psalms 73:

End your study time with:

- Meditation and Discussion
- Application

Lesson Two

Begin your study time with:

- Petition for Wisdom
- Commitment to Obedience

A word used repeatedly is "Kohelet" [the Assembly Speaker]. This is used as a title. Solomon is speaking of himself, but why use the title? What is his point? Follow the usage of the word in the space below and see if you can detect any correlation to "under the sun" or "under the heavens" in the usage of "Kohelet."

REF	Kohelet
1:1	
1:2	
7:27	
12:8	
12:9	
12:10	

What importance, if any, do you find in Solomon's usage of the word "Kohelet."

Can you identify with Solomon's words regarding life "under the sun"? Do his words seem wise and worldly? Does his cynicism carry with it a ring of truth? Then welcome to life "under the sun."

It seems Solomon is right: life is not fair. From what you have done today, can you list some things in **your** life that seem to agree with Kohelet's assertion: *There is a vanity which is done on the earth, that there are righteous men to whom it happens according to the work of the wicked. Again, there are wicked men to whom it happens according to the work of the righteous.* [8: 14]:

All Solomon's "under the sun" words can get us down if we are not careful. Kohelet may say that the righteous are not blessed, but what does the Almighty say?

Comment on the relationship between 1:4-8 and Psalms 104:1-35:

Comment on the relationship between 2:17-26 and Psalms 39:1-8; Proverbs 13:21-22:

Comment on the relationship between 4:1-4 and Matthew 5:1-12:

Beloved, can you see that the righteous are not called to live "under the sun"? There is no doubt that Kohelet is enumerating the "facts of life." It seems quite true that life under the sun is not fair. It is brutal, and it is harsh. The hurts and disappointments far outweigh the good. The pain greatly exceeds the pleasure. But we are not called to that life. We have not been called to live "under the sun." There is something different for us.

Imagine if you will, the scene after our redemption from Egypt:

So they took their journey from Sukkot and camped in Etam at the edge of the wilderness. And HaShem went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. He did not take away the pillar of cloud by day or the pillar of fire by night from before the people.

Exodus 13:20-22

Consider the instructions from HaShem regarding this feast of Sukkot that we are celebrating in these days:

You shall keep it [Sukkot] as a feast to HaShem for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am HaShem your God."

Leviticus 23:41-43

There in the wilderness we dwelt in *sukkot*. The roof was patchy. The walls were flimsy. We had been enslaved for hundreds of years. We were weak. We were pursued. We were exposed to the elements in the harsh wilderness. It **appeared** that we were wandering about the wilderness, living "under the sun." No beloved, we were sheltered by the Cloud of Glory above us. We could gaze up through the holes in our *sukkot* and see... a semblance of the *Shekinah*. We were not "under the sun" - we were under HaShem's shadow. We are His beloved, and He rests above us.

The bedtime Shema contains an appropriate prayer for all times, but especially during these nights of Sukkot. *Hashkivenu*, is a prayer that blesses the Holy One of Israel, for He is our shadow, and He is our shelter.

***Hashkivenu Hashem Eloheinu I'shalom v'ha-amidenu
Malkenu I'chayim***

Lay us down to sleep, HaShem our God, in peace, raise us erect,
our King, to life;

***ufros aleinu sukkat sh'lomecha v'tak'nenu b'etzah tovah
mil'Fanecha***

and spread over us the shelter of Your peace. Set us aright with
good counsel from before Your Presence,

v'hoshienu I'ma-an Sh'mecha
and save us for Your Name's sake.

***V'hagen ba-adenu v'haser may-aleinu oyev, dever v'cherev
v'ra-av v'yagon,***

Shield us, remove from us foe, plague, sword, famine, and woe;

v'haser satan mil'faneinu u-me-achareinu
and remove spiritual impediment from before us and from behind
us,

uvtzel k'nafecha tastirenu
and in the shadow of Your wings shelter us -

ki E-I shom'renu u-matzilenu atah
for G-d Who protects and rescues are You;

ki E-I melech chanun v'rachum atah
for God, the Gracious and Compassionate King, are You.

***Ushmor tzetenu u-voenu I'chayim ulshalom me'ato v'ad
olam***
Safeguard our going and coming, for life and for peace from now
to eternity.

***Baruch atah Hashem haporet sukkat shalom aleinu v'al kol
amo Yisrael va'al Yerushalayim***
Blessed are You, HaShem, Who spreads the shelter of peace upon
us, upon all of his people Yisrael and upon Yerushalayim.

Notice the word "*sukkat*" this shares the same root as the word "Sukkot."
We live in a cruel world - but we have ***sukkat sh'lomecha*** [the shelter of
Your peace]. We do not live "under the sun."

End your study time with:

- Meditation and Discussion
- Application

Lesson Three

Begin your study time with:

- Petition for Wisdom
- Commitment to Obedience

We have seen the cynicism of Kohelet. It is not a that his cynicism is a lie - on the contrary, no matter how depressing, his words appear quite true. But we have also seen the apparent contradictions. God declares that the righteous will see their reward, and the wicked their punishment. But "under the sun" we do not **see** that. It seems that we have two "realities." Maybe you are beginning to see glimpses of what modern scholars see as "Greek philosophy" within Kohelet? Remember, there is nothing new under the sun. Stoicism and Platonism may seem like novel Greek philosophies, but they are drawn from the mind of men. Solomon was no Greek philosopher - he was the wisest of all **men**. His wisdom still does not measure up.

We are plunging headlong into the misty world of man's "philosophy." We are going to ask the question that so many seems to be asking, "Is this all there is?" "Life under the sun" seems to allude to something else. But even that something else seems like a vapor...

Kohelet uses the words "vain," "**vanity**," and "vanities" repeatedly. The Hebrew words *havel* [vapor] and *havelim* [vapors] are used. They share the same root as Abel's Hebrew name *Hevel*. Abel's name means "breath."

Let's look at some of the usages of the word *havel* in this book (include any verses following that continue the thought):

REF	Vain, Vanity, Vanities
1:2	
1:14	
2:1	
2:11	
2:15	

REF	Vain, Vanity, Vanities
2:19	
2:23-26	
3:19	
4:7-8	
5:7	
5:10	
6:2-4	
6:9-12	
7:15	
8:14	
9:9	
11:8-10	
12:8	

When Kohelet uses the word *havel* he seems to be speaking of a contrast. Something **may** have substance, but all these things "under the sun" are a vapor.

List some things in your life experience that seem to be vapors. Be specific and personal.

Now list some things in your life that may appear to be less substantial, but have lasting impact and not a mere vapor.

End your study time with:

- Meditation and Discussion
- Application

Lesson Four

Begin your study time with:

- Petition for Wisdom
- Commitment to Obedience

We have seen that life "under the sun" is best described as "vain" or vapor. We have seen that those most humanly substantial things like wealth, labor, and descendants are described as "**vanity**" for those living "under the sun."

Let's consider the contrast - life **not** "under the sun".

Comment on the relationship between 1:9 and Isaiah 43:19-20:

Comment on the relationship between 2:11; 2:17-19 and Psalms 90:17:

Comment on the relationship between 2:23 and Psalms 127:1-3:

Comment on the relationship between 3:20-21 and Psalms 49:13-15:

Comment on the relationship between 4:7-8 and Deuteronomy 12:5-7:

Life "under the sun" is not what we were called to. Can you see that the life of the righteous is not **vanity**? What is vapor - and what is lasting?

If you do not compare the words of Kohelet to the words of HaShem, you will not see God's wisdom as He is teaching through His servant Solomon. Philosophy is not the answer - it will only turn us away from the Almighty's commands.

Solomon ends Kohelet with some very interesting words of wisdom. He says this about "words":

The words of the wise are like goads; and like nails well fastened are words from the masters of assemblies, which are given from one shepherd. Furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Ecclesiastes 12:11-12

The Hebrew word for "word" here is *div'rei* [from *davar*]. Now read how Solomon concludes Kohelet:

Sof davar ha-kol nish'ma

*This is the end of the matter [davar]. All has been heard. **Fear God, and keep His commandments; for this is the whole duty of man.** For God will bring every work into judgment, with every hidden thing, whether it is good, or whether it is evil.*

Ecclesiastes 12:13-14

The end of "words" - the silencing of Kohelet's "wisdom" - is this: **"Fear God, and keep His commandments ."**

Put cynicism aside. Put aside the unfairness of life. Put aside life "under the sun." Here is the answer to the question, "is that all there is?" No, there is something more. All the **vanity**; all the vapor; all the pain; and all the evil of living "under the sun" immediately vanishes with Solomon's summation: **"Fear God, and keep His commandments."**

Why? Because that was what we were created for. ***It is our duty.***

What have you learned from Kohelet?

End your study time with:

- Meditation and Discussion
- Application

Lesson Five

Begin your study time with:

- Petition for Wisdom
- Commitment to Obedience

Here is the patience of the saints; here are those who keep the commandments of God and the faith of Yeshua.

Revelation 14:12

Of course, Solomon's conclusion to Kohelet raises some questions. What is it to "fear God?" What does "keep His commandments" mean? All of them, or the "new" ones. And now you may know why it is important for some theologians to read Greek philosophy into Kohelet. Some want to bolster their bias against "Jewish Law" or the "Law of Moses."

Let's be clear: Solomon calls himself "Kohelet" when **he** speaks with human wisdom - but in the so-called "Law of Moses" the phrase "God spoke to Moses and said, 'Speak the Children of Israel...'" is the most oft repeated phrase. The "Law of Moses" is quite simply: the **Instructions of the King of the Universe**. Take it or leave it. You can say that you "Fear God and keep His commandments" - but if you **reject** His clearly spoken words contained in the Torah, you are just fooling yourself.

If you are acquainted with Greek Stoicism, you might be able to find some of its tenets in Kohelet's words. If you are familiar with Platonism, you might see some of it in Kohelet. If you think that in finding those familiar patterns you have stumbled upon a means of understanding, you are not alone. This is the danger of man's philosophies - they may appear to be truth, much like Kohelet's words about living "under the sun" seem to be teaching the truth of reality. One can even take the contrasting themes in Kohelet and from those, create a model of reality that negates the very need for the physical substance in the world around us.

Many have rightly seen the contrasts of Kohelet, and yet made the wrong conclusion. The conclusion that many take from Kohelet is because of the influence of philosophy. The danger is real. The error it leads to is profound.

From the misapplication of understanding a vaporous life "under the sun" many have developed a bias against the physical things of life -and against the physical things of the Torah (the Tabernacle, the Offerings, the physical evidence of the Presence of HaShem, etc.). They fail to realize, that by doing so, they have biased themselves against the "spiritual" things of life.

“What?” You may ask yourself. “Who has anything against spiritual things?”

Actually, anyone who has something against the physical, has something against the spiritual. You see, we are given some pretty good insights into the relationship between the physical and the spiritual in Scripture – but somewhere along the way, theology was hijacked by philosophy.

One way that theology was hijacked as in the understanding of the relationship between the physical and the spiritual. Use of the words "shadow" and "*havel*" [vain, vapor] can lead one to the wrong conclusions if you do not fully follow Solomon's wise words in Kohelet.

In the early Fourth Century BCE, the Greek philosopher Plato gave us the Cave Analogy in his work, Republic. Essentially, the Cave Analogy is that man in his current state is confined in a cave, where higher reality is casting shadows on the back wall of the cave. Man is limited to knowing reality by what is dimly projected by those shadows.

Plato's view was that truth cannot be known by looking at the shadows – but rather by perceiving the forms that cast the shadows. Plato was wrong. Scripture proves Plato wrong, but instead of shying away from Plato's view of reality, Christian philosophers adapted Plato's views on reality into their interpretation of Scripture. Justin Martyr, Origen, and Augustine were all Platonists. Their theologies and their views plus the views of countless of their adherents has given us a view of Scripture that is laced with Theistic Platonism.

Here is how the New American Standard Bible translates Colossians 2:16-17. Watch how easy it is for the translators to add the word "mere" to their translation even though it is not even hinted at in the original Greek.

Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day — things which are a mere shadow of what is to come; but the substance belongs to Christ.

Colossians 2:16-17

See how easy this verse fits with Plato's Cave Analogy? How is it possible that the very commandments of God, such as the instructions about food, the new moon, and the Shabbat, are denigrated in such a way?

Now, compare the above translation of Colossians 2:16-17 with these verses:

*For there are many words that create **vanity**. What does that profit man? For who knows what is good for man in life, **all the days of his vain life which he spends like a shadow**? For who can tell a man what will be after him under the sun?*

Ecclesiastes 6:11-12

Man is like a breath [hevel]; his days are like a passing shadow.

Psalms 144:4

Maybe it is easy to denigrate the commandments of God, when your perspective is one that is "under the sun." To such, they have no understanding of the value of a "shadow."

The word in Colossians 2:17 that is translated "shadow" is the word *skia*. The Greek *skia* in the Septuagint¹ points us to the Hebrew word *tzel*. It comes from the Hebrew root *tzalal*, which denotes *hovering over*.

In your Bible, look up the following references for the word *tzel* [shadow] and comment on what a *tzel* does.

Genesis 19:8 (for context read 19:1-10):

1Chronicles 29:15:

Job 8:8-10:

¹ The Greek version of the Hebrew Scriptures – translated from Hebrew to Greek in 270 BCE by a council of 70, hence the abbreviation: LXX.

Psalms 36:5-9:

Isaiah 4:5-6:

Isaiah 49:2-3:

So, is a shadow a bad thing, or a good thing – or maybe it depends?

End your study time with:

- Meditation and Discussion
- Application

Lesson Six

Begin your study time with:

- Petition for Wisdom
- Commitment to Obedience

There are three references to the Greek equivalent of *tzel* [shadow] in the Epistles. When we begin to read these in an English translation a pattern begins to emerge. Our translators are steeped in Platonism – they really cannot imagine that a shadow can be a good thing. They cannot imagine that in our present bodily state, **the only way we can see the "invisible" is to see the shadows.**

Let's look at those verses and see how we might read them to better reflect their true intention.

This:

*So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a **shadow** of things to come, but the substance is of Christ.*

Colossians 2:16-17 NKJV

Becomes:

*So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of **what is coming**, and² the Shadow-caster is Messiah.*

Colossians 2:16-17 *Sh'ma! Chazak! Version*

And this:

*For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law; who serve the copy and **shadow** of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain."*

Hebrews 8:4-5 NKJV

² ׀ is a conjunction – unlike English it is not adversative. It can be adversative or continuative – it can be "but", "now" or "and".

Becomes:

*For if Messiah were on earth, He would not be a priest, since there are already priests who offer the gifts according to the Torah; who serve in **the visible manifestation**³ and shadow of **what is heavenly**⁴, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain."*

Hebrews 8:4-5 *Sh'ma! Chazak! Version*

And this:

*For the law, having a **shadow** of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.*

Hebrews 10:1 *NKJV*

Becomes:

*For the Torah, has a shadow of the good **that is coming** – not the **physical representation or replacement for His work**⁵, and can never with these same sacrifices, which they offer continually year by year, make those who approach perfect (because they were never intended for that reason).*

Hebrews 10:1 *Sh'ma! Chazak! Version*

Life "under the sun" is harsh. It is not fair. We are in desperate need of a shadow. We need an outline of what is not visible to those living "under the sun." We need to know that this life has meaning - real meaning. Beloved, it is only the "shadows" that reveal the reality of redemption. Without the "shadows" we would all be wandering in the blinding sunlight of live "under the sun" - and we would be forever in darkness.

Comment on the following references to "shadow" - and how you can find comfort and meaning in the "shadow" of HaShem:

Psalms 17:8:

Psalms 57:1:

³ ὑποδείγματι [*hupodeigma*] hupo= under, in; deiknuso=expose to the eyes

⁴ τῶν ἐπουρανίων can denote "what" or "who" is "heavenly" – but the word "things" is not found.

⁵ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων does not refer to an abstract, but the business or work of a Person. Use of the words αὐτὴν [*autos*=his, her, their] and πραγμάτων [*pragma*=business, deed] indicate it is referring to the work of Messiah.

Psalms 121:5-8:

Song of Songs 2:3-4:

Isaiah 4:1-6:

End your study time with:

- Meditation and Discussion
- Application

Lesson Seven

Begin your study time with:

- Petition for Wisdom
- Commitment to Obedience

Have you sought the shelter found in the "shadows" of Messiah? Have you experienced the reality of living the life that Messiah lived and lives - one that follows the whole council of God, and in obedience to His commandments?

If so, then you know why faith without works is dead. You also know that you have experienced the very outline and shape of Messiah in keeping the commandments of God. You have "seen" Him in ways that the antinomian theologian cannot comprehend. You have experienced the life-transforming effect of obedience. Our last lesson for Sukkot is about experiencing a transformation. Beloved, we cannot "learn" our way to transformation. Our transformation that can come only one way: by fixing our gaze on Messiah. Let's consider what such a "gaze" can do:

And we have such trust through Messiah toward God. Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect, because of the glory that excels. For if what is passing away was glorious, what remains is much more glorious. Therefore, since we have such hope, we use great boldness of speech - unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Messiah. But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the Lord, the veil is

taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

2Corinthians 3:3-18 NKJV

At issue in this passage is the revelation of Messiah in the "Old Testament" as it is called. Paul uses the account of Moses and the veil that he put over his face to shield the people from "the shining" that was the result of Moses talking face to face with God.

The passage from Exodus 34 is often misunderstood because of some translator biases found in 2Corinthians 3:12-16, so it bears going through step by step to see what is occurring.

Read Exodus 34:29 and comment on why Moses' face shown.

The tablets that Moses is carrying are the second set of tablets, which were written with the finger of God. The first set had been destroyed by Moses when he observed the sin of the golden calf. After much mourning, Moses had followed God's instructions and once again climbed the mountain to receive this second set of what is commonly called, "The Ten Commandments."

While he was there on the mountain, God again reaffirmed his covenant with the people on behalf of the patriarchs and God's solemn promises to them. He also revealed to Moses His character.

Read Exodus 34:5-7 and comment on how God describes Himself to Moses:

Do you think this "self-description" relates to Moses' face "glowing"?

Read and comment on what happens in Exodus 34:30 - what caused the people to be afraid?

Read and comment on Exodus 34:31-33 - why did Moses cover his face? Was he trying to deceive the Israelites as English of 2Corinthians 3 seems to be saying?

Did you see that Moses put the veil over his face after He told them what God had said? In other words, as long as he was speaking God's words, they could see the "glow" on his face. Did the "glow" ever "fade" as we are led to believe? If it did, we have no such account in Scripture – including 2Corinthians 3. A careful analysis of Exodus 34:34-35 show us the process that Moses went through,

But whenever Moses went in before HaShem to speak with Him, he would take the veil off until he came out; and he would come out and speak to the children of Israel whatever he had been commanded. And whenever the children of Israel saw the face of Moses, that the skin of Moses' face shone, then Moses would put the veil on his face again, until he went in to speak with Him.

Exodus 34:34-35

Scripture is tell us that there was some visible evidence upon the face of Moses that revealed he was speaking God's words, with God's authority.

What was the "glow" that was on Moses' face? The Hebrew word is transliterated as *karan* (spelled *kuf-resh-nun sofit*) and it is a root verb. *Karan* appears only four times in the Hebrew Scriptures; three times in Exodus 34 and once in Psalm 69:31. In Psalm 69 it is describing the horns on an ox's head. What *karan* is describing in Exodus 34 is not a "glow" but brilliant rays shining from Moses' face. So we know that Moses did not have a "glowing" skin, but rather something emanating in brilliant rays from his face. This understanding is why so many old paintings of Moses show him with what appears to be "horns of light" on his head.

In 2Corinthians 3, Paul tells us what the *karan* coming from Moses was. Our English Bibles often mistranslate some key words in this passage.

*Therefore, since we have such hope, we use great boldness of speech— unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the **end** of what was **passing away**. But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Messiah. But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the Lord, the veil is taken away.*
2Corinthians 3: 12-16 NKJV

Paul is comparing the veil of Moses to a veil that lies over the heart of unbelievers, so that when they read Scripture, they cannot see what God has said. But remember, Moses took off the veil to speak to God, and then when he would come out of the Tent of Meeting he would speak God's words to the people, and only then cover his face with the veil.

The key to understand what Paul is saying, and what the *karan* was are the two words underlined: "end," and "passing away." The Greek word for "end" is the word *telos*. It quite literally means "the destination" or "the goal." The Greek word for the English phrase "passing away" is the word *katagero* and it literally means "being rendered ineffective," or in this context "being hidden from view." Let's retranslate the passage again with those definitions in mind,

*[Moses] put a veil over his face so that the children of Israel could not stare at the **goal** of what was **being hidden**. But their minds were blinded.*

So what is the **goal** of what was being hidden? The **goal** of what is hidden in Scripture is Messiah. He is the point of it all. As Romans 10: 4 says,

For Messiah *is* the **goal** of the Torah for righteousness to every one that believeth."

Romans 10: 4

For some, it seems redundant and unnecessary for believers to search the "Old Testament" and the Torah for Messiah, seeing as they already believe. In other words, they don't need convincing. This is a tremendous misunderstanding of Scripture, and its purpose. Scripture is not about proving or convincing. It is about *karan*. Scripture is not about logic, or proof texts. It is about *karan*. Scripture is not about Greek-styled philosophy or religion. It is about *karan*. *Karan*, you see, is the visible representation of what God has spoken.

Karan is all about Messiah. Hebrews 11:26-27 says,

*[Moses] esteeming the reproach of **Messiah** greater riches than the treasures in Egypt; for he looked to the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured **as seeing** Him who is invisible.*

Hebrews 11:26-27

Moses, when he was speaking face to face with God in the Tent of Meeting was "seeing" Messiah in the words spoken to him. When Moses came out and spoke God's words to the people, they could see Messiah shining from His face as they heard God's words. Numbers 12:8a gives us a further glimpse into this mystery when it says,

*I speak with him [Moses] face to face, even plainly, and not in dark sayings; and **he sees the form of HaShem.***

Numbers 12:8

Messiah is the embodiment of all that was spoken by God – and written down by man. Messiah Yeshua is the Living Word of God.

Read and comment on Luke 24:27, 32:

It is all about Him. Every word, every letter, and even the spaces between the letters point to Messiah Yeshua. They do not point to Him in order to convince, or prove that He is Messiah. God's Word points to Him because it reveals Who He is; and to those who believe it is the foundation of an ongoing love relationship with Him.

How is it that we can experience the *karan* of the Presence of God? It is only when we live obediently to what He has said. When we daily act out His word in our lives we can see the visible representation of what God has spoken. Not only do we bring His righteousness into the world, we manifest it. It is not a vapor... it is real. His righteousness, lived by us is true reality.

Yes, we dwell in Sukkot during this season. We experience the harsh reality of the outside world, and yet we experience the joy of obedience and the knowledge that our God is our shadow and our shelter from life "under the sun." We know the vapor of our lives. God reminds us of all these things during this season. Yes, we live in "earthen vessels" - maybe it was Sukkot that Paul was thinking of when he completed the picture that he was painting in 2Corinthians:

For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Messiah Yeshua. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed - always carrying about in the body the dying of the Lord Yeshua, that the life of Yeshua also may be manifested in our body. For we who live are always delivered to death for Yeshua's sake, that the life of Yeshua also may be manifested in our mortal flesh.

2Corinthians 4:6-11

End your study time with:

- Meditation and Discussion
- Application

Kohelet

Ecclesiastes

1:1 The words of **Kohelet**, the son of David, king in Jerusalem:

1:2 "**Vanity** of **vanities**," says **Kohelet**; "**Vanity** of **vanities**, all is **vanity**."

1:3 What does man gain from all his labor in which he labors **under the sun**? 1:4 One generation goes, and another generation comes; but the earth remains forever. 1:5 The sun also rises, and the sun goes down, and hurries to its place where it rises. 1:6 The wind goes toward the south, and turns around to the north. It turns around continually as it goes, and the wind returns again to its courses. 1:7 All the rivers run into the sea, yet the sea is not full. To the place where the rivers flow, there they flow again. 1:8 All things are full of weariness beyond uttering. The eye is not satisfied with seeing, nor the ear filled with hearing. 1:9 That which has been is that which shall be; and that which has been done is that which shall be done: and there is no new thing **under the sun**. 1:10 Is there a thing of which it may be said, "Behold, this is new?" It has been long ago, in the ages which were before us. 1:11 There is no memory of the former; neither shall there be any memory of the latter that are to come, among those that shall come after.

1:12 I, **Kohelet**, was king over Israel in Jerusalem. 1:13 I applied my heart to seek and to search out by wisdom concerning all that is done **under the heavens**. It is a heavy burden that God has given to the sons of men to be afflicted with. 1:14 I have seen all the works that are done **under the sun**; and behold, all is **vanity** and a chasing after wind. 1:15 That which is crooked can't be made straight; and that which is lacking can't be counted. 1:16 I said to myself, "Behold, I have obtained for myself great wisdom above all who were before me in Jerusalem. Yes, my heart has had great experience of wisdom and knowledge." 1:17 I applied my heart to know wisdom, and to know madness and folly. I perceived that this also was a chasing after wind. 1:18 For in much wisdom is much grief; and he who increases knowledge increases sorrow.

2:1 I said in my heart, "Come now, I will test you with mirth: therefore enjoy pleasure;" and behold, this also was **vanity**. 2:2 I said of laughter, "It is foolishness;" and of mirth, "What does it accomplish?"

2:3 I searched in my heart how to cheer my flesh with wine, my heart yet guiding me with wisdom, and how to lay hold of folly, until I might see what it was good for the sons of men that they should do **under the heavens** all the days of their lives. 2:4 I made myself great works. I built myself houses. I planted myself vineyards. 2:5 I made myself gardens and parks, and I planted trees in them of all kinds of fruit. 2:6 I made myself pools of water, to water from it the forest where trees were reared. 2:7 I bought male servants and female servants, and had servants born in my house. I also had great possessions of herds and flocks, above all who were before me in Jerusalem; 2:8 I also gathered silver and gold for myself, and the treasure of kings and of the provinces. I got myself male and female singers, and the delights of the sons of men--musical instruments, and that of all sorts. 2:9 So I was great, and increased more than all who were before me in Jerusalem. My wisdom also remained with me. 2:10 Whatever my eyes desired, I didn't keep from them. I didn't withhold my heart from any joy, for my heart rejoiced because of all my labor, and this was my portion from all my labor. 2:11 Then I looked at all the works that my hands had worked, and at the labor that I had labored to do; and behold, all was **vanity** and a chasing after wind, and there was no profit **under the sun**.

2:12 I turned myself to consider wisdom, madness, and folly: for what can the king's successor do? Just that which has been done long ago. 2:13 Then I saw that wisdom excels folly, as far as light excels darkness. 2:14 The wise man's eyes are in his head, and the fool walks in darkness--and yet I perceived that one event happens to them all. 2:15 Then I said in my heart, "As it happens to the fool, so will it happen even to me; and why was I then more wise?" Then I said in my heart that this also is **vanity**. 2:16 For of the wise man, even as of the fool, there is no memory for ever, since in the days to come all will have been long forgotten. Indeed, the wise man must die just like the fool!

2:17 So I hated life, because the work that is worked **under the sun** was grievous to me; for all is **vanity** and a chasing after wind. 2:18 I hated all my labor in which I labored **under the sun**, because I must leave it to the man who comes after me. 2:19 Who knows whether he will be a wise man or a fool? Yet he will have rule over all of my labor in which I have labored, and in which I have shown myself wise **under the sun**. This also is **vanity**.

2:20 Therefore I began to cause my heart to despair concerning all the labor in which I had labored **under the sun**. 2:21 For there is a man whose labor is with wisdom, with knowledge, and with skillfulness; yet he shall leave it for his portion to a man who has not labored for it. This also is **vanity** and a great evil. 2:22 For what has a man of all his labor, and of the striving of his heart, in which he labors **under the sun**? 2:23 For all his days are sorrows, and his travail is grief; yes, even in the night his heart takes no rest. This also is **vanity**. 2:24 There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labor. This also I saw, that it is from the hand of God. 2:25 For who can eat, or who can have enjoyment, more than I? 2:26 For to the man who pleases him, God gives wisdom, knowledge, and joy; but to the sinner he gives travail, to gather and to heap up, that he may give to him who pleases God. This also is **vanity** and a chasing after wind.

3:1 For everything there is a season, and a time for every purpose **under the heavens**: 3:2 a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; 3:3 a time to kill, and a time to heal; a time to break down, and a time to build up; 3:4 a time to weep, and a time to laugh; a time to mourn, and a time to dance; 3:5 a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; 3:6 a time to seek, and a time to lose; a time to keep, and a time to cast away; 3:7 a time to tear, and a time to sew; a time to keep silence, and a time to speak; 3:8 a time to love, and a time to hate; a time for war, and a time for peace.

3:9 What profit has he who works in that in which he labors? 3:10 I have seen the burden which God has given to the sons of men to be afflicted with. 3:11 He has made everything beautiful in its time. He has also set eternity in their hearts, yet so that man can't find out the work that God has done from the beginning even to the end. 3:12 I know that there is nothing better for them than to rejoice, and to do good as long as they live. 3:13 Also that every man should eat and drink, and enjoy good in all his labor, is the gift of God. 3:14 I know that whatever God does, it shall be forever. Nothing can be added to it, nor anything taken from it; and God has done it, that men should fear before him. 3:15 That which is has been long ago, and that which is to be has been long ago: and God seeks again that which is passed away.

3:16 Moreover I saw **under the sun**, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there. 3:17 I said in my heart, "God will judge the righteous and the wicked; for there is a time there for every purpose and for every work." 3:18 I said in my heart, "As for the sons of men, God tests them, so that they may see

that they themselves are like animals. 3:19 For that which happens to the sons of men happens to animals. Even one thing happens to them. As the one dies, so the other dies. Yes, they have all one breath; and man has no advantage over the animals: for all is **vanity**. 3:20 All go to one place. All are from the dust, and all turn to dust again. 3:21 Who knows the spirit of man, whether it goes upward, and the spirit of the animal, whether it goes downward to the earth?"

3:22 Therefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion: for who can bring him to see what will be after him?

4:1 Then I returned and saw all the oppressions that are done **under the sun**: and behold, the tears of those who were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. 4:2 Therefore I praised the dead who have been long dead more than the living who are yet alive. 4:3 Yes, better than them both is him who has not yet been, who has not seen the evil work that is done **under the sun**. 4:4 Then I saw all the labor and achievement that is the envy of a man's neighbor. This also is **vanity** and a striving after wind.

4:5 The fool folds his hands together and ruins himself. 4:6 Better is a handful, with quietness, than two handfuls with labor and chasing after wind.

4:7 Then I returned and saw **vanity under the sun**. 4:8 There is one who is alone, and he has neither son nor brother. There is no end to all of his labor, neither are his eyes satisfied with wealth. "For whom then, do I labor, and deprive my soul of enjoyment?" This also is **vanity**. Yes, it is a miserable business.

4:9 Two are better than one, because they have a good reward for their labor. 4:10 For if they fall, the one will lift up his fellow; but woe to him who is alone when he falls, and doesn't have another to lift him up. 4:11 Again, if two lie together, then they have warmth; but how can one keep warm alone? 4:12 If a man prevails against one who is alone, two shall withstand him; and a threefold cord is not quickly broken.

4:13 Better is a poor and wise youth than an old and foolish king who doesn't know how to receive admonition any more. 4:14 For out of prison he came forth to be king; yes, even in his kingdom he was born poor. 4:15 I saw all the living who walk **under the sun**, that they were with the youth, the other, who succeeded him. 4:16 There was no end of all the people,

even of all them over whom he was--yet those who come after shall not rejoice in him. Surely this also is **vanity** and a chasing after wind.

5:1 Guard your steps when you go to God's house; for to draw near to listen is better than to give the sacrifice of fools, for they don't know that they do evil. 5:2 Don't be rash with your mouth, and don't let your heart be hasty to utter anything before God; for God is in heaven, and you on earth. Therefore let your words be few. 5:3 For as a dream comes with a multitude of cares, so a fool's speech with a multitude of words. 5:4 When you vow a vow to God, don't defer to pay it; for he has no pleasure in fools. Pay that which you vow. 5:5 It is better that you should not vow, than that you should vow and not pay. 5:6 Don't allow your mouth to lead you into sin. Don't protest before the messenger that this was a mistake. Why should God be angry at your voice, and destroy the work of your hands? 5:7 For in the multitude of dreams there are **vanities**, as well as in many words: but you must fear God.

5:8 If you see the oppression of the poor, and the violent taking away of justice and righteousness in a district, don't marvel at the matter: for one official is eyed by a higher one; and there are officials over them. 5:9 Moreover the profit of the earth is for all. The king profits from the field.

5:10 He who loves silver shall not be satisfied with silver; nor he who loves abundance, with increase: this also is **vanity**. 5:11 When goods increase, those who eat them are increased; and what advantage is there to its owner, except to feast on them with his eyes?

5:12 The sleep of a laboring man is sweet, whether he eats little or much; but the abundance of the rich will not allow him to sleep.

5:13 There is a grievous evil which I have seen **under the sun**: wealth kept by its owner to his harm. 5:14 Those riches perish by misfortune, and if he has fathered a son, there is nothing in his hand. 5:15 As he came forth from his mother's womb, naked shall he go again as he came, and shall take nothing for his labor, which he may carry away in his hand. 5:16 This also is a grievous evil, that in all points as he came, so shall he go. And what profit does he have who labors for the wind? 5:17 All his days he also eats in darkness, he is frustrated, and has sickness and wrath.

5:18 Behold, that which I have seen to be good and proper is for one to eat and to drink, and to enjoy good in all his labor, in which he labors **under the sun**, all the days of his life which God has given him; for this is his portion. 5:19 Every man also to whom God has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his

labor--this is the gift of God. 5:20 For he shall not often reflect on the days of his life; because God occupies him with the joy of his heart.

6:1 There is an evil which I have seen **under the sun**, and it is heavy on men: 6:2 a man to whom God gives riches, wealth, and honor, so that he lacks nothing for his soul of all that he desires, yet God gives him no power to eat of it, but an alien eats it. This is **vanity**, and it is an evil disease.

6:3 If a man fathers a hundred children, and lives many years, so that the days of his years are many, but his soul is not filled with good, and moreover he has no burial; I say, that a stillborn child is better than he: 6:4 for it comes in **vanity**, and departs in darkness, and its name is covered with darkness. 6:5 Moreover it has not seen the sun nor known it. This has rest rather than the other. 6:6 Yes, though he live a thousand years twice told, and yet fails to enjoy good, don't all go to one place? 6:7 All the labor of man is for his mouth, and yet the appetite is not filled. 6:8 For what advantage has the wise more than the fool? What has the poor man, that knows how to walk before the living? 6:9 Better is the sight of the eyes than the wandering of the desire. This also is **vanity** and a chasing after wind. 6:10 Whatever has been, its name was given long ago; and it is known what man is; neither can he contend with him who is mightier than he. 6:11 For there are many words that create **vanity**. What does that profit man? 6:12 For who knows what is good for man in life, all the days of his **vain** life which he spends like a shadow? For who can tell a man what will be after him **under the sun**?

7:1 A good name is better than fine perfume; and the day of death better than the day of one's birth. 7:2 It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men, and the living should take this to heart. 7:3 Sorrow is better than laughter; for by the sadness of the face the heart is made good. 7:4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. 7:5 It is better to hear the rebuke of the wise, than for a man to hear the song of fools. 7:6 For as the crackling of thorns under a pot, so is the laughter of the fool. This also is **vanity**. 7:7 Surely extortion makes the wise man foolish; and a bribe destroys the understanding. 7:8 Better is the end of a thing than its beginning.

The patient in spirit is better than the proud in spirit. 7:9 Don't be hasty in your spirit to be angry, for anger rests in the bosom of fools. 7:10 Don't say, "Why were the former days better than these?" For you do not ask wisely about this.

7:11 Wisdom is as good as an inheritance. Yes, it is more excellent for those who see the sun. 7:12 For wisdom is a defense, even as money is a defense; but the excellency of knowledge is that wisdom preserves the life of him who has it.

7:13 Consider the work of God, for who can make that straight, which he has made crooked? 7:14 In the day of prosperity be joyful, and in the day of adversity consider; yes, God has made the one side by side with the other, to the end that man should not find out anything after him.

7:15 All this have I seen in my days of **vanity**: there is a righteous man who perishes in his righteousness, and there is a wicked man who lives long in his evildoing. 7:16 Don't be overly righteous, neither make yourself overly wise. Why should you destroy yourself? 7:17 Don't be too wicked, neither be foolish. Why should you die before your time? 7:18 It is good that you should take hold of this. Yes, also from that don't withdraw your hand; for he who fears God will come forth from them all. 7:19 Wisdom is a strength to the wise man more than ten rulers who are in a city. 7:20 Surely there is not a righteous man on earth, who does good and doesn't sin. 7:21 Also don't take heed to all words that are spoken, lest you hear your servant curse you; 7:22 for often your own heart knows that you yourself have likewise cursed others. 7:23 All this have I proved in wisdom. I said, "I will be wise;" but it was far from me. 7:24 That which is, is far off and exceedingly deep. Who can find it out? 7:25 I turned around, and my heart sought to know and to search out, and to seek wisdom and the scheme of things, and to know that wickedness is stupidity, and that foolishness is madness.

7:26 I find more bitter than death the woman whose heart is snares and traps, whose hands are chains. Whoever pleases God shall escape from her; but the sinner will be ensnared by her.

7:27 "Behold, I have found this," says **Kohelet**, "one to another, to find out the scheme; 7:28 which my soul still seeks; but I have not found. One man among a thousand have I found; but I have not found a woman among all those. 7:29 Behold, this only have I found: that God made man upright; but they search for many schemes."

8:1 Who is like the wise man? And who knows the interpretation of a thing? A man's wisdom makes his face shine, and the hardness of his face is changed. 8:2 I say, "Keep the king's command!" because of the oath to God. 8:3 Don't be hasty to go out of his presence. Don't persist in an evil thing, for he does whatever pleases him, 8:4 for the king's word is supreme. Who can say to him, "What are you doing?" 8:5 Whoever keeps the

commandment shall not come to harm, and his wise heart will know the time and procedure. 8:6 For there is a time and procedure for every purpose, although the misery of man is heavy on him. 8:7 For he doesn't know that which will be; for who can tell him how it will be? 8:8 There is no man who has power over the spirit to contain the spirit; neither does he have power over the day of death. There is no discharge in war; neither shall wickedness deliver those who practice it.

8:9 All this have I seen, and applied my mind to every work that is done **under the sun**. There is a time in which one man has power over another to his hurt. 8:10 So I saw the wicked buried. Indeed they came also from holiness. They went and were forgotten in the city where they did this. This also is **vanity**. 8:11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. 8:12 Though a sinner commits crimes a hundred times, and lives long, yet surely I know that it will be better with those who fear God, who are reverent before him. 8:13 But it shall not be well with the wicked, neither shall he lengthen days like a shadow; because he doesn't fear God.

8:14 There is a **vanity** which is done on the earth, that there are righteous men to whom it happens according to the work of the wicked. Again, there are wicked men to whom it happens according to the work of the righteous. I said that this also is **vanity**. 8:15 Then I commended mirth, because a man has no better thing **under the sun**, than to eat, and to drink, and to be joyful: for that will accompany him in his labor all the days of his life which God has given him **under the sun**.

8:16 When I applied my heart to know wisdom, and to see the business that is done on the earth (for also there is that neither day nor night sees sleep with his eyes), 8:17 then I saw all the work of God, that man can't find out the work that is done **under the sun**, because however much a man labors to seek it out, yet he won't find it. Yes even though a wise man thinks he can comprehend it, he won't be able to find it.

9:1 For all this I laid to my heart, even to explore all this: that the righteous, and the wise, and their works, are in the hand of God; whether it is love or hatred, man doesn't know it; all is before them. 9:2 All things come alike to all. There is one event to the righteous and to the wicked; to the good, to the clean, to the unclean, to him who sacrifices, and to him who doesn't sacrifice. As is the good, so is the sinner; he who takes an oath, as he who fears an oath. 9:3 This is an evil in all that is done **under the sun**, that there is one event to all: yes also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. 9:4 For to him who is joined with all the living there is hope; for a

living dog is better than a dead lion. 9:5 For the living know that they will die, but the dead don't know anything, neither do they have any more a reward; for their memory is forgotten. 9:6 Also their love, their hatred, and their envy has perished long ago; neither have they any more a portion forever in anything that is done **under the sun**.

9:7 Go your way--eat your bread with joy, and drink your wine with a merry heart; for God has already accepted your works. 9:8 Let your garments be always white, and don't let your head lack oil. 9:9 Live joyfully with the wife whom you love all the days of your life of **vanity**, which he has given you **under the sun**, all your days of **vanity**: for that is your portion in life, and in your labor in which you labor **under the sun**. 9:10 Whatever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, where you are going.

9:11 I returned, and saw **under the sun**, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happen to them all. 9:12 For man also doesn't know his time. As the fish that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falls suddenly on them.

9:13 I have also seen wisdom **under the sun** in this way, and it seemed great to me. 9:14 There was a little city, and few men within it; and a great king came against it, besieged it, and built great bulwarks against it. 9:15 Now a poor wise man was found in it, and he by his wisdom delivered the city; yet no man remembered that same poor man. 9:16 Then I said, "Wisdom is better than strength." Nevertheless the poor man's wisdom is despised, and his words are not heard. 9:17 The words of the wise heard in quiet are better than the cry of him who rules among fools. 9:18 Wisdom is better than weapons of war; but one sinner destroys much good.

10:1 Dead flies cause the oil of the perfumer to send forth an evil odor; so does a little folly outweigh wisdom and honor. 10:2 A wise man's heart is at his right hand, but a fool's heart at his left. 10:3 Yes also, when the fool walks by the way, his understanding fails him, and he says to everyone that he is a fool. 10:4 If the spirit of the ruler rises up against you, don't leave your place; for gentleness lays great offenses to rest.

10:5 There is an evil which I have seen **under the sun**, the sort of error which proceeds from the ruler. 10:6 Folly is set in great dignity, and the rich sit in a low place. 10:7 I have seen servants on horses, and princes walking like servants on the earth. 10:8 He who digs a pit may fall into it; and

whoever breaks through a wall may be bitten by a snake. 10:9 Whoever carves out stones may be injured by them. Whoever splits wood may be endangered thereby. 10:10 If the axe is blunt, and one doesn't sharpen the edge, then he must use more strength; but skill brings success.

10:11 If the snake bites before it is charmed, then is there no profit for the charmer's tongue. 10:12 The words of a wise man's mouth are gracious; but a fool is swallowed by his own lips. 10:13 The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness. 10:14 A fool also multiplies words.

Man doesn't know what will be; and that which will be after him, who can tell him? 10:15 The labor of fools wearies every one of them; for he doesn't 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, for strength, and not for drunkenness! 10:18 By slothfulness the roof sinks in; and through idleness of the hands the house leaks. 10:19 A feast is made for laughter, and wine makes the life glad; and money is the answer for all things. 10:20 Don't curse the king, no, not in your thoughts; and don't curse the rich in your bedroom: for a bird of the sky may carry your voice, and that which has wings may tell the matter. 11:1 Cast your bread on the waters; for you shall find it after many days. 11:2 Give a portion to seven, yes, even to eight; for you don't know what evil will be on the earth. 11:3 If the clouds are full of rain, they empty themselves on the earth; and if a tree falls toward the south, or toward the north, in the place where the tree falls, there shall it be. 11:4 He who observes the wind won't sow; and he who regards the clouds won't reap. 11:5 As you don't know what is the way of the wind, nor how the bones grow in the womb of her who is with child; even so you don't know the work of God who does all. 11:6 In the morning sow your seed, and in the evening don't withhold your hand; for you don't know which will prosper, whether this or that, or whether they both will be equally good. 11:7 Truly the light is sweet, and a pleasant thing it is for the eyes to see the sun. 11:8 Yes, if a man lives many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that comes is **vanity**. 11:9 Rejoice, young man, in your youth, and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes; but know that for all these things God will bring you into judgment. 11:10 Therefore remove sorrow from your heart, and put away evil from your flesh; for youth and the dawn of life are **vanity**. 12:1 Remember also your Creator in the days of your youth, before the evil days come, and the years draw near, when you will say, "I have no pleasure in them;" 12:2 Before the sun, the light, the moon, and the stars are darkened, and the clouds return after the rain; 12:3 in the day when the

keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those who look out of the windows are darkened, 12:4 and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; 12:5 yes, they shall be afraid of heights, and terrors will be in the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and desire shall fail; because man goes to his everlasting home, and the mourners go about the streets: 12:6 before the silver cord is severed, or the golden bowl is broken, or the pitcher is broken at the spring, or the wheel broken at the cistern, 12:7 and the dust returns to the earth as it was, and the spirit returns to God who gave it. 12:8 "**Vanity** of **vanities**," says **Kohelet**. "All is **vanity**!"

12:9 Further, because **Kohelet** was wise, he still taught the people knowledge. Yes, he pondered, sought out, and set in order many proverbs. 12:10 **Kohelet** sought to find out acceptable words, and that which was written blamelessly, words of truth. 12:11 The words of the wise are like goads; and like nails well fastened are words from the masters of assemblies, which are given from one shepherd. 12:12 Furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

12:13 This is the end of the matter. All has been heard. Fear God, and keep his commandments; for this is the whole duty of man. 12:14 For God will bring every work into judgment, with every hidden thing, whether it is good, or whether it is evil.