

Ecclesiastes 08 - Obey Authorities; Death Comes to All

IV. Solomon's search for meaning in wealth (Eccl 6:1—8:15)

(2) Proverbial wisdom (Eccl 7:1—8:15)

(C) Wise should skillfully seek a pleasurable life (8:1-15)

(a) Wisdom is the wise man's resource (8:1)

(b) Wise avoid the king's wrath (8:2-9)

(c) Unpredictability of earthly punishment and reward (8:10-14)

(d) Conclusion: the wise should seek a pleasurable life (8:15)

V. Conclusion regarding Solomon's search for the ultimate meaning in various sources (Eccl 8:16—12:7)

(1) Where ultimate meaning is not found (Eccl 8:16—10:20)

(A) Wisdom (Eccl 8:16—9:6)

(a) Limits of acquiring wisdom (Eccl 8:16—9:1)

Ecclesiastes 8

(C) Wise should skillfully seek a pleasurable life (8:1-15)

(a) Wisdom is the wise man's resource (8:1)

1 Who is like the wise person and who knows the meaning of a matter? A person's wisdom illuminates his face and makes his stern face brighten up.

1 Who is like the wise man and who knows the interpretation of a matter? A man's wisdom illumines him and causes his stern face to beam.

1 Who is really wise? Who knows how to interpret this saying: "A person's wisdom improves his appearance, softening a harsh countenance."

1 Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

(b) Wise avoid the king's wrath (8:2-9)

2 I say, "Keep the command of the king because of the oath before God.

2 I say, "Keep the command of the king because of the oath before God.

2 I advise doing what the king says, especially regarding an oath to God.

2 I counsel thee to keep the king's commandment, and that in regard of the oath of God.

3 Do not be in a hurry to leave him. Do not join in an evil matter, for he will do whatever he pleases."

3 Do not be in a hurry to leave him. Do not join in an evil matter, for he will do whatever he pleases."

3 Don't be in a hurry to leave him, and don't persist in evil, for he does whatever he pleases.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Since the word of the king is authoritative, who will say to him, "What are you doing?"

4 Since the word of the king is authoritative, who will say to him, "What are you doing?"

4 Since a king's command is powerful, who is able to challenge him, asking, "What are you doing?"

4 Where the word of a king is, there is power: and who may say unto him, What doest thou?

5 One who keeps a *royal* command experiences no trouble, for a wise heart knows the proper time and procedure.

5 He who keeps a *royal* command experiences no trouble, for a wise heart knows the proper time and procedure.

5 Whoever obeys his commands will not experience harm, and the wise in heart will discern both the appropriate time and response.

5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 For there is a proper time and procedure for every delight, though a person's trouble is heavy upon him.

6 For there is a proper time and procedure for every delight, though a man's trouble is heavy upon him.

6 Indeed, there is an appropriate time and a response for every circumstance, since human misery weighs heavily upon him.

6 Because to every purpose there is time and judgment, therefore the misery of man is great upon him.

7 If no one knows what will happen, who can tell him when it will happen?

7 If no one knows what will happen, who can tell him when it will happen?

7 For he has absolutely no knowledge what will happen, since who can declare to him when it will come about?

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 No one has authority over the wind to restrain the wind, nor authority over the day of death; and there is no *military* discharge in the time of war, and evil will not save those who practice it.

8 No man has authority to restrain the wind with the wind, or authority over the day of death; and there is no discharge in the time of war, and evil will not deliver those who practice it.

8 Just as no human being has control over the wind to restrain it, so also no human being has control over the day of his death. Just as no one is discharged during war, so wickedness will not release those who practice it.

8 There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

9 All this I have seen, and have applied my mind to every deed that has been done under the sun at a time when one person has exercised authority over *another* person to his detriment.

9 All this I have seen and applied my mind to every deed that has been done under the sun wherein a man has exercised authority over *another* man to his hurt.

9 I observed all this, and carefully considered everything that is undertaken on earth, especially the time when someone dominates another to his detriment.

9 All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt.

(c) Unpredictability of earthly punishment and reward (8:10-14)

10 So then, I have seen the wicked buried, those who used to go in and out of the holy place, and they are *soon* forgotten in the city where they did such things. This too is futility.

10 So then, I have seen the wicked buried, those who used to go in and out from the holy place, and they are *soon* forgotten in the city where they did thus. This too is futility.

10 So I watched the wicked being entombed. They used to come in and out of the Holy Place, but now they are forgotten in the city, where they used to work. This, too, is pointless.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.

11 Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of mankind among them are fully given to do evil.

11 Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil.

11 Whenever a sentence for a crime is not carried out swiftly, the human mind becomes determined to commit evil.

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.

12 Although a sinner does evil a hundred *times* and may lengthen his *life*, still I know that it will go well for those who fear God, who fear Him openly.

12 Although a sinner does evil a hundred *times* and may lengthen his *life*, still I know that it will be well for those who fear God, who fear Him openly.

12 Even though a sinner does what is wrong a hundred times and still survives, nevertheless I also know that things will go well for those who fear God, who fear in his presence.

12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 But it will not go well for the evil person and he will not lengthen his days like a shadow, because he does not fear God.

13 But it will not be well for the evil man and he will not lengthen his days like a shadow, because he does not fear God.

13 But things will not go well for the wicked person: he will not lengthen his life like a shadow, since he has no fear before God.

13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

14 There is futility which is done on the earth, that is, there are righteous people to whom it happens according to the deeds of the wicked. On the other hand, there are evil people to whom it happens according to the deeds of the righteous. I say that this too is futility.

14 There is futility which is done on the earth, that is, there are righteous men to whom it happens according to the deeds of the wicked. On the other hand, there are evil men to whom it happens according to the deeds of the righteous. I say that this too is futility.

14 Here is a pointless thing that happens on earth: A righteous man receives what happens to the wicked, and a wicked man receives what happens to the righteous. I concluded that this, too, is pointless.

14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity.

(d) Conclusion: the wise should seek a pleasurable life (8:15)

15 So I commended pleasure, for there is nothing good for a person under the sun except to eat, drink, and be joyful, and this will stand by him in his labor *throughout* the days of his life which God has given him under the sun.

15 So I commended pleasure, for there is nothing good for a man under the sun except to eat and to drink and to be merry, and this will stand by him in his toils *throughout* the days of his life which God has given him under the sun.

15 So then I recommended enjoyment of life, because it is better on earth for a man to eat, drink, and be happy, since this will stay with him throughout his struggle all the days of his life, which God grants him on earth.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

V. Conclusion regarding Solomon's search for the ultimate meaning in various sources (Eccl 8:16—12:7)

(1) Where ultimate meaning is not found (Eccl 8:16—10:20)

(A) Wisdom (Eccl 8:16—9:6)

(a) Limits of acquiring wisdom (Eccl 8:16—9:1)

16 When I devoted my mind to know wisdom and to see the business which has been done on the earth (even though one should never sleep day or night),

16 When I gave my heart to know wisdom and to see the task which has been done on the earth (even though one should never sleep day or night),

16 When I dedicated myself to experience wisdom and to observe what is undertaken on earth—even going without sleep day and night—

16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)

17 and I saw every work of God, *I concluded* that one cannot discover the work which has been done under the sun. Even though a person laboriously seeks, he will not discover; and even if the wise person claims to know, he cannot discover.

17 and I saw every work of God, *I concluded* that man cannot discover the work which has been done under the sun. Even though man should seek laboriously, he will not discover; and though the wise man should say, "I know," he cannot discover.

17 I saw all of it as the activity of God. Frankly, a human being cannot understand what happens on earth, because however hard a man works to discover it, he will not find out. Despite what he thinks he knows, he will not be able to figure it out.

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea further; though a wise man think to know it, yet shall he not be able to find it.