

Ecclesiastes 09 - Meeting Your Last Enemy: Death

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)
 - (b) Only the living have hope since death awaits all (9:2-6)
 - (B) Enjoying life's pleasures given life's brevity (9:7-12)
 - (C) Wise living (Eccl 9:13—10:20)
 - (a) Wise living sometimes goes unrewarded (9:13-16)
 - (b) Wisdom is better than strength (9:17-18a)
 - (c) Foolishness destroys wisdom (9:18b—10:1)

Ecclesiastes 9

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

1 For I have taken all this to my heart, even to examine it all, that righteous people, wise people, and their deeds are in the hand of God. People do not know whether *it will be* love or hatred; anything awaits them.

1 For I have taken all this to my heart and explain it that righteous men, wise men, and their deeds are in the hand of God. Man does not know whether *it will be* love or hatred; anything awaits him.

1 In light of all of this, I committed myself to explain it this way: the righteous and the wise, along with everything they do, are in the hands of God. Furthermore, as to love and hate, no human being knows everything concerning them.

1 For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them.

- (b) Only the living have hope since death awaits all (9:2-6)

2 It is the same for all. There is one fate for the righteous and for the wicked; for the good, for the clean and the unclean; for the person who offers a sacrifice and for the one who does not sacrifice. As the good person is, so is the sinner; the one who swears *an oath* is just as the one who is afraid to swear an oath.

2 It is the same for all. There is one fate for the righteous and for the wicked; for the good, for the clean and for the unclean; for the man who offers a sacrifice and for the one who does not sacrifice. As the good man is, so is the sinner; as the swearer is, so is the one who is afraid to swear.

2 Everyone shares the same experience: a single event affects the righteous, the wicked, the good, the clean, the unclean, whoever sacrifices, and whoever does not sacrifice. As it is with the good person, so also it is with the sinner; as it is with someone who takes an oath, so also it is with someone who fears taking an oath.

2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

3 This is an evil in everything that is done under the sun, that there is one fate for everyone. Furthermore, the hearts of the sons of mankind are full of evil, and insanity is in their hearts throughout their lives. Afterward *they go* to the dead.

3 This is an evil in all that is done under the sun, that there is one fate for all men. Furthermore, the hearts of the sons of men are full of evil and insanity is in their hearts throughout their lives. Afterwards *they go* to the dead.

3 There is a tragedy that infects everything that happens on earth: a common event happens to everyone. In fact, the hearts of human beings are full of evil. Madness remains in their hearts while they live, and afterwards they join the dead.

3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, 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.

4 For whoever is joined to all the living, there is hope; for better a live dog, than a dead lion.

4 For whoever is joined with all the living, there is hope; surely a live dog is better than a dead lion.

4 "While someone is among the living, hope remains," because "it is better to be a living dog than to be a dead lion."

4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they will die; but the dead do not know anything, nor do they have a reward any longer, for their memory is forgotten.

5 For the living know they will die; but the dead do not know anything, nor have they any longer a reward, for their memory is forgotten.

5 At least the living know they will die, but the dead know nothing; they no longer have a reward, since memory about them has been forgotten.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Indeed their love, their hate, and their zeal have already perished, and they will no longer have a share in all that is done under the sun.

6 Indeed their love, their hate and their zeal have already perished, and they will no longer have a share in all that is done under the sun.

6 Furthermore, their love, their hate, and their envy have been long lost. Never again will they have a part in what happens on earth.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

(B) Enjoying life's pleasures given life's brevity (9:7-12)

7 Go *then*, eat your bread in happiness, and drink your wine with a cheerful heart; for God has already approved your works.

7 Go *then*, eat your bread in happiness and drink your wine with a cheerful heart; for God has already approved your works.

7 Go ahead and enjoy your meals as you eat. Drink your wine with a joyful attitude, because God already has approved your actions.

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 See that your clothes are white all the time, and that there is no lack of oil on your head.

8 Let your clothes be white all the time, and let not oil be lacking on your head.

8 Always keep your garments white, and don't fail to anoint your head.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Enjoy life with the wife whom you love all the days of your futile life which He has given you under the sun, all the days of your futility; for this is your reward in life and in your work which you have labored under the sun.

9 Enjoy life with the woman whom you love all the days of your fleeting life which He has given to you under the sun; for this is your reward in life and in your toil in which you have labored under the sun.

9 Find joy in living with your wife whom you love every day of your pointless life that God gave you on earth, because this is your life assignment and your work to do on earth.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

10 Whatever your hand finds to do, do *it* with *all* your might; for there is no activity, planning, knowledge, or wisdom in Sheol where you are going.

10 Whatever your hand finds to do, do *it* with *all* your might; for there is no activity or planning or knowledge or wisdom in Sheol where you are going.

10 Whatever the activity in which you engage, do it with all your ability, because there is no work, no planning, no learning, and no wisdom in the next world where you're going.

10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 I again saw under the sun that the race is not to the swift and the battle is not to the warriors, and neither is bread to the wise nor wealth to the discerning, nor favor to the skillful; for time and chance overtake them all.

11 I again saw under the sun that the race is not to the swift and the battle is not to the warriors, and neither is bread to the wise nor wealth to the discerning nor favor to men of ability; for time and chance overtake them all.

11 I considered and observed on earth the following: The race doesn't go to the swift, nor the battle to the strong, nor food to the wise, nor wealth to the smart, nor recognition to the skilled. Instead, timing and circumstances meet them all.

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 favour to men of skill; but time and chance happeneth to them all.

12 For indeed, a person does not know his time: like fish that are caught in a treacherous net and birds caught in a snare, so the sons of mankind are ensnared at an evil time when it suddenly falls on them.

12 Moreover, man does not know his time: like fish caught in a treacherous net and birds trapped in a snare, so the sons of men are ensnared at an evil time when it suddenly falls on them.

12 In addition, no human being knows his time: Like fish captured in a cruel net, or as birds caught in a snare, so also are human beings caught by bad timing that surprises them.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it

falleth suddenly upon them.

(C) Wise living (Eccl 9:13—10:20)

(a) Wise living sometimes goes unrewarded (9:13-16)

13 This too I saw as wisdom under the sun, and it impressed me:

13 Also this I came to see as wisdom under the sun, and it impressed me.

13 I also observed this example of wisdom on earth, and it seemed important to me:

13 This wisdom have I seen also under the sun, and it seemed great unto me:

14 there was a small city with few men in it, and a great king came to it, surrounded it, and constructed large siegeworks against it.

14 There was a small city with few men in it and a great king came to it, surrounded it and constructed large siegeworks against it.

14 There was a little city with few men in it. A great king came against it, surrounded it, and built massive siege ramps against it.

14 There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 But there was found in it a poor wise man, and he saved the city by his wisdom. Yet no one remembered that poor man.

15 But there was found in it a poor wise man and he delivered the city by his wisdom. Yet no one remembered that poor man.

15 Now there was found within it a poor, but wise man. He delivered the city by his wisdom, but not one person remembered that poor man.

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 So I said, "Wisdom is better than strength." But the wisdom of the poor man is despised, and his words are ignored.

16 So I said, "Wisdom is better than strength." But the wisdom of the poor man is despised and his words are not heeded.

16 So I concluded, "Wisdom is better than strength. Nevertheless, the wisdom of the poor is rejected—his words are never heard."

16 Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

(b) Wisdom is better than strength (9:17-18a)

17 The words of the wise heard in calm are *better* than the shouting of a ruler among fools.

17 The words of the wise heard in quietness are *better* than the shouting of a ruler among fools.

17 The softly spoken words of the wise are to be heard rather than the shouts of a ruler of fools.

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

(c) Foolishness destroys wisdom (9:18b—10:1)

18 Wisdom is better than weapons of war, but one sinner destroys much good.

18 Wisdom is better than weapons of war, but one sinner destroys much good.

18 Wisdom is better than weapons of war, and a single sinner can destroy a lot of good.

18 Wisdom is better than weapons of war: but one sinner destroyeth much good.