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## INTRODUCTION

The Preacher is an attempt to measure the universal script recorded in, the book of, Ecclesiastes in the Bible to accord with Revelation 11:1. If the claim that is being made that this work is inspired, then, it also must be included with the other writings which Moses wrote and put in the side of the Ark (Deuteronomy 31:26), which was behind the veil, in the Most Holy Place of the Temple. Therefore, it must measure up to the standard of the other writings.

The reed or measuring rod is seven-folded or perfect as the One who is the source of all inspiration. I had no clue as to this approach until grace led me. At that time I was researching another work; “The Six Stone Water Pots and The Wedding Feast;” and the end result was a second work: “The Two Witnesses,” which is a part of a trilogy; the last work being: “Mishael” that is: ‘Who or What is God?’ (Who or what God is!) The Preacher is but one part of that final work “Mishael?”

I will not, within this piece, explain the measuring rod, but the careful, in depth reader will see the seven units of measure as he or she contemplates the piece. The name, The Preacher, was chosen to accord with the name the writer gave to himself derived from the Hebrew word pronounced: Ko-heh’-leth from the root word pronounced: ‘Kaw-hal’ which means to convoke, assemble or gather. The cover is designed to illustrate the essence of his life: the low and lateral definite article “**The**” speaks to the God who lay down all for His creation; the high, lateral and imaginary speaks to His return to His high and lofty position from whence he came: out of the sight of all. The upright or vertical name “**Preacher**” speaks to His uprightness, righteousness and holiness and gathering of all above in heaven and below upon the earth. The Hebrew research was done with the use of the e-sword.net tool available to all.

The Preacher describes himself as the Son of David, King over Israel in Jerusalem that had come to great estate and had gotten more wisdom than all that was before him in Jerusalem. I will not join the debate as to whether or not the writer was Solomon that is not important to me at this point. For the careful reader, the foregoing description is a fulfillment of the God’s promise to Abraham in Genesis 15:5, ‘so shall your seed be.’ The glory that the stars reveal is but the glory of One. God’s children reveal but His Glory.

The Preacher, therefore, speaks to the glory of ‘Yeshua’ whom said: ‘search the scriptures for they testify of me.’ The Preacher is a revelation of his life and work of gathering all: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: Ephesians 1:10.

He started his work at Jerusalem: ‘O Jerusalem, Jerusalem, which kill the prophets, and stone them that are sent unto thee; how often would I have gathered thy children together, as a hen does gather:’ Luke 13:34. And today he is still calling: “Come unto me, all you that labor and are heavy laden and I will give you rest.” Matthew 11:28. The Preacher words are universal because he speaks to all things. Therefore, anyone who speaks in behalf of God must grasp the principles that he teaches. I do hope and pray that you would have come to the certain conclusion, as I have. That these words are complete, and truth; and accurately describes the principles taught; and are valuable as life, being the words of the Creator and that they will take form in your own existence. May Y’hovah add His richest blessings to you as you read.

## FOREWORD

The first word is one of counsel that accord with Psalm 1: 2: but his delight is in the law of God and in it he meditates day and night. Fill the mind with each chapter of the scripture that is being reviewed in each section. Before you lend your thoughts to the commentary and you will find as I have: day after day utters speech and night after night shows knowledge, there is no speech nor language where their voices are not heard. Psalms, 19: 2. Such is the work of the Holy Ghost, He makes succinct to the mind the principles in each verse of the scriptures that are being contemplated or considered moment by moment.

But, if you invest no time to search the scriptures, then 'The Preacher' will not be understood by you. Next, ask yourself this question: How then will you know all parables? Mark 4:13. Verse 24, gives the answer: take heed what you hear: with what measure you mete it shall be measured to you; and unto you that hear shall more be given. Therefore, as you understand the message, I plead with you, put in practice that which you have heard and the Lord will grant more again to you.

Then, you too will become 'The Preacher' making up the number of the five wise virgins who will be alive and ready at the time of the 'Loud Cry' to go in with The Bridegroom when He returns.

May the Lord bless you to this end!

Take note also, of the 'seven word' summary of the main points of each topic at the end of each chapter by the use of the Hebrew root words in the chapter, having the first syllable pronunciation as either 'khaw' or 'Kaw'. This rule was learnt when I conducted another study on the book of Daniel. These Hebrew pronunciations are placed in brackets beside the English words, having sometimes the number of the verse in which they appeared in each chapter.

Also, lastly, the Hebrew pronunciation rather than the English spelling or translation for many names and words are used freely throughout the work, be not perturbed over this, the intention is to amplify the piece and to inform of the correct sounding of the names and words.

## DEDICATED

**This book is dedicated to the memory of my son, JR., unexpected by his Mom and an answer to my prayers, precious, wise, true, enduring, sincere, ageless and timeless. Whose effect upon our lives is as the Sanctifier. Robert Jr. reveals to us all that which is of excellent worth as He is wise in counsel, these lessons never cease even unto eternity and beyond. I pray my God that he will lead many to Thee in eternity.**

**Truth and mercy goes hand in hand and are friends, they continue the work of grace, perhaps, now, one or all of the hands of the clock will be lost, never, to return to human time, for now we dwell in eternity with God and His Ministers.**

**May the Lord of the Harvest, Y'hovah cause your work to bring forth myriad of souls unto eternity.**

**I call him Bobby.**

**We thank thee O God for your grace, mercy and truth. Grant us now your righteous and peace.**

**Love Dad**

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# The Words of the Kaw-hal (Preacher)

## Ecclesiastes 1

### 'The Words' or 'The Preacher'

**V1 'The Words' of 'the Preacher,'** as a man thinks even so is he, **Proverbs 23: 7**, and out of the abundance of the heart the mouth speaks, **Matthew 12: 34**. Therefore, the words are the expressed thoughts of the mind and the core of its being or soul. 'The Words' mirror 'the Preacher' and vice versa and is the flow of His substance and power or lack thereof. They are inseparable and are bonded. It's by his words the Preacher functions and fulfils his purpose. The Preacher's role is to convoke, assemble or gather all in one as a hen gathers her chicks under her wings. Yeshua as Creator did so when 'by the Words of the Lord were the heavens made...He spoke and it was done He commanded and it stood fast,' **Psalms 33: 6 & 9**. All things were made as one in God; He, therefore, was the **First Preacher**, speaking everything into being. Thus the appellation: the 'Word of God'. Adam was made in His image and likeness who 'kaw-raw' or 'call out' and whatever names he gave the animals that were their names, **Genesis 2: 19**, as they manifest the trait as defined or described by the names given. Thus Adam, taken out of the mind of God, was co-creator. The first profession, therefore, shared with man by God was not farming but it was truly as stated: whatever a man believed and professed it would manifest, **Matthew 21:21-22**, unless overruled by God. Farming was secondary, after the fall, whereby now man elect by choice to survive by the work of his own hand rather than by the Spirit of God, therefore, God gave him what he elect to have.

As '**Son of David,**' or '**bane**' of the Hebrew root for David: '**Dode, Dode,**' this speaks to the objective of the Preacher to build the family name of love or charity and friendship with God, that we might bask in the warmth of His love. God is love and he that loves abides in Him and God in him, **1 John 4: 16**. It is faith that works by love, **Galations 5: 6**. Therefore, those that are gathered unto God by the Preacher are they that are of the household or family of 'faith' which is the basis of the Preaching profession. All this is derived from the meaning of the Hebrew words: '**bane dode**'. Another application is the s-u-n is a symbol for the S-o-n, this will be demonstrated in this work.

Therefore, as the rays of the sun flows and has so much power (thermal energy) to effect its will upon all under its influence even so 'the Words of the Preacher' and 'breath of His mouth' are powerful to accomplish what is uttered. The Sun of righteousness shall arise with healing in his wings, **Malachi 4: 2**. God is Light and in him there is no darkness, **1 John 1: 5**; and the Dayspring from on high shall visit us, **Luke 1: 78**.

As '**King in Jerusalem**' this speaks to his reign over the place that flows as water or rain peace or simply that teaches the way of salvation, this symbolism is borne out by the sun in the heaven that reigns over the stars and the clouds, which also flows as water and rain. The stars in the heaven are the symbol for the Righteous, who shall shine as the Stars of the Heaven, **Daniel 12: 3**. These too, the Righteous, who believe on Christ as the scripture says: out of their bellies shall flow rivers of water, **John 7: 38**, referring to them receiving the Gift of the Holy Spirit (but the Spirit was not given until Christ was glorified). The Preacher, from the aggregate of these appositives, in his day typified the **Last Preacher**, Christ, for God swore to David that of his loins after the flesh he would raise up Christ to sit on his Throne,' **Acts 2: 30**. Therefore, in his day, the Preacher, in type or symbol, gathered not only the nation of Israel but all nations under the sun or heaven, and Jerusalem in his reign was as the centre of the world or earth under God.

### **'BREATH OF HIS MOUTH':**

**V8 All (kaw-lal) things are full of labour, man cannot utter (speak, name or declare) it, the eyes are not satisfied with seeing; the ear is not filled with hearing.**

We have an unsatisfactory state of affairs in the current fallen realm, though 'all (kaw-lal) things' are made by man exerting his energy, by tiresome labour or toil, the work of his hand, man being ignorant or lacking in knowledge and power cannot now declare the sum of (or number) these things. On the other hand in the beginning God commanded or declared and it stood fast, likewise, Adam 'kaw-raw' or 'call out' the names of the animals, fresh himself from being made, yet not without knowledge and power, and whatever names he gave them that were their names. But now there is a disagreement between the Spirit and man, man being a dunce, but the rule stills holds true except the Lord build the house the workman labour but in vain, **Psalms 127: 1-2**.

Except the Lord keeps the city; the watchman watch, but in vain. And yes, it is vain to rise up early and stay up late and eat the bread of sorrows for He gives His beloved sleep. Know this, the carnal man knows not the things of God nor can he for only the Spirit searches out the deep things of God which are spiritually discerned, **1 Corinthians 2: 14**. Thus by 'the Word of God' were the Heavens made and the hosts (or fullness) thereof by the **Breath of His Mouth, Psalms 33:6**.

The Word of God is the sword of the Spirit, **Ephesians 6:17** as the Spirit attends to His words and bring to past that which is uttered. Man without the Spirit is empty and void, worthless and dead. Therefore, nothing satisfies, yet when God made everything, His eyes and those of His creatures saw and beheld that everything 'was good,' as the words spoken was heard also by the things that manifested or came to past.

All was delightful and pleasing. Pleasure and joy manifested in all of God's Creation, The eyes were then satisfied and the ears full and complete with hearing as the Words of God wrought faith in the heart of every hearer, **Romans 10: 17**, and behold from nothing came 'all things'.

### **CREATURE, THE GENERATION OR 'DEGENERATION':**

**V15 That which is crooked cannot be made straight and that which is wanting (khaw-sare') cannot be numbered.**

The absence of the Spirit results in this overriding or pre-eminent feature of perverseness or crookedness and lack for without Him none can make straight that which is crooked; nor number that which is wanting or lacking. Hence, the generation or beginning, of all things, that which is subverted; crooked and lacking.

### **ALL THINGS VAIN:**

And God saw every 'or all' things that he had made, and, behold, it was very good. And the evening and the morning were the sixth day, **Genesis 1: 31**. The First Preacher stood each day (no record seen for the second day) and saw that the things that He created were good, **Genesis 1, verses: 4, 10, 12, 18, 25**, perfect or pleasurable and satisfying. As the First Preacher stood and observe all things even so the Preacher now observes and pronounce the 'evils' seen in the fallen realm:



**V2 Vanity of vanities, said (name) the Preacher, vanity of vanities: all (kaw-lal) is vanity.**

**V8 All (kaw-lal) things are full of labour, man cannot utter (name) it, the eye is not satisfied with seeing and the ear is not filled with hearing.**

Note the emphasis in the reinforcement in the verses, three times the same thought of dissatisfaction is repeated by the Preacher: firstly, 'vanity of vanities,' the superlative, repeated, the second time: 'vanity of vanities' and thirdly extended to be universal to include: 'all is vanity,' none excluded. The repetition is to underscore the truth of the state of affairs. This is also confirmed in three ways by man: his mouth cannot utter or name it, his eyes dissatisfied with what he sees and his ears with what he hears. This is our state of affairs without the Spirit, God is a Spirit and they that worship Him must worship Him in Spirit and in Truth, **John 4: 24**.

He that sows in abundance shall of the Spirit reap happiness and life: his delight is in the law of God and in it he meditates both day and night, he shall be like a tree that is planted by the rivers of water that shall bring forth his fruits in his season, **Psalms 1: 2**, then out of the abundance of the heart the mouth will speak into being that which is uttered; for the ear was filled with hearing having received the seed, the Word of God, yea faith comes by hearing and hearing the Word of God, **Romans 10:17**.

Understand this the Word of God (Law) is perfect, converting the soul, the Word of God (statutes) is right, rejoicing the heart, the Word of God (commandments) is pure enlightening the eyes, the Word of God (Fear of the Lord), its love, is clean, enduring forever, the Word of God (Judgements) is true and all together righteous, more are they to be desired than gold, sweeter than honey and the honeycomb, moreover by them is your servants warned and in the keeping of them is great reward, **Psalms 19: 7- 11**. Whosoever shall drink of the water I shall give shall never thirst again, but it shall be in him a well springing up into everlasting life, **John 4: 14**.

**V9 The thing that hath been is that which shall be; and that which is done is that which shall be done and there is no new thing under the sun.**

Finally, also, the three time periods: the past, the present and the future confirms that there is no new thing under the sun and the same vanity or evil is repeated over and over. Therefore, if only in this life we have hope then we are of all men most miserable, **1 Corinthians 15: 19**.

## **THE SPIRIT:**

**V2 Vanity of vanities, said (name) the Preacher, vanity of vanities: all (kaw-lal) is vanity.**

The Spirit of a man is heard above his words as no man speaking by the Spirit can say Jesus is accursed and no man can say Jesus is Lord but by the Spirit of God, **1 Corinthians 12: 3**. Out of the abundance of the heart the mouth speaks, **Matthew 12: 34**. As the Spirit spoke by the mouth of David, **Acts 1: 16**, even so He spoke by the mouth of the Preacher. The pronouncement of '**vanity of vanities**' echoed the sentiments of the Preachers dissatisfaction and hatred in his heart of all the evils observed, the fear of the Lord is to eschew evil and he that have it shall abide satisfied, **Proverbs 19: 23 & Job 1:1**.

**V9 The thing that hath been is that which shall be; and that which is done is that which shall be done and there is no new thing under the sun.**

For evil to persist from the past, continue in the present and repeat in the future, all needs to happen is for a good man to keep his mouth shut, evil must be called by its rightful name to thwart its perpetuity. The Spirit is willing but the flesh is weak, the fear of the Lord is clean and endures forever, **Psalms 19:9**, spanning the past, present and future. Sanctify them through thy truth; thy Word is truth, **John 17: 17**. For what the Law could not do in the flesh in that it was weak in the flesh, God sending His Son in likeness of sinful flesh and for sin, condemned sin in the flesh that the righteousness of the Law might be fulfilled in us, who walk not after the flesh but after the Spirit. For the Spirit of life in Christ Jesus has made me free from the law of sin and death, **Romans 8: 2**. Those who walk after the flesh mind the things of the flesh but those who walk after the Spirit mind the things of the Spirit, **Romans 8:5**. Thus the Word of God sanctifies and cleanses from sin.

**V16 I communed (speak) with my own heart, saying, Lo I have come into great estates (Heritage of Jacob, Isaiah 58:4) and have gotten more wisdom (khaw-kam) than all (kaw-lal) that were before me in Jerusalem, yea my heart had great experiences of wisdom and knowledge.**

The speech of silence inside the Throne Room of the Heart is called 'the thought' he reigns supreme upon the heart for as a man thinks even so is he, **Proverbs 23: 7**. Be ye transformed by the renewing of your mind that ye might prove what is that good and acceptable gift of God, **Romans 12: 2**. This is how the Preacher speaks to his own heart to be upright, by his thoughts. This function is performed by the First and the Last Preacher who stands at the heart's door and knock, if any man hears and opens he will come in and sup with him and he with him, **Revelation 3: 20**. This is how the mind is renewed and regenerated in what is known as the new birth. The thought: '**I have come into great estates**' equates in scriptures with that which is described as the 'Heritage of Jacob' in **Isaiah 58: 14**, '**and have gotten more wisdom than all that were before me in Jerusalem.**' Who puts wisdom in the inward parts and gives understanding to the heart, **Job 38: 36**.

The counsel: ask and you shall receive, seek and you shall find is mete or appropriate here, Solomon asked for wisdom in prayer, **1 Kings 3: 9** and God answered him, **verses 10-12** and granted him the gift of **great experiences of wisdom and knowledge**.

### **WHAT PREEMINENCE, BENEFIT OR GAIN?**

**V3 What profit (pre-eminence or benefit) hath a man of all (kaw-lal) his labor which he takes, under the sun?**

**V15 That which is crooked cannot, be made straight: and that which is wanting (khaw-sare') cannot, be numbered.**

What pre-eminence has man of all his labour? In what way has it been first, resulting in something new; that has added value, benefit and profit making the unrighteous, righteous? Note the perverse or crooked is not made straight and that which is lacking or wanting cannot be met or filled. Yet if only we ask as the Psalmist did: open thou mine eyes that I may behold wondrous things out of thy law, **Psalms 119: 18**, then and only then will we be able to see: 'behold, I make all things new,' **Revelation 21: 5**.

And God hath chosen the foolish things to confound the wise of this world, that God by the foolishness of the preaching of the gospel to save them that believe, **1 Corinthians 1:21, 27**. And one Preacher wrote: I am not ashamed of the gospel of Christ Jesus for it is the power of God unto salvation to everyone that believes, to first the Jews and then the Gentiles. For, therein is the righteousness of God revealed, from faith to faith, as it is written. The just shall live by faith, **Romans 1:16-17**.

**V10 Is there anything whereof it may be said, See, this is new (khaw-dash)? it hath been already of old time, which was before, us.**

**V16 I communed (speak) with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom (khaw-kam) than all (kaw-lal) they that have been before me in Jerusalem: yea, my heart had great experience of wisdom (khaw-kam) and knowledge.**

Man cannot say, do or make anything new, but God only, Behold! He does a new thing, **Isaiah 43: 19**. A new covenant He promises in **Jeremiah 31: 31**, no more shall a man teach his brother saying know the Lord for they shall all know me from the least unto the greatest, this He promises by writing His Law upon our heart by His Spirit, this he commenced in the Early rain and will climax in the Latter rain. Yeah our hearts shall be overwhelmed with great experiences of wisdom and knowledge. If any man be in Christ, behold old things have passed away, all things have become new, **2 Corinthians 5: 17**.

**V17 And I gave my heart to know wisdom (khaw-kam), and to know madness and folly: I perceived that this also, is vexation of spirit.**

And yet we shall know also the limits of wisdom, in the fallen realm, for to our knowledge shall be added temperance, **2 Peter 1: 6**. It is temperance that sustains our joy and happiness for those born in the Kingdom of God that our spirits are not vexed for we shall balance the use of the things that are good, judiciously, and abstain from those things that are harmful. The nature of knowledge in our realm is that there are these two, good, which is wisdom, and evil, which is madness and folly.

## WHAT'S NEW OR GENESIS?

### **V3 What profit (pre-eminence or benefit) hath a man of all (kaw-lal) his labor which he takes, under the sun?**

The answer is simply: whatsoever a man sows that he shall also reap, **Galations 6: 7**, this is both a natural and spiritual law. Those who by patient continuance in well doing seek for glory and honour and immortality, eternal life, but to those who are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, **Romans 2: 7-8**.

### **V10 Is there anything whereof it may be said, See, this is new (khaw-dash)? it hath been already of old time, which was before, us.**

The fallen or natural realm has nothing new to offer, from the first time since the fall, the ills that occurred continue to repeat themselves even as the natural cycles of life. So they equate with the cradle to grave cycle of life, the daily circuit of the sun from east to west, the wind in its circuits from south to north, the rivers in their flow to the sea over and over again, and, yes, the four yearly seasons. These are the cycles of the fallen realm.

And yet if any man be in Christ, old things have passed away, behold all things have become new, **2 Corinthians 5: 17**. This is only made possible by the Spirit of God, a new creation.

### **V17 And I gave my heart to know wisdom (khaw-kam), and to know madness and folly: I perceived that this also, is vexation of spirit.**

The knowledge of good: wisdom, and evil: madness and folly, always existed from the start, at creation, as an option, it was embodied in the alternate tree in the midst of the garden, the tree of the knowledge of good and evil, which our fore parents were counselled not to eat thereof. The preferred option was goodness, delightful, pleasant and pleasurable, embodied in the tree of life also in the midst of the garden. In the current fallen realm, the pursuit of knowledge, that of good and evil is also like all other things vanity and vexation of the spirit. In the current fallen realm only applying the principle of temperance counters and negates this effect and result: we are to be wise unto that which is good and simple concerning evil, **Romans 16: 19**. This is the fear of the Lord which is to eschew evil, **Job1: 8 & 2: 3**.

## **OUT OR EXOTHOS:**

### **V4 One generation passes away, and another generation comes: but the earth abides forever.**

Out of the earth God formed the first man (Hebrew: Adam) and he took a rib out of him and formed the first woman (meaning: out of man). Not until He 'breathed in them' they became living souls, and the Temple for the habitation of His Spirit. From these two, male and female, and successive pairs of males and females, out came the human generation or family. Since the fall (from their upright position) of the first male, Adam, and female, Eve, the human generation, those born or came out of their father's loins and mother's womb passes out of this earth and enters back again the womb of the earth and becomes dust again from whence they came. And another generation comes out and goes out again. The cycle repeats again, yet the Earth abides always.

### **V11 There is no remembrance of former things; neither, shall there be any remembrance of things that are to come, with those that shall come, after.**

The fallen position carries with it a lessening also of the cognitive senses since the Spirit of God no longer strives with man and we have lost the full measure of Him within our body Temple. Therefore, as the former generation passes out even so the memory of the former things passes out too, likewise the memory of the things to come, after, passes out with the latter generation. Without the Spirit there is no basis or foundation for development and growth since even our memory within our current generation fails. But the promise holds true: in the last day I shall pour out of my Spirit upon all flesh, **Joel 2: 28-29**. The Alpha & Omega Preacher began to do this since his resurrection: when he breathed on them and said unto them, receive, ye the Holy Ghost, **John 20: 22**, and at the former outpouring in **Acts 2**; the latter outpouring shall be even greater still, prepare for it.

### **V18 For in much wisdom (khaw-kam) is much grief (kaw-as): and he that increases knowledge increases sorrow (kaw-ab).**

In the fallen realm of the knowledge of good and evil, in the abundance of wisdom outcome grief, anger or sorrow; and he that increases knowledge also increases sorrow or pain. So then the knowledge of wisdom becomes the womb or birth place, also, for



grief and sorrow for both good and evil coexists. In the last days or time of the end we are told: many shall run to and fro, and knowledge shall be increased, **Daniel 12: 4**. This know that the Omnipotent is able to make good come out of evil: but as for you, you thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive, **Genesis 50: 20**. And there are many who will speak evil of the good things we have done, we are told to rejoice and be exceedingly glad for great is our reward in heaven, for so persecuted they the prophets which were before us, **Matthew 5: 11-12**. And all things work together for good to those who love God who are called to be heirs according to His purpose, **Romans 8: 28**. So friends expect evil even at the House of judgement.

### **THE S-U-N AND THE KING:**

**V5 The sun also arise, and the SUN goes down, and haste to his place where he arose.**

In them have he set a tabernacle for the sun which is as a bridegroom going out of his chambers and rejoices as a strong man to run a race. His going forth is from one end of the heaven and his circuit is to the other end and there is nothing hid from the heat thereof, **Psalms 19: 4-7**. The sun in the tabernacle of heaven is but a symbol of the Heavenly Bridegroom, Jesus Christ, in His Temple. Remember, God made two great Lights, the Greater Light, the sun, to rule the day, and Lesser Light, the moon to rule over the night. The moon rules the night by reflecting the light of the sun. So the sun ruling over the day, speaks also of the SON of righteousness ruling as King over us who are called children of the day, **1 Timothy 5: 5**. The sun arising in east, speaks of the Son of God, Jesus, coming from the forefront of time or eternity (eastward), both his birth and his second coming. It's going down in the west, speaks of his death, sleep or departure until he comes again. Thus he reigns over all since nothing is hid from the heat (influence or power) thereof. We will see how He works in the other chambers too.

**V12 I the Preacher (kaw-hal) was king over Israel in Jerusalem.**

Now, again, since **verse 1**, The Preacher joint title and appellation of King is noted but this time, in addition, his domain is stated as: **over Israel**, which means as a Prince thou have power and rule as God. The Preacher is, therefore, the one who reigns over all those who are as Princes rule as God. These are they unto whom the Word of God and His Spirit came, who are described as gods, **John 10: 34 (Psalms 82: 6)**. To rule as God means the nature, character,

foundation and constitution of their government is one and the same as God's. This of course is: Holiness. Likewise, as God speaks and it is done, and commands and it stands fast, they exercise this power, authority and dominion as given by God, the same Adam received at creation, **Genesis 1: 26**.

These know how to invoke, calling on the Name of the Lord, to bring to past His will in their lives. These are they who say: Christ has made us unto our God kings and priests, and we shall reign on the earth, **Revelation 5: 10**.

All things are wrought by prayer for them, they speak in prayer believing and it is done, they ask of God and receive at His hand blessings continually, **Mathew 21: 22**.

The Preacher is the Heavenly Bridegroom that the sun depicts in creation, ruling over the day and en route through the twelve mazzaroth (12 signs), or tribes of Israel. Wedded in this appellation of Preacher are also His joint titles of: Priest and Prophet. He is our High Priest and The Prophet that Moses referred to that God would raise up, **Deuteronomy 18: 15**. His throne is aptly placed therefore in Jerusalem, Heavenly Jerusalem, the Place of Peace. This is the depiction of Solomon's Government. God dramatized what He promised David in the Prophecy: from thy loins according to the flesh, **Acts 2: 30**.

### **THE WIND AND THE PREACHER (RIGHTEOUS):**

**V6 The wind goes toward the south** (the position of the seven candlestick in the Holy Place, viz.: southward), **and turns about unto the north; it whirls about continually, and the wind returns again according to his circuits.**

The wind blows where it list and you do not know from whence it comes and whither to it goes even so is a righteous man, **John 3: 8**. The wind is air in motion even so the righteous man is the Spirit in action. In his circuit from east to west, the sun, its rays, heats up and raises the temperature in the atmosphere causing evaporation and warm air to rise and a build up in the atmospheric pressure, fanning air into motion and stirring the natural realm to move to its sway. This course has Jesus Christ fulfilled. Therefore now the Holy Ghost, The wind goes towards the south and turn about unto the north and whirls about continually. Thus the sun exercises dominion over all, east, west, north and south. Similarly, the Heavenly Bridegroom from the



Temple on high is the One in and by His Word and the Breath of His Mouth, **Luke 3: 16**, that baptizes with the mighty rushing wind of Heaven, **Acts 2**, sealing his servants to move into active service and stirring the whole world under the heaven. Once the body Temple has been anointed in this way the whole world will know.

**V13 And I gave my heart to seek and search out by wisdom (khaw-kam) concerning all (kaw-lal) things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.**

The fear of the Lord is the beginning of wisdom and the knowledge of the holy is understanding, **Proverbs 9: 10**. The fear of the Lord is to eschew evil, **Job 2: 3**, and he that have this shall abide satisfied. And when he the Spirit of truth is come He will guide you into all truth, **John 16: 13**. The Preacher is driven by the Spirit: the Spirit drives Jesus into the wilderness, **Mark 1: 12**.

#### **THE RIVERS OF THE SEA AND THE WORKS UNDER THE SUN:**

**V7 All (kaw-lal) the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers, come, thither they return again.**

My thoughts are not your thoughts, neither are my ways your ways, for as high as the heavens are above the earth, so are my thoughts and my ways above yours. And as the rain and the snow comes down and waters the earth and causes it to bud, to give bread to the eater and seed to the sower so shall my words which goes out of my mouth, it shall not return unto me void again, but it shall accomplish that which I purpose and shall prosper in thing,,, **Isaiah 55: 10-11**. The sun rays flow to heat up the sea causing evaporation, clouds formation, atmospheric pressure, condensation and rain and snow to fall depending on the season. The sun in all its glory is the star so responsible for these things. It fuels the river to make its flow, back again, to the sea from whence it waters came. These are but instruments in nature to teach of the Son of Righteousness who sits above in all Glory proclaiming His will upon all and keeping account that his will be accomplished in the earth as it is even in Heaven, where He sits on the Right hand of Majesty, upon His Throne, upon the sea of glass.

As all rivers return again to the sea from whence their waters came even so the Words of God or of The Preacher, return unto Him again; never void, announcing all the works that are accomplished according to His will, therefore, the recount:

- 1 It first begun with the **Words of the Preacher** in this verse, then
- 2 The pronouncement or utterance, what in Adams time is called the kaw-raw, naming or call out by the Spirit, in this verse: '**vanity of vanities,**' then
- 3 Observe the result, **profit**, gain, work or fruit in that which is accomplished, something new from the hand of God as contrasted to '**all the labour of man,**' then
- 4 The object lesson of faith: the Word of God abides forever but 'man shall surely die', **Genesis 3: 4**, '**so one generations comes and another generation passes,**' and the earth abides according to the same Word is kept in store reserved unto fire against the day of judgment, **2 Peter 3: 7**, then.
- 5 The lesson continues in the natural realm, the 'typology of the **sun**' for God's only begotten S-O-N, his Birth and Second Coming, His Death and Resurrection. He in all His Glory, Authority, Power and Dominion as Sovereign, then
- 6 The S-O-N's Sealing or Baptism, the Gift of the Holy Ghost, the Rushing Mighty **Wind going throughout all the earth.**

**V14 I have seen all (kaw-lal) the works that are done, under the sun; and, behold, all (kaw-lal) is vanity and vexation of spirit.**

In the natural, fallen realm, all the works wrought by fallen man is for sure worthless, evil and vexes the Spirit. This contrast to the works accomplished by The Spirit under the S-O-N of Righteousness, which is profitable, pleasant and pleasing, delightful and joyous and sustains life.

Behold, the recount, in the following verses:

- 8 **Man can not utter it** but the Spirit can by the mouth of man speak it into being that the **'eye is satisfied with seeing'** thus the mouth making the pronouncement: all things are good; and the **'ear filled with hearing'** for the Word of God spoken, will be heard as it manifest in things seen.
- 9 Then the works of the past, present and future under the S-O-N of Righteousness wrought by the Spirit will be all **new**.
- 10 The rhetoric: **is there anything whereof, it may be said, lo, this is new?** will not hold true, and the proclamation will be made: behold, this is new! For the path of the just will shine, more and more unto the perfect day, **Proverbs 4: 18**. Christ and the Apostles, former Preachers revealed this in their ministry.
- 11 All memory and knowledge, **of the former and the latter**, belongs to the Omniscient. When we tabernacle with Him, our **remembrance** fails not as the knowledge of the holy is: understanding. Tabernacling with Him means that Christ by faith and His Spirit dwells within our Body Temple and we live and move and have our being in Him, worshipping Him in Spirit and in truth, entering His gates with thanksgiving and in His courts with praise being thankful unto Him, blessing His Name. We will therefore never fail to remember to enter into His 'Sanctuary in Time' on the Seventh Day to worship Him in the beauty of Holiness. All things will be brought to our remembrance by the Spirit.
- 12 This is how we come into our inheritance of being joint heirs with Christ that we share in the greatness of the Kingdom under all the heaven and will reign with Him as priests and kings; we will receive again our first appellation: **Preacher and King as Christ is the Preacher and King over Israel in Jerusalem**. This abundant life begins now and climaxes into the second coming of our Lord and Saviour, Jesus Christ.
- 13 This is the experience of all those who **will give their hearts to search and seek out by wisdom all works that are done under the son**.

## CONCLUSION:

**V15** The Words of the Kaw-hal (Preacher), v1, speaks to Kaw-lal (All things), v8, and that which is **Khaw-sare** (wanting) cannot be numbered but by God.

**V16** Kaw-lal (All things) is vanity, v2, past, present and future, v9; however, **Khaw-kam** (Wisdom) is considered great estates, this is the Heritage of Jacob, **Isaiah 58**.

**V17** Kaw-lal (all) of man's labour cannot make anything **Khaw-dash** (new); the pursuit of **Kaw-lal** (all) knowledge, good and evil: wisdom, madness and folly, even leads to vexation of the spirit or vanity. But God promises a new thing.

**V18** The Former and Latter generation and their memory goes out according to the Word of God, yet the earth abides by the same Word; and out of Khaw-kam (Wisdom) comes **Kaw-as** (grief) and out of knowledge comes **Kaw-ab** (sorrows).

- **V12** The Sun, v5, which rises or comes from the east and goes or falls in the west depicts the **Kaw-hal** (Preacher) in his role as (Priest, Prophet and) King over Israel in Jerusalem. This means the heavens, and the earth (V18) depicts His Sanctuary or Tabernacle, **Psalms 19**: the heavens declare the glory of God....in them have he set a Tabernacle for the Sun...
- **V13** As the Spirit that Seals the Wind, v6, goes toward the south and turns about to the north and whirls about continually, he will lead us into all truth, **John 16: 13**, as the Sun sends forth the wind even so the Son of God, the High Priest, baptizes with the Holy Ghost and fire, **Luke 3: 16**. The basis of seeking and searching out Kaw-lal (all things) is Khaw-kam (wisdom) and the Spirit will guide us into all truth and the fear of the Lord is the beginning of wisdom, **Proverbs 9: 10**.
- **V14** As Kaw-lal (all) rivers run into the sea and yet the sea is not full, from whence the rivers came thither they return, v7, even so Kaw-lal (all) works seen under the sun is vanity, having the same source. This contrast yet again to the work of The Son of Righteousness by His Spirit.

## Thoughts & Works of the 'Kaw-hal' (Preacher) Ecclesiastes 2

### Introduction:

The 'Speech of Silence' inside the heart is called 'The Thought'. Every word and deed proceeds there from as by the Spirit, for no man speaking by the Spirit can say: 'Jesus is accursed' and no man can say: 'praise the Lord,' but by the Spirit. For the Spirit of a man is heard above his words.

The Thought reigns supreme upon The Throne, called The Heart, for as a man thinks even so is He. Let The Spirit govern your thoughts that you might live thereby: prove all things hold fast to that which is good, **1 Thessalonians 5: 21**.

This know: 'the work' or fruit of the Spirit is love, joy, peace, longsuffering, goodness, gentleness, meekness, faith, and temperance, **Galations 5: 22**.

### THE THOUGHT:

Welcome to the throne room of the Thought, the mind or the heart of the Preacher.

**V1**The Preacher commands his heart: '**go to now,**' with this thought: '**I will prove thee with mirth, therefore, enjoy pleasure.**' His conclusion: lo, see or '**behold, this is also vanity**' or worthless. The Thought reigns supreme upon the Throne of the Heart. As a wise King he tests and proves before he concludes: prove all things hold fast to that which is good, **1 Thessalonians 5: 21**. Let the Spirit governs you as The Thought, therefore, let every imagination and thought that exalts or opposes God be destroyed and cast aside for His Commandments which are pure, enlightening the eyes, **Psalms 19: 8**.

**Other progressive appellations or subjects are:**

### THE DESIRE AND WILL:

**V8** I (kaw-nas) gathered me also (kaw-saf) silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

More are they to be desired than gold, yea than much fine gold, sweeter than the honey or the honeycomb, moreover by them is your servants warned and in the keeping of them is great reward, **Psalms 19: 10**. Jesus shall work in you by His Spirit the will to do of His good will and pleasure, **Philippians 2: 13**, if the seed of the Spirit, The Word of God, is sowed in your heart.

## **REASON:**

**V15 Then said I in my heart, as it (kaw-raw) happens to the (kaw-sal) fool, so it happens even to me; and why was I then more (khaw-kham) wise? Then I said in my heart, that this also, is vanity.**

Let your thoughts be governed by reason, the first principle of the law of nature is order. Let this be the first principle of your government. Let therefore, everything be done decently and in order, for God is not the author of confusion, **1 Corinthians 14: 33**. Know this though in the fallen realm the same thing happens to both those who are not governed by reason, the **kaw-sal** or fool, and those who are governed thereby, the **khaw-kham** or wise. But this is temporary until the time of restoration.

## **WORKS:**

**V22 For what hath man of (kaw-lal) all his labor, and of the vexation of his heart, wherein he, hath labored under the sun?**

The Thought impacts and feeds the desire or the will and vice versa. Let reason be the Chief Servant of the King that sits in your throne room that you might have patience in well doing (works) and seek for honour, and receive eternal life, **Romans 2: 7**. For this know whatever a man sows (or does) even so shall he also reap, **Galations 6: 7**. The ultimate reaping will be at the time of restoration, scarcely does a man receives in the present an equitable reward for his work. Whatever is present within will manifest without, therefore, as a man thinks even so he does or is. The works and words without proceeds from the thought of the heart within.

## **SPEECH AND DESIRE:**

**V2** The exhale of thought by the breath of the mouth is called: speech, listen to the preacher: **I said of laughter it is mad** or clamorous **and of mirth, what doeth it?**

**V9** Its inhale and meditation increases 'desire' and strengthens 'the will' to work, therefore, **I (kaw-nas) gathered me also (kaw-saf) silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.**



Thus, the thought breathes. And out of the abundance of the heart the mouth speaks, **Mathew 12: 34**. He will work in you the will and to do of his good pleasure, **Philippians 2:13**.

**V10** The result is an index of the thought, therefore **THINK BIG OR LARGE: So I was great (honour and magnify), and increased more than (kaw-lal) all, that were, before me in Jerusalem: also my (khaw-kham) wisdom remained with me.**

Who gives understanding to the heart and put wisdom on the inward parts? **Job 38: 36**.

#### **THE BREATH OF THOUGHT:**

**V2** The Thought has a voice or is audible by its speech (exhale) and the Spirit of a man is heard above his words, listen: **I said of laughter it is mad, clamorous or foolish, and of mirth, what doeth it?**

The question is by whose Spirit do you speak? The Holy Ghost spoke by the mouth of David, **Acts 1: 16**.

**V9** **So I was great (honour and magnify), and increased more than (kaw-lal) all, that were, before me in Jerusalem: also my (khaw-kham) wisdom remained with me.**

Who give understanding to the heart and put wisdom on the inward parts, **Job 38: 36**, even as by the Spirit of the Lord....., the Spirit of wisdom and understanding, **Isaiah 11: 2**. Receive ye the Holy Ghost.

**V16** **For there is no remembrance of the (khaw-kham) wise more than of the (kaw-sal) fool forever; seeing that which now is, in the days to come shall all be forgotten. And how dies the wise man as the fool?**

Those who are born of the water and of the Spirit have a Guide: when He the Spirit of Truth is come, he will guide you into all truth (body of thought), **John 16:13**. Not only so, there is the record in the Oracle, the Word of God, of the acts of the Wise and the folly of fools; that we might learn to choose wisdom: for whatever things were written afore time were written for our learning, that we through comfort and patience of the scriptures might have hope, **Romans 15: 4**. Knowing this first, that prophecy of old came not by the will of man but holy men of God spoke as they were moved by the Holy Ghost, **2 Peter 1: 21**.

**V23** **For all his days are sorrows, and his travail grief; yea, his heart takes not rest in the night. This is also vanity.**

Blessed are the poor in the spirit for there is the kingdom of God, **Matthew 5: 3**. Godly sorrow works repentance which needs not be repented of but the sorrows of this world works death, **2 Corinthians 7: 10**. Remember, he will reprove of sins, of righteousness and of judgement. Of sin, because they believe not on me; of righteousness, because you see me no more and of judgement because the prince of this world is judged, **John 16: 8-10**. Confess (exhale) your faults one to another, pray one for another that you might be healed, **James 5: 16**. Remember, if we confess our sins he is faithful and just to forgive us and to cleanse us from all unrighteousness, **1 John 1: 9**.

## **THE SEARCH FOR REASON:**

**V3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with (khaw-kham) wisdom; and to lay hold on folly, till, I might see what was that good for the sons of men, which they should do under the heaven all the days of their (khaw-yaw) life.**

**V15 Then said I in my heart, as it (kaw-raw?) happens to the (kaw-sal) fool, so it happened even to me; and why was I then more (khaw-kham) wise? Then I said in my heart, that this also, is vanity.**

Search me O God and know my heart, try me O God and know my thoughts and see if there be any wicked ways in me and lead me in the paths of everlasting, **Psalms 139: 23-25**. As the Psalmist beseeched God to search him even so the Preacher sought in his own heart to understand and to know of mirth, what it does? He had concluded in the previous verse on laughter: it is mad, clamorous or foolish but still sought to understand the fullness of mirth or merriment. Often times men sought this in a 'bottle' or 'strong drink' combining it with folly but the preacher did this and more. While he gave himself to wine he sought also to acquaint himself with wisdom. This afforded him the distinct benefit of viewing folly from the perspective of the wise. He recognized that both the wise and the fool experience the '**kaw-raw:**' it happens to them both under the Sun. Therefore, he was led to seek answer to the question: why then was (anyone or) I considered more wise? The answer accord with his general conclusion: the vanity or worthlessness of life as it is in the fallen realm under the sun.

**V10 And whatsoever, mine eyes desired I kept not from them, I withheld not my heart from any, joy; for my heart rejoiced in (kaw-lal) all, my labor: and this was my (khaw-lak) portion of (kaw-lal) all, my labor.**

**V16 For there is no remembrance of the (khaw-kham) wise more than the (kaw-sal) fool forever; seeing that which now is (present), in the days to come (future) shall all be forgotten. And how dies the wise man as the fool?**



No earthly joy did the Preacher withhold from his eyes and heart of all his labour for this was his portion under the sun for there is no more remembrance of the wise than the fool in the future and the wise dies as the fool. This they both have in common under the sun. Know this: the statutes of the Lord are right, rejoicing the heart, **Psalms 19: 8**.

**V17 Therefore I hated (khaw-yaw) life; because the work that is wrought, under the sun is grievous unto me: for all is vanity and vexation of spirit.**

If only in this life we have hope we are of all men most miserable, **1 Corinthians 15: 19**

### **CAN A MAN BY SEARCHING FIND OUT GOD?**

**V3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with (khaw-kham) wisdom; and to lay hold on folly, till, I might see what was that good for the sons of men, which they should do under the heaven all the days of their (khaw-yaw) life.**

You shall seek me and shall find me when you have searched for me with all of your hearts, **Jeremiah 29: 13**. Anyone who honestly seeks the answers to life's questions will understand that good thing that should be done by mankind all the days of his life. What the Preacher outline here in this verse is typical of man, however, he consciously took this decision.

**V10 And whatsoever, mine eyes desired I kept not from them, I withheld not my heart from any, joy; for my heart rejoiced in (kaw-lal) all, my labor: and this was my (khaw-lak) portion of (kaw-lal) all, my labor.**

The fruit of the Spirit is...joy, **Galations 5: 22**. As the Preacher rejoiced in all his labour so are we to rejoice in the Lord always, again, I say rejoice, **Philippians 4: 4**. We are even to bless them that curse us and to rejoice and be exceedingly glad for great is our reward in heaven, for so persecute they the prophets which were before us, **Matthew 5: 22**.

**V17 Therefore I hated (khaw-yaw) life; because the work that is wrought, under the sun is grievous unto me: for all is vanity and vexation of spirit.**

Whosoever shall love his life shall lose it, but he that hates his life for my sake shall find it, **John 12: 25**. Reason had prevailed and the Preacher sought purpose in his life which he correctly understood could not be achieved if his hope was only in the things under the fallen realm. Remember, if only in this life we have hope in Christ, we are of all men most miserable, **1 Corinthians 15: 19**.

**V24 There is nothing better for a man; than that he should eat and drink; and that he should make his soul, good in his labor. This also I saw, that it was from the hand of God.**

At the end of the search the Preacher found the answer: the work of God. It is the Hand of God that has wrought this and none can put to it or take away from it, for what He does is forever, and it is done that men should fear before Him, **Ecclesiastes 3: 14**. Therefore, eat and drink and make your soul good in your labour and fear God and keep his commandments for this is the whole duty of man, **Ecclesiastes 12: 13**. Remember, the kaw-raw: Thorn also and thistles shall it yield unto thee,' and 'in the sweat of thy face shall thou eat bread, thou shall till the ground until thou return thereto, for dust are thou and unto dust shall thou return. **Genesis 3: 18-19**. The fear of the Lord tends to life and he that have it shall abide satisfied, **Proverbs 19: 23**, and lastly the fear of the Lord is clean enduring forever, **Psalms 19:9**.

#### **GREAT OR LARGE WORKS:**

**V4 I made me great works; I built me houses; I planted me vineyards:**

**V22 For what hath man of (kaw-lal) all his labor, and of the vexation of his heart, wherein he, hath labored under the sun?**

The index of the thought is now seen in the great or large works which results there from. Remember, by them are your servants warned and in keeping them is GREAT OR LARGE REWARD, **Psalms 19: 11**. However, of all his labour no man can keep his houses or vineyards of all that he has wrought with his hands, for naked he came into this world and naked he shall leave, **Job 1: 21**. The only thing that shall speak for him in that day is the MAGNAMITY OF HIS HEART, that is, his obedience to the *Law, its Statutes, commandments, testimonies, fear of the Lord, and its judgement*.

**That is He would have made these His desire, lust or to covet.** Then in the restoration, shall we plant vineyards and eat from them and shall build houses and inhabit them, **Isaiah 65: 21**.

**V11 Then I looked on (kaw-lal) all the works that my hands had wrought, and on the labor that I had labored, to do: and, behold, (kaw-lal) all was vanity and vexation of spirit, and there was no profit under the sun.**

**V23 For (kaw-lal) all his days are (kaw-ab) sorrows, and his travail (kaw-as) grief; yea, his heart takes not rest in the night. This is also vanity.**

A soul is not indexed with valued by the work of his hands or the labour that he has done. A soul can only be valued for its true worth by the love of God and its ability or willingness to become a channel of God's love. For God so love the world that he gave (GREATEST GIFT OR WORK) His only begotten son that whosoever believes in him should not perish but have everlasting life, **John 3: 16**.

Remember, man was made in the image of God, in the image of God made he him, male and female made he them, **Genesis 1: 27**. Only God's love value the soul for its true worth. Possess ye the fruit of the Spirit, which is God's love only then will your heart take rest in the night.

**V18 Yea, I hated (kaw-lal) all my labor which I, had taken under the sun: because I should leave, it unto the man that shall be, after me.**

**V24 There is nothing better for a man, than that he should eat, and drink, and that he should make his soul, good in his labor. This also I saw, that it was from the hand, of God.**

The faith of devils stops at believing and trembling, **James 2: 19**, but those who possess the faith of God, will demonstrate it by their works, **James 2: 18, 22, & 24**. The antediluvians faith stopped short, they were eating and drinking but did not make their souls good in all their labour, as they did not understand that faith without works is dead as the body without the spirit is dead, **James 2: 26**, and so they perished in the floods of water because they refused to plunge beneath the crimson flood and to lose all their guilty stains. They did not experience the washing of water by the word and regeneration of the Spirit and the renewing of their minds, **Ephesians 5: 26**. Therefore the physical flood of waters destroyed them.

**V25 For who can eat, or who else can hasten (eager with excitement or enjoyment) hereunto, more than I?**

No one else can eat for us nor enjoy or make our souls good in our labour, therefore, we cannot leave this our portion to another as one who inherits our possessions. Therefore, whether you eat or drink or whatsoever, you do, do it all to the glory of God, **1 Corinthians 10: 31**. Therefore, the rich is as the poor in this regard they both share this common experience: they only, can eat, drink and make their souls good in all their labour. Oh that the rich will not allow the poor to starve to death, that he might save his own soul in so doing!

## FAITH WORKS:

### **V4 I made me great works; I built me houses; I planted me vineyards:**

If any man be in Christ he is a new creation old things are passed away behold all things have become new, **1 Corinthians 5: 17**. That Christ might dwell in your hearts by faith that ye be rooted and grounded in love, **Ephesians 3: 17**. Ye as lively stones are built up a spiritual house to the honour and glory of God, **1 Peter 2: 5**. I am the vine (Devine, pun intended) and ye are the branches...he that abides in me and I in him bear much fruit, **John 15: 1, 5**. As it is in the physical realm so it is in the Spiritual, God has built and planted us in His kingdom.

### **V11 Then I looked on (kaw-lal) all the works that my hands had wrought, and on the labor that I had labored, to do: and, behold, (kaw-lal) all was vanity and vexation of spirit, and there was no profit under the sun.**

Where is boasting then, it is excluded, **Romans 3: 27**, by what law? of works? nay, but by the law of faith. Therefore, we conclude that a man is justified by faith without the deeds of the law. Remember, the fruit of the Spirit is...faith, **Galatians 5: 22**. As it is in the physical realm even so again it is in the Spiritual, works are worthless and cannot justify, but those who believe will work the works of obedience.

### **V18 Yea, I hated (kaw-lal) all my labor which I, had taken under the sun: because I should leave, it unto the man that shall be, after me.**

The love of money is the root of all evil, **1 Timothy 6: 10**. No man can serve two masters, either he will love one and hate the other, or he will cleave to one and despise the other. Ye cannot serve God and mammon, **Luke 16: 13**. The fear of the Lord is to eschew or hate evil and he that have it shall abide satisfied, **Proverbs 8: 13, & 19: 23**.

### **V25 For who can eat, or who else can hasten (eager with excitement or enjoyment) hereunto, more than I?**

What then shall I do with my achievements, possessions, and wealth: Whether you eat or drink or whatsoever you do, do it all to the glory of God, **1 Corinthians 10: 31**. To do so, you will have to live by faith. For without faith it is impossible to please God, for those who come to him must believe that he is, and that He rewards those who diligently seek Him, **Hebrews 11: 6**. None else can do this in your behalf for this is every man's portion under the sun, so therefore, choose ye this day who you will serve. Therefore, honour the Lord with thy substance and the first fruits of thy increase so shall thy barns be filled with plenty and thy presses burst forth with new wine, **Proverbs 13: 10**. Render to Caesar the things that are Caesar's and unto God the things that are God's, **Matthew 22: 21**. Save not upon the earth treasures where moth doth corrupt and where thieves break in and steal, but save treasures in heaven where neither doth moth corrupt nor thieves break in and steal, for where your treasure is there shall your heart be, **Matthew 6: 21**.

## **BACK TO EDEN OR FROM EDEN TO NOW:**

**V5 I made me gardens and orchards; and I planted trees in them of all kind of fruits:**

And God planted a Garden eastward in Eden and put man there to dress and keep it, and God caused all plants both pleasant to the eyes and good for food to grow therein, **Genesis 2:8-9.**

**V12 And I turned myself to behold (Khaw-kham) wisdom, and madness, and folly: for what can the man do that comes, after the king? even that which hath been already done.**

Ye shall be as gods knowing good and evil. And when Eve saw that the tree was pleasant to look on and to be desired to make one wise she took of the fruit and ate and gave her husband. And their eyes were opened and they saw that they were both naked, **Genesis 3: 6.**

**V19 And who knows whether he shall be a (khaw-kham) wise man or a (kaw-sal) fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself (khaw-kham) wise, under the sun. This is also vanity.**

Successive rulers have shown themselves both wise and foolish and they bare rule or dominion over all. The counsel in the Oracle runs: be wise now O ye Kings be instructed ye Judges of the earth serve the Lord with fear, rejoice with trembling, kiss the son lest thou perish from the way when His wrath is kindled but a little, **Psalms 2: 10-11.**

**V26 For God gives to a man that is good, in his sight (khaw-kham) wisdom, and knowledge, and joy: but to the sinner he gives travail, to gather and to (kaw-nas) heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.**

God's greatest gift of His son affords to everyman that is good, or penitent, wisdom, knowledge and joy (the fruit of the Spirit is...joy), whereas the evil or sinners he gives travail (or abase self, humbling) to gather and heap up that he may give to the good or penitent.

## **WATER MY SOUL:**

**V6 I made me pools of water, to water therewith the wood that brings forth trees:**

But his delight is in the Law of God and in it he meditates both day and night. He shall be like a tree planted by the rivers of water that shall bring forth his fruits in his season, neither shall his leaves wither and anything he sets his hands to shall prosper, **Psalms 1: 2-3**. He have appointed to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness... that they might be trees of righteousness the planting of the Lord that he might be glorified, **Isaiah 61: 3**.

**V13 Then I saw that, (khaw-kham) wisdom excels (kaw-sal) folly, as far as light excels (khaw-shak) darkness,**

I drank and my thirst was quenched: but he that drinks of the water that I shall give him shall never thirst again, but it shall be in him a well of living water gushing up into everlasting life, **John 4: 14**. Then I entered into His Light. To the Law and the Testimony, if they speak not accordingly, it's because there is no light in them, **Isaiah 8: 20**.

**V20 Therefore I went about to cause my heart to despair of (kaw-lal) all the labor which I took, under the sun.**

What shall it profit a man to gain the whole world and to lose his own soul, or what will a man give in exchange for his soul, **Matthew 16: 26**. A soul is not valued by the possession he owns.

## GREATNESS RECOUNT (GOD IN THE MIDST OF OUR TEMPLE):

**V7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above (kaw-law) all, that were, in Jerusalem before me:**

In that day as always the King of Kings shall be the servant of all and His servants themselves shall be kings and their servants shall be kings bringing their wealth in the New Jerusalem (Yaw-raw, Yaw-raw Salem) from whence all blessings flowed to them in their holy habitation. And every man shall be the servant of another. The greatness of the Kingdom cannot be compared to another upon earth. For greater yet are the thoughts of these kings who shall inhabit the four corners of the earth, they shall build houses and inhabit them, they shall plant vineyards and eat the fruits thereof and none of them shall destroy in all of God's Holy Mountain. For God Himself and the Lamb shall dwell in the midst of them all. Their greatness resulted from:

- 1 An inhale, the speech of silence within the heart called: **thought**, can command the soul to obey.
- 2 An exhale in audible tones called, **speech**, can deepen the resolve, the will or the desire within, to comply.
- 3 A search within of the thoughts on the subject and experiences, while applying **wisdom (khaw-kham) and reason**, will result in understanding that the mind might see that which is good.
- 4 An indexed of the greatness of the thought is the **greatness of the works** done.
- 5 By their **fruits or works** are they known; he that abides in me brings forth much fruit, **John 15: 5**.
- 6 The source of good fruits is the **water pool of life**.



## DESIRES OF THE HEART RECOUNT (GOD IN OUR HEART):

**V14 The (khaw-kham) wise man's eyes are in his head; but the (kaw-sal) fool walks in (khaw-shak) darkness: and I myself perceived also that one (kaw-raw) event, happens to them all.**

The eye of the wise man is: his mind or heart in his head and he has set his eyes upon God's Law saying: thy law or word have I hid in my heart so that I might not sin against thee, **Psalms 119: 11**. Therefore, God's Law is a lamp unto his feet and a light unto his path, **Psalms 119: 105**. And his delight is in His Law and in it he meditates day and night, **Psalms 1: 2**. Therefore:

- 8 The Thought influence **the desires and will**, it (**kaw-nas**) gathers these peculiar treasures of kings and the provinces: (**kaw-saf**) silver and gold. This King got Messengers that sings to rhythmic melody played upon his instruments, the Law: these are the Anointed Prophets and Prophetesses. A good man out of the treasures of his heart brings forth good things, **Luke 6: 45**.
- 9 So the King was **great or magnified** above (**kaw-lal**) all that were before him in Jerusalem also he retained his (**khaw-kham**) wisdom.
- 10 The **desire of the eyes or heart** is kept healthy by joy, rejoice therefore in (**kaw-lal**) all your labour for this is your (**khaw-lak**) portion.
- 11 A review will confirm that (**kaw-lal**) **all our works and labour** of themselves are of no profit, except for us to be able to extract joy there from for others and ourselves.
- 12 Take no thought of tomorrow what tomorrow shall bring sufficient is the evil of today, live in the present, review the current issues: (**khaw-kham**) wisdom, madness and folly or good and evil for tomorrow shall take care of itself. But seek ye first the kingdom of God and his righteousness and all things shall be added unto you, **Matthew 6: 33**.
- 13 The review of good and evil leads to the conclusion: (**khaw-kham**) wisdom excels (kaw-sal) folly as light excels (**khaw-shak**) darkness.

Remember without vision the people perish, **Hosea 4: 6**. Despise not wisdom.



**REASON SEES OR UNDERSTANDS RECOUNTED (GOD IN OUR THINKING):**

**V21 For there is a man whose labor, is in (khaw-kham) wisdom, and in knowledge, and in equity; yet to a man that hath not labored therein shall he leave it for his (khaw-lak) portion. This also is vanity and a great evil.**

Reason, a willingness to search for and to accept the truth, deduces inequity, iniquity and a great evil: as a man sows even so shall he reap, but here one sows and another, who is diametrically opposed to him, reaps much the same way that one thing happens to both the wise and the fool, even death. This is the inequity in the fallen realm that the enemy claims is better than the good realm when God first created all things. The recount:

- 15 Thoughts subject to reason sees the truth: as it (**kaw-raw**) happens to the (**kaw-sal**) fool so it (**kaw-raw**) happens to me, so why was I more (**khaw-kham**) wise.
- 16 There is no remembrance (or thinking) of the (**khaw-kham**) wise more than the (**kaw-sal**) fool as the present is forgotten in the future and both dies.
- 17 Now we see the reason and purpose of hate in the fallen realm. Purpose is served when we hate evil, inequity and iniquity. This is the **fear of the Lord** which is to eschew evil and he that have it shall abide satisfied. The thoughts subject to reason will bring us to this certain conclusion: therefore I **hate (khaw-yaw)** life because it is grievous unto me.
- 18 Therefore the one who fears God understands that his works: (**kaw-lal**) all his labour cannot save him nor can he keep it and they may be to the benefit of another. All he needs to do is to believe and be saved. **The fear of the Lord eschews evil and believes on God to be righteous.**
- 19 Both the (**khaw-kham**) wise and the (**kaw-sal**) fool may rule over the same inheritance. This is the legacy of the fallen realm.
- 20 Reason therefore dictates that we conclude not to save upon the earth treasures but rather in heaven where moth does not corrupt nor can thieves break through and steal. And there where our treasure is there will also be our heart. Failing this we shall be in deep despair of (**kaw-lal**) all our labour.

## **CONCLUSION:**

**V22 For what hath man of (kaw-lal) all his labor, and of the vexation of his heart, wherein he, hath labored under the sun?**

**V23 For (kaw-lal) all his days are (kaw-ab) sorrows, and his travail (kaw-as) grief; yea, his heart takes not rest in the night. This is also vanity.**

**V24 There is nothing better for a man, than that he should eat, and drink, and that he should make his soul, good in his labor. This also I saw, that it was from the hand of God.**

In all your labour ensure it is for the salvation of your soul: whether you eat or drink whatsoever you do, do it all to the glory of God, **1 Corinthians 10: 31**. Ensure that your mirth, pleasure, joy, eating and drinking fulfils or meets this condition.

**V25 For who can eat, or who else can hasten (eager with excitement or enjoyment) hereunto, more than I?**

Only you can eat and enjoy for your soul, none else can.

**V26 For God gives to a man that is good, in his sight (khaw-kham) wisdom, and knowledge, and joy: but to the sinner he gives travail, to gather and to (kaw-nas) heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.**

**Kaw-lal Khaw-fates (All Purposes)  
AND ALL THINGS, THEIR SEASONS AND TIMES  
Ecclesiastes 3**

**Introduction:**

All purposes and all things have their Seasons and Times as it is in the natural or physical realm with its Seasons and Times: Spring, Summer, Autumn and Winter even so it is in the Human realm. Every right and every evil work, of Chapter 4, has its time and season which is cyclical, hence there is no new thing done under the sun or the heavens.

You will see from Chapter 4 that every right and wrong work proceeds from the heart or mind. There is a good or an evil heart and in every man there is the tendency for both: a good heart is a heart of faith in God; an evil heart is one of unbelief. Both good and evil coexists in the fallen human and natural or physical realm. The Word of God and the Spirit is that which sanctifies the heart and makes it whole to do every right work. These are they who are born again of the Water and of the Spirit who enters into the Kingdom of God, **John 3: 5**.

**Chapter 3** now establishes that all things and purposes, both good and evil have their times and seasons that is their **Genesis**, which speaks to time, period or age (also nativity and birth) which occurs within the cycle of finite time: past, present and future. This is the basic framework of the fallen human realm or model which also impacts the natural and physical realm or model.

**SEASONS OR TIMES:**

**V1 To (kaw-lal) everything there is a season, and a time to (kaw-lal) every (khaw-fates) purpose under the heaven:**

When God made the Sun, Moon and Stars and set them in the heavens. He said let them be for light, signs, seasons, for days, and years, **Genesis 1: 14**. As these govern nature's times, seasons and days even so Adam, Eve and their children determines the times and seasons for all purposes and things: every right work and oppressions done under the heavens. God, however, controls the boundary for these times and seasons, He has set a time of Judgement when every man will have to give an account of his stewardship.

**Other progressive appellations or subjects are:**

**FRUITS**

**V8 A time to love, and a time to hate; a time of war, and a time of peace**

The fruit of the Spirit is love, joy, peace, longsuffering, goodness, gentleness, meekness, faith and temperance, **Galations 5: 22**. The works of the flesh are these: envy, malice, adultery, lying, steal, and witchcraft, **Galations 5: 19-21**. The fruits are borne of the Spirit and of the flesh. The Preacher presents them in pairs as opposites.

### **PERIODS:**

**V15 That which hath been, is now; and that which is to be hath (keb-awr) already been; and God requires that which is past.**

There are three finite time periods within which the cycle of all things and purposes occurs and repeats: past, present and future and God requires an account for that which has been done. Remember, it's appointed unto man once to die and afterwards comes the judgement, **Hebrews 9: 27**.

### **WORKS:**

**V22 Wherefore I perceive that there is nothing better, than that, a man should rejoice in his own works; for that is his (khaw-lak) portion: for who shall bring him to see what shall be, after him?**

Seeing that man is limited to the present time period, the best that can be concluded is that there is nothing better than for him to rejoice in his own works in his life, this proceeds from his heart. We are counseled: in everything give thanks for this is the will of the Spirit concerning you, **1 Thessalonians 5: 18**. And all things work together for good for those who love God who are called to be heirs according to his purpose, **Romans 8: 28**.

### **SEED AND FRUIT OR SEED TIME AND HARVEST TIME:**

**V2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;**

**V8 A time to love, and a time to hate; a time of war, and a time of peace.**

From the seed comes the fruit of the womb, the new born, similarly, the plant, the vine and the trees, each have their beginning and end, their birth and death, so is the cycle in the fallen realm. He that walk in the Spirit minds the things of the Spirit, and he that walks after the flesh minds the things of the flesh, and the flesh and the Spirit are contrary one to the other, so then if you walk after the flesh you cannot do the things of the Spirit. If you walk in the Spirit then you shall not fulfil the lust of the flesh, **Galations 5: 16-18**. The fruit of the Spirit is love, joy, and peace, **Galations 5: 22 (Ephesians 5: 9)**. The seed of the Spirit is the Word of God, **Luke 8: 5**.

## **V9 What profit have he that works in that wherein he labours?**

Be not deceive whatever a man sows that he shall also reap, if you sow unto the flesh you shall of the flesh reap destruction, if you sow unto the Spirit, you shall of the Spirit reap eternal life, **Galations 6: 7**.

**SOW AND REAP:**

## **V2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;**

The seed of copulation sown in the womb results in the new born, the seed sown in the earth results in the plant, vines and the trees that have grown. In the fallen human and the natural realm they are mortals, they have their birth and death.

## **V9 What profit have he that works in that wherein he labours?**

Whatever a man sows that he shall also reaps, **Galations 6: 7**. By their fruits you shall know them, **Matthew 7: 16, 20**. An evil tree cannot bring forth good fruits and a good tree cannot bring forth evil fruits.

**V16 And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.** Both good and evil for all seasons coexists in the fallen realm until God brings it to an end in the Judgement.

## **TIME PERIODS OR SEASONS' PERIODS:**

## **V3 A time to kill, and a time to heal; a time to break down, and a time to build up;**

**V15 That which have been is now; and that which is to be hath already been; and God requires that which is past.**

Whosoever sheds man blood by man shall his blood be shed, **Genesis 9: 6**. Cain caused the first bloodletting which continues to our present time and will end when God requires every man to bear the consequence of his own action. In the Law there is this record a time of Jubilee when all things are restored and all debts cancelled and the heirs return to their first inheritance we look to that ultimate Jubilee when God shall make all things new or restored, **Revelation 21: 5**, and the healing will be final and eternal. Except the Lord build the house they that labour do so in vain, **Psalms 127: 1**, except the Lord keep the city the watchman wakes but in vain. It is the Lord's permissive and sovereign will that determines the when and the what? Destroyed or built? This hinges on our actions, our obedience or disobedience. This is what shapes the past, present and our future in this fallen realm. O that every soul thirst for God and eschew evil that we may cry out for God to put an end to this realm! Only then will it come to an end!

**V10 I have seen the travail, which God hath given to the sons of men to be exercised in it.**

**V16 And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.**

Physical or bodily exercise profit much but godliness is profitable unto all things, **1 Timothy 4: 8**. All manner of sins and iniquities shall be forgiven, but whosoever blasphemes against the Spirit, it shall not be forgiven him in this life nor that which is yet come, **Mark 3: 28-29**. God is not willing that any should perish but that all comes unto repentance, **2 Peter 3: 9**. This is the purpose of the travail given to the sons of men for them to exercise their faith and cry out to God. Whosoever shall call on the Name of the Lord shall be saved, **Romans 10: 13**. Now (present) as it is said, today, if you will hear his voice, harden not your hearts, as your fathers did (in the past) in the wilderness, **Hebrews 3: 15, 4: 7**. For the promise (the Holy Ghost) is to you and to your children and to all those who are afar off (future) even as many as the Lord shall call, **Acts 2: 39**.

**V17 I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for (kaw-lal) every (khaw-fates) purpose and for every work.**

Hallelujah! The time of judgement is fast approaching when the Saints shall sit upon thrones with Christ judging the tribes of Israel and the wicked, **Matthew 19: 28**. We understand this as the Millennium Period, **Revelation 20:2-4, 6**.

## **WHAT TIME IS IT? JUDGEMENT TIME!**

**V3 A time to kill, and a time to heal; a time to break down, and a time to build up;**

It is written I shall smite the Shepherd and the sheep shall be scattered, **Mark 14: 27**. The Sun of righteousness shall arise with healing in His wings, **Malachi 4: 2**. Destroy this temple and I shall raise it up in three days, **Mark 14: 58**. As Christ, the Lamb of God, was slain by His Father for the redemption (healing) of fallen man, His body temple destroyed, raised up again, glorified, even so we also go through this cycle until our translation and glorification. Christ was the Lamb slain from the foundation of the World, he was the Passover Lamb, the Sin Offering, the Guilt Offering, the Burnt Offering, the Trespass Offering, He was the Paschal or the Lord's Goat in the Judgement or Day of Atonement for the cleansing of the Sanctuary, the Azael or Scapegoat, the devil, will take and bear the sins of the World for 1,000 years or millennium, **Revelations 20: 2-3**.

**V10 I have seen the travail, which God hath given to the sons of men to be exercised in it.**



Fear not the pain or sufferings under the sun, trust in the Lord with all of your heart, lean not unto thy own understanding, acknowledge Him in all of thy ways and he will direct thy path, **Proverbs 3: 5**. Exercise your faith in God and be fit in godliness and His Spirit and he will prosper you. In all things give thanks, **1 Thessalonians 5: 18**. Accept by faith the Lord's atoning sacrifice on Mount Calvary and claim victory in the antitypical day of atonement or judgement, which is now, from sins through the shed blood of the Lord's Goat by the power of the indwelling Holy Ghost.

**V17 I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.**

If judgement begins at the House of God, what shall be the end of sinners and the unrighteous? **1 Peter 4: 17**. Therefore, afflict your souls before God, confess your faults one to another, pray ye one for the other that you may be healed, **James 5: 16**, for we live in the antitypical Day of Atonement or Judgement.

#### **MAN'S AND GOD'S WORKS IN THEIR SEASONS: WEEP/MOURN & LAUGH/DANCE**

**V4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;**

**V22 Wherefore, I perceive that there is nothing better, than that, a man should rejoice in his own works; for that is his (khaw-lak) portion: for who shall bring him to see what shall be, after him?**

Blessed are they that mourn for they shall be comforted, **Matthew 5: 4**. For He have appointed to comfort all them that mourn, to give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, **Isaiah 61: 3**, that they might be trees of righteousness the planting of the Lord.

Therefore, weep with those that weep, and rejoice with those that rejoice: rejoice and be exceedingly glad for great is your reward in Heaven for so persecuted they the Prophets which were before you, **Matthew 5: 12**. Take no thought of tomorrow (future) what tomorrow shall bring, sufficient is the evil of today (current or present), for tomorrow shall take thought of itself, but seek he first (today, present) the Kingdom of God and His righteousness and all things shall be added to you, **Matthew 6: 33-34**. Live in the now or present, worry not about the future, joy in the Lord and rejoice in your own works, tomorrow shall take care of itself. For godliness with contentment is great gain, **1 Timothy 6: 6**.

**V11 He hath made everything beautiful in his time: also he hath set the world in their heart, so that no, man can find out the work that God makes from the beginning, to the end.**

The Spirit will reveal the beauty of every purpose and thing in their seasons, remember, to seek, he first, the Kingdom of God (to partake of the Divine nature), so that you will not become overcharged with the cares of this life, surfeiting and drunkenness, **Luke 21: 34**, if you succeed in this then you will be able to find out God's or the Spirit's work from the beginning to the end: as all things will be added unto you.

**V18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.**

The spirit and nature of man no more than beasts? The only difference man was made in the image of God with intellect and reason, and given power, dominion, and authority over all the works of God's Hand to rule as God rules, by faith. You have made him (man) a little lower than Angels and have crowned him with glory and honour and have put him above the works of Your hand, **Psalms 8: 4-9**.

### **ONE BREATH AND FATE:**

**V5 A time to cast away stones, and a time to (kaw-nas) gather stones together; a time to (khaw-bak) embrace, and a time to refrain from embracing;**

The Stone the builders refuse have become the Head of the Corner, **Luke 20: 17**. You who were far off from (enemies) God have He reconciled by the death of His Son, **Romans 5: 10**, so then as lively stones you are built up a Spiritual House to the glory and honour of God, **1 Peter 2: 5**. The prodigal took his journey to afar away country but he returned to his Father's House and embrace when He came to His senses.

**V12 I know that there is no good in them, but for a man to rejoice, and to do good in his (khaw-yaw) life.**

There is no intrinsic good in the seasons and times, they cannot save, all is required is for a man to rejoice and to do good in his life. A merry heart is as good medicine, **Proverbs 17: 22**.

**V19 For that which (kaw-raw) befalls the sons of men befalls beasts; even one thing befalls them: as the one dies, so dies the other; yea, they have all one breath; so that a man have no pre-eminence above a beast: for all is vanity.**

For man alike beast have one breath and nature and will both die at some point, for it is appointed unto to man to die and after comes the judgement, **Hebrews 9: 27**.



## **FULLY SETTLED:**

**V6 A time to get, and a time to lose; a time to keep, and a time to cast away;**

In all your getting, get wisdom and understanding that you will know what is worth keeping and that which must be cast away, **Proverbs 4:5, 7, 16: 16.** 'The truth' is more precious than gold than much fine gold, sweeter than honey and the honey comb, moreover by them are servants warned and in the keeping of them is great reward, **Psalms 19: 10-11.** Ensure that you are fully settled therein by getting and keeping it and by loosing and casting away every imagination and thought that opposes and exalts itself above all that is God's.

**V13 And also that every man should eat, and drink, and enjoy the good of all his labor, it is the gift of God.**

Jesus is the Way, the Truth, and the Life, **John 14: 6.** As every man should eat, drink and enjoy the good of all his labour, even so should every man eat of the flesh of Christ and drink of his blood, **John 6: 53,** to enjoy the good of all his labour, salvation, which is the gift of God.

**V20 All go unto one place; all are of the dust, and all turn to dust again.** Since death is sure for us all, let us live each moment in light of that certainty, as if it was our last that we will be ever prepared to meet Jesus when He returns.

## DO YOU KNOW?

### **V7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;**

If you don't know the times and seasons and what is appropriate therein then you should pray: Lord, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference and be not like the unconverted, Saul: who kicked against the pricks, **Acts 9: 5, 26: 14**. In keeping with this you must know when to rend, open your mouth and speak; and when to sew, mend or shut your mouth in silence. Out of the abundance of the heart the mouth speak, think and speak in accordance with the will of God that your thoughts will manifest in their seasons and times. **The Preacher is the master of this, speaking into being all his utterances; he has power and authority over these as he is as God, holy in character.** The recount of all things and purposes or works in the human, natural and physical realm or the world, which God have given power and authority, both good and evil over all, since the fall:

- 1 **kaw-lal** or every thing has its season and a time to **kaw-lal khaw-fates** (every purpose).
- 2 Both the human and natural: time to born and die; the natural realm, a time to plant and a time to pluck up that which was planted. The Lord gives and the Lord takes, blessed be the Name of the Lord, **Job 1: 21**.
- 3 Time to kill and a time to heal, the human, and a time to break down and a time to build up, the physical realm.
- 4 Time to weep and a time to laugh, a time to mourn and a time to dance.
- 5 A time to **kaw-nas** or gather stones and a time to cast away stones, a time to **khaw-bak** or embrace and a time to refrain from embracing.
- 6 A time to get and a time to lose, a time to keep and a time to cast away.

**V14 I know that, whatsoever, God does, it shall be forever: nothing can be put to it, nor any thing taken from it: and God does it, that men should fear, before, him.**

Let every man knows that whatever God does is eternal as He is, **Deuteronomy 33: 27**, therefore, let no man attempt to add thereto or take away there from. Let every man, great or small, fear and reverence His Name, and bow down to Him in worship and praise. God's works transcend all human time periods, past, present, and future, and are from eternity past unto eternity future. It is within the human prerogative to find out the hidden Spirit realm beyond our World. The recount of the Spirit is as follows:

- 8 God is love, a time to love, and a time to hate, a time for war and a time for peace.
- 9 What profit has he in his works wherein he labours? Except a man reaps what he sows, **Galations 6: 7**.
- 10 This travail or employment God has given to the sons of men that they might be exercised therein.
- 11 He has made **kaw-lal** or everything beautiful (bright, pleasant, or well) in his time and has put The World in their heart that no man might find out the work which God makes from the beginning to the end (viz.: all or **kaw-lal**). The fallen human, natural and physical realms are but a hindrance to those who are preoccupied with its chores. They are but consumed that they cannot know nor understand the works of God, made by His Word and Spirit or Breath. Only those who are in the World but not of the world will enjoy this privilege and partake in the work of the Spirit.
- 12 There is no intrinsic goodness in the world but that a man should rejoice (cheerful or bright) and do good in his **khaw-yaw** or life.
- 13 And also that he should drink and eat and enjoy the good of **kaw-lal** or all his labour, this is the gift of God.

## **V21 Who knows the spirit of man that goes upward, and the spirit of the beast that goes downward to the earth?**

Remember, all go unto one place, all are of the dust and all turn to dust again, **V20**. Man and Beast, the human and the natural realm, they all are mortals and their lives perish or they die, none excluded in the fallen realm. The recount is as follows:

- 15 There is a repeat or the same cycle of things in the past, present and future and God will require an account of our stewardship.
- 16 The realm is not perfect as at the place of judgement there is wickedness and at the place of righteousness there is iniquity.
- 17 God's judgement is as sure as **kaw-lal** or every other work and (**khaw-fates**) purpose.
- 18 Man and beast are alike.
- 19 One thing befalls (**kaw-raw**) both. We die alike; we have the same breath or life.
- 20 We all were taken from dust and return to dust again.

### **CONCLUSION:**

Wherefore I perceive that there is nothing better, than that, a man should rejoice in his own works; for that is his (**khaw-lak**) portion: for who shall bring him to see what shall be, after him?

# KAW-LAL (ALL) WORKS: RIGHT & WRONG (OPPRESSIONS) IN THE HUMAN REALM

## Ecclesiastes 4

### Introduction:

Was not Abraham our father justified by **works**, when he had offered Isaac his son upon the altar? See how **faith** wrought with his **works**, and by **works**, was **faith** made perfect? And the scripture was fulfilled which said, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. You see then how that by **works** a man is justified, and not by **faith** only. Likewise, also, was not Rahab the harlot justified by **works**, when she had received the messengers, and had sent them out another way? **For as the body without the spirit is dead, so, faith without works is dead also, Galatians 2: 21-26.**

What does it profit, my brethren, though a man say he have **faith**, and have not **works**? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be you warmed and filled; notwithstanding you give them not those things which are needful to the body; what does it profit? **Even so faith, if it has not works, is dead, being alone.** Yea, a man may say, you have **faith**, and I have **works**: show me your **faith** without your **works**, and I will show you my **faith** by my **works**. You believe that there is One God; you do well: the devils also believe, and tremble. **But will you know, O vain man, that faith without works is dead? Galatians 2: 14-20.**

To be alive in Christ you must possess both, the body of works and the spirit of faith, that is, what makes us the Church, the body of Christ, of which He is the Head. And, if any man hath not the Spirit of Christ, he is none of His, **Romans 8: 9.**

Therefore works are what issues from the fountain of the heart and with the heart a man believes unto righteousness, **Romans 10:10.** From the heart of faith issues every right work, conversely, from an evil heart issues every wrong work or oppression.

This **Chapter, 4,** deals with the precept of ‘exothos,’ (Greek or Hebrew which means: out) exodus or faith and its effects, results or lack thereof, works, good or evil. **The Preacher** presents the works, every right and every evil work, done under the sun and highlights the experiences, thereby, as vanity, worthlessness and frustrations of life. In so doing he makes the case for God’s wisdom. And for those who are knowledgeable of God’s provision, they see the goodness of God in His providence that He bestows in this vain setting to counter the void and the lack thereof. And confess that

God is not willing that any man should perish but that all comes unto repentance, **2 Peter 3: 9**.

The Creator, God, before this Preacher's script, had prepared a script for Adam, the First Kaw-raw or Preacher in **Genesis** it behoves every man to be conversant with that script. God wrote that script in his very existence, highlighting the **efficacy and importance of faith, as a help meet for man** and gave him a beautiful and fair, gracious and noble embodiment and met the desire of his heart. Only faith guarantees that the heart's desires are met and satisfied in God, for without faith it is impossible to please God, for those who come to Him must believe that He is and that He rewards those who diligently seek Him, **Hebrews 11: 6**.

Adam not only saw and understood life as it was when God first made all things as the Ecclesiastes Preacher saw and understood the fallen creatures in his time. Adam participated in Creation, kaw-raw, or 'calling out' the names of the animals, and whatever names he gave them that were their names, **Genesis 2: 19**, viz.: they acted out the character traits given by Adam to them in the names he called them. Thus Adam was also partner with God in Creation. Interestingly, Adam named the serpent (Naw-khawsh': to hiss that whisper a spell, enchanter) that did just that to his wife, not that he had any more power over her, except, she allowed it.

Back to the first point of the script written by God: God spoke (out) and it was done, He commanded and all things stood fast, **Psalms 33: 8-9**; Adam kaw-raw, 'call out' their names and that were the animals' names as he had spoken out. Therefore, whosoever, shall speak believing that those things that he speak he shall have, he shall have those things, **Mark 11: 23**.

Therefore by the Word of the Lord were the heavens made and the host thereof by the Breath (Spirit) of His mouth, **Psalms 33: 6**. The 'Words' speak to His Faith and 'Breath or Spirit', His Power which wrought the works of creation.

Adam noticed that the animals were in pairs, male and female, but for him, there was no help meet found, **Genesis 2: 20**. Out of Adam's heart went this desire and God responded: 'It is not good for man to be alone; therefore, I will make him, a help meet,' **Genesis 2: 18**. Remember, He shall give you the desires of your heart, **Psalms 37: 4**. Given the thought originated with Adam, that is, it came out of his heart, God recorded that on the script, by taking, out of Man, a rib bone, **Genesis 2: 21-22**, from which he made his female counterpart. Adam, very well understood this record in the script, as he called her: bone of my bones and flesh of my flesh, she shall be called **Woman**, for she was taken out of man, **Genesis 2: 23**. God recorded the importance and efficacy of faith in the script as man's help meet in the creation of his female counterpart, who depicted, being the physical

embodiment of, his faith by the manner in which she was made and the purpose she served. Adam's help meet was not only the result, the work, Woman, but was his faith as exercised in God, when he desired of him this work. Therefore, his faith in God resulted in this work, which he called 'out of Man' (Woman), viz.: faith results in work. A similar depiction is made and recorded, but this time, as it relates to the creation of man and God, but I will leave this explanation for a later time. Suffice it to say: as woman is to man, so man is to God.

As God's faith and power resulted in the works of creation, every living thing, even so Adam concurred, and agreed and kaw-raw, or 'called out' his wife's name as: 'Eve,' the mother of all living, **Genesis 3: 19**. Therefore, faith has power that gives life. Thus the first script has this record of the efficacy and importance of faith in the human existence.

Now, who is greater a Man or his faith, Woman? Man was made first; therefore, he has the pre-eminence. (This is somewhat similar to the question: who is greater God or his faith, Man?) We ought to serve one another by love, for faith works by love, **Galations 5: 6**. Any man who knows how to inspire his wife with hope in this way shall keep her happy serving him and their family as he does for them.

### **COMFORTER:**

**V1 So I returned, and considered (kaw-lal) all the oppressions (wrongs done) that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side, of their oppressors there was power; but they had no comforter.**

There was none to comfort, appease, console and to cheer the oppressed and those who sorrowed because of wrongs done to them. When Jesus came, the first time, He fulfilled this role. At His imminent departure, He promised His followers: 'I will not leave you comfortless, I will send to you another **Comforter**, even the Spirit of Truth, which the world is not able to receive, but He shall dwell with you and shall be in you,' **John 14: 17**. Therefore, we are not overcome by the sorrows of this world which works death.

Therefore, though on the side of the Oppressors there is power, greater is He that is within us, than he that is in the world, **1 John 4: 4**. And this is the victory that overcomes the world, even our faith, **1 John 5: 4**. And remember, you shall receive power after that the Holy Ghost is come upon you and you shall be witnesses unto me in Jerusalem, in Judea, in Samaria and in the uttermost part of the world, **Acts 1: 8**.



Other progressive appellations are:

## ONE:

**V8 There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no (kaw-tsats') end of all his labor; neither is his eye satisfied with riches; neither said he, for whom do I labor, and (khaw-sare') bereave my soul of good? This is also vanity, yea, it is a sore travail.**

The first part of this statement is equally true of God: Hear, O Israel, the Lord our God is **ONE**, love the Lord your God with all of your heart, all of your mind; and with all of your strength and with all of your soul, **Deuteronomy 6: 5**. If you love me keep my commandments, **John 14: 15**. I am The Vine (Divine, pun intended) and you are the branches, he that abides in me bears much fruits, for without Me, you can do nothing, **John 15: 4**. Hereby we become one with God, for God is a Spirit and they that worship Him must worship Him in Spirit and in Truth, **John 4: 24**. Thus we can say of God as Christ said: I and my Father are One, **John 10: 30**, if we keep His Commandments. For though we may be alone in the World, yet we are not alone, for Christ promises: Lo, I am with you, even to the end of the World, **Matthew 28: 20**. He that love me and keep my commandments will be loved of my Father and we will come unto him and make our abode with him, **John 14: 23**. Therefore, we also have the option of being **one and alone with God**, and not only **one and alone** without any support. But, also, if this sorrowful state of affairs exist of being one and alone, He promises: 'If any leave Father, Mother, Brother or Children, he shall have Fathers, Mothers, Brothers and Children a hundredfold now and in the life to come eternal life, **Mark 10; 30** Those who are honest will attest to the truth of these words: 'neither is my eye satisfied with riches' for we find that of all the wealth and success one can amass and attain, in this world still, the soul long for something more fulfilling and satisfying, O my soul thirst and long for God, continually! The best question, one can ask and have the answer to is: why? Why my labour and sore travail in this oppressive scheme of things under the sun? The simple answer is: sin. But the greatest Deliverer has made a way to escape the corruption that is in the world, His Words points the way, follow the path.

## ALIVE OR LIVING:

**V15 I considered all the (khaw-yaw) living which walk under the sun, with the second child that shall stand up in his stead.**

So progressively: we started out in verse 1 with the oppressed having no Comforter or support, in verse 8, his circumstances is explained as **he is one or alone**, now in this verse 15, an alternate scenario is presented: let say, he has a Successor, a second child to stand up in his stead, guaranteeing succession, continuity and perpetuity. This is the case with God and Christ, who ever lives to make intercession in our behalf, **Hebrews 7: 25**. As the song says: God's not dead, no! He is Alive.

### **ONLY GOD:**

**V2 Wherefore, I praised (spirit of faith) the dead which are (kaw-bar) already dead more than the (khaw-yaw) living which, are yet alive.**

**V8 There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no (kaw-tsats') end of all his labor; neither is his eye satisfied with riches; neither said he, for whom do I labor, and (khaw-sare') bereave my soul of good? This is also vanity, yea, it is a sore travail.**

Vanity and a sore travail is what misery is all about which is this life as there is no hope in its transient. Those who ran their course, having lived and are now dead; the Preacher praises more than the living yet alive, including: those alive unborn in the womb. As he does not relish the thought of the torment of one of these, being alone, will have to bear, labouring ceaselessly yet such will not be satisfied with the rewards of their labour, riches. Somehow, also, they will be so overcharged, that being alone they do not even question: 'for whom and what intent do I labour and deprive my soul of good?' This reminds me of a scene of a dead carcass in the midst of the river swarmed with white ants (maggots) busy eating away at the flesh unaware of their imminent danger of death, having consumed the flesh they would have eaten away their floating foundation of safety.

My sense of purpose and well being comes from the knowledge of my worth of being equal to the life of my God. I am, that is my soul is, valued above all earthly possessions, all achievements, all acclamations; all and sundry to the lofty position of The Spirit. I am satisfied to the full with this His great love that He died in my stead to redeem my soul from vanity and this sore travail. Only the Spirit satisfies: for in His presence there is fullness of joy and to His right hand are joys evermore. Therefore I will praise Him, Him will I adore and worship! I will not cease to praise Thee, My God! This knowledge of truth is contained in the Word of God. When He the Spirit of Truth is come He will guide you into all truth, **John 16:13**. Only faith can counter and overcome the vanity and sore travail of this life: Faith is the substance of things (truth) hoped for..., **Hebrews 11: 1**. Faith comes by

hearing and hearing the Word of God, **Romans 10: 17** as the Spirit attends to His Words.

**V9 Two are better than one; because they have a good reward for their labor.**

The Spirit is life, **John 6: 63**, He in me and among us, guarantees a good reward: our eternal salvation.

**The Spirit of Faith:**

**V2 Wherefore, I praised (spirit of faith) the dead which are (kaw-bar) already dead more than the (khaw-yaw) living which, are yet alive.**

If only in this life we have hope we are of all men most miserable, **1 Corinthians 15: 19**. Having the Spirit of Faith, I have believed therefore have I spoken, we have believed therefore have we spoken, **2 Corinthians 4: 13**. No man speaking by the Spirit can say Jesus is accursed and no man can say Jesus is Lord but by the Spirit of God, **1 Corinthians 12: 3**. Yea, there is a blessing for the dead, but only as far as they have died in the Lord, yea, says the Spirit, that they may rest from their labours and their work do follow after them, **Revelation 14:13**. Because of the oppressions of life without a Comforter, The Preacher considered that it was better for the dead than the living and those yet to be born. Because of the Comforter in the midst of oppressions we are still able to say: 'Praise the Lord.'

**The Spirit of Faith:**

**V9 Two are better than one; because they have a good reward for their labor.** God by His Spirit has given us power not only for witness, but also to gain wealth, **Deuteronomy 8: 18**. Yet we, being two, have become one with God, for He shall be in us, and yet we are still two as He is also amongst us, **John 14:17**.

**V16 There is no (kaw-tsats) end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.**

Though the Preacher praise the dead already dead, more than the living in verse 2 because he had no Comforter but was alone, and though two are better than one, verse 9, yet though there is no end of all the people in previous generations, even successive generations or people after the Living Predecessor (with a second child to stand up in his stead, not being alone) shall not rejoice nor praise him. It would seem that the memory of the

predecessor fades or dies with him. Therefore, even this privilege of honouring those who preceded us is not done as they are forgotten, the Preacher, however, praises them. But with the children of God, those born of the Spirit, it is written: ‘out of the mouth of babe and suckling has though ordained strength (praise) because of thine enemy that thou might still the avenger,’ **Psalms 8: 2**. God from eternity past, will forever be praised from generations unto generations unto eternity future. We will ever rejoice in thee O God.

**THE LIVING (born and unborn in the wombs):**

**V3 Yea, better is he than both, they, which hath not yet been, who hath not seen the evil work that is done under the sun.**

**V15 I considered all the (khaw-yaw) living which walk under the sun, with the second child that shall stand up in his stead.**

The dead is considered better than both those who were living under the sun and those, living in the womb yet, to be born, who are yet to see the evil works of this life. For they have gone past the experiences of oppression and injustices of this life. However, woe unto the dead who have not died in the Lord, for after death comes, judgement, **Hebrews 9: 27**. Therefore, it behoves every one to heed the counsel given: Verily, Verily, I say unto you, you must be born again. Except a man be born again he cannot see the kingdom of God... Verily, Verily I say unto you, except a man be born of the water and Spirit he cannot enter the kingdom of God, **John 3:3 & 5**.

**V10 For if they fall, the one will lift up his (khaw-bare) fellow: but woe to him that is alone when he falls; for he hath not another to help him up.**

**V16 There is no (kaw-tsats) end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.**

The Preacher states that the dead is in a better state than the living in an oppressive realm without God. However, the one who is alive and alone is in a worst state yet as he does not have anybody to help him if he should fall. The other not being alone is better for his fellow will help him up if he should fall. However, those who have successors or descendants, that will stand up in their stead. They will not be fully satisfied, as they will not be praised or remembered. Those that come after them will eventual forget them and will not rejoice in them. The Spirit remembers those who died in the Lord. Blessed are they that die in the Lord, yea, says the Spirit, that they may rest from their labours and their works do follow after them, **Revelation 14: 13**. Jesus promises them: at the last day I will raise him up again, **John 6: 39**, that: they may live once more, this time for ever.

## **WHO IS BETTER (FIRST: having the pre-eminence)?**

**V3 Yea, better is he than both, they, which hath not yet been, who hath not seen the evil work that is done under the sun.**

In this scenario, the dead is considered better than both the living, including those yet to be born as he has passed through the oppressions and evil work done under the sun, while they are experiencing these or yet to do so. Those who have died and are buried in Christless graves, clearly, cannot be better than those who are alive and use the opportunity to repent. Christ came that we might have life and have it; more abundantly, **John 10:10**. The devil on the other hand seeks to steal, kill, and destroy. The first shall be last and the last shall be first, **Luke 13: 30**.

**V10 For if they fall, the one will lift up his (khaw-bare) fellow: but woe to him that is alone when he falls; for he hath not another to help him up.**

In this second scenario, two is better than one who is alone, for he will be lifted up by his fellow if he should fall, the one who is alone have no such help. God makes provision for those who are alone in His kingdom: pure religion and undefiled is: visiting the fatherless and the widows in their affliction and to keep thyself unspotted from the world, **James 1:27**.

### **FAITH AT WORK AND POWER:**

**V4 Again, I considered all travail, and (kaw-lal) every right work, that for this a man is (kaw-naw) envied of his neighbor. This is also vanity and vexation of spirit.**

Since an evil heart is one of unbelief, **Hebrews 3: 12**, from whence comes every evil work, therefore, every good work proceeds from a heart of faith. Only if two agree can they walk together, **Amos 3:3**. Therefore, if the faithful is envied by his neighbour there is no agreement and such is of the enemy's camp. This is the basis of the great controversy between good and evil. This reminds me of a Jamaican folk song: 'Sammy plant piece a corn dun a gully; and it bear til it kill poor Sammy. Sammy dead, Sammy dead, Sammy dead Ooo! Sammy dead, Sammy dead, Sammy dead Ooo! A nuh tief Sammy tief mek dem kill him, but a grudgeful, but a grudgeful mek dem kill him.' Though a man soul will not be satisfied with riches (**V8**), the labour of his hand, he also may be deprived of enjoying these fruits by his envious neighbour who, perhaps, might rob him, kill him and bare false witness against him. This Joseph's brothers did to him when they sold him into Slavery, however, God turn the evil done to him and made it for good,

**Genesis 50: 20.** Such is the power of faith that God will come to the rescue of the righteous when he call. This also is Jesus' experience with the tribes of Israel.

**V11 Again, if two lie together, then they have (khaw-mam) heat: but how can one be warm alone?**

If one faithful result in the salvation of his family and the then world, imagine, if, two agrees and dwell together, the 'warmth' generated is the power or energy to enable the accomplishment of greater things. If two of you shall agree on anything upon earth it shall be done of my Father in Heaven, **Matthew 18: 19**. Also, where two or more are gathered in my Name, touching anything concerning me, there I am in the midst to bless them and do good, **Matthew 18: 20**.

**POWER IN THE UNION:**

**V5 The (kaw-sal) fool folds his hands together, and eats his own flesh.**

The analogy of folding the hands speaks to doing nothing. Working with the hands speaks to exercising one's faith. When one unites with God in prayer great works are wrought. Man ought always to pray and not faint, **Luke 18: 1**. Otherwise, failing to exercise one's faith will result in suicide: 'eating one's flesh.' Exercising one's faith includes seeking and knocking not only asking (praying): 'ask and you shall receive, seek and you shall find, knock and it shall be open unto you, **Matthew 7: 7**.

**V12 And if one prevail against him, two shall withstand, him; and a threefold cord is not quickly broken.**

The Kings of the Earth have set themselves together and the rulers take counsel together, against the Lord and against His Anointed, saying let us break their bands asunder and cast their cords from amongst us, **Psalms 2: 3**. Such is the strength or power of the threefold cord of the Father, Son and the Holy Ghost. Jesus was the only one broken as He laid down His life for many sons unto salvation whom the Father raised up again. Anyone who joins with God has access to His Devine Power as Jesus demonstrated while on earth.

Life experiences are presented, by the Preacher, as a model in the human realm of every right work and every evil and wrong work or oppression which results from faith or lack thereof. Therefore, outside of God, the human realm offers no hope, as there is no equity, nor justice, no peace, nor safety, no satisfaction, nor fulfilment. The scales are tipped on the side of the oppressors hence all is vanity, vexation of the spirit and a sore travail. But, God provides the answer to all this, erasing hopelessness with the sacrifice of His Son and allows every man from his own experience to come to his senses and reason, to decide, of a truth, all is vanity and vexation of the spirit and to exercise, is innate and God given right, to accept His gift of life, which is in His Son, and with this assurance of His Love, exercise his faith in Him to overcome every oppression and evil work.

As by the Words of the Lord the Heavens were made and the host thereof by the breath of His mouth even so those who accept His gift of life will there from equip themselves with the 'exothos' power to trample scorpions under their foot. Welcome to the realm of God's power.



## **A CHILD'S HAND FULL OR A KING'S TWO HANDS FULL:**

**V6 Better is a (kaw-faf) handful, with quietness, than both the hands full, with travail and vexation of spirit.**

Poverty is sometimes the cost and benefit of peace and quietness that is having only one hand full. There is still capacity, with the other hand, to learn more and acquire knowledge and to be fully settled as you have been with the one hand that is fully utilized. Not only so, but the other vacant hand provides the opportunity to rest the one that is occupied that your strength be not diminished and your life be not shortened as a result of ill health. It is vain to rise up early and stay up late and eat the bread of sorrows for he gives His beloved sleep, **Psalms 127: 2**. Therefore, it is wise to sacrifice the other hand full, if it means and lengthening of your days: break of your sins with righteousness and your iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity, **Daniel 4: 27**.

**V13 Better is a poor and a (khaw-kham) wise child than an old and foolish king, who will no more be admonished.**

With one handful there is no slack, nor lack thereof, it is sufficient for the grasp of the hand for the moment that you might learn how to be efficient in the use of its resource and focus singularly to become, thoroughly, effective. Wisdom is always childlike, humble, and ever willing to learn from being poor in spirit, blessed are the poor in spirit for there's the Kingdom of Heaven, **Matthew 5: 3**. Such will be settled fully in the truth and will be sealed for time and eternity. They'll never cease to live out their years. On the contrary, fools not only fold both hands (**V4**), but with them full, that is selfish, being in pomp and pride as a king, who has lived out his years, being old and have no further room or years to be taught or corrected.

He thinks he is the sole and only authority: is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty, **Daniel 4: 30**. He shall pay dearly because he exalts himself above all that's God and worshipped.



## The DEUTEROS OR RECOUNT, THE END (kaw-tsats):

### V7 Then I returned, and I saw vanity under the sun.

Only a mind that desires better is able to identify the vanity or worthlessness of life in the human realm upon the earth. The recount of the vanity under the sun is as follows:

- 1 **Kaw-lal** or all the oppressed had no Comforter yet their Oppressors had power.
- 2 Wherefore the Preacher praised the dead more than the **Khaw-yaw** or living as these had past the stage of experiencing all these oppressions.
- 3 **Better is he** than both they which have not yet been, who hath not seen the **evil work done** under the sun.
- 4 Not only did the Oppressors had power on their side, but every right work done under the sun, that for this a man is **kaw-naw** or envied by his neighbour. Therefore the human realm was skewed for evil to prosper.
- 5 Also the **kaw-sal** or fool slays himself by folding his hands or doing nothing eats his own flesh.
- 6 A **kaw-faf** or handful with quietness (peace) is better than two hands full with travail and vexation of the spirit.

This makes the case for the need of God's Presence in the realm to overturn and overrule the vanity under the sun and turn the realm right side up. God's provision in the script above demonstrates how He addresses all these vanity.

## The DEUTEROS OR RECOUNT, THE END (kaw-tsats):

**V14 For, out of prison, he comes to reign; whereas also he that is born in his kingdom becomes poor.**

An old foolish king who can no more be admonished coming out of prison to reign can have but one certain effect of impoverishing all those who are born in his kingdom. He is as the 'old dog who cannot be taught any new tricks' he will not understand any of the Spirit's wisdom in the utterances in the recount below, nor the issues of the human realm:

- 8 If there is **one** alone who have neither a child nor a brother and there is no end to all his labour, whose soul is not satisfied with the rewards of his labour, riches, for whom and why does he labour and **khaw-sare** or bereave his soul of good.
- 9 Two are better than **one**.
- 10 For if they fall **one** will lift up his **khaw-bare** or fellow, but woe unto him that is alone for when he falls who will lift him up.
- 11 Again if two lie together then they have **khaw-mam** or heat, but how can **one** be warm alone.
- 12 If **one** prevail against him then two will withstand him, a threefold cord is not easily broken.
- 13 Better is a poor **khaw-kam** or wise child than an old and foolish king, who can no more be admonished.

### CONCLUSION:

It is a wise thing to praise and honour your predecessors as without them you will not have existed. As the living I pay tribute to all my ancestors from whose line I proceed and I rejoice in my son and his successors who will usher in the Kingdom of God. I look forward to day when we shall all be alive once again together praising and honouring our Heavenly Father, and our Lord and Saviour Jesus Christ forever in the Kingdom of God.

But for now 'The human realm' or life as it is since the fall is but a model for us to be as God exercising our faith, becoming the Preacher, (as Adam was made to be) claiming His promises and redeeming the time and ushering the Kingdom of our Lord and Saviour, Jesus Christ. Therefore, let none fear, never forgetting how our bigger Brother and Friend has in the past led us, that we will ever be victorious and champions for His cause. Amen, so let it be.

**Kaw-rab (Approach/Join) to hear at the House of God**  
**“Faith comes by hearing, and hearing by the Word of God”**  
**Romans 10:17**

**Chapter 5** of the Preacher’s script, addresses how we are to approach unto God, and having been joined, attached or becoming one with Him, how we relate to Him in His House. The principles taught here are of **dual application**, not only to Christ and His people in the physical Sanctuary and the body Temple, but also, to husbands and wives in the Family, The Church. The chapter concerns itself with the intimacy of the marriage relationship and the roles of the partners and the dynamics of mutual love, regard and obedience. I will only speak to the relationship between God and his people, however, the same holds true between spousal mates. Please feel free to apply the principles. Also, the enemies of God are identified and their hatred of that which is Holy and also their misery in this life as a result of not obeying the Creator.

‘Levi,’ is the one joined or attached to God, Who is his inheritance. Therefore, this is the measure that is being considered in this chapter.

The child, faith, is born and dwells, in the heart, by the process called hearing and the ‘hearing of the heart’ is opened, awakened and empowered by the Word of God. The Word of God bears many such, called ‘fruit of the spirit.’ Happy is the man who has his quiver full. Psalm 127. The Word of God is the seed, and it’s attendant is The Spirit. If you understand that when one speaks, he breathes then you will also grasp the concept that one’s breath or spirit attends his word. As it’s true in the natural or physical so it is in the spiritual.

**Chapter 5** begins with silence is golden to talk, and continues, as obedience is to sacrifice, more so that of fools: this is the silence that leads to obedience. But paramount to all this is the motive: the fear or the love of God, which is always attended, by the love of neighbor or stranger, and excludes the love of mammon or money. It ends by exposing the truth of the love of money as a sickness, ‘sick evil’ and warns how it devours the soul: this is ‘labor for the wind’ and also the ideal, as blessed or a gift of God. It subtly reveals that the consequence that flows from the love of money is a curse from God, ‘who is ‘higher than they’ or ‘higher than the highest,’: ‘eating in darkness having much sorrow and wrath with his sickness. The chapter in essence reveals how the dynamics, blessings or ‘good’ and vanities in life are God’s way of, dealing with the attendant issues, and communicating His will.

**Approach or Join ‘to hear’: Silence is golden to talk**

Keep your foot, when you go to the House of God and be more **ready** (kaw-rab) to hear than to give the sacrifice of **fools** (kaw-sal): for they consider not that they do evil. Be not rash with your mouth neither be hasty with your heart to utter anything before God; for God is in Heaven and you are on the earth: therefore, let your words be few. A **dream** (khaw-lam) comes through the multitude of business and a fool’s voice is known from the multitude of words.

Those who have taken to heart their sins or evil, are those in whom the Word of God and the Spirit has wrought conversion, now possessing a meek or broken spirit and contrite heart, these are the sacrifices of God. Psalm 51:17. These are they who fear and love Him: who approach and are joined unto God 'to hear' from Him in His House (The Sanctuary and Body Temple). Their love for him dictates their awe and reverence. They understand what it means to be still and know that I am God or stand still and see the salvation of God. Psalm 46: 10 and Exodus 14:13. This is their attitude in His House; they have come to hear from Him. It was this approach that first wrought their conversion when Christ took up residence in their heart: for faith comes by hearing and hearing by the word of God (Romans 10:17). They understand their role as people of God and their hearts are inclined as little children to listen to their Lord. That Christ Jesus may dwell in your hearts by faith. Ephesians 3:17. They are one with their Lord. They have come to His House to hear His Words. Now apply this to Husbands and wives, at the end of each paragraph do the same: Husbands love your wives even as Christ loved the Church; wives submit yourself to your husbands. Ephesians 5:25 and 22.

The sacrifice of fools is rash and many words of talk they consider not their evil and their multitude of words is a betrayal of the true intent of their hearts. They have no fear of God and take the things that pertain to Him lightly and slightly, even, in His House. They consider not His Dwelling Place, His Throne, in relation to theirs, His footstool, here upon the earth. But those of us who are of His body, the Church, knows that He is the Head and we serve Him faithfully as Lord and Savior. The keeping of our 'foot' speaks to the analogy of 'walk' as it relates to life. Therefore, as the second verse explains it infers a guarding of the avenues of the soul, which pertain to the heart or mind and how we think and what we speak.

Notwithstanding this approach by the fools, God so loved them that he laid down all and came to earth and first purified or sanctified himself (John 17:19). Being without spot and wrinkle, his sacrifice or death would have the merit to atone and redeem the soul of every fool if they submitted their wills to him, so the 'hearing of their heart' be unstopped and faith born that Christ would live in His House. So the fool became wise. It was the **sacrifice of self that first won** the love of the fool. This is the love of the Heavenly Husbandman and His Bride. Many husbands are not able to effect change in the heart of their wives from God because they themselves have not lain all on the altar of sacrifice. But the Lord will hear the prayer of any husband who has sacrificed self.

The figure of speech 'God is in Heaven and you are upon the earth' is clearly explained in Isaiah 55: 8 – 11. God's ways and thoughts are so above ours, as high as the Heavens are above the earth. So that, it dictates our best posture as stillness and to open our hearts, by submitting our wills, to hear His words that it might bring forth fruit, seed for the sower and bread for the eater. Therefore, our words should be chosen carefully and be few.

If we meet this posture then we meet the condition for receiving a dream, revelation or vision from the Throne, which comes through a 'multitude of business.' This multitude of business is a reference to 'there be diversity of spiritual gifts, but the same spirit,' 'and there be differences in administration but the same Lord,' and 'there be diversities in operations but same God who works in all.' 1 Corinthians 12: 4-6. It also speaks to the process whereby this comes as highlighted in Revelation 1:1-3 and 9-10. This is how the Prophet becomes a Seer, and every Prophet is a Levi. It was customary to have a vision or revelation when one visited the Sanctuary, for example see Luke 1. The root word pronounce khaw-lam from which dream is translated also speaks to dumbness, if the condition is not met perfectly or for some other reason this too can be the result. This happen to Zechariah (Jah has remembered), in Luke 1. The dumbness can also be interpreted as awe or dumb struck; (Daniel 4) as a result of the dream or vision as Daniel was. Also, it may be dumbness as in foolishness or madness or unfruitfulness, as God who is the author and finisher of our faith will convert those who submit their wills to him or confound those who continually opposes His will such was the case of Nebuchadnezzar in Daniel 4. All this is the reality of faith in operation, in other words, 'a dream comes through a multitude of business' can be considered as synonymous to 'faith comes by hearing and hearing the word of God.' Therefore, the dumbness is also the opposite of 'faith' when one refused to hear the Word of God. Apart from Nebuchadnezzar above, other examples includes King Saul, Judas and David's wife, Saul's daughter.

Similarly, a fool's voice is heard from a multitude, but that of his own words.

### **Obedience better than 'talk,' the 'sacrifice of fools'**

When you vow a vow unto God defer not to pay it; for God has no **pleasure** (khaw-fates) in fools: pay what you have vowed. Better it is that you should not have vowed than to vow and not pay. Suffer not your mouth to cause your flesh to sin; neither say before the Angel that it was an error: wherefore, should God be **angry** (kaw-tsaf) at your voice and **destroy** (kaw-bal) the work of your hands.

The few words or promise made before God's Throne, and the Angels of the Mercy Seat, are binding upon His people, they must honor their words. Our words are our bond. Other wise we sin and are in fear of judgement from God. Compliance should not be sacrificed with a multitude of words of explanation this is the sacrifice of fools, which God has no pleasure in. Therefore, obedience is golden to sacrifice, as silence is to talk.

## The fear or love of God, and that of neighbor

For in a multitude of dreams and many words there are divers vanities: but fear God.

Now, the fear or love of God comes to the fore as the motive for obedience and 'the silence' in His presence. These are but testimony of our deep and strong heart feelings of love for the Husbandman. The passage in Ephesians 3:17 above continues 'that you be rooted and grounded in love.' This is end of our faith, love, nothing else is of paramount importance than that we love God and love one another. All the 'multitude of business' and 'multitude of dreams' are but seconded to this, "Love" reigns and rules supreme. In fact without love, they, along with 'many words' are but divers vanities and nothingness. Paul puts it this way: "But covet earnestly the best gifts. And yet I show you a more excellent way. Follow after love and desire spiritual gifts, but rather that you may prophesy." 1 Corinthians 12:31 and 14:1. John in his epistle twins love of God and of neighbor we can not say we love God whom we do not see with our eyes and hate our brother whom we see. This is not just possible, both goes hand in hand. Therefore, the fear or love of God, includes the love of the neighbor, brother, stranger or alien or enemy.

### Jacob's quiver, 'a living example of love in action.'

I would like you to come with me on a journey with Jacob to the land of the people of the east. Genesis 28 gives the background to such a pilgrimage. This memorial chapter uses names and items as symbols to help us understand God in His dealings with His people. I have dubbed the chapter 'The Exothos from Jacob's Father (Memorial) House,' being the last chapter of the fourth multiple of seven.

Isaac's, Jacob's Father's, tent was 'consecrated holy' and pitched at Beer-sheba, the well of oath, a 'memorial' to the Covenant between Abraham and Abimelech, in Canaan. And it is from here that he journeyed 'out' (exothos) to Padan-aram in Haran, of the land of the people of the east. But not before he himself, set up a memorial column or pillar of stone for God's House and made a vow by which he would live as his fathers, Abraham and Isaac. And so he went out of the promised land obeying His Father to select a wife from the east and not of the daughters of Canaan.

If you would measure the chapter using the reed or measuring rod disclosed in this writing you will find that each and every multiple of seven verse, in the chapter, speaks on a specific subject, unit of measure. So then the first multiple of seven verses speaks on '**The Name of God, the Father**' and those, the fathers who are called by His name having the power, authority and character to bless their children in His name. Verse 1, Identifies the Name of the Father, **Isaac** who is blessing and charging his son, Jacob. Verse 2 Identifies, a loftier place, consecrated by '**The Spirit,**' a Spiritual place, where God, the Father



placed His Name: Padan-aram, where is mother's father, **Bethuel's** house was for him to take a wife from the daughters of **Laban**, his mother's brother, his wife's Father, his uncle. Verse 3 identifies the origin, the source, the beginning of name, '**The Genesis**' of all blessings: the name of God: 'El Shaddai.' Verse 4 identifies the type of blessing as that of his grandfather, Abraham, '**The Exothos**' or blessing of the faithful. Verse 5 identifies the lineage of his wife's father, Laban as a Syrian, or Aramite, the territory inhabited by the descendants of Aram, the fifth son of Shem. And Shem, the son of Noah was the father of Eber or Hebrews. He is '**The Levi**' or joined unto God and become one with Him. Verse 6 identifies that Isaac, Jacob's father '**Numbered**' or identified him to receive the promised inheritance by his blessing and charge and this, also, was seen by his elder brother, Esau. Verse 7 identifies that the fulfillment of this Holy or '**Dueteros**' blessing was in the obedience to the charge of his Father and Mother.

The next two groups (second and third) of the multiple of seven verses to accord with the reed or measuring rod is captioned; the second seven: '**The Spirit**' leading or 'Being led by The Spirit,' and the third seven: '**The Genesis** of Jacob's walk with God.' Verse 22, the last verse is the only one of the next multiple of seven verses and so it is not captioned but it's very much in keeping with 'The Exothos' as it was a promise which came 'out' of the heart or mouth of Jacob.

### **The love of mammon or money**

If you see the oppression of the poor and the violent perverting of judgement and justice in the province marvel not at the **matter** (khaw-fates): he that is higher than the highest regards it and there is higher than they. Moreover the profit of the earth is for all: and the king himself is served by the field.

He that loves **silver** (kaw-saf) shall not be satisfied with silver, nor he that loves abundance with increase: this is also vanity. When goods are increased, they are increased that eat them: and of what good is it to the owners thereof; saving of the beholding of them with the eyes. The sleep of a laboring man is sweet whether he eats little or much: the abundance of the rich will not cause him to sleep

For an extensive commentary on oppression see, to a lesser degree **chapter 7, and then to a greater degree chapter 8**. Of noteworthy though, is the Love of God, 'He that is higher than high,' that so regards oppression that its outworking or consequence results in justice being served for the oppressor will reap what he had sowed. If oppression is rampant in the land, 'there is higher than they' may call for a famine or judgement of the king (Daniel 4).

Oppression by the 'high' or one that rules in government, which is unjust gains and the perversion of justice and judgement, involves corruption and deceit, bribery and fraud and is fueled by the love of mammon or money. Paul says the love of money is the root of all evil. 1 Timothy 6:10. But the gains or profit of the earth is for all, including the government or king, who is 'high' or rule



No one can partake of the 'good' of his labor by 'the love of money' so that 'his soul be filled with good' it has to be in accordance with the word of God. See **chapter 6**. Therefore, he that loves money or abundance will not be so satisfied as this goes against the word of God, the irony is that he can only satisfy his eyes by beholding them, but of what good is this? And by extension, this obsession will not suffer him to even sleep. But one who labors according to the word of God, 'in the sweat of your face shall you eat bread,' his sleep is sweet whether he eats little or much. This is the sleep of the beloved. Psalm 127:2.

### **The 'sick evil'**

There is a **sore** 'or sick' (khaw-law) evil which I have seen under the sun; namely, riches kept for the owners thereof to their hurt. But these riches perish by an 'evil travail': and he begets a son and there is nothing in his hand. As he came forth out of his mother's womb, naked, even so shall he return to go as he came; and shall take nothing of his labor, which he may carry away with his hand.

This also, is a sore 'or sick evil' that in all points as he came so shall he go: and what profit have he that had labored for the wind? All his days he eats in **darkness** (khaw-shak) and has much **sorrow** (kaw-as) and **wrath** (kaw-tsaf) with his sickness (khaw-law).

It is not God's will that riches be accumulated or acquired at the expense of oppression of others. This is 'unjust gains,' and He will require it of the hands that so worked. An 'evil travail' is the means whereby judgement or discipline is visited on such a person. This term equates with the seasons spoken of in chapters 3, the 'evil thing' referred to in 8, and the 'time and chance' in 9. Only wisdom is able to deliver such a person. Zaccheus delivered himself by making restitution, this is one example of wisdom. The 'evil travail' levels the playing field once again such that the children of this person will also be in want because the riches of their parents have perished. Also, the 'lessons of life' instructs that no one can take the riches of his labor with him in death. Therefore, why should anyone destroy another to acquire them, for he will not profit, or why should one who is rich not use his wealth in accordance with the Word of God to help others, by 'casting his bread upon the waters,' chapter 11.

All this is but an example of the 'sickness' of mind of the fallen, that seeks to destroy his own race to advance himself to his own grave and destruction. Why should anyone commit suicide? The experience of such a person is correctly portrayed as 'eating in darkness' or communion or life without God, which is misery: 'having **sorrow** and **wrath** with his **sickness**.' Man shall not live by bread alone but by every word that proceeds out of the mouth of God. Therefore, anything outside of this leads to death and destruction, see chapter 6.

## The ideal blessing, 'the gift of God'

Behold that which I have seen: it is good and comely for one to eat and to drink and to enjoy the good of all his labor which he takes under the sun all the days of his **life**, (khaw-yaw) which God has given to him: for this is his **portion** (khaw-lak). Every man also to whom God has given riches and wealth and have given him power to eat thereof, to take his portion and rejoice in his labor; **this is the gift of God**. For he shall not much remember the days of his life because God answer him in the joy of his heart.

Chapter 6 speaks at length of this blessing or 'gift of God' as an alternative to oppression. This blessing from God is of therapeutic effect that brings comfort and solace to the minds and hearts of such that appropriates it by being obedient to the Word of God.

Therefore, draw nigh to The House of God to hear His Word and obey that you may live the abundant life and be satisfied.

## Summary

### 'Keep your Foot'

(This is the secret to the Prophets, seeing a vision, revelation or dream)

**(1) Approach and be, joined (1:kaw-rab)** unto God in His House to hear His Words and let your words (vow) be few: be not rash with your mouth neither let your heart in haste utter anything before God: be not as **(2) fools (1:kaw-sal)**.

If you meet this condition then you will receive **(3) a message, revelation or dream (3:khaw-lam) and or dumbness** alternately from His Throne. Be also obedient to your vows or promises for God has no **(4) pleasure (4:khaw-fates)** in fools. He will be **(5) angry (6: kaw-tsaf) and destroy (kaw-bal)** the work of their hands. Be not vain but as those which fear or love God and neighbor.

Alternately, is this **(6) matter<sup>1</sup> (8: khaw-fates)** of oppression of the poor and the sore perverting of judgment and justice in the province which we need not marvel at for God regards it. This matter of oppression includes the love of **silver<sup>2</sup> (10;kaw-saf)** or money and this is a **sick<sup>3</sup> (13:khaw-law)** evil and can be described as eating or having communion in **darkness<sup>4</sup> (17:khaw-shak)** or with the devil having **sorrows<sup>5</sup> (kaw-as)** with **wrath<sup>6</sup> (17:kaw-tsaf)** with this **sickness<sup>7</sup> (17:khaw-shak)**. God will destroy the work of their hands by an evil travail see above.

But God's **(7) portion (18: khaw-lak) or life (18:khaw-yaw)** is good and comely for one to eat, to drink and to enjoy the good of all his labor for every man unto whom He has given riches and wealth and power to eat thereof. But this can only be experienced if one obeys his words. This is the gift of God. Such a person shall not much remember the days of his life for God answers him in the joy of his heart.

**Number the days of this vain life:  
'Teach us to number our days that we may apply our hearts unto Wisdom.'  
Psalm 90:12**

**Chapter 6**, speaks on the subject, **man** as fallen: the evil common among men; the number or length of his days or years, as untimely or 'still' birth, as many years of **vain** living. It alludes also, in the end, to years of **good** living by asking the rhetoric: What or how is man better or 'good' and who knows what is 'good' in this life, **all the days of this vain life**. It identifies the purpose of all of man's labor. Vanity (vain) speaks to emptiness or nothingness; goodness (good) speaks to satisfaction, reward and fulfillment or the abundant life, viz.: fitness of purpose. 'The rhetoric' is frequently asked throughout the script to infuse thought and provide the answer to the subject contemplated; it's another way of saying whom else could be better able but God, our Maker.

On the sixth day God made a being and called (kaw-raw) him man (aw-dawm), for he was numbered or identified as His own, for he was made in His image; after His likeness. Genesis 1:26. This means also he had the potential to live, forever, like his Maker, for such is Jehovah, the Self-existing, Eternal One. But to do so He had to think like God or agree and obey. This is the only way to keep the soul alive.

As the mouth is to the stomach, for feeding; even so is the mind or heart to the soul for eating. This, figure of speech, is subtle used in the chapter to underscore the point: that man shall not live by bread alone but by every word that proceeds out of the mouth of God. Matthew 4:4. This is how the soul gets life, that as the man eats and lives, or number his days, he does so in accordance with the 'Thus says the Lord.' the Word of God. This is the seed whereby God is replicated throughout His Creation, by His Spirit, that all bears His image and likeness. Thus must the Word of God be not only taken as a prisoner: bind up the testimony and seal the law among my disciples. Isaiah 8:16; but must be consumed or devoured, as food in the mouth and in the stomach or as a wheat or a grain of corn that is fallen into the ground and perish and bring forth much fruit. John 12: 24 and Luke 8. This is how 'good living' is sustained in man by mouth to mouth (mind to mind) resuscitation by God as He first did at the beginning when He first breathe into man the breath of life and man became a living soul. Genesis 2:7. This is how spiritual food is broken down into the being and nourishes the soul, therefore enjoy.

This figure of speech, which is noted above, is alluded to in the words: 'and his soul is not filled with good' and 'all of man's labor is for his mouth yet is appetite or soul is not filled.' Happy is the man who knows how to nourish both body and soul, for his soul shall be filled with good and he will find rest. Yeah, the 'sight of his eyes' will be succinct and lucid as 'Abraham lifted up his eyes and saw' and he will have a wise and understanding heart bearing the fruits of the spirit; he will have good health and wealth, riches and honor with power. Psalms 1:3. Of course, you do know that this is not necessarily financial resources, for wealth and riches are not limited to this, but are in the mind, the thoughts of the heart: for as a man thinks even so is he. Proverbs 23:7. Be as God; think like God.

## An Evil Disease?

Upon the earth, 'under the sun,' many evils are present, **chapter 6** concerns itself with one that is ranked as 'common among man.' The evil is that which is bad, not a good thing, in that God gives unto a man, wealth, riches and **honor** (kaw-bode) and yet this honor does not include the power to have dominion to eat thereof but a stranger eats it. This is as a taunt to such a man, The Preacher calls it vanity and it is an evil **disease** (khaw-law'). If a man begets a hundred children and live many years so that the days of his years be many, yet his soul is not filled with good and he also has no **burial** (kaw-bar), then I say, an untimely (still) birth is better than he.

Honor or kaw-bode speaks to glory, splendor, copiousness and abundance. It infers power, yet God does not give to this man such dominion to partake or eat of all this riches, wealth and honor, that his soul no longer hungers or thirst. How is this? A man is only limited by his own desire, God will not force His desires upon a man: this man lacked nothing for his soul of all his desires, but his desires was not full or perfect but limited to the carnal. To eat thereof, the soul must first desire 'the good,' that it may also be filled or satisfied. He could do no good, for he was not so filled, as he had no such desire. God was not present, by His Spirit, to commune with him, face to face or mouth to mouth, or could he with God, as he was carnal, therefore another will consume that which he had. This was the story of Jacob and Laban.

God dwelled with Jacob, in his house, as He had promised at Bethel and used his family to teach him of himself and His Great Love and took from Laban all that glory and gave it to Jacob for he desired the 'good' and his soul was watered and refreshed. If you would that your 'soul be filled with good,' or satisfied, having eaten of all the wealth, riches and honor that God has given to you, then you must desire first the 'good of God' and he will come in and sup with you and you with him.' Revelation 3:20. To eat of these possessions then you must use them in accordance with 'Word of God.' You therefore need faith to consume thereof.

The burial or kaw-bar is important, as it is the memorial or recount of the life of the dead, which is like the deuteron of holiness, but his life was not filled with good therefore, it is fitting for him not to have a burial. This deuteron or memorial service is what is shown also in the Lord's Communion. If we partake of the Word of God shall He not be fruitful in our lives?

Honor or kaw-bar without dominion power to eat of all this wealth and riches but another eat thereof, is, therefore, a taunt to such an individual. It underscores the point that man shall not live by bread alone but by every word that proceeds out of the mouth of God. It is also an equitable harvest for the desire for only the carnal or natural. It is, yes, an evil disease because it does devour the soul of that man and he will be lost. Therefore, as new born, babes, desire the sincere milk of the word thereby you may grow if so be it that you have tasted that the Lord is gracious.

Adam and Eve, got dominion power with all honor, and all the wealth and riches of the new earth and the fullness thereof. Genesis 1:28. That, they would partake thereof, and their souls filled with good, but they ate not according to every word of God, therefore, they lost their Eden home. Such has been the consequence ever since, it's therefore nothing new.

### **Many years of vanity versus Untimely (Still) Birth:**

In the previous verse an untimely or still birth is ranked above or better than a man who lived many vain years and begot a hundred children; because his soul is not filled with good. Now the explanation for this is given.

The one that has 'lifted his soul unto vanity' (Psalm 24), 'he' is described as having come into the world with vanity or nothing and departing in darkness (khaw-shak), and his name covered (kaw-saw) in darkness (khaw-shak). In other words his name is blotted out, he lost his bid for eternal life.

The one that have seen nor done anything is so described as having not seen the sun nor known anything as 'he' was born dead or still or untimely, and this have more rest than the other.

For though the former, 'he,' lived a thousand years twice told, yet has he 'seen no good,' viz.: 'he' understands not the will of God, do not all go to the same place?

### **A Fulfilling Life?**

All of man's labor is for his mouth and yet the appetite or soul is not filled. What does the **wise** (khaw-kawm) have more than the **fool** (kaw-sal)? Or what 'the poor' or lowly who know how 'to walk' or live 'before' or as an example to the living? See **chapter 7** for the answer to this question. However, a concise answer is forwarded as: "better is the 'sight of the eyes' than the 'wandering of the desires': this is also vanity and vexation of the spirit."

The only profit for the labor of man is 'filling of his soul with good' and, physical labor or food does not achieve this. For though he eats thereof, yet he is not satisfied. Therefore, Jesus invites us: 'come unto me all you that labor and are heavily laden and I will give you rest, take from me and learn of me for I am meek and lowly and you will find rest unto your souls. My burden is easy and my yoke is light" Matthew 11: 29-30.

The wise has this profit that we speak of; the fool on the other hand does not have a clue to it. The wise has abundant life and possesses a greater defense than money. He also has the knowledge of the holy which is, understanding, Proverbs 9:10; this is the 'sight of the eyes' mentioned above, whereas the 'wandering of the desires' speaks to a searching, unsettled or unsatisfied soul, that Jesus calls 'heavily laden.'

The Preacher is correct that this state of living is vanity and vexation of the spirit.

## The end of the search?

That which has been is **named** (kaw-raw) **already** (kaw-bar) and it is known it is man: neither can he contend with him that is mightier than he. Seeing that there be many things that increase vanity, 'what' or how is man the 'better' or good? For who knows what is good for man in this life; all the days of his vain life that he lives as a shadow?

The searching or wandering of the soul or desire should end with the studying of the subject, man. The answer to life questions is all wrapped up in the experiences of man. The question that should be asked is: What is man that You are mindful of him? And the son of man that You visit him? You have made him a little lower than angels and have crowned him with glory and honor. You made him to have dominion over the work of Your hands and have put all things under his feet. Psalm 8:4-6. The answer must clearly be that because he was fashioned after His maker, in His likeness and that is Maker is love. Who is mightier than man, but God? And if God died for man, why can not man contend with Him who is mightier than he. The natural man can not, but the children of God can! I will show you a man who wrestled with God and prevailed: "I will not let you go until you bless me. What is your name? Jacob; It shall no longer be but shall be Israel, for as a prince you have power with God and man and has prevailed" Genesis 32: 26-28. This is the story of all who are of Israel!

Seeking the blessings of His Maker makes man better or good. See chapter 7. His maker, for He only knows, what is good for man as He made Him in His own image, after his likeness.

### Khaw-law Kaw-bode (Diseased Honor)

Honor or **kaw-bode** that satisfies all the natural desires but excludes dominion power to partake of all this wealth and riches, is an evil disease (**khaw-law**).

### Life without burial (Khaw-yaw kawbar)

This is like a man who beget a hundred children and live (**khaw-yaw**) many years, yet his soul be not filled with good and also he has no burial (**kaw-bar**). Burial is therefore considered as honorable.

### Covered in Darkness (Kaw-saw Khaw-shak)

His name is covered (**kaw-saw**) in darkness (**khaw-shak**) which means that it will be blotted out and he will not be remembered ever in eternity, he is therefore a lost soul.

You must consider what have the wise (**khaw-kawm**) more than the fool (**kaw-sal**). The wise have the 'good' honor (**kaw-bode**), the fool the diseased honor. Choose, therefore, the 'sight of the eyes' rather than the 'wandering of the desire,' for that which has been is already named (**kaw-bar kaw-raw**) and it is known it is man (aw-dawm).



## A Good Name is better than Precious Ointment:

**Chapter 7** of the Preacher's script speaks to the superlative or the perfect. We know that to be the 'best' for the ranking is such: good, better and best. However, chapter 7 ranks it as 'good' to accord with the pronouncement in Genesis. There is also the comparison and perhaps, contrast of the end and the beginning of a thing similar to that which is done in a (deuteron) recount or remembering of an account or thing. The chapter is, therefore, a memorial commentary.

In much the same way, The Sabbath, a seal of His **authority**; a sign and mark of The One who sanctifies and redemption: His **power**; a memorial and recount of creation and holiness: His **character**. Thus, it is spiritual, the concept have embedded in its core these precepts which pertain to His Name. The appellation being, the number 'SEVEN', meaning perfect or complete, The Sacred Full One. This is His Sanctuary in time where He places His Name. **Those who keep this day holy call Him by His Name. You can not summons a person without calling them by their right name.**

The Prophets knew this secret appellation (name or title) they often times used it or were instructed to do so. The Hebrew for seven pronounced 'sheh-bah, shib-aw' speaks to seven as the Sacred full One. See Joshua chapter 6 for the children of Israel asking of God for Jericho, that which He had promised in the first verses, that He would give to them, by marching once around the city for six days, and then on the seventh, seven times. Listen to Joshua's adjuration: word of faith, in affirming seven times what will happen to the soul who rebuilds Jericho and see the fulfillment.

Go to the top of Mount Carmel and see Eli-jah and his servant 'Watch and pray' for rain seven times. Go also down to Jordan's dirty banks and look at Naaman himself, upon the instruction of the Prophet, learn to call on the Name of The Lord, Seven times into Jordan's 'dirty waters.' And what of the woman of Samaria who had 5 husbands plus 1 that was not hers and asked of number 7: Jesus, to give her Living Waters? I tell you the truth anything done in faith, affirmed by Y'hovah's seal, Seven, will come to life. I myself was delivered in Mount Salem, for when I called he answered!

### **ATTAIN:**

A seemingly intangible: 'a good name' is ranked above, better than, one of the seemingly least of tangibles: 'precious ointment.' In-fact, the end or purpose of ones birth, or beginning, is to attain there unto. This 'good name' is by far the most precious above all that this life offers. **The Preacher identifies how one attains thereunto; what it pertains to; how to sustain and maintain it, and what it contains.**

## It Contains:

What's in a name? The Hebrew pronounced 'shame' speaks to an appellation as a mark or memorial of identity; it infers power, authority and character. As sweet scent is, to precious ointment, so 'a good name' is to a person. It diffuses identity: power, authority and character, and how such a person functions; it is, therefore, spiritual. Chapter 7, however, emphasis is on the state of the heart of such a person, in other words a recount or memorial of character or holiness.

The word 'good' is twinned with 'name,' though the Preacher speaks to an indefinite name, belonging to the family of good names, from the body of the chapter we understand him to speak also to the 'ultimate name,' the Name which pertain unto eternity: 'If my people who are called by 'My Name' will humble themselves..' (2 Chronicles 7:14 and Daniel 9:19). And also, there is none good but One that is God. (Matthew 9:17). This is the Name of the Eternal Father of many nations. All good names belong to His family. In-fact, He himself can also be called by his servants name by adding them to His name, because their life reflect His Glory, therefore, He could be called Jehovah-Abraham (father of many nations), Jehovah-Isaac (he laughs: Psalms 2), Jehovah-Israel (rules as God), Jehovah-David (lover or friend) etceteras. And all members of this family have the right to be called by His Name, that is the reverse twinning of their names with His, this is a privilege we have by adoption, baptism of the Holy Spirit.

**Those who are made holy are called by His Name.**

It would be instructive for one to research the meaning of the bible characters' names so as to understand the role that was played out or not played out in their lives.

A 'good name' is therefore born out of a similar experience as a 'dark day,' the day of death, nurtured in the womb of sorrow and mourning and come forth from repentance as one who have taken to heart and whose heart (character) is made better or new. This is one who has sorrowed unto repentance. My friend, attain thereunto. These are they who have been justified, the next stage is sanctification or holiness.

Precious ointment is like the anointing oil used to consecrate the Priest to Office at the beginning or birth of his ministration (Zechariah 3 & Isaiah 61), the end or purpose is 'A Good Name,' a memorial or recount of holiness or character. The end of all that are born is death. At which time the memorial service is held in the house of mourning to recount the life of such a person. This is the similarity in 'the end and beginning' of the two in verses one to three.

Also, the day or period of death is the reason for the assembly in the house of mourning, it is a day of sorrow; the day of birth is the reason for the gathering in the house of feasting, it is a day of laughter.

## PERTAIN AND SUSTAIN:

Since 'a good name' is borne out of the experience of sorrow unto repentance and it is the wise whose hearts abide in the house of mourning. Therefore 'a good name' pertains to the **wise** and is sustained by dwelling in penitence and contrition. Therefore, a repentant heart is one that remains **meekest and contrite**. The heart of fools, on the other hand, dwells in the house of mirth. The only thing taken to heart by such a person is laughter, songs and revelry. There is no awakening of conscience to right and wrong, grief or sorrows, no remorse felt. Life and death is just one big grand party, which they eat, drink, sing, dance and laugh about.

In the house of mourning, the preaching of the gospel, is heard, the rebuke or words of the wise, which is better to be heard than the songs of entertainment of fools. Their laughter reminds the preacher of crackling thorns under a pot. The fire of evil in their lives is destroying them as they crackle in laughter, no evil is taken to heart. All this is not satisfying: God is not willing that any should perish but that all should come unto repentance. 2 Peter 3:9.

Surely, oppression makes a wise man mad or angry and a gift or bribe destroys the heart similarly. But better is the end or result of a thing than the beginning thereof: the patient in spirit is better than the proud in spirit. Be not hasty in spirit to be angry for anger rest in the bosom of fools.

Firstly, having attained thereto, 'a good name,' by repentance, the wise remains contrite and meek having this unique trait: **patience in spirit**. For anger like a bribe destroys the work done upon the heart when one sorrowed unto repentance. **Contrition, meekness and patience** therefore, sustain a good name. This new person: the patient in spirit; having 'a good name' is the end result of the process. And this is better than the person at first: the proud in spirit; therefore, one must do his diligence to guard the avenues to the soul for out of it proceeds the issues of life. Proverbs 4:23.

See chapter 8, which speaks to God permissive will in allowing oppression in the world. Oppression, injury or violence is reaped from the seeds of envy, lust and greed and is financed by a gift, bribe and deceit. There is great wisdom in allowing the world to reap what it sows, perhaps, they will repent when they see the end result of their works.

But the wise understand that they should not allow their faith to be usurped by anger over these things, but should take a proactive approach at all times: 'casting their bread upon the waters,' see chapter 11. Injustice prospers when there is no steadfast opposing voice, this is the rebuke of the wise and the ministration provided by them. The gospel summon accomplishes this work if lived.

Therefore, the wise will show righteous indignation to oppression but will remain steadfast in patience and tolerance, knowing that they themselves were redeemed from such brute beasts as these and that God's will must be done.

## **PERTAIN AND SUSTAIN (MAINTAIN):**

### **A Defense, Guard, Shade or Shadow:**

You have seen in the foregoing that 'a good name' pertains unto the wise. And now you shall see what wisdom pertains to: There is 'no vanity' under the sun that wisdom is not able to match and defeat, therefore, in all your getting get wisdom.

Say not what is the cause that the former or beginning days is better than these, the later or end days: for you have not inquired wisely concerning this. Wisdom is 'good' with an inheritance: for by it there is profit or gain to them that see the sun. Here the true nature of wisdom is now disclosed: it is as God, good, this belongs to the general knowledge that wisdom in any situation is good. However, the wise, the ones having 'a good name' can but only apply wisdom in every situation, this includes inquiring of God before concluding. They would pose the question this way instead: "What is the cause that the former days were as they were and the later days as they are?" The resounding answer comes forth: "The harvest of the seeds sown!"

Also, understand this, though the former days were considered prosperous, these days the latter days are always better or good because once there is life there is hope and with God there is nothing impossible, because wisdom brings us into touch with God's potential or power. Therefore, earlier on the Preacher concluded that the end of a thing is better than the beginning thereof. This also belongs to the general knowledge of truth. Therefore, we have no reason to fear unless we have forgotten how the Lord as led us in the past.

The former days of peace and security is often times considered better than the later days of oppression; but wisdom with any of these inheritance, be it peace or oppression and violence is profitable to us who are alive. There are countless experiences recorded in the bible to demonstrate this.

Consider Adam and Eve in the Garden of Eden, wisdom dictates, that if they would want to stay in that atmosphere of tranquility then they would obey their Creator rather than a creature. Look at Abraham who gave himself and his wife into the hands of Abimelech not knowing if there was present in this place the fear of God and called on the Name of the Lord for help. Consider Joseph who did no wrong but was condemned by his brothers and master, yet he reviled not again but forgave and was the savior of the then world and his family because his trust and patience in God failed not. Pay attention to the youth David who slew a lion, a bear, and a Giant by prayer, calling on the Name of the Lord, and a sling and stone. Consider Daniel who feared not or sought no one's harm but by prayer and supplication wrought wonders in Babylon and in Medeo-Persia and to whom Angels deliver the secrets of History and the Future. Review the account of the three Hebrew boys, Hananiah, Azariah, and Mishael who feared God, who is able to destroy both body and soul in hell. And was meek and respectful to the authorities yet unyielding in their loyalty and worship of the Holy One of Heaven, whose fiery furnace was quenched for they were favoured and helped by the Son of God the Fourth Man, whose presence they never left.

## **PERTAIN AND SUSTAIN (MAINTAIN) contd.:**

### **A Defense, Guard, Shade or Shadow:**

And look again at Hezekiah and the King of Assyria, who in spite of great odds never gave up his trust in God but sought His face and peace and counsel from His Prophet and was strengthened in the face of the threat of death on two occasions. The evidence is overwhelming: Wisdom is a defense, a guard, a shade or the Shadow of the Most High.

Wisdom is therefore the profit or gain to be had in this life, for it is able to direct and save us in any season or time and in any labor or activity that we might be engaged in, in this life. Life without wisdom is death and of no profit.

Wisdom is a defense, and money is a defense, but sir, be not corrupted with money, bribe or a gift. But choose wisdom, for the Excellency of knowledge is that wisdom pertains to or gives life. Wisdom contains the body of knowledge, the will of God, that gives life: Jesus puts it this way: 'the words I speak to you are spirit and they are life.' John 6:63.

Shhhhh! I will tell you a secret: He who dwells in the secret place of the Most High shall abide under the Shadow of the Almighty. Psalm 91. The House of Mourning leads to the secret place of the Most High. Because 'a good name' is borne of sorrows and it is the wise, whose heart that abides in this house, having a patient, meek and contrite heart. And The Lord is very near such ones. Psalm 34:18; 51:17 and Isaiah 57: 15. Therefore, Wisdom is The Shadow, guard or defense of The Almighty. And I say Hallelujah!

Yes, The Lord is your keeper, He is your Shade upon your right hand. The sun shall not smite you by day or the moon by night. Psalm 121: 5.

Having entered into the presence of the Lord through the door of repentance, each of us is provided with a change of garment (praise), a headdress (beauty) and precious anointing oil (joy), Isaiah 61: 3, as Joshua, the High Priest, was in Zechariah 3. This is how we know that we are in the presence of God, when the guilt and shame is removed and when an overwhelming and refreshing anointing of joy replaces such remorse. For in His Presence there is fullness of joy and to His Right Hand, there are pleasures evermore.

Therefore, The Most High will be praised; the Most High will be worshipped, because gratitude swells sincerely!

## **PERTAIN AND SUSTAIN (MAINTAIN) contd.:**

### **ASCERTAIN:**

#### **Life's Oxymoron Paradox:**

The wise, the one who attains 'a good name,' the meek and contrite and patient in Spirit; must consider life's oxymoron paradox to ascertain understanding: God would have His people constantly in communion with Him to discern the things that pertain to His Work. For these the natural man does not know, neither can he, for they are spiritually discerned. 1 Corinthians 2:14.

Consider the works of God: Who can make straight that which he has made crooked? In the days of prosperity be joyful and in the days of adversity consider that God has set one over against the other to the end man shall not find nothing after him. All this have I seen in the days of my vanity: there is a just man that perishes in his righteousness and there is a wicked that prolongs his life in his wickedness.

Like a man, God is held accountable for the consequences that flows from His actions or inaction, hence, His sovereign (straight) or permissive (crooked) will is what is at work in this world to bring to past or finish the works that are seen. Therefore, He is the One to be held accountable for all works wrought. We are advised to rejoice in the works of prosperity: 'righteousness exalted a nation.' And contemplate to ascertain the understanding that adversity: 'sin is a reproach unto all people,' serves the distinct purpose of reinforcing the point that man can not find satisfaction or fulfillment outside of God. This is the nothingness that this life offers outside of its Creator. But, the fear of the Lord tends to life: and he that has it shall abide satisfied; he shall not be visited with evil. Proverbs 19:23.

Also, even though righteousness exalts a people, no man by works of righteousness can save himself. Works of righteousness is the end result of a repentant heart, the wise. These are the works of him who has 'a good name' he can not earn salvation by them, in fact, it's because he is already saved why the Spirit works through Him in this way. To illustrate this point a 'just man perishes in his righteousness.' Only God is SAVIOR.

Alternately, works of unrighteousness or wickedness does not condemn a soul to destruction, it is Christ who was condemned, the condemnation is that light is come and men love darkness more than light; and refuse to come to wisdom that they might be saved. This is foolishness or folly, why should anyone die before his time. To illustrate this point the wicked is allowed to prolong in his wickedness that he might come to his senses and repent. Only God is the JUDGE OF THE CONDEMNED.

So, therefore, be not righteous over much neither be over wise: why should you destroy yourself? be not wicked over much neither be foolish: why should you die before time?



## PERTAIN AND SUSTAIN (MAINTAIN) contd.:

### ASCERTAIN:

#### Life's Oxymoron Paradox:

To bring this world to an end, therefore, the great LIGHT of the GOSPEL; will have to be preached as a Witness; and then shall the end come, like in the days of Noah, to give every man ample opportunity to repent. This is the work of the wise, which, wants to go home!

The answer, therefore, as to who can change the works of God lies in the question. God's Sovereign will (straight works) is able to overrule is Permissive will (crooked works by and large), brought about by the fervent effectual **prayer** of a righteous (wise) man which avails much. James 5:16.

Let us, also, finish the statement in the scripture passage mentioned earlier. At the start of **chapter 7**, found in 2 Chronicles 7:14: 'shall humble themselves and **pray**; and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sins and heal their land.'

Also, in the Sovereign will of God, the fear of the Lord is able to overrule the power of His anger when He executes Judgement. Therefore, who knows the power of Your Anger even according to Your Fear so is Your Wrath so teach us to number our days and apply our hearts unto wisdom. Psalm 90: 11-12. This was illustrated in the first Passover Feast of the children of Israel, who by the fear of the Lord were delivered from the death of the avenging angel, the power of God's wrath, when judgement was executed upon the land of Egypt. This again was illustrated at the parting of the Red Sea, when the children of Israel by the fear of the Lord went through on dry land, and the Egyptians was destroyed in judgement by His wrath.

Therefore, It is good to take hold of this; from this withdraw not your hand: he that fears God shall come forth of them all: oppression, the former and later days, the straight and crooked works, days of prosperity and adversity, and works of righteousness and wickedness. Because, since works can not save or condemn, but rather love or enmity. He that loves God enmity is placed between him and the enemy and he by faith will please God. Therefore this, the **fear of the Lord pertains to wisdom** and wisdom as is said before gives life.

So then, with the wise all works are wrought by prayer, their entire life is one of prayer. This attitude is maintained even while they are on their feet as opposed to their knees. See the book of Ruth and listen to the words spoken by the wise and tell me when they ceased to pray. Listen also to Joshua in that book chapter 10: 12-14 and see the Lord hearkening unto the voice of His servant. This is how the power, authority and character that pertains to 'a good name,' the wise is diffused. God hears the words of his servants when they speak and bring to past the desire of their hearts, because they abide in Him and His words in them, therefore, they ask what they will and it is done. John 15:7.

Wisdom strengthens the wise more than ten mighty men that are in the city. For there is not a just man upon the earth that does good and sins not. Also take no heed to all words that are spoken lest you hear your servant curse you:

Wisdom is not by might, nor by power, physical strength, but by my spirit, says the Lord, spiritual strength, this is Hezekiah: 'strength or strengthened of Jehovah' this is the meaning of the name. Receive this good name! The last of 'the good' ends in verse 20 in the chapter. Four 'good' have been mentioned so far, beginning with 'a good name' in verse 1, then 'wisdom is good with an inheritance' in verse 11, and in verse 18, 'it is good to take hold of: fear of God.' The last of the 'good' speaks to moral soundness, uprightness or righteousness. This is what is commented on in the last verse in 29. And there is no just man that does good and sins not outside of the fear of God. So then, a good name pertains to wisdom, and wisdom pertains to the fear of God, and the fear of God pertains to uprightness or righteousness or holiness, likeness of God.

Since, we have strength, the Spirit, and this understanding that there is not a sinless man outside of the fear of God, then we must with patience of the spirit tolerate those who curses us, yes my councilor (Wazari) friend, Jehovah favored son (Johnson), and answer not. Given all manners of sins and blasphemies will be forgiven of man except the blasphemy of the Holy Spirit. Mark 3:28-29. This is the limit given to every man, show grace to all.

And given, in times past, that often times your heart knows that you yourself have cursed others. But now, you do know that if a man offend not in word, he is a perfect man and able to bridle the whole body. James 3:2. All this I have proved by wisdom: I said I will be wise; but it was far from me. That which is far off and exceeding deep, who can find it out?

Wisdom is that which is in good sense, it speaks to the mind, words and actions, the total man; it's the means whereby we have life: we are satisfied and fulfilled, having life more abundantly. It speaks to the fear of God, our relationship with him, being morally reverent and how we can dwell at all times in his presence and be sheltered by His providence and protection. In other words how we maintain our family ties and identity, and preserve the name that has been given to us. It speaks out against salvation by works, and identifies God as our only Savior and Judge, and that our only hope of redemption is by repentance. It speaks to our only source of strength, The Spirit, and means to be wise in mind, words and actions. Wisdom is the body of this knowledge, all things that were made by God, was made in wisdom, good. The Preacher, depicts himself, as having this knowledge of good and of evil, like God, but not of himself, but by the Spirit.

To find out anything, look to the comments in the foreword, you must apply your heart to it. Remembering that spiritual things are spiritually discerned. Wisdom is outside the scope of the natural or fallen man; therefore, it is only by the Spirit of God.

## PERTAIN AND SUSTAIN (MAINTAIN) contd.:

### ASCERTAIN:

#### Life's Oxymoron Paradox:

I applied my heart to know, to search and seek out wisdom, and reason and know the wickedness of folly and even of foolishness and madness. And I find more, bitter than death **a woman** whose heart is snares and nets, and hands as bands; whosoever pleases God shall escape her; but she shall take the sinner. Behold, this have I found, said the preacher counting one by one to find out the account.

The end results of the Preacher's search climaxes in the examination of God's crowning work of Creation, Man and Woman. Though, the Preacher did not say it, what is true of the woman, more, bitter than death is also true of a man. Man and Woman outside of God is as a prison cell to their spousal mates and to others. This is the punishment granted by God to the habitual sinner to bring them unto repentance. Yeah, as vile, as they seem they are but instruments in God's hands. The one who fears God shall escape them even if they are sentenced to the physical prison.

Which yet my soul seeks but I find not: one man among a thousand, have I found; but a woman among those, have I not found. Lo, this only have I found **that God made man upright**; but they have sort out many inventions.

God made man in his image; in the image of God made he him, male and female made he them. Genesis 1:27. God made man good, as He himself is:

As 'The Preacher,' a worshipper, you must know how to measure the temple and the altar and the worshipper therein. Revelation 11:1. How can you not know who you are?

- You must know how to use the **Name of God**: 2 Chronicles 7:14, Exodus 20:7, Daniel 2: 18-20, 1 Kings 17:1, 1 Samuel 17:45-46, 2 Kings 5:10-11 and Proverbs 18:10. The appellation summons His Presence, this is the Shekinah Glory that is between the two Cherubims.
- God's Throne is a Seat of Mercy and Judgement. A Seat of Mercy to His servants who fear Him, whom benefit from His **Presence (Spirit)**, benevolence and compassion, having angels, **ministering spirits** surrounding their encampment and houses: Psalms 34:7 and Psalms 91:11.
- And this Book of the Law shall not depart out of your mouth, but you shall meditate in it day and night, that you may observe to do all that is written therein: for then shall you make your way prosperous and then shall you have good success: Joshua 1:8. But, his delight is in the Law of Y'hovah and in it he meditate both day and night: Psalms 1:2. This is the book that was placed in the sides of the Ark (Deuteronomy 31:26): If any man be in Christ (Word of God) he is a new creature: old things have passed away behold all things have become new: 2 Corinthians 5:17. This is the **genesis** of God's children.

## PERTAIN AND SUSTAIN (MAINTAIN) contd.:

### ASCERTAIN:

#### Life's Oxymoron Paradox:

- Shall be like a tree planted by the rivers of waters that shall bring forth his fruits in his season, neither shall his leaves wither and anything he sets his hands to shall prosper: Psalms 1: 3. Thus are their '**exothos**' that out of such come (life's) fruits (of the spirit). These are the progenitors of life, givers and keepers of that which has been committed to them of God. Out of the abundance of the heart (Word of God) the mouth speaks: these are they whom He calls faithful. You have not chosen me but I have chosen you and ordained you that you should bring forth fruit, and that your fruits should remain; that whatsoever you may ask the Father in my name He may give it to you: John 15:16.
- These are they that are joined again with God, a marriage relationship, they are as **Levi**, one with Him, whose inheritance is God. They are described as the almond rod that is earliest in bloom that was placed in the Ark.
- They have His Law written upon their hearts: Jeremiah 31:31-34. This, is the Ten Commandments that were written upon tables of stone and placed inside the Ark, that became the Ark of the Covenant or Testimony. They are now Witnesses of His Glory, being sealed by His Spirit, marked and **numbered** as His own. Revelation 7:3 and 14:1.
- They recount His Holiness in their experiences by testimonials and memorials in songs of praise and thanksgiving and in earnest beseeching at the golden altar; He inhabits the praise of His people; they speak often times to one another about His goodness. Is it not recorded in the 'Book of Remembrance' and in the Pot of Manna laid up in the Ark of the Covenant?

The summation is such: The true worshipper shall worship the Father in spirit and in truth, for the Father seeks such: John 4:23.

And finally, 'a good name' pertains to the **living** (2:khaw-yaw) that takes **sorrow** (3:kaw-as) to heart and by it whose heart is made better. They abide in this state (penitence or contrition and meekness) developing and possessing 'a patient spirit' not anger (9: kaw-as') and guarding the avenues to their soul not accepting a gift, bribe which destroys the heart.

These are the **wise** (4: khaw-kawm, 10:khaw-kam) and this wisdom provides a better defense, shade or guard than a gift, bribe or **money** (12:kaw-saf). For with it there is profit in any situation or inheritance, more so, the Excellency of knowledge is that it gives life to them that possess it. Hence they are correctly called 'the living,' they are abiding in the presence of God and the company of myriad of angels.

## PERTAIN AND SUSTAIN (MAINTAIN) contd.:

### ASCERTAIN:

#### Life's Oxymoron Paradox:

**All** (15: kaw-lal) things are wrought by prayer and understanding by the wise if the conditions are met for God's sovereign (straight) will to overrule or correct His crooked (permissive) work. Therefore, be content, being joyful and understand that adversity serves the purpose that man may find nothing outside of God. For there is no just man that can save himself by works of righteousness, neither can works of wickedness condemn a man but love or enmity (fear of God or lack thereof).

All this is spiritual strength to the wise. Take no heed to all words spoken lest you hear your servants curse you for you yourself know in times past you have cursed others. Show grace to all. Wisdom is a gift of The Spirit. Wisdom reveals also the understanding or **reason** (25: khaw-shab) of things. The **Preacher's** (27: kaw-hal) finding is that God made man upright, good or wise but they have sought out many inventions (29: kaw-shab).

The **fool** (4: kaw-sal) on the other hand abides in the house of feasting, comforting himself with mirth, songs and laughter. Their sorrows is **anger** (9: kaw-as') which makes them bitter; their defense or guard is a gift, bribe or **money** (12: kaw-saf). They **curse** (21; kaw-lal') and oppress others. They are as a woman more, bitter than death whose hearts as snares and **nets** (26:khaw-ram) and hands as bands. In other words, this is a depiction of a human prison, whose thoughts are devices to punish, enslave and oppress and work with their hands to accomplish this. This punishment, however, is meant for the habitual **sinner** (26: khaw-taw) not for those who please God. (Psalms 14:5 and **53:5**). Such is the **inventions** (29: khaw-shab) of the fool.

**Who is as the Khaw-kawm (Wise)?  
And who knows the interpretation of a thing?  
Wisdom makes a man's face to shine or 'set on fire'.**

**Chapter 8**, of the (Kaw-hal's) Preacher's script speaks profoundly to 'The Government' of the earth, the use of the title 'King' is a reference to the One who rules. All Government rule by authority and power (glory or honour). The instruments to bear rule are the law(s) and judgement(s). The character of any government is known, collectively, from its law and judgement. An unjust or evil government does not necessarily have to have poor laws, but rather deny swift and speedy judgements.

Where judgements are not forthcoming despite the existence of just laws then it's clearly a reflection of the will of government. Over a protracted period this exist because of the poor will of the masses and the permissive will of the Creator.

Governments exist to execute the will of the Creator, where His sovereign will is breached, the least of earth's citizenry may appeal to Heaven's Court for judgement, failure on their part will prolong the suffering upon earth. The cost of appeal may be to the extent of their own blood, but the sure consequence is the judgment of deliverance for themselves or the enemy of The State, if only they repent. God will not deliver earth from a tyrannical government if they accede to it. His permissive will allows such a power to exist, He does not rewards or tolerate ignorance. See chapter 9 for a discourse of the permissive and sovereign will of God.

The Creator, God, rules by HIS GREAT NAME. Hebrew word pronounced 'shame' translates name speaks not only to an appellation as a mark or memorial of individuality or person but also, to: authority, power (honour or glory) and character. His Name, speaks to who or what He is, how He functions: flows as Water, (Word or Light) or Rain; and summons His Presence. All works are wrought by His people in His Name, search the record and see the testimony. Chapter 8 also, speaks to the need or counsels us to abide constantly in His Presence. Keeping the eye singly focused on Him does this!

His Name is: Y'hovah, Self-existent Eternal One: El-Shaddai, God Almighty:  
Haw-vaw: I am that I am and list is endless.....



Verse by verse:

### **AUTHORITY:**

The **wise** man, is he, who, knows the interpretation or have the understanding of 'a thing or work.' His face is 'set on fire' or shines, that is, his face exudes courage and confidence and is lightened by the spirit as Moses, for he is blessed of Y'hovah.

He counsels us to keep the commandment of 'the King' or government which he twins, seconds or subordinates to 'the oath of God'. Those who are God's understands that no earthly law takes priority over the Law of God, therefore, in all situations His Law rules supreme.

We are not to be anxious or hasty to go out from before His presence, face or sight: we must stand or abide in righteousness or uprightness. The twinning suggests that the Preacher is not only talking of how we deal with the earthly but also Heaven. This is how we abide in His presence. Our thoughts, words and actions must be consistent with His will and this is realized by keeping our eyes singly focused on Him. The earthly is therefore being employed to teach us of Heaven. Notice that He, the Kings does as he **pleases** or will as He has the authority to rule.

### **POWER:**

For where the Word of a King is there is power. The Word translated commandment in verse two spoke to that which comes from the king's 'mouth.' Here it's now spoken of as 'the word' and the Preacher is saying that power attends to the King's Word. All, who understands that when one speaks, he has to exhale and inhale, will know also, that with God, His Spirit or Breath attends to His Words. That this is why His Words will never return unto Him void, but will accomplish that which He sends it to do. As the king is able to do or influence an outcome, so God by His Spirit or Power accomplishes His will.

He, also employs Ministering spirits, Angels, send forth to those who are heirs of salvation.

Whosoever keeps 'the commandment' or Hebrew word pronounced 'mits-vaw' meaning 'human or divine command or collectively the Law' will feel no evil thing. 'Evil thing' speaks to an unfavourable verdict or judgement or sentence pronounced by his power in the exercise of authority.

For **every purpose** (matter, thing or work) there is time and judgement. Disobedience is a thing or work, which has a season or 'time' and verdict or 'judgement.' Chapter three spoke to the seasons and chapter nine identifies that all is subject to 'time and chance.' Therefore, for every work or purpose, which has its time or season, God has a judgement. The Pentateuch has the judgements recorded therein, which can be matched with the purpose or work. Therefore, the punishment or affliction or misery of the son of man is great upon him.

God's Power extends beyond the scope of that of man and earthly government, he holds governments and man accountable. Man knows not that which shall be or 'what judgement' or for that matter; 'who can tell him when it (judgement) shall be.' This is similar to chapter 9, where the preacher says; 'the living know that they shall die and, for man also knows not his time.' There is, no man that have power over the spirit or life to **retain** the spirit or life, nor does he have power in the day of death nor can wickedness deliver those that are given to it, therefore, no ruler, king, or government is excluded.

All this, the Preacher, the wise man, had seen or understood and applied or gave his heart to 'every work' that is done under the sun. There is 'a time' or season when a man (king) rules over another to his own hurt, because God will hold him accountable for every injustice done under his watch.

### **CHARACTER:**

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. The Preacher speaks as if he actually saw this happen but he is also, referring to that: he had understanding of what actually happened to those who he was speaking of. They ruled over God's people to their own hurt. The Place of the Holy is a reference to the holy city, Jerusalem, where they ruled, but the principle is universal and can be applied to the Church; and the earth where God's people are.

Now he explains further what happened: 'because sentence or judgement against and evil work are not executed speedily, therefore, the heart of the sons of man is fully or perfectly set in them to do evil. Though a **sinner** does evil a hundred times or fold and his days are prolonged (because of the absence of judgement), yet surely, I know, it shall be well with them that fear God, that fear before him (they leave not his presence or sight for they abide in him, their eye being single): but it shall not be well with the sinner, neither shall He (God) prolong his days which are as a shadow, because he fear not before God.'

A man whose heart is fully set in evil and who sins a hundred fold, is the one who has perfected evil and, therefore, his judgement is ripe. God himself will slay such a person, though the government, prolong his days by not executing judgement or sentence speedily. Woe unto the Government whom is such a person! Conversely, a man who continues to fear God in spite of the prevalence of injustice will also be perfected and so surely, it shall be well with him, for Gods judgement is to reward such a person.

Thus, the permissive will of God accomplishes, still, the salvation of His people. Those who are obedient to the 'Sovereign will' of God will reach the end of their salvation, that in spite of Gods permissive will of allowing injustice in their world, they are perfected for the rich harvest of eternity. So this vanity upon the earth that there is a just or lawful men unto whom it happens according to the work of evil and again, there be wicked men unto whom, it happens according to the righteous will bring to pass the end of time.

But, while time continues (not ended), mirth must be commended, for there is nothing better than for a man to eat, and drink and make merry, for this will abide with him of all his labour of his **life** that God gives him under the sun. However, God will receive, the appeal of His servants in this regard to bring to an end such an unjust person, either their salvation, if they repent, or their damnation, if they remain stubborn and rebellious.

The Preacher concludes this chapter: when I applied my heart to wisdom and to see or understand the business that is done upon the earth:(for also, there is neither day or night that sees sleep with his eyes) I beheld or understand all the work of God, that a man cannot know the work that is done under the sun; though a man seek it out, yet shall he not find it, and yes, further, though a wise man seek to know it, yet shall he not find it out. Remember, also that Abraham saw Christ's day and rejoiced to see it, yet many other desired this also but never did. Lastly, chapter 9 then began by explaining that: the righteous, the wise and their works are in the hand of God. So then God's Hand at work in the World are wrought through His servants. Their lives bear testimony of 'The Seed of the Woman.' This was how, the means, whereby, Abraham saw and understood. God is too big for a building to hold Him, yet He dwells within and among the holy ones.

God often uses this to confound 'the intelligent', he shouts and yet He is silent or quiet, but discernment has good ears to hear, if only you will listen. He puts the world into their heart so that no man can find out the work that God does from beginning to the end: chapter 3.

The principle is: **1: Khaw-kawm (Wise); 3:Kaw-lal (all) Khaw-fates (please); 6: Kaw-lal (all) Khaw-fates (Purpose:Matter/Work); 8:Kaw-law (retain); 10:Kaw-bar (inter or bury); Kaw-doshe (Holy); 11: Khaw-taw (Sinner); 15:Khaw-yaw (life): The wise face shines, for he knows all that pleases or will or authority of the king; that all purpose or work has a time and judgement; and that no man have power to the extent to retain life but will be buried or taken from the Holy Place being a sinner but it shall be well with the just who will have life.**

Simply put, the **Wise** will shine for he knows all the **authority** of earthly institution. That **every work** has a season and accompanying judgement from God; that in the exercise of power, mankind cannot **retain** the breath of life but will be **buried or taken from the Holy Place** being a **sinner**; but it shall be well with the just who will have **life**.

**The Kaw-hal's thoughts declared:" The Righteous, The Wise and their Works are in the Spirit of God and there is One Kaw-raw (Event) to All.**

**Chapter 9**, reveals the Hand of God at work in our World under the Sun or in other words, The Spirit of God at work in the life of the Wise and the Righteous and the counterfeit, the familiar spirit at work in the life of fools. So great is its work that all works are considered as ONE EVENT OR KAW-RAW TO ALL.

But a correct understanding of all works would reveal that the righteous, the wise and their works are in the SPIRIT OR HAND OF GOD, but fools, whose hearts are full of evil and madness, works are in the spirit and hand of their god, the devil. The chapter in short reveals the sovereign will of God summed up in the works of the righteous and the wise, and his permissive will as the works of fools which is allowed only by Him, if His people permits it by denying him in works of righteousness and faith. Psalm 14 and 53 aptly describes the foregoing: two identical Psalms except in the first God's people call on His Name and were delivered, and in the latter they were ensnared because they denied Him. This is the recurring theme through out the bible and life, whether we as God's people live and claim His promises or deny Him and be punished by the devil and his hosts.

The chapter also alludes to the reason why to all, even the fools, their works seems right in their own eyes. It's simply because their hearts are full of evil and madness, they are in darkness and are blinded to the light of truth; they hold the truth in unrighteousness; but so long as they are alive, there is hope for them.

They are two things that fools have going for them while they are alive. Firstly, the knowledge of death and secondly, not knowing when they will die or it's their time. The knowledge of death should not merely be construed as the knowledge of mortality but should include the range of experiences, agony, pain and suffering that issue from dying. Not knowing their time also should awaken the fool's conscience to righteousness. God uses these two instruments to bring countless thousands to repentance and to life in His Son, Jesus. The pangs of death have power also to reason and influenced many to sorrow unto repentance. Remember, the dead know not anything, neither have they anymore a reward and their memory is forgotten. Therefore, whatsoever your hand finds to do, do it with all your might, for there is no work or device or knowledge or wisdom in the grave.

The chapter also presents the scenario that life under the sun, in addition to this 'One Event to all,' all is subject to 'time and chance' but wisdom is somehow able to overrule 'time and chance' as 'the words of the wise is heard in quiet.' I find all this fascinating and remarkable astounding and have given it careful study. In fact, I have found a little city with a few men in it, no more than 2,000, and the wise, poor man who by his wisdom delivered the city from the great king, whose army was in excess of 180,000! This is recorded in Isaiah 36 and 37. These stories are repeated several times in other accounts in the bible search and see how many you can find.

Now pay great attention. The Hebrew word, 'qarah' pronounced "kaw-raw" is the root word to 'mik-reh,' which translates: 'event.' 'Qarah' has affinity to 'Qara' which is the word in Genesis 2:19 where Adam 'named' the animals. What's in a name or Hebrew word pronounced: 'shame,' all things: 'an appellation or mark of individuality, honour, power and character? As God spoke things into being, Adam spoke their Character and unique trait into being when he named them. This is the dominion, power and authority that God endowed to Adam and his family. Qarah or kaw-raw speaks to accident or fortune, to bring about or chance or to impose. This 'Event' in verse 2, therefore, is brought about or imposed or chanced by either the Righteous, the Wise or Fools. By what means is this done? Verse 1 gives the answer: the wise or righteous and their works are in the Spirit of God. Fools on the other hand works are in the spirit of devils, as they call not upon God. Psalm 14. To one observing, it comes has "One Event" but this is not so. One work by the SPIRIT OF THE CREATOR and the other by the spirit of the destroyer, only that The Sovereign Y'hovah allows both.

In the end of time these two works will become much more evident and obvious. As Adam named the animals even so by their words, the righteous and the wise will by the Spirit of God bring to past all things.

In addition to the 'words of the wise are heard in quiet,' chapter 12, points out: they are 'acceptable words and that which were written were upright, even words of truth.' 'The words of the wise are as goads (a sharp point stick used to urge into action or anything used to urge into action) and as nails fastened by masters of assemblies, which are given from one shepherd.' Chapter 10, points out that: 'the words of the wise man's mouth are gracious.'

'Time (Hebrew: ayth) and chance' in verse 11 speaks to 'season or duration' as in chapter 3 and 'impact (notice similar to impact as above), chance' or 'to impinge (to fall or dash against, similar also to descent or impact below) by accident or violence or importunity or pray.'

'The words of the wise are heard in quiet' verse 17, 'quiet' is from the Hebrew pronounced: 'nakh-ath,' which means: 'a descent, or imposition favourable or unfavourable, to light upon or to rest on.'

In other words, let's put them all together: 'the one Kaw-raw or Event or chance' (verse 2) is possible for 'time and chance' (verse 11) happens to all: that is season and (chance: Hebrew: peh'-gah) that which 'falls or dash against by accident or violence or prayer,' is controlled by 'the words of the wise' (verse 17), that which is heard or obeyed in 'a descent or that which is imposed.'

Therefore, Events or chances occurs by seasons and accident, violence or prayer and is controlled by the righteous or wise man, as His words can impose judgement, favourable or unfavourable. It, therefore, means that in this regard: 'All things is but One Event' to the Righteous and the Wise. If he fails to act by his words or prayer, then the result is as in Psalm 53, if he calls upon the Lord, then the result is as in Psalm 14. This is how God's end time people will control end time events by The Spirit of God.



Notice, therefore, that life is not then for those who are numbered with resources: 'the race is not for the swift, nor the battle for the strong, nor yet bread for the wise, nor yet riches for men of understanding, nor yet favour to men of skill as time and chance happens to all,' verse 11.

You should also note that the chapter twins the righteous and the wise as no man can be considered as wise unless he is RIGHTEOUS, and those who are righteous can only but be wise.

Since, therefore, Wisdom controls events, time and chance, Wisdom is better than strength and yet the poor man was not remembered nor his words heard. Who then will hear these words, I suspect, only those who are in quiet?

If you will hear look to Hezekiah's account in Isaiah 36 and 37, for wisdom is strength or strengthened of Jehovah, this is the meaning of his name. Notice also, that he commanded his people also not to answer the enemy a word but rather he took every thing to Y'hovah in prayer along with his fellow leaders. The enemy took the whole opportunity to condemn himself by blaspheming the Name of Y'hovah and Israel took no part in that process, they remained quiet. Lastly, the Prophet, 'Jehovah has saved,' was consulted, and he (Isaiah) confirmed that deliverance was sure: 'Believe on the Y'hovah so shall you be established, believe on His Prophets, so shall you prosper.'(2 Chronicles 20:20)

Wisdom, is therefore, better than weapons of war, and yet one sinner destroys much good and that is if those who are wise allow him to. Therefore, all Achans, will have to be removed from the camp whether or not the wise do battle, otherwise they are also exposed to death. Or conversely, if those who are called by God's name; do not call upon Him, (2 Chronicles 7:14) one sinner will destroy this entire multitude as the defended cities of Judah were destroyed in Hezekiah's time.

Finally, the principle that is taught is: verses 1: Kaw-lal (All This): Khaw-Khawm(Wise); 2: Kaw-raw (Event, accident or fortune or perhaps chance, to bring about) (2: Khaw-taw (Sinner); 3: Khaw-yaw (Live); 4:Khaw-bar (Joined); 6: Kaw-nan (Envy or Jealousy), Kaw-lak (Portion); 8:Khaw-share (Lack); 10:Kaw-shab (Device)); 11:Khaw-nan (Favour or graciousness); 12: Kaw-tawn (Little); 17:Kaw-sal (Fools); 18:Kaw-law (Weapons), Kaw-rab (War). **All this:** the righteous, **Wise** and their works are One **Event** (as the **Sinner live** who is **joined** to all the living until his **envy** perishes and he no longer have a **portion** but before he **lacks** nothing but after, the grave, there is no **device** for him.): **favour** received as **little** town delivered from the net(bulwark) of a great king has their words are heard in quiet above the cry of he that rules among **fools**, this is better than **weapons of war**.

## **The Stinking savour of a little folly (kaw-sal) to Him that is in reputation of Wisdom (khaw-kam) and Honour (kaw-bode)**

**Chapter 10**, of the Preacher's script, speaks to the distinction that is to be made between Wisdom and Folly or Foolishness. They both do not co-exist in one person they are in opposition or at variance to each other. They have their genesis or beginning; birth or nativity; origin and end in the different places or roots as the south and the north, yea, the east and the west.

The Preacher addresses the Wisdom and Folly of the least to the greatest; from the servant or slave to the ruler or king in this chapter and set his thoughts in order. He speaks to the consequences of having one or the other in the High or Low Place and speaks of the evil of Folly occupying the dignified and lofty position; while Wisdom is set at naught or in a low place.

The principles to learn are twofold: (1) Kaw-sal or folly will fail the fool in the way and everyone (2)(kaw-lal) will know him by this: he that digs (3)(Khaw-far) or pry into a pit shall fall in it (what he sows he will reap); if the iron be blunt (4)(Khaw-haw and he do not whet (5)(kaw-lal) the edge then he must put to more strength (what he uses to sow will have consequences on the effort involved); a feast and wine is to make merry or cheer up the life (6)(khaw-yaw) of the fool; his words also curses or slight (7:a)(kaw-lal) the King and the rich in his bedchamber (7:b)(Khaw-dar) or thoughts and this matter will be told by him who is opposed (extreme: or he that has wings: (7:c) kaw-nawf) to him.

Also, Wisdom or (1) Khaw-kham goes along with honour or glory (2) Kaw-bode; so, if there are offences or sins (3)(Khaw-taw); stay in your place (position, condition or state of mind) and yield to pacify; it's also, profitable to direct (4)(Kaw-share). The words of the wise are gracious (5)(Khaw-nan) or beseechingly or prayerful (see Ruth and listen to how the wise talk to each other). The land whose king is the son of a noble (6)(Khaw-rar: to glow literally or figuratively) or wise will be blessed for he knows that industry will provide money (7)(Kaw-saf) or silver which will answer the issues of the nation (building and the house).

**Chapter 10**, also speaks of the low places: of the servants walking upon the earth, the pit, the hedge, the stones and the wood. In the context of the verses these refer to the position or status in life of the wise: rich, princes, son of nobles, princes eat in due season or serpent. Notice, truly, the serpent bites without a whisper and yet the words of his mouth are gracious. How can this be: the Spirit of the Wise strikes or bites above His Words?

Conversely, the high places are identified: set in great dignity and upon horses. These are in reference to the position or status in life of the one who is in the wrong position, a fool: the king who is a child, and the princes who eat in the morning. Notice also that the labour of the fool wearies every one of them because they know not how to get to the city or to be safe in mind or body, this is also an allusion to Jerusalem.

The more important points are a little kaw-sal causes khaw-kam and kaw-bode to give a stinking savour as dead flies to the ointment or perfume of apothecary. Because the wise man's heart is focused on his right hand or strong side, the side of life and light, but the fool's heart is on his left, or dark side. In other words they are opposites, kaw-sal stinks while khaw-kham and kaw-bode are sweet and hence they cannot mix. Kaw-sal is an offence, which has to be done away with, also, Folly has its roots in darkness and Wisdom is rooted in light. Now my friends face the east and take note of the geographical coordinates that is to your right and left and behind you and you will understand better the Preacher's use of these reference positions throughout his discourse in his script.

**SOWING EVERY DAY (MORNING (LIGHT) EVENING  
(KHAW-SHAK OR DARKNESS)) FOR ETERNITY**

**Ecclesiastes 11** tells us how we can be as God, FAITHFUL. What comes out of a man is what is in a man! A man can not give what he does not have! Therefore, 'the exothos' is the substance of a man.

God is the first to 'cast His Bread on the water,' He did so at Creation back in Genesis chapter 1. This chapter is about His UNWAVERING FAITHFULNESS, some call it charity. We who are made in HIS IMAGE are called also 'to cast our bread on the water.'

As God's we sow in whatever we do we are called to be like him in our deeds, that is to sow bountifully that we might reap (kaw-tsar) of the Spirit bountifully. God does not sow sparingly, for His very nature or glory speaks to His copiousness and abundance. He is so copious that He brings every thing out of nothing. We are given eternity to wrap our minds around this, at present, perhaps, our imagination or better our experience might just reach to touch this reality in God.

The principle, therefore, that is taught in chapter 11 is, this: Cast, give or sow the perfect or overflow portion (khaw-lak) and reap (kaw-tsar) the complete or perfect (kaw-lal) works of God, who will prosper (kaw-share) this that is sown; rejoice in all the days of your life (khaw-yaw), more so, in the time of darkness (kaw-shak) or the evening for they shall be many; and finally, take away evil or sorrow (kaw-as) from your heart and life. Sorrow can only be taken away from the heart and evil from the flesh, if the bread of sorrows (Psalm 127:2) is not fed to the soul. He that strives for the mastery is temperate in all things.(1 Corinthians 9: 25)

There is a duality of words in the verses of chapter 11. For example verse 1: cast and find; verse 2: give and the inference *get*; verse 3: full and empty, also where and there; verse 4: sow and reap; verse 5: what and how; verse 6: sow and prosper; verses 7 and 8: light and darkness; verse 9: rejoice and judgement, and lastly verse 10: heart and flesh.

The Preacher seeks to reinforce his points by this duality, there is also that aspect of cause and effect: for example, what you cast is what you will find; what you give is what you will ultimately get or redeemed. Similarly, you can only empty when you are full; where you are there you will be; a day or time is a composite of evening (dark) and morning (light). Therefore, rejoice in righteousness for there is the judgement; and if sorrow is removed from the heart no evil will be in the flesh.

The analogy of the 'Clouds and Tree' speaks only to us who are a 'Cloud of Witnesses' in Hebrews and Trees of Righteousness, the planting of the Lord in Isaiah. The term 'give a portion to seven and to the eight' speaks to seven: being the perfect or complete portion, the Lord's portion; and eight: being the overflow. Luke 6: 8: Give and it shall be given unto you, **good measure, pressed down and shaken together**, this is the **seven**, perfect or complete portion, and **running over**, this is the **eight** or overflow portion, shall men give into your bosom. For with what measure you mete it shall be measured to you again.

Now the command comes to us all: Cast thy bread upon the Waters! The early Apostolic Church obeyed this command and so rich was the harvest, when the Word of God grew mightily and prospered. The Word of God guarantees this result, in every age.

**HAVE PLEASURE (KHAW-FATE) IN GOD:  
THINK NOW ON THY CREATOR, THIS IS THE SOLE PURPOSE OF THOSE  
WHO ARE  
ONE WITH GOD; THEY FEAR HIM & KEEP HIS COMMANDMENTS  
IN ALL SEASONS (KHAW-FATE) HENCE THEY ARE AS LEVI  
NUMBERED AS HIS AND ARE AS DUETEROS: A RECOUNT OF  
HIS HOLINESS**

**Ecclesiastes chapter 12**, being the final chapter of the book of the Preacher's script, reached a certain, concise and perhaps abrupt conclusion: Let us hear the conclusion of the whole matter: Fear God and keep His commandments for this is the whole duty of man. (For God shall bring every work into judgement and every secret thing, whether good or bad.) Outside the scope of this all else is vanity.

**Chapter 12** presents the two sides of the coin as the good days and the evil days. The good days are represented as the NOW: Remember or 'think on' thy Creator. Remember as a man thinks even so is he. There is the inference from this that the Preacher would want his hearers to: seek first the kingdom of God and His righteousness and all things shall be added. He speaks by inference of such an experience or encounter as a pleasure or a delight: '....when thou shall say: I have no pleasure in them' This also concurs with "in thy presence is fullness of joy and to thy right hand pleasures evermore."

The 'good and evil days' is also synonymous of the 'knowledge of good and evil'. The good days: when one lives uprightly or righteously and there is life, the morning or time of light, but the evening, night or darkness, the evil day will come. Both days are described in the first seven verses of the chapter; by inferring one from the other, they being opposites. The evil days as a time of darkness are portrayed in terms, which also, allude to the time(s) of judgement as, found chiefly in the book of Revelation.

The only thing that prospers or flourishes in the evil day is 'the almond tree'. The Almond Tree is the first in bloom, figuratively the terms speaks to being alert. Here the Preacher pictures the Young Man who have heeded his call in verse 1: 'to think now on thy Creator' as an Almond Tree. The same message is communicated in Psalm 1; a similar message was communicated with Aaron, The Priest, whose Almond Rod bloomed (Numbers 17: 8), identifying him as The Levi Priest chosen of God, the Creator. Christ also refers to such ones as the five wise virgins.

The good days are of pleasure (1-khaw-fates) in God according to the Preacher (2-kaw-hal): for all (2-kaw-lal) else is vanity: sun, or light, or moon or stars and people will be darkened or Khaw-shak, the grasshopper or locust or khaw-gawb shall be a burden and the silver or kaw-saf cord or inheritance shall be loosed, in other words life will cease. The Preacher is wise (3-khaw-kam) and listened well and sought out (4-khaw-kar) and what was written (5-khaw-tab) and taught was upright, even words of Truth. We are advised: to be admonished by these and there is no end (6-kaw-tsats) to these books. Nonetheless, the conclusion or end to the whole (7-kaw-lal) matter:



Fear God and keep his commandments-whole (7-kaw-lal) duty of man...every (kaw-lal) work..every (kaw-lal) secret thing shall be brought into judgement.

The good and evil days as was said before are depicted in the first seven verses of chapter 12 using end time language or terms that best allude to judgement. This is quite appropriate given the last thing the Preacher point out in this chapter is that God shall bring every thing into Judgement. These verses give a complete or perfect description of what the good and evil days are like. This was the principle used by the Preacher in chapters 1 and 3 where seven things or verses were used to describe the subject completely or perfectly. You may infer from the description of one what the other is like.

<b>GOOD DAY</b>	<b>EVIL DAY</b>
V1 days of thy youth: think on thy Creator	evil day; nor years draw nigh when thou Shall say: I have no pleasure (khaw-fates) in them.
V2 while the sun, or light, or moon or stars shines (be not darkened) nor the clouds (darkness) returns after the rain (showers):	
V3	in the day when the keepers of the house Tremble (shaken), strongmen shall bow themselves: Grinders shall cease because they are few and those that look out shall be darkened (khaw-shak)
V4	And when the doors in the streets are shut (surrendered) and the sound of grinding is low, he shall rise up at the voice of the bird and the daughters of music shall be Brought low.
V5	And they shall be afraid of that which is High (lofty) and fears shall be in the way; And the almond tree shall flourish, And the locust (khaw-gawb) shall be a burden; and desire shall fail: because Man goes to his long home and the Mourners go about in the streets:
V6	or ever the silver (kaw-saf) cord be loosed Or the golden bowl be broken; or the pitcher be broken at the fountain; or The wheel be broken at the cistern.
V7	Then shall the dust return to the earth Again: and the Spirit return unto God

Examine now the following counter part scriptures, which allude to the same things in the New Testament:

1 Revelation 6: 12-13 speaks of the darkening of the sun and the moon and the falling of stars from the heavens as fig tree casting her untimely figs as if shaken by a mighty wind. This occurred when the sixth seal was opened. Jesus referred to the same event as 'the powers of heaven shall be shaken', Matthew 24: 29.

2 If, you understand that the Heaven is a tabernacle (Psalm 19) then you will understand that verse 3 above explains what preceded the colon, verse 2. So the keepers of the house, refers to the leaders or parents, the two great lights, the Sun and the Moon. In Joseph's dream these were his Father and Mother. The stars were his 11 other brothers or princes. Similarly, in the passage above, the strongmen are the stars. Notice the keepers of the house tremble or 'shaking off' for so is the interpretation of the Hebrew word and this is tantamount to what Jesus says when he said: "the powers of heaven shall be shaken."

Bowing down of the stars to Joseph or the strongmen is a humbling of those who are Christ to him when he shall take his great power and to execute judgement (sixth seal opened), this time is typified in Joseph's dream also and his life.

3 Revelation 6:15 speaks of 'Man' hiding themselves in the dens and in the rocks of the mountains. These are the grinders or workers that cease from their labour and choose to hide because they are darkened, having no hope. The word that is translated grinders speaks to concubines for so are they to the enemy nothing but his concubines doing his bidding or work.

4 He shall rise up at the voice of the bird, speaks of God rousing to action to take care of His loved ones as he takes care of the birds, Mathew 6: 26, this is at their request or voice, then shall they call and I shall answer. Daniel 12 says and Michael shall stand up. All these speak to the one and the same thing. See also the Lamb standing in the midst of the Throne Revelation 5:6.

5 Revelation 6: 16-17 says: 'the 'grinders or mankind' call out to the rocks of the mountains to fall on them and hide them from the face of the Lamb and from Him that sits on the throne for time of their great wrath is come and who shall be able to stand?' These are they that are afraid of that or Him who is HIGH OR LOFTY and fears shall be in the way in verse 5 above. The Almond tree is synonymous to the Bird that rouses God to action in the previous verse. Counter part text to the Locust is found in Revelation 9: 5-11: and the Locust shall be a burden.

**ECCLESIASTES 1 (NAME OF GOD)**

**The Words of the Preacher**

	Name of God	Spirit	Genesis	Exothos	Levi	Numbers	Deuterios
Name of God	1 <b>THE WORDS OF PREACHER</b> The <b>Words of the Preacher (kaw-hal)</b> , the <b>SON</b> of David, <b>King</b> in Jerusalem.	8 <b>ALL THINGS FULL OF LABOUR:</b> All <b>(kaw-lal)</b> things are full of labor; man cannot, utter <b>(name)</b> it: the eye is not satisfied with seeing, nor the ear filled with hearing,	15 <b>YET CROOKED &amp; LACK:</b> That which is crooked cannot, be made straight: and that which is wanting <b>(khaw-sare')</b> cannot, be numbered.	<b>WORDS</b> <b>BREATH &amp;</b> <b>GENERATION</b>  <b>ALL VAIN (named)</b> <b>ALL OLD (sowing)</b> <b>WISER THAN ALL</b> <b>(rebirth/regeneration)</b>  <b>PRE-EMINENCE?</b> <b>NOT NEW</b> <b>KNOWLEDGE</b> <b>(its nature: good &amp; evil)</b>  <b>OUT OF THE</b> <b>EARTH</b> <b>OF MEMORY OUT</b> <b>OF WISDOM</b>  <b>THE SUN</b> <b>&amp; THE KING</b>  <b>THE WIND</b> <b>&amp; THE</b> <b>PREACHER</b>  <b>RIVERS OF THE SEA</b> <b>WORKS UNDER SUN</b>			
Spirit	2 <b>ALL IS VANITY:</b> <b>vanities</b> , saith <b>(name)</b> the Preacher, <b>vanity of vanities</b> ; all <b>(kaw-lal)</b> is <b>vanity</b> . <b>Vanity of</b>	9 <b>PAST THINGS=PRESENT=FUTURE</b> <b>ALL,</b> <b>OLD THINGS-NOT NEW:</b> The thing that hath been, it is that which shall be; and that which is done, is that which shall be done, <b>and there is no, new (khaw-dawsh')</b> thing under the sun.	16 <b>WISER THAN ALL BEFORE:</b> I communed <b>(speak)</b> with mine own heart, saying, Lo, I am come to <b>great estate</b> , and have gotten more wisdom <b>(khaw-kam)</b> than all <b>(kaw-lal)</b> they that have been before me in <b>Jerusalem</b> : yea, my heart had <b>great experience</b> of wisdom <b>(khaw-kam)</b> and knowledge.				
Genesis	3 <b>PRE-EMINENCE OF ALL LABOUR</b> What profit hath a man of all <b>(kaw-lal)</b> his labor which he taketh, under the sun?	10 <b>ALL OF OLD TIME-NOT NEW:</b> Is there any thing whereof it may be said, See, this is new <b>(khaw-dash)? it hath been already of old time</b> , which was before, us.	17 <b>ALL KNOWLEDGE: GOOD (WISDOM) &amp; EVIL</b> And I gave my heart to know wisdom <b>(khaw-kam)</b> , and to know madness and folly: I perceived that this also, is <b>vexation of spirit</b> .				
Exothos	4 <b>EARTH TURNS OUT ALL GENERATION (CENTRAL)</b> One generation passeth away, and another generation cometh: but the earth abideth forever.	11 <b>FORMER &amp; LATTER THINGS: ALL MEMORY PASS:</b> There is no remembrance of former things; neither, shall there be any remembrance of things that are to come, with those that shall come, after.	18 <b>ALL KNOWLEDGE INCREASES SORROW:</b> <b>ALL WISDOM, GRIEF &amp; SORROW:</b> For in much wisdom <b>(khaw-kam)</b> is much grief <b>(kaw-as)</b> : and he that increaseth knowledge increaseth sorrow <b>(kaw-ab)</b> .				
Levi	5 <b>THE SUN JOINS IN ALSO (EAST &amp; WEST):</b> The sun also ariseth, and the <b>SUN</b> goeth down, and hasteth to his place where he arose.	12 <b>AND THE KING OVER:</b> I the Preacher <b>(kaw-hal)</b> was king over Israel in Jerusalem.					
Numbers	6 <b>THE WIND LIKEWISE NUMBERED (SOUTH &amp; NORTH)</b> The wind goeth toward the south, and turneth about unto the north; <b>it whirleth about continually</b> , and the wind returneth again according to his circuits.	13 <b>SEEK &amp; SEARCH OUT ALL THINGS BY WISDOM:</b> And I gave my heart to seek and search out by wisdom <b>(khaw-kam)</b> concerning all <b>(kaw-lal)</b> things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.					
Deuterios	7 <b>ALL RIVERS:</b> <b>(kaw-lal)</b> the <b>rivers</b> run into the sea; yet the sea is not full; unto the place from whence the rivers, come, thither they return again. <b>All</b>	14 <b>ALL WORKS VANITY:</b> I have seen all <b>(kaw-lal)</b> the <b>works</b> that are done, under the sun; and, behold, all <b>(kaw-lal)</b> is vanity and vexation of spirit.					

**ECCLESIASTES 2 (SPIRIT)**  
**Thoughts & Works of the 'Kaw-hal'**  
**(Preacher):**

	Name of God	Spirit	Genesis	Exothos	
Name of God	1 <b>THE THOUGHT</b> I said in <b>mine heart</b> , Go to now, I will prove thee with <b>mirth</b> , therefore enjoy <b>pleasure</b> : and, behold, this also is vanity.	8 <b>THE DESIRE</b> I ( <b>kaw-nas</b> ) gathered me also ( <b>kaw-saf</b> : also greed, pine and desire) silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the <b>delights</b> of the sons of men, as musical instruments,, and that of all sorts.	15 <b>REASON</b> Then said I in <b>my heart</b> , As it ( <b>kaw-raw?</b> ) happeneth to the ( <b>kaw-sal</b> ) fool, so it happeneth even to me; and why was I then more ( <b>khaw-kham</b> ) wise? Then I said in my heart, that this also, is vanity.	22 <b>WORKS</b> For what hath man of ( <b>kaw-lal</b> ) all his labor, and of the <b>vexation of his heart</b> , wherein he, hath labored under the sun?	PRESENT WITHIN AND WITHOUT: THOUGHT-->WORKS
Spirit	2 <b>THE SPEECH:</b> I <b>said</b> of laughter, It is mad (clamorous); and of mirth, What doeth it?	9 <b>GREAT WISDOM:</b> So I was great (honour and magnify), and increased more than ( <b>kaw-lal</b> ) all, that were, before me in Jerusalem: also my ( <b>khaw-kham</b> ) <b>wisdom</b> remained with me.	16 <b>MEMORY LOSS:</b> For there is <b>no remembrance</b> of the ( <b>khaw-kham</b> ) wise more than of the ( <b>kaw-sal</b> ) fool forever; seeing that which now is (present), in the days to come (future) shall ( <b>kaw-lal</b> ) all be forgotten. And how dieth the wise man? as the fool.	23 <b>NO REST:</b> For ( <b>kaw-lal</b> ) all his days are ( <b>kaw-ab</b> ) sorrows, and his travail ( <b>kaw-as</b> ) grief; yea, his <b>heart taketh not rest</b> in the night. This is also vanity.	BREATH OF THOUGHT: SPEECH
Genesis	3 <b>SEARCH ME O GOD:</b> I <b>sought in mine heart</b> to give myself unto wine, yet <b>acquainting mine heart</b> with ( <b>khaw-kham</b> ) wisdom; and to lay hold on folly, till, I might see what was that good for the sons of men, which they should do under the heaven all the days of their ( <b>khaw-yaw</b> ) life.	10 <b>JOY:</b> And whatsoever, mine <b>eyes desired</b> I kept not from them, I <b>withheld not my heart</b> from any, joy; for <b>my heart rejoiced</b> in ( <b>kaw-lal</b> ) all, my labor: and this was my ( <b>khaw-lak</b> ) portion of ( <b>kaw-lal</b> ) all, my labor.	17 <b>HATE LIFE:</b> Therefore I <b>hated</b> ( <b>khaw-yaw</b> ) life; because the work that is wrought, under the sun is grievous unto me: for all is vanity and vexation of spirit.	24 <b>HAND OF GOD:</b> There is nothing better for a man, than that he should eat, and drink, and that he should <b>make his soul</b> , good in his labor. This also I saw, that it was from the hand, of God.	CAN ANY MAN BY SEARCHING FIND OUT GOD? REASON
Exothos	4 <b>GREAT WORKS:</b> I made me great works; I built me houses; I planted me vineyards:	11 <b>UNPROFITABLE WORKS:</b> Then I looked on ( <b>kaw-lal</b> ) all the works that my hands had wrought, and on the labor that I had labored, to do: and, behold, ( <b>kaw-lal</b> ) all was vanity and vexation of spirit, and there was no profit under the sun.	18 <b>HATE MY LABOUR:</b> Yea, I hated ( <b>kaw-lal</b> ) all my labor which I, had taken under the sun: because I should leave, it unto the man that shall be, after me.	25 <b>ONLY YOU CAN EAT &amp; ENJOY:</b> For who can eat, or who else can hasten (eager with excitement or enjoyment) hereunto, more than I?	AND WHAT OF WORKS? FAITH WORKS
Levi	5 <b>MADE &amp; PLANTED:</b> I made me gardens and orchards, and I planted trees in them of all kind of fruits:	12 <b>FOCUS ON THE PRESENT, GOOD &amp; EVIL:</b> And I turned myself to behold ( <b>Khaw-kham</b> ) wisdom, and madness, and folly: for what can the man do that cometh, after the <b>king</b> ? even that which hath been already done.	19 <b>THE SUCCESSOR:</b> And who knoweth whether he shall be a ( <b>khaw-kham</b> ) wise man or a ( <b>kaw-sal</b> ) fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself ( <b>khaw-kham</b> ) wise, under the sun. This is also vanity.	26 <b>GOD'S GIFT:</b> For God giveth to a man that is good, in his sight ( <b>khaw-kham</b> ) wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to ( <b>kaw-nas</b> ) heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.	BACK TO EDEN: knowledge of good and evil
Numbers	6 <b>WATER THE WOODS:</b> I made me pools of water, to water therewith the wood that bringeth forth trees:	13 <b>LIGHT &amp; DARKNESS:</b> Then I saw that, ( <b>khaw-kham</b> ) wisdom excelleth ( <b>kaw-sal</b> ) folly, as far as light excelleth ( <b>khaw-shak</b> ) darkness,	20 <b>DESPAIR:</b> Therefore I went about to cause my heart to despair of ( <b>kaw-lal</b> ) all the labor which I took, under the sun.	27 <b>SEALED:</b> WATER FOR THE SOUL	
Deuterios	7 <b>BEHOLD GREATNESS!</b> I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above ( <b>kaw-law</b> ) all, that were, in <b>Jerusalem</b> before me:	14 <b>WISE MAN'S EYES:</b> The ( <b>khaw-kham</b> ) wise man's eyes are in his head; but the ( <b>kaw-sal</b> ) fool walketh in ( <b>khaw-shak</b> ) darkness: and I myself perceived also that one ( <b>kaw-raw</b> ) event, happeneth to them all.	21 <b>REASON SEES A GREAT EVIL:</b> For there is a man whose labor, is in ( <b>khaw-kham</b> ) wisdom, and in knowledge, and in equity; yet to a man that hath not labored therein shall he leave it for his ( <b>khaw-lak</b> ) portion. This also is vanity and a great evil.	28 <b>Deuterios: DO YOU KNOW?</b>	

**ECCLESIASTES 3 (GENESIS: PERIOD)**

**Kaw-lal Khaw-fates (All Purposes) And All things, their Seasons and Times**

	Name of God 1	Spirit 2	Genesis 3	Exothos 4	
Name of God 1	<b>SEASON/TIME:</b> To ( <b>kaw-lal</b> ) every thing there is a season, and a time to ( <b>kaw-lal</b> ) every ( <b>khaw- fates</b> ) purpose under the heaven:	8 <b>FRUIT:</b> A time to love, and a time to hate; a time of war, and a time of peace.	15 <b>PERIODS:</b> <b>PAST,</b> <b>PRESENT, FUTURE:</b> That which hath been, is now; and that which is to be hath ( <b>keb-awr</b> ) already been; and God requireth that which is past.	22 <b>WORKS:</b> Wherefore I perceive that there is nothing better, than that, a man should rejoice in his own works; for that is his ( <b>khaw-lak</b> ) portion: for who shall bring him to see what shall be, after him?	THE PRESENCE (POWER, AUTHORITY & CHARACTER) OF THE SEASONS  SOW & REAP  WHAT TIME IS IT?  WORKS AND NATURE OF MAN  MAN & BEAST ONE BREATH & ONE FATE  FULLY SETTLED  Deuteros: DO YOU KNOW?
Spirit 2	<b>SOW:</b> A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;	9 <b>REAP:</b> What profit hath he that worketh in that wherein he laboreth?	16 <b>GOOD &amp; EVIL CO-EXIST:</b> And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.		
Genesis 3	<b>TIME:</b> A time to kill, and a time to heal; a time to break down, and a time to build up;	10 <b>LABOUR (PAIN/SUFFERING):</b> I have seen the travail, which God hath given to the sons of men to be exercised in it.	17 <b>JUDGEMENT:</b> I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for ( <b>kaw- lal</b> ) every ( <b>khaw-fates</b> ) purpose and for every work.		
Exothos 4	<b>WEEP/MOURN &amp; LAUGH/DANCE:</b> A time to weep, and a time to laugh; a time to mourn, and a time to dance;	11 <b>WORLD IN THE HEART:</b> He hath made ( <b>Kaw-lal</b> ) <i>every thing beautiful in his time</i> : also he hath set the world in their heart, so that no, man can find out <b>the work</b> that God maketh from the beginning, to the end.	18 <b>MAN'S NATURE:</b> I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are <b>beasts</b> .		
Levi 5	<b>CAST AWAY/EMBRACE:</b> A time to cast away stones, and a time to ( <b>kaw-nas</b> ) gather stones together; a time to ( <b>khaw-bak</b> ) embrace, and a time to refrain from embracing;	12 <b>REJOICE &amp; DO GOOD:</b> I know that there is no good in them, but for a man <b>to rejoice</b> , and to <b>do good in his (khaw-yaw) life</b> .	19 <b>MAN &amp; BEAST ONE:</b> For that which ( <b>kaw-raw</b> ) befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.		
Numbers 6	<b>GET &amp; KEEP, LOSE/CAST AWAY:</b> A time to get, and a time to lose; a time to keep, and a time to cast away;	13 <b>JOY IN THE GOOD:</b> And also that every man should eat, and drink, and enjoy the good of all his labor, it is the gift of God.	20 <b>DEATH, GRAVE &amp; DUST:</b> All go unto one place; all are of the dust, and all turn to dust again.		
Deuteros 7	<b>REND/SPEAK, SEW/KEEP SILENT:</b> A time to ( <b>kaw-rah</b> ) rend, and a time to sew; a time to keep ( <b>khaw-shaw</b> ) silence, and a time to speak;	14 <b>GOD IS ETERNAL:</b> I know that, whatsoever, God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear, before, him.	21 <b>WHO KNOWS?</b> Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?		



ECCLESIASTES 4 (EXOTHOS)  
 Kaw-lal (All) Works: Right & Wrong (Oppressions)

	Name of God 1	Spirit 2	Genesis 3	
Name of God	<p><b>Comforter</b>  <b>(None) Comforter,</b>  <b>The Holy Ghost</b></p> <p>So I returned, and considered (<b>kaw-lal</b>) all the oppressions (do wrong) that are done under the sun: and behold the tears of such as were oppressed, and they had no <b>comforter</b>; and on the side, of their oppressors there was <b>power</b>; but they had no comforter.</p>	<p><b>One</b>  <b>(Alone) One</b>  <b>with God</b></p> <p>There is <b>one</b> alone, and there is not a second; yea, he hath neither child nor brother: yet is there no (<b>kaw-tsats</b>) <b>end of all his labor</b>; neither is his eye satisfied with riches; neither saith he, For whom do I labor, and (<b>khaw-sare</b>) <b>bereave</b> my soul of good? This is also vanity, yea, it is a sore travail.</p>	<p><b>Living</b></p> <p>I considered all the (<b>khaw-yaw</b>) living which walk under the sun, with the second child that shall stand up in his stead.</p>	<p>Comforter/God (needed for Living)</p>
Spirit	<p>Wherefore I <b>praised</b> (<i>spirit of faith</i>) the dead which are (<b>kaw-bar</b>) <b>already dead</b> more than the (<b>khaw-yaw</b>) <b>living</b> which, are yet alive.</p>	<p>Two are better than <b>one</b>; because they have a good reward for their labor.</p>	<p>There is no (<b>kaw-tsats</b>) end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.</p>	<p>Spirit of Faith. (one manifestation is Praise)</p>
Genesis	<p>Yea, better is he than both, they, which hath not yet been, <b>who hath not seen the evil work</b> that is done under the sun.</p>	<p>For if they fall, the <b>one</b> will lift up his (<b>khaw-bare</b>) <b>fellow</b>: but woe to him that is alone when he falleth; for he hath not another to help him up.</p>		<p>Who is better(first, having the preeminence)?</p>
Exothos	<p>Again, I considered all travail, and (<b>kaw-lal</b>) <b>every right work</b>, that for this a man is (<b>kaw-naw</b>) <b>envied</b> of his neighbor. This is also vanity and vexation of spirit.</p>	<p>Again, if two lie together, then they have (<b>khaw-mam</b>) <b>heat</b>: but how can <b>one</b> be warm alone?</p>		<p>Faith's Work and Power</p>
Levi	<p>The (<b>kaw-sal</b>) <b>fool</b> foldeth his hands together, and eateth his own flesh.</p>	<p>And if <b>one</b> prevail against him, two shall withstand, him; and a threefold cord is not quickly broken.</p>		<p>Strength or Power in the Union v God</p>
Numbers	<p>Better is a (<b>kaw-faf</b>) <b>handful</b>, with quietness, than both the hands full, with travail and vexation of spirit</p>	<p>Better is a poor and a (<b>khaw-kham</b>) <b>wise</b> child than an old and foolish king, who will no more be admonished.</p>		<p>A Child's handfull or King's two hands full</p>
Deuterios	<p>Then I returned, and I saw vanity under the sun.</p>	<p>For out of prison, he cometh to reign; whereas also he that is born in his kingdom becometh poor.</p>		<p>The End (kaw-tsats) (Deuterios)</p>