

1:1

- [1-3] words of (the) Gatherer, son of David, king in Jerusalem  
 [1] vanity of vanities  
 [4] (there) has said, (the) Gatherer  
 [2] vanity of vanities  
 [3] all is vanity  
 [4-5] what advantage (is it) to man in all his toil which he toils under the sun?  
 [1-2] a generation is going, and a generation is coming  
 [3] and the earth, to everlasting, is standing  
 [4-5] and (there) has risen, the sun, and (there) has gone, the sun  
 [6-8] and to his place, panting, (there) is rising, him, there  
 [9-10] (there) is going to (the) south and turning around to (the) north –  
 [1-2] turning around, turning around  
 [3] (there) is going, the wind  
 [4] and upon its circuits, (there) is returning, the wind  
 [5] all the streams are going toward the sea  
 [6-7] and the sea – there is not, it, (being) full  
 [8] to (the) place which the streams are going –  
 [9-10] there they are returning, to go  
 [1] all the words [matters] (are) weary  
 [2-3] (there) is not able, a man, to speak (it)  
 [4-5] (there) is not satisfied, (the) eye, to see  
 [6-7] and (there) is not filled, (the) ear, with, to hear  
 [8-10] what, which has been – it (is) which, (there) will be  
 [1-3] and what, which has been done – it (is) which, (there) will be done  
 [4] and there is not anything new, under the sun  
 [5-6] is there a word which says  
 [7-8] “see this – new, it (is)?”  
 [9-10] already it has been, to everlastings which were before us  
 [1] there is not remembrance for firsts [former things]  
 [2-3] and also for latter things which will be – (there) will not be, for them, remembrance  
 [4] with (those) who will be, to, last
- major paragraph break ---
- [5-6] I, (the) Gatherer, was king over Israel in Jerusalem  
 [7-9] and I gave my heart to seek and to find out with wisdom upon all which,  
 [5] (there) has been done under the sun

This is a translation and a study of the Book of Ecclesiastes. This work presents the possible presence of a literary numbering system in Ecclesiastes. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Hebrew and consistently used throughout Ecclesiastes, as it is in other books of Scripture.

This study and its accompanying video are freely available at [www.pebblecounting.com](http://www.pebblecounting.com), along with studies/translations of other books of Scripture. If you haven't had a chance to watch it, the "Intro to PebbleCounting" video is a good place to begin.

The PebbleCounting hypothesis: © Steve, 2024-2025. English translation of Ecclesiastes, font coloring, arrangement of subject columns and literary sets, literary element counts, and notes and tables: © Steve, 2025. Update: November 10, 2025.

Ecclesiastes may be structured as two literary thousandfold statures, each corresponding with a thousand years, and mirrored about a central reflection point. The second of these statures may involve a second literary mirror featuring the waxing and waning of the lunisolar year. Themes of “turning” and “returning” are prevalent, as is the focus upon time itself. In composing literary statures, Solomon uniquely combines the counts for literary elements and for special numbers (tan font) with the literary conversion values for time-related words (“day”/ “days,” “years,” “morning,” etc., in purple font). This is the first such instance observed in *pebblecounting*.

The “wind” is portrayed as arising from the north. First, it blows to the south. Then it turns around to the north. Then it is “turning around, turning around” for two more instances of directional change. Then the wind “is going” and “is returning,” for another doubled instance of directional change. Taken together, this literary sixfold may have significance in relation to the “coming” and “going” of humanity’s generations – particularly the thousand-year variety featured here in Ecclesiastes (see 6:6 and 7:28-29). This “wind” is the same Hebrew noun as the “spirit” which arises from God who gave it, and which turns back to him (12:7). There may be a literary parallel between “the north” (source of wind) and the abode of God, the source of spirit for earth’s generations. Overlaying the sixfold of wind/spirit with the reflected thousand-year statures, Solomon may allude to a six-thousandfold measure of the age. See Daniel for a similar macrostructure.

[6] it (is) a business of evil –  
 [1] (there) has given, God, to sons of man –  
 [7] to be occupied with it  
 [10] I have seen:  
 [8] all the works which are done under the sun  
 [9-10] and behold, all (are) vanity and a pursuit of wind  
 [1-3] (the) being crooked, (there) is not able, to straighten  
 [4-5] and (the) lack is not able, to be numbered  
 [1-2] I have spoken – I – with my heart, saying  
 [3-4] I – behold, I have become great and have added wisdom above all  
 [5] who were before me over Jerusalem  
 [6-7] and my heart has seen much wisdom and knowledge  
 [8-10] and I gave my heart to know wisdom and to know madneses and folly  
 [1-2] I have known that also this – it (is) pursuit of wind  
 [3] because in much wisdom (is) much vexation  
 [4-5] and he (who) adds knowledge, adds anguish 1:18  
 [1-2] I have spoken – I – in my heart 2:1  
 [3-4] “come now, I will test you with joy  
 [5] and see (the) good”  
 [6] and behold, also it (was) vanity  
 [7] to laughter, I have said:  
 [8] “being mad”  
 [9] and to joy:  
 [10] what is this accomplishing?  
 [1-2] I have searched with my heart, to cheer with wine my body  
 [3] and my heart was guiding with wisdom  
 [4-5] and to grasp at folly, until which, I would see  
 [1-2] where (was) this good for sons of man, which they do under the heavens,  
 number of days of their lives  
 [1-2] I made great, my works; I built for myself houses  
 [3] I planted for myself vineyards  
 [4-5] I made for myself gardens and orchards  
 [6] and I planted in them, tree of all fruit  
 [7-8] I made for myself pools of water, to water from them  
 [9] a forest of growing trees  
 [10] I bought male-servants  
 [1] and female-servants

[2] and sons of house **were** to me  
 [3-5] also possessions of **cattle** and **sheep**, **many**, **were** to me  
 [6] from *[more than]* all who **had been** before me in Jerusalem  
 [7-8] I **gathered** for myself also **silver** and **gold**  
 [9-10] and treasure of **kings** and the **provinces**  
 [1-2] I **did** for myself **male-singers** and **female-singers**  
 [3-5] and **delights** of (the) sons of man: **concubine** and **concubines**  
 [1-2] and I **became great** and **added** from *[more than]* all  
 [3] who **were** before me in Jerusalem  
 [4] indeed, my wisdom **stood** for me  
 [5-6] and all which (there) **asked**, my eyes (**two**)  
 [7] I **did not reserve** from them  
 [8] I **did not withhold** my heart from all joy  
 [9] because my heart (**was**) joyful from all my toil  
 [10] and this **was** my portion from all my toil  
 [1-2] and I **turned** – I – at all my work  
 [3-4] which (there) **had done**, my hands (**two**)  
 [5] and at my **toil** –  
 [6-7] which I **had toiled**, **to do**  
 [8-9] and behold – all (**was**) **vanity** and a **pursuit** of wind  
 [10] and **there was not** an advantage under the sun  
 [1-2] and I **turned** – I – **to see** wisdom  
 [3-4] and **madnesses** and **folly**  
 [3-4] because what (**can be**) the man who **comes** after the king?  
 [5] which already, he *[the king]* **has done** it!  
 [1-2] and I **saw** – I –  
 [5-6] that **there is advantage** to wisdom from *[more than]* the folly, as (there **is**)  
**advantage** of the light from *[more than]* the darkness  
 [7-8] the wise – his eyes (**two**) (**are**) in his head  
 [9] and the fool, in darkness, **is going**  
 [3-4] and I **knew** – also I –  
 [10] that **fate**, **one**, **befalls** all of them  
 [5-6] and I **said** – I, in my heart –  
 [7] as fate of the fool, also (to) me, it **will happen**  
 [8-9] and to what **have I been wise** – I – then, **excessively**?  
 [10] and I **said** in my heart

- [1] that also this (is) vanity  
 [2] because **there is not** a remembrance for the wise with the fool, to **forever**  
 [3-4] in which, already, the **days**, the **coming** – all **will have been forgotten**  
 [5] and how (there) **dies**, the wise, with the fool!
- [1] and I **hated** the lives  
 [2-3] because evil upon me (**was**) the work which **was done** under the sun  
 [4-5] because all (**was**) **vanity** and a **pursuit** of wind
- [1-2] and I **hated** – I – all my toil  
 [3] which I **toiled** under the sun  
 [4] which, I **must leave** it to a man –
- [1] who **will be** after me  
 [2] and who **is knowing** –  
 [3] if, wise, he **will be**, or a fool?  
 [4] and he **will be master** of all my toil  
 [5-6] which I **have toiled** and which I **have exercised wisdom** under the sun  
 [7] also this (is) vanity  
 [8-9] and I **turned** – I – **to make despair**, my heart, over all the toil  
 [10] which I **had done** under the sun
- [5-7] because **there is** a man who – his toil (is) with **wisdom** and with **knowledge**  
 and with **skill**  
 [8] and to a man who – (there) **is not** toil in it –  
 [9] he **must give** him, his portion  
 [10] also this (is) **vanity**
- [1-2] and an **evil, great!**  
 [3-4] because what **is being** to a man in all his **toil** and in **vexation** of his heart  
 [5] which, he **is toiling** under the sun?  
 [6-7] because all his **days (are)** pains, and a vexation (is) his task  
 [8] even at night, (there) **does not rest**, his heart  
 [9-10] also **this** – a vanity, **it (is)**
- [1-3] **there is not** good [**better**] for a man, which [**than**], he **should eat** and **drink**  
 [4-5] and **see** his soul (**being**) good in his toil
- [1-2] also this, I **have seen** – I –  
 [6] that from hand of God, it (is) –  
 [7-8] because who **eats** and who **hastens** outside without Me [**Him**]?  
 [9] because to man who (is) good before Him –
- [2-4] He **has given** **wisdom** and **knowledge** and **joy**  
 [10] and to him, **sinning** –
- [5] He **has given** a task:
- [1-2] **to gather** and **to collect**, **to give** to (the) good before God  
 [4-5] also this (is) **vanity** and a **pursuit** of wind

[1] for everything (there *is*) an *appointed-time*  
 [2] and a *time* (there *is*) for every delight under the sun:

3:1

--- minor paragraph break ---

[3-4] a *time to bear* and a *time to die*  
 [5-7] a *time to plant* and a *time to uproot* (the) *having been planted*  
 [8-9] a *time to kill* and a *time to heal*  
 [10] a *time to break through* –

[1] and a *time to build*  
 [2-3] a *time to weep* and a *time to laugh*  
 [4-5] a *time to lament* and a *time to dance*  
 [6-7] a *time to cast away* stones and a *time to gather* stones  
 [8-10] a *time to embrace* and a *time to be far from, to embrace*

[1-2] a *time to seek* and a *time to destroy*  
 [3-4] a *time to keep* and a *time to cast away*  
 [5-6] a *time to tear* and a *time to sew together*  
 [7-8] a *time to be silent* and a *time to speak*  
 [9-10] a *time to love* and a *time to hate*

[1-2] a *time* of war and a *time* of peace

--- minor paragraph break ---

[3-4] what advantage (*is*) the, (him) *working*  
 [5] in which, he (*is*) a laborer?

[3] I *have seen* the task

[1] which (there) *has given*, God, to the sons of man

[1] *to give account* for it

[2] everything, He *has made* beautiful in its *time*

[3] also *eternity*, He *has placed* in their heart

[2] except which, (there) *cannot find out*, the man –

[4-5] the works which (there) *has done*, God, from *beginning* and unto end

[4] and I *knew*

[3-5] that *there is not* good for them except, *to rejoice* and *to do* good in lives of it

[6-8] and also every man who *eats* and *drinks* and *sees* good in all his toil –

[9] a gift of God, it (*is*)

[5] and I *knew*

[1] that everything which (there) *does*, God –

[10] it *will be* to *eternity*

[1-2] upon it, *there is not, to add*

[3-4] and from it, *there is not, to reduce*

[2] and God **has done** (it)  
 [5] which, they **should fear** before Him  
 [1-2] what, that **has been** already, it **(is)**  
 [3-4] and which **is to be** – already, it **has been**  
 [3] and God **seeks**  
 [5] (the) **being pursued**  
 [6] and still, I **saw** under the sun:  
 [1-2] **place** of the judgment – **there (was)** the wickedness  
 [3-4] and **place** of the righteousness – **there (was)** wickedness  
 [7-8] I **said** – I – in my heart  
 [4-5] the **righteous** and the **wicked**, (there) **will judge**, God  
 [5-6] because a **time** for every **delight** and upon every **work**, there **(is)**  
 [9-10] I **said** – I – in my heart, upon cause of sons of man:  
 [1-2] **to purify** them, God, and **to see**  
 [7-8] which, **they**, a beast, **they (are)** – to them  
 [9-10] because **fate** of sons of man and **fate** of the beast –  
 [1] and a **fate**, **one**, (it **is**) for them  
 [2-3] as **(is) death** of this, so **(is) death** of this  
 [4] and a **breath [wind]**, **one**, **(is)** to all  
 [5] and advantage of the man from **[more than]** the beast – **there is not**  
 [6] because all **(is)** vanity  
 [7] all **are going** to a **place**, **one**  
 [8-9] all **are** from the dust, and all **are returning** to the dust  
 [10] who **is knowing** –  
 [1-2] **spirit [wind]** of sons of man, the, **going up** – it **(is)** to above  
 [3-4] and **spirit [wind]** of the beast, the, **going down** – it **(is)** to beneath,  
 [5] to (the) **earth**  
 [1] and I **saw**  
 [1-2] that **there is not** good **[better]**, from **[than]** which, (there) **rejoices**, the man, in  
 his work  
 [3] because it **(is)** his portion  
 [3] because who **will bring** him  
 [4-5] **to see** at what, which, (there) **will be** after him?

3:22

[2-4] and I turned – I – and I saw  
[1-2] all the [those] being oppressed, which were being done under the sun  
[3] and behold, tears of the [those] being oppressed  
[4] and there was not to them, comforting  
[5-6] and from hand of [those] oppressing them (was) power  
[7] and there was not, to them, comforting  
[5] and to praise, I –  
[8-9] the having died, which, already had died from the alive –  
[10] which, they (were) alive still –  
[1-2] and better than two of them (was he) who still had not been  
[3-4] who had not seen the works, the evil  
[5] which had been done under the sun  
[6-7] and I saw – I –  
[1-2] every toil and every skill of the work,  
[3] that it (is) jealousy of a man from his fellow  
[4-5] also this (is) vanity and a pursuit of wind  
[1-2] the fool is clasping his hands (two) and is eating his flesh  
[3] better (is) fullness of a hand of quiet  
[4-5] than (is) fullness of handfuls (two) of trouble and a pursuit of wind  
[8-10] and I turned – I – and I saw vanity under the sun:  
[1-2] there is one, and there is not a second  
[3-4] also son and brother, there was not to him  
[5] and there was not an end to all his toil  
[6] also his eye was not satisfied (with) wealth  
[7] and, “for whom (am) I a laborer  
[8] and depriving my soul from pleasure?”  
[9] also this (is) vanity  
[10] and a task of evil, (is) it  
[1-2] better (are) the two than the one  
[3-4] which, there is to them a wage, good, in their toil  
[5-6] because if they fall, the one raises up his fellow  
[7] but woe (is) to him –  
[8-9] the one who falls, and there is not a second,  
[10] to raise up, him

4:1

[1-2] also if (there) lie down, two  
 [3] and it warms, for them  
 [4] and for one – how will it become warm?  
 [5] and if (there) will overpower him, the one –  
 [6-7] the two will stand in front of him  
 [8-10] and the cord, the being-threefold, will not in haste be torn apart

[1-3] better (is) a youth – poor and wise – than a king,  
 [4-5] old and foolish, who does not know, to be warned, still  
 [6-8] because from house of the, being bound, he went out, to reign  
 [9-10] because also, in his kingdom, he had been born, being poor

[1] I have seen –

[1-2] all the alive, the, going under the sun with the youth, the second  
 [3] who would stand in his place  
 [4] and there was not an end to all the people  
 [5] to all who were before them  
 [6] also the latter [people] did not rejoice in him  
 [7-8] because also this (is) vanity and a pursuit of wind

4:16

[9-10] guard your foot as which, you go to house of God –

5:1

[1-2] and to draw near, to listen,  
 [3] than to give, (of) the fool, a sacrifice  
 [4-5] for there is not, them, knowing, [their] to do, evil

4:17 Heb.

[1] do not hurry upon your mouth  
 [2-3] and your heart, do not hasten, to utter a word before God

5:1 Heb.

[4] because God (is) in (the) heavens  
 [4] and you (are) upon the earth  
 [5] upon this, let (there) be, your words, few  
 [6] because (there) comes, the dream, with an abundance of business  
 [7] and (the) voice of (the) fool, with an abundance of words  
 [8] as which, you vow a vow to God –  
 [9-10] do not delay, to fulfill it

[5] because there is not [His] delight in fools

[1-2] (that) which you vow, fulfill  
 [3-4] better (it is) which, you do not vow  
 [5-6] than which, you vow and do not fulfill  
 [7-8] do not set your mouth, to make sin, your flesh  
 [9-10] and do not say before the angel, that an error, it (was)

[1-2] to what should (there) be angry, God, at your voice, and destroy (the) work of your hands (two)?



[1-2] because in (the) abundance of **dreams** and **vanities**  
 [3-4] and **words, many** –  
 [5] because God, you **should fear**!

[1] if **oppression** of (the), **being poor**,  
 [2-3] and plunder of **justice** and **righteousness**, you **see**, in (the) province –  
 [4] **do not be astounded** over the matter  
 [2] because (of the) high – from above, a **higher** (one), **is watching** –  
 [3] and **higher** (ones) above them  
 [5] and an advantage of (the) land, in everything, (**is**) it:  
 [3] a king, for a field, **has been served**

[1-2] (he) **loving** silver **will not be satisfied** (with) silver  
 [3-4] and whoever **is loving** at wealth, **not** (with) revenue  
 [5] also this (**is**) vanity

[1] in (there), **to be great**, the goodness –  
 [2-3] (there) **are many**, (those) **eating** it  
 [4-5] and what advantage (**is** there) to its owners, except sight of his eyes (**two**)?

[1-3] sweet (**is**) sleep of the (him) **serving**, whether **little** and whether **much**, he **eats**  
 [4-5] and the **abundance** for (the) rich – **there is not, it, making rest** to him, **to sleep**

[1-2] there **is** an evil, **being sick** –  
 [4] I **have seen** under the sun:  
 [3] wealth **being kept** by its owners, to his harm  
 [4-5] and (there) **perished**, the **wealth**, the **it**, in a task of evil

[1] and he **had fathered** a son  
 [2] and **there was not**, in his hand, anything  
 [3-4] as which, **he went out** from womb of his mother – **naked** –  
 [5-7] he **will return, to go**, as which he **came**  
 [8-9] and nothing **will** he **take** for his toil which he **made proceed** with his hand  
 [10] and also this (**is**) an evil –

[1] **being sick**!  
 [2-3] everything alongside which he **had come** – thus he **will go**  
 [4-5] and what advantage (**is** there) to him, which, he **toils** for wind?

[1] also, all his **days**, in **darkness**, he **eats** –  
 [2-3] and he **is angry, much** –  
 [4-5] and (in) his **sickness** and **wrath**

[5-6] behold, which I **have seen** – I – (to **be**) good,  
 [7] which, (to **be**) beautiful:

[1-3] to eat and to drink and to see good in all his toil  
 [4] which, he toils under the sun (the number of days of his lives  
 [4] which, (there) has given to him, God  
 [5] because it (is) his portion  
 [6] also every man whom –  
 [5-6] (there) has given to him, God, wealth and riches  
 [7] and to empower him –  
 [7-9] to eat from it and to take his portion and to rejoice in his toil:  
 [8-9] this – a gift of God, it (is)!  
 [10] for not much will he remember (the) days of his lives  
 [10] because God occupies him with (the) joy of his heart

5:19 Heb., 5:20

[1] there is an evil  
 [8] which I have seen under the sun  
 [2] and great (is) it upon the man  
 [3] (there is) a man whom –  
 [1-3] (there) gives to him, God, wealth and possessions and honor  
 [4-5] and there is not, his – a lack for his soul, from all which he desires  
 [4] and (there) does not empower him, God –  
 [6-7] to eat from it, because a man, foreign, eats it!  
 [8] this (is) vanity  
 [9-10] and a sickness, evil, it (is)  
 [1] if (there) fathers, a man, a hundred  
 [2-3] and years, many, he lives  
 [4] and many – which, (there) will be, days of his years  
 [5] and his soul is not satisfied from the good  
 [6] and also a burial, (there) is not, for him  
 [9] I have said  
 [7] better than him (is) the miscarriage!  
 [8-9] because in vanity, it comes, and in darkness, it goes  
 [10] and in darkness, its name is covered  
 [1-2] also (the) sun, it has not seen and has not known  
 [3] rest (is) to this (one), rather than this [that] (one)  
 [4]\* and though he should live a thousand of years –  
 [5-6]\* occasions (two) –  
 [7] and good, he not see  
 [8] are not – to a place, one – all, going?  
 [9] all toil of the man (is) for his mouth  
 [10] and also, the soul is not filled

6:1

100

1000

1000

“a thousand of years, occasions (two)” | Ecclesiastes may be structured around two thousandfold values reflected about these “occasions (two).” The blue dashed line divide these two occasions, between elements 5 and 6 of this literary set. Leading up to this reflection point are 658 literary elements of total literary count:

• Heaven:	34
• Earth:	480
• Gatherer:	144
• Total:	658

Leading up to this reflection point is a 342-fold value of literary time conversions, using the same conversions observed elsewhere in Scripture:

• (31x) “time” at tenfold conversion value =	310-fold
• (1x) “appointed-time” at singlefold conversion value =	1-fold
• (7x) “days” at threefold conversion value =	27-fold
• (3x) “years” at threefold conversion value =	9-fold
• (2x) rising of the sun, at 0.5-fold conversion value =	1-fold
• Total:	342-fold

Total literary stature at the reflection point: 658 + 342-fold = 1000-fold

[1] for what advantage (is there) to (the) wise, (more) than (the) fool?  
 [2-4] what (is) to (the) poor, knowing, to go in front of the alive?  
 [5-6] better (is) sight of (the) eyes (two) than to go, (the) soul [appetite]  
 [7-8] also this (is) vanity and pursuit of wind  
 [9-10] what has been – already, (there) has been called, its name  
 [1-2] and (there) is being known – which, it (is) man  
 [3-5] and he is not able, to dispute with whom – to overpower, against him  
 [1-2] because (where) there are words, many –  
 [3] they make great, (the) vanity  
 [4] what (is) (the) advantage to man?  
 [5-6] because who is knowing, what is good for man in lives,  
 [7] number of days of lives of his vanity?  
 [8] and he passes them as a shadow  
 [9] which, who can declare to man  
 [10] what will be after him under the sun?

6:12

[1-2] better (is) a name than oil, good  
 [3] and day of the death than day of his, to be born  
 [4-6] better (it is), to go to house of lament than to go to house of a banquet  
 [7] in which, it (is) end of all mankind  
 [8] and the alive will set (it) to his heart  
 [9] better (is) vexation than laughter –  
 [10] because in sadness of faces, (there) is good, (the) heart

7:1

[1] heart of (the) wise (is) in (the) house of lament  
 [2] and heart of (the) fool (is) in house of mirth  
 [3-5] better (it is), to hear a rebuke of (the) wise, than a man hearing a song of fools  
 [6-7] because as (is) (the) voice of the thorns under the pot, so (is) (the) laughter of  
 the fool  
 [8] and also this (is) vanity  
 [9] because the oppression makes mad, (the) wise  
 [10] and (there) destroys the heart, a bribe  
 [1] better (is) (the) latter-part of a matter than its first [beginning]  
 [2] better (is) (the) slow of spirit than (the) haughty of spirit  
 [3-4] do not hasten in your spirit to be angry  
 [5] because anger, in (the) bosom of fools, rests  
 [6] do not say  
 [7-8] what is it, which, the days, the firsts, were better than these?  
 [9-10] because (it is) not from wisdom, you ask upon this

[1-3] good (is) wisdom with an inheritance, and (it is) an advantage to (those) seeing the sun

[4-5] because (being) in shadow [protection] of the wisdom (is being) in shadow of silver-money

[6-7] and (the) advantage of knowledge (is): the wisdom enlivens its owners

[8] see the work of God:

[9-10] that who is able, to straighten

[5] what He has bent?

[1] in day of good, be in goodness

[2] and in day of evil, see also:

[1-2] this, to, alongside this, (there) has made, God, upon cause:

[3] that (there) not find out, the man, after him, anything!

[10] all, I have seen in days of my vanity:

[4] there is, (the) righteous, perishing in his righteousness

[5] and there is, (the) evil, prolonging in his evil

[6-7] do not be righteous, overly

[8-9] and do not be wise, excessively

[10] to what, should you be appalled?

[1-2] do not be wicked, overly

[3] and do not be a fool

[4-5] to what, should you die, with (it) not (being) your time?

[1-2] (it is) good, which, you should take hold of this

[3] and also, from this [that], not rest your hand

[4-5] because (him) fearing God will come out (with) all of them

[1-2] the wisdom is strong to (the) wise, (more) than ten rulers who are in a city 10

[3-5] because a man, there is not, righteous in (the) land, who does good and does not sin

[1-2] also to all the words which they speak – do not set your heart

[3-4] which, you will not hear your servant, cursing you!

[5-6] because also – occasions, many – (there) has known, your heart –

[7] which, also you have cursed others

[1] all this, I tested with wisdom

[2] I said

[3] “I will be wise”

[4] and it (was) far from me

[8-10] far – (is) what has been – and deep, deep

[5] who can find it?

[1-3] I turned – I – and my heart, to know and to explore  
 [4-5] and to seek wisdom and explanation  
 [6-9] and to know wickedness, stupidity, and the folly – madness!  
 [10] and (there) was finding, I –

[1-2] (being) bitter (more) than death, the woman, which, she –  
 [3-4] snares and nets (are) her heart  
 [5-6] fetters (are) her hands (two)  
 [7] (the) good (man) before God will escape from her  
 [8-9] and (he) sinning, will be captured in her  
 [10] see –

[1] this, I have found  
 [2] says the Gatherer –  
 [3-4] one (being) to one –  
 [5] to find an explanation  
 [6-7] which still, (there) has sought, my soul, and I have not found!  
 [8]\* a man, one, from a thousand, I have found  
 [9] and a woman, among all these, I have not found

[1] only, see this –

[10] I have found, which –

[3] (there) has made, God:

[2-3]\* the man, straightforward  
 [4-5] but they have sought schemes, many

[1] who (is) like the wise?  
 [2] and who is knowing (the) interpretation of a matter?  
 [3] (the) wisdom of a man makes shine, his faces  
 [4] and (the) fierceness of his faces is changed  
 [1-2] I, mouth of (the) king –  
 [5] keep!  
 [3] and (it being) upon cause of oath of God  
 [6-7] do not be hasty (when), from before him, you go  
 [8-9] do not stand in a matter, evil  
 [4-5] because all which he pleases, he does  
 [6] in which, word of (the) king (is) authority  
 [10] and who says to him  
 [7] what do you do?!

1000

7:29

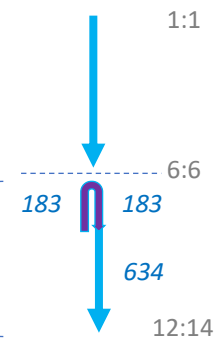
8:1

“a man, one, from a thousand, I have found” | A thousandfold reflection point has already been identified at 6:6, corresponding to a precise thousandfold literary stature. A reflective thousandfold stature may be expected, reaching toward the end of Ecclesiastes. But here, we have a solitary measure, “man, one,” which is referenced “from a thousand.” The placement of this third thousandfold may be significant. The measurement from the thousandfold at 6:6 is a measurement of 177-fold to the gray dashed line. It’s a measurement of 183-fold to the purple dashed line.

- Heaven: 3
- Earth: 126
- Gatherer: 25
- Subtotal: 154-fold
- (3x) “days” → 9
- (4x) “day” → 4
- (1x) “time” → 10
- Total (gray line): 177-fold

1000-fold

1000-fold



Ecclesiastes macrostructure

- Total (purple line): 177-fold + 6 elements = 183-fold

The 177-fold and 183-fold may reflect back to 6:6: “occasions, two.” (In this regard, “occasions, two” may serve dual literary reflections.) The reflection forms literary statures of 354-fold and 366-fold, which correspond with the length of the lunar and solar year. See the study of Psalm 119 for the same scheme. The literary stature of a year may have relevance arising in connection with “thousand of years” at the mirroring point. The span of this design reaches, as it were, from “man, one” (here) to “place, one” (at mirror) and back again. This scheme (not “straightforward”) may be cued in context.

The inversion of directionality about this folded year may also be indicated by the focus, in context, on the end from the beginning; on the latter-part of a matter being better than its first; and on the wisdom that focuses on the current days rather than “the days, the firsts.”

The outcome of this scheme is that the folding of the lunar/solar year allows a second thousandfold literary stature to arise in the second half of Ecclesiastes, reaching from 6:6 to the end of the book (“end of (the) matter, (it is)”), to the very last line. See comments and table, end of Ecclesiastes.

[1-2] (him) **keeping** (the) commandment **will not know** a **matter**, **evil**  
 [3-4] and **time** and **judgment**, (there) **will know**, (the) heart,  
 [5] **wise**

[1-2] because for every delight, **there is** a **time** and **judgment**  
 [3] because evil of the man **(is)** great upon him  
 [4-5] because **there is not**, his **knowing**, what **will be**

[1-2] because, as which it **will be** – who **can declare** to him?  
 [3-4] **there is not** a **man**, a **ruler** with spirit, **to restrain** the spirit  
 [5] and **there is not** authority in **day** of death

[1] and **there is not** discharge in war  
 [2] and (there) **will not make escape**, wickedness, its owners  
 [8] all this, I **have seen**  
 [9] and **to set** my heart to every work  
 [3] which, it **has been done** under the sun  
 [4] a **time** which (there) **had domineered**, the man, against a man, for evil to him  
 [10] and in thus, I **have seen**

[5] (the) wicked **being buried**  
 [6-7] and they **had come**, and from place of holy, they **had gone**  
 [8-9] and they **were forgotten** in city which, thus, they **had done**  
 [10] also this **(is)** vanity

[1-2] which, **there is not**, **having been done**, sentence of **deed**, the **evil**,  
 [3] **quickly**

[4-5] upon thus, (there) **has been filled**, heart of sons of man in them, **to do** evil

[1-2] which, (him) **sinning**, **is doing** evil, a **hundred** 100  
 [3] and **is prolonging** for him –  
 [1] because also (there) **is knowing**, I, which  
 [4-5] it **will be good** for (those) reverent of God, who **are fearing** before Him  
 [6] and good, it **will not be**, for (the) wicked  
 [7] and he **will not prolong days** as a shadow  
 [8] which, **there is not**, his reverence before God  
 [9-10] **there is** a vanity which **is done** upon the earth:

[1] which, **there are** righteous  
 [2] which, it **happens** to them according to deeds of the wicked  
 [3] and **there are** wicked  
 [4] which, it **happens** to them according to deeds of the righteous  
 [2] I **have said**  
 [5] which also, this **(is)** vanity

[3-4] and I praised – I – the mirth  
 [1] which, there is not good for a man under the sun,  
 [2-4] except to eat and to drink and to rejoice  
 [5] and it will join him in his toil, days of his lives  
 [4] which (there) has given to him, God, under the sun  
 [5-6] as which I have set my heart to know wisdom  
 [7] and to see the task  
 [1] which is done upon the earth  
 [2] because also, in day  
 [3-4] and in night – sleep, with eyes (two), there is not, his, seeing  
 [8] and I have seen all (the) work of God  
 [5-6] that (there) is not able, the man, to find the works  
 [7] which, they are done under the sun  
 [8-9] in which – to which (there) toils, the man, to seek –  
 [10] and he will not find!  
 [1-2] and also, if (there) says, the wise, to know  
 [3-4] he is not able, to find

8:17

[9] but all this, I set to my heart

9:1

[10] and to explain all this

[5-7] which, the righteous and the wise and their deeds (are) in the hand of God  
 [8-9] also love, also hatred – there is not, knowing, the man  
 [10] all (are) before them [mankind]  
 [1-3] all – as which, (there is) to all a fate, one – (there is) to righteous and to wicked  
 [4-6] to good and to pure and to unclean  
 [7-8] to (him) sacrificing and to which, there is not, him, sacrificing  
 [9-10] as (is) (the) good, so (is) (him) sinning  
 [1-3] the, (him) swearing, (is) as which – an oath, he is fearing  
 [4-5] this (is) an evil in all which is done under the sun  
 [1] because a fate, one, (is) to all  
 [2] and also (the) heart of the sons of man is full of evil  
 [3] and madnesses (are) in their heart, in their lives  
 [4] and after it, to the, (their) dying  
 [5-6] because who – which, he is joined to all the alive – there is hope  
 [7-8] because to a dog, alive –  
 [9] he (is) better than the lion,  
 [10] the, having died

[1-2] because the alive **are knowing** that they **will die**  
 [3-4] and the, **having died** – **there is not**, their **knowing** anything!  
 [5] and **there is not**, still to them, a reward  
 [1] because (there) **has been forgotten**, (the) memory of them  
 [2-4] also their **love**, also their **hatred**, also their **jealousy**, already, **has perished**  
 [5-6] and a share, **there is not** to them, still, to forever, in all which they **have done**  
 under the sun  
 [7-8] **go, eat** with mirth, your bread!  
 [9-10] and **drink** with a **heart, good**, your wine!  
 [5] because already, (there) **has accepted**, God, your works  
 [1] in every **time, let** (there) **be**, your garments, white  
 [2] and oil upon your head, **let** (there) **not lack**  
 [3-4] **see** lives with wife whom you **love**, all **days** of lives of your vanity –  
 [6] which, He **has given** to you under the sun –  
 [5] all **days** of your vanity,  
 [6-7] because it (**is**) your portion in **lives** and in your **toil** which you **are toiling** under  
 the sun  
 [8-9] all which (there) **finds**, your hand, **to do** –  
 [10] in your might, **do** (it)!  
 [1-4] because **there is not work** and **explanation** and **knowledge** and **wisdom** in  
*Sheol [death's place]*  
 [5] which, you **are going** there

--- minor paragraph break ---

[1-2] I **turned back** and **saw** under the sun  
 [1] that **not** to (the) swift (**is**) the race  
 [2] and **not** to (the) mighty (**is**) the battle  
 [3] and also, **not** to (the) wise (**is**) bread  
 [4-5] and also, **not** to (those) **being discerning**, (**is**) wealth  
 [6-7] and also, **not** to (those) **knowing**, (**is**) favor  
 [8-9] because **time** and **chance befall** all of them  
 [10] because also, (there) **does not know**, the man, his **time**  
 [1-2] as fish which **are being taken** in a **net, evil**  
 [3] and as birds, the, **being taken** in a snare –  
 [4-5] as them, (there) **are being ensnared**, the sons of man, to a **time, evil**  
 [6-7] as which, it **falls** upon them, **suddenly**  
 [3-4] also **this**, I **have seen** – **wisdom** under the sun –  
 [5] and great, it (**was**) to me:  
 [8-9] (there **was**) a **city, little**  
 [10] and men in her (**were**) few



[1-2] and (there) **came** to her a **king, great**  
 [3] and he **surrounded** her  
 [4-5] and he **built** upon her **siegeworks, great**  
 [1-3] and (there) **was found** in her a **man, poor, wise**  
 [4] and (there) **delivered**, he, the city with his wisdom  
 [5-7] but **not** a man **remembered** the **man**, the **poor**, the **it**

[6-7] and **I say** – **I** –  
 [8] better **is** wisdom than might  
 [9] and wisdom of the poor **is being despised**  
**[10]** and his words, **there is not**, their **being heard**

[1] words of the wise, in quiet, **are being heard**  
 [2] (more) than (the) shout of (him) **ruling** among fools  
 [3] better **(is)** wisdom than weapons of war  
 [4-5] and (him) **sinning** – **one** – **destroys good, much**

9:18

[1-3] flies of death **make worthless, make pour out**, oil of **spice-mixing**  
 [4-5] weightier than **wisdom**, than **honor**, **(is)** folly of a few  
 [1-2] a **heart, wise, (is)** to his right-hand  
 [3-4] and a **heart, foolish, (is)** to his left-hand  
 [5-6] and also in (the) way, as which the fool **is going** – his heart **is lacking**  
 [7-8] and he **says** to all, a fool, he **(is)**  
**[9-10]** if spirit **[anger]** of the, (him) **ruling, rises** upon you –

10:1

[1] your position, **do not relax**  
 [2-3] because composure **makes rest, sins, great**  
 [4] **there is** an evil  
 [8] I **have seen** under the sun  
 [5] as an error which **is going out** from before the ruler:

[1-2] (there) **has been set**, folly, in **high-places, many**  
 [3] and (the) rich, in a low-place, **sit**  
 [9] I **have seen**

[4-5] **slaves** upon horses and **princes walking** like slaves, upon the earth

[1-2] (he) **digging** a pit – into it, he **will fall**  
 [3-4] and (he) **breaking** a wall – (there) **will bite** him, a serpent  
 [5-6] (he) **quarrying** stones **will be hurt** by them  
 [7-8] (he) **splitting** trees **will be endangered** by them  
**[9-10]** if (there) **has become blunt**, the iron, and he **does not**, (the) faces, **whet** –

[1] and (with) strengths, he **must be strong**  
 [2-3] and an advantage, **to make successful**, (is) wisdom  
 [4-5] if (there) **bites**, the serpent, in (there) **not (being)** a charm  
 [6] and **there is not** an advantage to (the) master of the tongue [*charmer*]  
 [7] words of (the) mouth of (the) wise (**are**) grace  
 [8] and lips of (the) fool **swallow** him  
 [9-10] beginning of words of his mouth (**is**) folly, and latter-part of his mouth (**is**)  
**madness, evil**

[1] and the fool **multiplies** words  
 [2-3] (there) **does not know**, the man, what **will be**  
 [4-5] and which, (there) **will be** from after him – who **will declare** to him?

[1] (the) toil of the fools **wearies** him  
 [2-3] which, he **does not know**, **to go** to a city  
 [4-5] woe (**is**) to **you, land**, which, your king (**is**) a youth!  
 [6] and your princes, in (the) **morning, eat!**  
 [7-8] blessed (**are**) **you, land**, which, your king (**is**) son of nobles  
 [9-10] and your princes, in **time, eat** for **strength** and not for **drunkenness**

[1]\* in lazinesses (**two**), (there) **sinks**, the roof  
 [2-3] and in negligence of hands (**two**), (there) **leaks**, the house  
 [4-5] for laughter, (they) **are making** bread, and wine **gladdens** the lives  
 [6] and the silver-money **answers** everything  
 [7] even in your thought – (the) king, **do not curse**  
 [8] and in rooms of your bed, **do not curse** (the) rich  
 [9-10] because a bird of the heavens **will carry** the voice, and a master of  
 the wings (**two**) **will declare** (the) matter

10:20

[1-2]\* **send forth** your bread upon **faces of the waters**  
 [3] because after an abundance of **days**, you **will find** it  
 [4-10] **give** a portion to **seven**

11:1

[1-8] and also to **eight**  
 [9] because you **do not know**  
 [10] what, (there) **will be**, evil upon the earth  
 [1-2] if (there) **are filled**, the clouds – rain, upon the earth, they **will empty**  
 [3-4] and if (there) **falls**, a tree, in (the) **south** – and if in (the) **north** –  
 [5-6] place which (there) **falls**, the tree – there it **will be**  
 [7-8] (he) **watching** (the) wind **will not sow**  
 [9-10] and (he) **observing** at (the) clouds **will not reap**

“in lazinesses (two), (there) sinks, the roof” | Although the noun for laziness is a Hebrew dual word, it appears to be counted as a single concept *laziness* here.

“send forth your bread upon faces of the waters” | Judging by the completeness and flow of the literary sets, it appears this phrase carries a dual literary count. Perhaps this device is in relation to the reflective surface of waters, which features also as a reflection in time here (“after an abundance of days, you will find it”). Compare with Gen. 1:2. If accurately modeled here, the sevenfold and eightfold cardinals that follow, serve to lock in this literary design.

- [1] as which, **there is not**, your **knowing**  
 [2] what **(is)** way of the spirit, according to bones, in (the) womb of the pregnant  
 [3] thus you **do not know** (the) work of God  
 [7] which, he **makes** everything  
 [4]\* in **morning**, **sow** your seed  
 [5] and to **evening**, **do not relax** your hand  
 [6-8] because **there is not**, your **knowing**, where **this will succeed** – if **this** or **this [that]**  
 [9-10] and whether **two** of them, as **one**, **(will be)** good  
 [1] and sweet **(is)** the light  
 [2-3] and (it **is**) good for eyes **(two) to see** the sun  
 [4-5] because if **years**, **many**, (there) **lives**, the man  
 [6] in all of them, **let him rejoice**  
 [7] and **let him remember** (the) **days** of darkness –  
 [8] that many, they **will be**  
 [9-10] all, which **has come**, **(is)** vanity  
 [1] **rejoice**, young-man, in your youth  
 [2] and **make good**, your heart, in **days** of your youth  
 [3] and **go** in **ways** of your heart  
 [4-5] and in sights of your eyes **(two)**  
 [6] and **know** that upon all these –  
 [8] (there) **will bring** you – God – into judgment  
 [7] and **turn aside**, vexation from your heart  
 [8] and **make pass by**, evil, from your flesh  
 [9-10] because the **youth** and the **dawn (are)** vanity 11:10  
 [1-] and **remember** 12:1  
 [9] Him **having created** you  
 [-2] in **days** of your youth, as far as which, (there) **not come**, **days** of evil  
 [3-4] and (there) **touch** (you), **years**, which you **say**  
 [5] “**there is not** to me, in them, delight”  
 [5-9] as far as which, (there) **is not darkened**, the **sun** and the **light** and the **moon**  
 and the **stars**  
 [10] and (there) **turn back**, the clouds, after the rain  
 [1-2] in **day** which, (there) **tremble**, (those) **keeping** the house  
 [3-4] and (there) **bend themselves**, men of strength  
 [5-6] and (there) **cease**, the molars, because they **are few**  
 [7-8] and (there) **grow dark**, (those) **seeing** in latticed-windows  
 [9-10] and (there) **are shut**, doors **(two)** in (the) street

“in morning... and to evening...” | The words “morning” and “evening” each have literary conversion values of 0.5-fold, totaling to a day (1-fold). See examples in Genesis and in Daniel. Here, the discussion continues with multiple references to this “morning” and “evening” sowing, which appear to carry the same literary conversion values:

- “...where **this** will succeed” = morning & evening together = 1-fold
- “...if **this** or **this [that]**” = morning + evening = 1-fold
- “...and whether **two** of them...” = morning + evening = 1-fold
- “...as **one**, (will be) good” = morning & evening together = 1-fold

Taken together, these instances add 4-fold literary conversion value, in addition to the 1-fold value of “in morning... and to evening.” See the tabulation at the end of Ecclesiastes.

[1] in (there), **to be low**, a voice of the mill  
 [2] and he **arises** to voice of the bird  
 [3] and (there) **are bowed down**, all daughters of the song  
 [4] also from (the) high, they **fear**  
 [5] and terrors (**are**) in (the) way  
 [1] and (there) **blossoms**, the almond-tree  
 [2] and (there) **drags**, the grasshopper  
 [3] and (there) **breaks**, the desire  
 [4] because (there) **is going**, the man, to house of his forever  
 [5-6] and (there) **turn about** in (the) street, the (those) **lamenting**  
 [7] as far as which, (there) **is not snapped**, cord of the silver  
 [8] and (there) **breaks**, bowl of the gold  
 [9] and (there) **is shattered**, water-jar upon the spring  
 [10] and (there) **is crushed**, the wheel to the cistern  
 [1-2] and (there) **turns back**, the dust, upon the earth, as which, it **was**  
 [3] and the spirit **turns back** to God

[10] who **gave** it

[4] **vanity** of vanities!  
 [10] **says** the Gatherer  
 [5] all (**is**) vanity!

[1] and besides which, (there) **was**, (the) Gatherer, wise  
 [2] also he **taught** knowledge, the people  
 [3-4] and he **pondered** and **searched**,  
 [5-6] **arranging proverbs**, **many**  
 [7-8] (there) **sought**, (the) Gatherer, **to find** words of delight  
 [9-10] and **writing uprightness**, **words** of truth

[1] words of the wise (**are**) like goads  
 [2-3] and like nails **having been planted** (**are**) masters of collections  
 [4] they **have been given** –

[1] from (Him) **shepherding**, **one**

[5-6] and besides, from these, my **son**, (**you**) **be warned**  
 [7-8] **to make books**, **many** – **there is not** an end  
 [9-10] and **study**, **much**, (**is**) weariness of flesh

[1] end of (the) matter, (it is) –  
[2] all has been heard:  
[3] God, fear  
[4] and His commandments, keep  
[5] because this (is) all the man  
[2] because every deed, God will bring into judgment –  
[3-5] upon everything having been hidden, if good, and if evil

12:14

From central reflection point at 6:6 (“occasions two”):

- Heaven: 16
  - Earth: 575
  - Gatherer: 81
  - Subtotal: 672
- 
- (9x) “time” at tenfold conversion value = 90-fold
  - (12x) “days” at threefold conversion value = 36-fold
  - (7x) “day” at singlefold conversion value = 7-fold
  - (2x) “years” at threefold conversion value = 6-fold
  - (2x) “morning” at 0.5-fold conversion value = 1-fold
  - (1x) “evening” at 0.5-fold conversion value = 0.5-fold
  - (4x) reference to evening + morning (see 11:6) = 4-fold
  - (1x) “dawn” at 0.5-fold conversion value = 0.5-fold
  - Subtotal: 145-fold

Total literary stature from the central reflection point: 672 + 145-fold  
= 817-fold

Balance of second 1000-fold stature: 1000-fold – 817-fold = 183-fold, which  
is folded (reflected) and counted again from the mirroring point at 6:6.

Total literary stature of the book: 1000-fold + 1000-fold (folded) = 2000-fold

Total literary count for the book: 658 + 672 = 1330

Total time conversion value for the book: 342 + 145 = 487-fold