

*Yet the English philosopher Hobbes once wrote, 'G-d, that could give life to a piece of clay, hath the same power to give life again to a dead man, and renew his inanimate and rotten carcass into a glorious, spiritual and immortal body.' This very point is what separates the religion of the Jews from that of Homer, for the Greek g-ds could not revive the dead. They were not truly omnipotent. But omnipotence is precisely the claim of the G-d of the Bible, Whose Hebrew prophets even predicted the Moshiach's coming victory over death. The prophets said that the coming Moshiach would be an eternal kohen and his death would be a momentous 'ah-sham' guilt offering for sin (see Psalm 110:4; Isaiah 53:10). Further, these Hebrew prophets predicted that after the Moshiach offered himself as an offering for sin he would see the light of resurrection life (see Isaiah 52:13-53:12 in the Dead Sea Scrolls).*

#### KOHELET

**1** Divrei Kohelet, Ben Dovid, Melech in Yerushalayim.

|2| Hevel havalim, saith Kohelet, hevel havalim; all is hevel.

|3| What profit hath a man from all his amal (toil) which he hath toiled under the shemesh?

|4| Dor v'dor, generations come and go, passing away; but ha'aretz remaineth lolam.

|5| The shemesh also ariseth, and the shemesh goeth down,

and hasteth to its place, there to arise again.

|6| The ruach (wind) goeth toward the darom (south), and turneth about unto the tzafon (north); it whirleth about continually, and the ruach returneth again according to its circuits.

|7| All the neharot (rivers) run into the yam; yet the yam is not full; unto the place from whence the neharot come, thither they return to go again.

|8| All things are wearisome; no ish can express it; the ayin is not satisfied with seeing, nor the ozen full with hearing.

|9| The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is nothing chadash under the shemesh.

|10| Is there anything whereof it may be said, See, this is chadash? L'olamim (ages ago), which were before us, it hath been already.

|11| There is no zichron (remembrance) of former things; neither shall there be with those who come after any zikaron (recollection) of things that are to come.

|12| I, Kohelet, was Melech over Yisroel in Yerushalayim.

|13| And I set my lev to seek and search out by chochmah concerning all things that are done under Shomayim; what grievous task hath Elohim given to the bnei haAdam to be afflicted therewith.

[14] I have seen all the ma'asim that are done under the shemesh; and, hinei, all is hevel and chasing after ruach (wind).

|15| That which is crooked cannot be made straight; and chesron (that which is lacking) cannot be numbered.

|16| I communed with mine own lev, saying, Hinei, I am come to greatness, even greater chochmah than all

they that have been before me over Yerushalayim; yea, my lev had great experience of chochmah and da'as.

|17| And I applied my lev to have da'as of chochmah, and to have da'as of holelot (madness) and sichlut (folly); I perceived that this also is striving after ruach (wind).

|18| For in much chochmah (wisdom) is much ka'as (grief, vexation); and he that increaseth da'as increaseth mach'ov (sorrow).

**2** I said in mine lev, Come now, I will test thee with simchah, therefore enjoy tov; and, hinei, this also is hevel.

|2| I said of laughter, It is mad; and of simchah, What doeth it accomplish?

|3| I searched in mine lev to draw my basar on with yayin, my mind guiding me with chochmah; and to lay hold on sichlut (folly), till I might see what was tov for bnei haAdam, which they should do under Shomayim all the few days of their life.

|4| I undertook me great works; I built me batim (houses); I planted me kramim (vineyards);

|5| I made me ganot (gardens) and parks, and I planted all kinds of fruit trees in them;

|6| I made me reservoirs of mayim, to water therewith the forest of trees tzomeiach (sprouting up);

|7| I bought me avadim and shfakhot, and had bnei bayit (avadim born in my bais); also I had great possessions of herds and tzon more than all that were in Yerushalayim before me;

|8| I amassed for me also kesef and zahav, and the treasure of melachim and of the