

Eccl. 1:4 what follows the statement "One generation passes away, and another generation comes"

- a. But the earth abides forever
- b. It is all grasping for the wind
- c. There is no profit under the sun.

Eccl. 1:1 are the words of the Preacher

- a. King over Israel in Jerusalem
- b. The son of David, king in Jerusalem
- c. The son of our Father

Eccl. 1:15 says what is crooked

- a. Can be straightened by God
- b. Cannot be made straight
- c. Is vanity of vanities

Eccl. 1:17 says I set my heart to know

- a. What is good under the sun
- b. Why an increase in knowledge increases sorrow
- c. Wisdom and madness and folly.

Eccl. 1:5 says the sun also rises, and the sun goes down and

- a. And it is all grasping for the wind
- b. And there is no profit under the sun
- c. And hastens to the place where it arose.

Eccl. 1:6 says The wind whirls about continually, And

- a. Comes again on its circuit
- b. It is vanity of vanities
- c. There is no profit under the sun

Eccl. 1:8 says the eye is not satisfied with seeing

- a. Nor the ear filled with hearing
- b. The crooked cannot be made straight
- c. What is lacking cannot be counted

Eccl. 1:9 says that which has been is what will be, that which is done is what will be done,

- a. And there is no profit under the sun
- b. It is all grasping for the wind
- c. And there is nothing new under the sun.

Eccl. 1:10 says See, this is new? And what else

- a. It has already been in ancient times before us
- b. It has been done in former times
- c. There is no memory of it.

Eccl. 1:12 Where was the Preacher king

- a. Over Jerusalem
- b. Over Israel in Jerusalem
- c. In ancient times

Eccl. 1:13 The grievous task God has given to the sons of man was so

- a. They may be exercised
- b. They may grasp for the wind
- c. Is not new under the sun

Eccl. 1:14 What has the Preacher seen

- a. All the works that are done under the sun
- b. That it is vanity of vanities
- c. That there is no remembrance of former things

Eccl. 1:16 says my heart has

- a. Understood great wisdom and knowledge
- b. Seen that all is vanities
- c. Been grasping for the wind.

Eccl. 1:18 says in much wisdom is much grief, and he who increases knowledge

- a. Is grasping for the wind
- b. Increases sorrow
- c. Has no profit under the sun

Eccl. 2:1 Come now I will test you with

- a. Laughter
- b. Mirth
- c. Trials

Eccl. 2:7 I acquired male and female

- a. Singers
- b. Servants
- c. Slaves

Eccl. 2: 8 I acquired male and female

- a. Singers
- b. Servants
- c. Helpers

Eccl.. 2:10 Whatever my \_\_\_\_\_ I did not keep from them

- a. Eyes wanted
- b. Heart beheld
- c. Eyes desired

Eccl.. 2:5,6 Three things were made, they were

- a. Gardens, orchards, and water pools
- b. Fruit trees, vineyards, and houses
- c. Water pools, musical instruments and herds

Eccl.. 2:23 says his work is

- a. Sorrowful
- b. Grievous/burdensome
- c. Never ending

Eccl.. 2:14 says the fool walks in

- a. Foolishness
- b. Darkness
- c. Light

Eccl.. 2:13 says wisdom excels folly as

- a. Light exceeds darkness
- b. Light beats darkness
- c. Light excels darkness

Eccl.. 2:26 What does God give to a man who is good in His sight

- a. Wisdom, knowledge, and sight
- b. The work of gathering and collecting
- c. Wisdom, knowledge, and joy

Eccl. 3:10 I have seen the God-given task with which the sons of men

- a. Labor under the sun
- b. Are to be occupied?
- c. Struggles all the days of their lives

Eccl. 3:11 He has made everything beautiful in its time. Also, he has

- a. Given profit to the worker for his labors
- b. Put eternity in their hearts
- c. Rejoiced and praised

Eccl. 3:14 I know that whatever God does, it will be forever

- a. And the crooked cannot be made straight
- b. And the lacking cannot be numbered
- c. Nothing can be added to it, and nothing taken from it.

Eccl. 3:15 That which is has already been, and what is to be has already been

- a. And it is grasping for the wind
- b. And it is vanity of vanities
- c. And God requires an account of what is past

Eccl. 3:16 Moreover I saw under the sun; In the place of judgment

- a. Wickedness was there
- b. Iniquity was there
- c. Righteousness was there

Eccl. 3:19 For what happens to the sons of men also happens to

- a. Animals/beasts
- b. The sons of the devil
- c. The people of the world

Eccl. 3:22 So I perceived that nothing is better than that a man should rejoice in his own works,

- a. For all else is grasping for the wind
- b. For that is his heritage
- c. For there is no profit under the sun

Eccl. 4:1 talks of the tears of the oppressed who have

- a. No comforter
- b. Power
- c. Already dead

Eccl. 4:2,3 Who is better than the dead already dead and the living still alive

- a. He who has never existed
- b. The oppressed
- c. A dead lion

Eccl. 4:4 Again, I saw that for all toil and every skillful work a man

- a. Is envied by his neighbor
- b. Reaps where he sows
- c. Time and chance happen to all

Eccl. 4:5 The fool folds his hands

- a. And grasps for the wind
- b. And consumes his own flesh
- c. And sees vanity under the sun

Eccl. 4:6 Better a handful with quietness

- a. Than the shouting of the ruler of fools
- b. Than both hands full together with toil & grasping for the wind
- c. Than the song of fools

Eccl. 4:8 There is one alone without

- a. Companion
- b. A comforter
- c. Power

Eccl. 4:11 If two lie down together

- a. They can lift one another up
- b. They will keep warm
- c. They may be overpowered

Eccl. 4:13 Better a poor and wise youth

- a. Than one who is already dead
- b. Than a dead lion
- c. Than an old and foolish king

Eccl. 5:1 When you go to the house of God, draw near to hear

- a. Rather than grasping for the wind
- b. Rather than to give the sacrifice of fools
- c. About the vanity of vanities

Eccl. 5:2 Do not be rash with your mouth, and let not your heart utter anything hastily before God. For God is in heaven, and you on earth;

- a. Do not let your mouth cause your flesh to sin
- b. Therefore let your words be few
- c. Better not to vow than to vow and not pay

Eccl. 5:3 A dream comes through

- a. Much sleep
- b. Many words
- c. Much activity

Eccl. 5:3 A fools' voice is known by his

- a. Many words
- b. Foolish words
- c. Quiet rebuke

Eccl. 5:4 When you make a vow to God to not delay to pay it for he has no pleasure

- a. In fools
- b. Gold and wealth
- c. Grasping for the wind

Eccl. 5:8 Do not marvel when you see the oppression of the

- a. Poor in spirit
- b. Bible bowl team members
- c. Poor

Eccl. 5:6 Do not let your mouth cause your flesh to sin nor say before the \_\_\_\_\_ of God

- a. Exalted
- b. Right hand
- c. Messenger

Eccl. 5:10 He who loves silver will not be satisfied with silver; nor he who loves abundance

- a. With gold
- b. With increase
- c. With sweet dreams

Eccl. 5:12 The sleep of a laboring man is sweet whether he eats little or much

- a. But the abundance of the rich will not permit him to sleep
- b. But the multitude of dreams and words is vanity
- c. But there is no profit under the sun

Eccl. 6:1,2 A common evil is that a man to whom God has given riches, wealth, honor does not have power to eat, but a foreigner consumes it

- a. This is a severe evil
- b. This is vanity, and it is an evil affliction
- c. The is but grasping for the wind

Eccl. 6:3 If a man has 100 children and lives many years, but his soul is not satisfied

- a. It is an evil affliction
- b. It is a severe evil
- c. I say that a stillborn child is better than he

Eccl. 6:7 All the labor of man is for his

- a. Vanity of vanities
- b. Mouth
- c. Brother

Eccl. 6:9 Better is the sight of the eyes than

- a. The wandering of desire
- b. Two hands full with anger
- c. Grasping for the wind

Eccl. 6:12 All the days of a man's vain life pass

- a. Like a shadow
- b. With no profit under the sun
- c. With grasping for the wind

Eccl. 7:1 A good name is better than

- a. Precious ointment
- b. Silver and gold
- c. A dead lion

Eccl. 7:5 It is better to hear the rebuke of the wise than

- a. The crackling of thorns
- b. The song of fools
- c. The grasping of the wind

Eccl. 7:6 The crackling of thorns under a pot is like

- a. The babbling of an uncharmed snake
- b. The laughter of fools
- c. Wind on its circuit

Eccl. 7:7 Surely oppression destroys

- a. The heart
- b. The patient in spirit
- c. A wise man's reason

Eccl. 7:9 Do not hasten in your spirit to be angry for anger rests

- a. In an uncharmed serpent
- b. In the bosom of fools
- c. In the days of vanity

Eccl. 7:10 do not say, "Why were the former days better than these?" For you

- a. Do not inquire wisely concerning this
- b. Do not know what comes after
- c. Are grasping for the wind

Eccl. 7:11 Wisdom is good with

- a. A heart of mirth
- b. An inheritance
- c. Labor

Eccl. 7:12 The excellence of knowledge is

- a. That wisdom gives life to those who have it
- b. A defense
- c. Better than the labor of one's life

Eccl. 7:14 In the day of prosperity be joyful, but in the day of adversity consider:

- a. Who knows what will come after
- b. Time and chance happen to all
- c. Surely God has appointed the one as well as the other

Eccl. 7:15 I have seen everything in my days of vanity: There is a just man who perishes in his righteousness

- a. While a fool inherits his wealth
- b. And there is a wicked man who prolongs life in his wickedness
- c. And who knows what will come after

Eccl. 7:16 Do not be overly righteous, nor be overly wise;

- a. Why should you destroy yourself?
- b. It is grasping for the wind
- c. Why should you die before your time?

Eccl. 7:17 Do not be overly wicked or foolish

- a. You should eat, drink, and be merry
- b. Why should you die before your time
- c. Why should you destroy yourself?

Eccl. 7:19 Wisdom strengthens the wise more than

- a. Ten rulers of the city
- b. The wealth of the provinces
- c. The power of the angels

Eccl. 7:21,22 Do not take to heart everything people say

- a. Because that even you have cursed others
- b. It is vanity of vanities
- c. Why should you destroy yourself?

Eccl. 7:29 That God made man \_\_\_\_\_, but they have sought out many schemes

- a. In his image
- b. Upright
- c. Righteous

Eccl. 8:1 Who is like a wise man? And who knows the interpretation of a thing? A man's wisdom

- a. There are many schemes
- b. A man's wisdom makes his face shine
- c. Is but grasping for the wind

Eccl. 8:2 Keep the king's commandment for

- a. The sake of your oath to God
- b. So you will experience nothing harmful
- c. So you will live long

Eccl. 8:4 Where the word of a king is,

- a. Many will listen
- b. There is wisdom
- c. There is power

Eccl. 8:5 A wise man's heart discerns

- a. The vanities under the sun
- b. The power of kings
- c. Both time and judgment

Eccl. 8:12 Though a sinner does evil \_\_\_\_\_ and his days are prolonged, yet I surely know that it will be well with those who fear God

- a. All the days of his life
- b. A hundred times
- c. A thousand times

Eccl. 8:6 Because for every matter there is a time and judgment,

- a. Though the misery of man increases greatly
- b. Though the same things happens to all
- c. But who knows the days it will appear

Eccl. 8:14 There is a vanity which occurs on earth

- a. Just men receive according to the works of the wicked; wicked receive works of righteous
- b. A foreigner consumes what the man has procured
- c. He has no one to share in his labor

Eccl. 9:3 There is an evil in all that is done under the sun

- a. He who takes an oath fears it
- b. That one thing happens to all
- c. He who is joined to the living has hope

Eccl. 9:4 a living dog is better

- a. Than a dead lion
- b. An unborn child
- c. Him who is already dead

Eccl. 9:5 For the living know that they will die; but the \_\_\_\_\_ know nothing

- a. Foolish
- b. Dead
- c. Selfish ones

Eccl. 9:8 Let your garments always be

- a. Pure
- b. Clean
- c. White