**Ecclesiastes Multiple Choice Questions**

(B=Beg; I=Intermediate; A=Advanced)  
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Ecclesiastes 1 Multiple Choice Questions

1. The book of Ecclesiastes states that it is the words of whom (Eccl. 1:1)?

A. The Preacher

B. The Teacher

C. The Sage

D. The Prophet

B:B:Ec:1

2. The writer of the book of Ecclesiastes is whose son (Eccl. 1:1)?

A. Solomon’s

B. Hezekiah’s

C. David’s

D. Moses’

C:B:Ec:1

3. The writer of the book of Ecclesiastes states that he rules over

what city (Eccl. 1:1)?

A. Shechem

B. Hebron

C. Jericho

D. Jerusalem

D:B:Ec:1

4. The writer of the book of Ecclesiastes says he bears what title

(Eccl. 1:1)?

A. King

B. Prophet

C. Priest

D. Sage

A:I:Ec:1

5. Qohelet (the writer of Ecclesiastes) says everything is \_\_\_\_\_\_\_\_\_\_\_\_\_

(Eccl. 1:2)?

A. Worthless

B. Upside down

C. Meaningless

D. Hopeless

C:B:Ec:1

6. Qohelet (the writer of Ecclesiastes) says where does a person toil

(Eccl. 1:3)?

A. Upon the earth

B. Under the sun

C. Over the abyss

D. Under the heaven

B:B:Ec:1

7. Qohelet (the writer of Ecclesiastes) complains that labor does not

result in \_\_\_\_\_\_ (Eccl. 1:3)

A. Fruitfulness

B. Holiness

C. Meaning

D. Gain

D:I:Ec:1

8. Qohelet (the writer of Ecclesiastes) points out that what comes and

goes (Eccl. 1:4)?

A. The sun

B. Civilizations

C. Generations

D. The wind

C:I:Ec:1

9. Qohelet (the writer of Ecclesiastes) points out that what remains

forever (Eccl. 1:4)?

A. The earth

B. The heavens

C. The oceans

D. The city

A:I:Ec:1

10. Qohelet (the writer of Ecclesiastes) points out what activity of the

sun that bothers him (Eccl. 1:5)?

A. Sails across the sky

B. Rises and sets

C. Burns forever

D. Warms the earth

B:B:Ec:1

11. To where does the sun hurry (Eccl. 1:5)?

A. To where it sets

B. To the underworld

C. To the center of the sky

D. To where it rises

D:I:Ec:1

12. Qohelet (the writer of Ecclesiastes) points out that the wind blows

to what direction (Eccl. 1:6)?

A. North

B. South

C. East

D. West

B:I:Ec:1

13. Qohelet (the writer of Ecclesiastes) points out that the wind turns

to what direction (Eccl. 1:6)?  
 A. North

B. South

C. East

D. West

A:I:Ec:1

14. What bothers Qohelet (the writer of Ecclesiastes) about the

wind (Eccl. 1:6)?

A. It always flies by

B. It rarely brings rain

C. It goes round and round

D. It blows from one end of the heaven to the other

C:I:Ec:1

15. Qohelet (the writer of Ecclesiastes) points out that the \_\_\_\_\_\_\_

flow into the sea (Eccl. 1:7)?

A. Rivers

B. Rain

C. Floods

D. Streams

D:B:Ec:1

16. What bothers Qohelet (the writer of Ecclesiastes) about the

sea (Eccl. 1:7)?

A. It is never full

B. It is always raging

C. It cannot be stopped

D. It is endless

A:A:Ec:1

17. Qohelet (the writer of Ecclesiastes) observes after having looked at the

motion of the wind, the streams and sun that everything is

\_\_\_\_\_\_\_\_ (Eccl. 1:8)?

A. Futile

B. Endless

C. Wearisome

D. Empty

C:I:Ec:1

18. What part of the body does Qohelet (the writer of Ecclesiastes) say

never has enough (Eccl. 1:8)?

A. The ear

B. The mouth

C. The heart

D. The eyes

D:I:Ec:1

19. What part of the body does Qohelet (the writer of Ecclesiastes) say

never is filled (Eccl. 1:8)?

A. The ear

B. The mouth

C. The heart

D. The eyes

A:A:Ec:1

20. Qohelet (the writer of Ecclesiastes) points out that what never

occurs under the sun (Eccl. 1:9)?

A. Anything fruitful

B. Anything loving

C. Anything new

D. Any righteousness

C:B:Ec:1

21. Qohelet (the writer of Ecclesiastes) points out that what will

happen to what has been already done (Eccl. 1:9)?

A. It will perish

B. It will be done again

C. It will be blown away

D. It will go to the dust

B:I:Ec:1

22. Qohelet (the writer of Ecclesiastes) complains that there is nothing

new where (Eccl. 1:9)?

A. Upon the earth

B. Under the sun

C. Over the abyss

D. Under the heaven

B:B:Ec:1

23. How does Qohelet (the writer of Ecclesiastes) complain about the

statement “This is something new” (Eccl. 1:10)?

A. Something new quickly becomes something old

B. It is only new to them

C. It will perish like all the rest

D. It was already here long ago

D:I:Ec:1

24. Qohelet (the writer of Ecclesiastes) complains of what is there no

remembrance (Eccl. 1:11)?

A. The wind

B. Wisdom

C. Men of old

D. The tombs of former kings

C:I:Ec:1

25. To what did Qohelet (the writer of Ecclesiastes) devote himself

(Eccl. 1:13)?

A. To explore things done

B. To find himself

C. To capture the wind

D. To follow the sun

A:A:Ec:1

26. Qohelet (the writer of Ecclesiastes) sought to explore things done

where (Eccl. 1:13)?

A. Under the sun

B. Under the heaven

C. Upon the earth

D. In his kingdom

B:A:Ec:1

27. According to Qohelet (the writer of Ecclesiastes) what has God laid

upon men (Eccl. 1:14)?

A. Meaninglessness

B. Death

C. The joys of life

D. A heavy burden

D:I:Ec:1

28. Qohelet (the writer of Ecclesiastes) claims that everything is a mere

chasing after \_\_\_\_\_\_\_\_ (Eccl. 1:14)

A. The wind

B. The rain

C. The sun

D. The dirt

A:B:Ec:1

29. Qohelet (the writer of Ecclesiastes) says that who has laid a heavy

burden on humankind (Eccl. 1:14)?

A. Satan

B. The sun

C. God

D. The wind

C:I:Ec:1

30. According to Qohelet’s proverb, what cannot be done to what is lacking

(Eccl. 1:15)?

A. It cannot be eaten

B. It cannot be heard

C. It cannot be seen

D. It cannot be counted

D:A:Ec:1

31. According to Qohelet’s proverb, what cannot be straightened

(Eccl. 1:15)?

A. A snake

B. That which is twisted

C. The wicked

D. That which goes round and round

B:I:Ec:1

32. What had Qohelet (the writer of Ecclesiastes) grown and increased

in more than all the kings before him (Eccl. 1:16)?

A. Wisdom

B. Wealth

C. Power

D. Horses

A:I:Ec:1

33. Qohelet (the writer of Ecclesiastes) claims to have grown in wisdom

more than who else (Eccl. 1:16)?

A. Anyone under the sun

B. All the wise men of the East

C. Anyone who ruled over Jersualem

D. Anyone in Israel

C:A:Ec:1

34. Qohelet (the writer of Ecclesiastes) concludes that wisdom, madness

and folly are all \_\_\_\_\_\_\_\_ (Eccl. 1:17)?

A. Meaningless

B. Trouble

C. Hopeless

D. Chasing after the wind

D:I:Ec:1

35. Qohelet said that he had applied himself to all of the following

EXCEPT \_\_\_\_\_\_\_\_ (Eccl. 1:17)

A. Compassion

B. Folly

C. Madness

D. Wisdom

A:B:Ec:1

36. According to Qohelet’s proverb, what comes with much wisdom

(Eccl. 1:18)?

A. Joy

B. Meaninglessness

C. Sorrow

D. Death

C:I:Ec:1

37. According to Qohelet’s proverb, what brings more grief

(Eccl. 1:18)?

A. More knowledge

B. More righteousness

C. More labor

D. Everything under the sun

A:A:Ec:1

**CHAPTER 2**

38. What did Qohelet seek to test his heart with (Eccl. 2:1)?

A. Money

B. Pleasure

C. Wisdom

D. Power

B:B:Ec:2

39. What did Qohelet test his heart with pleasure in order to find out

(Eccl. 2:1)?

A. Wisdom

B. Folly

C. Good

D. Righteousness

C:I:Ec:2

40. Qohelet found that testing his heart with pleasure turned out to

\_\_\_\_\_\_\_\_ (Eccl. 2:1)

A. Be meaningless

B. Led him away from folly

C. Only lead to frustration

D. Be filled with grief

A:B:Ec:2

41. What did Qohelet conclude about laughter (Eccl. 2:2)

A. It was good

B. It was folly

C. It was worthless

D. Its pleasure lasted only for a moment

B:I:Ec:2

42. Qohelet asked what laughter \_\_\_\_\_\_\_\_\_ (Eccl. 2:2).

A. Answered

B. Proved

C. Changed

D. Accomplished

D:I:Ec:2

43. What did Qohelet use to cheer himself (Eccl. 2:3)?

A. Women

B. Fun

C. Wine

D. Chariots

C:B:Ec:2

44. While Qohelet embraced folly what still guided him (Eccl. 2:3)?

A. His wisdom

B. His understanding

C. His heart

D. His fear of the Lord

A:I:Ec:2

45. Why did Qohelet embrace folly (Eccl. 2:3)? He wanted to find \_\_\_\_\_\_

A. What was pleasurable

B. What was worthwhile

C. What was meaningful

D. What wisdom was

B:A:Ec:2

46. What seemed to bother Qohelet in his search for something

worthwhile for man to do (Eccl. 2:3)?

A. It only led to sorrow and grief

B. It was always blown away like the wind

C. There were only a few days of life

D. Everything was meaningless

C:A:Ec:2

47. Qohelet pursued all of the following building projects

EXCEPT \_\_\_\_\_\_\_\_ (Eccl. 2:4f).

A. Gardens

B. Parks

C. Houses

D. A temple

E. Reservoirs

D:I:Ec:2

48. In pursuing great building projects what kind of trees did

Qohelet plant (Eccl. 2:5)?

A. Cherry

B. Fruit

C. Nut

D. Banana

B:A:Ec:2

49. Who did Qohelet own more herds than (Eccl. 4:7)?

A. His father

B. Abraham

C. Any one before him in Jerusalem

D. All the kings of the east

C:I:Ec:2

50. What did Qohelet buy both male and female (Eccl. 4:7)?

A. Slaves

B. Goats

C. Dancers

D. Camels

A:B:Ec:2

51. What did Qohelet own more than anyone else in Jerusalem

(Eccl. 2:7)?

A. Trees

B. Herds

C. Slaves

D. Land

B:A:Ec:2

52. What did Qohelet amass (Eccl. 2:8)?

A. Peacocks and ostriches

B. Cedar and oak

C. Rubies and diamonds

D. Silver and gold

D:I:Ec:2

53. Qohelet accumulated what type of men and women (Eccl. 2:8)?

A. Moral and immoral

B. Cooks

C. Singers

D. Dancers

C:A:Ec:2

54. Qohelet also acquired a \_\_\_\_\_\_\_\_\_ and the delights of the heart

of man (Eccl. 2:8).

A. Chariot

B. Harem

C. Vineyard

D. Fortress

B:B:Ec:2

55. As Qohelet increased in wealth what does he note “stayed with

him” (Eccl. 2:9)?

A. His wisdom

B. His emptiness

C. His control

D. His generosity

A:I:Ec:2

56. Who did Qohelet become greater than (Eccl. 2:9)?

A. All the kings of the east

B. All the kings of Egypt

C. All before him in Jerusalem

D. Anyone who ever lived

C:B:Ec:2

57. Qohelet denied nothing \_\_\_\_\_\_\_\_\_ (Eccl. 2:10).

A. His mouth desired

B. His hands wanted

C. His ears desired

D. His eyes desired

D:I:Ec:2

58. What did Qohelet not refuse to his heart (Eccl. 2:10)?

A. Any pleasure

B. Any wisdom

C. Any riddle

D. Any desire

A:I:Ec:2

59. In pursuing great projects what did Qohelet’s heart take

delight (Eccl. 2:10)?

A. Wisdom

B. His work

C. His friends

D. His lasting achievements

B:I:Ec:2

60. What does Qohelet say was the reward for his labor

(Eccl. 2:10)?

A. To take delight in his work

B. Meaninglessness

C. The pleasures of the moment

D. To help others find wisdom

A:A:Ec:2

61. When Qohelet surveyed what his hands had done he concludes

all of the following EXCEPT \_\_\_\_\_\_\_\_ (Eccl. 2:11).

A. Everything was meaningless

B. Everything was a chasing after the wind

C. He was greater than all in Jerusalem

D. Nothing was gained under the sun

C:A:Ec:2

62. When Qohelet surveyed what he had toiled to achieve, he

concludes it was like \_\_\_\_\_\_\_ (Eccl. 2:11).

A. A mighty cedar withered from the roots

B. Dust in the wind

C. Trying to grasp water

D. Chasing the wind

D:B:Ec:2

63. Qohelet turned his thoughts to consider all of the following

EXCEPT \_\_\_\_\_\_ (Eccl. 2:12).

A. Wisdom

B. Righteousness

C. Folly

D. Madness

B:I:Ec:2

64. Who did Qohelet say could do no more than he had (Eccl. 2:12)?

A. His son

B. His wise men

C. His successor

D. Those who would follow him in Jerusalem

C:A:Ec:2

65. What does Qohelet observe is better than folly (Eccl. 2:13)?

A. Wisdom

B. Righteousness

C. Diligence

D. Kindness

A:B:Ec:2

66. Wisdom is to folly, according to Qohelet, as \_\_\_\_\_\_\_\_

(Eccl. 2:13).

A. A tree is to its shadow

B. Wealth is to poverty

C. Folly is to madness

D. Light is to darkness

D:I:Ec:2

67. Where does the fool walk (Eccl. 2:14)?

A. In poverty

B. In darkness

C. In blindness

D. Up a hill

B:B:Ec:2

68. Where does Qohelet say a wise man’s eyes are (Eccl. 2:14)?

A. On the path he is walking

B. In the law of the Lord

C. In his head

D. Guiding his heart

C:A:Ec:2

69. What overtakes both the sage and the fool (Eccl. 2:15)?

A. Poverty

B. Meaninglessness

C. The same hunger

D. The same fate

D:I:Ec:2

70. Qohelet complained that he had not \_\_\_\_\_\_\_\_\_ by his

wisdom (Eccl. 2:15)

A. Gained anything

B. Achieved lasting results

C. Done what was right

D. Exposed the folly of the fool

A:B:Ec:2

71. The fact that the same fate overtook the wise person and the fool led

Qohelet to the conclusion that \_\_\_\_\_\_\_\_ (Eccl. 2:15)

A. Life was a vapour

B. This too was a chasing after the wind

C. This too was meaningless

D. This too only brought sorrow

C:B:Ec:2

72. Qohelet laments that what will happen to both the wise person and the

fool (Eccl. 2:16)? They will both \_\_\_\_\_\_\_\_\_.

A. Be overtaken by poverty

B. Be forgotten

C. Gain nothing

D. Have a hard path to travel

B:I:Ec:2

73. Qohelet laments that what will happen to both the wise person

and the fool (Eccl. 2:16)?

A. Death

B. Poverty

C. Trouble

D. Labor

A:B:Ec:2

74. What did Qohelet hate because the work under the sun was

grievous to him (Eccl. 2:17)?

A. His achievements

B. Wisdom and folly

C. Life

D. Everything

C:I:Ec:2

75. Why did Qohelet hate life (Eccl. 2:17)?

A. Because the work was grievous

B. Because everything was meaningless

C. Because it was only under the sun

D. Because nothing gave him pleasure

A:A:Ec:2

76. What does Qohelet often parallel with the conclusion

“Everything is meaningless” (Eccl. 2:17)?

A. A morning vapour gone

B. A chasing after the wind

C. A candle blown in the wind

D. A mere pebble on the seashore

B:B:Ec:2

77. Why did Qohelet hate everything he had toiled for

(Eccl. 2:18)?

A. It did not bring him pleasure

B. He did not achieve anything new

C. He could not take it with him when he died

D. He must leave them to the one who comes after

D:I:Ec:2

78. What did Qohelet know about the one who would follow him

that bothered him (Eccl. 2:19)?

A. Whether he would be just or unjust

B. Whether he would be a wise person or a fool

C. Whether he would be kind or stingy

D. Whether he would be wicked or righteous

B:B:Ec:2

79. What had Qohelet poured into his work (Eccl. 2:19)?

A. Diligence and insight

B. Pleasure and labor

C. Effort and skill

D. Wisdom and folly

C:A:Ec:2

80. Over what did Qohelet’s heart begin to despair (Eccl. 2:20)?

A. His toilsome labor under the sun

B. The pleasures of his heart

C. His vineyards and orchards chasing after the wind

D. His wealth and wisdom under the sun

A:I:Ec:2

81. Where was Qohelet’s toilsome labor done (Eccl. 2:20)?

A. Under heaven

B. In Jerusalem

C. On the mountain of the Lord

D. Under the sun

D:B:Ec:2

82. A person who works with skill must leave it to whom, according

to Qohelet (Eccl. 2:21)?

A. A fool who would squander it

B. Someone who has not worked for it

C. The enemy who had sought to destroy him

D. His children

B:I:Ec:2

83. Qohelet lamented that he would have to leave his work which he

had done with all of the following EXCEPT \_\_\_\_\_\_\_ (Eccl. 2:21).

A. Wisdom

B. Knowledge

C. Skill

D. Insight

D:A:Ec:2

84. Qohelet characterizes a worker’s days as full of \_\_\_\_\_\_\_\_\_\_

(Eccl. 2:23).

A. Meaninglessness and emptiness

B. Vanity and death

C. Pain and grief

D. Sorrow and chasing after the wind

C:I:Ec:2

85. Qohelet says what happens to a worker at night (Eccl. 2:23)?

A. His mind does not rest

B. His rest is sweet

C. He must give up all he has worked for

D. His hunger drives him on

A:B:Ec:2

86. Qohelet concludes what is from the hand of God (Eccl. 2:24)?

A. To rest

B. To find satisfaction in one’s work

C. To rejoice in the achievements of one’s youth

D. To enjoy the gifts God has provided

B:B:Ec:2

87. Qohelet says a person cannot do any better than all of the following

EXCEPT \_\_\_\_\_\_\_\_\_ (Eccl. 2:24)?

A. Eat

B. Drink

C. Find satisfaction in one’s work

D. Rejoice in God’s gifts

D:I:Ec:2

88. God gives all of the following to the one who pleases Him EXCEPT

\_\_\_\_\_\_\_\_ (Eccl. 2:26).

A. Wisdom

B. Knowledge

C. Mercy

D. Happiness

C:B:Ec:2

89. To whom does God give the task of gathering for the one

who pleases God (Eccl. 2:26)?

A. The wicked

B. The sinner

C. The fool

D. The sluggard

B:A:Ec:2

90. To whom does the sinner give all the wealth he has gathered

(Eccl. 2:26)?

A. To the wise

B. To the righteous

C. To the diligent of heart

D. To the one who pleases God

D:B:Ec:2

91. Qohelet concludes that the sinner giving over his wealth to

the one pleasing God is also \_\_\_\_\_\_\_\_\_ (Eccl. 2:26).

A. Chasing after the wind

B. Folly

C. A delight to the hearts of men

D. The best that can be achieved

A:B:Ec:2

CHAPTER 3

92. Where is there a season for every activity?

A. Under the sun

B. Under heaven

C. On the earth

D. On the way

B:I:Ec:3

93. There is a time to be born and a time to \_\_\_\_\_\_\_ (Eccl. 3:2).

A. Live

B. Eat and drink

C. Grow

D. Die

D:B:Ec:3

94. There is a time to plant and a time to \_\_\_\_\_\_\_\_\_ (Eccl. 3:2).

A. Weed

B. Cultivate

C. Uproot

D. Harvest

C:I:Ec:3

95. There is a time to kill and a time \_\_\_\_\_\_\_ (Eccl. 3:3).

A. To heal

B. To give birth

C. For peace

D. To flee

A:I:Ec:3

96. There is a time to tear down and a time to \_\_\_\_\_\_ (Eccl. 3:3).

A. Protect

B. Build

C. Fix

D. Mend

B:B:Ec:3

97. There is a time to laugh and a time to \_\_\_\_\_ (Eccl. 3:4).

A. Sing

B. Contemplate

C. Be sober

D. Weep

D:B:Ec:3

98. There is a time to weep and a time to \_\_\_\_\_\_\_ (Eccl. 3:4).

A. Sing

B. Praise

C. Dance

D. Rejoice

C:I:Ec:3

99. There is a time to embrace and a time to \_\_\_\_\_\_\_\_\_ (Eccl. 3:5).

A. Refrain

B. Work

C. Play

D. Separate

A:I:Ec:3

100. There is a time to search and a time to \_\_\_\_\_\_\_\_ (Eccl. 3:6).

A. Find

B. Rest

C. Discover

D. Give up

D:A:Ec:3

101. There is a time to throw away and a time to \_\_\_\_\_\_\_ (Eccl. 3:6).

A. Find

B. Keep

C. Harvest

D. Organize

B:I:Ec:3

102. There is a time to tear and a time to \_\_\_\_\_\_\_ (Eccl. 3:7).

A. Sow

B. Wash

C. Mend

D. Fix

C:B:Ec:3

103. There is a time to speak and a time to \_\_\_\_\_\_\_ (Eccl. 3:7).

A. Be silent

B. Listen

C. Read

D. Taste

A:B:Ec:3

104. There is a time to love and a time to \_\_\_\_\_\_\_ (Eccl. 3:8)

A. Stop loving

B. Discipline

C. Forgive

D. Hate

D:B:Ec:3

105. There is a time for peace and a time for \_\_\_\_\_\_\_\_ (Eccl. 3:8).

A. Negotiation

B. War

C. Protecting

D. Discord

B:B:Ec:3

106. Qohelet complains who does not gain from his toil (Eccl. 3:9)?

A. The king

B. The servants

C. The worker

D. The planter

C:A:Ec:3

107. According to Qohelet, what has God laid upon humankind

(Eccl. 3:10)?

A. Futility

B. A curse

C. A debt

D. A burden

D:I:Ec:3

108. When has God made everything beautiful (Eccl. 3:11)?

A. In its time

B. In the spring

C. When he created it

D. In every season

A:B:Ec:3

109. What has God put into the hearts of humans (Eccl. 3:11)?

A. Wisdom

B. Eternity

C. Understanding

D. Futility

B:I:Ec:3

110. What can humans not fathom (Eccl. 3:11)?

A. Their own way

B. The course of the sun

C. What God has done

D. The right time and season

C:B:Ec:3

111. Qohelet says there is nothing better than to be what (Eccl. 3:12)?

A. Happy

B. Silent

C. Still

D. Wise

A:B:Ec:3

112. What is there nothing better to do according to Qohelet (Eccl. 3:12)?

A. What is right

B. What is good

C. What is fun

D. What is wise

B:A:Ec:3

113. What should everyone find satisfaction in (Eccl. 3:13)?

A. Their family

B. Themselves

C. Their duties

D. Their toil

D:I:Ec:3

114. What is finding satisfaction in one’s toil called by Qohelet

(Eccl. 3:13)?

A. True happiness

B. Meaningless

C. A gift of God

D. The rewards of one’s labor

C:B:Ec:3

115. What will happen to what God does (Eccl. 3:14)?

A. It will perish

B. It has its own time and season

C. It too fades like a flower

D. It endures forever

D:B:Ec:3

116. Why does God make things that endure forever (Eccl. 3:14)?

A. So people will desire the good

B. So people will revere him

C. So people will desire what he has given them

D. So people will realize they will die

B:I:Ec:3

117. What will God call to account (Eccl. 3:15)?

A. The past

B. Everything under the sun

C. All things

D. Both the good and bad

A:A:Ec:3

118. According to Qohelet, whatever is \_\_\_\_\_\_\_\_ (Eccl. 3:15).

A. Will last only for a season

B. Must have been

C. Has already been

D. Was fixed from eternity

C:I:Ec:3

119. What did Qohelet see in the place of judgment (Eccl. 3:16)?

A. Righteousness

B. Evil

C. Deceit

D. Wickedness

D:B:Ec:3

120. Where did Qohelet see wickedness (Eccl. 3:16)?

A. In the place of honor

B. In the place of justice

C. In the place of oppression

D. In the palace of the king

B:I:Ec:3

121. Qohelet thought in his heart what will happen to both the righteous

and the wicked (Eccl. 3:17)?

A. God will bring them both to judgment

B. They will both have a time and a season

C. They will both repent

D. They will both fear the Lord

A:B:Ec:3

122. What does God do so that people will see they are like the

animals (Eccl. 3:18)?

A. He judges them

B. He gives them breath

C. He destroys them

D. He tests them

D:A:Ec:3

123. Why does God test people (Eccl. 3:18)?

A. So they may see they are like the animals

B. So they may learn wisdom

C. So they may learn to do good

D. So they may fear him

A:I:Ec:3

124. Whose fate is a man’s like (Eccl. 3:19)?

A. The angels

B. The animals

C. The wind

D. The flower

B:I:Ec:3

125. What do people and the animals share (Eccl. 3:19)?

A. Same body

B. Same desires

C. Same breath

D. Same hope

C:B:Ec:3

126. To where do both the animals and people return (Eccl. 3:20)?

A. To God

B. To the wind

C. To the underworld

D. To the dust

D:B:Ec:3

127. What does Qohelet wonder if it goes down into the earth (Eccl. 3:21)?

A. The spirit of people

B. The spirit of animals

C. The body

D. The heart of the righteous

B:I:Ec:3

128. What does Qohelet wonder if it goes upward (Eccl. 3:21)?

A. The spirit of people

B. The spirit of animals

C. The body

D. The heart of the righteous

A:B:Ec:3

129. Qohelet says there is nothing better than to do what (Eccl. 3:22)?

A. Pursue righteousness

B. Be wise

C. Enjoy one’s work

D. Reflect on life

C:B:Ec:3

130. What are people not able to see (Eccl. 3:22)?

A. The way of the eagle

B. What the meaning of life is

C. When it is their time to depart

D. What will happen after them

D:I:Ec:3

131. What is the lot of humankind for Qohelet?

A. To realize that all die

B. To enjoy one’s work

C. To discover the times and seasons

D. To seek justice and love mercy

B:B:Ec:3

**CHAPTER 4**

132. Whose tears did Qohelet witness (Eccl. 4:1)?

A. The righteous

B. The fools

C. The poor

D. The oppressed

D:I:Ec:4

133. Who do the oppressed not have (Eccl. 4:1)?

A. A comforter

B. A judge

C. A redeemer

D. An advocate

A:A:Ec:4

134. What, does Qohelet observe, was on the side of the oppressors

(Eccl. 4:1)?

A. Wickedness

B. The city

C. Power

D. The evil one

C:I:Ec:4

135. After seeing oppression who does Qohelet conclude is happier

than the living (Eccl. 4:2)?

A. The king’s servants

B. The dead

C. The one with many friends

D. The righteous

B:B:Ec:4

136. After seeing oppression who does Qohelet conclude is better

than both the living and the dead (Eccl. 4:3)?

A. The wise

B. Those living with righteousness

C. Those living with hope

D. Those who have not been yet

D:I:Ec:4

137. After seeing oppression who does Qohelet conclude is better

than both the living and the dead (Eccl. 4:3)?

A. Those who have not seen the evil

B. Those who have closed their eyes to injustice

C. Those who help the oppressed

D. Those who resist the mighty

A:A:Ec:4

138. Where has one who has not yet been not seen evil (Eccl. 4:3)?

A. In the king’s palace

B. In the home of the oppressed

C. Under the sun

D. In the land of the living

C:I:Ec:4

139. What did Qohelet see all people’s labor and achievement spring from

(Eccl. 4:4)?

A. Selfishness

B. Envy

C. Injustice

D. Desire for power

B:B:Ec:4

140. What springs from people’s envy of their neighbor (Eccl. 4:4)?

A. Evil

B. Death

C. Injustice

D. Achievement

D:I:Ec:4

141. Qohelet concludes that envy driving achievement is \_\_\_\_\_\_\_\_

(Eccl. 4:4).

A. Meaningless

B. A great evil

C. Injustice

D. A path to the grave

A:B:Ec:4

142. Qohelet concludes that envy driving achievement is \_\_\_\_\_\_\_\_

(Eccl. 4:4).

A. A great evil

B. Injustice

C. Chasing after the wind

D. A path to the grave

C:I:Ec:4

143. Who ruins himself by folding his hands (Eccl. 4:5)?

A. The sluggard

B. The wicked

C. The servant

D. The fool

D:I:Ec:4

144. How does a fool ruin himself (Eccl. 4:5)?

A. By sleeping in the harvest

B. By folding his hands

C. By pursing his folly

D. By consuming his inheritance

B:A:Ec:4

145. What is one handful with tranquility better than (Eccl. 4:6)?

A. Two handfuls with toil

B. Three handfuls with oppression

C. Two handfuls with injustice

D. Two handfuls with death

A:I:Ec:4

146. What is one handful with tranquility better than (Eccl. 4:6)?

A. Three handfuls with oppression

B. Two handfuls with injustice

C. Two handfuls with chasing after the wind

D. Two handfuls with meaninglessness

C:A:Ec:4

147. Who did Qohelet see as involved in meaninglessness (Eccl. 4:8)?

A. The righteous with no one to help

B. A king with a fool for a son

C. A woman with no husband or son

D. A man with neither son nor brother

D:I:Ec:4

148. With what was the one with neither son nor brother not content

(Eccl. 4:8)?

A. His house

B. His wealth

C. His wife

D. His vineyards

B:I:Ec:4

149. What did one toiling with no heir ask himself (Eccl. 4:8)?

A. Who will inherit my estate?

B. Why does my toil not bring rewards?

C. Why am I depriving myself of enjoyment?

D. Why am I chasing the wind?

B:A:Ec:4

150. Qohelet concludes the one toiling with no heir is \_\_\_\_\_\_\_\_

(Eccl. 4:8)?

A. A miserable business

B. A great injustice

C. A chasing after dust and ashes

D. Only chaff blown in the wind

A:A:Ec:4

151. Why are two better than one (Eccl. 4:9)?

A. Because they can accomplish more than double

B. Because their toil is not in vain

C. Because they have a good return for their work

D. Because they can find satisfaction in their work

C:I:Ec:4

152. Who does Qohelet say should be pitied (Eccl. 4:10)?

A. One who has no friend to share his joy with

B. One who knows no enjoyment

C. One who has no heir

D. One who falls with no one to help

D:B:Ec:4

153. Who can help the one who falls (Eccl. 4:10)?

A. His wife

B. His friend

C. His advisor

D. His son

B:B:Ec:4

154. What is the result if two lie together (Eccl. 4:11)?

A. They became friends

B. They both sleep well

C. They both rise together

D. They both stay warm

D:I:Ec:4

155. Qohelet asks rhetorically, how one can \_\_\_\_\_\_\_\_

alone (Eccl. 4:11)?

A. Stay warm

B. Remain alive

C. Find meaning

D. Toil

A:B:Ec:4

156. What can two do that one can not (Eccl. 4:12)?

A. Build a strong tower

B. Defend themselves

C. Bring a witness against an enemy

D. Find satisfaction under the sun

B:I:Ec:4

157. A chord of how many strands is not easily broken (Eccl. 4:12)?

A. Two

B. Three

C. Four

D. Six

B:B:Ec:4

158. Who is better than an old but foolish king (Eccl. 4:13)?

A. A wise servant

B. A righteous laborer

C. A poor but wise youth

D. A woman who fears the Lord

C:I:Ec:4

159. A poor but wise youth is better than \_\_\_\_\_\_\_\_ (Eccl. 4:13)?

A. An old but wealthy fool

B. An old but righteous priest

C. A youth who squanders his inheritance

D. An old but foolish king

D:B:Ec:4

160. Where was the youth who comes to kingship born (Eccl. 4:14)?

A. In a manger

B. In poverty

C. In the palace

D. Under the sun

B:A:Ec:4

161. Where was the youth who comes to kingship come from (Eccl. 4:14)?

A. The prison

B. The city gate

C. The palace

D. The shepherd’s fold

A:I:Ec:4

162. The youth that arose from poverty was the king’s \_\_\_\_\_\_\_\_

(Eccl. 4:15).

A. Friend

B. Servant

C. Successor

D. Son

C:B:Ec:4

163. Who were not pleased with the king’s successor (Eccl. 4:16)?

A. The wise men of the kingdom

B. Those that came later

C. Those who were chasing after the wind

D. The king’s friends

B:A:Ec:4

**CHAPTER 5**

164. What should one guard as they go to the house of God (Eccl. 5:1)?

A. Their lips

B. Their eyes

C. Their steps

D. Their hearts

C:I:Ec:5

165. When should one guard their steps (Eccl. 5:1)?

A. When going to the house of God

B. When going to the city gate

C. When going to the king’s palace

D. When going on a journey

A:B:Ec:5

166. What should one not offer when going to the house of God

(Eccl. 5:1)?

A. The sacrifice of sinners

B. Offerings of injustice

C. Prayers of the wicked

D. The sacrifice of fools

D:I:Ec:5

167. Who do not know that they do wrong (Eccl. 5:1)?

A. The wicked

B. The fools

C. The sinners

D. The young

B:A:Ec:5

168. What should one do in going to the house of God rather than offering

a sacrifice (Eccl. 5:1)?

A. Listen

B. Pray

C. Read the Scriptures

D. Do justice

A:I:Ec:5

169. Because God is in heaven and we are on earth what response should

that have (Eccl. 5:2)?

A. We should pray always

B. We should live righteously

C. We should let our words be few

D. We should remember the poor and needy

C:B:Ec:5

170. When approaching God one should not \_\_\_\_\_\_ (Eccl. 5:2).

A. Think about the wrongs of others

B. Have a haughty heart

C. Walk in the path of the sinners

D. Be hasty to utter anything

D:I:Ec:5

171. When there are many cares what comes (Eccl. 5:3)?

A. Evil

B. Dreams

C. Anxieties

D. Prayers

B:A:Ec:5

172. When does the speech of the fool come (Eccl. 5:3)?

A. When there are many words

B. When there is no thought before speaking

C. When the tongue slanders a neighbor

D. When laziness has run its course

A:B:Ec:5

173. What should one do when making a vow to God (Eccl. 5:4)?

A. Offer sacrifices of a humble heart

B. Guard one’s mouth

C. Not delay in fulfilling it

D. Remember that God is in heaven

C:B:Ec:5

174. In whom does God have no pleasure (Eccl. 5:4)?

A. The wicked

B. The oppressor

C. The one hoarding wealth

D. The fool

D:I:Ec:5

175. According to Qohelet, what is better than making a vow and not

fulfilling it (Eccl. 5:5)?

A. To offer the sacrifices of a broken heart

B. Not to make a vow

C. Making a vow and fulfill it

D. To pray and fast in secret

B:I:Ec:5

176. Qohelet warns that what should not be allowed to lead a person

into sin (Eccl. 5:6)?

A. Their heart

B. Their eyes

C. Their mouth

D. Their feet

C:A:Ec:5

177. To whom should one not protest about a vow (Eccl. 5:6)?

A. God

B. The king

C. The priest

D. The temple messenger

D:A:Ec:5

178. When may God be angry at a person according to Qohelet (Eccl. 5:6)?

A. If one plots against his neighbor

B. If one says “My vow was a mistake”

C. If one says “God will not see”

D. If one moves the boundary stone of the widow

B:I:Ec:5

179. If God is angry with someone he may destroy what (Eccl. 5:6)?

A. The work of their hands

B. The fields and vineyards

C. Their children and home

D. The hope of tomorrow

A:I:Ec:5

180. What along with many words does Qohelet consider meaningless

(Eccl. 5:7)?

A. Many vows

B. Much gold

C. Much dreaming

D. Many sacrifices

C:A:Ec:5

181. At what should one not be surprised (Eccl. 5:8)?

A. Seeing a corrupt king

B. Seeing a child in need

C. Seeing the widow penniless

D. Seeing the poor oppressed

D:A:Ec:5

182. By whom is one official eyed (Eccl. 5:8)?

A. By his servant

B. By his neighbor

C. By one higher up

D. By the king

C:A:Ec:5

183. From what does the king profit (Eccl. 5:9)?

A. The gifts of the wealthy

B. Taxes

C. The temple

D. Fields

D:I:Ec:5

184. What is taken from by all (Eccl. 5:9)?

A. The increase of the land

B. The trading of the fool

C. The water from a flowing spring

D. The blessings of the Lord

A:I:Ec:5

185. Who is never satisfied with their income (Eccl. 5:10)?

A. One who oppresses the poor

B. One who loves wealth

C. One who sleeps in the harvest

D. One who spends without regard

B:B:Ec:5

186. What does one who loves money never have enough of

(Eccl. 5:10)?

A. Food

B. Strength

C. Money

D. Wisdom

C:I:Ec:5

187. What increases as goods increase (Eccl. 5:11)?

A. Officials who desire them

B. Taxes

C. Debtors

D. Those who consume them

D:I:Ec:5

188. As goods increase what is the only benefit Qohelet mentions

(Eccl. 5:11)?

A. The owners eyes may feast on them

B. Others may benefit from stealing them

C. The owners may offer sacrifices in the house of God

D. The owners do not worry about food or shelter

A:A:Ec:5

189. Whose sleep is sweet (Eccl. 5:12)?

A. The child’s

B. The laborer’s

C. The wise

D. The one who is generous

B:B:Ec:5

190. Who is permitted no sleep (Eccl. 5:12)?

A. The laborer

B. The poor who are oppressed

C. The rich person

D. The wicked

C:I:Ec:5

191. Qohelet considers hoarding wealth to the harm of its owner

as \_\_\_\_\_\_\_\_\_ (Eccl. 5:13)?

A. A great sin

B. Meaningless

C. Chasing after the wind

D. A grievous evil

D:A:Ec:5

192. It is a grievous evil when wealth is lost to misfortune so there

is nothing left for whom (Eccl. 5:14)?

A. One’s wife

B. One’s son

C. One’s brother

D. One’s friend

B:B:Ec:5

193. How does one come from their mother’s womb (Eccl. 5:15)?

A. Naked

B. Helpless

C. Without a penny

D. Full of desire

A:B:Ec:5

194. As a person departs from life what can they carry in their

hands (Eccl. 5:15)?

A. Only the wind

B. Ashes

C. Nothing

D. Dust

C:B:Ec:5

195. It is a grievous evil that a person toils for what (Eccl. 5:16)?

A. Nothing

B. The wind

C. Wealth

D. Love

B:I:Ec:5

196. How do people depart (Eccl. 5:16)?

A. Without a breath

B. Full of meaninglessness

C. Without being remembered

D. As they came

D:I:Ec:5

197. According to Qohelet, a person eats in darks with all of the following

EXCEPT \_\_\_\_\_\_ (Eccl. 5:17).

A. Misfortune

B. Frustration

C. Affliction

D. Anger

A:A:Ec:5

198. What does a person do in frustration, affliction and anger

(Eccl. 5:17)?

A. Lives life

B. Eats in darkness

C. Walks in folly

D. Labors

B:A:Ec:5

199. In what should one find satisfaction (Eccl. 5:18)?

A. Everything

B. Sleep of the laborer

C. Toilsome labor

D. Dreams in the night

C:I:Ec:5

200. Qohelet says to eat, drink and find satisfaction is good and

\_\_\_\_\_\_\_\_ (Eccl. 5:18)?

A. Righteous

B. Wise

C. Meaningful

D. Proper

D:A:Ec:5

201. Being happy with one’s work is \_\_\_\_\_\_\_\_\_\_\_ (Eccl. 5:19)?

A. A gift of God

B. A chasing after the wind

C. Meaningless

D. A laborer’s dream

A:I:Ec:5

202. Finding satisfaction in toilsome labor is a person’s \_\_\_\_\_\_\_\_\_

(Eccl. 5:18)?

A. Path

B. Lot

C. Destiny

D. Wisdom

B:A:Ec:5

203. What does God keep a person that does not reflect on life occupied

with (Eccl. 5:20)?

A. The worries of this life

B. Rest

C. Gladness of heart

D. Satisfaction of soul

C:I:Ec:5

204. On what does one occupied with gladness of heart not reflect

(Eccl. 5:20)?

A. Their way

B. The days of their lives

C. The toilsome labor

D. Death

B:A:Ec:5

**CHAPTER 6**

205. Qohelet observes another evil, God gives all of the following to

a person EXCEPT \_\_\_\_\_\_\_\_\_ without giving the ability to enjoy

(Eccl. 6:2).

A. Wealth

B. Possessions

C. Children

D. Honor

C:B:Ec:6

206. Qohelet says it is a grievous evil that God gives wealth and possessions

to a person but who gets to enjoy them (Eccl. 6:2)?

A. A friend

B. One’s children

C. An enemy

D. A stranger

D:I:Ec:6

207. Qohelet labels God given wealth and possessions enjoyed by a stranger

and not the owner as a grievous \_\_\_\_\_\_\_\_ (Eccl. 6:2).

A. Evil

B. Lesson

C. Plight

D. Matter

A:I:Ec:6

208. Qohelet says that one who lives a long time and has many children

but does not enjoy his prosperity who is better off than such a one

(Eccl. 6:4)?

A. A poor person

B. A stillborn child

C. A widow

D. A child who enjoys life

B:B:Ec:6

209. Qohelet uses the example of a person who lives a long time and has

how many children but unable to enjoy his prosperity (Eccl. 6:3)?

A. 12

B. 50

C. 100

D. 200

C:A:Ec:6

210. Qohelet says a stillborn child is better off than one who cannot enjoy

his prosperity or receives what (Eccl. 6:3)?

A. A proper burial

B. Honor

C. The fruit of his labor

D. Praise

A:I:Ec:6

211. What comes without meaning and departs in darkness (Eccl. 6:4)?

A. The wicked

B. The wind

C. A warrior who dies in a loosing battle

D. A stillborn child

D:A:Ec:6

212. In what does a stillborn child depart (Eccl. 6:4)?

A. The wind

B. The darkness

C. Blood

D. The dust

B:I:Ec:6

213. The stillborn child’s \_\_\_\_\_\_\_\_\_ is shrouded in darkness

(Eccl. 6:4).

A. Happiness

B. Memory

C. Life

D. Name

D:A:Ec:6

214. What does Qohelet note that a stillborn child never sees

(Eccl. 6:5)?

A. Their mother

B. The wind

C. The sun

D. Labor

C:A:Ec:6

215. What does a stillborn child have more of than a prosperous person

who does not enjoy their prosperity (Eccl. 6:6)?

A. Rest

B. Peace

C. Quietness

D. Meaning

A:I:Ec:6

216. Qohelet notes that even if people live \_\_\_\_\_\_\_ years and does

not enjoy their prosperity it is a problem (Eccl. 6:6).

A. 100

B. 500

C. 1000

D. 2000

D:A:Ec:6

217. All people’s efforts is for their \_\_\_\_\_\_\_\_\_\_, according to Qohelet

(Eccl. 6:7)?

A. Children

B. Mouth

C. Eyes

D. Desires

B:I:Ec:6

218. While all a person’s efforts are for their mouth’s what

is never satisfied (Eccl. 6:7)?

A. Their eyes

B. Their ears

C. Their appetite

D. Their heart

C:I:Ec:6

219. Qohelet asks what a poor person gains by knowing what (Eccl. 6:8)?

A. How to glean in the fields

B. How to work with enjoyment under the sun

C. How to conduct himself before others

D. How to speak with eloquence

C:A:Ec:6

220. What is better than a roving appetite (Eccl. 6:9)?

A. What the eye sees

B. What the ear hears

C. What the heart has already

D. Food eaten in tranquility

A:A:Ec:6

221. What the eye sees is better than \_\_\_\_\_\_\_\_\_\_\_ (Eccl. 6:9).

A. What the ear hears

B. A roving appetite

C. Chasing after the wind

D. What the heart pursues

B:I:Ec:6

222. Qohelet concludes a roving appetite is \_\_\_\_\_\_\_\_\_ (Eccl. 6:9)

A. Under the sun

B. A heavy burden

C. A grievous evil

D. Chasing after the wind

D:I:Ec:6

223. Qohelet concludes a roving appetite is \_\_\_\_\_\_\_\_\_ (Eccl. 6:9)

A. Under the sun

B. A heavy burden

C. A grievous evil

D. Meaningless

D:B:Ec:6

224. With whom can one not contend (Eccl. 6:10)?

A. One who is stronger

B. One who is wiser

C. One who is a fool

D. One who is never satisfied

A:A:Ec:6

225. Qohelet observes that whatever exists has already been

\_\_\_\_\_\_\_\_\_\_ (Eccl. 6:10).

A. Forgotten

B. Named

C. Vanished

D. Blown away by the wind

B:I:Ec:6

226. What becomes less with more words (Eccl. 6:11)?

A. Wisdom

B. Actions

C. Meaning

D. Enjoyment

C:I:Ec:6

227. Like what do people pass through life according to Qohelet

(Eccl. 6:12)?

A. A shadow

B. A flower

C. A cloud

D. A morning mist

A:I:Ec:6

228. No one can tell what will happen under the sun when (Eccl. 6:12)?

A. A fool rules

B. They are gone

C. The sun has set

D. The wind has changed its course

B:B:Ec:6

**Chapter 7**

229. What is better than fine perfume (Eccl. 7:1)?

A. Long life

B. Wisdom

C. A good name

D. Being happy

C:I:Ec:7

230. What is a good name better than (Eccl. 7:1)?

A. Fine wine

B. Fine perfume

C. Fine gold

D. A bountiful harvest

B:A:Ec:7

231. What is better than the day of birth (Eccl. 7:1)?

A. The day of death

B. The day of marriage

C. The day of harvest

D. The day of anointing

A:I:Ec:7

232. What is better than going to the house of feasting (Eccl. 7:2)?

To go to \_\_\_\_\_\_\_\_\_\_\_

A. The house of wisdom

B. The house of the oppressed

C. The house of the Lord

D. The house of mourning

D:B:Ec:7

233. Going to the house of mourning is better than going to the

house of \_\_\_\_\_\_\_\_ (Eccl. 7:2).

A. Feasting

B. Fasting

C. Sacrifice

D. Wisdom

A:I:Ec:7

234. What is the destiny of everyone (Eccl. 7:2)?

A. The dust

B. Death

C. Worship

D. Sinfulness

B:B:Ec:7

235. What should the living take to heart (Eccl. 7:2)?

A. Righteousness exalts a nation

B. Wisdom is better than folly

C. That death is the destiny of everyone

D. All have sinned and fallen short

C:I:Ec:7

236. What is better than laughter (Eccl. 7:3)?

A. Wisdom

B. Righteousness

C. Happiness

D. Sorrow

D:B:Ec:7

237. What is good for the heart (Eccl. 7:3)?

A. A sad face

B. A silent mouth

C. Pure eyes

D. Innocent hands

A:I:Ec:7

238. What is sorrow better than (Eccl. 7:3)?

A. Death

B. Laughter

C. Gold

D. Oppression

B:I:Ec:7

239. Where is the heart of the wise (Eccl. 7:4)?

A. In the house of the widow

B. In the house that fears the Lord

C. In the house of mourning

D. In the house of the discerning

C:A:Ec:7

240. Where is the heart of fools (Eccl. 7:4)?

A. In the house of the sluggard

B. In the palace of the king

C. In the house of gossip

D. In the house of pleasure

D:I:Ec:7

241. Whose heart is in the house of mourning (Eccl. 7:4)?

A. The fool

B. The wise

C. The oppressed

D. The drunkard

B:I:Ec:7

242. What is better than listening to the song of fools (Eccl. 7:5)?

A. Heeding a wise person’s rebuke

B. Working in the fields before the harvest

C. Listening to the song of the widow

D. Finding satisfaction in one’s work

A:A:Ec:7

243. What is heeding a wise person’s rebuke better than (Eccl. 7:5)?

A. Feasting in the house of the wicked

B. Spreading gossip

C. Listening to the song of fools

D. Heeding the call of the sluggard

C:I:Ec:7

244. What is like the crackling of thorns under a pot (Eccl. 7:6)?

A. The song of the oppressed

B. The joy of the wicked

C. The whispering of the gossip

D. The laughter of fools

D:I:Ec:7

245. What is the laughter of fools like (Eccl. 7:6)?

A. Chasing the wind

B. The crackling of thorns under a pot

C. Snow in the harvest

D. A gold ring in a pig’s snout

B:A:Ec:7

246. What turns a wise person into a fool (Eccl. 7:7)?

A. Extortion

B. Unrighteousness

C. Wayward lips

D. Laughter

A:A:Ec:7

247. What corrupts the heart (Eccl. 7:7)?

A. Lying lips

B. Laughter

C. A bribe

D. Injustice

C:I:Ec:7

248. What is better than pride (Eccl. 7:8)?

A. Humility

B. Forgiveness

C. Kindness

D. Patience

D:A:Ec:7

249. What is patience better than (Eccl. 7:8)?

A. The song of fools

B. Busyness

C. Pride

D. A bribe

C:I:Ec:7

250. What is the end of a matter better than (Eccl. 7:8)?

A. The beginning

B. Doing nothing

C. A house of feasting

D. Meaningless words

A:I:Ec:7

251. Where does anger reside (Eccl. 7:9)?

A. In the heart of the wicked

B. In the mouth of the treacherous

C. In hand of the king

D. In the lap of fools

D:I:Ec:7

252. People should not let their spirit become quickly \_\_\_\_\_\_\_\_

(Eccl. 7:9).

A. Hardened

B. Provoked

C. Wearied

D. Happy

B:I:Ec:7

253. What resides in the laps of fools (Eccl. 7:9)?

A. Folly

B. The wind

C. Anger

D. Laughter

C:I:Ec:7

254. To ask “Why were the old days better than these?” is not

what (Eccl. 7:10)?

A. Wise

B. Good

C. Right

D. Meaningless

A:B:Ec:7

255. What is not a wise question to ask (Eccl. 7:10)?

A. “Why were the old days better than these?”

B. “Why does everything return to its beginning?”  
 C. “How long shall oppression triumph?”

D. “When will justice prevail over the wicked?”

A:I:Ec:7

256. What is wisdom like (Eccl. 7:11)?

A. Gold

B. A fine wine

C. An inheritance

D. Sweet figs

C:A:Ec:7

257. Who does wisdom benefit (Eccl. 7:11)?

A. Those who chase the wind

B. The righteous

C. The friend of the king

D. Those who see the sun

D:I:Ec:7

258. What benefits those who see the sun (Eccl. 7:11)?

A. Righteousness

B. Wisdom

C. Patience

D. Kindness

B:B:Ec:7

259. What are both wisdom and money (Eccl. 7:12)?

A. A shelter

B. Insatiable

C. Worth pursuing

D. A gift of the Lord

A:I:Ec:7

260. Wisdom and \_\_\_\_\_\_\_ are both shelters (Eccl. 7:12)?

A. The Lord

B. Righteousness

C. Money

D. Diligence

C:A:Ec:7

261. What advantage does wisdom have over money (Eccl. 7:12)?

A. It guides one on the right path

B. It brings meaning under the sun

C. It does not corrupt the heart

D. It preserves the life of its possessor

D:I:Ec:7

262. What preserves the life of its possessor (Eccl. 7:12)?

A. Wisdom

B. Righteousness

C. Happiness

D. Generosity

A:I:Ec:7

263. What are people unable to do with what God has made crooked

(Eccl. 7:13)?

A. Break it

B. Straighten

C. Change his mind

D. Stay his hand

B:B:Ec:7

264. What should one be when times are good (Eccl. 7:14)?

A. Thankful

B. Thoughtful

C. Happy

D. Humble

C:B:Ec:7

265. When times are bad how should one respond (Eccl. 7:14)?

A. By being silent

B. With dust and ashes

C. By being thankful

D. By considering

D:I:Ec:7

266. What has Qohelet seen in his meaningless life (Eccl. 7:15)?

A. The righteous perishing in his righteousness

B. The wise being overcome by a fool

C. The sun rising on the just and unjust

D. The sluggard reaping the harvest of the diligent

A:A:Ec:7

267. What has Qohelet seen in his meaningless life (Eccl. 7:15)?

A. The wicked offering the sacrifice of the righteous

B. The wicked living long in his wickedness

C. The just being oppressed by the wicked

D. The evil being happy in his iniquity

B:I:Ec:7

268. One should not be \_\_\_\_\_\_\_\_\_ resulting in one’s own destruction

(Eccl. 7:16).

A. Overgenerous

B. Overdiligent

C. Overpious

D. Overwise

D:I:Ec:7

269. What may be the result of being overrighteous (Eccl. 7:16)?

A. One may find no happiness

B. One may loose the race

C. One may be destroyed

D. One may only be chasing the wind

C:B:Ec:7

270. People should not be overwicked or a \_\_\_\_\_\_\_\_\_\_ lest they

die before their time (Eccl. 7:17).

A. Sluggard

B. Fool

C. Gossip

D. Treacherous

B:I:Ec:7

271. What may happen to the overwicked (Eccl. 7:17)?

A. They may die before their time

B. They may triumph over the righteous

C. They may live in misery

D. They may have their heart hardened

A:B:Ec:7

272. What will the person that fears God avoid (Eccl. 7:18)?

A. The way of the wicked

B. The lips of the deceiver

C. Folly

D. All extremes

D:B:Ec:7

273. Who will avoid all extremes (Eccl. 7:18)?

A. The wise

B. The one who fears the Lord

C. The king

D. The one pursuing righteousness

B:I:Ec:7

274. A wise person is more powerful than (Eccl. 7:19)?

A. Rulers of ten cities

B. One who rides a chariot

C. The priests of the temple

D. A mighty warrior

A:A:Ec:7

275. Who is more powerful than the rulers of ten cities (Eccl. 7:19)?

A. A righteous person

B. A person who can control one’s mouth

C. A wise person

D. A humble person

C:I:Ec:7

276. Who is not found on earth (Eccl. 7:20)?

A. One who fears the Lord

B. One who defends the widow

C. One who is all wise

D. One who does not sin

D:B:Ec:7

277. One should not pay attention to everything people say lest one

hear what (Eccl. 7:21)?

A. The laughter of fools

B. A servant cursing

C. Many words without meaning

D. The gossip of the town

B:A:Ec:7

278. What does one know in one’s heart (Eccl. 7:22)?

A. How many times one has cursed

B. That all have sinned

C. How often one has been a fool

D. How words corrupt the heart

A:I:Ec:7

279. What was beyond Qohelet (Eccl. 7:23)?

A. Attaining to the path of life

B. Becoming more wealthy than any before him

C. Becoming humble

D. Becoming wise

D:I:Ec:7

280. What did Qohelet conclude was most profound and difficult

to discover (Eccl. 7:24)?

A. Righteousness

B. Wisdom

C. The end of the matter

D. The way of the Lord

B:A:Ec:7

281. Qohelet used his mind all of the following ways in his pursuit of

wisdom EXCEPT (Eccl. 7:25)?

A. To understand

B. To investigate

C. To discern

D. To search out

C:A:Ec:7

282. What aspect of wickedness did Qohelet seek to understand

(Eccl. 7:25)?

A. Its destruction

B. Its stupidity

C. Its evil

D. Its end

B:I:Ec:7

283. What aspect of folly did Qohelet seek to understand (Eccl. 7:25)?

A. Its stupidity

B. Its end

C. Its laughter

D. Its madness

D:A:Ec:7

284. What did Qohelet find more bitter than death (Eccl. 7:26)?

A. The woman who is a snare

B. The wicked who are treacherous

C. The fool who talks forever

D. The righteous perishing in his righteousness

A:B:Ec:7

285. The woman who is a snare has a heart that is a trap and \_\_\_\_\_\_\_\_\_

(Eccl. 7:27)?

A. A mouth as sweet as honey

B. Lips of poison

C. Hands of chains

D. Treacherous eyes

C:A:Ec:7

286. What is the woman who is a snare’s heart like (Eccl. 7:26)?

A. A sweet perfume

B. A deceitful spring

C. A highway to the grave

D. A trap

D:I:Ec:7

287. Who will escape the snare woman (Eccl. 7:26)?

A. The one who fears the Lord

B. The one who pleases God

C. The one who understands her ways

D. The one who acquires wisdom

B:I:Ec:7

288. Who will the snaring woman ensnare (Eccl. 7:26)?

A. The fool

B. The wicked

C. The sinner

D. The wayward

C:A:Ec:7

289. How did Qohelet seek to discover the scheme of things (Eccl. 7:27)?

A. By adding one thing to another

B. By considering his faults

C. By prayer and fasting

D. By offering the sacrifices of a broken heart

A:I:Ec:7

290. Qohelet said he found one upright man among how

many (Eccl. 7:28)?

A. A hundred

B. A thousand

C. Ten thousand

D. A million

B:B:Ec:7

291. Who was Qohelet not able to find (Eccl. 7:29)?

A. A wise man

B. A faithful woman

C. An upright woman

D. One who feared the Lord

C:I:Ec:7

292. How did God make humankind (Eccl. 7:29)?

A. Wise

B. Righteous

C. Foolish

D. Upright

D:A:Ec:7

293. While God made people upright, what have people gone in

search of (Eccl. 7:29)?

A. Many schemes

B. Much riches

C. Folly

D. The wind

A:I:Ec:7

**CHAPTER 8**

294. What brightens the face of a person (Eccl. 8:1)?

A. Understanding

B. Righteousness

C. Kindness

D. Wisdom

D:I:Ec:8

295. What does a wise person know (Eccl. 8:1)?

A. All things

B. The explanation of things

C. How little is known

D. The right answer

B:A:Ec:8

296. What is wisdom’s impact on a person’s face (Eccl. 8:1)?

A. Brightens

B. Brings a smile

C. Saddens

D. Lifts

A:I:Ec:8

297. Why does Qohelet say one should obey the king’s command

(Eccl. 8:2)?

A. Because they have power to make one successful

B. Because God has ordained the government

C. Because of an oath

D. Because it is right

C:A:Ec:8

298. Because one took an oath before God whose command should

be obeyed (Eccl. 8:2)?

A. God’s

B. The king

C. One’s father

D. One’s husband

B:I:Ec:8

299. Whose presence should one not be in a hurry to leave (Eccl. 8:3)?

A. God’s

B. A debtor’s

C. The king’s

D. Wisdom’s

C:I:Ec:8

300. What will the king do (Eccl. 8:3)?

A. What is right

B. What is fair

C. Everything that is meaningless

D. Whatever he pleases

D:B:Ec:8

301. For what should a person not stand up (Eccl. 8:3)?

A. A bad cause

B. The oppressor

C. The wicked

D. The king

A:I:Ec:8

302. Qohelet says whose word is supreme (Eccl. 8:4)?

A. God’s

B. The king’s

C. The sage’s

D. Wisdom’s

B:A:Ec:8

303. What can one not say to the king (Eccl. 8:4)?

A. Will you judge the case of the widow?

B. Why do you tax so much?

C. What are you doing?  
 D. That is wrong!

C:I:Ec:8

304. To whom should one not say “What are you doing?” (Eccl. 8:4)?

A. God

B. The king

C. The sage

D. Wisdom

B:B:Ec:8

305. Who will not come to harm (Eccl. 8:5)?

A. One who obeys the kings command

B. One who does the will of God

C. One who follows the path of wisdom

D. One who flees from wickedness

A:I:Ec:8

306. Who know(s) the proper time and procedure (Eccl. 8:6)?

A. The king

B. The priest

C. The elders

D. The wise

D:I:Ec:8

307. What do the wise know (Eccl. 8:6)?

A. All that happens under the sun

B. That life is meaningless

C. The proper time and procedure

D. Nothing

C:B:Ec:8

308. What may weigh heavily on a person (Eccl. 8:6)?

A. The wind

B. Misery

C. Oppression

D. Injustice

B:I:Ec:8

309. Qohelet says no person knows what (Eccl. 8:7)?

A. The future

B. Where wisdom is to be found

C. Their own path

D. The heart of the king

A:B:Ec:8

310. Over what does a person not have power to contain (Eccl. 8:8)?

A. The rain

B. The sun

C. The wind

D. The ocean

C:I:Ec:8

311. Over what day does a person not have power (Eccl. 8:8)?

A. The day of one’s birth

B. The day of judgment

C. The day of war

D. The day of one’s death

D:B:Ec:8

312. When is one not discharged (Eccl. 8:8)?

A. In the time of war

B. In the time of harvest

C. In the time of feasting

D. In a time of drought

A:I:Ec:8

313. What will not release those that practice it (Eccl. 8:8)?

A. Wisdom

B. Wickedness

C. Folly

D. Meaninglessness

B:A:Ec:8

314. What will wickedness not do (Eccl. 8:8)?

A. What is meaningful under the sun

B. Find the path of wisdom

C. Release those that practice it

D. Deliver one on the day of wrath

C:I:Ec:8

315. What does a person do to his own hurt (Eccl. 8:9)?

A. Pursues extremes

B. Follows his own folly

C. Gives to others

D. Lords it over another

D:A:Ec:8

316. Who did Qohelet see buried in the city that he classified as

meaningless (Eccl. 8:10)?

A. The wicked

B. The righteous

C. The fool

D. The sage

A:B:Ec:8

317. Where did the wicked used to come and go to (Eccl. 8:10)?

A. The house of mourning

B. The city gate

C. The holy place

D. The king’s palace

C:A:Ec:8

318. Who received praise in the city where they did their activities

(Eccl. 8:10)?

A. The wise

B. The righteous

C. The fool

D. The wicked

D:I:Ec:8

319. When are the people’s hearts filled with schemes (Eccl. 8:11)?

A. When wisdom does not triumph

B. When a sentence for a crime is not quickly carried out

C. When the king is evil

D. When there is no bread

B:I:Ec:8

320. When a sentence for a crime is not quickly carried out what

impact does that have (Eccl. 8:11)?

A. People pursue the delights of injustice

B. The poor are devoured by those in power

C. The wicked are buried in the king’s tomb

D. People’s hearts are filled with schemes

D:B:Ec:8

321. A wicked person may commit one hundred crimes and still

\_\_\_\_\_\_\_\_ (Eccl. 8:12).

A. Live a long time

B. Not get caught

C. Be buried by the city gate

D. Receive praise

A:I:Ec:8

322. When reflecting on the burial of the wicked, what did Qohelet say

the wicked received in the city where they did their evil (Eccl. 8:10)?

A. Curses

B. Justice

C. Praise

D. The results of their deeds

C:I:Ec:8

323. While the wicked may live a long time for whom does Qohelet

say it will go better (Eccl. 8:12)?

A. The one fearing God

B. The wise

C. The righteous

D. The humble in heart

A:B:Ec:8

324. What do the wicked not do (Eccl. 8:13)?

A. What is right

B. Fear God

C. Pursue wisdom

D. Catch the wind

B:I:Ec:8

325. What will the days of the wicked not be like (Eccl. 8:13)?

A. The sun rising

B. The grass flourishing

C. The flower which blossoms

D. The shadow which lengthens

D:I:Ec:8

326. Whose days will not be like the shadow that lengthens (Eccl. 8:13)?

A. The king’s

B. The gossip’s

C. The wicked’s

D. The fool’s

C:B:Ec:8

327. How does Qohelet classify the wicked getting what the righteous

deserve (Eccl. 8:14)?

A. Meaningless

B. A great evil

C. Injustice

D. Misery

A:B:Ec:8

328. To what did Qohelet object labeling it as meaningless (Eccl. 8:14)?

A. When the fool was honored over the wise

B. When the king received a bribe

C. When the righteous got what the wicked deserved

D. When the wicked went to the holy place

C:I:Ec:8

329. If one eats and is glad what will accompany him in his work

(Eccl. 8:15)?

A. The wind

B. Joy

C. Meaning

D. Frustration

B:B:Ec:8

330. Qohelet concludes there is nothing better than to do all of the

following EXCEPT \_\_\_\_\_\_\_\_\_ (Eccl. 8:15).

A. Eat

B. Drink

C. Sing

D. Be glad

C:B:Ec:8

331. What did Qohelet’s eyes not see when he was applying his

mind to know wisdom (Eccl. 8:16)?

A. Righteousness

B. Generosity

C. Humility

D. Sleep

D:A:Ec:8

332. When did Qohelet’s eyes not see sleep, night or day (Eccl. 8:16)?

A. When he was applying his mind to know wisdom

B. When he was chasing the wind

C. When he saw the wicked triumph

D. When he thought about the death of the righteous

A:I:Ec:8

333. When did Qohelet realize no one can comprehend all that

goes on under the sun (Eccl. 8:17)?

A. When he saw the wicked triumphing over the righteous

B. When he saw all that God had done

C. When he entered into the house of the LORD

D. When he considered the death of the righteous

B:I:Ec:8

334. Despite all a person’s efforts to \_\_\_\_\_\_\_\_\_ one cannot

discover meaning (Eccl. 8:17).

A. Fear God

B. Do what is right

C. Search it out

D. Pursue justice

C:A:Ec:8

335. When Qohelet saw all that God had done what conclusion

did he come to (Eccl. 8:17)?

A. He could not comprehend what goes on under the sun

B. He could only bow his head in worship

C. He knew that he must walk on the way of the righteous

D. He discovered the fear of the LORD

A:I:Ec:8

**CHAPTER 9**

336. After reflecting, Qohelet concluded who was in God’s hands

(Eccl. 9:1)?

A. Everyone

B. The whole wide world

C. The righteous and the wise

D. Both the righteous and the wicked

C:A:Ec:9

337. After reflecting, Qohelet concluded where were the righteous

and the wise (Eccl. 9:1)?

A. Under the sun

B. In the hands of God

C. Chasing after the wind

D. In the better place

B:I:Ec:9

338. What unknowns await people according to Qohelet (Eccl. 9:1)?

A. Love and hate

B. Riches and poverty

C. Death and life

D. Judgment and mercy

A:I:Ec:9

339. What do all share in common (Eccl. 9:2)?

A. A common father

B. A common sun

C. A common destiny

D. A common judgment

C:B:Ec:9

340. Qohelet says all share a common destiny and includes the

righteous and the wicked and what other pair (Eccl. 9:2)?

A. Wise and the fool

B. The living and the dead

C. The rich and the poor

D. Clean and unclean

D:A:Ec:9

341. Qohelet says all share a common destiny and includes the

righteous and the wicked and what other pair (Eccl. 9:2)?

A. Wise and the fool

B. Those who sacrifice and those who do not

C. The living and the dead

D. The rich and the poor

B:I:Ec:9

342. Qohelet says all share a common destiny and includes the

righteous and the wicked and what other pair (Eccl. 9:2)?

A. Those who take oaths and those who do not

B. Wise and the fool

C. The living and the dead

D. The rich and the poor

A:I:Ec:9

343. A common destiny is shared by those who take oaths and

\_\_\_\_\_\_\_\_\_ (Eccl. 9:2).

A. Those who refuse to take an oath

B. Those who object to taking an oath

C. Those who are afraid to take them

D. Those who keep their oaths

C:B:Ec:9

344. Qohelet classifies the fact that everyone faces a common destiny

as a(n) \_\_\_\_\_\_\_\_ (Eccl. 9:3).

A. Tragedy

B. Plague

C. Empty breath

D. Evil

D:I:Ec:9

345. What does Qohelet observe the hearts of men are full of (Eccl. 9:3)?

A. Treachery

B. Envy

C. Evil

D. Misery

C:I:Ec:9

346. What is in the hearts of people while they live (Eccl. 9:3)?

A. Folly

B. Madness

C. Emptiness

D. Loneliness

B:I:Ec:9

347. Whom do people join after life (Eccl. 9:3)?

A. The dead

B. Their fathers

C. The wicked

D. The wind

A:B:Ec:9

348. What do the living have that the dead do not (Eccl. 9:4)?

A. Love

B. Breath

C. Hope

D. Vision

C:B:Ec:9

349. What is a live dog better than (Eccl. 9:4)?

A. A dead flea

B. A dead king

C. A dead bull

D. A dead lion

D:B:Ec:9

350. What is better than a dead lion (Eccl. 9:4)?

A. A live dog

B. A live goat

C. A live lamb

D. A live child

A:I:Ec:9

351. According to Qohelet, what do the dead know (Eccl. 9:5)?

A. The cycle of the wind

B. Nothing

C. The end of things

D. Their final hope

B:I:Ec:9

352. What do the living all know (Eccl. 9:5)?

A. That God holds all things in his hands

B. Wisdom is better than folly

C. That they will die

D. That life is but a vapor

C:B:Ec:9

353. The dead have no further \_\_\_\_\_\_\_\_\_ (Eccl. 9:5).

A. Breath

B. Wisdom

C. Joy

D. Reward

D:A:Ec:9

354. What will happen to the memory of the dead (Eccl. 9:5)?

A. They will be remembered

B. They will be forgotten

C. The wise will be remembered

D. The wicked alone will be forgotten

B:B:Ec:9

355. Qohelet lists all of the following as vanishing when a person

dies EXCEPT \_\_\_\_\_\_\_\_\_\_ (Eccl. 9:6).

A. Their love

B. Their jealousy

C. Their hate

D. Their deceit

D:A:Ec:9

356. The dead will never have part in what happens where (Eccl. 9:6)?

A. In the land of the living

B. On the earth

C. Under the sun

D. In Jerusalem

C:B:Ec:9

357. Qohelet recommends that food should be eaten with \_\_\_\_\_\_\_\_\_

(Eccl. 9:7).

A. Gladness

B. Hope

C. Joy

D. Song

A:B:Ec:9

358. Qohelet recommends that wine should be drunk with \_\_\_\_\_\_\_\_

(Eccl. 9:7).

A. Song

B. A joyful heart

C. Thoughts of tomorrow

D. Forgetfulness

B:I:Ec:9

359. Qohelet observes that what happens in the now (Eccl. 9:7)?

A. People chase the wind

B. Meaning desire prosperity

C. People sing and dance

D. God favors what people do

D:I:Ec:9

360. With what does Qohelet say people should always clothe themselves

(Eccl. 9:8)?

A. White

B. Sackcloth

C. Colorful garments

D. A tunic of fine linen

A:A:Ec:9

361. Where does Qohelet say people should anoint themselves with

oil (Eccl. 9:8)?

A. Hands

B. Heart

C. Head

D. Feet

C:I:Ec:9

362. Qohelet recommends one enjoy who in particular (Eccl. 9:9)?

A. One’s children

B. One’s friends

C. One’s parents before they die

D. One’s mate

D:I:Ec:9

363. What does Qohelet say takes place as your lot in life under

the sun (Eccl. 9:9)?

A. Wisdom and folly

B. Toilsome labor

C. Hope

D. Pain and sorrow

B:A:Ec:9

364. Qohelet says that God has given people what kind of life

under the sun (Eccl. 9:9)?

A. Meaningless

B. Joyful

C. Hard

D. Good

A:B:Ec:9

365. What should you do with all your might (Eccl. 9:10)?

A. Whatever you desire

B. Whatever your hands find to do

C. Whatever you deem as righteous

D. Serve God

B:I:Ec:9

366. Where is there neither working nor planning (Eccl. 9:10)?

A. Under the sun

B. In the dust

C. In the dark

D. In the grave

D:B:Ec:9

367. All of the following Qohelet lists as not found in the grave

EXCEPT \_\_\_\_\_\_\_\_\_ (Eccl. 9:10).

A. Working

B. Planning

C. Righteousness

D. Wisdom

C:A:Ec:9

368. Qohelet has seen that the race is not won by whom (Eccl. 9:11)?

A. The strong

B. The swift

C. The lame

D. The lazy

B:B:Ec:9

369. Qohelet has seen that the battle is not won by whom (Eccl. 9:11)?

A. The strong

B. The swift

C. The lame

D. The dead

B:I:Ec:9

370. Qohelet has seen that wealth does not come to whom (Eccl. 9:11)?

A. The brilliant

B. The righteous

C. The shrewd

D. The diligent

A:A:Ec:9

371. Qohelet has seen that what does not come to the learned (Eccl. 9:11)?

A. Wealth

B. Joy

C. Favor

D. Satisfaction

C:I:Ec:9

372. What happens to all whether strong, swift or learned (Eccl. 9:11)?

A. Forgetting

B. Time and chance

C. Despair and disgrace

D. Disappointment

B:B:Ec:9

373. What does no person know (Eccl. 9:12)?

A. When his hour will come

B. What lies over the sun

C. Where the wind goes

D. Why some prosper and some are poor

A:I:Ec:9

374. By what are people trapped (Eccl. 9:12)?

A. The wealth of the wicked

B. A wicked woman

C. The snare of death

D. Evil times

D:I:Ec:9

375. What are taken in a snare (Eccl. 9:12)?

A. Fish

B. Birds

C. Gazelles

D. Rabbits

B:A:Ec:9

376. Who came up against a small city (Eccl. 9:14)?

A. A powerful king

B. The winter storms

C. The heat of the sun

D. A gang of wicked men

A:B:Ec:9

377. What did the powerful king build against the small city

(Eccl. 9:14)?

A. A battering ram

B. A river of water

C. Siegeworks

D. A tower

C:I:Ec:9

378. Who saved the city by his wisdom (Eccl. 9:15)?

A. A prophet

B. A poor person

C. A cripple person

D. The king

B:B:Ec:9

379. What happened to the poor wise person who saved the small

city (Eccl. 9:15)?

A. He died like the wicked

B. He became a wicked king

C. His wisdom became his downfall

D. He was forgotten

D:I:Ec:9

380. Qohelet, after observing the victory of the small city, concluded

that wisdom was better than \_\_\_\_\_\_\_\_ (Eccl. 9:15).

A. Wealth

B. Righteousness

C. Strength

D. Strategy

C:I:Ec:9

381. Whose wisdom is despised (Eccl. 9:15)?

A. A fool’s

B. A poor person’s

C. The wicked’s

D. A child’s

B:I:Ec:9

382. Qohelet concludes that wisdom is better than what (Eccl. 9:18)?

A. Weapons of war

B. Pearls

C. Wealth

D. Knowledge under the sun

A:I:Ec:9

383. Who destroys much good (Eccl. 9:18)?

A. One wicked

B. One fool

C. One sinner

D. One hypocritic

C:B:Ec:9

384. What is to be the response to the quiet words of the wise

(Eccl. 9:17)?

A. They are to be forgotten

B. They are to be remembered

C. They are to be studied

D. They are to be heeded

D:A:Ec:9

385. The words of the wise are to be heeded more than

\_\_\_\_\_\_\_\_\_\_\_ (Eccl. 9:17)?

A. The ways of the wicked

B. The shouts of a ruler of fools

C. The cries of the sluggard

D. The whispers of the gossip

B:I:Ec:9

**CHAPTER 10**

386. What gives perfume a bad smell (Eccl. 10:1)?

A. Mold

B. Dead flies

C. Lack of washing

D. Sour grapes

B:B:Ec:10

387. What outweighs wisdom and honor (Eccl. 10:1)?

A. A little folly

B. Treacherous wickedness

C. Injustice

D. A bribe

A:I:Ec:10

388. What does a little folly out weigh (Eccl. 10:1)?

A. Righteousness

B. Kindness

C. Great reward

D. Honor

D:A:Ec:10

389. What direction does the heart of the fool incline (Eccl. 10:2)?

A. North

B. South

C. Left

D. Right

C:I:Ec:10

390. What direction does the heart of the wise incline (Eccl. 10:2)?

A. North

B. South

C. Left

D. Right

D:B:Ec:10

391. When do fools show everyone how stupid they are (Eccl. 10:3)?

A. When they lie upon their bed

B. When they walk along a road

C. When they speak before the king

D. When they eat the bread of calamity

B:I:Ec:10

392. What does a fool lack as he walks along the road (Eccl. 10:3)?

A. Sense

B. Wisdom

C. Sound judgment

D. Direction

A:A:Ec:10

393. Whose heart inclines to the right (Eccl. 10:2)?

A. The righteous

B. The wicked

C. The wise

D. The fool

C:I:Ec:10

394. Whose heart inclines to the left (Eccl. 10:2)?

A. The righteous

B. The wicked

C. The wise

D. The fool

D:A:Ec:10

395. As a fool walks what does he show everyone (Eccl. 10:3)?

A. How folly leaves one lost in the woods

B. How stupid he is

C. The end of his way is death

D. That his way is meaningless

B:B:Ec:10

396. What can lay great errors to rest (Eccl. 10:4)?

A. Calmness

B. Patience

C. Wisdom

D. Repentance

A:I:Ec:10

397. When a ruler’s anger rises against you what should you not do

(Eccl. 10:4)?

A. Defend yourself

B. Leave your post

C. Talk overmuch

D. Deny the charge

B:A:Ec:10

398. When should you not leave your post (Eccl. 10:4)?

A. When you are afraid

B. When the defense of the city is counting on you

C. When the enemy is coming over the walls

D. When the ruler’s anger rises against you

D:I:Ec:10

399. Qohelet describes a fool put in a high position as a(n) \_\_\_\_\_\_\_\_

(Eccl. 10:5).

A. Great folly

B. Wickedness

C. Evil

D. Injustice

C:I:Ec:10

400. An error Qohelet has observed is when fools are put in high positions

and \_\_\_\_\_\_\_\_\_\_ are put in low positions (Eccl. 10:6)?

A. The rich

B. The wise

C. The righteous

D. The patient

A:A:Ec:10

401. Who has Qohelet seen on horseback (Eccl. 10:7)?

A. Kings

B. Slaves

C. Wicked

D. The strong

B:I:Ec:10

402. Who has Qohelet seen on foot while others were on horseback

(Eccl. 10:7)?

A. Kings

B. Captives

C. Princes

D. The wise

C:A:Ec:10

403. Who may fall into a pit (Eccl. 10:8)?

A. The one who dug it

B. The wicked

C. The foolish

D. Those pursuing their own gain

A:B:Ec:10

404. What may bite one breaking through a wall (Eccl. 10:8)?

A. A dog

B. A spider

C. A rat

D. A snake

D:B:Ec:10

405. Who may be bitten by a snake (Eccl. 10:8)?

A. A fool walking off the path

B. One digging a pit

C. One breaking through a wall

D. The wicked setting a snare

C:I:Ec:10

406. Who may be injured by stones (Eccl. 10:9)?

A. The adulteress

B. One who quarries stone

C. One who digs a pit

D. One who throws them

B:A:Ec:10

407. Who may be endangered by logs (Eccl. 10:9)?

A. One who splits them

B. One who burns them

C. One who fells a tree

D. One who walks on them

A:I:Ec:10

408. When an axe is dull what is needed (Eccl. 10:10)?

A. More blows

B. A smooth stone

C. A soft tree

D. More strength

D:I:Ec:10

409. What will bring success (Eccl. 10:10)?

A. Understanding

B. Skill

C. Reflection

D. Patience

B:A:Ec:10

410. Before what may a snake bite (Eccl. 10:11)?

A. Before it is caught

B. Before it has eaten

C. Before it is charmed

D. Before it is killed

C:I:Ec:10

411. The words of a wise person are \_\_\_\_\_\_\_ (Eccl. 10:12).

A. Gentle

B. Understanding

C. Discerning

D. Gracious

D:A:Ec:10

412. What consumes a fool (Eccl. 10:12)?

A. His own lips

B. His own great folly

C. The pit he has dug for others

D. Another fool

A:I:Ec:10

413. Who is consumed by their own lips (Eccl. 10:12)?

A. The wicked

B. A fool

C. The poor

D. The sluggard

B:I:Ec:10

414. What do a fool’s words end in (Eccl. 10:13)?

A. Meaninglessness

B. The wind

C. Wicked madness

D. Violence

C:I:Ec:10

415. What does a fool multiply (Eccl. 10:14)?

A. Evil

B. His folly

C. Effort

D. Words

D:B:Ec:10

416. Who multiplies words (Eccl. 10:14)?

A. The wicked

B. The fool

C. The gossip

D. The king’s advisors

B:I:Ec:10

417. What way does the fool not know (Eccl. 10:15)?

A. The way to town

B. The way to cross the street

C. How to get up in the morning

D. The way of wisdom

A:A:Ec:10

418. What wearies a fool (Eccl. 10:15)?

A. Words

B. The sun

C. Work

D. Folly

C:I:Ec:10

419. Qohelet offers a woe to the land that has what king of king

(Eccl. 10:16).

A. One who loves wine

B. One who was a servant

C. One who is treacherous

D. One who will not listen

B:A:Ec:10

420. Qohelet offers a woe to the land whose princes \_\_\_\_\_\_\_\_\_

(Eccl. 10:16)?

A. Lead people to injustice

B. Sleep in the harvest

C. Feast in the morning

D. Oppress the poor

C:I:Ec:10

421. Qohelet blesses that land whose king \_\_\_\_\_\_\_\_\_ (Eccl. 10:17).

A. Was a servant

B. Is of noble birth

C. Is wise

D. Listens to advice

B:A:Ec:10

422. Qohelet blesses that land whose princes do not eat for \_\_\_\_\_\_\_\_\_\_\_

(Eccl. 10:17).

A. Drunkenness

B. Pleasure

C. Fatness

D. Vomiting

A:I:Ec:10

423. Qohelet blesses that land whose princes eat for what purpose

(Eccl. 10:17)?

A. Wisdom

B. Justice

C. Reward

D. Strength

D:I:Ec:10

424. If a person is lazy what sags (Eccl. 10:18)?

A. Their stomach

B. Their mouth

C. The rafters

D. The olive trees

C:B:Ec:10

425. If a persons hands are idle what results (Eccl. 10:18)?

A. An empty cupboard

B. A continual sleep

C. Poverty and disgrace

D. A leaky roof

D:I:Ec:10

426. What makes life merry (Eccl. 10:19)?

A. Oil

B. Honey

C. Wine

D. Milk

C:B:Ec:10

427. For what is a feast made (Eccl. 10:19)?

A. The harvest

B. Laughter

C. Singing

D. The king

B:I:Ec:10

428. What is made for laughter (Eccl. 10:19)?

A. The feast

B. A fool’s folly

C. The day of harvest

D. The dance of the king

A:B:Ec:10

429. Who should not be reviled (Eccl. 10:20)?

A. The fool

B. The wicked

C. The priest

D. The king

D:I:Ec:10

430. Who should not be cursed in one’s bedroom (Eccl. 10:20)?

A. The king

B. The prince

C. The rich

D. The wicked

C:A:Ec:10

431. What may carry the words of your cursing (Eccl. 10:20)?

A. The wind

B. A bird

C. An enemy

D. A friend

B:B:Ec:10

**CHAPTER 11**

432. Where is bread cast and found after many days (Eccl. 11:1)?

A. On the ground

B. On the floor

C. On the waters

D. In a jar

C:B:Ec:11

433. What is cast on the waters and found after many days (Eccl. 11:1)?

A. Wood

B. Bread

C. Seed

D. Figs

B:I:Ec:11

434. What will happen to bread that has been cast on the water (Eccl. 11:1)?

A. It will be found after many days

B. It will disappear like the wind

C. It will gather water to itself

D. It will become meaningless

A:I:Ec:11

435. To how many should one give portions (Eccl. 11:2)?

A. One or two

B. Three or four

C. Five or six

D. Seven or eight

D:A:Ec:11

436. One should give many portions out because what may come upon the

land (Eccl. 11:2)?

A. Plagues

B. Famine

C. Disaster

D. Rain

C:A:Ec:11

437. Because disaster may come on the land what should one do

(Eccl. 11:2)?

A. Throw bread on the water

B. Give portions to many

C. Cast one’s cares to the wind

D. Consider

B:I:Ec:11

438. What pours rain upon the earth (Eccl. 11:3)?

A. Clouds full of water

B. Flowing streams

C. Springs of water

D. The ocean

A:B:Ec:11

439. Where will a tree lie (Eccl. 11:3)?

A. In the carpenter’s shop

B. In the woods

C. Where it falls

D. In the fire place

C:I:Ec:11

440. What two directions are listed for the falling of a tree (Eccl. 11:3)?

A. East and west

B. West and north

C. South and east

D. North and south

D:A:Ec:11

441. Who will not plant (Eccl. 11:4)?

A. The sluggard

B. The one watching the wind

C. The one who has not plowed

D. The poor with no seed

B:I:Ec:11

442. What will the one watching the wind not do (Eccl. 11:4)?

A. Reap

B. Plow

C. Water

D. Plant

D:A:Ec:11

443. What will the looking at the clouds not do (Eccl. 11:4)?

A. Reap

B. Plow

C. Water

D. Plant

A:I:Ec:11

444. Who will not reap (Eccl. 11:4)?

A. The sluggard

B. The one not planting

C. The one watching the clouds

D. The one waiting for a sunny day

C:I:Ec:11

445. Qohelet observes people do not know how a child is formed in the

womb nor \_\_\_\_\_\_\_\_\_\_ (Eccl. 11:4).

A. The way of an eagle in the sky

B. The path of the wind

C. The course of the sun after it sets

D. The growth of a tree

B:A:Ec:11

446. Qohelet observes people do not know the path of the wind nor

\_\_\_\_\_\_\_\_\_\_ (Eccl. 11:4).

A. The way of an eagle in the sky

B. How a snake moves on a rock

C. How the body is formed in the womb

D. How the grape is formed on the vine

C:I:Ec:11

447. As one cannot know the path of the wind so one cannot

understand what (Eccl. 11:5)?

A. The deeds done under the sun

B. The way of a man with a maiden

C. What is right and wrong

D. The work of God

D:B:Ec:11

448. Qohelet says that God’s work cannot be understood and he

is the \_\_\_\_\_\_\_\_\_\_ (Eccl. 11:5)?

A. Maker of all things

B. Almighty one

C. One shrouded in mystery

D. Wind beneath his wings

A:I:Ec:11

449. When should seed be sown (Eccl. 11:6)?

A. In the spring

B. In the morning

C. Before the rain

D. In the summer

B:A:Ec:11

450. What should happen in the evening (Eccl. 11:6)?

A. One should enjoy a peaceful rest

B. One should drink wine

C. One should prepare the fields

D. One’s hands should not be idle

D:B:Ec:11

451. Why should one plant seed in the morning and not be idle in the

evening (Eccl. 11:6)?

A. Because God worked six days

B. Because the way of the sluggard is paved with thorns

C. Because one does not know which will succeed

D. Because the wise know the right time and place

C:I:Ec:11

452. What should be done in the morning (Eccl. 11:6)?

A. Sowing of seed

B. Plowing the field

C. Threshing the grain

D. Harvesting figs

A:I:Ec:11

453. Qohelet says light is \_\_\_\_\_\_\_\_\_ (Eccl. 11:7)?

A. Hot

B. Better than darkness

C. Sweet

D. Revealing

C:A:Ec:11

454. What pleases the eyes (Eccl. 11:7)?

A. To see the harvest

B. To see the wind

C. To see all the works of one’s Maker

D. To see the sun

D:I:Ec:11

455. What should a person do all the years of their lives (Eccl. 11:8)?

A. Work

B. Enjoy

C. Consider

D. Forget

B:B:Ec:11

456. What are to be remembered because they are many (Eccl. 11:8)?

A. Days of darkness

B. Troubles

C. Disappointments

D. Happy thoughts

A:I:Ec:11

457. Qohelet says everything to come is \_\_\_\_\_\_\_\_ (Eccl. 11:8)?

A. Worse than what has been

B. Trouble

C. Meaningless

D. Unknown

C:B:Ec:11

458. What should one’s heart give them in their youth (Eccl. 11:9)?

A. Joy

B. Meaning

C. Rewards

D. Music

A:I:Ec:11

459. What does Qohelet advise the young person (Eccl. 11:9)?

A. Be diligent

B. Be happy

C. Be wise

D. Be righteous

B:B:Ec:11

460. Qohelet advises one follow what ways (Eccl. 11:9)?

A. The way of sorrow

B. The way of diligence

C. The way of wisdom

D. The ways of one’s heart

D:I:Ec:11

461. In following the ways of one’s heart what should one

remember (Eccl. 11:9)?

A. Now is the time for enjoyment

B. Life passes like the wind

C. God will bring one to judgment

D. Life is meaningless under the sun

C:B:Ec:11

462. What should be done to the troubles of one’s body (Eccl. 11:10)?

A. They should be forgotten

B. They should be cast off

C. They should be ignored

D. They should be considered

B:A:Ec:11

463. What should be banished from your heart (Eccl. 11:10)?

A. Anxiety

B. Wickedness

C. Evil

D. Youthful lusts

A:I:Ec:11

464. Qohelet says vigor and \_\_\_\_\_\_\_\_ are meaningless (Eccl. 11:10)?

A. Strength

B. Wealth

C. Righteousness

D. Youth

D:I:Ec:11

**CHAPTER 12**

465. Who is to be remembered in the days of one’s youth (Eccl. 12:1)?

A. One’s savior

B. One’s creator

C. One’s refuge

D. One’s shepherd

B:B:Ec:12

466. In what particular days is the Creator to be remembered (Eccl. 12:1)?

A. The days of one’s youth

B. The days of trouble

C. Every day under the sun

D. Days of vigor

A:B:Ec:12

467. What kind of days does Qohelet warn are coming (Eccl. 12:1)?

A. Days of the LORD

B. Days of tribulation

C. Days of chasing the wind

D. Days of trouble

D:I:Ec:12

468. Qohelet warns in years to come one will say (Eccl. 12:1)?

A. Everything is meaningless

B. I have chased the wind

C. I have no pleasure in them

D. My desires have all departed

C:A:Ec:12

469. Of what will people say “I find no pleasure in them” (Eccl. 12:1)?

A. Gold and silver

B. Days and years

C. Houses and fields

D. Buildings and books

B:I:Ec:12

470. In Qohelet’s allegory of old age, he says all of the following

grow dark EXCEPT (Eccl. 12:2)?

A. Sun

B. Moon

C. Stars

D. Light

C:A:Ec:12

471. In Qohelet’s allegory of old age, what does he say happens to

the sun and moon (Eccl. 12:2)?

A. They pass away

B. They fly away

C. Remain forever

D. They grow dark

D:B:Ec:12

472. In Qohelet’s allegory of old age, what returns after the rain

(Eccl. 12:2)?

A. The clouds

B. The famine

C. The drought

D. The sun

A:I:Ec:12

473. In Qohelet’s allegory of old age, what do the keepers of the

house do (Eccl. 12:3)?

A. Bow over

B. Tremble

C. Wither

D. Depart

B:A:Ec:12

474. In Qohelet’s allegory of old age, what trembles (Eccl. 12:3)?

A. The grinders

B. The grasshooper

C. Walls of the house

D. The keepers of the house

D:I:Ec:12

475. In Qohelet’s allegory of old age what do strong men do (Eccl. 12:3)?

A. Lie in the dust

B. Fade and wither

C. Stoop

D. Shake from lack of heat

C:I:Ec:12

476. In Qohelet’s allegory of old age, why do the grinders cease

(Eccl. 12:3)?

A. Because they are empty

B. Because they are few

C. Because they have no grain

D. Because they have no hope

B:I:Ec:12

477. In Qohelet’s allegory of old age, what cease because they are few

(Eccl. 12:3)?

A. The grinders

B. The lights of the sky

C. The grasshoopers

D. The beds of rest

A:B:Ec:12

478. In Qohelet’s allegory of old age, what grows dim (Eccl. 12:3)?

A. Those under the sun

B. Those sitting before the fire

C. Those looking through the window

D. Those who had hope vanish

C:I:Ec:12

479. In Qohelet’s allegory of old age, what sound fades (Eccl. 12:4)?

A. The sound of children playing

B. The sound of grinding

C. The sound of merchants calling

D. The sound of warrior’s song

B:A:Ec:12

480. In Qohelet’s allegory of old age, what are closed (Eccl. 12:4)?

A. The doors of the bedroom

B. The doors to the temple

C. The doors to the street

D. The doors to the garden

C:I:Ec:12

481. In Qohelet’s allegory of old age, when do people rise up

(Eccl. 12:4)?

A. At the sound of birds

B. At the sound of children playing

C. At the sound of grinders

D. At the rising of the sun

A:A:Ec:12

482. In Qohelet’s allegory of old age, whose songs grow faint

(Eccl. 12:4)?

A. The choirs

B. Voices of the young maidens

C. The victor’s song

D. The birds

D:I:Ec:12

483. In Qohelet’s allegory of old age, of what are men afraid (Eccl. 12:5)?

A. Everything

B. The sun

C. Heights

D. Tomorrow

C:I:Ec:12

484. In Qohelet’s allegory of old age, what tree blossoms (Eccl. 12:5)?

A. The olive tree

B. The fig tree

C. The cedar tree

D. The almond tree

D:A:Ec:12

485. In Qohelet’s allegory of old age, who drags himself along

(Eccl. 12:5)?

A. The ox

B. The grasshopper

C. The lion

D. The lizard

B:B:Ec:12

486. In Qohelet’s allegory of old age, what happens to desire (Eccl. 12:5)?

A. It is no longer stirred

B. It fades as a flower in the summer

C. It vanishes as a winter wind

D. It no longer seeks its goal

A:I:Ec:12

487. In Qohelet’s allegory of old age, where does a person go (Eccl. 12:5)?

A. Returns to the dust from whence one came

B. One’s place of rest

C. One’s eternal home

D. One’s field

C:I:Ec:12

488. In Qohelet’s allegory of old age, who goes about in the

streets (Eccl. 12:5)?

A. The mourners

B. The children

C. The wicked

D. The merchants

A:B:Ec:12

489. The Creator is to be remembered before what happens (Eccl. 12:6)?

A. The rod of one’s strength bends

B. The silver chord is broken

C. The grinders become few

D. The sun sets

B:I:Ec:12

490. The Creator is to be remembered before what happens (Eccl. 12:6)?

A. The rod of one’s strength bends

B. The golden bowl is broken

C. The grinders become few

D. The sun sets

B:B:Ec:12

491. The Creator is to be remembered before the pitcher is shattered

where (Eccl. 12:6)?

A. In the hands of the potter

B. In the street

C. At the spring

D. In the valley

C:A:Ec:12

492. The Creator is to be remembered before the wheel is broken

where (Eccl. 12:6)?

A. In the hands of the potter

B. At the well

C. At the threshing floor

D. In the valley

B:I:Ec:12

493. What returns to the ground from whence it came (Eccl. 12:7)?

A. The body

B. The dust

C. The works of all

D. The breathe

B:B:Ec:12

494. At death what returns to God (Eccl. 12:7)?

A. The dust

B. All things

C. The breath of life

D. The spirit

D:I:Ec:12

495. At death where does the spirit go (Eccl. 12:7)?

A. To the wind

B. To the dust

C. Returns to God who gave it

D. It is gathered to the fathers

C:B:Ec:12

496. How does Qohelet conclude his allegory of old age (Eccl. 12:8)?

A. Everything is meaningless

B. Everything is chasing after the wind

C. Everything withers under the sun

D. The whole world is in the hands of God

A:B:Ec:12

497. What did the Teacher ponder and set in order (Eccl. 12:9)?

A. His affairs

B. His life

C. Many proverbs

D. Many commandments of the LORD

C:I:Ec:12

498. Qohelet did all of the following with proverbs EXCEPT \_\_\_\_\_\_\_\_

(Eccl. 12:9).

A. Learned

B. Pondered

C. Searched out

D. Set in order

A:A:Ec:12

499. What did the wise Teacher search to find out (Eccl. 12:10)?

A. Wisdom

B. Just the right words

C. The beginning and end of things

D. What pleasures were under the sun

B:I:Ec:12

500. Qohelet, the wise teacher, concludes that what he wrote was

(Eccl. 12:10) \_\_\_\_\_\_\_\_.

A. Wise beyond words

B. The commandments of the LORD

C. Breathed of God

D. Upright and true

D:I:Ec:12

501. What are the words of the wise like (Eccl. 12:11)?

A. Gold

B. Snow

C. Goads

D. Jewels

C:I:Ec:12

502. What are the words of the wise’s collected sayings like

(Eccl. 12:11)?

A. Firmly embedded nails

B. Chasing the wind

C. Gold and silver

D. Rich treasure

A:A:Ec:12

503. Who were the collection of sayings given by (Eccl. 12:11)?

A. One king

B. The Lord

C. The wise Teacher

D. One shepherd

D:A:Ec:12

504. Much what wearies the body (Eccl. 12:12)?

A. Work

B. Study

C. Food

D. Pursuit

B:B:Ec:12

505. Of the making of what is there no end (Eccl. 12:12)?

A. Money

B. Schemes

C. Books

D. Proverbs

C:B:Ec:12

506. Qohelet gives the conclusion of the matter saying one should

do what (Eccl. 12:13)?

A. Do justice and mercy

B. Enjoy life and walk humbly before God

C. Fear God and keep his commandments

D. Understand wisdom and offer sacrifices

C:B:Ec:12

507. Qohelet says what is the whole duty of humans (Eccl. 12:13)?

A. Do justice and mercy

B. Enjoy life and walk humbly before God

C. Fear God and keep his commandments

D. Understand wisdom and offer sacrifices

C:I:Ec:12

508. What will God do with every deed (Eccl. 12:14)?

A. Bring it into judgment

B. Remember it

C. Require it of people

D. Weigh it on His scales of justice

A:B:Ec:12

509. Especially what will be evaluated by God as to whether it is

good or evil (Eccl. 12:14)?

A. Everything under the sun

B. Every hidden thing

C. Every thought of the heart

D. Every desire

B:I:Ec:12