



Come Follow Me 2022
Proverbs Ecclesiastes



Old Testament Seminary Manual

The book of Proverbs was written as poetry, and it employs many of the techniques common to Hebraic poetry—vivid imagery, parallelism, and other literary techniques—to guide the reader in the quest for wisdom. The introductory verses of the book express this central theme: “A wise man will hear, and will increase in learning ... but fools despise wisdom and instruction” (Proverbs 1:5, 7).

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The wisdom contained within the book of Proverbs covers nearly every aspect of life. The proverbs focus as much on the quirks of human nature as they do on the basic behavior of a righteous person and on man's proper relationship to God. Because the proverbs address such varied topics, a verse in Proverbs often has no connection to the verses before or after it. However, readers can find within Proverbs many passages that are simple, humorous, profound, and beautiful. One well-known passage tenderly describes the attributes of a righteous woman and declares that she is far more precious than rubies (see Proverbs 31:10–31).

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“The general title is ‘The Proverbs of Solomon the son of David’. At several points in the book, however, there are rubrics [headings] giving the authorship of different sections. Thus sections are ascribed to Solomon at 10:1 and to ‘the wise’ at 22:17 and 24:23. At 25:1 there is the rubric ‘These also are proverbs of Solomon which the men of Hezekiah king of Judah copied’; ch. 30 is headed ‘the words of Agur son of Jakeh’, and ch. 31 ascribed to ‘King Lemuel’, or, rather, to his mother.” (Guthrie and Motyer, *New Bible Commentary*, p. 548.)

COME FOLLOW ME: OLD TESTAMENT



Proverbs 1-4

Proverbs 1:1-4 The Purpose of Proverbs

1 The proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity;

4 To give subtilty to the simple, to the young man knowledge and discretion.

President David O. McKay

“Gaining knowledge is one thing, and applying it [is] quite another. Wisdom is the right application of knowledge, and true education—the education for which the Church stands—is the application of knowledge to the development of a noble and Godlike character”

(in Conference Report, Apr. 1968, 93–94).

Proverbs 2:10–15 Blessings of Seeking Wisdom

10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil man, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoyce to do evil, and delight in the frowardness of the wicked;

15 Whose ways are crooked, and they froward in their paths:

Proverbs 3:13–18, 35 Blessings of Seeking Wisdom

13 ¶ Happy is the man that findeth wisdom, and the man that getteth understanding.

14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days is in her right hand; and in her left hand riches and honour.

17 Her ways are ways of pleasantness, and all her paths are peace.

18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

35 The wise shall inherit glory: but shame shall be the promotion of fools.

Proverbs 4:5–9 Blessings of Seeking Wisdom

5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

LADY WISDOM



MADAM FOLLY



Proverbs 7:6-15, 21-27; 8:1-7, 12-14; 9:1-6, 10-18

Proverbs 3:5-8

Robert L. Deffinbaugh

“In each chapter of this introductory section we find either Madam Folly (2:16-19; 5:1-14; 6:20-35), Dame Wisdom (1:20-33; 3:13-18; 4:5-9; 8:1-36), or both (7:1-4, 5-27; 9:1-6, 13-18). Both the way of wisdom and the way of folly are personified by women. This would be especially relevant in light of the father-to-son instruction which is given in Proverbs. If there is one thing a father should teach his son, it is the kind of woman to pursue and the kind of woman to avoid. Dame Wisdom and Madam Folly are literary tools to teach the young man a lesson on two levels, the literal and the metaphorical.”



TRUST
IN THE
LORD

Proverbs 3:5–6

5 ¶ Trust in the Lord
with all thine heart;
and lean not unto thine
own understanding.

6 In all thy ways
acknowledge him, and
he shall direct thy
paths.

President N. Eldon Tanner

“How much wiser and better it is for man to accept the simple truths of the gospel and to accept as authority God, the Creator of the world, and his Son Jesus Christ, and to accept by faith those things which he cannot disprove and for which he cannot give a better explanation. He must be prepared to acknowledge that there are certain things—many, many things—that he cannot understand.



President N. Eldon Tanner (cont)

“How can we deny or even disbelieve God when we cannot understand even the simplest things around us—how the leaf functions, what electricity is, what our emotions are, when the spirit enters the body, and what happens to it when it leaves? How can we say that because we do not understand the resurrection, there is not or cannot be a resurrection?

“We are admonished to ‘trust in the Lord with all thine heart; and lean not unto thine own understanding.’ (Prov. 3:5.) And we are warned: ‘Woe unto them that are wise in their own eyes, and prudent in their own sight!’ (Isa. 5:21.)” (In Conference Report, Oct. 1968, p. 49.)

Elder Richard G. Scott

“Our Father in Heaven has invited you to express your needs, hopes, and desires unto Him. That should not be done in a spirit of negotiation, but rather as a willingness to obey His will no matter what direction that takes. His invitation, ‘Ask, and ye shall receive’ (3 Ne. 27:29) does not assure that you will get what you want. It does guarantee that, if worthy, you will get what you need, as judged by a Father that loves you perfectly, who wants your eternal happiness even more than do you”

(“Trust in the Lord,” GC Oct. 1995, Ensign, Nov. 1995, 17).

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Proverbs 4–9

These chapters encourage us to seek wisdom, warn against associating with those who are immoral, and strongly condemn a prideful heart, dishonesty, murder, hardheartedness, slander, gossip, and contention.

Proverbs 6:16–19

16 ¶ These six things doth the Lord hate: yea, seven are an abomination unto him:

17 A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness that speaketh lies, and he that soweth discord among brethren.

Proverbs 10:4, 12, 17

4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

12 Hatred stirreth up strifes: but love covereth all sins.

17 He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.

Proverbs 13:1, 7, 10

1 A wise son heareth his father's instruction: but a scorner heareth not rebuke.

7 There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

10 Only by pride cometh contention: but with the well advised is wisdom.

Elder Marvin J. Ashton

“When one considers the bad feeling and the unpleasantness caused by contention, it is well to ask, ‘Why do I participate?’ If we are really honest with ourselves, our answers may be something like: ‘When I argue and am disagreeable, I do not have to change myself. It gives me a chance to get even.’ ‘I am unhappy and I want others to be miserable too.’ ‘I can feel self-righteous. In this way I get my ego built up.’ ‘I don’t want others to forget how much I know!’

Elder Marvin J. Ashton (cont)

“Whatever the real reason, it is important to recognize that we choose our behavior. At the root of this issue is the age-old problem of pride. ‘Only by pride cometh contention.’ (Prov. 13:10.)

“If Satan can succeed in creating in us habits of arguing, quarreling, and contention, it is easier then for him to bind us with the heavier sins which can destroy our eternal lives. A contentious spirit can affect almost any phase of our lives. An angry letter written in haste can haunt us—sometimes for years. A few ill-advised words spoken in hate can destroy a marriage or a personal friendship, or impede community progress.” (In Conference Report, Apr. 1978, pp. 11–12; or Ensign, May 1978, p. 9.)

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Proverbs 15:1

**1 A soft answer
turneth away wrath:
but grievous words
stir up anger.**





Elder W. Craig Zwick

“A ‘soft answer’ consists of a reasoned response—disciplined words from a humble heart. It does not mean we never speak directly or that we compromise doctrinal truth. Words that may be firm in information can be soft in spirit”

(“What Are You Thinking?” Apr 2014 GC, Ensign or Liahona, May 2014, 42).

Elder Marvin J. Ashton

“Too often we use communication periods as occasions to tell, dictate, plead, or threaten. Nowhere in the broadest sense should communication in the family be used to impose, command, or embarrass.

“... In family discussions, differences should not be ignored, but should be weighed and evaluated calmly. One’s point or opinion usually is not as important as a healthy, continuing relationship. Courtesy and respect in listening and responding during discussions are basic in proper dialogue. ... How important it is to know how to disagree with another’s point of view without being disagreeable. How important it is to have discussion periods ahead of decisions. Jones Stephens wrote, ‘I have learned that the head does not hear anything until the heart has listened, and that what the heart knows today the head will understand tomorrow.’” (In Conference Report, Apr. 1976, p. 79; or Ensign, May 1976, p. 52.)

Proverbs 15:3, 16, 20, 26, 32

3 The eyes of the Lord are in every place, beholding the evil and the good.

16 Better is little with the fear of the Lord than great treasure and trouble therewith.

20 A wise son maketh a glad father: but a foolish man despiseth his mother.

26 The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words.

32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

Proverbs 16:7, 18, 32

7 When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

18 Pride goeth before destruction, and an haughty spirit before a fall.

32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

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Proverbs 22-31

Proverbs 22:6

6 Train up a child in the way he should go: and when he is old, he will not depart from it.



Elder Gordon B. Hinckley

“It is so obvious that the great good and the terrible evil in the world today are the sweet and the bitter fruits of the rearing of yesterday’s children. As we train a new generation, so will the world be in a few years. If you are worried about the future, then look to the upbringing of your children. Wisely did the writer of Proverbs declare, [Proverbs 22:6].”

(In Conference Report, Oct. 1978, p. 25; or Ensign, Nov. 1978, p. 18.)

Proverbs 23:7

7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

President Marion G. Romney

“The great overall struggle in the world today is, as it has always been, for the souls of men. Every soul is personally engaged in the struggle, and he makes his fight with what is in his mind. In the final analysis the battleground is, for each individual, within himself. Inevitably he gravitates toward the subjects of his thoughts. Ages ago the wise man thus succinctly stated this great truth: ‘As he thinketh in his heart, so is he’ (Prov. 23:7).

“If we would escape the lusts of the flesh and build for ourselves and our children great and noble characters, we must keep in our minds and in their minds true and righteous principles for our thoughts and their thoughts to dwell upon.

President Marion G. Romney (cont)

“We must not permit our minds to become surfeited with the interests, things, and practices of the world about us. To do so is tantamount to adopting and going along with them. ...

“If we would avoid adopting the evils of the world, we must pursue a course which will daily feed our minds with and call them back to the things of the Spirit.”

(In Conference Report, Apr. 1980, p. 88; or Ensign, May 1980, p. 66.)



Proverbs 27:1–2

**1 Boast not thyself of to morrow;
for thou knowest not what a day
may bring forth.**

**2 Let another man praise thee,
and not thine own mouth; a
stranger, and not thine own lips.**



Proverbs 29:18

King James Bible

Where there is no vision,
the people perish:
but he that keepeth the
law, happy is he.

English Standard Version

Where there is no prophetic vision
the people cast off restraint,
but blessed is he who keeps the law.

New International Version

Where there is no revelation,
people cast off restraint;
but blessed is the one who
heeds wisdom's instruction.

Holman Christian Standard Bible

Without revelation
people run wild,
but one who listens to
instruction will be happy.

Proverbs 31:10

10 ¶ Who can find a
virtuous woman?
for her price is far
above rubies.



Virtue

“Virtue originates in your innermost thoughts and desires. It is a pattern of thought and behavior based on high moral standards. Since the Holy Ghost does not dwell in unclean tabernacles, virtue is prerequisite to receiving the Spirit’s guidance. What you choose to think and do when you are alone and you believe no one is watching is a strong measure of your virtue.

“Virtuous people are clean and pure spiritually. They focus on righteous, uplifting thoughts and put unworthy thoughts that lead to inappropriate actions out of their minds. They obey God’s commandments and follow the counsel of Church leaders. They pray for the strength to resist temptation and do what is right. They quickly repent of any sins or wrongdoings. They live worthy of a temple recommend” (Preach My Gospel [2004], 118–19).

from off the earth, and the needy from *among* men.

15 The ^ahorseleach hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, *It is* enough:

16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18 There be three *things which* are too wonderful for me, *yea*, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her ^amouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For a ^aservant when he reigneth; and a fool when he is filled with meat;

23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.

24 There be four *things which* are little upon the earth, but they *are* exceeding wise:

25 The ^aants *are* a people not strong, yet they prepare their meat in the summer;

26 The ^aconies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

29 There be three *things* which go well, *yea*, four are comely in going:

30 A lion *which* is strongest among beasts, and turneth not away for any;

31 A ^agreyhound; an he goat also; and a king, against whom *there* is no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth ^astrife.

CHAPTER 31

Wine and strong drink are condemned—Plead the cause of the poor and needy—A virtuous woman is more precious than rubies.

THE words of king Lemuel, the prophecy that his ^amother taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto ^awomen, nor thy ways to that which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink ^awine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the ^acause of the poor and needy.

10 ¶ Who can find a ^avirtuous ^bwoman? for her price *is* far above rubies.

11 The heart of her husband doth safely ^atrust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her ^ahands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She ^ariseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the ^adistaff.

20 She stretcheth out her hand to the ^apoor; *yea*, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for

her household: for all her household *are* clothed with scarlet.

22 She maketh herself coverings of tapestry; her ^aclothing *is* silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.

25 Strength and honour *are* her ^aclothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of ^akindness.

27 She looketh well to the ways of her household, and eateth not the bread of ^aidleness.

28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and ^abeauty *is* vain: *but* a woman *that* ^bfearth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

ECCLESIASTES

OR, THE PREACHER

CHAPTER 1

Everything under the sun is vanity and vexation of spirit—He who increases in knowledge increases in sorrow.

THE words of the ^aPreacher, the son of David, king in Jerusalem.

2 ^aVanity of vanities, saith the Preacher, vanity of vanities; all *is* ^bvanity.

10a TG Chastity; Virtue.

b TG Marriage, Marry;

Marriage, Wine, Woman

spinning materials are wound.

20a D&C 42:30

30a TG Beauty.

b OR reverses the LORD.

10 ¶ Who can find a ^avirtuous ^bwoman? for her price *is* far above rubies.

11 The heart of her husband doth safely ^atrust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her ^ahands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She ^ariseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise *is* good: her candle goeth not out by night.

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20 She stretcheth out her hand to the ^apoor; yea, she reacheth forth her hands to the needy.

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her household: for all her household *are* clothed with scarlet.

22 She maketh herself coverings of tapestry; her ^aclothing *is* silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.

25 Strength and honour *are* her ^aclothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of ^akindness.

27 She looketh well to the ways of her household, and eateth not the bread of ^aidleness.

28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and ^abeauty *is* vain: *but* a woman *that* ^bfeareth the LORD, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.



Sister Julie B. Beck

“What is a mother heart and how is one acquired? We learn about some of those qualities in the scriptures. To paraphrase Proverbs: “Who can find a ... woman [with a mother heart]? for her price is far above rubies. ... She ... worketh willingly with her hands. ... With the fruit of her hands she planteth a vineyard. ... She stretcheth out her hand to the poor. ... Strength and honour are her clothing. ... She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness” (Proverbs 31:10, 13, 16, 20, 25–27). A woman with a mother heart has a testimony of the restored gospel, and she teaches the principles of the gospel without equivocation. She is keeping sacred covenants made in holy temples. Her talents and skills are shared unselfishly. She gains as much education as her circumstances will allow, improving her mind and spirit with the desire to teach what she learns to the generations who follow her”

(“A ‘Mother Heart,’” GC Apr. 2004, Ensign or Liahona, May 2004, 75).

President James E. Faust

“How should those who bear the priesthood treat their wives and the other women in their family? Our wives need to be cherished. They need to hear their husbands call them blessed, and the children need to hear their fathers generously praise their mothers (see Prov. 31:28). The Lord values his daughters just as much as he does his sons. In marriage, neither is superior; each has a different primary and divine responsibility. Chief among these different responsibilities for wives is the calling of motherhood. I firmly believe that our dear faithful sisters enjoy a special spiritual enrichment which is inherent in their natures.

President James E. Faust (cont)

“President Spencer W. Kimball stated: ‘To be a righteous woman during the winding up scenes on this earth, before the second coming of our Savior, is an especially noble calling. ... Other institutions in society may falter, and even fail, but the righteous woman can help to save the home, which may be the last and only sanctuary some mortals know in the midst of storm and strife’ ([“Privileges and Responsibilities of Sisters,”] Ensign, Nov. 1978, p. 103)” (“Keeping Covenants and Honoring the Priesthood,” GC Oct. 1993, Ensign, Nov. 1993, 38–39).

COME FOLLOW ME: OLD TESTAMENT



Ecclesiastes 1-3

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The name Ecclesiastes is a translation of the Hebrew word koheleth, which means “one who convenes an assembly” or simply *a preacher* (see Bible Dictionary, “Ecclesiastes”). Throughout this book, the writer presents a series of questions in search of the purpose of life.

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The book of Ecclesiastes is unique because although the Preacher is a believer, he often poses questions and makes statements as if he were not. Everything that he says, therefore, must be taken in context of his final conclusion in Ecclesiastes 12:13–14 that all of our works in this life will one day be judged by God. The teachings of this book seem to be directed at individuals who do not believe in God or at least are not yet fully committed to Him. The Preacher presents questions and statements that many of these individuals may feel inclined to agree with, but then he helps them to see how much purpose and meaning can come into our lives when we seek to live in accordance with God's will.

Ecclesiastes 1:1–3

1 The words of the Preacher, the son of David, king in Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

3 What profit hath a man of all his labour which he taketh under the sun?

**IE empty,
fleeting,
unsubstantial.**

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The writer of Ecclesiastes often wrote from the perspective of someone who had little to no understanding of the plan of salvation. This perspective can help us recognize that people waste much of their life focusing on pursuits that end when they die.

Ecclesiastes 2:1–3

1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, It is mad: and of mirth, What doeth it?

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

Ecclesiastes 2:4-10

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons

7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

Ecclesiastes 2:11

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Ecclesiastes 3-10

The Preacher wrote that even though good and bad things happen to all of us and even though one day we will all die, we can do many things to make our mortal life better before it ends.

CHAPTER 3

*To every thing there is a season—
Whatever God does, it will be forever—
God will judge the righteous and the
wicked.*

To every *thing there is* a ^aseason, and
a ^btime to every purpose under the
heaven:

2 A ^atime to be born, and a time
to ^bdie; a time to plant, and a time
to pluck up *that which is* planted;

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

4 A time to weep, and a time to
^alaugh; a time to ^bmourn, and a
time to dance;

5 A time to cast away stones, and
a time to gather stones together; a
time to embrace, and a time to re-

them, but for *a man* to rejoice, and
to do ^agood in his life.

13 And also that every man should
eat and drink, and enjoy the good of
all his labour, it is the ^agift of God.

14 I know that, whatsoever God
doeth, it shall be ^afor ^bever: noth-
ing can be put to it, nor any thing
taken from it: and God doeth *it*,
that *men* should ^cfear before him.

15 That which hath been is ^anow;
and that which is to be hath al-
ready been; and God requireth that
which is past.

16 ¶ And moreover I saw under
the sun the place of judgment,
that ^awickedness *was* there; and the
place of righteousness, *that* iniquity
was there.

17 I said in mine heart, God shall
^ajudge the righteous and the wicked:

COME FOLLOW ME: OLD TESTAMENT



Ecclesiastes 4-12

Ecclesiastes 4:9-10

9 ¶ Two are better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.

Ecclesiastes 5:10–11

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

11 When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?

Ecclesiastes 7:9-10

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.

Ecclesiastes 8:11–13

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

Ecclesiastes 9:10-11

10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

Brigham Young

“The race is not to the swift, nor riches to men of wisdom. Do not fret, nor be so anxious about property, nor think that when you have gathered treasures, they alone will produce joy and comfort; for it is not so.

“The race is not to the swift, nor the battle to the strong, nor riches to men of wisdom. The Lord gives the increase: he makes rich whom he pleases. You may inquire, ‘Why not make us rich?’ Perhaps, because we would not know what to do with riches.” (Brigham Young, in Journal of Discourses, 7:241.)

Ecclesiastes 10:18

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

Ecclesiastes 11:9

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

Ecclesiastes 12:7

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

**“Death does not change our personality or our desires for good or evil. Those who chose to obey God in this life live in a state of happiness, peace, and rest from troubles and care. Those who chose not to obey in this life and did not repent live in a state of unhappiness. In the spirit world the gospel is preached to those who did not obey the gospel or have the opportunity to hear it while on earth. We remain in the spirit world until we are resurrected”
(Preach My Gospel [2004], 52).**

Ecclesiastes 12:13–14

13 ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Elder Joseph B. Wirthlin

“We understand that we will live a postmortal life of infinite duration and that we determine the kind of life it will be by our thoughts and actions in mortality. Mortality is very brief but immeasurably important. ...

“That understanding helps us to make wise decisions in the many choices of our daily lives. Seeing life from an eternal perspective helps us focus our limited mortal energies on the things that matter most. ...

Elder Joseph B. Wirthlin (cont)

“... By virtue of the Savior’s atoning sacrifice, we all will be resurrected. Each of us will stand before the judgment bar of the great Jehovah and be rewarded according to our deeds in mortality.

“If we make every earthly decision with this judgment in mind, we will have used our mortal probation wisely and its days will give us peace in this life and eternal life in the world to come”

(“The Time to Prepare,” GC Apr. 1998, Ensign, May 1998, 14, 16–17).

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