

# Ecclesiastes 12:8

Authorized King James Version (KJV)

Vanity of vanities, saith the preacher; all is vanity.

## Analysis

---

**Vanity of vanities, saith the preacher; all is vanity**—this verse nearly repeats 1:2's opening thesis, creating an inclusio (bookend structure) for the entire book. The Hebrew *havel havalim* (הַבֶּל הַבָּלִים, vanity of vanities) is a superlative construction meaning 'the most fleeting' or 'ultimate transience.' After twelve chapters exploring life 'under the sun'—wisdom, pleasure, labor, injustice, worship, friendship, wealth, aging, death—the Preacher returns to his core observation: viewed horizontally (without God's eternal perspective), all proves *havel* (הַבֶּל)—vapor, breath, fleeting.

Yet this apparent pessimism sets up verses 9-14's conclusion: fear God and keep His commandments (v. 13), for God will judge all things (v. 14). The book's structure reveals its purpose—comprehensively demonstrate life's futility apart from God to drive readers toward the only source of lasting meaning: covenant relationship with the Creator. This anticipates Jesus's warning: 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' (Mark 8:36). Paul echoes Ecclesiastes: earthly suffering is 'light affliction' compared to 'eternal weight of glory' (2 Corinthians 4:17)—only eternal perspective resolves the vanity problem.

## Historical Context

---

This verse's placement after the aging/death allegory (12:1-7) gives it particular force: having traced life from youth through decline to death, the Preacher pronounces the verdict—all is fleeting. Post-exilic Judaism, grappling with suffering

and delayed messianic fulfillment, found in Ecclesiastes permission to voice life's frustrations while maintaining faith. The book's inclusion in Scripture validates honest wrestling with existence's difficulties. The verse functions rhetorically to create tension resolved only in verses 13-14's theocentric conclusion. Church history shows tension over Ecclesiastes' seeming pessimism—some (like Luther) struggled with it, while others (like Calvin) emphasized it drives readers to God as life's only stable foundation.

## Related Passages

---

**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

## Study Questions

---

1. How does acknowledging that earthly pursuits are ultimately 'vanity' free you from both frantic striving and crushing disappointment?
2. In what ways does this verse's apparent pessimism actually serve pastoral purposes by directing you toward God as the only source of lasting meaning?

## Interlinear Text

---

הַבָּל:	הַבָּל:	אָמַר	הַקּוֹה לֵאמֹר	הַכֹּל	הַבָּל:
Vanity	Vanity	saith	the preacher	H3605	Vanity
H1892	H1892	H559	H6953		H1892

## Additional Cross-References

---

**Ecclesiastes 1:2** (Parallel theme): Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.