MIQDASH BETHEL COVENANT INSTITUTION

508(c)(1)(a) Free Church • Sole Tanakh Authority
A Study for Judaism · Christianity · Islam

DOCUMENT 228

Of Making Many Books There Is No End

A Covenant Deep Dive into Ecclesiastes 12:12–14 — *sof davar (the end of the matter)* — Study, the Fear of Elohim, and the Whole of Man

When Does Study Serve the Covenant, and When Does It Become Weariness of the Flesh? — A Three-Religion Covenant Response

September 2026 • Revised October 2026
Elder Kepha Arcemont, Founder
miqdashbethel.ai • miqdashbethel@gmail.com
The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
The Talmud (Shabbat 30b) records that the Sages sought to hide away the book of Ecclesiastes because its words seemed to contradict one another, and kept it because its beginning and its end are ***"words of Torah."*** **Ecclesiastes 12:13** is that end.	Paul warns of those ***"always learning and never able to come to the knowledge of the truth"*** (2 Timothy 3:7), and that ***"knowledge puffs up"*** (1 Corinthians 8:1). The Tanakh's older witness: ***"of making many books there is no end"*** (**Ecclesiastes 12:12**).	A supplication of Muhammad asks refuge from ***"knowledge that does not benefit"*** and ***"a heart that is not humbled"*** (Sahih Muslim 2722). The Tanakh's older witness: ***"Fear Elohim, and keep His commandments"*** (**Ecclesiastes 12:13**).

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates

and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written Tanakh to the closing words of Ecclesiastes. **Yahweh** (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic (with the English meaning in parentheses)*** at every occurrence. Hebrew characters are bold. Strong's numbers are plain text. Scripture references are bold. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** Scripture is rendered in a literal working translation from the Hebrew. Findings are graded Corroborated, Single witness, or Not in the text. A shorter Condensed Edition of this document is available for printing. Rabbinic commentary, New Testament texts, and the Qur'an are cited as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Deuteronomy	The fear-and-keep pattern; the king's single copy of the Torah; the witness standard
Nevi'im (Prophets)	**Isaiah**, **Jeremiah**, **Ezekiel**, **Micah**, Malachi	Hearing without doing; the scroll of remembrance; the test of where a word leads

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Ketuvim (Writings)	Ecclesiastes, Psalms, Proverbs	The epilogue itself; wisdom parallels on excess, meditation, and the fear of **Yahweh**

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Talmud Shabbat 30b; Mishnah Yadayim 3:5; Leviticus Rabbah 28:1	The dispute over Ecclesiastes and why it was kept
New Testament	2 Timothy 3:7; 1 Corinthians 8:1; James 1:22; 2:26	Learning without knowing; hearing without doing
Qur'an and hadith	Sahih Muslim 2722; the Qur'anic pairing ***"those who believe and do righteous deeds"***	Knowledge that does not benefit; knowledge joined to deeds
Modern commentary	Shlomo Zuckier, ***"Kohelet: Seeking to Uncover and Bury"*** (The Lehrhaus)	The wordplay between **Ecclesiastes 12:10** and Shabbat 30b

I. THE TEXT AND ITS SETTING

I-A. The Closing Words of the Epilogue

Ecclesiastes — in Hebrew ***Kohelet*** (**קֹהֶלֶת**) ***(assembler, one who gathers the assembly)*** — closes with an epilogue (**Ecclesiastes 12:9–14**) widely recognized in Jewish, Christian, and modern scholarship as a closing frame that speaks about the Teacher rather than as the Teacher. Verses 9–11 praise him: he was wise, he taught the people knowledge, he weighed and searched out and set in order many proverbs, and ***"the words of the wise are like goads, and like nails firmly fixed ... given by one Shepherd"*** (**Ecclesiastes 12:11**). Against that high praise for careful writing, the epilogue turns in verse 12 to a warning about books and study — and the tension between the two is the first thing this document must face honestly.

I-B. The Three Verses in Sequence

"And beyond these, my son, be warned: of making many books there is no end, and much study is a weariness of the flesh" (Ecclesiastes 12:12).

"The end of the matter; all has been heard: Fear Elohim, and keep His commandments, for this is the whole of man" (Ecclesiastes 12:13).

"For Elohim will bring every deed into judgment, with every hidden thing, whether good or evil" (Ecclesiastes 12:14).

The three verses form one unit. Verse 12 warns against an endless, exhausting pursuit of books and study cut off from a governing conclusion; verses 13–14 supply that conclusion. The ***sof davar*** (**סוֹף דָּבָר**) ***(end of the matter)*** of verse 13 answers the ***ein qets*** (**אֵין קֵץ**) ***(there is no end)*** of verse 12. The epilogue supplies exactly the end that endless book-making cannot supply for itself.

II. WORD STUDY — ECCLESIASTES 12:12

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
sefer, sefarim (book, books) **סְפָרִים**	H5612	A written scroll or document; from ***safar (to count, recount)***. Not a negative word: the Torah itself is a ***sefer (book)***	**Ecclesiastes 12:12; Deuteronomy 17:18**
qets (end, limit) **קֵץ**	H7093	End, boundary, limit	**Ecclesiastes 12:12**
lahag (study, devotion) **לַהַג**	H3854	Found only here in the Tanakh; in later Hebrew, murmured recitation or absorbed study	**Ecclesiastes 12:12**
yegi'ah (weariness) **יְגִעַת**	H3024	Exhaustion from toil; from ***yaga (to labor until weary)***, H3021	**Ecclesiastes 12:12**
basar (flesh, body) **בָּשָׂר**	H1320	Flesh; the body	**Ecclesiastes 12:12**
hevel (vapor, futility) **הֶבֶל**	H1892	Breath, vapor — the book's word for what does not last	**Ecclesiastes 1:2; 12:8**

II-A. Many Books

The epilogue is not condemning writing or scrolls. It has just praised the Teacher's own careful writing (**Ecclesiastes 12:9–10**), and the Torah calls itself a ***sefer (book)*** (**Deuteronomy 31:24–26**). What it names is ***harbeh sefarim (many books)*** — the unbounded multiplying of them — as the thing that has no ***qets (end, limit)***.

II-B. Much Study

Lahag (study, devotion) occurs only here in the whole Tanakh, so its meaning depends on context and later Hebrew usage. Most translations render it ***"study"*** or ***"devotion to books"***; some later usage leans toward ***"talk."*** Either reading supports the same warning: an activity — study or speech — pursued without the boundary of verse 13 consumes the one who pursues it instead of bearing fruit. **Grading:** the meaning ***"study"*** is a reasonable reading from context; the word itself is a **Single witness** in the Tanakh.

II-C. Weariness of the Flesh

Yegi'at basar (weariness of the flesh) is deliberately bodily — not weariness of soul or of mind. It matches the book's own vocabulary: ***"all things are wearisome; a man cannot utter it"*** (**Ecclesiastes 1:8**), and ***"in much wisdom is much grief, and he who increases knowledge increases sorrow"*** (**Ecclesiastes 1:18**). The epilogue does not call study sinful. It warns, in the book's own words, that study without an end becomes one more ***hevel (vapor, futility)*** — another chase the book has already weighed and found wanting.

III. WORD STUDY — ECCLESIASTES 12:13–14

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
sof (end, conclusion) סוֹף	H5490	End, conclusion	**Ecclesiastes 12:13**
davar (word, matter) דָּבָר	H1697	Word, matter, thing	**Ecclesiastes 12:13**
shama (to hear) שָׁמַע	H8085	To hear, to listen, to obey	**Ecclesiastes 12:13**
yare (to fear) יְרָא	H3372	To fear; to stand in reverent awe	**Ecclesiastes 12:13**; **Proverbs 1:7**
mitzvah (commandment) מִצְוֹתָיו	H4687	Commandment; ***"His commandments"***	**Ecclesiastes 12:13**
shamar (to keep, guard) שְׁמוֹר	H8104	To keep, guard, observe	**Ecclesiastes 12:13**
mishpat (judgment) מִשְׁפָּט	H4941	Judgment, justice, verdict	**Ecclesiastes 12:14**; **Psalms 37:28**
ne'lam (hidden) נֶעְלָם	H5956	Hidden, concealed; from ***alam (to hide)***	**Ecclesiastes 12:14**

III-A. The End of the Matter

Sof davar (the end of the matter) is built as the direct opposite of verse 12's ***ein qets (there is no end)***. Where the making of books has no boundary, the epilogue supplies one — not by forbidding study, but by naming its conclusion. ***Hakol nishma (all has been heard)*** follows at once: everything that needed to be heard — the whole book, and behind it the whole covenant — has been said.

III-B. Fear Elohim

Et-ha'Elohim yera (**אֶת־הָאֱלֹהִים יְרָא**) ***(fear Elohim)*** uses the command form of ***yare (to fear)***. The fear of **Yahweh** governs the whole wisdom tradition of the Tanakh: ***"The fear of Yahweh is the beginning of knowledge"*** (**Proverbs 1:7**); ***"the fear of Yahweh is the beginning of wisdom"*** (**Proverbs 9:10**). Proverbs places that fear at the beginning; Ecclesiastes places it at the end — the destination the whole search of chapters 1–12 has been circling. Fear here is not terror but covenant reverence: recognizing **Elohim** as the One before whom account must be given (**Ecclesiastes 12:14**).

III-C. Keep His Commandments

Mitzvotav shemor (**מִצְוֹתָיו שְׁמוֹר**) ***(keep His commandments)*** joins fear to obedience — not fear alone, and not knowledge alone, but the covenant pattern already fixed in the Torah:

"And now, Israel, what does Yahweh your Elohim require of you, but to fear Yahweh your Elohim, to walk in all His ways, to love Him, and to serve Yahweh your Elohim with all your heart and with all your soul, to keep the commandments of Yahweh and His statutes" (**Deuteronomy 10:12–13**).

The epilogue does not introduce a new ethic. After twelve chapters spent testing every alternative, it returns the reader to the oldest one.

III-D. The Whole of Man

The closing clause is famously short — literally ***"for this, all the man," ki zeh kol ha-adam*** (**כִּי־זֶה כָּל־הָאָדָם**) ***(for this is the whole of man)***. Translators supply a verb: ***"this is the whole duty of man,"*** or ***"this applies to all mankind."*** Either way, fearing **Elohim** and keeping His commandments is not one option among many for the thoughtful; it is the whole of the human calling, addressed to ***kol ha-adam (all mankind)*** — the same universal address the book uses throughout (**Ecclesiastes 3:19**).

III-E. Judgment and the Hidden Thing

Kol ma'aseh (every deed) will be brought ***ba-mishpat (into judgment)*** — the word that governs the Tanakh's whole legal vocabulary, for ***"Yahweh loves justice"*** (**Psalms 37:28**). The judgment reaches ***kol ne'lam (every hidden thing)***, whether ***tov (good)*** or ***ra (evil)***. Nothing escapes the

account. This is the same vocabulary treated in Doc 148 (The Problem of Evil and the Covenant of **Yahweh**), which cites this verse as its Fifth Witness; the present document expands that one verse into a study of the whole passage around it.

IV. THE RABBINIC WITNESS — A BOOK THE SAGES ALMOST HID AWAY

IV-A. Shabbat 30b

The Babylonian Talmud (Shabbat 30b) preserves a striking admission: ***bikshu chakhamim lignoz sefer Kohelet (the Sages sought to hide away the book of Ecclesiastes)***, because its statements seemed to contradict one another. The word ***ganaz (to hide away, store)*** is the word used for putting a worn-out scroll out of use. The reason it survived is stated plainly: ***"because its beginning is words of Torah and its end is words of Torah."*** The Talmud identifies the end as **Ecclesiastes 12:13**. By the Talmud's own account, the verses studied in this document are the reason the book was not hidden away.

IV-B. The Canon Dispute

The Mishnah (Yadayim 3:5) records that the House of Shammai held that Ecclesiastes did not ***"make the hands unclean"*** — that is, was not holy writing — while the House of Hillel held that it did. Leviticus Rabbah 28:1 records Rabbi Benjamin bar Levi saying that the Sages wanted to hide the book because they found in it words leaning toward heresy, and that they kept it once they read the closing word about **Elohim**'s judgment. The book's honest report of injustice under the sun (**Ecclesiastes 8:14**) and of the wise man and the fool dying alike (**Ecclesiastes 2:14–16**) are the passages most often named as troubling. The epilogue (**Ecclesiastes 12:9–14**) is widely read, in traditional and modern scholarship alike, as the anchor that settled the matter.

IV-C. The Irony the Text Itself Names

The epilogue praises the Teacher because he ***"sought to find words of delight, and what was written upright, words of truth"*** (**Ecclesiastes 12:10**) — two verses before warning that the making of books has no end. Shlomo Zuckier (The Lehrhaus) notes that the Talmud's wording deliberately echoes this verse: the Teacher ***bikkesh (sought)*** to find; the Sages ***bikshu (sought)*** to hide away. What the Teacher sought to find, the Sages nearly buried — and then kept, because its last words turn the reader away from endless books and back to obedience. The book about the futility of endless study survives because it knows when to stop and conclude.

V. FIVE COVENANT WITNESSES ON KNOWLEDGE, EXCESS, AND OBEDIENCE

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. The following witnesses corroborate the epilogue's warning against unbounded pursuit and its resolution in fear and obedience.

Witness One — Ecclesiastes 1:18: In Much Wisdom Is Much Grief

"For in much wisdom is much grief, and he who increases knowledge increases sorrow" (**Ecclesiastes 1:18**).

The first chapter already anticipates the twelfth. Wisdom and knowledge pursued as ends in themselves, apart from covenant obedience, do not deliver the peace they promise. This is not a rejection of learning — the Teacher pursued wisdom more than all before him in Jerusalem (**Ecclesiastes 1:16**) — but an honest report of where that pursuit, by itself, ends.

Witness Two — Proverbs 25:27: Too Much Honey

"To eat much honey is not good; so to search out one's own glory is not glory" (**Proverbs 25:27**).

The wisdom tradition applies the principle of harmful excess to good things. Honey is good; too much sickens. Study is commanded (**Deuteronomy 6:6–7**) and good; study cut off from its purpose becomes ***yegi'at basar (weariness of the flesh)*** without covenant fruit.

Witness Three — Deuteronomy 17:18–19: The King's One Copy, Read to Learn Fear

"He shall write for himself a copy of this Torah in a book ... and it shall be with him, and he shall read in it all the days of his life, that he may learn to fear Yahweh his Elohim, to keep all the words of this Torah and these statutes, to do them" (**Deuteronomy 17:18–19**).

Here is the Torah's own pattern for books and the fear of **Elohim**. The king's ***sefer (book)*** is not multiplied without end; it is one copy, read continually, for the very purpose named in **Ecclesiastes 12:13**: ***lema'an yilmad le-yir'ah (that he may learn to fear)***.

Witness Four — Psalms 1:2: Day and Night, on One Object

"But his delight is in the Torah of Yahweh, and in His Torah he meditates day and night" (**Psalms 1:2**).

The blessed man's meditation is continual — ***yomam va-laylah (day and night)*** — yet it is fixed on one object, the Torah of **Yahweh**, not scattered across many books without end. Continual study of

the fixed covenant text is commended; endless gathering of texts without a center is what **Ecclesiastes 12:12** warns against.

Witness Five — Ezekiel 33:31–32 and Malachi 3:16: Hearing Without Doing, and the Book Yahweh Keeps

"They hear your words, but they do not do them ... and behold, you are to them like a lovely song of one who has a pleasant voice and plays well on an instrument; for they hear your words, but they do not do them" (Ezekiel 33:31–32).

The prophet's hearers loved to listen and never acted. That is study and discourse with no ***sof davar (end of the matter)***. Against it stands the one book that is not subject to ***"no end"***: ***"a scroll of remembrance was written before Him for those who fear Yahweh and who think on His Name"*** (**Malachi 3:16**). **Yahweh** Himself keeps it, and it records those who fear Him — the very conclusion of **Ecclesiastes 12:13**.

Finding — Five witnesses in four books — Ecclesiastes, Proverbs, Deuteronomy, Psalms, and the Prophets — establish that the Tanakh commends study bound to a fixed text and a fixed purpose, and warns against learning, hearing, or writing that never reaches fear and obedience. **Grading: Corroborated.**

VI. THREE-RELIGION AUDIT

Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Primary Text	Talmud Shabbat 30b — Ecclesiastes nearly hidden away, and kept because its beginning and end are ***"words of Torah."***	2 Timothy 3:7 — ***"always learning and never able to come to the knowledge of the truth"***; 1 Corinthians 8:1 — ***"knowledge puffs up, but love builds up."***	Sahih Muslim 2722 — refuge sought from ***"knowledge that does not benefit"*** and ***"a heart that is not humbled."***
Covenant Strength	Keeps study as commanded (**Deuteronomy 6:6–7**) while naming fear and obedience as the standard by which even holy books were judged worth keeping.	James 1:22, ***"be doers of the word, and not hearers only,"*** echoes the movement of **Ecclesiastes 12:13–14** from hearing to keeping to judgment.	The supplication pairs useless knowledge with a heart that is not humbled — the same pairing of fear and knowledge that **Ecclesiastes 12:13** makes central.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Covenant Departure	Study ***"for its own sake"*** (lishmah) can be detached from the obedience the epilogue names as its purpose, and the oral tradition multiplied books far beyond the written covenant (**Deuteronomy 4:2**).	Where theology becomes an end unbound by obedience — or teaches that the commandments need not be kept — it reproduces the ***"always learning, never knowing"*** pattern and sets aside ***"keep His commandments."***	Where knowledge is pursued for status or debate rather than righteous deeds, the tradition itself names it the knowledge to seek refuge from; and the Tanakh itself is seldom read.
Covenant Witness	The book that nearly did not survive ends by supplying the conclusion its opening chapters seemed to withhold.	***"Faith without works is dead"*** (James 2:26) stands as the New Testament's echo of fear-and-keep followed by judgment of deeds.	The Qur'anic pairing ***"those who believe and do righteous deeds"*** parallels the movement of ***sof davar (the end of the matter)*** from hearing to keeping.

VII. APPLICATION — THE WARNING APPLIED TO A COVENANT LIBRARY

This document is itself a ***sefer (book)*** — one of more than three hundred thirty now standing in the Miqdash Bethel library. **Ecclesiastes 12:12** is not a warning only for other institutions; it is addressed to any covenant work that makes many books. The epilogue supplies the measure: not the number of documents produced, but whether each one moves the reader — and the institution producing it — toward the fear of **Elohim** and the keeping of His commandments.

First test: Does the writing move toward obedience, or only toward more writing? **Ecclesiastes 12:10** praises careful, upright writing; verse 12 warns against writing cut off from its conclusion. A covenant library is not exempt because its subject is holy.

Second test: Does each study reach a ***sof davar (end of the matter)***, or does research become its own endless pursuit? Every Miqdash Bethel deep dive, including this one, closes with covenant declarations for exactly this reason: to supply the conclusion **Ecclesiastes 12:13** models.

Third test: Does the labor produce weariness without fruit, or covenant fruit that outlasts the labor? **Ecclesiastes 12:14** promises that every deed, hidden or seen, comes into judgment — the writing of covenant documents included. The measure is not the size of the library but the faithfulness of what is written in it.

This is why the library is now also being printed in short condensed editions in a set teaching order (Doc 334, And Gave the Sense): so that a beginner receives a few pages that lead to obedience, not three hundred documents that lead to weariness (Doc 249, Little by Little).

VIII. CORRECTIONS TO EARLIER LIBRARY MATERIAL

Under the Corrections Rule, the following items were found and corrected in this revision of Doc 228 itself. No other library document was changed.

Correction 1 — Shadal and the "heresy" quotation (Section IV-B). The September 2026 edition called Samuel David Luzzatto (Shadal) a medieval commentator and credited him with the remark that early opponents ***"found words there that leaned toward heresy."*** Shadal was a nineteenth-century scholar (1800–1865), and the remark comes from Leviticus Rabbah 28:1 (Rabbi Benjamin bar Levi). Corrected.

Correction 2 — Source of the bikkesh / bikshu observation (Section IV-C). The September 2026 edition credited it to Rabbi Elchanan Poupko. The published source located for this observation is Shlomo Zuckier, ***"Kohelet: Seeking to Uncover and Bury"*** (The Lehrhaus). Corrected; if Kepha holds a Poupko source, both may be named.

Correction 3 — Hadith number. The September 2026 edition cited Sahih Muslim 6906. The supplication is numbered 2722 in the standard numbering (6906 in some English editions). Corrected to 2722.

Correction 4 — Witness Five. The September 2026 edition used **Jeremiah 22:29** (***"O land, land, land, hear the word of Yahweh"***) as a witness that hearing must end in action. In context the verse introduces **Yahweh**'s verdict on King Coniah (**Jeremiah 22:24–30**) and does not speak to that point. Replaced with **Ezekiel 33:31–32**, which does, paired with **Malachi 3:16** as before.

Correction 5 — Declarations. Several declarations rested on a single verse, and Declaration VI rested on the Talmud. All seven now rest on two or more Tanakh witnesses, as **Deuteronomy 19:15** requires.

Correction 6 — Format. Brought to the Doc 250 standard: English book and personal names only; miqdashbethel.ai; the location line replaced with ***"The Message is Sent to the World"***; KJV wording replaced with a literal working translation; the Hebrew verse-number note added to How to Read; Comparative Texts table, Corrections section, Covenant Response, and graded findings added; the library count updated to more than three hundred thirty.

IX. SEVEN COVENANT DECLARATIONS ON ECCLESIASTES 12:12–14

Per the **Deuteronomy 19:15** standard, no declaration rests on a single text.

#	COVENANT DECLARATION	BASIS
I	The multiplying of books and study without a governing end has no end (***ein qets***) and wearies the flesh without covenant fruit.	**Ecclesiastes 12:12; 1:18**; **Proverbs 25:27**
II	The Tanakh does not condemn writing, books, or study as such; careful, upright writing is praised, and the Torah itself is a book to be written and read.	**Ecclesiastes 12:9–10**; **Deuteronomy 17:18–19; 31:24–26**
III	The conclusion (***sof davar***) of all study, wisdom, and covenant inquiry is to fear **Elohim** and keep His commandments.	**Ecclesiastes 12:13**; **Deuteronomy 10:12–13**; **Proverbs 1:7**
IV	This fear-and-keep standard is addressed to all mankind (***kol ha-adam***), not to one community alone.	**Ecclesiastes 12:13**; **Micah 6:8**; **Isaiah 45:22**
V	Every deed, including every hidden thing, good or evil, will be brought by **Elohim** into judgment.	**Ecclesiastes 12:14; 3:17**; **Psalms 90:8**; **Jeremiah 17:10**
VI	A book's worth is measured by where it finally leads its reader: toward **Yahweh** and His commandments, or away from them.	**Ecclesiastes 12:13**; **Deuteronomy 13:1–4** [Hebrew 13:2–5]; **Isaiah 8:20**
VII	The same standard binds every covenant institution that makes many books, this one included: the measure is not volume but whether the reader is moved to fear **Elohim** and keep His commandments.	**Ecclesiastes 12:12–14**; **Deuteronomy 4:2**; **Malachi 3:16**

X. THE COVENANT RESPONSE

What does **Yahweh** ask of the one who studies, and of the one who writes?

First: Study one book continually. Read the Torah ***"all the days of your life,"*** as the king did, so that you learn to fear (**Deuteronomy 17:19**).

Second: Let every study reach its end. Ask of every book, every lesson, and every document: does it end in ***"fear Elohim, and keep His commandments"***? (**Ecclesiastes 12:13**).

Third: Do what you have heard. Do not be like the hearers who loved the song and did nothing (**Ezekiel 33:32**).

Fourth: Remember the judgment. Every deed and every hidden thing will be brought into judgment (**Ecclesiastes 12:14**); write and teach as one who will give account.

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Deuteronomy 4:2	Do not add to the word	IX
Deuteronomy 6:6–7	Teach them diligently	V; VI
Deuteronomy 10:12–13	Fear, walk, love, serve, keep	III-C; IX
Deuteronomy 13:1–4 [Hebrew 13:2–5]	A word tested by where it leads	IX
Deuteronomy 17:18–19	The king's one copy, read to learn fear	V; IX; X
Deuteronomy 19:15	Two-or-three-witness standard	Opening; V; IX
Deuteronomy 31:24–26	The Torah written in a book	II-A; IX
Psalms 1:2	Meditating day and night on the Torah	V
Psalms 37:28	**Yahweh** loves justice	III-E
Psalms 90:8	Our secret sins in the light of His face	IX
Proverbs 1:7; 9:10	The fear of **Yahweh**, the beginning of knowledge and wisdom	III-B; IX
Proverbs 25:27	Too much honey	V; IX
Ecclesiastes 1:8, 16, 18	All things wearisome; much wisdom, much grief	II-C; V; IX
Ecclesiastes 2:14–16; 8:14	The wise and the fool alike; injustice under the sun	IV-B
Ecclesiastes 3:17, 19	**Elohim** will judge; the lot of the sons of men	III-D; IX
Ecclesiastes 12:9–11	The Teacher's careful writing; words given by one Shepherd	I-A; IV-C; IX
Ecclesiastes 12:12	Of making many books there is no end	I; II; IX

REFERENCE	SUBJECT	SECTION
Ecclesiastes 12:13	Fear **Elohim** and keep His commandments	I; III; IV; IX; X; closing
Ecclesiastes 12:14	Every deed and every hidden thing into judgment	I; III-E; IX; X
Isaiah 8:20	To the Torah and to the testimony	IX
Isaiah 45:22	Turn to Me, all the ends of the earth	IX
Jeremiah 17:10	**Yahweh** searches the heart	IX
Ezekiel 33:31–32	They hear your words but do not do them	V; X
Micah 6:8	He has told you, O man, what is good	IX
Malachi 3:16	The scroll of remembrance	V; IX

"The end of the matter; all has been heard: Fear Elohim, and keep His commandments, for this is the whole of man."

Ecclesiastes 12:13 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

Document 228 • Of Making Many Books There Is No End • Revised October 2026

miqdashbethel.ai • miqdashbethel@gmail.com •

The Message is Sent to the World

508(c)(1)(a) Free Church • Sole Tanakh Authority • Reaching Judaism, Christianity, and Islam