

QOHELETH'S ECOCENTRISM AND *HEBEL* IN ECCLESIASTES 3: 16 – 22: RESTORING ORDER TO THE CREATED WORLD

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Abstract

The human person has long considered herself/himself to be the centre of creation. The Scriptures tend to affirm this from the creation story in Genesis, where the first humans were created in God's own image and likeness, and given dominion over the earth (Genesis 1: 27 - 31). This notion of dominion over the earth has since been distorted, and humans

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have taken a destructive domineering stance over all other forms of creation; including plants and animals. The human condition has driven its agenda over the ages into becoming *homo-dominus* over all creation. Qoheleth, the Hebrew sage, thinks otherwise. A critical, exegetical, ecological reading of the poetic-prose of Ecclesiastes 3: 16 - 22, reveals evidence of a wise man's apprehension over the destructive tendencies of domineering humans over other forms of creation. Qoheleth is centuries ahead of the Church and Pope Francis' *Laudato Si'* as he sounds an ecological clarion call to all of humanity to desist from anthropocentrism that is neither beneficial to the human race nor promotes the will of God on earth. Qoheleth sounds this warning using his concept of *Hebel*, vanity!

Key Words: Ecocentrism, Hebel, anthropocentrism, Integral Ecology, Joy in Work, Collaboration.

Introduction

In this essay, we will do an ecological reading of the pericope of 3: 16 -22. Exploring its crucial link with the preceding poem in 3:1-8, we argue that using ecocentrism, Qoheleth shows the sovereignty of God in creation as a form of integral ecology. We will show that the author uses the theme of justice/order to develop a theology of creation with certain ecological themes in the pericope aimed at expressing the meaning of human activity in the created world. The method of this work will be a combination of textual exegeses and the historical-critical method. We will conclude that Qoheleth makes a profound connection between *hebel* and ecology while calling on the human race to desist from anthropocentrism and focusing on order and collaboration in the created world.

State of the Debate

For the purpose of context, we will present the state of the global ecological crisis in the context of environmental pollution in Nigeria, Africa's most populous nation. In a nation densely populated with over 200 million people, the environment is easily neglected and humans, overly focused on themselves, feel entitled to treat the environment the way they please. Consequently, poor waste management is the order of the day in Africa's most populous nation. The exploding population enables anthropocentrism where the environment and other parts of creation are neglected. Esohe Braimah explains that "Nigeria produces an estimation of 32 million tons of solid waste per year, with only about 20-30 percent of it being collected and managed correctly. The remainder of the waste is either dumped

in unauthorised places or burned, contributing to pollution and health risks. Nigeria produces the most solid garbage in Africa, with approximately 70 percent of it being plastic waste that winds up in landfills, water bodies, or sewers. According to the World Bank, Nigeria is the tenth largest producer of unmanaged plastics in the world, accounting for 2.7 percent of the global total. According to the World Bank, Nigeria will generate the most unmanaged plastic waste in Africa by 2050.”¹

While these statistics are alarming, they reveal the major evolution of anthropocentrism in our world, where a nation completely disregards the environment and other creatures in the ecosystem. They are in line with Pope Francis' notion of the human “anthropic” – origin of climate change² in *Laudate Deum*. Clearly, Nigeria, and many other nations of the world do not understand the relationship between the environment and nature. As Pope Francis describes in *Laudato Si'*, “when we speak of the “environment, what we really mean is a relationship existing between nature and the society which lives in it. Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live. We are part of nature, included in it, and thus in constant interaction with it.”³ Qoheleth, the Jewish Sage understood this concept centuries before Pope Francis and *Laudato Si'*. We will use the pericope of Ecclesiastes 3: 16 – 22 to present an integral ecology in response to the ecological state of the world today.

The Context of Ecclesiastes 3: 16 – 22

In the third chapter of the book, Qoheleth focuses on “what God does. The transition from the previous chapter is significant as it reflects the author grappling with humanity's place in God's world.”⁴ It is interesting because, in the general context of the book, “Qoheleth speaks of oppression of the poor and the taking away of justice in the Medina province. Theirs was a world of money, corruption, commerce, injustice and investment.”⁵ The chaos of human activity in the context where Qoheleth lived inspires him to write what he observes in the

¹ Esohe Braimah, “The Current State of Waste Management in Nigeria and the Challenges of Transitioning to a Circular Economy.” <https://www.linkedin.com/pulse/current-state-waste-management-nigeria-challenges-circular-braimah>. Accessed: 13/03/2024.

² Pope Francis, *Laudate Deum*, no 11.

³ Pope Francis, *Laudato Si'*, no 139.

⁴ Graham Ogden, *Qoheleth*, Sheffield: Sheffield Phoenix Press, 2007, 55.

⁵ Choon-Leong Seow, *Ecclesiastes*, New Haven: Yale University Press. 1997, 36.

search for “the purpose and meaning of human activity within such a created world.”⁶ It is this same chaos that centuries later, Pope Francis identifies in the world and calls for attention to care for our common home in *Laudato Si’*.

Thus, chapter 3 reflects that quest for the place of humanity in the created world. As Qoheleth “understands creation in terms of order,”⁷ the whole chapter is “unified by its attention to the sovereignty of God in the determination of events.”⁸ Thus, 3:6-22 finds its literary and ecological thematic framework within this larger context of the sovereignty of God, creation, and the place of humans in the created world. Consequently, the monologue on justice and judgement in the pericope is a reflection of what happens when humans focus on themselves – anthropocentrism – in the created world and ignore the “ecocentric order” of creation and the sovereignty of God. As in 3: 1-8, “there is a strong echo that creation is marked by orderliness which originates in the divine plan and will;”⁹ in 3:16 -22, Qoheleth gives a stronger echo to the consequences of anthropocentrism: injustice among humans. This leads the author to a sadistic ecocentric rendition of what is certain for all creatures under the earth, whether animals or humans: death.

The Structure and Dynamics of Ecclesiastes 3: 16 -22

Modern scholarship has tried to give a formal structure to the book. Tremper Longman argues that Qoheleth’s speech in the body of the book of Ecclesiastes employs the same pattern of autobiography as that which appears in Mesopotamian literary tradition. Such an analysis suggests a basic tripartite structure for the book as a whole, as the following outline indicates:

- a. A short prologue, introducing some of the themes of Qoheleth’s thought (1:1-11).
- b. continues with a long monologue by Qoheleth (1:12-12:7).
- c. concludes with a brief epilogue (12:8-14).¹⁰

⁶ Philip Chia, *The Thought of Qoheleth: Its Structure, its Sequential Unfolding, and Its Position in Israel's Theology*, Sheffield: University of Sheffield – PhD Thesis – 1988, 160.

⁷ P. Chia, *The Thought of Qoheleth: Its Structure, its Sequential Unfolding, and Its Position in Israel's Theology*, 161.

⁸ Antoon Schoors, *Ecclesiastes*, Leuven: Peeters Publishers, 2013, 228.

⁹ G. Ogden, *Qoheleth*, 55.

¹⁰ Tremper Longman, *The Book of Ecclesiastes*, Cambridge: William B. Eerdmans Publishing Company, 1998, 20.

Thus, 3; 16 – 22 falls under the long monologue where he reflects on the meaning of life. The pericope is filled with antithetic parallelism that “indicates the essential link between Qoheleth’s observations and reflections.”¹¹ He generally works out an ecological thought through poetic prose. “He has a finely developed sense of expressive rhythm; he makes central use of refrains and other devices of repetition, the stylistic repetition serving as a correlative for the cycle of repetition that, in his view, characterises the underlying structure of reality.”¹² From the beginning of the entire chapter, the presence of ecological terms and phrases that encompass creation can be seen. “Time for everything ... under the heavens” (3:1); “A time to be born, and a time to die.” (3:2); “Under the sun...” (3: 16). These are expressions, creation imageries, that go beyond the human condition alone, evoking thoughts on creation and ecology. Thus, for the exegetical purposes of this essay, we have divided the pericope into three parts:

A - Concern for Injustice (3: 16 – 17)

B - The Ecocentric Turn (3: 18 – 21)

C - Joy in Work (3: 22)

Textual Analyses

A - Concern for Injustice (3: 16 – 17)

16 - Moreover, I saw under the sun that in the place of justice, wickedness was there, and in the place of righteousness, wickedness was there as well.

“Moreover,” used here as an introduction, indicates the start of a new section, but also links with the preceding unit, especially the poem in 3: 1 – 8. The verse contains literary antithesis such as “place of justice” and “place of righteousness.” He also stresses the presence of “wickedness.” Clearly, in this verse, Qoheleth makes an interesting observation of the disorder and injustice he observes in his time. He reports that he sees injustice in the place where you most expect justice - the law court. The insinuation of the verse is that “guilt and innocence are confused in the law court - the innocent is judged guilty and the guilty is judged innocent.”¹³

¹¹ G. Ogden, *Qoheleth*, 63.

¹² Robert Alter, *The Wisdom Books*, New York: W.W Norton & Company, Inc., 2010, 361.

¹³ T. Longman, *The Book of Ecclesiastes*, 126.

From an ecological perspective, there are several implications of the verse. The phrase “under the sun” connotes an overreaching view of all of creation. The antithetic observations Qoheleth makes under the sun are consequences of unethical human activity on the earth. In this case, injustice and wickedness stressed is an example of the disorder and destruction that emanate from anthropocentrism. “The struggle between the Creator and chaos, good and evil, light and darkness, the oppressor and the saviour are well known in ancient Near Eastern mythologies and ancient Egyptian texts of Ma’at. Thus, one can draw a close connection between cosmic and social-ethical order, especially in the realm of ancient Near Eastern wisdom.”¹⁴ In this same light, Roland Murphy considers an aspect of creation in the Near Eastern wisdom “as the arena of human activity where people live out their lives. Thus, creation involves the whole range of existing things, from humans to ants, not excluding the abyss and Leviathan.”¹⁵ Consequently, “this is the world open to human experience where creation activity of God deals with the creation of man, with human situations, or matters within man’s sphere of activity.”¹⁶ The chaos of injustice and wickedness that Qoheleth observes as a result by human activity under the sun is a direct violation of the divine will of the Creator. This anthropocentric approach of humans distorts creation and the order of life under the sun. One can argue that this same injustice and wickedness of human activity is still perceived in our own time. It explains the poor management of waste in Nigeria and other nations. The neglect of the environment is indeed an act of injustice to the ecology and wickedness towards other creatures in the ecosystem.

17 - I said in my heart, God will judge the righteous and the wicked, for he has appointed a time for every matter, and for every work a judgment.

Qoheleth continues his observation here, and makes a direction connection with the previous verse. He moves from what he observes to reflect “in his heart”. After establishing in the poem of 3: 1 – 8, that there is a time for everything, he continues here that there is also a time

¹⁴ P. Chia, *The Thought of Qoheleth: Its Structure, its Sequential Unfolding, and Its Position in Israel's Theology*, 161.

¹⁵ Roland Murphy, “Wisdom and Creation,” *Journal of Biblical Literature*, 1985, Vol. 104, No 1, 6.

¹⁶ P. Chia, *The Thought of Qoheleth: Its Structure, its Sequential Unfolding, and Its Position in Israel's Theology*, 166.

for judgement. "Within the framework of these assumptions, God ensures justice, a theological truth, even though it cannot be observed in human courts."¹⁷ The inclusion of God here conveys the sovereignty of God over all creation - appointed time for every matter, every work, - but also time for humans, and to judge them, the righteous and the wicked alike. Graham Ogden elaborates that "Qoheleth's hope that God will intervene on behalf of the victims of injustice is predicated upon the fact that God has determined the "times" (3:1), that he is in control and that all will work out satisfactorily in the end."¹⁸ This hope that emphasises God's "control" over all times and humans, that will see everything work out to a good "end", reiterates the relationship between God, nature, human activities, and the order of things as willed by God. Although Qoheleth reflects in his heart, his thoughts are in line with a broader scope of creation and the sovereignty of God. Thus, as the section of 3: 16 - 17 closes, we see God's sovereignty over creation. Although human actions - injustice, iniquity, and wickedness- through anthropocentrism affect the order of creation and the will of God, God remains in control of the universe.

B - The Ecocentric Turn (3: 18 - 21)

18 - I said in my heart with regard to human beings that God is testing them to show that they are but animals.

This verse begins the second section of the pericope. Qoheleth makes a switch in the flow of his thoughts, moving from the treatise on justice to human and interpersonal relations. God appears here again, but he also introduces animals. Qoheleth suggests in some way that God is testing humans or demonstrating to them that they are no different from animals. "On this understanding, this verse is an extrapolation from the preceding verses: the earthly confusion of innocence and guilt exists to show people that they are no more significant than beasts."¹⁹ Why does he compare humans to beasts? There is a creation imagery of Genesis present here, where God created humans and animals from the earth on the same day (Gen: 24 - 31). This reduces humans to mere creatures and thus, a common fate awaits both humans and beasts, as we shall see in the next verse. But Qoheleth introduces the first echoes of ecocentrism. The comparison of humans

¹⁷ Milton Horne, *Proverbs-Ecclesiastes*, Georgia: Smyth & Helwys Publishing Inc., 2003, 474.

¹⁸ G. Ogden, *Qoheleth*, 64.

¹⁹Stuart Weeks, *A Critical and Exegetical Commentary on Ecclesiastes*, Oxford: T&T Clark Bloomsbury Publishing Plc., 2010, 543.

and animals is an indication that, on earth, humans and animals are both inter-dependent and one need not feel superior over the other. He emphasises this in the next verse. The key idea here is that for Qoheleth, it is “God that is testing and showing humans that they are no different from animals.” God the Creator wants harmony in the universe and ecocentrism is a crucial way to achieve that harmony.

19 - For the fate of humans and the fate of animals is the same; as one dies, so dies the other. They all have the same breath, and humans have no advantage over the animals; for all is vanity.

Qoheleth presents more literary antithesis here, with “fate of humans” against “fate of animals.” He continues the comparison between humans and animals and becomes more specific with evidence to confirm the assertion made in verse 18. He affirms a natural phenomenon: both humans and animals die. Qoheleth’s consistent mention of animals indicates that animals were important in the Ancient Near Eastern cultures. They played important roles in religion, art, and literature, and humans lived in greater proximity to the animal kingdom, affirming an interesting human-animal relations, such that there were even laws protecting animals. “In Mesopotamian law, the Code of Hammurabi of Babylon stipulates that the theft of animals from temples or palaces was a more serious offense than stealing from an ordinary individual.”²⁰

Elsewhere, Idan Breier describes a fascinating relationship between humans and animals in a context that even involved the gods. In some stories, some gods favoured and protected animals, and in others, humans maltreated animals and attracted the wrath of the gods. “According to the Mesopotamian Flood Story, the animals were saved primarily on the basis of the gods’ interest rather than any human ethical compassion.”²¹ “Gods such as Enki, the Creator-god, and Dumuzi, the Shepherd-god, appear to have loved and taken care of animals—in contrast to Inanna and Gilgamesh, who had no qualms about treating them badly in order to further their own interests, ignoring their suffering.”²² Furthermore, “numerous epics present exemplary friendships between humans and animals. The Cursing of

²⁰ Idan Breier, “Animals in Biblical and Ancient Near Eastern Law: Tort and Ethical Laws”. *Journal of Animal Ethics*. Vol. 8. No. 2, 2018, 168.

²¹ Idan Breier, *An Ethical View of Human-Animal Relations in the Ancient Near East*. Melbourne: The Palgrave Macmillan, 2022, 80.

²² Idan Breier, *An Ethical View of Human-Animal Relations in the Ancient Near East*, 84.

Agade, for example, depicts the city in its days of glory as characterised by warm mutual relations between human beings and wild animals, knowing that they would not be harmed."²³

With such a great influence from the ancient Near Eastern context, it becomes evident why Qoheleth compares humans and animals. With the tendency of certain humans to feel "superior" to animals, Qoheleth dismisses this anthropocentric mentality, emphasises that humans have no advantage over animals, and affirms an ecocentric ending to all life: death. "Qoheleth admits that there is nothing unique about humanity if it ends in the same fate as that of the lower elements of creation."²⁴ He stresses this view with the *hebel*-phrase to conclude the verse; making a strong connection between *hebel* and ecology. *Hebel* basically underscores Qoheleth's rejection of anthropocentrism and adoption of ecocentrism. "The transitoriness of human existence and the fact that no distinction is made between humans and animals calls forth the *hebel* affirmation."²⁵ Since all is *hebel*, all creatures on earth; humans, animals and even plants have one fate: death. The sense of death here in a huge way resonates with Pope Francis' warning about the irreversible effects of the climate crisis. As Qoheleth sounds a warning with *hebel*, Pope Francis affirms with a stronger warning about the damaging effects of human activities that are either permanent or would take centuries to normalise.²⁶

20 - All go to one place; all are from the dust, and all turn to dust again.

Qoheleth continues to reflect on ecology and creation. He makes an assertion that strengthens his scepticism of the afterlife and his ecocentric thoughts: "all go the one place". This assertion questions the human assumption of superiority over the animals and God's teaching that humans should rule over the animals (Psalm 8:6-8). The verse also re-echoes the second creation story in Genesis 2: 7; 3:19, and Qoheleth draws from creation imagery to emphasise his ecocentrism. Linda Day argues that "in Qoheleth's creation thoughts, as Adam consists of dust and will return to dust, Qoheleth reasons that "all are from the dust, and all turn to dust again" (3:20). The condition of the individual being, Adam, is now taken as a universal state: all beings - human and beast

²³ Idan Breier, *An Ethical View of Human-Animal Relations in the Ancient Near East*, 88.

²⁴ G. Ogden, *Qoheleth*, 66.

²⁵ G. Ogden, *Qoheleth*, 66.

²⁶ Pope Francis, *Laudate Deum*, no 15.

- share the same dusty composition and fate. This idea is continued at the conclusion of the book, where the final demise is depicted, a further universalisation of the concept (12:7). After all human, animal, and plant activity grinds to a halt, this dust will, in the end as in the beginning, settle back down again.”²⁷ Day’s ideas reinforce Qoheleth’s vision of creation and ecology. Although humans tend to claim superiority over other creatures, they still become dust and return to the common home of all creatures: dust, the earth.

21 - Who knows whether the human spirit goes upward and the spirit of animals goes downward to the earth?

This verse carries another antithesis, as Qoheleth compares human spirit with animal spirit, and upward movement with downward movement. From the influence of human-animal relations in the ancient Near Eastern context, it is reasonable that Qoheleth compares animal and human spirits. “The rhetorical questions he asks do not deny the possibility of an afterlife, but its certainty.”²⁸ He raises the question of whether there might be any qualitative difference between humans and animals in relationship to their deaths. The image of the spirit of one going up and the spirit of another going down raises questions about Qoheleth’s notion of anthropology and the end of human life. In the previous verses, we have seen Qoheleth affirm that humans and animals have the same fate: death. Here, the sage makes a difference in where their spirits go, after death. Choon-Leong Seow clarifies that “Biblical conception of death and the afterlife is that when mortals die, God takes the life-breath back, but the body returns to dust (Job 34: 14-15; Psalm 104:29-30). But here in Ecclesiastes 3:20-21, perhaps in reaction to the speculations of others in his generation, Qoheleth refuses to entertain any notion of separate destinies for the life-breaths of people and animals. The issue is not whether the human spirit itself will ascend or descend, but whether the destiny of the human spirit is distinctly different from that of animals”²⁹. Qoheleth is sure of the physical destiny of humans and animals: death. There, he affirms his ecocentrism. But after death, he is not sure where the spirits of the creatures go. This verse ends the second section of the pericope.

²⁷ Linda Day, “Creation Themes in Qoheleth,” *Pittsburgh Theological Seminary*. 2002, 11.

²⁸ T. Longman, *The Book of Ecclesiastes*, 130.

²⁹ C. Seow, *Ecclesiastes*, 176.

C - Joy in Work (3: 22).

22 - So, I saw that there is nothing better than that all should enjoy their work, for that is their lot; who can bring them to see what will be after them?

This verse brings a worthy ending to the pericope. It re-echoes creation themes from the experience of what Qoheleth has "seen." The "so" that begins the verse is a concluding tone to "the realisation that death renders justice uncertain. So Qoheleth asserts again the relative value of enjoying the present. He uses language reminiscent of 2:24- 26 and 3:12-14 and anticipatory of 5:17-19; 8:15, and 9:7-10. All of these, including the present verse, are the so-called *carpe diem* - seize the day - passages. In other words, if justice cannot be found in the present (3:16) or the future (3:18-21), then humans should take advantage of every opportunity for pleasure presented to them now."³⁰

There is an even deeper ecological aspect. Qoheleth again makes reference to creation themes from Genesis 3 when he emphasises enjoyment of work. We agree with Day when she asserts that "Qoheleth answers the questions of work in the creation story in Genesis. From the curse of Genesis 3: 17 - 19, it is clear that work, outside the Garden of Eden, has become a toilsome curse, difficult and painful. Thus, Qoheleth feels the need to remind people to find joy in their work because, clearly, so often they must experience it as painful."³¹ Finding joy in work is consistent with one of the ways humans find meaning in the activities of the created world. Although anthropocentrism tends to make humans focus on themselves which leads to disorder, injustice and destruction in their work, humans help to maintain the natural order of the world as willed by the Creator. Consequently, this verse brings the pericope to an optimistic ending. While at the beginning (3:16), we see chaos, injustice and iniquity due to anthropocentrism that distorts the natural order of creation, at the end here in 3: 22, we see Qoheleth stressing joy in work, as work brings meaning to human existence and helps to maintain the natural order of the world.

Message and Contextualisation

In the general context of the book of Ecclesiastes, the pericope of 3: 16 - 22 is important. Qoheleth begins the poem of chapter 3: 1 - 8 with

³⁰ T. Longman, *The Book of Ecclesiastes*, 131.

³¹ L. Day, "Creation Themes in Qoheleth," 14.

a time for everything, the pericope of 3:16 keys into the dynamics of time again, showing how God has time for human activity, abhors the chaos and disorder that injustice brings into the world. With the creation and ecological themes in the pericope, Qoheleth draws attention to the connection between ecology and *hebel*. Human activities will bring them all to the same end as all other creatures: death. The notion of death here is that all is vanity, and all creatures will end up with the same fate, thus, there is no difference between humans and animals. This is the heart of Qoheleth's ecological message. He advocates for an ecocentrism that brings order to the created world, for all is vanity. The simple pleasures of life, including work, is how Qoheleth brings a positive end to the pericope that begins on a seemingly negative note, notably the chaos of injustice.

Qoheleth's ecological message fits nicely into the call for the care of our common home, that Pope Francis calls the entire world to in *Laudato Si'*. Pope Francis describes the effects of human activity on creation and nature, stating that "serious problems arise, leading to further interventions; human activity becomes ubiquitous, with all the risks which this entails."³² In the same way, Qoheleth denounces the injustice and disorder that human activities bring to the world. The emphasis Qoheleth puts on finding happiness in work, is also re-echoed by Pope Francis, as he reminds the world that "human beings too are creatures of this world, enjoying a right to life and happiness, and endowed with unique dignity."³³

Qoheleth's ecological message of ecocentrism is a worthy element that can remind humanity that nature is inter-dependent. In the wake of the inhumanity of humans to themselves, Qoheleth shifts from anthropocentrism to ecocentrism, thus creating an integral ecology. He reminds humans that they are not different from animals, and death is what is certain for both of them. Furthermore, the teacher's appeal to life-breath and dust as where humans and animals were made sends another strong message about the inter-connectedness and inter-dependence of humans and the rest of nature. This is also the message of *Laudato Si'*. Humans must continue to perceive the rest of creation with a sense of collaboration and not superiority, for they were made from the same dust as animals. A sense of collaboration with nature and finding joy in work will bring order to God's created

³² Pope Francis *Laudato Si'*, No 34.

³³ Pope Francis *Laudato Si'*, No 43.

world, and care for the earth our common home. This sense of collaboration is strengthened when the Pope reminds us that “God has united us to all his creatures, and we should never forget that the entire world is a “contact zone.”³⁴

Conclusion

The pericope of 3: 16 -22 is a poetic prose that exposes Qoheleth's ecocentrism: the focus on bringing order to the created world. Using the creation and ecological themes from Genesis, the sage reminds humanity that God still has sovereignty over the created world. Qoheleth makes a connection between ecology and *hebel*, emphasising that human activities are vanities, and we are not so different from animals for death is our common fate. By finding joy in work and respecting other creatures of the world, humans will bring order to the created world. This order and integral ecology are consistent with the vision of Pope Francis in *Laudato Si'* and *Laudate Deum*. A sustained interest in this essay has been to show how Qoheleth reflects, describes his observations, and draws influence from the ancient Near Eastern context and Genesis to develop a creation theology around ecology and vanity. This theology finds relevance in our world today, as humans are reminded to reject anthropocentrism, care for our common home, embrace ecocentrism, focus on finding joy in work, thus restoring order to the created world.

³⁴ Pope Francis, *Laudate Deum*, no 66.