

## Sample First Page of Chapter

2" top margin, 1.5" left margin, 1" right and bottom margin

### CHAPTER THREE: PREVIOUS PROPOSALS OF A CONNECTION

Ever since 1905 when Hubert Grimme wrote that between Ecclesiastes and *Gilgamesh* “eine höchst auffällige Übereinstimmung herrscht” (a most striking correspondence prevails), scholars have been looking at what, if any, connection exists between *Gilgamesh* and Ecclesiastes.<sup>1</sup> Grimme suggested that King Jehoiachin was Qohelet in a theory that has never been accepted by any other scholar due to problems this identification creates for dating the book in light of current arguments about the language of Ecclesiastes. The parallels between Ecclesiastes and *Gilgamesh* pointed out by Grimme, however, were discussed in detail by George A. Barton in his commentary of Ecclesiastes and has been a staple in commentaries ever since.<sup>2</sup>

On the individual level of empowerment, leadership influence will require missionary functions to progress from being a discipler, to being a trainer, then a mentor, and eventually a ministry coach. This progression must be driven by the goal of individual leaders becoming catalysts in leading the ministry toward self-support. Oftentimes, a church started by a missionary whose salary, ministry expenses, and projects were raised abroad goes through the painful transition under an indigenous leader of trying to sustain a ministry infrastructure beyond the means of local believers. The primary issue in developing a self-supporting ministry is the sense of ownership.

---

<sup>1</sup> Hubert Grimme, “Babel und Koheleth-Jojachim,” *Orientalische Literaturzeitung* 8 (1905): 432.

<sup>2</sup> George A. Barton, *A Critical And Exegetical Commentary on the Book of Ecclesiastes*, International Critical Commentary (Edinburgh: T & T Clark, 1908), 162.