

¹ECCLESIASTES; OR, THE PREACHER.

THE STRUCTURE OF THE BOOK AS A WHOLE.

1: 1.	INTRODUCTION.
1: 2—6: 9.	THE CHIEF GOOD. WHAT IT IS NOT.
6: 10—12: 12.	THE CHIEF GOOD. WHAT IT IS.
12: 13, 14.	CONCLUSION.

¹The name of this book comes direct from the Latin Vulgate through the Sept. version. The Hebrew name is KOHELETH = Assembler or Convener (an appellative, not a proper name). It is feminine, to agree with the word "Wisdom", which is feminine, and is therefore Wisdom personified (as in Prov. 1:20; 8:7, and always with masculine verbs. Cp. Matt. 11. 19. Luke 7. 35; 11:49, 50). KOHELETH is from *kahal* = to call, assemble, or gather together. This is what Solomon did (1 Kings 8:1, 2, 5). It occurs with a feminine verb in 7:27. The word *Koheleth* occurs *seven* times in the book (Ap. 10): *three* times at the beginning (1:1, 2, 12); *three* times at the end (12:8, 9, 10); and *once* in the middle (7:27).

This book formed part of the Hebrew Bible long before the time of Christ, and is therefore included in His word, "the Scriptures" (Matt 22:29. 2 Tim. 3:16, &c). It is given in the list of canonical books by Josephus (A.D. 37), and is included in all the Ancient Versions made before Christ. It has been rejected by some, or put to a late date, on account of its alleged Theology. Theology is man's reasoning about the *Word* of God, as Science (so called) is man's reasoning about the *Works* of God. Because Genesis does not agree with *Science* that book is rejected by Rationalists. Because Ecclesiastes does not agree with *Theology*, this book is rejected, as uninspired, even by some Evangelical theologians.

True, the Bible contains an inspired record of what people said and did; and it does not follow that all that they said or did was inspired. Nevertheless, it is inconceivable that this can apply to a *whole book*, without a word of warning. Those who can imagine such a thing refuse the evidence that Christ in Luke 16:19-30 is using the language of His enemies, and in v. 31 giving His own Divine pronouncement. They strain out the gnat and swallow the camel. They do not see that, if anyone *whole book* is not apart of "THE ORACLES OF GOD", every Christian doctrine loses its foundation. There could have been in that case no Divine selection or preservation of books, and no Divine CANON OF SCRIPTURE. If ONE book is thus ruled out, then another may be. Doubt is thus cast upon the whole Bible, and we have no "Word of God" at all! If this book be not part of the Word and words of God, then we have no reply to those who reject Genesis, Daniel, Jonah, or the Apocalypse, who do so on the same ground of human reasoning. If the inner consciousness of each individual is to decide what is and what is not "Scripture", there is an end of Divine Revelation altogether.

In any case Solomon's "wisdom" was given him by God (1 Kings 3:5-12; 4:29-34), and this "wisdom" was therefore "from above" (Jas. 3:17), as Luke's was (see note on Luke 1:3). Moreover, Solomon did not lose it, for it "remained with" him (Ecc. 2:9).

ECCLESIASTES; OR, THE PREACHER.

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

2 Vanity of vanities, saith the Preacher, vanity of vanities; *the sum total of human labours is* °vanity.

3 What profit hath *the natural man* of all his *toil* which he taketh °under the sun?

4 *One* generation passeth away, and *another* generation cometh: but the earth *standeth still for ages*.

5 The sun also ariseth; and the sun goeth down; and hasteth to his place where he arose.

6 The °wind goeth toward the south, and turneth about unto the north; *the wind* whirleth about continually, and the wind returneth again according to his circuits.

7 All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither °they return again.

8 All things *are* full of *weariness*; man cannot utter *it*: *and the eye* is not satisfied with seeing, nor the ear filled with hearing.

9 The thing that hath been, *it is that* which shall be; and that which *is* done is that which shall be done: and *there is* no new *thing* ³under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no *memorial* of former *men*; neither shall there be any remembrance of things that are to come with *those* that shall come *after them*.

12 °I ¹the Preacher *came to be* king °over Israel in Jerusalem.

13 And I gave my heart to seek and search out by °wisdom concerning all things that are done *under the sun*: this sore travail hath °God given to the sons of man to be *humbled* therewith.

1 The words. Rashi says that, when this expression occurs at the beginning of a book, it shows that the book is meant for *reproof*, and he gives evidence from Deut. 1:1 (cp. 32. 15). Amos 1.1 (cp. 4. 1). Jer. 1. 1 (cp. 30. 6). David, 2 Sam. 23. 1 (cp. v. 6).

the Preacher. This comes from Luther's version "Prediger"; but "Koheleth" does not include the idea of preaching. Some of its teaching is individual (3.17); and succeeding appeals are in the second person.

1: 2—6: 9. THE CHIEF GOOD. WHAT IT IS NOT.

1: 2-11. Man. His labour. Vanity.

1: 12--2: 26. Personal search.

3: 1-9. Man. Times for his labour.

3: 10--4: 16. Personal Observation.

5: 1-12. Man. His works.

5: 13--6: 9. Personal Observation.

1: 2-11. MAN. HIS LABOUR.

2-7. Transience. "Passeth away".

8. Dissatisfaction.

9, 10. Recurrence.

11. Oblivion.

2 Vanity of vanities. Fig. *Polyptoton*. Note also the Fig. *Epanadiplosis* (Ap. 6), by which v. 2 begins and ends with the same word. These Figures are used for the greatest emphasis, and denote utter vanity.

all = the whole, or "the sum total". Not everything in the universe, but all the human labours of v. 3, 8.

vanity. Heb. *habal*, used of that which soon vanishes.

3 man. Heb. *'adam* = the natural man. Ap. 14. I.

labour = toil.

under the sun. This expression is peculiar to this book, and occurs twenty-nine times : (1. 3, 9, 14; 2. 11, 17, 18, 19, 20, 22; 3. 16; 4. 1, 3, 7, 15; 5. 13, 18; 6. 1. 12; 8. 9, 15, 15, 17; 9. 3, 6, 9, 9, 11, 13; 10. 5). It is equivalent to "upon the earth" (5. 2; 8. 14, 16; 10. 7; 11. 2, 3). It refers to all that is connected with earthly things as such, and with man apart from God, but what is stated is inspired truth. If what is stated here seems to be a "discrepancy" when compared with other scriptures, then these latter must be dealt with

and reconciled and harmonized as other supposed "discrepancies" usually are; not cast aside as uninspired. It may be that it is man's theology which has yet to be conformed to these inspired statements. **4 abideth** = standeth still, as in first occurrence (Gen. 18. 8, 22; 19. 27. Josh. 18. 5. Ps. 119. 90).

for ever. Heb. *'olam* = for ages; *'olam* occurs in Ecc. seven times : 1. 4, 10; 2. 16; 3. 11, 14; 9. 6; 12. 5. See the notes thereon. **It** = the world in relation to time past and future : as we use it when we speak of the ancient world, the old world, the modern world, the world to come, the Roman world.- **5** The Heb. pauses in this verse are remarkable, and need a semicolon between each clause. **6 wind.** Heb. *ruach*. Ap. 9. The first part of v. 6 continues the motion of the sun, going to the south (in winter) and turning about to the north (in summer). **it whirleth:** i. e. the wind whirleth. This is the subject of v. 6.

7 they return again. This is the point of the illustration. Cp. Job 36. 27. **8 labour** = weariness. **man.** Heb. *'ish*. Ap. 14. II. **the eye.** Some codices, with Aram., Sept., and Syr., read "and the eye". **11 remembrance** = memorial. **of former things.** Supply the Ellipsis (Ap. 6) with the word "men", to complete the argument from vv. 2-4-. The Chaldee for the former [men] version supplies the word "generation". **after** = "after [them]", or at the last.

1:12—2:26 [For Structure see next page].

12 I. Solomon knew that the kingdom was to be rent (1 Kings 11.11, 12) and the People scattered; therefore he sought to kill Jeroboam (1 Kings 11. 39-40). The Chald. Targum says, on v. 1: "These are the words of the *prophecy* which Koheleth delivered when Solomon foresaw, by the *Spirit of prophecy*, that the kingdom of Rehoboam his son would be divided by Jeroboam the son of Nebat". **was** = came to be. **over Israel.** Solomon was the only king of which this was wholly true. **13 wisdom.** Heb. *chokmah*. See note on Prov. 1. 2. **under heaven** = under the heavens. Some codices, with one early printed edition, Aram., Syr., and Vulg., read "under the sun". **God.** Heb. Elohim. Ap. 4. I. The title "Jehovah" is not used in Ecclesiastes, as this book refers to man in relation to his Creator only; not to man in covenant with Him as "Jehovah". Hence the frequent use of Heb. *'adam* for "man" in this book. **exercised** = humbled.

14 I have seen all the works that are done ³under the sun; and, behold, all is ^ovanity and *feeding on wind*.

15 *That which is* crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more ^owisdom than all *they* that have been before me in Jerusalem: yea, *I myself saw* great experience of wisdom and knowledge.

17 And I gave my heart to know ¹³wisdom, and to know ^omadness and *infatuation*: I perceived that this also is ^ovexation of spirit.

18 For in much ¹³wisdom *is* much *mortification*: and he that increaseth knowledge increaseth *smarting*.

2 I said in mine heart, Go to now, I will prove thee with mirth, therefore *look thou into* pleasure: and, ^{*}behold, this also *is* vanity.

2 I said *to laughter*, It is ^omad: and *to mirth*, *What doth she do* ?

3 I sought ^oin mine heart *how to enlist, by wine, my very flesh in the work*, 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 sun the numbered days* of their life.

4 *I increased my possessions*; I builded me houses; I planted me vineyards:

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

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

7 *I bought 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 amassed* me also silver and gold, and the peculiar treasure of kings and of the *country*: 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 ^oremained with me.

1: 12—2: 26. PERSONAL SEARCH.

1: 12-15.	Labour. Things done.
1: 16-18.	Wisdom.
2: 1-3.	Pleasure sought.
2: 4-8.	Labour. "Great works".
2: 9.	Wisdom.
2: 10.	Pleasure enjoyed.
2: 11.	Labour. "Great works".
2: 12-16.	Wisdom.
12: 17-.	Pleasure hated.
2: -17-25.	Labour. "All my labour".
2: 26-.	Wisdom.
2: -26.	Pleasure judged.

14 *vanity*. See note on 1. 2.

vexation of spirit = feeding on wind. The expression occurs nine times (1.14, 17 ; 2. 11,17, 26 ; 4. 4, 6,16 ; 6. 9.).

spirit. Heb. *ruach*. Ap. 9.

16 **my heart** = I myself. **had** = saw.

17 **madness** = the opposite of wisdom, as displayed in the loss of self-control; raving with self-conceit. So elsewhere in this book. **folly** = infatuation. Heb. *sakal*. See note on "wisdom", Prov. 1. 2.

vexation, &c. Not the same phrase in Heb. as in v. 14.

18 **grief** = mortification. **sorrow** = smarting.

2. 1 **enjoy** = look thou into. **behold**. Fig. *Asterismos*.

2 **of laughter** = to laughter.

It is mad. See note on "madness", 1.17.

of mirth = to mirth. **What doeth it?** = What doth she do?

3 **in mine heart**: i.e. resolved.

to give myself unto : or, how to enlist, by wine, my very flesh [in the work]: i. e. the work of proving the heart with mirth—"yet retaining wisdom".

wine. Heb. *yayin*. Ap. 27. I. **wisdom**. See note on 1. 13.

men. Heb. *'adam*. Ap. 14. I. Note the use of this word in Ecc. See note on 1. 13.

under the heaven. See note on 1.3. Some codices, with Sept., Syr., and Vulg., read "sun", to which it is equivalent.

all the days = the numbered days.

4 **made me great works** = increased or multiplied my possessions.

works. Put by Fig. *Metonymy* (of Cause), Ap. 6. for the results and effects gained by work. Cp. Ex. 23. 12. 1 Sam. 25. 2. Isa. 26.12.

5 **orchards**. Heb. *pardesim* = paradises, parks, or pleasure grounds. Different from "gardens", which were cultivated (Deut. 11:10. 1 Kings 21:2). Paradises were formed by eastern monarchs. In the British Museum may be seen the inscriptions of Gudea, the greatest of the Sumerian rulers of Chaldea (2500 B.C.),

and Tiglath-pileser I, king of Assyria (1120 B.C.), describing what could be only a botanical and zoological park. Assur-nazir-pal, king of Assyria (885 B.C.), founded such a public paradise, and describes how he stocked it; what he brought, and whence he brought the natural history collection. The British Museum contains a portion of a similar catalogue of Sennacherib. The Paradise in Rev. 2. 7; 22. 1, 2, refers to the future paradise, which will be as literal and real, not figurative. **6** **wood** = forest. **7** **got me servants** = bought me servants. Heb. bondage has nothing in common with Greek, Roman, or African slavery. There is no word for such slavery in Hebrew; *'ebed* = labourer, is the name of all Jehovah's servants. **8** **gathered** = amassed. Heb. *kanas*, said to be a later Hebrew word (see Ap. 76. i). **the provinces**. Heb. *m'dinah*, from *dun* = to rule, hence a country. There is no article before "kings", because they constantly change, whereas countries do not change. This is another word which is said to be of later date, but it is found in 1 Kings 20. 14, 15, 17, 19. Lam. 1. 1. Ezek. 19. 8. See Ap. 76. Cp. note on "event" in v. 14. **remained**. The Divine wisdom given by God (1 Kings 3. 5-15) had not been taken away. See note at foot of p. 906. This must be remembered in reading this book. Like Luke's "understanding" it came "from above". See note on "very first" (Luke 1. 3).

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 *toil*: and this *came to be* my *share* of all my *toil*.

11 *But when I turned in order to look* on all the works that my hands had wrought, and on the *toil* that I had laboured to do: and, behold, *all was* ^ovanity and *feeding on wind*, and *there was* no profit ^ounder the sun.

12 And I turned myself to *consider* ³wisdom, and ²madness, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

13 Then I saw that ⁹wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's eyes *are* in his head; but the ^ofool walketh in darkness: *and I too knew* [as well as they] also that one *happening* happeneth to them all.

15 Then *spake I with myself*, As it happeneth to the ¹⁴fool, so it happeneth even *to me, even to me*; and why was I then more wise? Then *spake I with myself*, that this also *is* vanity.

16 For *there is* no *memorial for* the wise more than *for* the ¹⁴fool *for ages; for, as in time past* in the days to come shall all be forgotten. And how dieth the wise *man* ? ^oas the ¹⁴fool.

17 Therefore I hated *the pleasures of life*; Because the work that is wrought ¹¹under the sun *is* grievous unto me: for all is ¹¹vanity and *feeding on the wind*.

18 Yea, I hated all my ^olabour which I had *toiled* ¹¹under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or *stupid* ? yet shall he ^ohave rule over all my ¹⁸labour wherein I have laboured, and wherein I have *acted wisely* ¹¹under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the ¹⁸labour which I *toiled* ¹¹under the sun.

21 For *here* is a man whose labour *is* in ³wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he *leave it to another*. This also is vanity and a great *calamity*.

22 For what hath man of all his ¹⁸labour, and of the *delight* of his heart, wherein he hath *toiled* ¹¹under the sun?

23 For all his days *are* sorrows, and his *toil that brings about fatigue* grief; yea, his heart taketh not rest in the night. This is also vanity.

24 *There is no goodness* for a man, *than* that he should eat and drink, and *that* he should make *himself* enjoy good in his *toil*. This also I saw, that *true enjoyment* was from the hand of *the true God*.

25 For who can eat, or *who can enjoy, without His favour* ?

26 For *God* giveth to a man that *is* good in *His* sight ³wisdom, and knowledge, and joy: but to the ^osinner *He* giveth *toil that brings about fatigue*, to *gather in* and to heap up, that he may give to *him* that *is* good before *God*. This also is ¹¹vanity and *feeding on the wind*.

3 To every *thing* there is *an appointed time*, and *a season* to every purpose under the *sun*:

10 labour = toil. **was** = came to be.

portion = share, as in 3. 22.

11 Then = But when. **looked** = turned in order to look, as in v. 12. **vanity**. See note on 1. 2.

vexation of spirit = feeding on wind. Cp. 1. 14.

12 behold = consider. **under the sun**. See note on 1:1.

14 fool. Heb. *k'sil* = fat, inert. Same word as in vv. 15, 16; not the same word as in v. 19.

and I myself perceived = and I too knew: i.e. as well as they. **event** = a happening. Heb. *mikreh*. Said to be a later word, but it occurs in 1 Sam. 6. 9; 20. 26. Ruth 2. 3. See note on v. 8.

15 said I in my heart = spake with myself.

to me. Heb. "to me, even to me" (Emphatic).

16 remembrance = memorial, as in 1. 11, 11.

of = for. **for ever**. See note on 1. 4.

seeing that which now is = for, as in time past.

as the fool. Cp Ps. 49. 10. 2 Sam. 3. 33.

17 life. Put by Fig. *Metonymy* (of the Subject) for the pleasure enjoyed in it.

18 labour. Put by Fig. *Metonymy* (of Cause), Ap. 6, for all that is produced by toil. **taken** = toiled.

19 fool. Heb. *sakal* = stupid. Not the game word as in vv. 14, 15, 16. **have rule**. Heb. *shalat*. Supposed to be a later Hebrew word, but it occurs in Ps. 119. 133.

shewed myself wise = acted wisely.

20 took = toiled. Some codices, with two early printed editions, add "and wherein I had acted wisely".

21 there = here. **leave it** = "leave it [to another]".

evil = calamity. Heb. *ra'a'*. Ap. 44. viii.

22 vexation = feeding, or delight. Same word as in 1. 17; 4. 16. Not the same as in vv. 11, 17, 26.

23 travail = toil that brings about fatigue. The same word as in 1.13; 2. 26; 3. 10; 4. 8; 5. 14. Not the same word as in 4. 4, 6. Occurs only in Ecclesiastes.

24 nothing better = no goodness.

better. Occurs in Ecc. 2. 24; 3. 22; 4. 3, 6, 9, 13, &c.

than. Ginsburg thinks this "than" should be in the text.

his soul = himself. Heb. *nepshesh*. Ap. 13.

it: i. e. true enjoyment. Omit the preceding italics.

God. Heb. *ha-'Elohim* = the [true] God (Ap. 4. I. with Art.). God (as Creator) is the subject which is continued through the next verse as the source and giver of all good. It is not therefore necessary to suppose that "another hand has been here at work".

25 who else can hasten hereunto = who can enjoy?

more than I. Some codices, with Sept., Syr., and Arab., read *mimmennu*, instead of *mimmenni*, "without Him" (i.e. without His favour).

26 sinner. Heb. *chata'*. Ap. 44. i. Occurs again in Ecclesiastes six times. (5. 6; 7. 20, 26; 8. 12; 9. 2, 18).

gather = gather in. Not the same word as v. 8.

3: 1-9. MAN. TIMES FOR HIS LABOUR.

1. Labour. Its appointment.

2-8. Seasons.

9. Labour. Its profit.

1 a season = an appointed time. Heb. *z'man*. Cp. Ezra 10.14. Neh. 2. 6. Est. 9. 27. A word is not necessarily a "later" word, because there has not been occasion for it to be used, or needed before. See Ap. 76.

a time = a season. Note the 28 "seasons" (= 4x7. See Ap. 10.). In Heb. MSS. these are set out in 14 lines; 2 in a line, with a space between each pair.

purpose. Heb. *hephez*. Alleged to be later Hebrew. See Ap. 76. v.

under the heaven. See note on 1. 3.

2 A ¹time *to bear*, and a ¹time ^oto die; a ¹time ^oto plant, and a ¹time to pluck up *that which is* planted;
3 A ¹time ^oto kill, and a ¹time ^oto heal; a ¹time ^oto break down, and a ¹time ^oto build up;
4 A ¹time ^oto weep, and a ¹time ^oto laugh; a ¹time ^oto mourn, and a ¹time ^oto dance;
5 A ¹time ^oto cast away stones, and a ¹time ^oto gather stones together; a ¹time ^oto embrace, and a ¹time to refrain from embracing;
6 A ¹time *to acquire*, and a ¹time ^oto lose; a ¹time ^oto keep, and a ¹time ^oto cast away;
7 A ¹time ^oto rend, and a ¹time *to join together*; a ¹time ^oto keep silence, and a ¹time ^oto speak;
8 A ¹time ^oto love, and a ¹time ^oto hate; a ¹time ^oof war, and a ¹time ^oof peace.
9 What profit hath he that worketh in that wherein he *toileth* ?
10 I have *considered the business*, which God hath given to the sons of men to be exercised in it.
11 He hath made every thing beautiful in *its proper season*: also He hath *put* ^othe world in *the sons of men's* heart, so that no ¹⁰man can find out the work that *the Deity hath done* from the ^obeginning to ^othe end.
12 I know that *there is* no good ^oin them, but for *a man* to rejoice, and to do good *during* his life.
13 And also that every man should eat and drink, and enjoy the good of all his labour, *it is* the gift of God.
14 I know that, whatsoever ¹¹God doeth, *it shall be* for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before Him.
15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

2 to be born = to bear. Gen. 17.17, 21; 18.14; 21. 2.
to die. Ps. 31. 5, 15. Heb. 9. 27. **to plant** (cp. 2. 5): it is beyond man's power to alter the seasons. Applied to a kingdom. Ps. 44. 2; 80. 8, 12, 13. Jer. 18. 9. Amos 9. 15.
to pluck up, &c. Jer. 18. 7, 9.
3 to kill : i.e. judicially. 1 Kings 2. 23, 24, 28, 29, 34; 36, 37, 46. Ps. 88. 31, 34. Jer. 12. 8. Out of its proper "time", "to kill" is to murder. There is no "time" for this.
to heal. Isa. 38. 5, 21; 57. 18. Ps. 107. 20; 147. 3.
to break down. Jer. 39. 2, 8. Ezek. 33. 21. Mal. 1. 4.
to build up (cp. 2. 4). Neh. 2. 17, 18, 20. Ps. 102. 13-16. Isa. 45. 13; 58. 12; 60.10. Dan. 9. 25. Amos 9.11.
4 to weep. Gen. 23. 2; 44. 30. 2 Sam. 12. 21. Joel 2.17. Jer. 21. 9. Luke 6.25.
to laugh (cp. 2.1,2). Gen. 21. 6. Ps. 2. 4; 37.13. Matt. 5. 4; 9.15. Luke 6. 21. Neh. 8. 9. **to mourn**. Gen. 23. 2. 1 Sam. 16.1. Prov. 29. 2. Isa. 38. 14; 61. 2. Joel 1. 9.
to dance. 2 Sam. 6.14. Ps. 149. 3; 150. 4. Jer. 31. 13.
5 to cast away stones: as out of a vineyard. Isa. 5. 2. Lev. 14. 40, 45. Judg. 20. 16. 1 Kings 15. 22. Lam. 4.1.
to gather stones together (cp. 2. 4). Deut. 27. 4, 5. Josh. 4. 3, 8, 20. 1 Sam. 17. 40. 1 Kings 18. 31, 32. Ps. 102. 14.
to embrace (cp. 2. 3). Gen. 29. 13; 33. 4; 48. 10.
to refrain from embracing. Prov. 5. 20. Joel 2.16. 1 Cor. 7. 5, 6.
6 to get = to buy, or acquire (cp. 2. 8). Gen. 42. 2, 7, 20. Ruth 4. 5. 2 Sam. 24. 21. Isa. 55. 1. Jer. 32. 7. Eph. 4. 28.
to lose. Gen. 31. 39. Matt. 10. 39; 16. 25, Isa. 47. 9.
to keep. 1 Sam. 16. 11. Prov. 7. 1. Luke 8.15. 2 Tim. 1. 14. John 2. 10; 12. 7.
to cast away. Judg. 15. 17. 2 Kings 7. 15. Isa. 31. 7. Hos. 9. 17. Ecc. 11. 1.
7 to rend. 1 Sam. 15. 27, 28. 1 Kings 11.11, 31; 12. 31; 14. 8. Joel 2. 13. John 19. 24.
to sew = to join together, adjust. Spoken of kingdom, as "rending" is : Ezek. 37.15, 22, and refs. there. Cp. Ezra 4. 12, margin.
to keep silence. Lev. 10. 3. Ps. 32. 2. Amos 5.13. 1 Tim. 2.11, 12. 1 Pet.2.15. Cp. Deu t. 3.26. Luke 1.22; 4.41.
to speak. Ex. 7. 2. Num. 22. 8. 2 Sam. 7. 17. Ps. 2. 5; 145. 6, 11, 21. Ezek. 2. 7. Luke 1.19, 20. John 16:13.

8 to love. Jer. 2. 2. Ezek. 16. 8. Dan. 1. 9. Gal. 5. 13. 2 Thess. 1. 3. **to hate**. 2 Sam. 13. 15. Ps. 105. 25. Prov. 25.17. Luke 14. 26. Prov. 11. 15; 15. 27; 28.16. John 12. 25. Jude 23. **of war**. Ex. 17.16. Num. 1.3, 20, 22; 26.2. Deut. 3.18. Judg. 3. 2. 2 Sam. 3. 1. Jer. 6. 4. Luke 14. 31. Rev. 12. 7; 19.11, 19. **of peace**. Josh. 11.23; 14.15. Lev. 26. 6. Judg. 4. 17. 1 Sam. 7. 14. Ps. 72. 3; 85. 8. Prov. 16. 7. Isa. 9. 7. Zech. 9. 10. Rom. 5. 1. Eph. 4. 3.
9 laboureth = toileth.

3: 10—4: 16. PERSONAL OBSERVATION.

3: 10. Labour. Sons of men.
3: 11. Wisdom. Man ignorant of God's work.
3: 12, 13. Pleasure, or enjoyment.
3: 14, 15. Labour. God's work is forever.
3: 16-21. Wisdom. Man's ignorance like beasts'.
3: 22. Pleasure, or enjoyment.
4: 1-4. Labour. For others.
4: 4, 5. Wisdom. The fool, none.
4: 6. Pleasure, or enjoyment.
4: 7-12. Labour. "For whom".
4: 13, 14. Wisdom.
4: 15, 16. Pleasure, or enjoyment. None.

10 seen the travail = considered the business. **travail**. See note on 2. 23. **11 his time** = its proper season. **set** = put. **the world**. Heb. 'olam = the ages; or the world (in relation to time). Here, put by Fig. *Metonymy* (of Subject) for that which is inscrutable by man, viz. obscurity as to the past and the future ages, resulting in man's incapacity for finding out, or comprehending the whole of what God doeth. This has resulted from the Fall. **their**: i.e. the sons of men (v. 10). **God**. Heb. Elohim (with Art.) = the true God, or the Deity. Ap. 4. I. **maketh** = hath made, or done. **beginning to the end**. The reason being given in v. 14. Man sees his own times of vv. 1-8; but what God doeth is from time past to time future (v. 14); so that man cannot find that out to the end from the beginning. **the end**. Heb. *soph*. One of the words said to belong to later Hebrew, but it is found in 1 Chron. 20. 16 ("conclusion"), and Joel 2. 20 ("hinder part"). See also 7. 2; 12. 13, and Ap. 76. vi. **12 in them** : i.e. in God's works. **in** = during. **14 for ever**. Same word as "world" in v.11. See note on 1:4.

16 And moreover I saw ^ounder the sun the place of judgment, *that lawlessness* was there; and the place of righteousness, *that* ^oiniquity was there.

17 I said in mine heart, God shall judge *a righteous one* and *a lawless one*: for *there is a season* there for every ¹purpose and for every work.

18 I said in mine heart concerning the estate of the sons of men, that ^oGod might manifest them, and that they might see that they themselves are *living creatures*.

19 For *events that happen to* the sons of men befall¹⁸ beasts; even *death* befall¹⁸ them: as the one dieth, so dieth the other; yea, they have all *one spirit*; so that a man hath ^ono preeminence above a ¹⁸beast: for all *is* vanity.

20 All go unto *the grave*; all are ^oof the dust, and all ^oturn to dust again.

21 Who knoweth the ^ospirit ^oof man *whether it go* upward, and the ^ospirit of the ¹⁸beast *whether it go* downward to the earth?

22 Wherefore I perceive that *there is* nothing ^obetter, than that a man should rejoice in his own works; for that *is his share*: for who shall bring him to see what shall be after him?

4 So I returned, and considered all the oppressions that are done ^ounder the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the ^oside of their oppressors *there was* power; but *the oppressed* had no comforter.

2 Wherefore I *pronounced happy* the dead which are already dead more than the living which are yet alive.

3 Yea, ^obetter *is he* than both they, which hath not yet been, who hath not seen the evil work that is done ¹under the sun.

4 Again, I considered all *toil*, and *all the dexterity in work*, that for this a man is envied of his neighbour. This *is* also vanity and *feeding on wind*.

5 The ^ofool foldeth his hands together, and eateth his own flesh.

6 ³Better *is* an handful *with* quietness, than both the hands full *with* ⁴*toil* and *feeding on wind*.

7 Then I returned, and I saw vanity ¹under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither *son* nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I *toil*, and bereave *myself* of good? This *is* also vanity, yea, *it is* a sore *fatigue from toil*.

9 Two *are* ³better 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.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one *overpower* him, two shall withstand him; and ^oa threefold cord is not quickly broken.

13 ³Better *is* a ^opoor [*not able to profit others*] and a wise child than an old and foolish king, who will no more be admonished.

6 under the sun. See note on 1. .1.

wickedness = lawlessness. Heb. *rasha'*. Ap. 44. x.
iniquity. Same word as "wickedness" above. Fig. *Epizeuxis* (Ap. 6).

17 the righteous = a righteous one.

the wicked = a lawless one. Heb. *rasha'* Ap. 44. x.

18 God. Cp. v. 11, and note on 1. 11.

God might manifest them = God hath chosen them to show them that even they are beasts.

beasts = living creatures. As opposed to man = mammals: as opposed to creeping things = quadrupeds: as opposed to wild beasts = cattle.

19 that which befall¹⁸eth. See note on "event", 2. 14; and Ap. 76. iii.

one thing: i.e. death.

one breath = one spirit. Heb. *ruach*. Ap. 9. Cp. Gen. 2. 7 with 1. 20, 21, 24, 30; and Ap. 13.

no preeminence, &c. Cp. Ps. 49. 12, 20; 146. 4.

20 one place: i.e. *Sheol*, or the grave.

of the dust. See Gen. 1. 24; 2. 7, 19; 3. 19.

turn to dust again. See Gen. 3. 19. Ps. 22. 15; 104. 29; 146. 4. Job 10. 9; 34. 15. Cp. ch. 12. 7.

21 spirit. Heb. *ruach*. Ap. 9.

of man. Heb. "of the sons of Adam". See notes on vv. 10, 13; 1. 13.

that goeth, &c. This is mentioned as one of the emendations of the *Sopherim*, though it is not included in the official lists (see Ap. 33). The primitive Text read the letter *He* (𐤀 = H) as an interrogative, "whether it go" (cp. 2. 19; 6. 12). The Chald., Sept., Syr., Vulg., Luther, Geneva, and R. V. follow this reading. Another school took the *He* (𐤀 = H) as the article pronoun and read "that goeth", &c. thus avoiding a supposed objection to its public reading. This was followed by Coverdale, the Bishops' Bible, and the A.V. It is therefore the Fig. *Erotosis* (Ap. 6), leaving the question to be answered at the end of the book (12. 7).

22 better. See note on 2. 24. Cp. 11. 9.

portion = share, as in 2. 10 : i.e. in the present life.

4. 1 under the sun. See note on 1. 3.

side. Heb. "hand" : put by Fig. *Metonymy* (of Cause), Ap. 6, for the violence proceeding from it.

they: i.e. the oppressed. The phrase repeated for emphasis. Fig. *Epistrophe*. Ap. 6.

2 praised = commended, or pronounced happy. Heb. *sliabach*, used only by David and Solomon.

3 better. See note on 2. 24.

4 travail = toil, as connected with trouble, sorrow. Not the same word as in 1. 13; 2. 23, 26; 3.10; 4. 8; 5. 14.

every right work = all the dexterity in work.

man. Heb. *'ish*. Ap. 14. II.

vexation, &c. = feeding on wind. See note on 1. 14.

spirit. Heb. *ruach*. Ap. 9.

5 fool. Heb. *k' sil*, fat, inert. See note on Prov. 1. 7.

8 child = son. **labour** = toil. **my soul** = myself.

travail = fatigue from toil. See note on 2. 23, 26.

12 prevail against = overpower. Heb. *takaph*, supposed to belong to later Hebrew, but it is found in Job 14. 20 and 15. 24 (the only three occurrences). See Ap. 76. vii.

a threefold cord. Cp. Num. 6. 24-26. Mic. 6. 8. Titus 2. 12, 13. 1 Thess. 1. 3 with 1. 9, 10.

13 poor = straitened in means, not able to profit others. Heb. *misken*. Not the same as in v. 14. Supposed to be a later Hebrew word, but a derivative of it is found in Deut. 8. 9. See Ap. 76. viii.

14 For ^oout of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh *needy*.

15 I considered all the living which walk ¹under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and *feeding* of ⁴spirit.

5 Keep thy foot when thou goest to the house of God, and be more ready to *obey*, than to give the sacrifice of ^ofools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any word* before God: for God *is* in heaven, and thou *under the sun*: therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a ¹fool's voice *is known* by multitude of words.

4 When thou *makest a solemn vow* unto God, defer not to pay it; for *He hath* no ^opleasure in ¹fools: pay that which thou hast vowed.

5 ^oBetter *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause [*by vows concerning the flesh*] thy flesh to sin; neither say thou before the *messenger*, that *it was* an ^oerror: *wherefore should God be angry at thy *vain words*, and *confiscate* the *works* of thine hands?

7 For *in many dreams and many words, also there is great vanity*: but fear thou God.

8 If thou seest the oppression of the *needy*, and violent perverting of judgment and justice in a *country*, marvel not at the ^omatter: for *the high One above the high one regardeth, even the Most High is over them*.

9 Moreover the profit of the earth *it is not confined to one day*: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; *and who is ever content with abundance without increase*: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what *advantage is there* to the ^oowners thereof, saving the beholding of *them* with *his* eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him *to sleep soundly*.

13 There is a sore evil *which* I have seen ^ounder the sun, *namely*, riches kept for the ¹¹owners thereof to *his* hurt.

14 But those riches perish by evil *fatigue from toil*: and he begetteth a son, and *there is* nothing in his hand.

15 *According as* he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a sore evil, *that* in all points as he came, so shall he go: and what *advantage* hath he that hath *toiled* for the ^owind?

14 out of prison, &c. Cp. Joseph (Gen. 41. 40); Daniel (Dan. 5. 29; 6. 1-3).

born, &c. Cp. Rehoboam, robbed by Shishak (1 Kings 14. 25-28).

poor = needy, in want. Heb. *rush*. See note on "poverty", Prov. 6. 11. 16 **vexation**. The same word as in 1. 17; 2. 22.

5: 1-12. MAN. HIS WORKS.

- 1, 2. Works.
- 3. Reason.
- 4-6. Vows.
- 7. Reason.
- 8-. Perverting of judgment.
- 8. Reason.
- 9-12. Riches.

1 God. Heb. Elohim (with Art) = the [true] God, or the Deity. Ap. 4. I See note on 1. 13. **hear** = obey.

fools = fat, inert. Heb. *k^esil*. See note on Prov. 1. 7.

2 thing = word.

upon earth. Same idea as "under the sun". See note on 1:3.

4 vowest a vow = make a solemn vow. Fig. *Polyptoton* (Ap. 6).

God. Heb. Elohim. Ap. 4. I.

pleasure. See note on "purpose", 3. 1, and Ap. 76. v.

5 Better. See note on 2. 24.

6 to cause, &c. : by vows made concerning the flesh, such as eating and drinking, marrying, &c.

angel = messenger. Cp. Mal. 2. 7. **error.** Heb. *shagag*.

Ap. 44. xii. **wherefore . . . ?** Fig. *Erotesis*. Ap. 6.

voice. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the vain words uttered by it; referring to v. 1. **destroy** = confiscate.

work. Aram., Sept., and Vulg. read "works" (pl.).

7 divers vanities. Plural of emphasis = great vanity : i. e.

in many dreams and many words, also [there is] great

vanity: referring to v. 3 above.

8 poor = needy, in want. Heb. *rush*, as in 4. 14.

province. See note on 2. 8, and Ap. 76. ii.

matter. Heb. purpose or desire, put by Fig. *Metonymy*

(of Cause), Ap. 6, for the effect of it. Heb. *hephez*, one of

the words supposed to be later Hebrew. See note on 3. 1,

and Ap. 76. v.

He That is higher, &c. = the high One above the high one

regardeth, even the Most High is over them.

9 is = "it [is]." **for all** = [consists] in the whole, i.e. not

confined to one day.

10 nor he that loveth, &c. = And who is [ever] content

with abundance without increase (capital without interest).

No socialism or "corruption" of text here.

11 good = advantage. **owners.** Plural of emphasis.

their = his.

12 to sleep = to sleep soundly.

5: 13—6: 9. PERSONAL OBSERVATION.

- 5: 13. Self. Labour for.
- 5: 14, 15. Profitless.
- 5: 16. Self. Labour for.
- 5: 17. Profitless.
- 5: 18-20. Long life.
- 6: 1, 2-. Self. Riches for.
- 6: -2. Profitless.
- 6: 3-. Self. Children.
- 6: -3. Profitless.
- 6: 4-9. Long life.

13 under the sun. See note on 1. 3.

14 travail = fatigue from toil. See note on 2. 23, and 4. 4.

15 As = According as. Cp. Job 1. 21. Ps. 49. 17. 1.

16 profit = advantage. **laboured** = toiled. **wind** Heb.

ruach.

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 Behold *that* which I have seen: *it is* good and *well for one* to eat and to drink, and to enjoy the good of all his labour that he taketh ¹³under the sun all the days of his life, which God giveth him: for *it is* his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; *this is a gift* of God.

20 For he shall not much remember the days of his life; because God *causeth things to respond [for] him* in the joy of his heart.

6 There is an evil which I have seen ^ounder the sun, and *it is* common among *humanity*:

2 A man to whom God hath given riches, ^owealth, and honour, so that he wanteth nothing for *himself* of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is ^ovanity, and *it is* an evil disease.

3 If a man beget an hundred *children*, and live many years, so that the days of his years be many, and *himself* be not *satisfied* with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he.

4 For he cometh [*in the untimely birth*] in with ²vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing*: this hath more rest than the other.

6 Yea, though he live a thousand years twice *told*, yet hath he seen no good: ^{*}do not all go to *Sheol* ?

7 All the *toil* of man *is* for his mouth, and yet *the soul* is not filled.

8 For *what advantage* hath *a wise one* more than *a fool* ? *what advantage* hath *a wretched one*, that knoweth to walk before the living?

9 ^oBetter *is what is seen by* the eyes than *what is pursued by* ^osoul: this *is* also vanity and *feeding on wind*.

10 *What is he who hath been ? Long ago his name was given; And it is understood what that name was,— It was— Adam:* neither may he contend with **Him** That is mightier than he.

11 Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, *the numbered days of his vain life* which he spendeth as a shadow? *as to which* who can tell a man what shall be after him ¹under the sun?

7 A good ^{*}name is ^obetter than *good* ointment; and the day of death than the day of one's birth.

2 *It is* ¹better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all *mankind*; and the living will lay *it* to his heart.

18 *comely* = well.

19 *man*. Heb. 'adam. Ap. 14. I See note on 1. 13.

the gift = a gift.

20 *answereth* = causeth [things] to respond, as in Hos. 2. 21, 22. See note on 10. 19.

6. 1 *under the sun*. See note on 1. 3. *men*. Heb. *adam* (with Art.) = humanity. Ap. 14. I. See note on 1. 13.

2 *God*. Heb. Elohim (with Art.) = the [true] God, or the Deity. Ap. 4. I. See note on 1. 13. *wealth*. See note on 5. 19. *his soul* = himself. Heb. *nephesh*.

vanity. See note on 1. 2.

3 *filled* = satisfied.

4 *he cometh*: i.e. in the untimely birth of v.3.

6 *do not all... ?* Fig. *Erotosis* (in Affirmation), Ap. 6. Cp. 3.19-21. *one place*: i. e. Sheol. Ap. 35.

7 *labour* = toil. *the appetite* = the soul. Heb. *nephesh*.

8 *what* = what [advantage].

the wise = a wise one, or sage. *the fool* = a fool. Heb. *k'sil*. See note on Prov. 1.7. *the poor* = a wretched one. Heb. *'anah*. See note on "poverty", Prov. 6. 11.

9 *Better*. See note on 2.24. *the sight of* = what is seen by. *the wandering of* = what is pursued by.

the desire = soul. Heb. *nephesh*. Ap. 13. No Art.

vexation of spirit. See note on 1. 14.

spirit. Heb. *ruach*. Ap. 9.

6: 10-12. THE CHIEF GOOD. WHAT IT IS.

6: 10--7: 14. Man. In himself.

7: 15-29. Personal proving.

8: 1-8. Man. In his wisdom.

8: 9, 10. Personal observation.

8: 11-13. Man. In his evil-doing.

8: 14--9: 1. Personal observation.

9: 2-10. Man. In his end.

9: 11--10: 15. Personal inspection.

10: 16--12: 8. Man. In his different portions.

12: 9-12. Personal information.

6: 10—7: 14. MAN. IN HIMSELF.

6: 10. Man and God.

6: 11--7: 10. Good. Q. What is it?

7: 11, 12. Good. Ans. What is it?

7: 13, 14. God and man.

10 *That which hath been is named already, &c.:*

"What is he who hath been?" (cp. 1. 9).

Long ago his name was given ;

And it is understood what [that name was,]—

It was—Adam" : which means *vegetable mould*, made in the likeness of Elohim, Gen. 1. 27; 2. 7; 5. 1, 2. Made of "earth" he returns to earth (1 Cor. 15. 47): i.e. "vanity". This book is a comment on Pss. 144. 4. Cp. Pss. 39; 49; 62.

12 *all the days of his vain life* = the numbered days of his vain life. *for* = as to which.

7. 1 *name . . . ointment*. Note the Fig. *Paronomasia* (Ap. 6), "*shem mishshemen*".

better. See note on 2. 24.

precious = good. Same word as "good" at the beginning of the sentence.

2 *the end*. Heb. *soph*. See note on 3. 11.

men. Heb. 'admm (with Art.) = mankind. Ap. 14. I. See note on 1. 13.

3 Sorrow *is* ¹better than laughter: for by the sadness of the countenance the heart is made ¹better.

4 The heart of the wise *is* in the house of mourning; but the heart of ^ofools *is* in the house of mirth.

5 *It is* ¹better to hear the rebuke of the wise, than for a man to hear the song of ⁴fools.

6 For as the crackling of *nettles* under a *kettle*, so *is* the laughter of the ⁴fool: this also *is* ^ovanity.

7 Surely *oppressing* ^omaketh a wise man *beyond control*; and a *bribe* destroyeth the heart.

8 ¹Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is* ¹better than the proud in spirit.

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of ⁴fools.

10 Say not thou, What is *the cause* that the former days were ¹better than these? for thou dost not inquire wisely concerning this.

11 ^oWisdom *is* good *like* an inheritance: and *by it there is* profit to them that *are alive*.

12 For ¹¹wisdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wisdom giveth *future life* to them that have it.

13 Consider the work of *the true God*: for who can make *that* straight, which **He** hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should *discover* nothing after him.

15 All *things* have I seen in the days of my vanity: there is a *righteous man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness.

16 Be not righteous *depending on the merit of good works*; neither make thyself *beyond what is necessary*: why shouldest thou *make thyself lonely* ?

17 *Be not wicked at all*, neither be thou *stupid*: * why shouldest thou die before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall *make His way with both*.

19 ¹¹Wisdom strengtheneth a *wise man* more than ten mighty *men* which are in the city.

20 For *there is* not a *righteous man* upon earth, that doeth good, and sinneth not.

21 Also take no heed unto all words that are spoken; lest thou hear thy servant *revile* thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast *reviled* others.

23 All this have I proved by ¹¹wisdom: I said, I will be wise; but *it was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 I applied mine heart to know, and to search, and to seek out

4 **fools** = fat, inert. Heb. *k^esil*. Same word as in vv. 5, 6, 9, 25 ("folly"). Not the same as "foolish" (v. 17), or "foolishness", v. 25. See note on "poverty", Prov. 1.7.

6 **crackling**. Same word as "voice" (Gen. 3. 8), used of any sound.

thorns . . . pot. Note Fig. *Paronomasia* (Ap. 6). Heb. *hassirim . . . hassir*. May be Englished by "nettles . . . kettles". **vanity**. See note on 1. 2.

7 **oppression** = oppressing : i.e. the act of oppressing.

maketh . . . mad. Referring to the madness of folly.

mad = beyond control. See note on 1. 17. **a gift** = a bribe.

11 **Wisdom**. Heb. *chakmah*. See note on Prov. 1. 2.

with, &c. = like, or as. See 2.16; 8.1. Gen. 18. 23, 25.

Render: "Wisdom [is as] good as riches, and more advantageous to them that see the sun".

see the sun: i.e. the idiom for "are alive".

12 **life** = future life. See note on Lev. 18. 5.

13 **God**. Heb. Elohim (with Art.) = the [true] God: i.e. the Deity. Ap. 4. I. **14** **find** = discover.

7: 15-29. PERSONAL PROVING.

15, 16-. Overmuch righteousness.

-16. Reason.

17-. Overmuch wickedness.

-17, 18. Reason.

19. Overmuch might.

20. Reason.

21. Overmuch heed.

22. Reason.

23-25. Overmuch wisdom.

26. Reason.

27, 28-. Overmuch search.

-28, 29. Reason.

15 **just** = righteous.

16 **over much**: i. e. depending on the merit of good works.

over wise : i. e. beyond what is necessary.

destroy thyself = make thyself lonely : i.e. forsaken. Cp. Job 16. 7.

17 **Be not over much wicked** = Be not very wicked: i. e. Be not wicked at all. For violation of nature's laws surely end in premature death.

foolish = stupid. Heb. *sakal*; not the same word as in vv. 4, 5, 6, 9, 25 ("folly"). See note on Prov. 1. 7.

why . . . ? Fig. *Erotesis*. Ap. 6.

18 **come forth of them all** = make His way with both.

19 **the wise** = a wise man.

21 **curse** = revile.

25 **the reason . . . madness** = in order to know the reason (or cause) of folly's wickedness, and the madness of folly.

27 **counting, &c.** Or, supply the Ellipsis thus: "[considering women] one by one", &c. **account** = result.

¹¹wisdom, and *in order to know the cause of folly's wickedness, and the madness of folly*:

26 And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the preacher, *considering women one by one*, to find out the *result*:

28 Which yet *I myself sought*, but I find not: ¹¹one man among a thousand have I found; but a woman among all those have I not found.

29 *Lo, this only have I found, that ¹³God hath made man upright; but *mankind* have sought out many *devices*.

8 Who *is like* the wise *man*? and who [*is like him that*] knoweth the *understanding* of a thing? a man's ^owisdom maketh his face to shine, and the *sternness* of his face shall be changed.

2 *I say, then* to keep the king's commandment, and *that on account of* the oath of God.

3 Be not hasty to go out of his sight: *and stand not* in an ^oevil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is, there is control*: and who may say unto him, What doest thou?

5 Whoso keepeth the commandment shall *know* no *calamity*: and a wise man's heart discerneth both *a time, yea, a judgment time*.

6 Because to every ^opurpose *there exists a time, yea, a judgment time, when the evil* of man *is heavy* upon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 *There is* no man that hath *control* over ^othe spirit to retain the spirit; neither *hath he control* in the day of death: and *there is no furlough in the battle of life; no cunning will save the wicked*.

9 All this have I seen, and applied my heart unto every work that is done ^ounder the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so *I have seen lawless men come to the grave; and the righteous men depart in death from the place of the holy, and be forgotten* in the city where they had so done: this *is* also vanity.

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 *evil-doing* be prolonged, yet surely I know that it shall be well with them that fear *the true God, the Deity*, which fear before **Him**:

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

14 There is a vanity which is done *under the sun*; that there be *righteous men*, unto whom it happeneth according to the work of the *lawless*; again, there be *lawless men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

28 *my soul* = I myself. Heb. *nephesh*. Ap. 13. *seeketh* = sought.

29 *Lo*. Fig. *Asterismos*. Ap. 6. Same as "Behold" in v. 27. *they* = mankind : not merely the above classes. This verse is admittedly the inspired truth of God : so therefore are the other statements in this book. Moreover, "they" is emphatic. *inventions* = devices.

8: 1-8. MAN. IN HIS WISDOM.

- 1-. Wisdom. Happiness of it.
- 1. Reason.
- 2, 3. King's commandment.
- 4. King's word.
- 5. Wisdom. Strength of it.
- 6-8. Reason.

1 *as* = like.

who . . . ? Supply the Ellipsis (Ap. 6), from the preceding line : "Who [is like him that] knoweth?"

interpretation = understanding.

wisdom. Heb. *chakmah*. See note on Pro v. 1. 2.

boldness = sternness.

2 *I counsel thee*: or I say, then, in regard of-on account of.

3 *stand not* = do not take thy stand. Some codices, with one early printed edition, Syr., and Vulg, read, "and stand not".

4 *power* = might, or control. Heb. *shilton*. Occurs only here and in v. 8. **5** *feel* = know. *evil* = calamity. Heb. *ra'a'*. *time and judgment* = a time, yea, a judgment time. Fig. *Hendiadys*. Ap. 6.

6 *purpose*. See note on 3. 1.

there is = there exists. Heb. *yesh*.

therefore the misery = when the evil. *great* = heavy.

8 *the spirit*. Heb. *ruach*. Ap. 9. Some render "wind" and refer to 11. 5. Pro v. 30. 4.

discharge in that war = no furlough in the battle [of life].

wickedness. Heb. *ra'a'*. Ap. 44, viii. Perhaps here = cunning : no cunning will save the wicked.

those that are given to it = its possessors.

8: 9, 10. PERSONAL OBSERVATION.

- 9-. Observation.
- 9. Result.
- 10-. Observation.
- 10. Result.

9 *under the sun*. See note on 1. 3.

there is a time wherein = sometimes.

10 *I saw* = I have seen.

the wicked = lawless men (pl.). Heb. *rasha'*. Ap. 44, x.

come and gone. Supply the complex Fig. *Ellipsis* (Ap. 6), "I have seen wicked men come [to the grave; and righteous men] depart [in death, Gen. 15. 2] from the place of the holy, and be forgotten", &c.

11-13. MAN IN HIS EVIL-DOING.

- 11. Consequences of God's suspended judgment.
- 12-. Evil-doing prolonged.
- 12. Evil-doers. Well with them.
- 13-. Evil-doers. Evil with them.
- 13- Evil-doers' days not prolonged.
- 13. Cause. No fear of God.

12 *days*. Supply the Ellipsis by "evil-doing".

God. Heb. *Elohim* (with Art.) = the [true] God: the Deity.

8:11—9:1 [For Structure see next page].

14 *upon the earth*. See note on 5:2. *just* = righteous.

15 Then I commended mirth, because a man hath no ^obetter thing ^ounder the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his *toil* the days of his life, which God giveth him ^ounder the sun.

16 When I applied mine heart to know ¹wisdom, and to see the *travail* that is done *under the sun*: (*how that one doth not see sleep with his eyes by day or by night*.)

17 Then I beheld all the work of God, that a man cannot find out the work that is done ^ounder the sun: because though a man labour to seek *it* out, yet he shall not find it; yea further; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

9 For all this *I have taken to heart and my heart proved* all this, that *just ones*, and the wise, and their works, *are* in the hand of *the true God*: no man knoweth either love or *hatred that lies before the righteous and the lawless*.

2 *Just as before all others*: *there is death* to the righteous, and to *a lawless one*; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: *as is* the good, *so is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is the greatest calamity of all* that are done ^ounder the sun, that *there is death* unto all: yea, also the heart of the sons of men is full of *calamity*, and ^omadness *is* in their heart while they live, and after that — *to the dead* !

4 *For who is expected ? To all the living* there is *confidence*: for ^oa ^oliving dog *he is* ^obetter than a dead ^olion.

5 For the living know that they shall die: but ^othe dead know not any thing, neither have they any more *any advantage to them*; for *the faculty of remembering* of ^othem *ceases to exist*.

6 Also their love, and their hatred, and their envy, is now ^operished; neither have they any more a portion for ever in any *thing* that is done ³under the sun.

7 Go thy way, eat thy bread with joy, and drink thy ^owine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no *perfume*.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which **He** hath given thee ³under the sun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy *toil* which thou *toilest* ³under the sun.

8: 14—9: 1. PERSONAL OBSERVATION.

8: 14.	Contrariety. Man's happenings.
8: 15-.	Mirth commended.
8: -15.	Reason
8: 16-.	Wisdom. Man's work on earth.
8: -16.	Reason.
8: 17-.	Wisdom. God's work on earth.
8: -17.	Reason.
9: 1.	Contrariety. God's dealings.

5 better. See note on 2. 24.

labour = toil.

16 business = travail. **for also there is, &c.** = how that one doth not see sleep with his eyes by day or by night. Fig. *Catachresis* (Ap. 6).

9. 1 I considered = I have taken to heart.

even to declare. Sept. and Syr. read, "and my heart proved". **the righteous** = just ones. God. Heb. Elohim (with Art.) = the [true] God : the Deity. Ap. 4. I.

hatred by all that is before them = hatred. All lies before them (i. e. in the future).

them : i. e. the righteous and the lawless.

9: 2-10. MAN. IN HIS END.

2, 3.	The dead.
4, 5-.	The living.
-5, 6.	The dead.
7-10.	The living.
-10.	The dead.

2 All things come alike to all = Just as before all others. Reading on from v. 1.

one event: i. e. death. See note on 2.14. **the wicked** = a lawless one. Heb. *rasha'*. Ap. 44. x. **sinner.** Heb. *chata*. Ap. 44. i. All the nouns in this verse are sing.

3 an evil. The Preposition (𐤁 = B) in *b^ebol*, gives the force of the superlative : i. e. the greatest or worst calamity of all, &c.

evil = calamity. Heb. *ra'a'* Ap. 44. viii.

under the sun. See note on 1. 3.

madness. Pl. as elsewhere. See note on 1.17.

they go. Omit these words and note the Fig. *Aposiopesis* (Ap. 6), "and after that—to the dead!" See the following note.

4 For to him that is joined. Connect this with the end of preceding verse and render "For who is excepted? To all the living", &c.

hope = confidence. Heb. *bittahon* (from *batah*). Ap. 69. i. Occurs only here, 2 Kings 18.19, and Isa. 36. 4.

a living dog, &c. Fig. *Paroemia*, Ap. 6. Same proverb in Arabic.

living dog. Regarded by the Jews as the most unclean and despicable creature (1 Sam. 17. 43; 24. 14. 2 Sam. 9. 8; 16. 9. 2 Kings 8. 13. Matt. 7. 6; 15. 26. Rev. 22. 15). Hence Gentiles so called.

is = he [is]: i. e. even he.

better. See note on 2. 24.

lion. Regarded as the noblest of animals (Gen. 49. 10. Job 10.16. Isa. 38.13. Lam. 3. 10. Hos. 13. 7. Rev. 5. 5).

5 the dead know not any thing. See and cp. v. 10. Ps. 6. 5; 30. 9; 31. 17; 88. 11. Isa. 38. 18, 19.

a reward = any advantage [to them].

memory = the faculty of remembering. See note on "them", below.

them. The Heb. suffix "them" must be taken as the subject in all the four nouns alike. As in v. 6, the possessive pronoun "their" is, and must be, taken alike in each case.

is forgotten = ceases to exist, as in Ps. 77. 9, where it is parallel with "clean gone for ever" and "evermore", and in the next verse here

(v. 6), where it stands parallel with "perished" and "for ever".

6 perished. Like the knowledge and memory of v. 5.

7 wine. Heb. *yayin*. Ap. 27. 1.

8 ointment = perfume.

9 labour . . . takest = toil. . . toilest.

10 Whatsoever ^othy hand findeth to do, *do it while thou art able, and have time to do it*; for *there is* no work, nor device, ^onor knowledge, nor ^owisdom, in ^othe grave, whither thou goest.

11 I returned, and saw ³under 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 of misfortune* happeneth to them all.

12 ^oFor man also knoweth not his time: as the fishes that are taken in an ³evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in ³*calamity*, when it falleth suddenly upon them.

13 This ¹⁰wisdom have I seen also ³under the sun, and *it seemed* great unto me:

14 *There was* ^oa little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now *some one was found* in it a *poor but wise* man, and he by his ¹⁰wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, ¹⁰Wisdom *is* ⁴better than strength: nevertheless the ¹⁵poor man's ¹⁰wisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among ^ofools.

18 ¹⁰Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

10 *As dead flies are that which will cause* the ointment of the apothecary *to stink and ferment: so doth stupidity cause him that is in reputation for wisdom and honour to send forth an offensive savour.*

2 A wise man's heart *is* at his right hand; but a *dullard's* heart at his left.

3 Yea also, when he that is a ^ofool walketh by the way, his *heart* faileth *him*, and he *tells* to every one *that he himself* is a fool.

4 If the ^ospirit of the ruler rise up against thee, leave not thy place; *gentleness preventeth greater outrages.*

5 There is an evil *which* I have seen ^ounder the sun, as an error *which* proceedeth from the ruler:

6 A *great dullard* is set *in many high places*, and the rich sit in low place.

7 I have seen servants upon horses, and princes walking as servants *under the sun.*

8 He that diggeth a pit shall fall into it; and whoso breaketh *loose stones of the fence*, a serpent shall bite him.

10 thy hand findeth to do. Hand put by Fig. *Metonymy* (of Cause), Ap. 6, for the strength put forth by it (Lev. 12. 8; 25. 28).

do it with thy might = do it while thou art able, and have time to do it.

nor knowledge, &c. See note on v. 5, above.

wisdom. Heb. *chakmah*. See note on 1.2.

the grave. Heb. Sheol. Ap. 35.

9: 11—10: 15. PERSONAL INSPECTION.

9: 11, 12-. Wisdom. Unequally required, &c.

9: -12. Man snared by ignorance.

9: 13-15-. Wisdom. Better than strength.

9: -15. Man benefits by wisdom of poor.

9: 16-. Wisdom. Better than strength.

9: -16. Man despises wisdom of poor.

9: 17-18-. Wisdom. Better than strength.

9: -18. Man's folly destroys what is good.

10: 1. Wisdom. Better than reputation.

10: 2. Man's heart betrays his folly.

10: 3-. Wisdom of the fool fails him.

10: -3. Man's folly declares itself.

10: 4, 5. Wisdom. Better than power.

10: 6, 7. Man's folly often in high places.

10: 8-10-. Wisdom. Better than labour.

10: -10. Man's wisdom saves labour.

10: 11, 12-. Wisdom's words are gracious.

10: -12-15. Man's words destroy himself.

11 men. Heb. *gibbor*. Ap. 14. IV.

chance = occurrence. Heb. *phega'*: i.e. "time[of misfortune]". Occurs only here and 1 Kings 5. 4, where it is associated with "evil" (or calamity). **happeneth** = meeteth, or befalleth.

12 For man, &c. Connect this sentence with v. 11.

man . . . men. Heb. *'adam* (with Art.). Ap. 14. I.

14 a little city. For the application of vv. 14-16, note the following illustrations: poor (2 Cor. 8.9. Phil. 2.6-8); wise (1 Cor. 1. 24); delivered (1 Cor. 1. 18, 25); none remembered (Isa. 53. 3); despised (1 Cor. 1, 28); words heard in quiet (Job 6. 24. Ezek. 1. 24, 25. Luke 10. 39). **men.** Heb. pl. of *'enosh*. Ap. 14. III.

15 there was found = [some one] was found.

poor = unfortunate. Heb. *misken*. See note on Prov. 6. 11.

poor wise. Some codices, with three early printed editions, Aram., Sept., and Vulg., read "poor but wise". **man.** Heb. *'ish*. Ap. 14. II.

17 fools = fat, inert. Heb. *k'sil*. See note on Prov. 1. 7.

10.1 Dead flies. Heb. flies of death: i. e. flies that bring or produce death. Supply the Fig. *Ellipsis*, "[as] dead". **cause** = [are that which will] cause, &c. **to send forth a stinking savour** = to stink [and] fer-ment. Fig. *Hendiadys*. Ap. 6. **folly** = stupidity. Heb. *sakal*. Same root as in v. 6. See note on Prov. 1. 7.

him. Note the Fig. *Ellipsis* (Ap. 6): "So doth stupidity [cause] him that is in reputation for wisdom and honour [to send forth an offensive savour]". **wisdom.** Heb. *chakmah*. See note on 1. 2.

2 fool's = dullard's. Heb. *k'sil* = fat, inert. Same word as in v. 12. See note on Prov. 1. 7.

3 fool. Heb. *sakal*. Same word as in vv. 6. 14, not vv. 2, 12, 15.

wisdom = beart. **saith** = tells. See note on Prov. 1. 7.

he = he himself (emph.).

4 spirit. Heb. *ruach*. Ap. 9.

under the sun. See note on 1. 3. **6 Folly** = a great dullard.

yielding, &c. = gentleness preventeth greater outrages. **5 evil.** Heb. *ra'a'*. Ap. 44. viii.

Heb. *sakal*, as in vv. 1, 3, 3 14. **in great dignity** = in many high positions. **7 horses.** No evidence of a late origin of this book, for we read of them in 1 Kings 4. 26, 28; 10. 26, 28; 22. 4. 2 Kings 9. 33; 14. 20. If not in common use, it was because of the Law (Deut. 17. 16); and because of Solomon's disobedience (1 Kings 10. 28. 2 Chron. 1. 16, 17; 9. 28). **upon the earth.** See note on 5. 2. **8 hedge** = a wall built of loose stones without mortar. Heb. *gader*, used especially of sheep-folds (Num. 32. 16, 24, 36. 1 Sam. 24.3). Zeph. 2. 6); also for fencing pathways between the vineyards (Num. 22.24. Ps. 62. 3; 80. 12). The crevices between the loose stones form hiding-places for lizards and other creeping things.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but ¹wisdom *is* profitable to direct.

11 Surely the serpent will bite without enchantment; and a babler is no better.

12 The words of a wise man's mouth *are* gracious; but the lips of a ²fool will swallow up himself.

13 The beginning of the words of his mouth *is* °foolishness: and the end of his talk *is* mischievous °madness.

14 A ³fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The *toil* of the °foolish wearieth every one of them, because he knoweth not how to go to the city.

16 Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 *Happy art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 By much slothfulness the *roof falleth in*; and through idleness of the hands the house *leaketh*.

19 A feast is made for laughter, and °wine *will gladden life*: but money *will procure both feast and wine*.

20 *Revile not a king*, no not *with all that acquired knowledge*; and *revile* not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

11 Cast thy *seed upon the surface* of the waters: for thou shalt find *the profit of it* after many days.

2 Give [*in charity*] *a portion of the* ¹*seed* to °many, and also to °eight; for thou knowest not *what will prove a misfortune under the sun*.

3 If the clouds be full of rain, they empty *themselves* ²upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the °wind °shall not sow; and he that regardeth the clouds °shall not reap.

5 *According as* thou knowest not what *is* the way of the °spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of *the Deity* Who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall °prosper, either this or that, or whether they both *shall be* alike good.

7 Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 But if a °man live many years, *let him rejoice* in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

13 foolishness. Heb. *sakal*, as in vv. 3, 6, 14.

madness. See note on 1. 17.

15 labour = toil. **foolish**. Heb. *k^esil*, as in vv. 2 and 12; not *sakal*, as in vv. 3, 6, 13, 14.

10: 16—12: 8. MAN IN HIS DIFFERENT PORTIONS.

10: 16, 17. Kings and the Land.

10: 18. Builders.

10: 19. Riches.

10: 20. Kings and subjects.

11: 1-6. Sowers.

11: 7--12: 8. Youth.

17 Blessed = Happy. Heb. *'ashrey*. The only occurrence in this book.

18 building decayeth = the roof falleth in.

droppeth through = leaketh.

19 wine. Heb. *yayin*. Ap. 27. i.

maketh merry = will gladden life. Cp. Ps. 104.15.

answereth all things = maketh everything respond [to their requirements]: i.e. will procure both [feast and wine]. See note on 5. 19, the only two occurrences of *'anah* in this book.

20 Curse not the king = Revile not a king.

in thy thought = in thy secret thought: i.e. with all thy [acquired] knowledge. Heb. *madda'*, a rare word. Occurs only six times. Rendered "thought", here; "knowledge" (2 Chron. 1. 10, 11, 12. Dan. 1. 17); "science" (Dan. 1. 4).

11. 1 bread. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the seed from which it is produced.

upon = upon the surface of. **it** = the profit or result of it.

2 Give: i.e. in charity.

a portion: i.e. a portion of the bread of v. 1.

seven . . . eight. An idiomatic phrase denoting several or many, like the idiom "once . . . twice" = several times (Job 33. 14. Ps. 62. 11); "twice...thrice" = often (Job 33. 29. Isa. 17. 6); "three and four" = frequently, or many (Ex. 20. 5; 34. 7. Prov. 30. 15, 18, 21. Amos 1. 3, 6, 9, 11, 13; 2. 1, 4, 6); "four and five" (Isa. 17. 6); "six and seven" = many (Job 5. 19); "seven and eight" (Mic. 5. 5).

what evil. As the verb is Masc. but "evil" is Fem., render "what will prove a misfortune".

evil = misfortune. Heb. *ra'a'*. Ap. 44. viii.

upon the earth. See note on 5. 2.

4 wind. Heb. *ruach*. Ap. 9.

shall not sow. . . shall not reap. The ploughing must be done when the early rains have come, even in the face of storm and tempest; otherwise there will be no reaping after the latter rains.

5 As = According as. See note on John 3. 8. spirit. Heb. *ruach*. Ap. 9.

God. Heb. *Elohim* (with Art.) = the [true] God, or the Deity. Ap. 4. I. See note on 1. 13.

6 prosper. Heb. *kasher*: supposed to be a later Hebrew word, but a kindred form seems to be found in Ps. 68. 6, where "with chains" should be rendered "into prosperity". See Ap. 75. xi.

11: 7—12: 8. YOUTH.

11: 7, 8-. Youth. Rejoice.

11: -8-. Remembrance. Days of darkness.

11: -8. Vanity.

11: 9-. Youth. Rejoice.

11: -9. Knowledge. Day of judgment.

11: 10. Vanity.

12: 1-. Youth. Remember.

12: -1-7. Knowledge. Days of evil.

12: 8. Vanity.

8 man. Heb. *'adam* (with Art.). Ap. 14. I. See note on 1. 13. **and rejoice** = let him rejoice.

9 °Rejoice, O °young man, in thy *childhood*; 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 *the judgment*.

10 Therefore remove sorrow from thy heart, and put away *sadness* from thy flesh: for childhood and *dawn of life* are vanity.

12 Remember *also the great Creator* in the days of thy youth, while the *days of affliction and death* come not, nor the years draw nigh, when thou shalt say, I have no °pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when *arms of the body* shall °tremble, and the *legs* shall bow themselves, and *the teeth become unfit for use* because they are few, and *the eyes [that look out of the eyelids]* be *dimmed*,

4 And *the mouth and ears* shall be shut in the *street*, when *the mastication with gums instead of teeth is low*, and he shall *start* at the voice of the bird, and all the *songs* shall be brought low;

5 Also *when* they shall be *afraid of ascending heights*, and *apprehensions of danger in journeying*, and the *gray hairs shall grow scanty, or drop off*, and the *locust shall become burdensome*, and *desire shall fail: (because man goeth to his long home, and the mourners go about the *street*.)

6 °Or ever *the spinal cord* be loosed, or *the skull* be broken, or *failure of the heart*, or °the wheel broken at the cistern.

7 Then shall *the body which is made of dust* return to the earth °as it was: and the °spirit shall return unto °God who gave it.

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

9 And moreover, because the preacher was wise, he still taught the People knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

10 The preacher sought to find out acceptable words: and *that which was written was upright, even words of truth*.

9 Rejoice, &c. A positive command, not irony; qualified by the solemn fact: "but know thou", &c.

young man = a chosen youth, implying beauty and strength.
youth = childhood.

thy youth. Same word as "young man". **judgment** = the judgment.

10 evil = sadness.

youth = dawn of life. Heb. *shaharuth*. Occurs only here

12. 1 now = also.

Creator. Plural of Majesty = the [great] Creator, or a reference to the Trinity.

12: -1-7. KNOWLEDGE. DAYS OF EVIL. ☐ Concerning Death.

-1.	Evil days. Approach.	} External.	} Figures Translated.
2-4.	Figures. Luminaries, &c.		
5-.	Literal. Fear.		
-5-.	Figures. Almond tree, &c.	} Internal.	
-6.	Literal. Failure.		
6.	Figures. Silver cord, &c.		
7.	Evil days. (Literal.)		

evil days = days of the misfortune: i.e. affliction and death. Heb. *ra'a'*.
Ap. 44. viii: i.e. the days described in following verses.

pleasure. See note on 3. 1.

3 keepers of the house: i.e. the arms of the body.

house. The human body is often compared to a house (Isa. 38. 12. Job 4. 19. 2 Cor. 5. 1, 2. 2 Pet. 1. 13).

tremble. Occurs only here, Est. 5. 9 ("move"), and Hab. 2. 7 ("vex").
See **Ap. 76. xii**.

the strong men: i.e. the legs. Heb. *geber*. **Ap. 14. iv**.

the grinders: i.e. the teeth.

cease = fail, or become unfit for use. Heb. *batal* = a passage; prob. = the ear-passage. Occurs only in Solomon's writings. Here, v. 5, Prov. 7. 8, and Song 3.2 (pl.).

those that look out of the windows: i.e. eyes ("those" is feminine, agreeing with Heb. "eyes").

windows = lattices = the eyelids.

darkened = dimmed.

4 the doors = the openings: i.e. the mouth and ears.

streets = street (sing.). **sound of the grinding is low:** i.e. the mastication with gums instead of teeth is low.

rise up = start: referring to insomnia.

the daughters of musick: i.e. songs, &c, the product of music.

5 afraid: i.e. of ascending heights. **high** = lofty, elevated.

fears shall be in the way: i.e. apprehensions of danger in journeying.

almond tree shall flourish: i.e. grey hairs shall grow scanty, or drop off, not "almond nuts be rejected"; for the teeth and eating have already been dealt with in v. 3.

grasshopper, or locust.

shall be a burden = shall become burdensome: i.e. as to weight.

desire shall fail. "Desire" = Heb. = the caperberry. Here the A.V. beautifully renders the figure of speech (as a *version* should do), while the R.V. renders it literally (as a *translation* too often does). The Fig. is *Metalepsis*: i.e. a double *Metonymy* (**Ap. 6**), by which (1) the "caperberry" is put for the *condiment* made from it, and then (2) the

condiment is put for the *appetite* produced by it. And further, since, because of its shape, as well as from the notion that it was supposed to create sexual desire, all that is intended by the figure is included in the rendering "desire shall fail". **man.** Heb. *'ddam* (with Art). **Ap. 14. I**. See note on 1. 13. **6 Or, &c.** New figures now (in v. 6) introduced, referring to the *arrival* (Structure, above) of death itself. **the silver cord**: i.e. the spinal cord. **the golden bowl:** i.e. the head, or skull. **pitcher:** the failure of the heart. **the wheel.** On which the bucket is brought up by a rope from the cistern, or well. **7 dust.** Fig. *Metonymy* (of Cause), **Ap. 6**, put for the body which is made of dust (Gen. 2. 7; 3. 19. Ps. 104. 29. Job 34. 15, 16). **as it was.** Note the reference to Adam's creation. **spirit.** Heb. *ruach*. **Ap. 9**. Not *nephesh*, soul (**Ap. 13**). **return unto God.** Hence He is said to be the God of the spirits of all flesh (Num. 16. 22; 27. 16. Cp. Luke 23. 46. Acts 7. 59); "the Father of spirits" (Heb. 12. 9). **God.** Heb. Elohim (with Art.) = the (true or triune) God; the Deity. **Ap. 4. I**.

☐ Concerning where the dead are, for us to assume any further than what is said here (v. 7) is no more than mere speculation.

11 ^oThe words of the wise *are* as goads, and as ^onails *planted are the rulers* of assemblies, which are given from one shepherd [*The Inspirer*].

12 *Beyond these*, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.

13 Let us hear ^othe conclusion of the whole matter: Fear God, and keep **H**is commandments: for this *is* the whole *duty* of man.

14 For *the triune God* shall bring every work into judgment, with every *hidden* thing, whether it be good, or whether it be evil.

12: 9-12. PERSONAL INFORMATION AND COUNSEL.

- 9-. And moreover (*yo*ther).
 -9, 10-. The efforts of *Koheleth*.
 -10. What hath been written by one writer.
 11-. The words of the wise
 -11-. like goads } well
 -11-. like nails } planted, } "The words of
 -11-. are rulers of assemblies. } the wise".
 -11. What hath been furnished by one Giver.
 12-. And further (*yo*ther).
 -12. The efforts of others.

11 **The words of the wise.** See notes on p. 864, and Ap. 7. 4.

nails. These were built into a wall, because Eastern walls were too hard or too soft for them to be hammered in. fastened = planted. Masc., while "nails" is Fem. : but the Accent unite the two words. The verb *nata'* is found again only in 3:2, where it is singular.

by the masters = [are] the lords, or rulers. *ba'al*. **one shepherd.** The Inspirer. See Gen. 48.15; 49. 24. Ps. 23. 1. **12** **And further** = Beyond these. Note the Structure above. **13** **the conclusion.** See note on "the end", 3. 11. **God.** Heb. '*eth ha-'Elohim* = the [true and only] God; the great Creator, who throughout the book is put in contrast with man (Heb. '*adam*. Ap. 14. I) the creature. Ap. 4. I. **14** **secret** = hidden. **evil.** Heb. '*ra'a'* Ap. 44. viii.