**1ECCLESIASTES;  
OR,  
THE PREACHER.**

**THE STRUCTURE OF THE BOOK AS A WHOLE.**

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The 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).
The words. 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 its 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: 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 under 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 the 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.
14 I have seen all the works that are done under the sun; and, behold, all is vanity 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 come to great estate, and have gotten more wisdom 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 wisdom, and to know madness and infatuation: I perceived that this also is vexation of spirit.
18 For in much wisdom is much mortification: and he that increaseth knowledge increaseth smearing.

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.
3 I said to laughter, It is mad: and to mirth, What doth she do?
4 I sought in 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.
5 I increased my possessions; I builded me houses; I planted me vineyards:
6 I made me gardens and paradises, and I planted trees in them of all kind of fruits:
7 I made me pools of water, to water therewith the forest that bringeth forth trees:
8 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:
9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

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.).

In the Greek and Septuagint, the word for "wisdom" is ἀλήθεια (aletheia), which can also mean "truth." In the context, it is used to denote understanding or knowledge. The verse suggests that the speaker, who has had great experience of wisdom and knowledge, is now considering the nature of wisdom itself and the effects of seeking pleasure and mirth. The speaker realizes that even great wisdom and possessions do not provide lasting satisfaction or contentment.

Ecclesiastes 2:1-11 reflects a central theme of the book: the futility of human pursuits without a proper understanding of life's purpose. The speaker, aiming to find true meaning, explores various aspects of life, including work, pleasure, and wisdom, ultimately concluding that life is full of vanity and that true meaning lies beyond the material and the transient.
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.

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 11vanity and feeding on wind, and there was no profit 12under the sun.

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.

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

The wise man's eyes are in his head; but the 8fool walketh in darkness: and I too knew [as well as they] also that one happening happeneth to them all.

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 13vanity.

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? 8as the 14fool.

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.

Yea, I hated all my 81labour which I had toiled 11under the sun: because I should leave it unto the man that shall be after me.

And who knoweth whether he shall be a wise man or stupid? yet shall he 8have rule over all my 18labour wherein I have laboured, and wherein I have acted wisely 11under the sun. This is also vanity.

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

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.

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

For all his days are sorrows, and his toil that brings about fatigue; yea, his heart taketh not rest in the night. This is also vanity. 24There is no goodness for a man, than 2that 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.

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

For God giveth to a man that is good in His sight 3wisdom, and knowledge, and joy: but to the 8sinner 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.

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

14 fool. Heb. K567 = 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. mikhrel. 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. 11 for all that is produced by toil. taken = toiled.

19 fool. Heb. sakal = stupid. Not the same 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.

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

God. Heb. ha-Elohim = the [true] God (Ap. 4. 1. 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 mimnennu, instead of mimnenni, "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 1labour. Its appointment.
2-8. Seasons.

1 a season = an appointed time. Heb. z'man. Cp. Ezr. 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.

under the heaven. See note on 1. 3.
2 A 'time to bear, and a 'time to die; a 'time to plant, and a 'time to pluck up that which is planted;
3 A 'time to kill, and a 'time to heal; a 'time to break down, and a 'time to build up;
4 A 'time to weep, and a 'time to laugh; a 'time to mourn, and a 'time to dance;
5 A 'time to cast away stones, and a 'time to gather stones together; a 'time to embrace, and a 'time to refrain from embracing;
6 A 'time to acquire, and a 'time to lose; a 'time to keep, and a 'time to cast away;
7 A 'time to rend, and a 'time to join together; a 'time to keep silence, and a 'time to speak;
8 A 'time to love, and a 'time to hate; a 'time of war, and a 'time of 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 everything beautiful in its proper season: also He hath put the world in the sons of men’s heart, so that no man can find out the work that the Deity hath done from the beginning to the end.
12 I know that there is no good in 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 God 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.


3: 10—16. PERSONAL OBSERVATION.
3: 12. Pleasure, or enjoyment.
3: 22. Pleasure, or enjoyment.
4: 1-4. Labour. For others.
4: 6. Pleasure, or enjoyment.
4: 7-12. Labour. “For whom”.
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. 1. 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 l 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 that under the sun the place of judgment, that lawlessness was there; and the place of righteousness, that iniquity 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 purpose and for every work.
18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are living creatures.
19 For events that happen to the sons of men befalleth 18 beasts; even death befalleth them: as the one dieth, so dieth the other; yea, they have all one spirit; so that a man hath no preeminence above a beast: for all is vanity.
20 All go unto the grave; all are of the dust, and all turn to dust again.
21 Who knoweth the spirit of man whether it go upward, and the spirit of the beast whether it go downward to the earth?
22 Wherefore I perceive that there is nothing better, 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 under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side 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, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under 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 fool foldeth his hands together, and eateth his own flesh.
6 Better is an handful with quietness, than both the hands full with toil and feeding on wind.
7 Then I returned, and I saw vanity under 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 better 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 a threefold cord is not quickly broken.
13 Better is a poor [not able to profit others] and a wise child than an old and foolish king, who will no more be admonished.
4. 14. ECCLESIASTES.

14 For out 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 under the sun, with the second child that shall stand up in his stead.
16 There is no end of 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 spirit.

5. 16. PERSONAL OBSERVATION.

13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to his hurt.
14 But those riches perish by evil: 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 wind?
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 under 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 giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.

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

22 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.

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

24 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to Sheol?

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

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

27 Better is what is seen by the eyes than what is pursued by soul: this is also vanity and feeding on wind.

28 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.

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

30 For who knoweth what is good for man in his 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 'under the sun?'

31 A good name is better than good ointment; and the day of death than the day of one's birth.

32 It is better 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.
3 Sorrow is 1better than laughter: for by the sadness of the countenance the heart is made 2better.
4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.
5 It is 3better to hear the rebuke of the wise, than for a man to hear the song of fools.
6 For as the crackling of nettles under a kettle, so is the laughter of the 4fool: this also is 5vanity.
7 Surely oppressing 6maketh 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 2better than the proud in spirit.
9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.
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 7Wisdom 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 shouldst thou make thyself lonely?
17 Be not wicked at all, neither be thou stupid: why shouldst 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 1Wisdom 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 wisdom, 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: whose 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: 11 one 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 13 God 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 understanding 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 evil 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 purpose there exists a time, yea, a judgment time 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 the 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 under 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.
15 Then I commended mirth, because a man hath no better thing under 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 under the sun.

16 When I applied mine heart to know wisdom, 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 under 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 under the sun, that there is death unto all: yea, also the heart of the sons of men is full of calamity, and madness 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 a living dog he is better than a dead lion.

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

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun.

7 Go thy way, eat thy bread with joy, and drink thy wine 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 under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy toil which thou toilest under the sun.

(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.
10. 10thy hand findeth to do, do it while thou art able, and have time to do it; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.  
11 I returned, and saw 10under 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 10For man also knoweth not his time: as the fishes that are taken in a 3evil net, and as the birds that are caught in the snare; so are the sons of men snared in 3calamity, 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 10a 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 poor 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 3fools.  
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 3fool walketh by the way, his heart faileth him, and he tells to every one that he himself is a fool.  
4 If the spirit of the ruler rise up against thee, leave not thy place; gentleness preventeth greater outrages.  
5 There is an evil which I have seen 3under 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.

9:11—10:15. PERSONAL INSPECTION.  
10:2. Man's heart betrays his folly.  
10:3—5. Man's folly declares itself.  
10:5. Man's folly often in high places.  
10:11, 12. Wisdom's words are gracious.  
10:12—15. Man's words destroy himself.  

12 chance = occurrence. Heb. phega': i.e. "time of misfortune". Occurs only here and I Kings 5. 4, where it is associated with evil (or calamity). happeneth = meeteth, or befalleth.  
13 For man, &c. Connect this sentence with v. 11.  
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 Vul., read "poor but wise". man. Heb. 'ysh. Ap. 14. II.  
16 fools = fat, inert. Heb. k'sil. See note on Prov. 1. 7.  
17. 10 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.  
18 10 Folly = a great dullard. Heb. k'sil = fat, inert. Same word as in v. 12. See note on Prov. 1. 7.  
19 10 Fool. Heb. sakal. Same word as in vv. 6, 14, not vv. 2, 12, 15. wisdom = heart. saith = tells. See note on Prov. 1. 7. he = he himself (emph.).  

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.  

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wisdom. Heb. chakmah. See note on 1.2.

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 wisdom is profitable to direct.

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

12 The words of a wise man's mouth are gracious; but the lips of a fool 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 fool 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 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 upon 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.
11.9.

**ECCLESIASTES.**

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.

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**Concerning Death.**

1-7. KNOWLEDGE. DAYS OF EVIL.

1. Evil days. Approach.


5-. Figures. Almond tree, &c. Translated.


7. Evil days. (Literally.)

evil days = days of the misfortune: i.e. affliction and death. Heb. ra’u’.

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 grinders: = i.e. the teeth.

cease = fail, or become unfit for use. Heb. batal = 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: = 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. 'adam (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.


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 The words of the wise are as goads, and as "nails 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 "the conclusion of the whole matter: Fear God, and keep His 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.

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.

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.