

# 'ECCLESIASTES; OR, THE PREACHER.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

**A** | 1. 1. INTRODUCTION.

**B** | 1. 2—6. 9. THE CHIEF GOOD. WHAT IT IS NOT.

**B** | 6. 10—12. 12. THE CHIEF GOOD. WHAT IT IS.

**A** | 12. 13, 14. CONCLUSION.

<sup>1</sup> 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. 1, 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. 87), 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 a part 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.

**A**  
(p. 906)

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

**A<sup>1</sup> B<sup>1</sup> D**  
(p. 907)

**2** ° "Vanity of vanities," saith the ° Preacher, "vanity of vanities; ° all is ° vanity.

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

**4** One generation passeth away, and another generation cometh: but the earth ° abideth ° for ever.

**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; ° it 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.

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

**D** **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.

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

**C<sup>1</sup> F<sup>1</sup> a<sup>1</sup>**  
(p. 908)

**12** ° ¶ The Preacher ° was king ° over Israel in Jerusalem.

**13** And I gave my heart to seek and search out by ° wisdom concerning all things that are

**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 "Kohleth" 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 (B, p. 906). THE CHIEF GOOD. WHAT IT IS NOT.

(Division and Repeated Introversion.)

<b>B</b>	<b>A<sup>1</sup></b>	<b>B<sup>1</sup></b>	1. 2-11. Man. His labour. Vanity.
			C <sup>1</sup>   1. 12-2. 26. Personal search.
	<b>A<sup>2</sup></b>	<b>B<sup>2</sup></b>	3. 1-9. Man. Times for his labour.
			C <sup>2</sup>   3. 10-4. 16. Personal Observation.
	<b>A<sup>3</sup></b>	<b>B<sup>3</sup></b>	5. 1-12. Man. His Works.
			C <sup>3</sup>   5. 13-6. 9. Personal Observation.

### 1. 2-11 (B<sup>1</sup>, above). MAN. HIS LABOUR. VANITY. (Alternation.)

<b>B<sup>1</sup></b>	<b>D</b>	2-7. Transience. "Passeth away".
	<b>E</b>	8. Dissatisfaction.
	<b>D</b>	9, 10. Recurrence.
	<b>E</b>	11. Oblivion.

**2** Vanity of vanities. Fig. *Polypōtōn*. Ap. 6. Note also the Fig. *Epanadiplōsis* (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 vv. 3, 8. vanity. Heb. *hābal*, used of that which soon vanishes. 3 man. Heb. *ādām* = 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, 16, 17; 9. 3, 6, 9, 11, 13; 10. 6). 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 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, 16, 17; 9. 3, 6, 9, 11, 13; 10. 6). 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 harmonised 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. *ōlām* = for ages; *ōlām* 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. *rūach*. 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** 3. 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 Kohleth 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.

done ° under heaven: *this* sore travail hath ° God given to the sons of ° man to be ° exercised therewith.

14 I have seen all the works that are done ° under the sun ; and, behold, all *is* ° vanity and ° vexation of ° spirit.

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

b<sup>1</sup> (p. 908) 16 I communed with mine own heart, saying, 'Lo, I am come to great estate, and have gotten more ° wisdom than all *they* that have been before me in Jerusalem: ' yea, ° my heart ° had great experience of ° wisdom and knowledge.

17 And I gave my heart to know ° wisdom, and to know ° madness and ° folly: I perceived that *this* also is ° vexation of ° spirit.

18 For in much ° wisdom *is* much ° grief: and he that increaseth knowledge increaseth ° sorrow.

c<sup>1</sup> 2 I said in mine heart, 'Go to now, I will prove thee with mirth, therefore ° enjoy pleasure: ' and, ° behold, *this* also *is* vanity.

2 I said ° of laughter, ' ° *It is mad:* ' and ° of mirth, ' ° What doeth it ? ' °

3 I sought ° in mine heart ° to give myself unto ° wine, 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 ° heaven ° all the days of their life.

F<sup>2</sup> a<sup>2</sup> 4 I ° made me great ° works; I builded me houses; I planted me vineyards:

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

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

7 I ° got 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 ° gathered me also silver and gold, and the peculiar treasure of kings and of ° the provinces: I gat me men singers and women singers, and the delights of the sons of ° men, as musical instruments, and that of all sorts.

b<sup>2</sup> 9 So I was great, and increased more than all that were before me in Jerusalem: also my ° wisdom ° remained with me.

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; 'ēbēd=labourer, is the name of all Jehovah's servants. 8 gathered=amassed. Heb. kānaš, said to be a later Hebrew word (see Ap. 76. i). the provinces. Heb. mēdīnah, from dūn=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, 16, 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).

1. 12-2. 26 (C<sup>1</sup>, p. 907). PERSONAL SEARCH.  
(Division and Extended and Repeated Alternation.)

C <sup>1</sup>	F <sup>1</sup>	a <sup>1</sup>   1. 12-15. Labour. Things done.
		b <sup>1</sup>   1. 16-18. Wisdom.
F <sup>2</sup>	a <sup>2</sup>   2. 4-8. Labour. "Great works".	
	b <sup>2</sup>   2. 9. Wisdom.	
F <sup>3</sup>	a <sup>3</sup>   2. 11. Labour. "Great works".	
	b <sup>3</sup>   2. 12-16. Wisdom.	
F <sup>4</sup>	a <sup>4</sup>   2. 17-25. Labour. "All my labour".	
	b <sup>4</sup>   2. 26-. Wisdom.	
		c <sup>4</sup>   2. -26. Pleasure judged.

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. 'ādām for "man" in this book.

exercised = humbled.

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. rūach. 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. šākal. 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. Ap. 6.

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. 'ādām. 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. pardēsīm = paradises, parks, or pleasure grounds. Different from "gardens", which



(p. 908)

<sup>c2</sup> 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 <sup>o</sup>labour: and this <sup>o</sup>was my <sup>o</sup>portion of all my <sup>o</sup>labour.

<sup>F3 a3</sup> 11 <sup>o</sup>Then I <sup>o</sup>looked on all the works that my hands had wrought, and on the <sup>10</sup>labour that I had laboured to do: and, behold, all *was* <sup>o</sup>vanity and <sup>o</sup>vexation of <sup>o</sup>spirit, and *there was* no profit <sup>o</sup>under the sun.

<sup>b3</sup> 12 And I turned myself to <sup>o</sup>behold <sup>3</sup>wisdom, and <sup>2</sup>madness, and folly: for what *can* the <sup>3</sup>man *do* that cometh after the king? *even* that which hath been already done.

13 Then I saw that <sup>9</sup>wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's eyes *are* in his head; but the <sup>o</sup>fool walketh in darkness: <sup>o</sup>and I myself perceived also that one <sup>o</sup>event happeneth to them all.

15 Then <sup>o</sup>said I in my heart, 'As it happeneth to the <sup>14</sup>fool, so it happeneth even <sup>o</sup>to me; and why was I then more wise?' Then <sup>o</sup>I said in my heart, that this also *is* vanity.

16 For *there is* no <sup>o</sup>remembrance <sup>o</sup>of the wise more than <sup>o</sup>of the <sup>14</sup>fool <sup>o</sup>for ever; <sup>o</sup>seeing that which now *is* in the days to come shall <sup>o</sup>all be forgotten. And how dieth the wise man? <sup>o</sup>as the <sup>14</sup>fool.

<sup>c3</sup> 17 Therefore I hated <sup>o</sup>life;

<sup>F1 a4</sup> Because the work that is wrought <sup>11</sup>under the sun *is* grievous unto me: for all *is* <sup>11</sup>vanity and <sup>11</sup>vexation of <sup>11</sup>spirit.

18 Yea, I hated all my <sup>o</sup>labour which I had <sup>o</sup>taken <sup>11</sup>under the sun: because I should leave it unto the <sup>3</sup>man that shall be after me.

19 And who knoweth whether he shall be a wise man or a <sup>o</sup>fool? yet shall he <sup>o</sup>have rule over all my <sup>18</sup>labour wherein I have laboured, and wherein I have <sup>o</sup>shewed myself wise <sup>11</sup>under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the <sup>18</sup>labour which I <sup>o</sup>took <sup>11</sup>under the sun.

21 For <sup>o</sup>there is a <sup>3</sup>man whose labour *is* in <sup>3</sup>wisdom, and in knowledge, and in equity; yet to a <sup>3</sup>man that hath not laboured therein shall he <sup>o</sup>leave it for his portion. This also *is* vanity and a great <sup>o</sup>evil.

22 For what hath <sup>3</sup>man of all his <sup>18</sup>labour, and of the <sup>o</sup>vexation of his heart, wherein he hath <sup>10</sup>laboured <sup>11</sup>under the sun?

23 For all his days *are* sorrows, and his <sup>o</sup>travail grief; yea, his heart taketh not rest in the night. This *is* also vanity.

24 *There is* <sup>o</sup>nothing <sup>o</sup>better for a <sup>3</sup>man, <sup>o</sup>than that he should eat and drink, and *that* he should make <sup>o</sup>his soul enjoy good in his <sup>10</sup>labour. This also I saw, that <sup>o</sup>it was from the hand of <sup>o</sup>God.

25 For who can eat, or <sup>o</sup>who else can hasten *hereunto*, <sup>o</sup>more than I?

<sup>b4</sup> 26 For God giveth to a <sup>3</sup>man that *is* good in His sight <sup>3</sup>wisdom, and knowledge, and joy: but to the <sup>o</sup>sinner He giveth <sup>23</sup>travail, to <sup>o</sup>gather and to heap up, that he may give to *him that is* good before God.

<sup>c4</sup> This also *is* <sup>11</sup>vanity and <sup>11</sup>vexation of <sup>11</sup>spirit.

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.

spirit. Heb. *rûach*. Ap. 9. 12 behold = consider.

under the sun. See note on 1. 3.

14 fool. Heb. *k'gîl* = 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. *mîkreh*. 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.

all. This "all" was not in the edition of A.V. 1611.

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. *şakal* = 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. Gen. 42. 6. See Ap. 75.

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. *rā'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; 5. 6; 6. 3, 9; 7. 2, 3, 3, 5, 8, 10; 8. 15; 9. 4, 16.

than. Ginsburg thinks this "than" should be in the text. his soul = himself. Heb. *nephesh*. 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 *mimmennû*, instead of *mimmennî*, "without Him" (i. e. without His favour).

26 sinner. Heb. *châtâ'*. 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 (B<sup>2</sup>, p. 907). MAN. TIMES FOR HIS LABOUR. (*Introversion.*)

B<sup>2</sup> | G | 1. Labour. Its appointment.

H | 2-8. Seasons.

G | 9. Labour. Its profit.

1 a season = an appointed time. Heb. *z'mân*. 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" (= 4 × 7. 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. *hêphez*. Alleged to be later Hebr. w. See Ap. 76. v.

under the heaven. See note on 1. 3.

3 To every *thing* *there is* <sup>o</sup>a season, and <sup>o</sup>a time to every <sup>o</sup>purpose <sup>o</sup>under the heaven:

B<sup>2</sup> G (p. 909)

H  
(p. 909)

2 A <sup>1</sup>time ° to be born, and a <sup>1</sup>time ° to die ;  
a <sup>1</sup>time ° to plant, and a <sup>1</sup>time ° to pluck up *that*  
*which is planted* ;

3 A <sup>1</sup>time ° to kill, and a <sup>1</sup>time ° to heal ; a <sup>1</sup>time  
° to break down, and a <sup>1</sup>time ° to build up ;

4 A <sup>1</sup>time ° to weep, and a <sup>1</sup>time ° to laugh ;  
a <sup>1</sup>time ° to mourn, and a <sup>1</sup>time ° to dance ;

5 A <sup>1</sup>time ° to cast away stones, and a <sup>1</sup>time  
° to gather stones together ; a <sup>1</sup>time ° to embrace,  
and a <sup>1</sup>time ° to refrain from embracing ;

6 A <sup>1</sup>time ° to get, and a <sup>1</sup>time ° to lose ;  
a <sup>1</sup>time ° to keep, and a <sup>1</sup>time ° to cast away ;

7 A <sup>1</sup>time ° to rend, and a <sup>1</sup>time ° to sew ; a <sup>1</sup>time  
° to keep silence, and a <sup>1</sup>time ° to speak ;

8 A <sup>1</sup>time ° to love, and a <sup>1</sup>time ° to hate ;  
a <sup>1</sup>time ° of war, and a <sup>1</sup>time ° of peace.

G

9 What profit hath he that worketh in that  
wherein he °laboureth ?

C<sup>2</sup> J<sup>1</sup> d<sup>1</sup>  
(p. 910)

10 I have °seen the °travail, which °God  
hath given to the sons of °men to be exercised  
in it.

e<sup>1</sup>

11 He hath made every *thing* beautiful in °his  
<sup>1</sup>time: also He hath °set °the world in °their  
heart, so that no <sup>10</sup>man can find out the work  
that °God °maketh from the °beginning to °the  
end.

f<sup>1</sup>

12 I know that *there is* no good ° in them, but  
for a *man* to rejoice, and to do good ° in his life.

13 And also that every <sup>11</sup>man should eat and  
drink, and enjoy the good of all his labour, it  
is the gift of <sup>10</sup>God.

J<sup>3</sup> d<sup>2</sup>

14 I know that, whatsoever <sup>11</sup>God doeth, it  
shall be °for ever: nothing can be put to it,  
nor any thing taken from it: and <sup>11</sup>God doeth  
it, that *men* should fear before Him.

15 That which hath been is now ; and that

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.  
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 (C<sup>2</sup>, p. 907). PERSONAL OBSERVATION. (Repeated and Extended Alternation.)

C <sup>2</sup>	J <sup>1</sup>	d <sup>1</sup>	3. 10. Labour. Sons of men.
		e <sup>1</sup>	3. 11. Wisdom. Man ignorant of God's work.
J <sup>2</sup>	d <sup>2</sup>	f <sup>1</sup>	3. 12, 13. Pleasure, or enjoyment.
		e <sup>2</sup>	3. 14, 15. Labour. God's work is for ever.
J <sup>3</sup>	d <sup>3</sup>	f <sup>2</sup>	3. 16-21. Wisdom. Man's ignorance like beasts'.
		e <sup>3</sup>	3. 22. Pleasure, or enjoyment.
J <sup>4</sup>	d <sup>4</sup>	f <sup>3</sup>	4. 1-4. Labour. For others.
		e <sup>4</sup>	4. 4, 5. Wisdom. The fool, none.
J <sup>5</sup>	d <sup>5</sup>	f <sup>4</sup>	4. 6. Pleasure, or enjoyment.
		e <sup>5</sup>	4. 7-12. Labour. "For whom".
J <sup>6</sup>	d <sup>6</sup>	f <sup>5</sup>	4. 13, 14. Wisdom.
		e <sup>6</sup>	4. 15, 16. Pleasure, or enjoyment. None.

10 seen the travail = considered the business. travail. See note on 2. 23. God. Heb. Elohim.  
Ap. 4. I. Occurs eight times in this chapter. See note on 1. 13. men. Heb. 'ādām. Ap. 14. I.  
Observe the use of this word in Ecclesiastes. See note on 1. 10. 11 his time = its proper season. set =  
put. the world. Heb. 'olām = 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. sōph. 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.



which is to be hath already been; and <sup>10</sup> God requireth that which is past.

<sup>e2</sup> (p. 910) 16 And moreover I saw °under the sun the place of judgment, *that* °wickedness was there; and the place of righteousness, *that* °iniquity was there.

17 I said in mine heart, <sup>10</sup> God shall judge °the righteous and °the wicked: for *there is* a <sup>1</sup> time *there* for every <sup>1</sup> purpose and for every work.

18 I said in mine heart concerning the estate of the sons of <sup>10</sup> men, that °God might manifest them, and that they might see that they themselves are °beasts.

19 For °that which befalleth the sons of <sup>10</sup> men befalleth <sup>18</sup> beasts; even °one thing befalleth them: as the one dieth, so dieth the other; yea, they have all °one breath; so that a <sup>10</sup> man hath °no preeminence above a <sup>18</sup> beast: for all *is* vanity.

20 All go unto °one place; all are °of the dust, and all °turn to dust again.

21 Who knoweth the °spirit °of <sup>10</sup> man °that goeth upward, and the °spirit of the <sup>18</sup> beast °that goeth downward to the earth?

<sup>f2</sup> 22 Wherefore I perceive that *there is* nothing °better, than that a <sup>11</sup> man should rejoice in his own works; for *that is* his °portion: for who shall bring him to see what shall be after him?

<sup>J3 d3</sup> 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 °they had no comforter.

2 Wherefore I °praised 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 <sup>1</sup> under the sun.

<sup>e3</sup> 4 Again, I considered all °travail, and °every right work, that for *this* a °man is envied of his neighbour. *This is* also vanity and °vexation of °spirit.

5 The °fool foldeth his hands together, and eateth his own flesh.

<sup>f3</sup> 6 <sup>3</sup> Better *is* an handful *with* quietness, than both the hands full *with* <sup>4</sup> travail and <sup>4</sup> vexation of <sup>4</sup> spirit.

<sup>J4 d4</sup> 7 Then I returned, and I saw vanity <sup>1</sup> under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither °child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saieth he*, 'For whom do I °labour, and bereave °my soul of good?' *This is* also vanity, yea, it *is* a sore °travail.

9 Two are <sup>3</sup> 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*?

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

wickedness = lawlessness. Heb. *nāshā'*. 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. *nāshā'*. 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 befalleth. See note on "event", 2. 14; and Ap. 76. iii.

one thing: i.e. death.

one breath = one spirit. Heb. *rūach*. 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. *rūach*. Ap. 9.

of man. Heb. "of the sons of Adam". See notes on v. 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* (ח = 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* (ח = 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. *Erotēsis* (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. *shabach*, used only by David and Solomon.

3 better. See note on 2. 24.

evil. Heb. *nā'a'*. Ap. 44. viii.

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. *rūach*. Ap. 9.

5 fool. Heb. *kā'il*, fat, inert. See note on Prov. 1. 7.

8 child = son.

labour = toil.

my soul = myself. Heb. *nephesh*. Ap. 13.

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

12 prevail against = overpower. Heb. *tākaph*, 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. *mišken*. 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.

12 And if one °prevail against him, two shall withstand him; and °a threefold cord is not quickly broken.

13 <sup>3</sup> Better *is* a °poor and a wise child than <sup>e4</sup> an old and foolish king, who will no more be admonished.

14 For °out of prison he cometh to reign; whereas also *he that is* °born in his kingdom becometh °poor.

<sup>14</sup> (p. 910) 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 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 °vexation of °spirit.

<sup>B<sup>3</sup> K<sup>1</sup></sup> (p. 912) 5 Keep thy foot when thou goest to the house of °God, and be more ready to °hear, than to give the sacrifice of °fools: 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* °thing before °God: for °God *is* in heaven, and thou °upon earth: therefore let thy words be few.

<sup>L<sup>1</sup></sup> 3 For a dream cometh through the multitude of business; and a °fool's voice *is known* by multitude of words.

<sup>K<sup>2</sup></sup> 4 When thou °vowest a vow unto °God, defer not to pay it; for *He hath* no °pleasure in °fools: pay that which thou hast vowed.

5 °Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth °to cause thy flesh to °sin; neither say thou before the °angel, that it *was* an °error: °wherefore should °God be angry at thy °voice, and °destroy the °work of thine hands?

<sup>L<sup>2</sup></sup> 7 For in the multitude of dreams and many words *there* are also °divers vanities: but fear thou °God.

<sup>K<sup>3</sup></sup> 8 If thou seest the oppression of the °poor, and violent perverting of judgment and justice in a °province, marvel not at the °matter:

<sup>L<sup>3</sup></sup> for °*He That is* higher than the highest regardeth; and *there be* higher than they.

<sup>K<sup>4</sup></sup> 9 Moreover the profit of the earth °is °for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; °nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what °good *is there* to the °owners thereof, saving the beholding of *them* with °their 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.

<sup>C<sup>3</sup> M g<sup>1</sup></sup> 13 There is a sore °evil *which* I have seen °under the sun, *namely*, riches kept for the °owners thereof to °their hurt.

<sup>h<sup>1</sup></sup> 14 But those riches perish by °evil °travail: and he begetteth a son, and *there is* nothing in his °hand.

15 °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.

<sup>g<sup>2</sup></sup> 16 And this also *is* a sore °evil, *that* in all

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. *rūsh*. See note on "poverty", Prov. 6. 11.

16 vexation. The same word as in 1. 17; 2. 22.

### 5. 1-12 (B<sup>3</sup>, p. 907). MAN. HIS WORKS. (Repeated Alternation.)

<sup>B<sup>3</sup></sup> K<sup>1</sup> | 1, 2. Works.  
L<sup>1</sup> | 3. Reason.  
K<sup>2</sup> | 4-6. Vows.  
L<sup>2</sup> | 7. Reason.  
K<sup>3</sup> | 8-. Perverting of judgment.  
L<sup>3</sup> | -8. Reason.  
K<sup>4</sup> | 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'šil*. See note on Prov. 1. 7.  
evil. Heb. *rā'a'*. Ap. 44. viii.

2 thing=word.  
upon earth. Same idea as "under the sun". See note on 1. 3.

4 vowest a vow=makest a solemn vow. Fig. *Polyp-toton* (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.

sin. Heb. *chātā'*. Ap. 44. i.

angel=messenger. Cp. Mal. 2. 7.

error. Heb. *shāgag*. Ap. 44. xii.

wherefore...? Fig. *Erotēsis*. 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. *rūsh*, 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. *hēphez*, 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 (C<sup>3</sup>, p. 907). PERSONAL OBSERVATION. (Alternations.)

<sup>C<sup>3</sup></sup> M | g<sup>1</sup> | 5. 13. Self. Labour for.

h<sup>1</sup> | 5. 14, 15. Profitless.

g<sup>2</sup> | 5. 16. Self. Labour for.

h<sup>2</sup> | 5. 17. Profitless.

N | 5. 18-20. Long life.

M | g<sup>3</sup> | 6. 1, 2-. Self. Riches for.

h<sup>3</sup> | 6. -2. Profitless.

g<sup>4</sup> | 6. 3-. Self. Children.

h<sup>4</sup> | 6. -3. Profitless.

N | 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 Tim. 6. 7.



points as he came, so shall he go: and what °profit hath he that hath °laboured for the °wind?

h<sup>2</sup> (p. 912) 17 All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

N 18 Behold that which I have seen: it is good and °comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh <sup>13</sup> under the sun all the days of his life, which <sup>1</sup> God giveth him: for it is his portion.

19 Every °man also to whom <sup>1</sup> 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 °the gift of °God.

20 For he shall not much remember the days of his life; because <sup>1</sup> God °answereth him in the joy of his heart.

Mg<sup>3</sup> 6 There is an °evil which I have seen °under the sun, and it is common among °men:

2 A °man to whom °God hath given riches, °wealth, and honour, so that he wanteth nothing for °his soul of all that he desireth,

h<sup>3</sup> yet °God giveth him not power to eat thereof, but a stranger eateth it: this is °vanity, and it is an °evil disease.

g<sup>4</sup> 3 If a °man beget an hundred children, and live many years, so that the days of his years be many,

h<sup>4</sup> and °his soul be not °filled with good, and also that he have no burial; I say, that an untimely birth is better than he.

4 For °he cometh in with °vanity, 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.

N 6 Yea, though he live a thousand years twice told, yet hath he seen no good: °do not all go to °one place?

7 All the °labour of °man is for his mouth, and yet °the appetite is not filled.

8 For °what hath °the wise more than °the fool? °what hath °the poor, that knoweth to walk before the living?

9 °Better is °the sight of the eyes than °the wandering of °the desire: this is also vanity and °vexation of °spirit.

B O<sup>1</sup> Q (p. 913) 10 °That which hath been is named already, and it is known that it is °man: neither may he contend with Him That is mightier than he.

R 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, °all the days of his vain life which he spendeth as a shadow? °for who can tell a °man what shall be after him °under the sun?

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

2 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 °men; and the living will lay it to his heart.

16 profit=advantage.

laboured=toiled.

wind. Heb. *rūach*. Ap. 9.

18 comely=well.

19 man. Heb. *'ādām*. 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 evil. Heb. *rā'a'*. Ap. 44. viii.

under the sun. See note on 1. 3.

men. Heb. *'ādām* (with Art.)=humanity. Ap. 14. I. See note on 1. 13.

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

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*. Ap. 13.

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. *Erotēsis* (in Affirmation), Ap. 6. Cp. 8. 19-21. one place: i.e. Sheol. Ap. 35.

7 labour = toil.

the appetite = the soul. Heb. *nephesh*. Ap. 13.

8 what = what [advantage].

the wise = a wise one, or sage.

the fool = a fool. Heb. *kēṣil*. See note on Prov. 1. 7.

the poor = a wretched one. Heb. *'anāk*. 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. *rūach*. Ap. 9.

6. 10-12. 12 (B, p. 906). THE CHIEF GOOD. WHAT IT IS. (Repeated Alternation.)

B O<sup>1</sup> | 6. 10-7. 14. Man. In himself.

P<sup>1</sup> | 7. 15-29. Personal proving.

O<sup>2</sup> | 8. 1-8. Man. In his wisdom.

P<sup>2</sup> | 8. 9, 10. Personal observation.

O<sup>3</sup> | 8. 11-13. Man. In his evil-doing.

P<sup>3</sup> | 8. 14-9. 1. Personal observation.

O<sup>4</sup> | 9. 2-10. Man. In his end.

P<sup>4</sup> | 9. 11-10. 15. Personal inspection.

O<sup>5</sup> | 10. 16-12. 8. Man. In his different portions.

P<sup>5</sup> | 12. 9-12. Personal information.

6. 10-7. 14 (O<sup>1</sup>, above). MAN. IN HIMSELF. (Introversion.)

O<sup>1</sup> | Q | 6. 10. Man and God.

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

R | 7. 11, 12. Good. Ans. What it is.

Q | 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 good. Note the Fig. *Epanadiplosis* (Ap. 6), by which the sentence begins and ends with the same word "good" (rendered "precious").

name...ointment. Note the Fig. *Paronomasia* (Ap. 6), "*shēm mishshenen*".

better. See note on 2. 24.

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

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

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



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

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* <sup>1</sup> better to hear the rebuke of the wise, than for a °man to hear the song of °fools.

6 For as the °crackling of °thorns under a °pot, so *is* the laughter of the °fool: this also *is* °vanity.

7 Surely °oppression °maketh a wise man °mad; and °a gift destroyeth the heart.

8 <sup>1</sup> Better *is* the end of a thing than the beginning thereof: *and* the patient in °spirit *is* <sup>1</sup> better 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 <sup>1</sup> better than these?' for thou dost not enquire wisely concerning this.

R (p. 913) 11 °Wisdom *is* good °with an inheritance: and by *it* *there is* profit to them that °see the sun.

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

Q 13 Consider the work of °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 <sup>13</sup> God also hath set the one over against the other, to the end that <sup>2</sup> man should °find nothing after him.

P<sup>1</sup> S<sup>1</sup> 1<sup>1</sup> (p. 914) 15 All *things* have I seen in the days of my vanity: there is a °just *man* that perisheth in his righteousness, and there is a °wicked *man* that longeth *his life* in his °wickedness.

16 Be not righteous °over much; neither make thyself °over wise:

m<sup>1</sup> why shouldest thou °destroy thyself?

S<sup>2</sup> 1<sup>2</sup> (p. 914) 17 °Be not over much <sup>15</sup> wicked, neither be thou °foolish:

m<sup>2</sup> °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 <sup>13</sup> God shall °come forth of them all.

S<sup>3</sup> 1<sup>3</sup> 19 <sup>11</sup> Wisdom strengtheneth °the wise more than ten mighty *men* which are in the city.

m<sup>3</sup> 20 For *there is* not a <sup>15</sup> just <sup>2</sup> man upon earth, that doeth good, and °sinneth not.

S<sup>4</sup> 1<sup>4</sup> 21 Also take no heed unto all words that are spoken; lest thou hear thy servant °curse thee:

m<sup>4</sup> 22 For oftentimes also thine own heart knoweth that thou thyself likewise hast <sup>21</sup> cursed others.

S<sup>5</sup> 1<sup>5</sup> 23 All this have I proved by <sup>11</sup> wisdom: 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 <sup>3</sup> applied mine heart to know, and to search, and to seek out <sup>11</sup> wisdom, and °the reason of *things*, and to know the °wickedness of °folly, even of <sup>17</sup> foolishness *and* <sup>7</sup> madness:

4 fools = fat, inert. Heb. *kēṣil*. 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.

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

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

thorns . . . pot. Note Fig. *Paronomasia* (Ap. 6). Heb. *hassir* . . . *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.

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

11 Wisdom. Heb. *chākmāh*. See note on Prov. 1. 2. with, &c. = like, or as. See 2. 16; 8. 1. Gen. 18. 23, 25. Job 3. 14, 15; 9. 26; 21. 8; 40. 15. Pss. 73. 5, 25; 148. 7. 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 (P<sup>1</sup>, p. 913). PERSONAL PROVING. (Division and Repeated Alternation.)

P <sup>1</sup>	S <sup>1</sup>	1 <sup>1</sup>	15, 16-. Overmuch righteousness.
		m <sup>1</sup>	16. Reason.
	S <sup>2</sup>	1 <sup>2</sup>	17-. Overmuch wickedness.
		m <sup>2</sup>	17, 18. Reason.
	S <sup>3</sup>	1 <sup>3</sup>	19. Overmuch might.
		m <sup>3</sup>	20. Reason.
	S <sup>4</sup>	1 <sup>4</sup>	21. Overmuch heed.
		m <sup>4</sup>	22. Reason.
	S <sup>5</sup>	1 <sup>5</sup>	23-25. Overmuch wisdom.
		m <sup>5</sup>	26. Reason.
	S <sup>6</sup>	1 <sup>6</sup>	27, 28-. Overmuch search.
		m <sup>6</sup>	28, 29. Reason.

15 just = righteous.

wicked . . . wickedness. Heb. *rāṣā'* . . . *rā'a'*. Ap. 44. x, viii.

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. *sākal*; not the same word as in vv. 4, 5, 6, 9, 25 ("folly"). See note on Prov. 1. 7. why . . . ? Fig. *Erotēsis*. Ap. 6.

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

19 the wise = a wise man.

20 sinneth. Heb. *chātā'*. Ap. 44. I.

21 curse = revile.

24 exceeding deep. Heb. "deep, deep". Fig. *Epizeuxis*. Ap. 6.

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

wickedness = lawlessness. Heb. *rāṣā'*. Ap. 44. x.

27 Behold. Fig. *Asterismos*. Ap. 6.

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

26 And <sup>3</sup> find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: whose pleaseth <sup>13</sup> God shall escape from her; but the <sup>20</sup> sinner shall be taken by her.

27 °Behold, this have I found," saith the preacher, °"counting one by one, to find out the °account:"

28 Which yet °my soul °seeketh, but I find not:  
 11 one 2 man among a thousand have I found;

m<sup>6</sup> (p. 914) but a woman among all those have I not found.

29 °Lo, this only have I found, that 13 God hath made 2 man upright; but °they have sought out many °inventions.

O<sup>2</sup> T n (p. 915) 8 Who is °as the wise man? and °who knoweth the °interpretation of a thing?

°a °man's °wisdom maketh his face to shine, and the °boldness of his face shall be changed.

U 2 °I counsel thee to keep the king's commandment, and that °in regard of the oath of °God.

3 Be not hasty to go out of his sight: °stand not in an °evil thing; for he doeth whatsoever pleaseth him.

U 4 Where the word of a king is, there is °power: and who may say unto him, 'What doest thou?'

T n 5 Whoso keepeth the commandment shall °feel no °evil thing: and a wise man's heart discerneth both °time and judgment.

o 6 Because to every °purpose °there is 5 time and judgment, °therefore the misery of 1 man is °great upon him.

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

8 There is no 1 man that hath 'power over °the spirit to retain °the spirit; neither hath he 'power in the day of death: and there is no °discharge in that war; neither shall °wickedness deliver °those that are given to it.

P<sup>2</sup> V 9 All this have I seen, and applied my heart unto every work that is done °under the sun:

W °there is a time wherein one 1 man ruleth over another to his own hurt.

V 10 And so °I saw °the wicked buried, who had °come and gone from the place of the holy,

W and they were forgotten in the city where they had so done: this is also vanity.

O<sup>3</sup> X 11 Because sentence against an 3 evil work is not executed speedily, therefore the heart of the sons of 1 men is fully set in them to do 3 evil.

Y 12 Though a °sinner do 3 evil an hundred times, and his °days be prolonged,

Z yet surely I know that it shall be well with them that fear °God, which fear before Him:

Z 13 But it shall not be well with °the 10 wicked, neither shall he prolong his days, which are as a shadow;

Y because he feareth not before 12 God.

P<sup>3</sup> A (p. 916) 14 There is a vanity which is done °upon the earth; that there be °just men, unto whom it happeneth according to the work of the 10 wicked; again, there be 10 wicked men, to

28 my soul= I myself. Heb. *nepheš*. 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 (O<sup>2</sup>, p. 913). MAN. IN HIS WISDOM.  
 (Introversion and Alternation.)

O<sup>2</sup> T | n | 1-. Wisdom. Happiness of it.  
 | o | -1. Reason.  
 | U | 2, 3. King's commandment.  
 | U | 4. King's word.  
 T | n | 5. Wisdom. Strength of it.  
 | o | 6-8. Reason.

1 as = like.

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

man's. Heb. *'ādām* (with Art.). Ap. 14. I. See note on 1. 13.

wisdom. Heb. *chākmāh*. See note on Prov. 1. 2. boldness = sternness.

2 I counsel thee: or I say, then.

in regard of = on account of.

God. Heb. *Elohim*. Ap. 4. I. See note on 1. 13.

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

evil. Heb. *rā'a'*. Ap. 44. viii.

4 power = might, or control. Heb. *shillōn*. Occurs only here and in v. 8. 5 feel = know.

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

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. *yēsh*.

therefore the misery = when the evil (Heb. *rā'a'*. Ap. 44. viii). great = heavy.

8 the spirit. Heb. *rūach*. Ap. 9. Some render "wind" and refer to 11. 5. Prov. 30. 4.

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

wickedness. Heb. *rā'a'*. Ap. 44. viii. Perhaps here = cunning: no cunning will save the wicked. those that are given to it = its possessors.

8. 9, 10 (P<sup>2</sup>, p. 913). PERSONAL OBSERVATION.  
 (Alternation.)

P<sup>2</sup> V | 9-. Observation.  
 W | -9. Result.  
 V | 10-. Observation.  
 W | -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. *rāshā'*. 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 (O<sup>3</sup>, p. 913). MAN IN HIS EVIL-DOING.  
 (Introversion.)

O<sup>3</sup> X | 11. Consequence of God's suspended judgment.  
 Y | 12-. Evil-doing prolonged.  
 Z | -12. Evil-doers. Well with them.  
 Z | 13-. Evil-doers. Evil with them.  
 Y | -13-. Evil-doers' days not prolonged.  
 X | -13. Cause. No fear of God.

12 sinner. Heb. *chātā'*. Ap. 44. I. days. Supply the Ellipsis (Ap. 6) by "evil-doing". God. Heb. *Elohim* (with Art.) = the [true] God: the Deity. Ap. 4. I. See note on 1. 13. 13 the wicked = a lawless one.

8. 14-9. 1 [For Structure see next page].

14 upon the earth. See note on 5. 2.

just = righteous.



whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

B<sup>1</sup> p<sup>1</sup>  
(p. 916) 15 Then <sup>3</sup> commended mirth, because a <sup>1</sup> man hath no <sup>o</sup> better thing <sup>9</sup> under the sun, than to eat, and to drink, and to be merry:

q<sup>1</sup> for <sup>1</sup> shall abide with him of his <sup>o</sup> labour the days of his life, which <sup>12</sup> God giveth him <sup>9</sup> under the sun.

B<sup>2</sup> p<sup>2</sup> 16 When I applied mine heart to know <sup>1</sup> wisdom, and to see the <sup>o</sup> business that is done <sup>11</sup> upon the earth:

q<sup>2</sup> (<sup>o</sup> for also *there is that* neither day nor night seeth sleep with his eyes:)

B<sup>3</sup> p<sup>3</sup> 17 Then I beheld all the work of <sup>12</sup> God, that a <sup>1</sup> man cannot find out the work that is done <sup>9</sup> under the sun:

q<sup>3</sup> because though a <sup>1</sup> man labour to seek *it* out, <sup>o</sup> yet he shall not find *it*; yea farther; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

A 9 For all this <sup>o</sup> I considered in my heart <sup>o</sup> even to declare all this, that <sup>o</sup> the righteous, and the wise, and their works, *are* in the hand of <sup>o</sup> God: no <sup>o</sup> man knoweth either love or <sup>o</sup> hatred by all *that is* before <sup>o</sup> them.

O<sup>4</sup> C<sup>1</sup> 2 <sup>o</sup> All *things* come alike to all: *there is* <sup>o</sup> one event to the righteous, and to <sup>o</sup> the wicked; 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 <sup>o</sup> sinner; and he that sweareth, as *he* that feareth an oath.

3 This *is* <sup>o</sup> an <sup>o</sup> evil among all *things* that are done <sup>o</sup> under the sun, that *there is* <sup>2</sup> one event unto all: yea, also the heart of the sons of <sup>1</sup> men is full of <sup>o</sup> evil, and <sup>o</sup> madness *is* in their heart while they live, and after that <sup>o</sup> they go to the dead.

D<sup>1</sup> 4 <sup>o</sup> For to him that is joined to all the living there is <sup>o</sup> hope: for <sup>o</sup> a <sup>o</sup> living dog <sup>o</sup> is <sup>o</sup> better than a dead <sup>o</sup> lion.

C<sup>2</sup> 5 For the living know that they shall die: but <sup>o</sup> the dead know not any thing, neither have they any more <sup>o</sup> a reward; for the <sup>o</sup> memory of <sup>o</sup> them <sup>o</sup> is forgotten.

6 Also their love, and their hatred, and their envy, is now <sup>o</sup> perished; neither have they any more a portion for ever in any *thing* that is done <sup>3</sup> under the sun.

D<sup>2</sup> 7 Go thy way, eat thy bread with joy, and drink thy <sup>o</sup> wine with a merry heart; for <sup>1</sup> God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no <sup>o</sup> ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which He hath given thee <sup>3</sup> under the sun, all the days of thy vanity: for *that is* thy portion in *this* life, and in thy <sup>o</sup> labour which <sup>1</sup> thou takest <sup>3</sup> under the sun.

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. I. 8 ointment=perfume. 9 labour . . . takest=toil . . . toolest.

8. 14—9. 1 (P<sup>3</sup>, p. 913). PERSONAL OBSERVATION.  
(Introversion and Alternation.)

P<sup>3</sup> A | 8. 14. Contrariety. Man's happenings.  
B<sup>1</sup> | p<sup>1</sup> | 8. 15-. Mirth commended.  
q<sup>1</sup> | 8. -15. Reason.  
B<sup>2</sup> | p<sup>2</sup> | 8. 16-. Wisdom. Man's work on earth.  
q<sup>2</sup> | 8. -16. Reason.  
B<sup>3</sup> | p<sup>3</sup> | 8. 17-. Wisdom. God's work on earth.  
q<sup>3</sup> | 8. -17. Reason.  
A | 9. 1. Contrariety. God's dealings.

15 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).

17 yet he shall not find it. The A.V. of 1611 omitted these words. Inserted in a subsequent edition.

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.

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

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 (O<sup>4</sup>, p. 913). MAN. IN HIS END.  
(Repeated Alternation.)

O<sup>4</sup> C<sup>1</sup> | 2, 3. The dead.  
D<sup>1</sup> | 4, 5-. The living.  
C<sup>2</sup> | -5, 6. The dead.  
D<sup>2</sup> | 7-10-. The living.  
C<sup>3</sup> | -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. *rāshā'*. Ap. 44. x. sinner. Heb. *chātā'*. Ap. 44. i. All the nouns in this verse are sing.

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

evil=calamity. Heb. *rā'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. *biṭṭāḥōn* (from *baṭaḥ*). Ap. 69. i. Occurs only here, 2 Kings 18. 19, and Isa. 36. 4.

a living dog, &c. Fig. *Paræmia*. 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=ḥe [is]: i.e. even ḥe.

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. 6).

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

10 Whatsoever °thy hand findeth to do, °do it with thy might ;

C<sup>3</sup> (p. 916) for *there is* no work, nor device, °nor knowledge, nor °wisdom, in °the grave, whither thou goest.

P<sup>4</sup> E<sup>1</sup> r<sup>1</sup> (p. 917) 11 I returned, and saw °under 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 and °chance °happeneth to them all.

12 °For °man also knoweth not his time :

s<sup>1</sup> as the fishes that are taken in an °evil net, and as the birds that are caught in the snare; so are the sons of °men snared in an °evil time, when it falleth suddenly upon them.

E<sup>2</sup> r<sup>2</sup> 13 This °wisdom have I seen also °under the sun, and it seemed great unto me :

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

s<sup>2</sup> 15 Now °there was found in it a °poor wise °man, and he by his °wisdom delivered the city; yet no °man remembered that same °poor °man.

E<sup>3</sup> r<sup>3</sup> 16 Then said I, °Wisdom is °better than strength :

s<sup>3</sup> nevertheless the °poor man's °wisdom is despised, and his words are not heard.

E<sup>4</sup> r<sup>4</sup> 17 The words of wise men are heard in quiet more than the cry of him that ruleth among °fools.

18 °Wisdom is better than weapons of war :

s<sup>4</sup> but one °sinner destroyeth much good.

E<sup>5</sup> r<sup>5</sup> 10 °Dead flies °cause the ointment of the apothecary °to send forth a stinking savour: so doth a little °folly °him that is in reputation for °wisdom and honour.

s<sup>5</sup> 2 A wise man's heart is at his right hand; but a °fool's heart at his left.

E<sup>6</sup> r<sup>6</sup> 3 Yea also, when he that is a °fool walketh by the way, his °wisdom faileth him,

s<sup>6</sup> and he °saith to every one that °he is a °fool.

E<sup>7</sup> r<sup>7</sup> 4 If the °spirit of the ruler rise up against thee, leave not thy place; for °yielding pacifieth great offences.

5 There is an °evil which I have seen °under the sun, as an error which proceedeth from the ruler :

s<sup>7</sup> 6 °Folly is set °in great dignity, and the rich sit in low place.

7 I have seen servants upon °horses, and princes walking as servants °upon the earth.

E<sup>8</sup> r<sup>8</sup> 8 He that diggeth a pit shall fall into it; and whoso breaketh an °hedge, a serpent shall bite him.

yielding, &c. = gentleness preventeth greater outrages.

the sun. See note on 1. 3.

6 Folly = a great dullard.

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. *gāder*, 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.

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. *chākmah*. See note on 1. 2.

the grave. Heb. *Sheōl*. Ap. 35. The only occurrence of the word in this book.

#### 9. 11—10. 15 (P<sup>4</sup>, p. 913). PERSONAL INSPECTION. (Division and Repeated Alternation.)

P<sup>4</sup> E<sup>1</sup> r<sup>1</sup> | 9. 11, 12—Wisdom. Unequally requited, &c. s<sup>1</sup> | 9. —12. Man snared by ignorance.

E<sup>2</sup> r<sup>2</sup> | 9. 13—15—Wisdom. Better than strength. s<sup>2</sup> | 9. —15. Man benefits by wisdom of poor.

E<sup>3</sup> r<sup>3</sup> | 9. 16—Wisdom. Better than strength. s<sup>3</sup> | 9. —16. Man despises wisdom of poor.

E<sup>4</sup> r<sup>4</sup> | 9. 17—18—Wisdom. Better than strength. s<sup>4</sup> | 9. —18. Man's folly destroys what is good.

E<sup>5</sup> r<sup>5</sup> | 10. 1. Wisdom. Better than reputation. s<sup>5</sup> | 10. 2. Man's heart betrays his folly.

E<sup>6</sup> r<sup>6</sup> | 10. 3—Wisdom of the fool fails him. s<sup>6</sup> | 10. —3. Man's folly declares itself.

E<sup>7</sup> r<sup>7</sup> | 10. 4, 5. Wisdom. Better than power. s<sup>7</sup> | 10. 6, 7. Man's folly often in high places.

E<sup>8</sup> r<sup>8</sup> | 10. 8—10—Wisdom. Better than labour. s<sup>8</sup> | 10. —10. Man's wisdom saves labour.

E<sup>9</sup> r<sup>9</sup> | 10. 11, 12—Wisdom's words are gracious. s<sup>9</sup> | 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. *'ādām* (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 *'ēnōsh*. Ap. 14. III.

15 there was found = [some one] was found. poor = unfortunate. Heb. *miṣken*. 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'ṣil*. 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] ferment. Fig. *Hendiadys*. Ap. 6.

folly = stupidity. Heb. *ṣākal*. 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. *chākmah*. See note on 1. 2.

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

3 fool. Heb. *ṣākal*. 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.).

4 spirit. Heb. *rūaḥ*. Ap. 9.

5 evil. Heb. *rā'a'*. Ap. 44. viii.

under

in great

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. *gāder*, 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:

<sup>s</sup> but <sup>1</sup> wisdom is profitable to direct.

<sup>E<sup>9</sup> r<sup>9</sup></sup> (p. 917) 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;

<sup>s<sup>9</sup></sup> but the lips of a <sup>2</sup> 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 <sup>3</sup> 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 ° labour of the ° foolish wearieth every one of them, because he knoweth not how to go to the city.

<sup>O<sup>5</sup> F</sup> (p. 918) 16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 ° Blessed 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!

<sup>G</sup> 18 By much slothfulness the ° building decayeth; and through idleness of the hands the house ° droppeth through.

<sup>H</sup> 19 A feast is made for laughter, and ° wine ° maketh merry: but money ° answereth all things.

<sup>F</sup> 20 ° Curse not the king, no not ° in thy thought; and ° curse 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.

<sup>G</sup> 11 Cast thy ° bread ° upon the waters: for thou shalt find ° it after many days.

2 ° Give ° a portion to ° seven, and also to ° eight; for thou knowest not ° what ° evil shall be ° upon the earth.

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 ° 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 ° God 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.

<sup>H J<sup>1</sup> t<sup>1</sup></sup> 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, ° and rejoice in them all;

<sup>u<sup>1</sup></sup> yet let him remember the days of darkness; for they shall be many.

<sup>v<sup>1</sup></sup> All that cometh is vanity.

13 foolishness. Heb. *ṣākal*, as in vv. 3, 6, 14, madness. See note on 1. 17.

14 man. Heb. *ʾādām* (with Art.). Ap. 14. I. See note on 1. 13.

15 labour = toil.

foolish. Heb. *kēṣil*, as in vv. 2 and 12; not *ṣākal*, as in vv. 3, 6, 13, 14.

10. 16—12. 8 (O<sup>5</sup>, p. 913). MAN IN HIS DIFFERENT PORTIONS. (Extended Alternation.)

O<sup>5</sup> F | 10. 16, 17. Kings and the Land.

G | 10. 18. Builders.

H | 10. 19. Riches.

F | 10. 20. Kings and subjects.

G | 11. 1—6. Sowers.

H | 11. 7—12. 8. Youth.

17 Blessed = Happy. Heb. *ʾashrēy*. 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 *ʾānāh* 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. *maddā*, 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. *nāʾa*. Ap. 44. viii.

upon the earth. See note on 5. 2.

4 wind. Heb. *rūach*. 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. *rūach*. Ap. 9.

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

6 prosper. Heb. *ḡāṣḡer*: 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 (H, above). YOUTH. (Repeated Alternations.)

H | J<sup>1</sup> | t<sup>1</sup> | 11. 7, 8-. Youth. Rejoice.  
u<sup>1</sup> | 11. 8-. Remembrance. Days of darkness.  
v<sup>1</sup> | 11. 8-. Vanity.

J<sup>2</sup> | t<sup>2</sup> | 11. 9-. Youth. Rejoice.  
u<sup>2</sup> | 11. 9-. Knowledge. Day of judgment.  
v<sup>2</sup> | 11. 10. Vanity.

J<sup>3</sup> | t<sup>3</sup> | 12. 1-. Youth. Remember.  
u<sup>3</sup> | 12. 1-7. Knowledge. Days of evil.  
v<sup>3</sup> | 12. 8. Vanity.

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

J<sup>2</sup> t<sup>3</sup> (p. 918) 9° Rejoice, O ° young man, in thy ° youth ; 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 :

u<sup>2</sup> but know thou, that for all these *things* ° God will bring thee into ° judgment.

v<sup>2</sup> 10 Therefore remove sorrow from thy heart, and put away ° evil from thy flesh : for childhood and ° youth *are* vanity. .

J<sup>3</sup> t<sup>3</sup> 12 Remember ° now thy ° Creator in the days of thy youth,

u<sup>3</sup> w while the ° evil days come not, nor the years draw nigh, when thou shalt say, 'I have no ° pleasure in them ;'

x y<sup>1</sup> 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 the ° keepers of the ° house shall ° tremble, and ° the strong men shall bow themselves, and ° the grinders ° cease because they are few, and ° those that look out of the ° windows be ° darkened,

4 And ° the doors shall be shut in the ° streets, when the ° sound of the grinding is low, and he shall ° rise up at the voice of the bird, and all ° the daughters of musick shall be brought low ;

z<sup>1</sup> 5 Also *when* they shall be ° afraid of *that which is* ° high, and ° fears *shall be* in the way,

y<sup>2</sup> and the ° almond tree shall flourish, and the ° grasshopper ° shall be a burden,

z<sup>2</sup> and ° desire shall fail : (because ° man goeth to his long home, and the mourners go about the 'streets :)

y<sup>3</sup> 6 ° Or ever ° the silver cord be loosed, or ° the golden bowl be broken, or the ° pitcher be broken at the fountain, or ° the wheel broken at the cistern.

w 7 Then shall the ° dust return to the earth ° as it was : and the ° spirit shall ° return unto ° God Who gave it.

v<sup>3</sup> 8 "Vanity of vanities," saith the preacher ; "all *is* vanity."

P<sup>5</sup> K a (p. 920) 9 And moreover, because the preacher was wise, he still taught the People knowledge ; yea, he gave good heed, and sought out,

b and set in order many proverbs.

10 The preacher sought to find out acceptable words :

L 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. *shaharūth*. Occurs only here.

12. 1 now = also.

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

12. -1-7 (u<sup>3</sup>, p. 918). KNOWLEDGE. DAYS OF EVIL. (*Introversion and Repeated Alternation*)

u <sup>3</sup>	w	-1. Evil days. Approach. (Fig.)	} External.	
x	y <sup>1</sup>	2-4. Figures. Luminaries, &c.		
	z <sup>1</sup>	5-. Literal. Fear.		
	y <sup>2</sup>	-5-. Figures. Almond tree, &c.		
		z <sup>2</sup>	-5. Literal. Failure.	} Internal.
		y <sup>3</sup>	6. Figures. Silver cord, &c.	
	w	7. Evil days. (Literal.)		

evil days = days of the misfortune : i.e. affliction and death. Heb. *rā'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. *batāl* = 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. *'ādām* (with Art). Ap. 14. I. See note on 1. 13.

6 Or, &c. New figures now (in v. 6) introduced, referring to the arrival (y<sup>3</sup>, 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).

spirit. Heb. *rūach*. Ap. 9. Not *nephesh*, soul (Ap. 13). as it was. Note the reference to Adam's creation. 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.



M c 11 ° The words of the wise  
(p. 920) d are as goads,  
d and as ° nails ° fastened  
c ° by the masters of assemblies,  
L which are given from ° one shepherd.

K a 12 ° And further,

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

A 13 Let us hear ° the conclusion of the whole matter: Fear ° God, and keep His commandments: for this *is* the whole *duty* of ° man.  
(p. 906)

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

12. 9-12 (P<sup>5</sup>, p. 918). PERSONAL INFORMATION AND COUNSEL. (*Alternation*.)

P<sup>5</sup> K | a | 9-. And moreover (*yôthêr*).  
b | -9, 10-. The efforts of *Koheleth*.  
L | -10. What hath been written by one writer.

M	c	11-. The words of the	} "The words of the wise".
	d	-11-. like	
	d	-11-. like	
	c	-11-. [are] rulers of assemblies.	

L | -11. What hath been furnished by one Giver.

K | a | 12-. And further (*yôthêr*).

b | -12. The efforts of others.

11 The words of the wise. See notes on p. 884, and Ap. 7. 4.

nails. These were built into a wall, because Eastern fastened=planted. Masc., while "nails" is Fem.: but the Accents unite the two words. The verb *nāṭa'* is found again only in 3. 2, where it is singular. by the masters=[are] the lords, or rulers. Heb. *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. *'ādām*. Ap. 14. I) the creature. Ap. 4. I. 14 secret=hidden. evil. Heb. *rā'a'*. -Ap. 44. viii.

## THE SONG OF SOLOMON\*.

### THE STRUCTURE OF THE BOOK AS A WHOLE†.

(*Introversion and Alternation*.)

A | 1. 1-11. THE INTRODUCTION. THE SHULAMITE SEPARATED. TAKEN BY SOLOMON FROM HER HOME AND HER BELOVED (SHEPHERD) INTO THE ROYAL TENTS, PITCHED NEAR THEM.

B | C | 1. 12-2. 7. THE SHULAMITE AND HER BELOVED TOGETHER.

D | 2. 8-3. 5. THE SHULAMITE AND HER BELOVED APART.

B | C | 3. 6-5. 1. THE SHULAMITE AND HER BELOVED TOGETHER.

D | 5. 2-8. 4. THE SHULAMITE AND HER BELOVED APART.

A | 8. 5-14. THE CONCLUSION. THE SHULAMITE RESTORED. RETURN FROM SOLOMON TO HER HOME WITH HER BELOVED (SHEPHERD).

\* In the Hebrew, *lish'lomoh* is not the Genitive case, meaning "of Solomon", or "Solomon's" (v. 1). The Preposition *l* (*Lamed* =l) means "to", or "for", as in the Psalm-Titles, and in the expression "*for* the chief Musician". It is therefore not necessarily limited to authorship, as may be further seen from the title of Ps. 72, where we have the same word (*lish'lomoh*) rendered "for Solomon". It may well mean *concerning* or *relating to* Solomon "the king's son". Moreover, the Relative Pronoun *'asher* (=which) takes it out of the category of ordinary authorship, and may rightly require the rendering "which [is] concerning Solomon". The Preposition has a wide range of meaning (divided into some twenty-two classes) according to the Verbs used; but, when used without a Verb (as it is here), it may refer to the *subject*, and be well rendered "concerning", as it is in Jer. 49. 1, 7, 23, 28, &c. The question of authorship therefore does not, of necessity, arise, and need not be discussed.

† For further notes on the book as a whole, see p. 921.