

THE  
STUDENT'S COMMENTARY

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ECCLESIASTES

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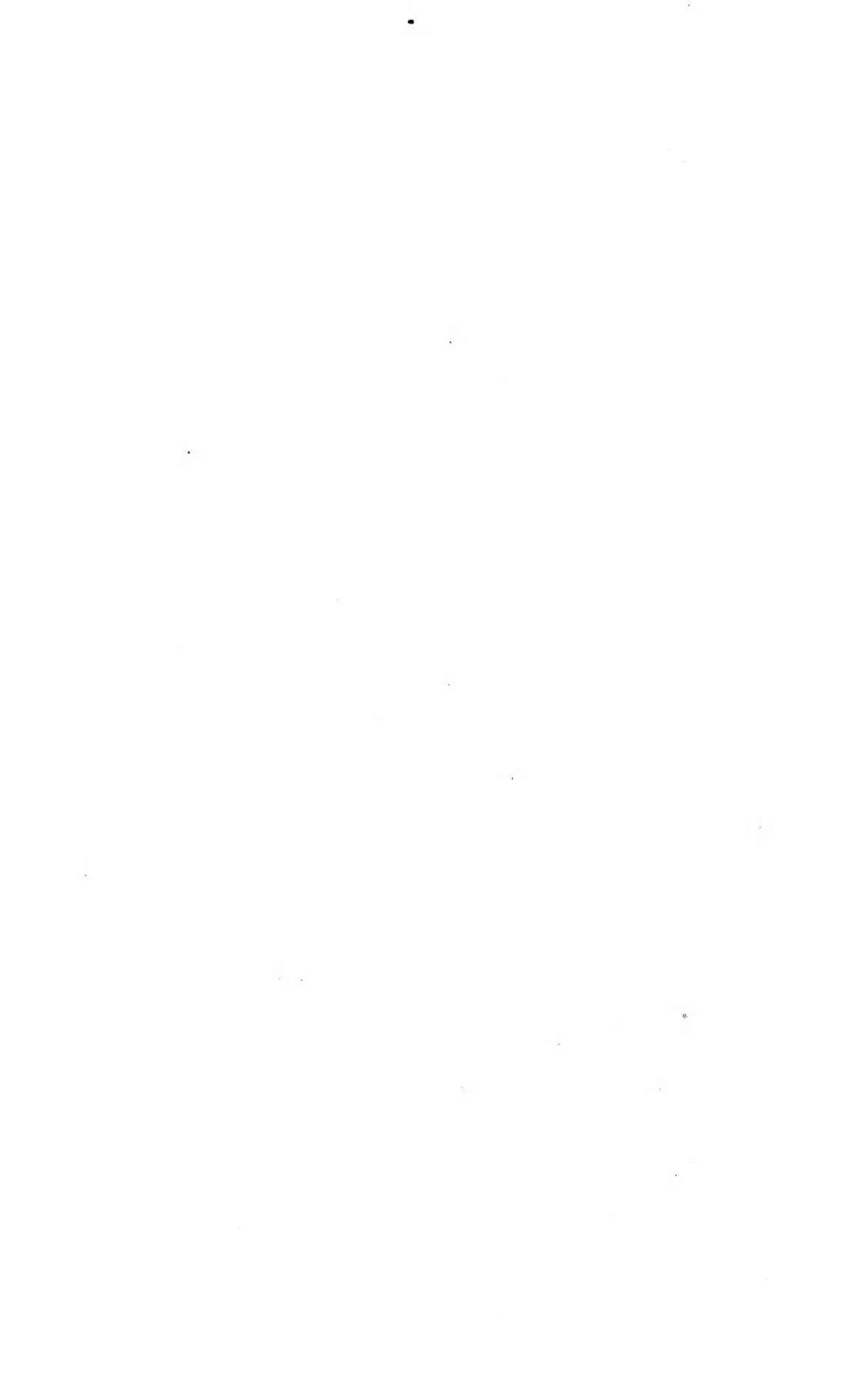
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THE  
STUDENT'S COMMENTARY

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A COMPLETE HERMENEUTICAL MANUAL

ON THE

BOOK OF ECCLESIASTES

CONSISTING OF

A CORRECTED HEBREW TEXT,  
AN AMPLE CRITICAL APPARATUS,  
A FREE BUT TERSE METRICAL RENDERING,  
A MODERNIZED AND RHYTHMICALLY  
ARRANGED TRANSLATION,  
AN EXTENDED INTRODUCTION,  
A DETAILED TABULAR ANALYSIS,  
THE AUTHORIZED VERSION AMENDED,  
THE AMERICAN REVISED VERSION,  
A CLOSELY LITERAL METAPHRASE,  
A COPIOUS LOGICAL, EXEGETICAL,  
AND PRACTICAL EXPOSITION,  
AND FULL LEXICAL, GRAMMATICAL,  
AND VINDICATORY NOTES

*ADAPTED TO READERS, PREACHERS, AND SCHOLARS OF EVERY STAGE OF PROGRESS AND  
OF ALL DENOMINATIONS*

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BY JAMES STRONG, S.T.D., LL.D.

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JAMES STRONG,  
MADISON, N. J.

# P R E F A C E .

THE title-page so fully describes the parts and plans of this volume, that but little need here be said additionally on these points, except what follows under the head of Explanations. The task of the commentator, as I apprehend it, properly consists in ascertaining the true text of the writing commented upon, and then developing its exact sense and bearing. The former of these duties can only be justly accomplished by a careful and minute examination and comparison of the written and printed editions, with the collateral help of versions, etc.; and the latter part of his undertaking is fulfilled most justly by accurate translation and judicious annotation.

The formal Introduction is subsidiary, as setting forth the history, authenticity and literature of the production, and the formal Analysis as exhibiting the concinnity of its contents, both in detail and as a whole.

For the sake of placing as well as eliciting the meaning in its full light and force, and from different points of view, I have given several versions, none of them put forth as my ideal for general use, but each having its distinctive character and purpose, as indicated by its title; and in order that no aspect or significance of the original phraseology, in turning it into an idiom so different as the English is from the Hebrew, might escape the reader's attention, I have made these range all the way from the baldest possible rendition to other forms more or less paraphrastic.\*

By this means, in connection with the associated parts of my work, I have endeavored to exhaust, as nearly as could be done within a reasonable space, the entire contents of the book expounded; that is, to discover, display and explain precisely what the writer *says*, and how and why he says it, as well as to develop what he *means* or implies, and at the same time to show its pertinence, truthfulness, consistency and importance.

In the running comments, which these last remarks include, I have not thought it advisable to controvert the opinions of those with whose views I have not been able to coincide, nor to encumber my pages with citations of authorities, except in cases of very special interest. The fairest and most satisfactory course for those who may honor me with perusal or consultation, if they wish to know the sentiments of others, is to read for themselves the volumes that exhibit them.

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\* The reader will understand that everywhere the chapter and verse numbers inclosed within square brackets are those of the Hebrew text when it differs in this respect from the English version (namely, in *v*, 1-20 [iv, 17-v, 19]).

For a similar reason archaeological and dogmatic questions and particulars are not discussed here, but are simply referred to in general terms ; and sermonizing has been avoided as inappropriate and tiresome, although the bearing of important principles, as set forth in the text, upon human life, historical, social and individual, has not been neglected. For mere general illustration I have neither space nor occasion, and the same may be said of pictorial embellishment. Biblical and theological dictionaries are now so abundant and excellent, that all these collateral helps may here be safely dispensed with. Lexicons and grammars come under the same category, everything essential in these regards being supplied in the renderings, and the marginal and foot-notes. I have sought to give the reader the results of sound scholarship without troubling and detaining him unnecessarily with its technical details. At the same time I have furnished him with the means of judging for himself, according to his degree of capacity, on all the points involved.

The following considerations have led me to select the Book of Ecclesiastes for the beginning of a Biblical task which may be regarded as the outcome of a life-long preparation : (1) During the twenty-five years of my connection with the Drew Theological Seminary I have annually gone over this book with my classes very carefully and minutely, so that I may be presumed to comprehend its import quite thoroughly ; (2) The book is itself one of the most difficult and most disputed of all in the sacred canon, and therefore any new light which may be shed upon it ought to be most welcome to earnest Bible students ; (3) It is a comparatively short book, and any imperfections or infelicities in my mode of treating it may hereafter be more readily corrected by the aid of friendly criticism or suggestion, which I accordingly invite to be made to me directly or by the press or through my publishers.

JAMES STRONG.

MADISON, N. J.



# EXPLANATION

OF

## EDITORIAL AND TYPOGRAPHICAL DETAILS.

### I. THE HEBREW TEXT.

1. This is that of VAN DER HOOHT,\* which is now universally acknowledged as the *Textus Receptus* of the Hebrew Bible. I have strictly followed it, only correcting obvious typographical imperfections by collating it with a late impression of the reprint of Hahn (stereotyped at Leipzig in 1831), with a careful comparison of the accurate text of Theile (seventh stereotype edition, Leipzig, 1889). Van der Hooght's text was based upon that of the Jewish printer, JOSEPH ATHIAS, of Amsterdam, where his two editions were published (1611 and 1667); and Van der Hooght's notes, briefly in the margin and more fully in the appendix, indicate his deviations from Athias, as well as from the printed editions of Bomberg, Plantin, and others who had preceded him, with occasional notices of Masoretic copies. I have carefully noted the variations from this in the critical edition of BAER,† but have not adopted them into the text.

2. The only other change which I have made in the text consists in the elimination of such Masoretic crotchets as the extra large or small letters, together with the suspended, prostrate, and inverted ones; and especially in the restoration of the true vowels to the *Kethibh*, or textual readings (indicated in ordinary Hebrew Bibles by the circle  $\odot$  above them), in place of those of the margin (the *Qery*), which are absurdly substituted for them in the so-called Masoretic text, where they make unpronounceable syllables. I have retained the superimposed circle, however, as a note of such Masoretic preferences. Their value the reader will find estimated in the foot-notes or in the body of the Commentary at each passage.

3. The form of the text is adjusted so as to exhibit the *parallelism* of clauses, which is the essential feature of Hebrew versification, in lieu of prosodiac measure. This will be more fully and readily apprehended from the "Rhythmical Translation." As a key to the principal species of this parallelistic structure, a series of diacritical marks is added in the margin, both with regard to the corresponding clauses in the same line, and also the couplets or triplets in the adjoining lines, the signification of which is as follows:

= . . . . . <i>Synonymous</i> , or equivalent positively.	— . . . . . <i>Imperfect</i> , or prosaic.
. . . . . <i>Antithetical</i> , or opposed, often by a negative.	÷ . . . . . <i>Mixed</i> , or involved.
× . . . . . <i>Synthetical</i> , or continued, by addition or logic.	§ . . . . . <i>Inverted</i> , or regressive.
+ . . . . . <i>Refrain</i> , or repetitional.	∞ . . . . . <i>Transposition</i> of words or order.
	< . . . . . <i>Climax</i> , or culminative.
	> . . . . . <i>Anticlimax</i> , or diminishing.

\* There are two title-pages, the first engraved within a portal, the second in alternate red and black type with an illustration. The latter is as follows: "תורה נביאים וכתובים, BIBLIA HEBRAICA, *Sevenculum ultimam editionem* JOS. ATHIAE, a JOHANNES LEUSDEN *Denno recognitam*, Recensita atque ad MASORAM, et correctiores BOMBERGI, STEPHANI, PLANTINI, ALIORUMQUE EDITIONES, exquisite adornata variisque Notis illustrata Ab EVERARDO VAN DER HOOGHT, V.D.M. *Editio longe accuratissima*, Amstehedami et Ultrajecti, Ediderunt Boom, Waesberge, Goethals, Borstius, Wolters, Halma, van de Water, et Broedelet." 1705, 2 vols., 8vo, pp. 334 and 352, besides prefatory and supplementary matter.

† חמ"ט כנולות, or "QUINQUE VOLUMINA (Canticum Cantorum, Ruth, Threni, Ecclesiastes, Esther): *Textum Masoreticum* accuratissime expressit, e fontibus Masorae varie illustravit, Notis Criticis confirmavit S. BAER. Prefatus est edendi operis adjutor FRANCISCUS DELITZSCH. Ex officina Bernhardi Taubnitz. Lip-iae, 1886;" 8vo, pp. 100. This is a part of a critical Hebrew Bible, now extending nearly through the whole of the sacred text. I have not thought it worth while, however, to notice such strange pointings as חֲכִמָּה (usually but not invariably adopted by Baer), nor to mention his Masoretic authorities in my notes.

## H. THE CRITICAL APPARATUS.

1. This is placed, for convenience, at the foot of the same page as the corresponding Hebrew text, in the form of notes, which are referred to by means of superior Arabic numerals, running continuously through each chapter, and answering to others set immediately after the words in the text to which they relate. As is well known, the materials for this purpose are much less copious than in the New Testament; and, in fact, the "Masoretic text" may be said to be the stereotyped one of the Hebrew Bible, if not actually the only one extant. The deviations in old MSS. and ancient versions, moreover, have not yet been collected with an equal degree of diligence, nor systematized under such strict rules of biblical criticism, as in the case of the Greek Testament.

2. In the absence, therefore, of any truly critical edition of acknowledged thoroughness and originality thus properly furnished, I have chiefly relied, for the various readings indicated, upon the great work of De Rossi,\* which still remains the principal source of information in this regard. I have also had at hand, for consultation in doubtful cases, Brian Walton's magnificent, and Stier and Theile's useful Polyglots, together with Ginsburg's sumptuous (but unfortunately yet incomplete) work on the *Masorah*; and for the Septuagint, Tischendorf's fac-simile edition of the Sinaitic MS., and the recent phototype editions of the Alexandrian and Vatican MSS.

3. The following abbreviations are employed in the critical foot-notes:

"Aq."	.....	The Greek version of Aquilla.
"Ar."	.....	The Arabic version in Walton's Polyglot, as above.
"Athias"	.....	His edition above referred to.
"Baer"	.....	His edition above referred to.
"copies"	.....	Texts employed by Van der Hooght, as above.
"etc."	.....	Other critical authorities, chiefly Talmudic.
"Jer."	.....	Jerome's separate translation.
"marg."	.....	The <i>Q'riy</i> , or Masoretic margin.
"MS." or "MSS."	.....	The codices enumerated by De Rossi.
"Sept"	.....	Greek (Septuagint) translation.
"Sym."	.....	Symmachus's Greek translation.
"Syr."	.....	The Syriac version in Walton, as above.
"Targ."	.....	The Chaldee (Targum) version in Walton.
"text"	.....	The <i>K'thûbh</i> , or Masoretic text.
"Theod."	.....	Theodotion's Greek translation.
"V. D. H."	.....	Van der Hooght's text.
"Ven. Gr."	.....	The Greek translation found in Venice.
"versions"	.....	Those here enumerated, when unanimous.
"Vulg."	.....	The Latin (Vulgate) translation.

## III. THE METRICAL RENDERING.

1. Here the general idea and course of thought are sought to be made clear, without much attempt to follow the exact phraseology of the text. The laws of English prosody and modern rhetoric are strictly observed, and these occasionally require some modification of the expression. The measure adopted is "blank verse," or *iambic pentameter*, without rhyme, which is most agreeable to the free style of the original.

2. The marginal notation of chapter and verse is that of the English Version, as is likewise the ease in the Rhythmic Translation, differing (as above noticed) by one verse in a single passage only (v, 1-26) from that of the Hebrew Text.

\* "VARLE LECTIONES VETERIS TESTAMENTI, ex immensa MSS. editorumque codicum congerie haustæ, et ad Samar. textum, ad vetustiss. versiones, ad accuratiores Sacræ Criticæ fontes et leges examinatæ, opera ac studio JOHANNIS BERN. DE ROSSI, S.T.D., et in R. Parmensi Acad. Ling. Or. Profess." Parma, 1786-98, 5 vols., 4to. This gigantic task involved the minute collation, word by word, of about 2,000 Hebrew MSS. (most of them, of course, being merely single books, or groups of books, of Scripture), besides all the ancient versions and the earlier editions, and the result is here given of all variations in each specifically. It includes and greatly extends the critical researches of Kennicott and others. A very convenient summary of its contents is given by Samuel Davidson, D.D., in his "Hebrew Text of the

Old Testament, Revised from Critical Sources," etc. (London, 1855, 8vo, pp. 222), which tabulates them, with some omissions and a few additions; it is couched in easy Latin. The Hebrew is all unpointed in De Rossi and usually in Davidson. The only other noteworthy work in this connection, perhaps, is "BIBLIA HEBRAICA, or the Hebrew Scriptures of the Old Testament without points, after the text of Kennicott, with the chief Various Readings, selected from his collation of the Hebrew MSS., from that of De Rossi, and from the Ancient Versions; accompanied with English Notes, critical, philological and explanatory, selected from the most approved Ancient and Modern, English and Foreign, Biblical Critics. By B[enjamin] Boothroyd, [D.D.]" Pontefract, complete, 1816, 2 vols., 4to. In this the strictly critical apparatus is quite meagre.

## IV. THE RHYTHICAL TRANSLATION.

The chief object of this is to indicate more distinctly the parallelistic structure of the poem, that being (as previously described) the most striking outward trait of Hebrew poetry. Only such freedom has been indulged in the language as seemed necessary to bring it into harmony with modern usage, and to illustrate properly the aphoristic and alliterative style of the original. The strophic division, it will be seen, has been carefully denoted in substantial agreement with that of the Hebrew Text. Each paragraph will be found to contain and develop a distinct thought or proposition. Many popular apothegms seem to be embodied in the course of the essay, and I have accordingly distinguished them by quotation marks; and the concluding portions are almost entirely of this pithy and sententious cast, requiring the antiphony of rhyme for the proper effect upon Occidental ears.

## V. THE INTRODUCTION.

This discusses such topics as are usually treated in preliminary dissertations of this kind, and therefore partakes largely of the apologetical character. In the present case the questions thus involved are of extraordinary interest and importance, from the great discrepancy and uncertainty of the views entertained by many concerning the book itself, both as a whole and in some of its leading statements. I trust that my remarks will, therefore, be of service in enabling the reader to appreciate the spirit, intent, and sentiments of the sacred writer in a general way, and thus prepare him for a better understanding of the exposition in detail. While controversy has been avoided, the difficulties and objections have been fairly stated, and an earnest effort has been made to meet them satisfactorily. Of the list of commentaries appended, I have personally examined and considered the most accessible and influential. I have spared no pains to qualify myself duly for the serious task which I have assumed, or to accomplish it faithfully.

## VI. THE TABULAR ANALYSIS.

This is not designed as a mere table of contents to the Book of Ecclesiastes, but rather as an outline of the drift and connection of its several parts, down to each verse, and often still more minutely.\* Beyond this the Annotations still further indicate the logical relations of the successive paragraphs, clauses, and even words. This tabular form will serve as a kind of *map* to guide the student in tracing the way from point to point, as well as in taking a comprehensive survey of the entire treatise. In order to this the links of thought are supplied, which the sacred writer, after the Oriental fashion, has taken for granted will suggest themselves to his readers, but which are not so obvious to us who are so remote in time, language and circumstances. We have to be shown how to look at the subject from his point of view. It is psychologically just to assume that no sane person, especially of the talent and culture evident in the writer of this book, thinks or speaks without a logical concatenation between his propositions; there must be some "association of ideas" in what he utters, for that is the law of rational mind. It is the business of the expositor to discover this train of thought, however subtle or recondite it may be; and while he has no right to *read into* the text upon which he is commenting any foreign or ungermanic notions—that is, such as spring from his own prepossessions or excogitations purely (how common a fault with biblical interpreters!)—yet it is surely his duty to show *some* reasonable connection between the successive statements of the book which he has undertaken to explain, as well as its consistency as a whole. My efforts in this direction, I trust, will at least prove that the discourse of the Preacher is not devoid of a plot or plan, as some have rashly averred; and they will thus, I hope, help to vindicate the unity and harmony of the book †

## VII. THE COMMENTARY PROPER.

1. THE AUTHORIZED VERSION, placed first at the top of the page, and designated in the margin as **A. V.**, is reprinted exactly from the best current standard (British) text of King James's translation, with only the marginal notes properly belonging to it, referred to by means of the usual signs.

\* In the subdivisions of verses the abbreviations, "f. c.," "m. c.," "l. c.," etc., mean "first clause," "middle clause," "last clause," etc.; and in corresponding cases "h." means "half."

† Even Delitzsch, the late prince of German evangelical expositors, puts forth, as his latest and deliberate conclusion, what seems to us not only a lamentable confession, but even a gratuitous asser-

tion, in the following peremptory language (*Commentary on Ecclesiastes*, Clark's edition, p. 188): "All attempts to show, on the whole, not only oneness of spirit, but also a genetic progress, an all-embracing plan, and an organic connection [in this book], have hitherto failed, and must fail." Such an impotent prophecy is a poor recommendation of his theory of a compound authorship of Ecclesiastes.

In a separate space immediately below these are given all deviations from the *text* (including the chapter-headings) of the edition of 1611, except the merely archaic spelling; and these are referred to by means of superior italic letters. The number of these changes, whether for better or for worse, will somewhat surprise the ordinary Bible reader, and some of them are of considerable importance. Among them are introduced, by a similar reference, any variations in the *marginal readings* from the original edition, whether erroneous or otherwise.

The only additions to the text itself are occasional emendations, inserted within brackets [ ], as substitutes proposed for markedly obsolete, ungrammatical, indelicate, ambiguous, unintelligible or erroneous renderings, or else resulting from a spurious original, for which last see the Various Readings of the Hebrew Text, and the Critical Notes in the Commentary.

2. THE AMERICAN REVISION, placed in the opposite column at the top of the page, and designated as **A. R.** in the margin, is the Anglo-American Revised Version, with only such changes introduced into the text or marginal notes as are indicated in the Appendix to the British copies. In doubtful cases I have availed myself of my personal knowledge on the subject as a member of the American Revisory Committee.\*

In the space immediately below the marginal notes are given all British preferences thus deviated from, whether of the text or the margin, reference being made to them by means of small Roman letters.

3. THE LITERAL METAPHRASE, for convenience' sake, is interspersed, in detached clauses, among the annotations in regular order; and is intentionally of servile closeness in the attempt to represent the precise form and style of the original phraseology with the utmost possible degree of exactitude. Even good English, much less elegant, has not been aimed at here, provided only intelligibility has been preserved, and therefore some words have been used, which, perhaps, are not in any dictionary, but which are so legitimately formed that they will occasion no difficulty of apprehension. Each Hebrew word has been invariably rendered by the same English word, the latter never being employed for any other Hebrew word of an essentially different form or origin; and an effort has likewise been made—occasionally at variance with common usage, and possibly at the expense of euphony—to retain, wherever practicable, a trace of the same rendering in other derivatives from the same root, so that the reader may easily associate them together and at once recognise their affinity.† Proper names have been translated in the same manner.

The following typographical devices are to be noted in the literal renderings.

The chapter and verse are indicated by **heavy-faced** numerals (Roman and Arabic respectively). Whenever those in the English version differ from those of the Hebrew text, the latter are immediately subjoined within brackets, [ ].

Words directly translating those of the original are set in **full-faced** type, including auxiliaries and derivational terms, when expressly denoted by the Hebrew form or construction. When these are superfluous according to English idiom, they are inclosed in parenthesis-marks of ordinary type.

Words required by the English idiom in order to complete the sense *grammatically*, but not having an equivalent expressed in the Hebrew, are set in **smaller heavy** letter.

Words approximately representing only a peculiar form, construction or idiom of the Hebrew, are occasionally inserted in ordinary type; but when they are added as explanations or equivalents of a rendering so extremely literal as to be obscure, they are inclosed in ordinary brackets.

The mathematical sign of addition, +, connects words which are united as one in the Hebrew.‡

The end of each separate portion of the literal translation is indicated by upright parallels, thus, ||.

4. THE FOOT-NOTES are purposely as brief as possible, and embrace mostly philological and eisagogical particulars, which are of technical importance; occasionally logical or controverted details. Reference to them is made from the Metaphrase by means of superior numerals which are continuous for each chapter, the Arabic figures (when alone) meaning notes in the same chapter,

\* One of the most frequent examples of such uncertainty occurs in the application of rule IV of the Old Testament, or rule VII of the New Testament, under "Classes of Passages," where the choice between "who" and "that" instead of "which," when used of persons, largely depends upon taste or euphony. I have generally deemed "who" preferable where a particular individual is referred to, and "that" where the reference is more general; except when it is desirable to avoid alliteration with a contiguous "who," "which," "where," etc., or with "the," "that," "this," etc.

† See this illustrated in the Indexes at the close

of the volume. In some cases the literalness may at first sight appear excessive, but in no other way can the etymological force of the words, which is the basis of their varied applications, be so tersely and effectually exhibited. In this difficult selection, to which uniformity and yet distinctiveness are essential, the simpler forms, especially Anglo-Saxon primitives, have been preferred; but in some cases these had to be reserved for other nearly synonymous Hebrew words, which will eventually come into view.

‡ Not incidentally by *Maqqeph* (the Hebrew hyphen), but constructionally only, as auxiliaries or "inseparable" particles.

and the Roman letters those in other chapters; thus enabling the student to turn readily back (or occasionally forward) to an explanation of the same form or usage elsewhere.\*

In these foot-notes the Hebrew words are transliterated into English characters according to a uniform system, which will enable any one acquainted with the Hebrew alphabet to recognise them at once †. This has been thought preferable to using the Hebrew characters, which are typographically difficult to insert ("justify," as the printers term it) among the English, and are likewise crabbled to most persons' eyes.

### VIII. THE INDEXES.

Two of these are given at the end of the volume (as already alluded to), the first constituting a *Clavis* or vocabulary of all the Hebrew words (ground forms or those given in lexicons) occurring in Ecclesiastes, with their mode of Anglicism and meaning as indicated in the Foot-notes and Metaphrase of this Commentary, and all their occurrences in this book of Scripture; in the manner of a Concordance-Dictionary. A small superior numeral attached to a verse-figure indicates a corresponding number of occurrences in that verse, and a star attached indicates that a special remark upon the word may be found there in the foot-notes of the Exposition. The second Index is measurably the converse of the first, although of course the citations are not repeated.

\* An additional foot-note has occasionally been inserted, and in that case the previous number has been repeated with a *prima* or accent mark (') in order not to disturb the other references. The same mark is also used to distin-

guish translations of slightly different forms of the same Hebrew word in the Metaphrase and Indexes.

† Compare the Indexes at close of the volume, where the same method is adopted.



# HEBREW TEXT.

## קְהֵלֶת

- { = x	<p>קְהֵלֶת קְהֵלֶת</p>	<p>קְהֵלֶת קְהֵלֶת קְהֵלֶת</p>	1
= { + <	<p>קְהֵלֶת קְהֵלֶת</p>	<p>קְהֵלֶת קְהֵלֶת</p>	2
x { x =	<p>קְהֵלֶת קְהֵלֶת</p>	<p>קְהֵלֶת קְהֵלֶת</p>	3
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{    x	<p>קְהֵלֶת קְהֵלֶת</p>	<p>קְהֵלֶת קְהֵלֶת</p>	4
= {    x	<p>קְהֵלֶת קְהֵלֶת</p>	<p>קְהֵלֶת קְהֵלֶת</p>	5
{    =	<p>קְהֵלֶת קְהֵלֶת</p>	<p>קְהֵלֶת קְהֵלֶת</p>	6
= {    =	<p>קְהֵלֶת קְהֵלֶת</p>	<p>קְהֵלֶת קְהֵלֶת</p>	7
= { = =	<p>קְהֵלֶת קְהֵלֶת</p>	<p>קְהֵלֶת קְהֵלֶת</p>	8

<sup>1</sup> קְהֵלֶת—Baer  
<sup>2</sup> קְהֵלֶת—Baer  
<sup>3</sup> קְהֵלֶת—Athias

<sup>4</sup> קְהֵלֶת—three MSS.  
<sup>5</sup> קְהֵלֶת—many MSS., Sept., Syr., Targ., and Ar.  
<sup>6</sup> קְהֵלֶת

				I
=		מה־שִׁחָהּ	היא־שִׁחָהּ	9
×		תַּחַת־הַשָּׁמַיִם:	קָל־הַדָּשׁ	
=		וְאֵין־	שִׂיאֵמֶר־רְאוּתָהּ	10
×		קָדֵר־הַנָּחַ לְעֵלְמִיּוֹם	אֲשֶׁר־הָיָה מִלְּפָנַיִם:	
=		אֵין־זָכְרוֹן	לְרֵאשִׁיבִים	11
×		לְאֲדֹמָה־לְחַם	וְזָרוֹן־עֵבֶר־שִׁחָהּ לְאֲדֹמָה:	
=		אֵין־	קִשְׁלוֹת <sup>10</sup>	12
×		הַחַיִּי	מִלֶּחֶד	
=		עַל־יִשְׂרָאֵל	בְּיַד־שָׂלֹם:	
×		וְנִתְּנִי־אֶת־לִפִּי	לְדָרוֹשׁ־וּלְתִיר־בְּהַכְמָה	13
×		הַיָּאֵן־אֵינִן <sup>11</sup> לֵד־נֶתִן <sup>12</sup> אֶלְתִּיבִים	לְבָנִי <sup>13</sup> הַחֶדֶב לְשֵׁנוֹת־בָּי:	
×		רְאוּתִי	אֶת־קָל־הַמַּשְׁטִיבִים	14
+		וְהַיָּה־הַפֶּלַל	וְהַיָּה־רִמָּה:	
=		מִשְׁנֵת	לְאֲדֹמָה־וּבְלִל־לְתִקְוֹן <sup>14</sup>	15
=		וְהַסְרוֹן	לְאֲדֹמָה־וּבְלִיל־לְתִקְוֹת:	
×		דִּבְרֵתִי־אֵין־עֵבֶר־לִפִּי־לֵאמֹר	אֵלֵי־הַיָּה־וְהַיָּה־לְתִקְוֹתִי <sup>14</sup>	16
=		עַל־קָל־אֲשֶׁר־הָיָה <sup>15</sup>	לְפָנַי־עַל־זְרוּשָׁלַם <sup>16</sup>	
		וּלְפִי־רְאוּת־הַרְבֵּה	הַכְמָה־וְהַדַּעַת:	

<sup>6</sup> שִׁחָהּ—other copies שִׁחָהּ—Baer שִׁחָהּ  
<sup>7</sup> הַיָּאֵן—Baer הַיָּאֵן  
<sup>8</sup> לְעֵלְמִיּוֹם—Syr. לְעֵלְמִיּוֹם  
<sup>9</sup> הָיָה—several MSS. הָיָה  
<sup>10</sup> שִׁחָהּ—one MS. שִׁחָהּ  
<sup>11</sup> אֵין־קִשְׁלוֹת—Baer קִשְׁלוֹת  
<sup>12</sup> אֵין־זָכְרוֹן many MSS., Syr., Targ., Vulg. and Jer. הַשָּׁמַיִם  
<sup>13</sup> לְבָנִי—other copies and Baer לְבָנִי

<sup>12</sup> אֵין־נֶתִן—Athias נֶתִן—several MSS. prefix אֵין־  
<sup>13</sup> לְבָנִי—one MS. לְבָנִי  
<sup>14</sup> לְתִקְוֹתִי—one MS. לְתִקְוֹתִי  
<sup>15</sup> הָיָה—two MSS. omit  
<sup>16</sup> זְרוּשָׁלַם—one MS. הַיָּה־לְתִקְוֹתִי  
<sup>17</sup> הָיָה—one MS., Sept., Syr., Targ., Vulg. and Av. הָיָה  
<sup>18</sup> עַל־זְרוּשָׁלַם—very many MSS. and versions זְרוּשָׁלַם



I  
 17 וְאֶתְּנָה לְפָנָי לְעֵשֶׂת הַקְּדוֹתָהּ וְעֵשֶׂת הַקְּדוֹתָהּ יִשְׁכַּלְתָּ<sup>18</sup> וְעֵשֶׂת הַקְּדוֹתָהּ יִשְׁכַּלְתָּ<sup>17</sup>  
 וְעֵשֶׂת שְׂבִיבֹתֶיהָ הֵיאָה רֵעוֹנָהּ<sup>19</sup> רֵעוֹנָהּ רֵעוֹנָהּ  
 II  
 18 עַיִן עַלֵּהּ הַקְּדוֹתָהּ עַיִן עַלֵּהּ הַקְּדוֹתָהּ  
 וְיִסְרֹף הַעֵז וְיִסְרֹף מִקְּאוֹבָהּ

II  
 אֲמַתִּי מִלִּי עֵלְיָ לְעֵשֶׂת אֲנִסְכָּהּ<sup>1</sup> מִשְׂמֹחֶהּ וְרָמַהּ מְטוֹב  
 וְהֵיאָה עֲבָדֶיהָ<sup>2</sup> הַכֹּל  
 2 לְשִׂוּחַ אֲמַתִּי מִחֻלְלָהּ  
 וְלְשִׂמְחָהּ מִחֵדֶיהָ<sup>3</sup> עֵשָׂה  
 3 עֲבָדִי עֵלְיָ לְמִשְׁוֹךְ בְּנֹן אֶת־דִּפְשֻׁרִי  
 וְלִפְנֵי טֶגֶן הַקְּדוֹתָהּ וְלִפְנֵי טֶגֶן הַקְּדוֹתָהּ  
 עַד אֶת־אֲשֶׁר<sup>4</sup> אֶת־אֲשֶׁר עַתַּת הַשְּׂמִימֹהּ  
 אֲשֶׁר יִשְׁטֹף אֲשֶׁר יִשְׁטֹף  
 כִּסְפֵּה וְכִסְפֵּה

4 הַיְעִבְלֹתִי מִשְׁטֵה עֲבָדִי לִי עֵלְיָ וְעֵשֶׂת לִי עֵלְיָ  
 5 עֲשִׂוֹתִי לִי עֵשֶׂת וְעֵשֶׂת וְעֵשֶׂת וְעֵשֶׂת עֵשֶׂת עֵלְיָ עֵשֶׂת עֵלְיָ  
 6 עֲשִׂוֹתִי לִי עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת  
 7 קִנְיֹתִי<sup>5</sup> עֲבָדִים וְשִׂבְחֹתֵי וְעֵשֶׂת וְעֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת  
 עַם מִקְּדוֹתָהּ קִלְךָ וְעֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת  
 מִכֹּל שְׂמֵחָהּ<sup>11</sup> לְפָנָי עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת עֵשֶׂת

<sup>1</sup> הַיְעִבְלֹתִי—many MSS. הַיְעִבְלֹתִי—Athias (with several MSS.) הַיְעִבְלֹתִי  
<sup>2</sup> הַיְעִבְלֹתִי—very many MSS., Sept., Vulg., Syr., Targ., Ar. and Ven. Gr. הַיְעִבְלֹתִי  
<sup>3</sup> הַיְעִבְלֹתִי הֵיאָה רֵעוֹנָהּ—several MSS. and Vulg. הַיְעִבְלֹתִי הַיְעִבְלֹתִי  
<sup>4</sup> הַיְעִבְלֹתִי—other copies הַיְעִבְלֹתִי  
<sup>5</sup> הַיְעִבְלֹתִי—several MSS. הַיְעִבְלֹתִי—some MSS. הַיְעִבְלֹתִי—one MSS. הַיְעִבְלֹתִי  
<sup>6</sup> הַיְעִבְלֹתִי—two MSS. הַיְעִבְלֹתִי  
<sup>7</sup> הַיְעִבְלֹתִי—very many MSS. הַיְעִבְלֹתִי—some MSS. הַיְעִבְלֹתִי  
<sup>8</sup> הַיְעִבְלֹתִי—many MSS., Syr. etc. add הַיְעִבְלֹתִי  
<sup>9</sup> הַיְעִבְלֹתִי—one MS. הַיְעִבְלֹתִי  
<sup>10</sup> הַיְעִבְלֹתִי—two MSS. הַיְעִבְלֹתִי  
<sup>11</sup> הַיְעִבְלֹתִי—very many MSS. הַיְעִבְלֹתִי—some MSS. הַיְעִבְלֹתִי

		וְהַמְדִינִית	וְסִגְלֵת מְלִכִים	12	גַּב־בַּסַּף וְהִקֵּב	לִי	בָּנִסְתִּי	6
=	{							
=		וְהַמְדִינִית		וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית

-	{							
=		וְהַמְדִינִית		וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית

11	{							
x		וְהַמְדִינִית		וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית

10	{							
		וְהַמְדִינִית		וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית

9	{							
		וְהַמְדִינִית		וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית

11	{							
		וְהַמְדִינִית		וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית

11	{							
		וְהַמְדִינִית		וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית

12	{							
		וְהַמְדִינִית		וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית

13	{							
		וְהַמְדִינִית		וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית

14	{							
		וְהַמְדִינִית		וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית	וְהַמְדִינִית

12	וְהַמְדִינִית—one MS. וְהַמְדִינִית	17	אֵת—a few MSS. omit
13	וְהַמְדִינִית—two or three MSS. וְהַמְדִינִית	18	וְהַמְדִינִית—very many MSS., Sept. (some copies),
14	וְהַמְדִינִית—all versions וְהַמְדִינִית—one MS. וְהַמְדִינִית		Syr., Vulg. etc. וְהַמְדִינִית—some MSS. וְהַמְדִינִית
15	וְהַמְדִינִית—Baer וְהַמְדִינִית	19	אֵת—three MSS. omit
16	וְהַמְדִינִית—other copies וְהַמְדִינִית	20	וְהַמְדִינִית—Baer וְהַמְדִינִית

וְנִשְׁמַתִּי גַדְלֹתַי      שְׁמִינְתָהּ אֶחָד      וְקָרָה אֶת־פְּלָטָהּ :  
 15 וְאִמְרַתִּי אֲנִי קָלְפִי      כְּמִקְרָהּ הַפְּסִיל      גַּדְלֹתַי<sup>21</sup> וְקָלְפִי  
 וְדַבְרַתִּי קָלְפִי<sup>22</sup>      וְקָלְפָהּ הַכְּבִימִי אֲנִי      אֲנִי<sup>23</sup> יִתֵּר<sup>24</sup>  
 + { ×      שְׁבַע־סֵדָה הַקֵּל :  
 כִּי אֵין זְכוּן לַחֲבֵם      עַד־הַפְּסִיל לְעוֹלָם  
 = { ×      בְּשִׁבְעֵי<sup>25</sup> הַיָּמִים הַחֲבֵם      הַקֵּל בְּשִׁבְעָה  
 = { ×      וְאִתָּן יָמֵית הַחֲבֵם      עַד־הַפְּסִיל :

17 וְשִׁנְאַתִּי<sup>26</sup>      אֶת־עַמּוּתֵיכֶם      כִּי רַב עָלַי הַמַּעֲשֵׂה      שְׁמַעְשָׂה<sup>27</sup>      תַּחַת הַשָּׁמַשׁ  
 + { ×      כִּי־הַקֵּל הַקֵּל      וְרַעֲיֵית רִמָּה :  
 18 וְשִׁנְאַתִּי אֲנִי      אֶת־כָּל־עַמְלִי<sup>28</sup>      שְׂאֵנִי עַמְלִי      תַּחַת הַשָּׁמַשׁ  
 = { ×      שְׂאֵנִי־חֲנֹפֵי<sup>29</sup>      לְאֶבֶם      שְׂמִינְתָהּ אֶחָד :  
 = { ×      וְכִי יִתְעַז      הַחֲבֵם תְּדַבֵּר      אֵין סִפֵּל  
 = { ×      וְשִׁלַּט כָּל־עַמְלִי<sup>30</sup>      שְׂעַמְלֹתַי וְשִׂחֲבִמְתִּי      תַּחַת הַשָּׁמַשׁ  
 +      גַּדְלֹתָהּ הַקֵּל :

20 וְסִפּוּתִי אֲנִי      לְאֵשׁ<sup>31</sup>      אֶת־לִפְי      עַל פְּלִי־הַעַמְלִי<sup>32</sup>      שְׂעַמְלֹתַי<sup>31</sup>      תַּחַת הַשָּׁמַשׁ :  
 21 כִּי־נִשׁ אֶבֶם<sup>33</sup>      שְׂעַמְלֹ<sup>33</sup>      כְּחֲבִמָה וְכַסֵּאת      וְכַסְשָׁרוֹן  
 וְלְאֶבֶם      שְׂלֵא עַמְלֵי־פִי      וְתִשְׁנֵי הַקֵּל<sup>34</sup>  
 + =      עַבְדָּהּ הַקֵּל      וְרַעֲה רַבָּה :

<sup>21</sup> קָרָה—one MS., Sept. and Ar.  
<sup>22</sup> אֲנִי—a few MSS., Sept. (Vat.), Syr. and Vulg. omit  
<sup>23</sup> יִתֵּר—other copies יִתֵּר  
<sup>24</sup> וְיִתֵּר וְיִתֵּר וְיִתֵּר—Vulg. prefixes this word  
<sup>25</sup> שְׁבַע־סֵדָה—two MSS. כְּשִׁבְעָה—one  
<sup>26</sup> וְשִׁנְאַתִּי—many MSS., Targ. and Syr. add וְשִׁנְאַתִּי

<sup>27</sup> אֶשׁ־מַעֲשָׂה—one MS. מַעֲשָׂה  
<sup>28</sup> שְׂאֵנִי־חֲנֹפֵי—Baer שְׂאֵנִי־חֲנֹפֵי  
<sup>29</sup> לְאֵשׁ—other copies and Baer לְאֵשׁ  
<sup>30</sup> וְשִׁלַּט—one MS. and Sept. וְשִׁלַּט  
<sup>31</sup> שְׂעַמְלֹתַי—many MSS., etc. add וְשִׂחֲבִמְתִּי  
<sup>32</sup> כִּי־נִשׁ אֶבֶם—Baer כִּי־נִשׁ אֶבֶם  
<sup>33</sup> וְשִׁנְאַתִּי—other copies וְשִׁנְאַתִּי

= { X		22	פִּי מִדֶּה הַדָּוָה <sup>34</sup> לְאָדָם בְּבִלְעֻמְלוֹ וּבְרֵעֻיֹן לִפְנֵי שְׂהִיא עֲמֹל <sup>35</sup> תַּחַת הַשָּׁמֶשׁ:	II
		23	כִּי כְלִדְמִיּוֹ מִכְּאֲבִיב וְכַעֲס עֵינָיו בְּבִלְעֻלְקָה לֹא-שָׁכַב לִפְנֵי בְּבִרְיָה הַכֹּל הִיא:	

X { =	X	X	24	אֵין-טוֹב כְּאָדָם <sup>36</sup> שִׂיא־כֹּל וְשִׂיחָה וְהִרְאָה אֶת-נַפְשׁוֹ טוֹב כְּעֲמִילֹ	
			25	בְּבִרְיָה <sup>37</sup> רְעוּתִי אֲנִי וְכִי מִי יֵאָכֵל וְכִי מִי יִהְיֶה וְכִי מִי יִמָּצֵא:	
X { X	X	X	26	כִּי לְאָדָם שְׂעוֹב לִפְנֵי וְכִי מִי יִהְיֶה וְכִי מִי יִהְיֶה וְכִי מִי יִהְיֶה	
				וְכִי מִי יִהְיֶה וְכִי מִי יִהְיֶה וְכִי מִי יִהְיֶה	
+ { =	X	X		וְכִי מִי יִהְיֶה וְכִי מִי יִהְיֶה וְכִי מִי יִהְיֶה	
				וְכִי מִי יִהְיֶה וְכִי מִי יִהְיֶה וְכִי מִי יִהְיֶה	

X { =					III	לִפְלֵ וְיָמֵן	וְגַת לְבִלְעֻמְלוֹן	תַּחַת הַשָּׁמֶשׁ:	
					2	גַּת לְגִדָּת	וְגַת לְמִנָּח		
= {									
= {									
= {									

<sup>34</sup> הַדָּוָה—one MS. הַדָּוָה  
<sup>35</sup> (שְׂהִיא) שְׂהִיא עֲמֹל—(other copies and Baer שְׂהִיא עֲמֹל)—one MS. שְׂהִיא עֲמֹל  
<sup>36</sup> לְאָדָם—three MSS., Sept., Syr. and Ar. לְאָדָם  
<sup>37</sup> וְכִי מִי יִהְיֶה—many MSS. etc. וְכִי—some וְכִי or וְכִי  
<sup>38</sup> הַדָּוָה—very many MSS. etc. הַדָּוָה or הַדָּוָה  
<sup>39</sup> בְּבִרְיָה—several MSS., Sept., Syr. and Ar. בְּבִרְיָה  
 III לְפָל וְיָמֵן—several MSS. הַשָּׁמֶשׁ

			III
= {		וַגַּת לְאַחַד	עַתָּה לְבַקֵּשׁ
		וַגַּת לְהַשְׁלִיכָהּ :	עַתָּה לְשִׁמּוֹר
}		וַגַּת לְהַפְּוֹר	עַתָּה לְקָרוֹז
		וַגַּת לְדַבֵּר :	עַתָּה לְהַשׁוֹת
}		וַגַּת לְשִׁנְאָה	עַתָּה לְאַהֲבָה <sup>1</sup>
		וַגַּת שְׁלֹבִים :	עַתָּה מִלְחָמָה
-----			
	=	הִיא עֲמֹל :	מִה־יִתְרוֹן הַעֲוִשָׁה <sup>2</sup> בְּאַשְׁרַר
	=	לְעֵצוֹת קָוִי :	רְאִיתִי אֶת־הַעֲלֵמִן אֲשֶׁר נָתַן אֱלֹהִים לְבָנֵי הָאָדָם לְעֵצוֹת קָוִי :
}	×	נִפְחָה בְּעֵצוֹ	אֶת־הַפֶּלַע עֲשֶׂה
×		נָתַן בְּלִבָּם	עִם אֶת־הַעֲלֵמִים <sup>3</sup>
}	×	לֹא־יִמָּצֵא הַחֲדָב	מִפְּלִי אֲשֶׁר
	×	וַגַּד־סוּרָף :	אֲשֶׁר־עֲשֶׂה הָאֱלֹהִים בְּרֵאשִׁית
}	×	וְקִשְׁוֹת טוֹב בְּחַיִּי :	כִּי אֵין טוֹב בָּם כִּי אֵבֶד לְשִׁמוֹת
=	=	וְגַם פָּלִי הָאָדָם שֵׁאֵבֵל וְשִׁתָּה וְרֵאשִׁית טוֹב בְּפִלִי עֲמֵלוֹ <sup>4</sup> מִפֶּת אֱלֹהִים הִיא :	וְגַם פָּלִי הָאָדָם שֵׁאֵבֵל וְשִׁתָּה וְרֵאשִׁית טוֹב בְּפִלִי עֲמֵלוֹ <sup>4</sup> מִפֶּת אֱלֹהִים הִיא :
-----			
}	×	הִיא יְהִיחַ לְעֹלָם	וְחֵשְׁתִּי כִּי קָל־אֲשֶׁר נִעְשָׂה הָאֱלֹהִים
		בְּמִצְעָה אֵין לְקָרוֹז	קָלוֹ אֵין לְחֹסֶרֶף
×		שִׁתְּרֵאוּ <sup>5</sup> מִלְּפָנָיו :	וְהָאֱלֹהִים עֲשֶׂה
}	=	כָּבֵד הִיא	מִה־שִׁתְּרָה
=		כָּבֵד הִיא	וְאֲשֶׁר לְחַיִּית
=		וּבַקֵּשׁ אֶת־נִתְקָרָה :	וְהָאֱלֹהִים

<sup>1</sup> לְאַהֲבָה—other copies לְאַהֲבָה

<sup>2</sup> הַעֲוִשָׁה—Baer etc. הַעֲוִשָׁה

<sup>3</sup> הַעֲלֵמִים—one MS. and Sept. (Vat.) prefix בְּלִי  
—some modern critics הַעֲלֵמִים

<sup>4</sup> בְּפִלִי עֲמֵלוֹ—several MSS. and Vulg. בְּפִלִי עֲמֵלוֹ

<sup>5</sup> שִׁתְּרֵאוּ—other copies and Baer שִׁתְּרֵאוּ

+ { × תַּחַת הַשָּׁמַשׁ וְלוֹד רֵאִיתִי  
 = { II מְקוֹם הַמִּשְׁפָּט  
 II שְׂמֵחַ הַלֵּשֶׁת  
 II וּמְקוֹם הַצְּדָקָה  
 שְׂמֵחַ הַרְשָׁעִי  
 = { I אָמַרְתִּי אֵלַי בְּלִפְי אֶת-הַצְּדִיק וְאֶת-הַרְשָׁע וְשִׁפְט הַאֱלֹהִים  
 = { I כִּי-עָזַת לְכַל-חַפְצֵיךָ וְעָלָה כָּל-הַמַּעֲשֵׂה שָׁמַיִם :

× { × אָמַרְתִּי אֵלַי בְּלִפְי 18  
 עַל-הַקְּבִרֹת בְּגַן הָאֲדָמָה  
 = { × לְקַבְּרֵם הַאֱלֹהִים וְלִקְרְאוֹתֵי שֶׁהִבַּד-בְּהִמָּה<sup>8</sup> הַמָּוֶה<sup>9</sup> לָהֶם :  
 II כִּי מִקְרָה בְּגִיד-הָאֲדָמָה וּמִקְרָה הַבְּהִמָּוֶה<sup>10</sup> וּמִקְרָה<sup>11</sup> אֶחָד לָהֶם<sup>12</sup>  
 = { = כְּמוֹת זֶה בְּגַן מוֹת<sup>13</sup> יָהּ וְרַחֵם אֶחָד לְכָל<sup>14</sup>  
 II וּמוֹתֵי הָאֲדָמָה מִן-הַבְּהִמָּה אֵין<sup>15</sup>  
 + כִּי הַכֹּל הַכֹּל :

= { × הַכֹּל הוֹלֵךְ אֶל-מְקוֹם אֶחָד 20  
 = הַכֹּל הֹנֵה מִן-הַעֲפָר וְהַכֹּל שׁוֹב אֶל-הַעֲפָר :

× { × מִי יוֹדֵעַ רַחֵם בְּגַן הָאֲדָמָה הַקְּלָה הִיא לְמַעֲלָה 21  
 × וְרַחֵם הַבְּהִמָּה הַיְקִרָה הִיא לְמַשָּׁה לְאָדָּמַי :

× { × וְרֵאִיתִי כִּי אֵין טוֹב מֵאֲשֶׁר וְשִׂמְחַת הָאֲדָמָה בְּמַעֲשָׂיו כִּי-הִיא הַלְקוֹן 22  
 × כִּי מִי יִבְאֵלֵי לִקְרְאוֹת כְּמִה<sup>17</sup> שֶׁיִּזְכֹּר אֶת-רֵיבֵי :

<sup>6</sup> הַצְּדָקָה—two MSS. and Sept. (Alex.)  
<sup>7</sup> וְלִקְרְאוֹתֵי—Sept., Vulg. and Syr.  
<sup>8</sup> שֶׁהִבַּד—many MSS. and Baer  
<sup>9</sup> הַמָּוֶה—Baer accordingly  
<sup>10</sup> וּמִקְרָה הַבְּהִמָּוֶה—several MSS. omit  
<sup>11</sup> אֶחָד לָהֶם—many MSS., Sept., Targ., Syr., Ar. etc.  
<sup>12</sup> לָהֶם

<sup>13</sup> בְּגִיד מוֹת—Baer etc.  
<sup>14</sup> לְכָל—one MS. and Syr.  
<sup>15</sup> אֵין—Athias  
<sup>16</sup> מִי—many MSS., Sept., Syr. and Ar.  
<sup>17</sup> כְּמִה—several MSS. כְּמִה—two כְּמִה—one כְּמִה—one

IV וְשָׁחַתְתִּי אֹתוֹ וְאַרְאֶה אֶת־קַלְהַשְׁקֹיִם אֲשֶׁר נִשְׁחִיִּים תַּחַת הַשָּׁמֶשׁ  
 וְהִנֵּה יְהִמַּצְתִּי הַשְּׁשֻׁקִים וְאֵין לָהֶם מְנוּחַ  
 וַיִּסַּד לְשֹׁקֵיהֶם לֵבָּה וְאֵין לָהֶם מְנוּחָה:

2 וְשִׁפְחָה אֶת־הַמִּיתִים שֶׁכָּבַד מֵתִי  
 מִן־תַּסְּחִיִּים אֲשֶׁר הִמְיָה הַיָּם עֲדֵיהֶם:

3 וְטוֹב מִשְׁנֵיהֶם אֵת אֲשֶׁר־עָשׂוֹן לֹא הִמְיָה  
 אֲשֶׁר לֹא־רָאָה אֶת־הַמַּעֲשֵׂה הַזֶּה אֲשֶׁר נִשְׁחִיָּה תַּחַת הַשָּׁמֶשׁ:

4 וְהֵאֵתִי אֹתוֹ אֶת־קַלְהַשְׁמֹל וְאֵת קַלְפִּישְׁרוֹן הַמַּעֲשֵׂה  
 כִּי הִיא קִצְוֵת־אִישׁ מִרְעָה:  
 וְכִדְעָה הַכֹּל יִרְעִית רִימָה:  
 5 הַכִּסִּיל חֲבֵן אֶת־דָּגָיו וְאֵבֶל אֶת־פְּשָׁרוֹ:  
 6 טוֹב מִלֹּא בַר עֲשֵׂה מִמִּלֵּא הַפְּנִינִים עָמֹל  
 וְרַעֲיִת רִימָה:

7 וְשָׁחַתְתִּי אֹתוֹ וְאַרְאֶה הַכֹּל תַּחַת הַשָּׁמֶשׁ:  
 8 יֵשׁ אֶחָד וְאֵין שֵׁנִי עַם בֶּן וְאֵת אֵין־לוֹ  
 וְאֵין בֶּן לְקַלְהַשְׁמֹל וְכִדְעָה לֹא־תִשְׁפַּע עָשֶׂר  
 וְלִמְיָ אֶת־עָמֹל וְיִמְחָסֵר אֶת־נַפְשִׁי מִשׁוֹכָה  
 וְכִדְעָה הַכֹּל וְעָשׂוֹן הֵזֶה הִיא:

IV <sup>1</sup> הַקִּשְׁשָׁרִים—Baer הַקִּשְׁשָׁרִים

<sup>2</sup> אֵין—other copies and Baer אֵין

<sup>3</sup> וְאֵין—other copies וְאֵין

<sup>4</sup> עֲדֵיהֶם—marg., many MSS., Sept., Syr., Targ. (Jon.) עֲדֵיהֶם [unnecessarily]

IV  
9

x	}	x	מִן־הָאֱחָדִים	טוֹבִים הַשְּׁנֹנִים
			שָׂכַר טוֹב פְּעֻמָּלָם :	אֲשֶׁר יִשְׂרָאֵלָם

10

	}		הָאֱחָדִים נָטִיב אֶת־הַבְּגָדִים	כִּי אִב־יִפְלוּ
			וְאֵין טַעַם לְהַקְרִיבוֹ :	וְאֵלֹהִים <sup>9</sup>

11

	}	x	וְכֵם לָקַח	גַּם אִב־יִשְׁכְּבוּ לְשֹׁנִים
			אֶחָד וְהָאֱחָדִים	

12

=	}	x	הַשְּׁנֹנִים מְצַמְצֵמִים נִגְדוּ	וְאִב־תִּקְפֹּר הָאֱחָדִים
			לֹא בַמַּחְבֵּר וְתִקַּח :	וְהַחַיִּט הַמְּשֻׁלָּשׁ

13

	}	=	וְהַבֵּם	טוֹב גִּלְדֵי מִסְפֵּן
			אֲשֶׁר לֹא־יָבִיעַ לְהַעֲתִיר קִוֵּי :	מִמְלִיךָ זָבָן וְכִסִּיל

14

=	}		וְצִי לְמִלְחָה	קִי־מַנְפִּית הַסּוּרִים <sup>10</sup>
			טוֹבֵד הָרֶשֶׁת :	כִּי גַם כְּמִלְכָּמָה

15

	}	=	תַּחַת הַשָּׁמֶשׁ	קָאִיתִי אֶת־כָּל־עֲשָׂוִים
			אֲשֶׁר מְצַמְדֵי תַּחְתָּיו :	גַּם הַגִּלְדֵי הַשֵּׁנִי

16

=	}	x	לְכָל־ <sup>8</sup> אֲשֶׁר־ <sup>9</sup> הָיָה לְפָנֶיךָ	אֵין־חֵזֶן לְכָל־הָעָם
			לֹא יִשְׁמַח־יָבִיעַ	גַּם הָאֲחֵרֹנִים

17

+	}	=	וְרַעְיוֹן <sup>11</sup> רִיבִים :	קִי־גַם־יָהִי <sup>10</sup> הַכָּל
---	---	---	------------------------------------	------------------------------------

[17]

x	}	=	x	כָּאֲשֶׁר <sup>13</sup> תִּנְחָה אֶל־כַּתֵּי הָאֱלֹהִים	שָׁמַר בְּהִלְחָה <sup>12</sup>
				מִתַּת הַכְּסִילִים וְצַח	וְקָרֹב לְשֹׁמֵר
				לְעֲשׂוֹת רָע :	קִי־אֵתָם וְהָעִים

<sup>8</sup> וְרַעְיוֹן—other copies לֹא separate [a nicety]  
<sup>9</sup> שֵׁנִי—other copies שֵׁנִי־שֵׁנִי  
<sup>10</sup> הַסּוּרִים—some MSS. הַסּוּרִים [versions are indeterminate]—two (with Sept., Sym., Syr. and Vulg.) הַסּוּרִים—some modern critics (with several MSS. and editions) הַסּוּרִים [injurious]  
<sup>11</sup> הַכָּל—several MSS. omit

<sup>12</sup> הָיָה—some MSS., Sept., Syr., Vulg. and Ar. הָיָה  
<sup>13</sup> כִּי—Baer כִּי  
<sup>14</sup> וְרַעְיוֹן—several MSS. וְרַעְיוֹן  
<sup>15</sup> הִלְחָה—marg., very many MSS., and all versions הִלְחָה [unadvisable]  
<sup>16</sup> כָּאֲשֶׁר—several MSS. כָּאֲשֶׁר



V = {  
 = X אֶל־תִּבְחַל עַל־פִּיךָ וְלִפְּיךָ אֶל־יִמְתֵּךְ  
 = || כִּי הָאֱלֹהִים בְּשֵׁמוֹת וְאַתָּה עַל־הָאָרֶץ שְׁלֹשָׁן יְהוּנֵי דְבָרֶיךָ מְשֻׁסִים:

= {  
 = X [2] כִּי אֵם הַקְּלוֹם פֶּלֶם עֲנִין  
 = X וְקוֹל פִּסִּיל פֶּלֶם דְּבָרִים:

= {  
 = X [3] אֲשֶׁר תִּדְרֹךְ לְאֱלֹהִים אֶל־תִּפְאַחֵךְ לְשִׁלְמוֹ  
 = X כִּי אֵין חֲפִין בְּפִסִּילִים אֵת אֲשֶׁר־תִּדְרֹךְ שְׁלָם:  
 = || [4] טוֹב אֲנִיעַר לֹא־תִעַר מִשְׁתַּדְּרִיר וְלֹא תִשְׁלָם:

= {  
 = || [5] אֶל־תִּשְׁפֹּן אֶת־פִּיךָ לְבִטְיִא אֶת־פִּשְׁלִיךָ  
 = X וְאֶל־תִּאמַר לִפְנֵי הַפִּלְאָה כִּי שִׁגְגָה הוּא

= {  
 = [6] לְמַדָּה וְקִצְרֵךְ הָאֱלֹהִים עַל־קוֹלְךָ וְהַפֵּל אֶת־מַעֲשֵׂיֶיךָ תְּהוּךָ:  
 = כִּי כָל־הַמְּלוֹחַ וְהַקְּלִים\* וְדְבָרִים בְּרַבָּה

+ כִּי אֶת־הָאֱלֹהִים וְהֵא:

= {  
 = X [7] אִם־עָשִׂק קָשׁ וְגוֹל מִשְׁפָּט וְאֶדְקַן תִּרְאֶה בְּמִדְיָתָה  
 = X אֶל־תִּזְמַח עַל־הַחֲפִין  
 = כִּי גָבַח מִעַל גָּבַח שְׁמִיר וְגָבְדִים גְּלוּקָם:

= {  
 = X [8] וְהִדְרוֹן אֶרֶץ פֶּלֶל תְּהִיא מִנְהָךְ לְשִׁטְחָה  
 = X וְנִגְבְּדִי

V<sup>1</sup> לְבִטְיִא—four MSS. נְבִטְיִא  
 \* מַעֲשֵׂיֶיךָ—several MSS, Targ., Vulg., Syr., Ar.  
 etc. מַעֲשֵׂי  
 \*\* הַקְּלִים—two MSS. הַקְּלִים

הֵא—marg. הֵא  
 לְשִׁטְחָה—Baer לְשִׁטְחָה  
 or נִגְבְּדִי or נִגְבְּדִי—Baer  
 נִגְבְּדִי

[9] אֶהָב לְפָסֶרֶךְ      לֹא-וּשְׁפַע לְפָסֶרֶךְ  
 וּמִי-אֶהָב בְּחַמּוֹן      לֹא תִבְיָאָה

+      בַּבַּיִת הַכֹּל:

[10] בְּרִבּוֹת הַטּוֹבָה      רַבֵּי אוֹכְלֶיהָ  
 וּמִזֶּה-פְּשָׁרוֹן לְבָקְעֶיהָ<sup>6</sup>      כִּי אִבְדָּהּ אֵינֶנּוּ:

[11] מִתּוֹקָה שְׁנַת הַעֲלִיד<sup>7</sup>      אִבְדָּמָט וְאִבְדָּהּ יֶאֱכַל  
 וְהַשָּׂבֵל לְעֵשִׂיר      אֵינֶנּוּ מִיָּדָה לֹא לִישׁוֹן:

[12] גִּישׁ רָעָה הוֹלֶהָ      רְאוּתִי תַחַת הַשָּׁמֶשׁ  
 עֵשֶׂר שָׁמַר לְבָקְעוֹ<sup>8</sup>      לְרַעְיוֹ:

[13] וְאֶבֶד הָעֵשֶׂר הַזֶּה      בְּעֵינַי רַע  
 וְהוֹלִיד בֵּן      וְאֵין בָּדָד מְאוּמָה:

[14] בְּאֵשֶׁר וָזָא מִבְּטֵן אִמּוֹ      עָרוֹב וְשִׁיב לְלֶבֶת פְּשָׁא  
 וּמְאוּמָה לֹא-וּשְׂאָ בְּעַמְלּוֹ<sup>9</sup>      שְׂלִיף<sup>10</sup> בָּדָדוֹ:

+      וּבַדֹּה רָעָה הוֹלֶהָ      [15]

[16] פֶּלֶא-עֲמֵת שָׁא      בֵּן גִּלְף  
 וּמִזֶּה-יִתְרוֹן לֹא      שְׂעָמֵל לְרִיחַ:

[16] גַּב פֶּלֶא-וּמִי      בַּתִּשָּׁף יֶאֱכַל<sup>11</sup>  
 וּכְעַס הַרְפָּה      וְהַלּוֹ<sup>12</sup> וְנִצָּר:

<sup>6</sup> לְבָקְעֶיהָ—Sept., Vulg., Syr., Sym. and Jer.  
 לְבָקְעֶיהָ  
<sup>7</sup> רְאוּתִי—marg.  
<sup>8</sup> לְבָקְעוֹ—Sept., Vulg., and Syr.  
<sup>9</sup> בְּעֵינַי—other copies and Baer

<sup>10</sup> שְׂלִיף—Sept. and Sym.  
<sup>11</sup> יֶאֱכַל—four MSS., Sept. and Ar. omit—several MSS., etc.  
<sup>12</sup> וְהַלּוֹ—one MS. and all versions

V  
 [17] הִנֵּה אֲשֶׁר־רָאִיתִי אֵיךְ טוֹב אֲשֶׁר־נָשָׂה לֶאֱכֹל וְלִשְׂתּוֹת  
 וְלִרְאוֹת טוֹבָה בְּכָל־עֲמֻלּוֹ שֶׁיַּעֲמֹל תַּחַת־הַשָּׁמֶשׁ  
 מִסֵּפֶר וּמִי־תִנּוֹן<sup>13</sup> אֲשֶׁר־נִתְּנָן־לּוֹ<sup>14</sup> הָאֱלֹהִים  
 כִּי־הִיא הַלֵּקָן :

[18] גַּם כָּל־הָאָדָם אֲשֶׁר נִתְּנָן־לּוֹ הָאֱלֹהִים עֲשֶׂר וּנְקֻסִים<sup>15</sup>  
 וְהַשְּׁלִטָו לֶאֱכֹל מִמֵּנֶה וְלִשְׂאֵת אֶת־הַלֵּקָן וְלִשְׂמֹחַ בְּעֲמֻלּוֹ<sup>16</sup>  
 זֶה מִפֶּת אֱלֹהִים הִיא :

[19] כִּי לֹא הִרְבֵּה וְזָפַר אֶת־יַמֵּי הַיָּגוּר  
 כִּי הָאֱלֹהִים מִזְנָה בְּשִׂמְחַת לִבּוֹ :

VI יֵשׁ רָגֵה<sup>1</sup> אֲשֶׁר<sup>2</sup> רָאִיתִי תַּחַת הַשָּׁמֶשׁ  
 וּרְבָה הִיא זֶל־הָאָדָם :

<sup>2</sup> אִישׁ אֲשֶׁר וְתִתְּנָן־לּוֹ הָאֱלֹהִים עֲשֶׂר וּנְקֻסִים וְכַבֹּד  
 וְאִי־יָנֵה הַסֵּר לְנַפְשׁוֹ<sup>3</sup> מִכָּל אֲשֶׁר־יִתְּאָוֶה  
 וְלֹא־נִשְׁלִטְנֵה הָאֱלֹהִים לֶאֱכֹל מִמֵּנֶה  
 כִּי אִישׁ נָבָר וְאִשְׁלָנֵה  
 וְהָלִי רָע הִיא : וְהִי תִקֵּל

<sup>3</sup> אִם־יִלְדֵי אִישׁ מֵאָה וְשָׁנִים רַבּוֹת וְהָיָה וְרַב אֲשֶׁר־יִנְיֵה וּמִי־שָׁנָיו  
 וְנַפְשׁוֹ לֹא־תִשָּׁבַע מִן־הַטּוֹבָה וְגַם־קִבְרָה לֹא־תִנְתָּה<sup>4</sup> לּוֹ  
 אֲמִרְתִּי טוֹב מִי־נֶה הַנֶּפֶל :

<sup>13</sup> תִּתְּנָן—marg. תִּתְּנִי  
<sup>14</sup> לִי—Athias  
<sup>15</sup> four MSS. add וְנְקֻסִים  
<sup>16</sup> six MSS. בְּעֲמֻלּוֹ  
 VI הִלְקָה—several MSS. add רָגֵה  
<sup>2</sup> אֲשֶׁר—many MSS. omit

<sup>3</sup> two MSS. וְיָנֵה  
<sup>4</sup> Baer וְאִשְׁלָנֵה  
<sup>5</sup> several MSS., Ven. Gr. etc. prefix גַּם—  
 Baer וְהָ  
<sup>6</sup> Athias לֹא־

= {	=	וּבְחֵשֶׁךְ גִּלְגָּל	פִּי-בַהֲבֵל אֶף	4
		שְׁמוֹ וּכְפֹה :	וּבְחֵשֶׁךְ	

× {	=	וְלֹא יָדַע	גַּם-שָׁמֵשׁ לֹא-רָאָה	5
		מִזֶּה :	עֵת לְזֶה	

= {	=	אֲלֶךְ שָׁנִים פְּשָׁמִים וְטֹכָה לֹא רָאָה	וְאֶלֶן הַיָּדָה	6
		הַכֹּל הוֹלֵךְ :	הַלֹּא אֵל-מְקוֹם אֶחָד	

{	×	לְפִיּוֹ	פֶלֶא-עַמֵּל הָאָדָם	7
		לֹא תִפְלֵא :	וְגַם-הַנֶּשֶׁשׁ	

× {		מִן-הַכֶּסֶל	כִּי מִהֲיֹתֵר לְחַכֵּם	8
		לְחַלֵּךְ נֶגֶד קַחִים :	מִהַלְעֵנֵי יוֹדֵעַ	

+ {		מִמֶּלֶךְ-עֲשָׂשׁ	טוֹב מִרְאֵה עֵינַיִם	9
		וְרִעִית רִוּחַ :	גַּם-עֵינֵה הַבָּר	

= {	×	כָּבֵד נִקְרָא שְׁמוֹ	מִהַ-שִּׁחָה	10
		אֲשֶׁר-הוּא אָדָם	וְנִדָּע	
		עַם שִׁחַתְמוֹרָה <sup>9</sup> מִמֵּנֵי :	וְלֹא-יִבְלֵל לְדוֹן	

= {	=	מִרְצִים הַבָּר	כִּי וְשִׁחַתְמוֹרִים תִּרְצֶה	11
		לְאָדָם :	מִהֲיֹתֵר <sup>9</sup>	

= {	=	בְּחַיִּים	כִּי מִיֹּדֵעַ מִהַ-טוֹב לְאָדָם	12
		וְנִשְׁתֵּם פֶּגֶל	מִסֹּפֵר וּמִיֹּתֵר <sup>10</sup> הַבָּר	
		מִהַ-יִּתְנֶה אֶחָדוֹ תַּחַת הַשָּׁמֶשׁ :	אֲשֶׁר מִיֹּתֵר לְאָדָם	

<sup>7</sup> כָּבֵד—one MS. נִבְדָּר

<sup>8</sup> שִׁחַתְמוֹרֶה—marg. and many MSS. שִׁחַתְמוֹרָה

<sup>9</sup> יֹתֵר—Baer יִתְרָה

<sup>10</sup> יֹתֵר—some MSS. omit

		מִשְׁמַן טוֹב	VII טוֹב שֶׁם
=	{	מִיּוֹם הַיְקָדָו:	וְנוֹם הַמְּנוֹת
		מִלְכֶּנֶת אֶל־בֵּית מִשְׁפָּחָה	טוֹב לְלֶכֶת אֶל־בֵּית־אֲבִי
	2		
x	{	הוּא סוֹף פְּלִי־הַאָדָם	בְּאִשְׁרֵי
	x	וַתֵּן אֶל־לִבִּי:	וַתִּסְדֵּו
	x		
		מִשְׁחֹק	טוֹב בְּעֵס
=	{	וַתֵּם לֵב:	בִּי־בָלַע פָּנָיִם
		וְלֵב בְּסִילִים בְּבֵית שְׂמֹחָה:	לֵב בְּעַמִּים בְּבֵית אֲבִי
	4		
		לְשֹׁמֵר בְּבֵית הַבַּיִת	טוֹב
	5		
		וַתֵּם שִׁיר בְּסִילִים:	מֵאִישׁ
		תַּעֲתֵת הַסִּיר	בִּי בְּגוֹל הַסִּירִים
	6		
		שְׂחֹק הַסִּיל	בֵּן
x	{	הַבֵּל:	בְּבִי־הָהוּא
	x		
		וַחֲזַל הַבַּיִת	בִּי הַשֶּׁשֶׁן
	7		
		מִשְׁפָּחָה:	וַיֵּצֵד אֶת־לֵב
	x		
		מִקְאֲשֵׁרָי	טוֹב אֶת־בֵּית דָּבָר
	8		
		מִבְּקַע רִיחַ:	טוֹב אֶת־הַרְחֵם <sup>2</sup>
		לְבָשִׁים	אֶל־תִּבְחַל בְּרִיחֶךָ
	9		
		בְּחֹק בְּסִילִים נָתַת:	בִּי לֵעֵס
		הוּא טוֹבִים מֵאֲבִי	אֶל־הַאֲמִיר מִן הַהָה
	10		
		שְׂחֹמִים הַרְחֵם	בִּי לֹא מִשְׁפָּחָה
		שְׂאֲלֶת עַל־הָה:	

VII <sup>1</sup> זֵם—very many MSS., Sept., Syr., Vulg. etc. (also Baer) וְנָם

<sup>2</sup> אֶת־הַרְחֵם—a few MSS. אֶת־הַרְחֵם

			VII
		עב־נחלה	טובה הקמה
= {	=		11
x	x	לראי השמש :	יותר
		פצל הספר	כי פצל הסכמה
= {	=		12
x	x	הסכמה פסוקה פגלוה :	ויתרון פעת
		אֶת־מַשְׁטָה <sup>3</sup> הַאֱלֹהִים	ראה
{	x		13
x	x	יביל לתון	כי מי
x	x	אשר עתו :	את
		הנה כטוב	פזוב טובה
= {	=		14
		ראה	ובזוב קעה
		קשה האלהים	עם אתנה
{	=	אתרו מאומה :	על־דברת
x	x	שלא ומצא האדם	
		זימי סבלו	את־הכל ראיתי
{	+		15
x	x	אנה פאדלו	וש צדיק
x	x	מאריך פרעתו :	ונש רשע
		הרבה	אל־תהי צדיק
{	x		16
x	x	יותר	ואל־תתחבב
x	x	תשומם :	למה
		הרבה	אל־תִּרְשַׁע
{	x		17
x	x	סבל	ואל־תתני
x	x	פלא עתה :	למה תמית

<sup>3</sup> פלר—some MSS. prefix מַשְׁטָה

		תִּחַתְּנוּ פְּנֵיהָ	טוֹב אֲשֶׁר	18
	x	אֶל־פִּנְחָה אֶת־דְּמִיָּה <sup>4</sup>	וְגַם־מִנְחָה	
		וַיָּבֵא אֶת־כֶּלֶם:	כִּי־וָרָא אֱלֹהִים	
	x	תִּעַז לְהַכֵּם	הִדְקָמָה	19
		שְׁלוֹטִים	מִשְׁטָרָה	
		פְּקִיר:	אֲשֶׁר הָיוּ	
x		אֵין צִדִּיק צֶאֱדָן	כִּי אָדָם	20
		וְלֹא יִחַטָּא:	אֲשֶׁר יַשְׁתַּחֲוֶה־טוֹב <sup>6</sup>	
=	x	אֶל־תִּתֵּן לִבָּךְ	גַּם לְכָל־הַדְּבָרִים אֲשֶׁר יִדְבְּרוּ	21
		אֶת־עֲבֹדָה מִמְּלִכָּךְ:	אֲשֶׁר לֹא־תִשְׁמַע	
=	x	וַיַּעַז לִבָּךְ	כִּי גַם־פְּעָמַיִם רַשׁוֹת	22
		קַלְפֹּף אֲהָרִים:	אֲשֶׁר גַּם־אֵת <sup>8</sup>	
=	x	נִסִּיתִי הִדְקָמָה	כָּל־זֶה <sup>9</sup>	23
		אֲהִקָּמָה	אֲמַרְתִּי	
=	x	רַחֲמָה מִמֶּנִּי:	וְהִיא	
		מִה־שִׁחָה	רַחֲוֹק	24
		מִי וּמִצִּאֲנָנִי:	וְשִׁמּוֹן עֲמוֹן	
=	=	לִקְדַשׁ וְלִתְהִיר	סִבּוֹתֵי אֲנִי וְלִפְי <sup>10</sup>	25
		וְהַשְׁבִּיר	וּבִגְשׁ הִדְקָמָה	
		וְהַסְבִּילֵת הַוִּלְכֹּת <sup>11</sup> :	וְלִקְדַשׁ רַשָׁע פְּסֵל	

<sup>4</sup> תִּחַתְּנוּ—other copies תִּחַתְּנוּ—Baer תִּחַתְּנוּ  
<sup>5</sup> יָדָה—very many MSS. and Ven. Gr. יָדָה  
<sup>6</sup> טוֹב—other copies טוֹב  
<sup>7</sup> יָדָה—one MS., Sept., Aq. and Ar. יָדָה—one  
<sup>8</sup> אֵת—marg. אֵתָה—Baer אֵתָה

<sup>9</sup> זֶה—several MSS. זֶה  
<sup>10</sup> וְלִפְי—very many MSS., Vulg., Targ., Sym.,  
 Jer. and Ven. Gr. כֶּלֶם—a few אֶת־כֶּלֶם—two  
 לִפְי—two לִפְי—three omit  
<sup>11</sup> הַוִּלְכֹּת—many MSS. הַוִּלְכֹּת

		מִרְמָזֵי מִצְדִּיקִים	וּמִוִּצְאֵי אֲוִי <sup>12</sup>	26
=	⌈	⊗	אֶת־הָאִשָּׁה אֲשֶׁר־הִיא	
		⊗	אֶת־הָאִשָּׁה וְחַרְמִים	
		וְיִמְלֹט מִפְּנֵיהֶם	לָקֶחַ	
=	⌈	⊗	וְחֹטֵא	
		⊗	טוֹב לָפָנָי הָאֱלֹהִים	

×	⌈	+	אָמְרָה קִהְלֵת <sup>13</sup>	רְאֵה יְנֵה מְצֵאתִי	27
		=	לְמַצֵּא הַשְּׂבוּן :	אֶחָת לְאֶחָת	

=	⌈		וְלֹא מְצֵאתִי	אֲשֶׁר קִיד־בְּקִשָּׁה <sup>14</sup> נִפְשִׁי	28
			מֵאֵלֶיךָ מְצֵאתִי	אָדָם אֶחָד	
			לֹא מְצֵאתִי :	וְאִשָּׁה בְּכָל־אֶלֶה	

=	⌈	+	מְצֵאתִי	לְכֹד רְאֵה־יְנֵה	29
		⊗	אֶת־הָאָדָם וְאֶת־הָאֱלֹהִים	אֲשֶׁר עָשָׂה הָאֱלֹהִים	
		⊗	הַשְּׂבֻלוֹת רַבִּים :	וְהַמָּוֶה בְּקִשְׁתִּי <sup>15</sup>	

=	⌈	⊗	פִּתְחֵי־רֵב	מִי יוֹדֵעַ	VIII
		⊗	פֶּשֶׁר דָּבָר	הַכֶּמֶת אָדָם	
=	⌈	⊗	פֶּשֶׁר פִּנּוּ	וְלֹא פִנּוּ	
		⊗	וְשִׁנְאֵי :		

=	⌈	⊗	פִּיר־מִלְכָּה <sup>2</sup> שְׂמֹר <sup>3</sup>	אֲוִי	2
		⊗	דְּבַר־תְּשׁוּבָת אֱלֹהִים :	וְעַל	

<sup>12</sup> וּמִוִּצְאֵי—Athias וּמִוִּצְאֵי	VIII <sup>1</sup> וְשִׁנְאֵי—many MSS., Vulg. (active) and Targ. (with V. D. H. in margin)
<sup>13</sup> אָמְרָה קִהְלֵת—some modern critics וְאִשָּׁה	Sept., Syr., Ar. and Ven. Gr. וְשִׁנְאֵי
<sup>14</sup> בְּקִשָּׁה—other copies בְּקִשָּׁה	<sup>2</sup> אֶת—Sept. and Syr. prefix
<sup>15</sup> בְּקִשְׁתִּי—other copies בְּקִשְׁתִּי	<sup>3</sup> שְׂמֹר—Vulg. שְׂמֹר



= {	x	מִשְׁפָּנוּ תִּלְוָה	אֶל־תִּפְהַל <sup>4</sup>	3
		קִדְבַר רַע	אֶל־תִּשְׁמַח <sup>6</sup>	
= {	x	יִשְׁטַח :	כִּי קָל־אֲשֶׁר תִּפְסֵן	4
		תִּלְטֹן	בְּאֲשֶׁר־דָּבַר־מִלֶּךָ <sup>7</sup>	
		מִדֶּ־תִּשְׁטַח :	וְעַי וְאִמְרֵ־לָו	
= {	x	לֹא יִבַּע דָּבַר רַע	שׁוֹמֵר מִצְוָה	5
		וְיֵאֵל לֵב הַקָּבֵם :	וְעַתָּה וּמִשְׁפָּט <sup>8</sup>	
x {	=	וְשֵׁ עַתָּה וּמִשְׁפָּט	כִּי לִכְלֵ־תִפְסֵן	6
		תִּפְהַ עֲלֵוֹ :	קִדְרַעֲתָ <sup>10</sup> הַאֲדָם	
= {	x	מִדֶּ־שִׁיִּתְהַנֶּה <sup>11</sup>	קִדְ־אִינֵנִי יִבַּע	7
		כִּי יִבַּע לָו :	כִּי בְּאֲשֶׁר <sup>12</sup> תִּקְרָה	
= {	x	לִכְלֵ־אֶת־הַרְוִים	אֲנִי אֲדָם שְׁלֵי־ט פָּרִים <sup>9</sup>	8
		בְּנֹם הַמְּנִית	וְאֲנִי תִלְטֹן	
= {	x	בְּמִלְחָמָה	וְאֲנִי מִשְׁלַחַת	
		אֶת־בְּעֲלֵוֹ :	וְלֹא־וּמְלֵט הַשָּׁעַ	
x {	=	וְנִתְּנָן אֶת־לִלְוִי <sup>13</sup>	אֶת־כֹּל־עֲוֹן רְאִיתִי	9
		תַּחַת הַשָּׁמַיִם	לִכְלֵ־מִשְׁפָּחָה	

<sup>4</sup> מִשְׁפָּנוּ—many MSS., Sept., Vulg., Syr. etc. תִּפְהַל

<sup>5</sup> אֶל־—very many MSS., Vulg., Targ. (one copy) and Syr. תִּלְטֹן

<sup>6</sup> אֶל־תִּשְׁמַח—many MSS., Sept., Syr. and Ar. תִּשְׁמַח—Baer

<sup>7</sup> יִבַּע—two MSS. עַי וְ—five omit

<sup>8</sup> וּמִשְׁפָּט—several MSS., Sept. and Ar. מִשְׁפָּט

<sup>9</sup> אֲדָם—some MSS. יִבַּע

<sup>10</sup> קִדְרַעֲתָ—a few MSS., Sept., Theod. and Ar. קִדְרַעֲתָ

<sup>11</sup> מִדֶּ־שִׁיִּתְהַנֶּה—several MSS. and Vulg. שִׁיִּתְהַנֶּה—one and Syr. add וְשִׁיִּתְהַנֶּה

<sup>12</sup> בְּאֲשֶׁר—Vulg. and Syr. אֲשֶׁר

<sup>13</sup> וְנִתְּנָן—some MSS. אֶל־

		עַתָּה אֲשֶׁר שָׁלַט הָאָדָם	בְּאָדָם לְרַע לּוֹ:	
}	x	וּבְכֵן רְאִיתִי רְשָׁעִים קְבָרִים	וּבָאִי וּמִצְדָּקִים <sup>14</sup> קְדוֹשִׁים וְהִלְכִנוּ	
		וְהִשְׁתַּפְּחִתִּי <sup>15</sup> בְּדָוָר	אֲשֶׁר בִּין-רָשָׁעִים	
		בְּמִתָּה	הַכֹּל:	

x	}	אֲשֶׁר אֵין-תַּשְׁפִּיחַ פְּחִיבִים	מִצְדָּקָה הַרְעָה מִתְקָה	
		עַל-כֵּן מָלֵא לֵב בְּנֵי-הָאָדָם פָּחַד	לְעִשְׂוֹת רָע:	

	}	אֲשֶׁר הִטָּא עֵשָׂה בְּעַיִן מֵצֵד	יִמְצָאנוּ לּוֹ	
		כִּי בַסְּיוֹתָי אֵין	אֲשֶׁר יִתְקַדְּשׁוּם לְרָאֵי הַאֱלֹהִים	
			אֲשֶׁר יִרְאֵי מִלְּפָנָיו:	

x	}	וְטוֹב לֹא-תִתְּנֶה לְרָשָׁע	וְלֹא-תַצְדִּיקוּ נַמִּים בַּצֶּלַל	
		אֲשֶׁר אֲנִינֵי יָהִא מִלְּפָנֵי אֱלֹהִים:		

	}	אֲשֶׁר תַּשְׁפִּיחַ	עַל-הָאָרֶץ	
		וְהִשְׁתַּפְּחִי	אֲשֶׁר מִצֵּד אֱלֹהִים בְּמִצְדָּקַת הַרְשָׁעִים	
		שְׂמִינֵי אֱלֹהִים בְּמִצְדָּקַת הַצְדִּיקִים	וְהִשְׁתַּפְּחִי	אֲמִרְתִּי
		שְׂבִיחָה הַכֹּל:		

x	}	וְהִשְׁתַּפְּחִי אֵין	אֵת-הַשְּׂמִיחָה	
		אֲשֶׁר אֵין-טוֹב לְאָדָם	תַּחַת הַשָּׁמַיִם	
x	}	כִּי אֵם-לְאֹכֵל וְלִשְׂתוֹת	וְלִשְׂמוֹת	
		וְהִיא <sup>16</sup>	וְלִנְפִי <sup>18</sup> בְּשִׂמְלוֹ	
x	}	וּמִי <sup>19</sup> חָנִין	אֲשֶׁר-נִתְּן-לוֹ הַאֱלֹהִים תַּחַת הַשָּׁמַיִם:	

<sup>14</sup> עַתָּה—one MS. and Sept. אֵת—one MS. and Sept. omits  
<sup>15</sup> וְהִשְׁתַּפְּחִי—many MSS. וְהִשְׁתַּפְּחִי—a few MSS. וְהִשְׁתַּפְּחִי  
<sup>16</sup> וְהִשְׁתַּפְּחִי—some MSS., Sept., Vulg., Targ. (one copy) and Ar. וְהִשְׁתַּפְּחִי

<sup>17</sup> רָע—Baer etc. רָע  
<sup>18</sup> וְלִנְפִי—a few MSS. וְלִנְפִי  
<sup>19</sup> חָנִין—several MSS. prefix חָנִין—one MSS. חָנִין

16 בְּאִשֶּׁר<sup>20</sup> נָתַתִּי אֶת־לִבִּי לְדַעַת הַקְּמִיָּה  
 וְלִרְאוֹת אֶת־הַקְּמִיָּה אֲשֶׁר נִשְׁפָּה עַל־הָאָרֶץ  
 כִּי גַם<sup>21</sup> פִּיּוֹם וּפְלִיגָה טִנָּה פָּעִינִי אִינְפִי רָאִה :  
 17 וְרָאִיתִי אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים  
 כִּי לֹא יִכְלֹל הָאָדָם לְמַצּוֹא אֶת־הַמַּעֲשֵׂה אֲשֶׁר נִשְׁפָּה קַח־תִּשְׁמָשׁ  
 בְּשֵׁל<sup>22</sup> אֲשֶׁר וְגַמְלֵל הָאָדָם לְבַקֵּשׁ וְלֹא יִמְצָא  
 וְגַם אִבִּי־אִמֶּר הַחֲקִים לְדַעַת לֹא יִכְלֹל לְמַצּוֹא :

IX כִּי אֶת־כָּל־יְהוָה נָתַתִּי אֶל־לִבִּי<sup>23,1</sup>  
 וְלִבִּיר אֶת־כָּל־יְהוָה  
 אֲשֶׁר הַשְׂדֵה־קַיִם וְהַחֲקִימִים וְהַשְׂדֵה־קַיִם כִּנֵּי הָאֱלֹהִים  
 גַּב־אֶחָדָה גַּב־שְׂנָאָה אֵין יוֹדֵעַ הָאָדָם הַכֹּל לִפְנֵיהֶם :

2 הַכֹּל בְּאִשֶּׁר לָכֵל  
 מִקְרָה אֶחָד לְצַדִּיק וְקִרְשָׁל  
 לְשׁוֹב<sup>3</sup> וְלִשְׂחֹר<sup>4</sup> וְקִשְׁמָא  
 וְלִיָּבֵם<sup>5</sup> וְקִאִשֶּׁר אִינְפִי זָבֵם  
 פִּחֻטָּא<sup>6</sup> פִּשׁוֹב  
 בְּאִשֶּׁר שְׂבִיבָה וְרָא : הַנְּשִׁבֵעַ

<sup>20</sup> בְּאִשֶּׁר—two MSS. and Sept. בְּאִשֶּׁר  
<sup>21</sup> כִּי גַם—Baer כִּי גַם  
<sup>22</sup> בְּשֵׁל—one MS., Sept., Vulg., Syr. etc. בְּשֵׁל  
 IX <sup>1</sup> אֶת—very many MSS. אֶת  
<sup>2</sup> לִבִּי—Baer לִבִּי

<sup>3</sup> לְשׁוֹב—some authorities omit—versions add וְלִשְׂחֹר  
<sup>4</sup> וְלִשְׂחֹר—two MSS. omit—some authorities  
 with Sept. (Alex.), Vulg. and Syr. לְשׁוֹר  
<sup>5</sup> וְלִיָּבֵם—Baer וְלִיָּבֵם  
<sup>6</sup> פִּחֻטָּא—other copies פִּחֻטָּא—Baer פִּחֻטָּא

=	+	תַּחַת הַשָּׁמַיִם	כָּל אֲשֶׁר-נַעֲשָׂה	זֶה אֵיךָ	3
		+		פִּי-מִקְרָה אֶחָד	

	}	x		וְגַם לֵב פְּגוּר־הָאָדָם		
			x	מִלֵּא-רֵגֶל	וְהוֹלְלוֹת	
				פִּלְקָבָב פְּסוּמִים	וְאֶחָדוּ	
x		אֶל-הַמַּיִם:				

=	}	x	אֲשֶׁר <sup>9</sup> וְכֹהֵר <sup>10</sup>	פִּי-מִי <sup>8</sup>	4	
			x	וְגַם פִּי-הַסִּמִּים		
				x	וְגַם פִּי-לִבָּב סוֹ טוֹב	
			מִן-הָאֶרֶץ סִמִּים:			

	}	x	וְהַדְּעִים שְׂמִימִי	כִּי הַסִּמִּים	5	
			x	אֵינֶם וְהַדְּעִים מְאוּמָה	וְהַמַּיִם <sup>6</sup>	
				x	כִּי נִשְׁפָּח וְזָכָר:	וְאִין-עוֹד לָחֵב שָׁכָר

=	}	x	כָּבֵד אֶבְדָּה	גַּם <sup>19</sup> אֶבְדָּתֶם גַּב-שְׂמִימֵיכֶם גַּב-קִנְיָתֶם	6
			תַּחַת הַשָּׁמַיִם:	כָּל אֲשֶׁר-נַעֲשָׂה	וְהוֹלֵק אֵין-לָתֶם עוֹד לְעוֹלָם

=	}	x	וְשִׂתָּה <sup>13</sup> כָּל-טוֹב וְיִגַּךְ	לֵךְ אַבֵּל פְּשִׁמְסָה לְחֵמָךְ	7
				רַצְחָה הַאֲלֹהִים אֶת-מִשְׁחֵיךָ:	כִּי כָּרִי

=	}	x	וְהֵינִי בְּמִסְחָךְ לְכַנּוֹם	כְּכֹל־עֵת	8	
			x	אֶל-יְהוָה:	וְשָׁמֵן עַל-רֵאשִׁיתְךָ	
				x	עַב-אִשָּׁה אֲשֶׁר-אֶחָדְךָ	רֵאֵה סוֹיִם

<sup>7</sup> מִלֵּא—Baer מִלֵּא  
<sup>8</sup> פִּי—Athias and Baer פִּי  
<sup>9</sup> אֲשֶׁר—three MSS. omit  
<sup>10</sup> וְכֹהֵר [not וְכֹהֵר nor וְכֹהֵר nor (as Baer) וְכֹהֵר]—marg. with many MSS., Sept., Vulg., Targ., Syr. and Ar. וְכֹהֵר [unnecessarily]

<sup>11</sup> אֵל—so V. D. H., Baer and others—other copies אֵל  
<sup>12</sup> וְגַם—Baer וְגַם  
<sup>13</sup> וְשִׂתָּה—Baer וְשִׂתָּה

כָּל־יָמָיו סָגַג הַבְּקָרָה אֲשֶׁר נָתַן לָהּ תַּחַת הַשָּׁמֶשׁ  
 כָּל יָמָיו הַבְּקָרָה<sup>14</sup>  
 כִּי הָיָה הַבְּקָרָה בְּסוּיָיו וּבְקַמְקָמָהּ אֲשֶׁר־אָתְתָה עָמָל תַּחַת הַשָּׁמֶשׁ:<sup>15</sup>

כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּחָקְךָ זָשָׂה  
 כִּי אֵין מַעֲשֵׂה וְהַשְׁבִּיחַ וְהַעֲשֵׂת וְהַכְמִיחַ בְּשָׂאוֹל אֲשֶׁר אָתְתָה הַלֵּךְ שָׂמָה:

שָׂמָה וְהָרָחָק תַּחַת־הַשָּׁמֶשׁ

כִּי לֹא לַקְלָיִם הַמְרִיזִין וְלֹא לַנְּבוֹנִים הַמְלַקְמָה  
 וְגַם לֹא לַחֲכָמִים לְעֹלָם וְגַם לֹא לַנְּבוֹנִים לְשָׁר וְגַם לֹא לַלְדָּוִים הָיִן  
 וְקָרְבָה אֶת־פְּלָטָם:

כִּי נָם לֹא־יִבְלַע הַמָּוֶל אֶת־עֵצוֹ  
 בְּקָרִים שֶׁנִּמְצְאוּם בְּמַעֲשֵׂה רָשָׁה וְכַפְּזָרִים הַמְאֻהָזוֹת<sup>16</sup> בַּפֶּה  
 קָחִם וְקָשְׁיָם בְּעַן הַמָּוֶל לַעֲשֵׂת רָשָׁה כְּשֶׁתְּפֹלַע עֲלֵיהֶם בַּתְּהָאִם:

בְּיָדוֹ<sup>17</sup> רָאִיתִי הַכְמִיחַ תַּחַת הַשָּׁמֶשׁ  
 וְהַדוֹלָה הָיָה אֵלָיו:

עֵר קַמְחָה וְאֲנָשִׁים בָּהָּ מַעֲשֵׂה  
 וְכָא־אֵלֵיהֶם מַלְאָךְ עָדוֹל וְסַבֵּב אֵתְהָ וּבָהָה עֲלֵיהֶם מִצְדוּקִים<sup>18</sup> וְדוֹלָיִם:

וּמַצָּא בָהּ אִישׁ מִסְבֵּן הַקָּבִם<sup>19</sup>  
 וּמְלִט־תָּוִם אֶת־הָעֵר בְּהַכְמִיחַ  
 וְאָדָם לֹא יִזְכֵּר אֶת־הָאִישׁ הַמִּסְבֵּן הַתָּוִם:

<sup>14</sup> The whole clause ... הַבְּקָרָה אֲשֶׁר נָתַן לָהּ—several MSS. and Syr. omit—some (with Sept. and Targ.) omit only כָּל יָמָיו הַבְּקָרָה—one transfers these three words to the next clause—one changes יָמָיו to יָדְךָ—one (with Sept., Vulg., Targ. and Ar.) inserts אֲשֶׁר־אָתְתָה after this word

<sup>16</sup> הַמְאֻהָזוֹת—other copies (with Baer) הַמְאֻהָזוֹת  
<sup>17</sup> בְּיָדוֹ—five MSS., Sept., Targ. and Ar. יָדוֹ  
<sup>18</sup> מִצְדוּקִים—two MSS., Sept., Sym., Vulg., Syr. and Ar. אֲצִיזִים  
<sup>19</sup> הַקָּבִם—very many MSS., Sept. (Alex.), Vulg. and Targ. הַקָּבִם

<sup>15</sup> הַשָּׁמֶשׁ—one MS. הַשָּׁמַיִם

			IX
×	וְיָדָהּ הַמִּלְחָמָה וְהַמְּלָכִים	וְהַמְּלָכִים וְהַמִּלְחָמָה	16
=	וְהַמְּלָכִים וְהַמִּלְחָמָה	וְהַמְּלָכִים וְהַמִּלְחָמָה	
×	וְהַמְּלָכִים וְהַמִּלְחָמָה	וְהַמְּלָכִים וְהַמִּלְחָמָה	17
×	וְהַמְּלָכִים וְהַמִּלְחָמָה	וְהַמְּלָכִים וְהַמִּלְחָמָה	
			18
			X
✓			2
×			
×			3
×			
			4
—			5
×			
			6
			7

X וְיָדָהּ הַמִּלְחָמָה—very many MSS., Vulg., Syr., and  
 Ver. G. וְהַמְּלָכִים  
 וְהַמְּלָכִים וְהַמִּלְחָמָה—marg. with many MSS. וְהַמְּלָכִים—  
 וְהַמְּלָכִים וְהַמִּלְחָמָה—three וְהַמְּלָכִים  
 וְהַמְּלָכִים—some authorities וְהַמְּלָכִים

וְהַמְּלָכִים וְהַמִּלְחָמָה—several MSS., and some authorities  
 (with sym.) וְהַמְּלָכִים  
 וְהַמְּלָכִים—Sept., Aq., Sym., Vulg., Targ., Syr., and  
 Jer. וְהַמְּלָכִים  
 וְהַמְּלָכִים—two MSS. add וְהַמְּלָכִים

			X
	כִּי יִשְׁלַח	הַסֵּר עִשְׂרֵי	8
×			
×	וַיִּשְׁכַּח נֶחֱשִׁי:	וַיִּשְׁכַּח נֶחֱשִׁי	
×	וַיִּשְׁכַּח נֶחֱשִׁי	וַיִּשְׁכַּח נֶחֱשִׁי	9
×			
×	וַיִּשְׁכַּח נֶחֱשִׁי	וַיִּשְׁכַּח נֶחֱשִׁי	
×	וַיִּשְׁכַּח נֶחֱשִׁי <sup>10</sup> קִלְקִל	וַיִּשְׁכַּח נֶחֱשִׁי	10
×			
×	וַיִּשְׁכַּח נֶחֱשִׁי	וַיִּשְׁכַּח נֶחֱשִׁי	
×	וַיִּשְׁכַּח נֶחֱשִׁי <sup>11</sup>	וַיִּשְׁכַּח נֶחֱשִׁי	11
×			
×	וַיִּשְׁכַּח נֶחֱשִׁי:	וַיִּשְׁכַּח נֶחֱשִׁי	
	וַיִּשְׁכַּח נֶחֱשִׁי	וַיִּשְׁכַּח נֶחֱשִׁי	12
	וַיִּשְׁכַּח נֶחֱשִׁי:	וַיִּשְׁכַּח נֶחֱשִׁי	
	וַיִּשְׁכַּח נֶחֱשִׁי	וַיִּשְׁכַּח נֶחֱשִׁי	13
	וַיִּשְׁכַּח נֶחֱשִׁי:	וַיִּשְׁכַּח נֶחֱשִׁי	
	וַיִּשְׁכַּח נֶחֱשִׁי <sup>12</sup>	וַיִּשְׁכַּח נֶחֱשִׁי	14
	וַיִּשְׁכַּח נֶחֱשִׁי <sup>13</sup>	וַיִּשְׁכַּח נֶחֱשִׁי	
	וַיִּשְׁכַּח נֶחֱשִׁי <sup>14</sup>	וַיִּשְׁכַּח נֶחֱשִׁי <sup>15</sup>	
	וַיִּשְׁכַּח נֶחֱשִׁי <sup>17</sup>	וַיִּשְׁכַּח נֶחֱשִׁי <sup>16</sup>	15
	וַיִּשְׁכַּח נֶחֱשִׁי:	וַיִּשְׁכַּח נֶחֱשִׁי	

<sup>7</sup> יִשְׁלַח—text

<sup>8</sup> יִשְׁלַח—Baer

<sup>9</sup> בְּרַבִּי—very many MSS.

<sup>10</sup> נֶחֱשִׁי—a few MSS., Sept. and Syr. omit—one or two MSS. and Vulg.

<sup>11</sup> נֶחֱשִׁי—one MS.

<sup>12</sup> נֶחֱשִׁי—other copies

<sup>13</sup> נֶחֱשִׁי—many MSS.

<sup>14</sup> שְׁכַח—four MSS., Sept., Syr., Vulg., Targ. and Ar.

<sup>15</sup> נֶחֱשִׁי—five MSS.

<sup>16</sup> נֶחֱשִׁי—several MSS., Sept. (Alex.) and Targ.

<sup>17</sup> נֶחֱשִׁי—Sept. (Vat.), Vulg., Syr. and Jer.

				X
		שְׂמֵלֶךְךָ	אֵי-תִלְךָ אֶרֶץ	16
		בְּקִרְרַי יִאֲבֹלֵי:	וְשִׁבְתֶּךָ	
		בְּיַד-הַחַיִּים	שְׂמֵלֶךְךָ	17
		בְּמַתַּי יִאֲבֹלֵי:	וְשִׁבְתֶּךָ	
		וְלֹא בְּשִׁתְּי:	בְּגִבְתְּךָ	
=	=	וְיָפֶךְ סִמְלֹתֶיךָ	בְּעֵצֵי-לְטֹמֹם	18
		וְיִקְלַף סִמְלֹתַי:	יִבְשְׁשָׁלֵית הַחַיִּים	
		עֲשִׂים לְטֹמֹם	לְשִׁחֹק	19
		וְשִׁפְחַת סִגִּים	וְנִין	
		וְעִנְיָה אֶת-הַקִּיל:	וְהַבְּסָרָה	
		מִלְכָּה אֶל-תִּמְלִיל	בְּסִמְלֹתֶיךָ	20
		אֶל-תִּמְלִיל עֲשִׂיר	וְכִסְתְּהֶם <sup>18</sup> מִשְׁבִּעֶיךָ	
		וְיִלְכֶךָ אֶת-הַקִּיל	כִּי עֵוֶף הַשָּׁמַיִם	
		וְגִיד <sup>19</sup> דָּבָר:	וְכַעַל הַקְּנֻצִים <sup>19</sup>	
		עַל-פְּנֵי סִמְלֹם	XI שְׁלֹחַ לְהִמָּךְ	
		תִּמְצָאֵנִי:	כִּי-דָרַם סִמְלֹם	
		וְגַם לְשִׁמְיָה	סִן-הַלֵּן לְשִׁמְיָה	2
		מִדְּחִיקָה רָשָׁה עַל-הָאֶרֶץ:	כִּי לֹא תִדַּע	
		עַל-הָאֶרֶץ הַיָּבֵשׁ	אֶס-וַיִּמְלֹא הַקְּנֻצִים אֶשֶׁם	3
		וְאֵם בְּעֵשֶׂן	וְאֶס-וַיִּשׂוּל עֵץ בְּחָרוֹם	
		טָם וְהֵאֵם <sup>2</sup> :	מִחָרֹם שְׂוִיּוֹל הַעֵץ	

<sup>18</sup> five MSS., Vulg., Targ., and Syr. וְכִסְתְּהֶם

<sup>19</sup> marg. הַקְּנֻצִים

<sup>20</sup> other copies—וְגִיד

XI הַקְּנֻצִים—Baer הַקְּנֻצִים

<sup>2</sup> several MSS. וְהֵאֵם—some וְהֵאֵם or וְהֵאֵם



	לֹא יִהְיֶה	שִׁמְרֵי רִים	4
	לֹא יִקְצֹר :	וְרֵאשֵׁי בָּנָיִם	
	מִדֵּבֶרֶךְ קָרִים	בְּאֶשֶׁר <sup>3</sup> אֵינָהּ יוֹדֵעַ	5
	בְּבִטּוֹן הַבְּלָעָה	בְּעֵצְמֵיהֶם	
	לֹא תִדַּע אֶת־מַעֲשֵׂה הָאֱלֹהִים	לְבָרָה	
x	אֶת־הַכֶּלֶל :	אֲשֶׁר גִּישָׁה	
	וְלִצְרֵב אֶל־פִּנֵּת נִקְדָּה <sup>4</sup>	בְּבִקְרֵי וְבֵעַ אֶת־וִרְגָלָהּ	6
	אֶל־יְהוָה וְקִשְׁרָה <sup>5</sup> בְּיַד אֱלֹהֵיהָ	כִּי אֵינָהּ יוֹדֵעַ	
	וְאֶב־שִׁנְיָתָם בְּאֶחָד מִיָּמִים :		
x	הָאֵלֶּיךָ	יִמְתְּדִיךָ	7
x	לְרֵאוֹת אֶת־הַשָּׁמַיִם :	וְטוֹב לְעֵצְמֵם <sup>6</sup>	
	בְּכִלְבֵם וּשְׂמוֹה	כִּי אֶב־שִׁנְיָם סִרְפָה וְתַמֵּה סִרְפָּה	8
	כִּי־סִרְפָה תִּהְיֶה	וְיִזְכֵּר אֶת־זִמְנֵי סִרְפָּה	
+	הַכֶּלֶל :	כָּל־שִׁנְיָה	
	בְּיַד־וִרְגָלָהּ <sup>7</sup>	שְׂמוֹה קָטוֹר	9
	כִּי־יִזְכֵּר בְּהִירוֹשָׁלָיִם	וַיִּשְׁבַּח לְבָרָה	
	וְבִמְרֹא <sup>8</sup> אֵינָהּ	וְסִגְלָהּ בְּנִרְבֵּנֵי לְבָרָה <sup>9</sup>	
	וְבִיָּמֶה הָאֱלֹהִים בְּמִשְׁפָּט :	וְדַע כִּי עַל־כָּל־אֲלֵהָ	
	וְהַצְבֵּר רָשָׁה מִבְּשִׁרְתָּהּ	וְהִסֵּר בְּעַס מִלְּפָנָיִךְ	10
	הַכֶּלֶל :	כִּי־הַבְּלָעוֹת וְהַשְּׂחָרִית	

<sup>3</sup> בְּאֶשֶׁר—three MSS., Sept. and Aq.  
<sup>4</sup> בְּעֵצְמֵיהֶם—many MSS. and Targ.  
<sup>5</sup> קִשְׁרָה—very many MSS. and Ven. Gr.  
<sup>6</sup> וְטוֹב—Baer וְטוֹבֵם  
<sup>7</sup> בְּיַד־וִרְגָלָהּ—most versions וְיַד־וִרְגָלָהּ

לְעֵצְמֵם—other copies  
<sup>8</sup> בְּהִירוֹשָׁלָיִם—many authorities  
<sup>9</sup> לְבָרָה—other copies and Baer  
<sup>10</sup> וְהִסֵּר—Baer וְהִסֵּרָה  
 וְהַשְּׂחָרִית—Baer וְהַשְּׂחָרִית

		בְּיָמָיו בְּהַרְוֵנוֹתָיִךְ	תִּזְכֹּר אֶת־בְּרִית־אֱלֹהֶיךָ <sup>1</sup>
x	}	וְעַתָּה הִרְשִׁיעָה	עַד אֲשֶׁר לֹא־תֵבֵאֵל
x		אֵיךְ־לִי בְּהַרְבֵּה הַסִּיּוֹן:	וְהִצִּיעֵנִי שָׁלוֹם
x		וְהִנֵּהנִי וְהַסְבִּיבֵנִי:	עַד אֲשֶׁר לֹא־תִקְרַע הַשָּׁמַיִם וְהָאָרֶץ
=		אֶתֶר הַשָּׁמַיִם:	וְלִשְׁבֵי הַיָּמִים

=	}	שָׁמְרֵה הַבְּרִית	שָׁלוֹמֵךְ	בַּיּוֹם	3
=		אֲשֶׁר־הַחֶמֶל	וְהַדְּמָעָה		
=	}	כִּי מֵלֵטֵה	וְכַבְּלֵה הַשָּׁחֵמֹת		
=		פְּצָרָפוֹת:	וְהַשִּׁכְנֵה הַרְאוֹת		
=	}	בְּשִׁיק	וְסִגְרֵי הַלְּבָבִים		4
=			קוֹל הַמְּחַמְמָה	בְּשִׁפֵּל	

	}	לְקוֹל הַצִּפּוֹר	וְהַקִּיב <sup>2</sup>
		כָּל־בְּרִית הַשָּׁמַיִם:	וְהַשְׁמִיעֵה

=	}	וְהִלְאֵל <sup>3</sup>	בְּהַר מְנַלְטָה	5
=		בְּהַר־הַיָּדָה	וְהַתְּהַלְּלֵהם <sup>4</sup>	

=	}	וְהַשְׁמִיעֵם <sup>5</sup> הַהַלְּלִים <sup>6</sup>	וְהַשְׁמִיעֵם <sup>6</sup> וְהַלְּלֵהם <sup>7</sup>
=		וְהַצִּבְיֹנֶה <sup>8</sup>	וְהַתְּבַר

XII <sup>1</sup> בְּיָמָיו—very many MSS. and all versions (with Baer) בְּיָמָיו  
<sup>2</sup> בְּהַר־הַיָּדָה—Baer בְּהַר־הַיָּדָה  
<sup>3</sup> וְהַקִּיב—Baer וְהַקִּיב  
<sup>4</sup> וְהַלְּלֵהם—many MSS., Sept., Sym., Ar. and Ven. Gr. וְהַלְּלֵהם—three וְהַלְּלֵהם—two וְהַלְּלֵהם  
<sup>5</sup> וְהַתְּהַלְּלֵהם—several MSS. וְהַתְּהַלְּלֵהם—one וְהַתְּהַלְּלֵהם

וְהַלְּלֵהם—two MSS. וְהַלְּלֵהם—three וְהַלְּלֵהם or וְהַלְּלֵהם  
 —several וְהַלְּלֵהם—one וְהַלְּלֵהם  
<sup>7</sup> וְהַשְׁמִיעֵם—many MSS. וְהַשְׁמִיעֵם—one וְהַשְׁמִיעֵם  
 —one וְהַשְׁמִיעֵם—one omits  
<sup>8</sup> וְהַצִּבְיֹנֶה—one וְהַצִּבְיֹנֶה  
<sup>9</sup> וְהַשְׁמִיעֵם—several MSS., Sept., Vulg., Syr. and Ar. וְהַשְׁמִיעֵם

=	x	x	אֶל־פֶּתַח לְקַבְּלוֹ <sup>10</sup>	פִּי־תֵלֶךְ הַאֲדָמָה	6
			הַסּוֹפְרִים :	וְסִבְבֵי בְשִׁיךְ	
=	x	x	תִּבְלֵל הַסֶּסֶרֶף	לֹא־תִדְחַק <sup>11</sup>	7
			בְּצֵלַת הַחֶבֶב	וְתִרְוֵן <sup>12</sup>	
=	x	x	עַל־הַמִּצִּיחַ	וְתִשָּׁבֵר פֶּלֶא	8
			אֶל־הַסּוֹר :	וְרָוֵן הַפְּלִלָה	
=	x	x	פְּשִׁיחָה	עַל־הָאֲרֶז <sup>13</sup>	9
			אֲשֶׁר נִתְנָה :	אֶל־הָאֵלֶּטִים	

=	+	+	אָמַר הַקּוֹהֵלֵת <sup>14</sup>	בְּכֵל הַקְּלִים	8
			הַכֵּל :	הַכֵּל <sup>15</sup>	
=	x	x	חֶבֶב	שִׁחָה קֹהֵלֵת	9
			אֶת־הָעֵבֶה	לְפִד־עֵשֶׂת <sup>16</sup>	
=	x	x	וְתִקֵּר	וְאֶזֶן	10
			מִשְׁלֵים הַרְבֵּה :	תִּתְנֶן <sup>17</sup>	
=	x	=	לְמִצַּח הַקְּרִי־וַעֲשִׂין	בְּמִשַׁת קֹהֵלֵת	10
			רַבְּנֵי אֲמֵת <sup>18</sup> :	וְקִרְיֵים <sup>18</sup> אֲשֶׁר	

=	=	x	פְּקִרְבָּנוֹת	הַקְּרֵנוֹת הַמְּכִימִים	11
			קִשְׁלֵי אֲסָפֹת <sup>21</sup>	וְקִמְשִׁמְרוֹת <sup>20</sup> אֲשִׁימִים	
			מִלְּעֵה אֵדָה :	קִתְנֵי	

<sup>10</sup> עִלְקִינִי—Baer עִלְקִינִי  
<sup>11</sup> וְתִדְחַק—marg. with many MSS. וְתִדְחַק  
<sup>12</sup> וְתִרְוֵן—Baer וְתִרְוֵן  
<sup>13</sup> אֶל—many MSS., Vulg., Syr. and Ar. אֶל  
<sup>14</sup> אֲמֵתֵה קֹהֵלֵת—two MSS. הַקּוֹהֵלֵת  
<sup>15</sup> הַכֵּל—several MSS., Vulg. and Syr. prefix הַכֵּל הַכֵּלִים

לְמִצַּח—Baer לְמִצַּח—other copies  
<sup>15</sup> וְתִתְנֶן—several MSS. וְתִתְנֶן  
<sup>16</sup> וְקִרְיֵים—five MSS., Vulg. and Syr. וְקִרְיֵים  
<sup>17</sup> וְאֲשִׁימִים—one MS. and Vulg. וְאֲשִׁימִים  
<sup>18</sup> וְקִמְשִׁמְרוֹת—many MSS. וְקִמְשִׁמְרוֹת  
<sup>21</sup> אֲסָפֹת—other copies אֲסָפֹת

			XII 12	
= {	x	בָּנֵי הַחַיִּת	וְיִתֵּר מִהֶמְדָּה	
		אֵין גִּזְוִן	עֲשׂוֹת סְפָרִים תִּרְבֶּה	
		וְגִזְתָּ בְּשֵׁר:	וְלִסְגִּי תִרְבֶּה	
-----				
x {	=	x		
			הַכֹּל נִשְׁמַע	סוּף דָּבָר
			וְאֶת־מִצְוֹתָיו תִּשְׁמֹר	אֶת־הָאֱלֹהִים וְרָא
		כִּי־תִרְאֶה	פִּי־הָאָדָם:	
= {	x	=		
			הָאֱלֹהִים וְרָא כְּמִשְׁפָּט <sup>22</sup>	כִּי אֶת־כָּל־מַעֲשֵׂהוֹ <sup>23</sup>
			עָלַי כָּל־יְעַלְבֵּנִי	
			אֶם־טוֹב וְאֶם־רָע: <sup>24</sup>	

<sup>22</sup> כָּל—five MSS. omit<sup>23</sup> כְּמִשְׁפָּט—Baer כְּמִשְׁפָּט<sup>24</sup> וְאֶם—several MSS. אֶם

# METRICAL RENDERING.

## THE VANITY OF WORLDLY PURSUITS.

A HOMILETICAL POEM.

BY KING SOLOMON.

### THE ARGUMENT.

All terrestrial endeavors and prospects being essentially unsatisfactory, and the problems of human fortune being necessarily insoluble, true philosophy consists in a thankful and temperate use of the blessings of Providence, with resignation to its ills, and a life-long cultivation of piety.

### I. THE PROLOGUE.

I                    'T is vain, the sacred admonition cries,  
2                    To seek to satisfy the human soul  
                      With earthly good; for transient as a breath,  
3                    And empty, are all sublunary joys,  
                      Nor ever can repay the cost and toil.

4                    The generations come and go, but earth—  
                      Their mere abode and tomb—remains the same ;  
                      And thus all nature marks a constant round,  
                      With ceaseless fresh-recurring changes filled ;  
5                    Each morn returning starts the fireless sun,  
                      Prompt as the courser snorting for the race ;  
6                    The wind with many a veering current blows,  
                      But north and south the gales in balance meet ;  
7                    The rivers to the ocean ever run,  
                      Which ne'er o'erflows with all their garnered store ;  
                      And so man's energies perpetuate  
                      The race, while individuals decay.

8                    The human story, told to tediousness,  
                      Is not exhausted ; as the eye or ear  
                      Is never sated with the light or sound  
9                    Familiar yet repeated variously,  
                      But nothing strictly new the universe  
10                    Presents, though oft the cry " Eureka !" raised  
                      By fond enthusiasts, quickly is dispelled  
                      By closer scrutiny ; and all proves old  
                      Again, while history repeats itself.

11                    So pales the memory of ancient deeds ;  
                      So present times will be alike forgot ;  
                      No immortality of fame has man,  
                      Nor he survives his unrequited toil.

I

## II. THE ESOTERIC DISCUSSION.

12           Hear the experience of a royal sage,  
 Whose ample means and opportunity  
 13           Have fairly tested this philosophy,  
 14           And found the ways of Providence to man  
 A problem quite insoluble; for who  
 15           Can loose the Gordian knot that God has tied,  
 Or mete with zero his infinity?  
 16           With youthful zeal and confidence inspired,  
 I scanned the realms of science to the verge  
 17           Of e'en abnormal scenes, but only proved  
 How little man can know, or worse indeed,  
 18           That he is most unhappy who knows most;  
 For wider views disclose more dismal sights,  
 And closer contact stuns with keener smart.

II           I first essayed hilarious joy of sense:  
 2           Then laughter mocked me as but imbecile;  
 3           The wine-cup's spell, though tried to reason's bound,  
 Reacting warned me what a life were that.  
 4           Æsthetic schemes my passions next employed,—  
 Palatial structures, splendid grounds, adorned  
 5           With park and pool, and every plant or tree  
 For fruit or verdure wealth or art could yield;  
 6           Attendant men and maids, with flocks and herds  
 Unrivalled, domiciled on my estate;  
 7           The royal revenue of near and distant lands  
 My coffers filled; while festive song and mirth,  
 8           And female wit and beauty, graced my court  
 And charms and splendor hitherto unknown.  
 9           Meanwhile my philosophic aim I still  
 Maintained, to test the highest earthly good;  
 10           And therefore stinted not to gratify  
 My utmost wish, nor failed of means or zest  
 To compass and enjoy my proudest works.  
 11           Yet inwardly I felt chagrin when all was done,  
 Nor found the sweet repose of soul I sought.  
 12           "Is there," I cried, once more resolved to probe  
 The secret of my discontent, "is there  
 A real difference 'twixt the wise and fool;  
 Or hope that any can succeed where I,  
 The king, with full resources blest, have failed?"  
 13           I could but own that wisdom folly far  
 Transcends, as light the dark for guidance safe.  
 14           Yet, since a common fate awaits us all,  
 Of what avail shall wisdom be to me?  
 15           For soon, alas! will each one be forgot,  
 Like all the past, when wise and fool are dead.  
 16           Thus keen disgust of life my spirit seized,  
 And futile seemed my every fond pursuit;  
 17           For I must shortly all resign, nor know  
 If my successor have the skill or care  
 18           To relish or promote it; but some fool,  
 Who has not spent a thought upon it, may  
 19           Possess the fruit of all my life-long pains.  
 20           This robs the heart of comfort, while the hands  
 21           And head are busy with incessant toil.  
 22           I found no solace for this dark despair  
 23  
 24

- II
- But calmly to enjoy the present good  
 Amid the toil that comes, as God's behest,—  
 25 A lesson sure more apt to none than me.  
 26 The pious thus shall thankfully receive  
 Their earthly blessings, and at length partake  
 The wealth amassed by many an impious hand.  
 This maxim lights the dreary scene of fate.
- III
- The commonest vicissitudes of life  
 Yield compensations in its daily course,  
 And find meet scope and opportunity ;  
 2 The birthday, warning of the hour of death ;  
 The planting season, and the harvest-home ;  
 3 The battle-field, hard by the hospital ;  
 The rasure of the old, to build anew ;  
 4 The tear still glistening on the laughing cheek ;  
 The grief as quickly turned to dancing joy ;  
 5 The wreck of war exchanged for thriving peace ;  
 The friendly greeting, and the cool reserve ;  
 6 The search successful for the frequent loss ;  
 The valne saved, the worthless thrown away ;  
 7 The cloth first scissored, then in garments sewed ;  
 The silence fitting till the call for speech ;  
 8 The wisdom, when to love, and when to hate ;  
 The hour of fight, to win a lasting truce.  
 9 We still demand, What benefit to toil ?  
 Since every act but foils its opposite,  
 10 It is the counterpoise of Providence ;  
 11 Such was creation when first good pronounced ;  
 Yet man, although the acme microcosm,  
 Finds mystery all, himself the riddle chief.  
 12 'Tis therefore best, with simple wise content,  
 To cheerfully pursue the obvious calls  
 Of common life, with all its weal or woe,  
 13 And take enjoyment in its very toil.  
 For God has so ordained, and his decree  
 14 Shall untranscended stand and unannulled ;  
 That all mankind may own his sovereignty.  
 15 'T is thus the present mirrors what is past  
 And future too, in cyclic destiny.  
 16 Yea, though the seat of justice be on earth  
 17 The home of crime, yet God is judge supreme,  
 And in due time will rectify each cause.
- 18 So man, however high, shall find at last  
 His common level with the beast in death,  
 19 Where fate remands their bodies equally,  
 20 To mingle in their native dust alike,  
 And both forever pass from human ken ;  
 21 Save that the spirit of the one survives,  
 While prone the other's in the earth remains.  
 22 The more should mortals prize the term allowed  
 For their activity, since none can aught  
 Beyond this boundary anticipate.
- IV
- Yet wrongs of helpless subjects oft on earth  
 From haughty tyrants long go unredressed ;  
 2 Till death itself were but a glad release,  
 3 Or better still that they had ne'er been born  
 To pass such lives of utter misery.

IV

4

Or, if success attend one's honest toil,  
It breeds the envy of his nearest friend ;  
Till deep disgust the empty bosom fills.

5

Yet lazy folly is sheer suicide ;

6

The happy mean, a quiet competence,  
Is better than abundance gnawed by care.

7

Yet worse than all, to see a sordid wretch,

8

Without a relative, in ceaseless toil  
Amassing stores untold, but caring not  
For self or heir the hard-earned wealth to share.

9

'T is best, I ween, to join the social lot,  
Which by division multiplies its gains.

10

For partnership assures the firm from risk ;  
But hopeless falls the lonely traveller.

11

So bedfellows protect by mutual heat ;

12

The footpad quails before the two he meets ;  
And cords three-stranded scarce untwist or break.

13

The sudden turns of life themselves reveal  
A widely equalizing trend of things.  
A shrewd but hitherto indowered lad  
Supplants a dotard king of headstrong ways ;  
Perchance from prison mounts forthwith the throne,  
Outstripping age and rank and means at odds.  
Yet even such examples of success  
Are merged in memories of following times.

V

Guard well thy course in worship at God's house ;  
For heeding his commands is fitter far  
Than sacrifice by such as idly sin.

2

Not inconsiderately therefore pray  
To him who reigns on high, but reverently

3

With modest brevity ; for like a dream  
Begot by fitful sleep oppressed with moil,  
Mere wordiness betrays a vacant mind.

4

But should a vow thus pass thy lips in haste,  
Albeit of thy shallow zeal, neglect  
To pay it shall but aggravate thy fault.

5

'T were less offence to promise not than not  
Perform ; thy tongue has bound thy soul in guilt.

6

Nor dare to plead, in yon all-seeing Face,  
That weak and false excuse, "'T was slight mistake ;"  
Lest God by this fresh insult be provoked  
To sweep thyself and acts at once away.

7

For empty dreams such prating but repeats,  
And argues want of due respect for God.

8

Of human rights, meanwhile, thou mayest behold  
Provincial violation ; but be not  
Astonished, nor encouraged to indulge  
The thought of ultimate impunity.

9

For loftier tribunals hold appeal,  
And higher still the final Judge keeps watch.  
Moreover, even now and at the worst,  
The common earth impartially to all  
Affords its benefits ; while royalty  
Itself depends upon the soil, for food  
In life, and grave in death, like peasantry.

10

How foolish then of pelf or gain the love,  
Which ever grows the more inordinate !



- V  
 11 With rising wealth, moreover, faster rise  
 In most men real or imagined wants,  
 Thus if he hoard or spend, its owner has  
 No actual use of it but with his eyes.
- 12 But sweetly sleeps the weary servant poor,  
 If full or scanty be his evening meal;  
 While gluttony and care of coffers rich  
 Conspire to break the master's nightly rest.
- 13 The miser still with misery is cursed,  
 14 In gain or loss: his son, if prodigal  
 Or penniless, inherits too his woe;  
 15 Himself returns to mother earth as bare  
 16 Of all his wealth as at his birth he came:  
 17 His life is dark with toil and meagre fare,  
 Which culminate at death in peevish pain.
- 18 I therefore call it wise to take the good  
 Of life while passing, as the gift of God,  
 19 Who means it for that end by granting wealth  
 20 And faculty of joy: the retrospect  
 Shall thus nor thankless nor regretful be.
- VI  
 2 The most unhappy man beneath the sun  
 Is he by Providence endowed with wealth,  
 Ay, honor too, with all that heart could wish,  
 Except the power—of body or of mind—  
 To realize its joy, while tantalized  
 With sight of what some stranger must partake.
- 3 Nor could a hundred sons or hundred years  
 Compensate for the lack of joy in life  
 And honorable memory at death.
- 4 Better the still-born than to come and go  
 5 In dark unrest, where length of days enhance  
 6 The wretchedness; since all must die at last.
- 7 Men toil for food, but all soon hunger still;  
 8 Nor better here is sage than simpleton:  
 The poor, though shrewd, has scarce an even chance.
- 9 Yet surer what one has than what he hopes;  
 Content is therefore wiser than an idle search.
- 10 In any case ambition fails, for all  
 Is human that has ever been of man;  
 Nor may he think to match the Infinite.
- 11 Past efforts at perfection are but words;  
 The future slumbers in the womb of fate.
- 12 We do not even know what would be best  
 For us in this brief shadowy estate;  
 Much less can we descry the age to come.
- VII  
 The true philosopher takes wider views  
 Of life, and deeper, than the common eye.  
 A spotless reputation, all agree,  
 Is omen fragrant of posthumous fame;  
 But not till death the record is secure,  
 Which at the birth is but an empty page.
- 2 Hence sounder lessons funerals impart  
 Than feasts, and mortals need to heed them more.
- 3 So grief is preferable oft to mirth;  
 Though wry the face, the heart grows soft and smooth.
- 4 The sage finds solace in the house of woe,  
 But fools in gay festivity alone.
- 5 Ah, better listen to a just rebuke,

VII

Than court the giddy song of jovial praise,  
 That rattles loudest on the emptiest pan.  
 Discretion pays in still more public lines,  
 Though stung to madness by oppressive rule—  
 The venal sentence of a court corrupt,  
 Yet bide thy time ; events may come out right :  
 Forbearance quicker wins than haughtiness,  
 In any case be not provoked to haste,  
 For petulance betrays a narrow mind.  
 Nor croakingly complain that times have grown  
 Degenerate ; for whether true or false,  
 The charge is odious and will naught avail.  
 'T is now and ever was, that shrewdness is  
 To its possessors ample heritage ;  
 For wits in fact protect as much as wealth,  
 But come what may, 't is vain to quarrel with  
 The providential lot thou canst not mend :  
 Enjoy its good, offset its ill, and thus  
 Strike average of what was not designed  
 For comprehension full of mortal man.  
 That hardest problem seek not thou to solve,—  
 The pious dying early we have seen,  
 While wicked men are spared to length of years.  
 Nor thence infer that extra sanctity  
 Would shield thee, or redoubled care ; for both  
 Fanaticism and caution cheat of bliss :  
 Nor on the other hand presume that vice  
 And folly ever yield prosperity ;  
 For each is ruinous to length of days.  
 Beware of either fault : true piety  
 Alone can be thy safeguard from them both.  
 Yet skill is more available by far,  
 As we shall see, than garrison of towns.  
 But as to virtue, where the best come short,  
 We speak with more reserve : at all events  
 Heed not men's tattle, lest thou overhear  
 Thy own domestics scandalizing thee,  
 As thou no doubt to others oft hast done.  
 The tangled web of life I too have sought  
 To ravel by my philosophic schemes :  
 Too wide the field and deep the mystery  
 I found for human ken ; especially  
 The aberrations of abnormal crime,—  
 Most desperate of all the harlot's case,  
 With fatal wiles and charms, confounding quite  
 The rules of nature and society :  
 The pious only can escape her arts,  
 To which the sensual falls an easy prey.  
 Without analogy of passion's bent,  
 Amid the thousand forms of sin on earth  
 This one astounds me for enormity,  
 Unequaled by unchastity of men ;  
 A signal proof of stark depravity.  
 Yet must we claim the reign of prudence still  
 Among the dubious affairs of life,—  
 Intelligence that lights the rugged face.  
 Thus heed the royal mandate though severe,  
 For loyalty no less than safety's sake ;  
 Nor vent an angry act or stubborn speech,

VIII

2

3

## VIII

- 4 Which cannot countervail the kingly will :  
 5 But rather by obedience avert  
 Collision till thou shrewdly gain thy point,  
 6 For every matter has its turning-time,  
 However great the human crisis be ;  
 7 Although the future none can calculate,  
 Nor learn the how or when of destiny :  
 8 Save that the mortal doom will surely come,  
 Which none can parry by his strength or skill ;  
 That final battle furlough cannot shun,  
 That jail expertest burglars cannot break.  
 9 Survey once more the scene of earthly toil ;  
 Conspicuous mark the fact of ill-used power ;—  
 10 Such bad men, when at length they reach the grave,—  
 Life passed with all its sacred privilege,—  
 Are quite forgotten by the men they ruled.  
 11 'T is true, the penalty so long delayed  
 Breeds deeper purposes of wrong in men,  
 12 While sinners seem to thrive in lengthened days ;  
 13 But in the end 't is seen that piety  
 Far more promotes longevity and peace,—  
 14 Despite exceptions temporary found.  
 15 'T is therefore right to take our present joy  
 As outcome fit of God-appointed toil ;  
 16 Nor worry day and night to solve the scheme  
 17 Of work and wisdom, human act commixed  
 With providence divine—a puzzle still.
- IX The future is in God's control alone ;  
 Nor good nor bad foresee or love or hate.  
 2 One end however waits them both alike,  
 If saint or sinner, holy or profane.  
 3 This common mortal doom indeed incites  
 Full oft to recklessness of character ;  
 And giddy lives lead on to hopeless deaths.  
 4 Yet instinct shudders : for a living dog  
 Gives better promise than a lion dead.  
 5 The living know at least that they must die,  
 But dead men know not aught that comes to pass ;  
 For them remains no prospect but oblivion,—  
 6 No love or hate or envy more exchanged,  
 No interest in earthly things again.  
 7 Then eat and drink with cheerful gratitude  
 What God has sent as product of thy hands ;  
 8 Let festive gladness and domestic bliss  
 9 Attest thy recognition, during life,  
 Of providential blessing on thy toil.  
 10 Yet labor diligently in thy sphere,  
 The more because the end so soon will come  
 Of all thy industry and conscious skill.
- 11 Still I must warn thee that success on earth  
 Is never sure ; the swiftest lose the race,  
 The strong the fight, the wise their bread and wealth  
 And reputation: all must run their risk.  
 12 For men, like fish or birds, at times are caught  
 By sudden unforeseen calamity.  
 13 Most signal merit may not meet reward :  
 14 A little city, with defenders few,  
 Besieged by some great king with force and forts,  
 15 Has one poor scientific citizen,

IX

Whose tactics rescue it from all its foes ;  
 And yet no record of his name remains.  
 16 Though skill so greatly strength exceeds, how oft  
 Such words of humble wisdom are ignored !  
 17 For sage advice, that speaks in modest tones,  
 Is drowned in lordly shallow wrangle loud ;  
 18 And plans more potent than machines of war  
 Are foiled by one such evil counsellor.

### III. THE EXOTERIC DISCUSSION.

X

A little fault, like maggots in perfume,  
 Will mar a character ; for wisdom shows  
 3 Itself at every point, and folly too.  
 4 So if the government oppose thee, yield  
 With dignity, and thus avert a wrong  
 5 More grievous still ; for blunders oft occur,  
 6 Of fools promoted, and of worth depressed.—  
 7 Like servants riding, while their masters walk.  
 8 In simplest acts indeed discretion serves :  
 Upon a careless digger caves the pit,  
 The heedless hedger meets a serpent's sting ;  
 9 To roll a stone or wield an axe requires  
 Some prudence, lest the workman hurt himself.  
 10 Nor caution only, but precaution too ;  
 To whet the tool will save both time and strength ;  
 11 The bite inflicted, vain the charmer's art.  
 12 The sage wins favor ; fools betray themselves,  
 13 Increasing but disgust the more they prate,  
 14 As they are wont to do, especially  
 Of things to come, which none can know or learn.  
 15 So fails unskillful toil, like gawks in town.  
 16 But public matters call for nobler powers :  
 Alas the country cursed with childish king  
 And selfish rulers gluttonous betimes ;  
 17 But happy land by well-bred sovereign swayed  
 And officers of habits temperate !  
 18 For as a building half-erected falls,  
 Or let to shiftless tenants leaks and rots ;  
 19 So merry feasts and jovial drinking-bouts  
 The national exchequer soon will drain.  
 20 Yet lisp of monarch no abuse or lord,  
 Lest air find wings thy treason to report.

XI

Due enterprise oft meets emergencies,  
 If but on general principles employed.  
 So freely feeding fish in many a lake  
 Yields by and by a suitable return :  
 2 Or charity at seeming random given  
 May gain a friend for some unlucky day.  
 3 The very clouds are glad to drop their rain,  
 Regardless of the surface of the field ;  
 And woodmen fell the tree, if north or south  
 4 It fall, secure to find it there the same.  
 Then wait not timidly till all is clear,  
 Like sowers for the monsoon wind to lull,  
 5 Or reapers for each fleecy cloud to pass ;  
 For when will change the weather none can tell,

- XI  
 No more than how the unborn infant grows,  
 Or trace the hand of God who orders all.  
 6 But sow from early morn till latest eve ;  
 For some will thrive, though which thou knowest not.  
 7 Withal, however sweet the light of life,  
 8 Or many be the years of earthly joy ;  
 Yet bear in mind that surely days of gloom  
 Will thickly come,—for all is transient here.  
 9     Enjoy thy youthful prime of vigor, then,  
 With all its buoyant thoughts and cheery scenes ;  
 But ne'er forget God's time of reckoning  
 10 Will surely punish all excess of mind  
 Or body, when that season brief is o'er.
- XII  
 Remember therefore thy Creator now,  
 Ere come those weary years without delight,  
 2 Like winter's darkened days and cloudy nights,  
 With storms of grief and pain successive filled.  
 3 Old age creeps on ; the soul's abode decays :  
 The shaking arms present a feeble guard ;  
 The tottering limbs bespeak a worn-out frame ;  
 The scanty teeth but ill prepare the food ;  
 4 The sight and hearing close to outer things,  
 And hum of busy forces hurls within.  
 The voice of second childhood—shrill and cracked,  
 5 The timorous step, the whitened hair, the signs  
 Of helplessness no stimulus can rouse,  
 Foretoken nearness to the final home ;  
 And mourners wait to form the escort there.  
 6 Full soon the beauteous cord of life will snap,  
 The precious lamp it bears be dashed to earth ;  
 Like pitcher broken at the spring, or wheel  
 7 Collapsing at the well, ere long returns  
 The flesh to dust, the spirit to its God.

## IV. THE EPILOGUE.

- 8     Since brief and empty thus is all of life :  
 9 The sacred lesson, gleaned from every source,  
 10 And robed in phrase acceptable and true,—  
 11 To spur the soul, and rivet principles  
 Of action summarized and harmonized  
 12 For admonition (not to tedious dwell  
 Till weariness o'ercome the studious mind),—  
 13 Hear thou at last : A cheerful reverent  
 Obedience constantly to God's commands  
 Comprises all that man should do or be ;  
 14 For every act or purpose, good or bad,  
 However secret, soon or late his hand  
 With strict unerring justice will requite.



# RHYTHMICAL TRANSLATION.

## A HOMILY BY KING SOLOMON OF JERUSALEM.

- 1  
2                   “ Utter inanity !”                   The Preacher exclaims ;  
3                   “ Utter inanity ;                   All is inanity !”  
                  What benefit does man derive  
                  From all his earthly toil ?
- 
- 4           One generation goes,                   And another comes ;  
          But the earth                   Remains the same.  
5           The sun rises,                   And then sets ;  
          At the east—eager                   To rise—again is he,  
6           Going southward,                   Veering northward,  
          Constantly veering                   Goes the wind ;  
          On its veerings                   Returns the wind.  
7           “ All the rivers seaward go,                   Yet the sea does not overflow ;  
          Where the rivers once have gone,                   There they go forever on.”
- 
- 8           Every thing is tedious ;                   No one can exhaust it ;  
9           “ The eye is never too full for sight,                   Nor the ear too full for sound.”  
          Whatever has been                   Will again be,  
          Whatever has been done                   Will again be done ;  
                  There is nothing really new on earth :  
10           Should any one say,                   “ See here something new !”  
11           It was long ago of old,                   It was before our time,  
          There is now no recollection of former persons ;  
          And likewise of after ones in the future,  
          There will be no recollection,  
          Alike with those in the future thereafter.
- 
- 12   I, the Preacher,  
  Became King of Israel  
  In Jerusalem.  
13           So I set my mind                   Upon scientifically investigating  
          Whatever occurs                   In mundane affairs,  
          It is indeed a weary task  
          That God has imposed upon men.  
14           I surveyed the course of events  
          That take place in earthly experience ;  
          And alas ! it was all inanity,  
          Like trying to eat the air.  
15           “ What is wry                   Cannot righten,  
          What is scant                   Can 't be counted.”
- 
- 16           I reasoned with myself                   As follows :  
          “ I find myself possessed                   Of great acumen  
          Beyond any predecessor                   In Jerusalem ;  
          And I have acquired                   Unusual information.”  
17           So I set my mind upon philosophic inquiry,  
          Even of frantic cases,  
          But I found it to be as if trying to eat the air.  
18           “ Great the wit,                   Great the woe ;  
          The more one sees,                   The more one sighs.”
- 
- 19           I said to myself,                   “ Now for a start !  
20           I will try jollity,                   And see if I am happy.”  
          But, alas !                   This too was inanity.  
21           I pronounced jocularity                   To be but frenzy,  
          And merriment                   At best nonsense.

II				
3	I even tested myself Still with prudent restraint So that I might ascertain To practise generally		With the fascination of wine ; To the border of inebriation : Whether this is well for men As a life-long habit.	
4	I enlarged my plans :	I erected mansions,	Set out vineyards,	
5	Laid out gardens	And parks,	With various fruit-trees ;	
6	Constructed pools	For irrigating	Forest trees.	
7	I procured servants	And handmaids	With their home-born children ;	
	Stock likewise—	Of herds	And flocks,	
	In abundance	Beyond my predecessors	In Jerusalem.	
8	I accumulated silver too.	And gold,	With regal income,	And provincial :
	I obtained male	And female,	With the social attractions	Of lady companionship.
9	So I had a great establishment, Beyond my predecessors in Jerusalem.			
	Yet my philosophic aim continued.			
10	But whatever struck my taste Nor stinted my desire So that I took the full enjoyment And had all the comfort		I never denied myself, For any pleasure. Of my entire scheme, There was in it.	
11	Then I reviewed every thing I had accomplished, The whole elaborate achievement ; And alas ! it was all unsatisfactory, Like trying to eat the air : There was really no earthly benefit in it.			
12	So I reflected on philosophy (Bearing in mind that a king's emulator And still felt sure that the former As much as light		And its opposite, however extreme ; Can succeed no better than he ;) Surpasses the latter, Does darkness :	
13	“ Where the wise Stupids all		Use their eyes, Blindly fall.”	
14	Nevertheless I saw And said to myself,	A common fate	Befalling both alike, “ The fate of the dolt Wherein then am I	Is the fate of myself ; Wiser at last than he ?”
15	Then I said to myself, For there will soon be no recollection of the sage, Indeed the future itself So the sage must die		“ This too is inanity !” Any more than of the fool forever ; Will eventually be forgotten. As surely as the fool.	
16	Then I detested my life,	For I felt sick of all It was all unsatisfactory,	That transpires on earth ; Like trying to eat the air. Of earthly enterprise ;	
17	I detested my whole task Especially because I should resign it And nobody could tell Though he would control	Whether he would be a sage All my toil-earned And care-planned This indeed was inanity !	To my successor : Or a simpleton ; Property on earth.	
18	The more I revolved the matter,	The more chagrin I felt	Over my whole elaborate scheme	On earth :
19	For here was a man Yet to a man	Who had toiled Who had not toiled for it	Skilfully He would resign it	And success- fully ; As a patrimony.
20	Surely this is inanity, For what gets a man	From all his toil	A deep mortification ! And ambition	In earthly ef- fort ?
21	All day he is worn Surely this is inanity !	With worryment,	And at night	He cannot sleep.
22	There is nothing better for man For I see	Than to eat and drink That it is God's allotment : For who could have done so	And enjoy his work : With a relish	
23	Better than I :			



II 26	Yes, to his saint But to the sinner	God gives abundant skill He gives Of accumulating abundance	With enjoyment ; The worry
	For his saint. This however is inanity,		Like trying to eat the air.
III			
	For every thing there is an opportunity. An occasion for every pursuit under the sun :		
2	A time for birth,		And a time for death ;
	A time to plant,		And a time to uproot the planted ;
3	A time to smite,		And a time to cure ;
	A time to demolish,		And a time to build ;
4	A time to weep,		And a time to laugh ;
	A time to mourn.		And a time to dance ;
5	A time to scatter stones,		And a time to collect stones ;
	A time to embrace,		And a time to refrain from embracing ;
6	A time to seek,		And a time to lose ;
	A time to keep,		And a time to throw away ;
7	A time to rend,		And a time to sew ;
	A time to hush,		And a time to speak ;
8	A time to love,		And a time to hate ;
	A time of war,		And a time of peace.
<hr/>			
9	What benefit has the worker		In what he is toiling in ?
10	I have seen the labor		To labor in it.
	That God has given to the sons of man.		In its time ;
11	Every thing he made beautiful		In their heart ;
	Also <i>the world</i> he put		
	Yet so that man cannot find out		From the beginning
	The work that God has made,		To its end.
12	I know that there is nothing better for them		
	Than to be glad		
	And to do good		In their life ;
13	Even every man		
	That he should eat and drink		
	And enjoy good		In all his toil ;
	It is the gift of God.		
<hr/>			
14	I know that whatever God may do,		It will be forever ;
	Upon it there is nothing to add,		And from it nothing to detract ;
	And it is God who has done it,		That they might fear before him.
15	Whatever has been		Still is,
	And whatever is to be		Already has been ;
	And it is God		Who will repeat the past.
16	And again I saw under the sun		
	The place of judgment,		There wickedness was ;
	And the place of righteousness,		There wickedness was.
17	I said to myself,		The righteous man
			And the wicked man
	God will judge.		
		For there is a time for every pursuit,	
		And upon all the work—there,	
<hr/>			
18	I said to myself		Respecting the sons of man,
	That it is for God		To make them clear,
	And it is for them to see		That they are a beast—
			Themselves for themselves.
19	For one event befalls the sons of man,		
	And one event the beast ;		
	The same event to them both :		
	As is the death of this,		
	So is the death of that ;		
	And the same spirit belongs to both.		
20	All are going to the same place :		
	Each came from the dust,		
	And each returns to the dust.		
21	Who can distinguish the spirit of man		That goes upward.
	And the spirit of the beast		That goes downward to the earth ?

## III

22

And I saw that there is nothing better Than that man should be glad in his works ;  
For it is his portion ;  
For who will enable him to see what will be after him ?

## IV

2

Once more, I saw all the oppressed Who are made so under the sun :  
And lo ! the tears of the oppressed, And they have no defender ;  
And on the side of their oppressors And they have no defender.  
there is power,

3

And I congratulated the dead, Who have already died,  
More than the living, Who are still living ;  
And as better than both of them Him who has not yet been,  
Who has not seen the evil That is done under the sun.

4

And I saw every toil,  
And every successful work ;  
That it produces envy Of one by his friend.  
This too is inanity, Like trying to eat the air.  
" The fool folds his hands, And so eats his own flesh."  
" Sweeter one handful of rest Than two fistfuls of moil,"  
Like trying to eat the air.

7

Again I saw a thing Unsatisfactory under the sun :

8

There is a single one,  
And there is no partner,  
Nor has he son or brother ;  
Yet there is no end to all his toil,  
Nor can his eyes be satisfied with riches.  
Nor says he, " For whom am I toiling,  
My comfort despoiling ?"  
This too is inanity,  
And hard work at that.

9

Better are two than one :

10

Inasmuch as they have good wages for their toil.

11

For if they should fall, One will lift his companion ;  
But woe to the single one who falls, That there is not a second to lift him !  
Also if two lie together, They will be warm ;  
But for a single one How can there be warmth ?  
And if one assail a man, Two would stand against him ;  
And the triple cord Cannot readily be broken.

13

Better is a poor wise youth  
Than an old foolish king,

14

Who takes warning no more ;

15

For from the prison-house He comes forth as king,  
Although during the other's reign He was born poor.

16

I have seen all the living, Who pass under the sun ;  
As well as the latter youth Who stands in the other's stead :

16

There is no end of all the people, As of all before them ;  
Nor will posterity Be glad even of him.  
For this too is inanity,  
Like trying to eat the air.

## V

2

" Watch thy feet, What they meet," Even in God's house :  
" Be near to hear ; " " A fool can give," Even for a sacrifice.

3

" For none of them knows How badly he does."  
No blurring mouth Nor hasty heart Be thine before God,  
He is in heaven, Thou art on earth : So be chary of words.  
" As dreams are born Of brains too worn,  
Less sense is found Where words abound."

4

" When thou makest a vow, To pay be not slow ;"  
That is an odious confession of foolhardi- So pay thy debt like a man.  
ness ;

5

Better not to vow, Than to vow and not pay.

6

Let not thy mouth Involve thy whole body in guilt :  
Nor tell the claiming angel, " It was a mere mistake."  
Why thus provoke God, To destroy thee altogether ?

7

" The more one dreams, Less fact there seems ;"  
So thy added words Show less fear of God.

- V  
8 If a poor man wronged,  
Even to utter violation of justice,  
Thou shouldest see in any department ;  
Be not startled by the occurrence :  
For One loftier than the lofty is watching ;  
Ay, there is a loftiest of all.
- 9 " Earth is the common resource :  
The King is tributary to the soil."
- 
- 10 " Silver lover, Silver grudger ;"  
" Plenty loving, Income failing ;"  
This too is unsatisfactory.
- 11 " When means increase, The eaters increase :  
So what good to the owners, Save the sight of their eyes ?"  
12 " Sweet the sleep of the servant, Eat he little or much ;  
But the glut of the master Deprives him of sleep."
- 
- 13 A serious trouble I have seen on earth :  
Riches hoarded To its owners' harm.  
14 But wealth so gotten Goes as ill as it came ;  
And so his son Inherits nothing.  
15 Destitute as when born, Equally so he himself dies ;  
And no product of his toil Can he carry with him.  
16 This then is a serious trouble,  
That precisely as he came, Even so must he go ;  
And what benefit has he got From his toil for the air ?  
17 Even his whole life-time He enjoys as under a cloud,  
With continual vexation, And soreness And fretting.
- 
- 18 This is what I have seen :  
The good thing Is the natural thing, To eat And drink  
And enjoy good In all one's toil That one toils in On earth,  
All the days of one's life Which God has given him :  
For that is his allotment,  
19 So every man To whom God has given abundant wealth,  
And has empowered him To enjoy it  
And to take his allotment And be glad in his toil ;  
This is the gift of God.  
" Not much he'll regret His days as they roll :  
20 Since God thus responds To the joy of his soul."
- 
- VI Another trouble I have seen On earth ;  
Far greater this With man ;  
2 A person to whom God has given Abundant wealth As well as honor,  
With nothing lacking to him That he could possibly desire :  
Yet God may not have empowered him To enjoy it,  
But a stranger Must enjoy it.  
This is inanity,  
Even a serious trouble.
- 3 If a person have a hundred children,  
And live many years,  
Even to extreme old age ;  
And yet his soul not be satisfied with his good,  
Nor he at last have an honorable funeral ;  
I have said, Better an abortion than he !
- 4 For in his inanity he came, And in his darkness he goes ;  
And with his darkness His name shall be covered :  
5 " No sun has he seen, Nor joy has he known ;  
The other is far Better off than is he,"  
6 Had he even lived Twice a thousand years,  
Still he has not enjoyed them. " Every thing goes to one end."
- 
- 7 " All man's work Is for his mouth,  
And yet his want Is never filled,"  
8 What more does the sage get Than the simpleton,  
Or the poor shrewd man, In the matter of subsistence ?  
9 " Better what the eyes see Than what the mind imagines,"  
For the latter is quite inanity, Like trying to eat the air.

- VI  
10 Whatever has been  
And is well known  
Hence not able to cope  
11 "The more words,  
So what better off  
12 Who knows what is best for man even now,  
In the period of his present life,  
Which passes like a shadow?  
Much less can any one disclose the future.
- 
- VII  
"More perfume in a name  
But death shows its worth  
2 So it is better to attend a funeral  
For the former is the common end,  
3 Thus grief is better  
"A wry face makes  
4 "The sage's heart  
But the simpleton's  
5 Better listen to a sage's rebuke  
Than to the rollicker's song;  
6 For "like the crackling of nettles under the kettle,"  
Such is the simpleton's giggle.  
This too is inanity.
- 
- 7 Oppression may drive the sage crazy,  
As bribery corrupts the judge.  
8 "But more decisive the end of an  
affair  
And length of spirit  
9 So do not get easily out of temper;  
For that is the sign of a shallow mind.  
10 Do not prate about "the degeneracy of the times;"  
For that is not a judicious habit.  
11 "Wisdom is as good as a legacy,  
And a lucky thing for mortals."  
12 It is a shelter like money,  
And a life-giving boon.
- 
- 13 Look at God's arrangement:  
"Who can straighten  
14 In prosperity enjoy it,  
That God has equally ordained both;  
Yet so that none can discover his plan.  
15 I have seen it all  
A saint dying suddenly  
And a sinner living on  
16 "Be not too good  
That virtually is suicide:  
17 "Be not too bad  
That likewise means premature death.
- 
- 18 The better course is the middle line,  
As far from one extreme as the other;  
The truly pious will avoid both faults;  
19 "The philosopher's wisdom  
Is stronger than a garrison."  
20 "No mortal so good  
As to be free from fault."  
21 Then to all the scandal  
Pay no attention;  
Else thou mayest overhear  
22 Thy servant abusing thee;  
Just as thou art conscious  
Of having abused others.
- 
- 23 All this I philosophically experimented upon:  
I determined I would be a sage:  
But I was still far from it.  
24 "Far away  
Deep, how deep!  
The by-gone lies;  
None finds who tries."

- VII
- 25 I set myself earnestly  
Of true philosophy,  
Including criminal error
- 26 So I found  
Her whose heart  
And her hands  
The saint will escape her,  
But tho sinner be caught by her.
- 27 Mark what I found,  
Putting this and that together,  
Which I carefully reconsidered,
- 28 One true man in a thousand  
But a true woman among as many
- 29 This however I made sure of,  
That God made man upright,  
But *he* has ingeniously perverted himself.
- 
- VIII
- Nevertheless there is none equal to the sage,  
Who understands the principles of things :  
His intelligence illuminates his very countenance,  
And softens even homely features.
- 2 I recommend thee,  
Even as a matter
- 3 Do not hurry testily away from him,  
Nor stickle over a harsh mandate :
- 4 For whatever he pleases,  
" The king's word  
And who dares say to him,
- 5 The one who observes his command  
So the right opportunity
- " Watch the king's mouth ;"  
Of religious loyalty.
- He will certainly do ;  
Is law ;"  
" What art thou about ?"  
Will experience no trouble ;  
The prudent will appreciate.
- 
- 6 Every enterprise has its right opportunity :  
But here is the great trouble with man,
- 7 That he does not know  
And what will take place
- 8 Especially is no one competent  
Nor of any capacity  
" There is no respite  
No cunning felon
- The future,  
None can tell him.  
To retain his own spirit,  
To avert the day of death :  
In that fight ;  
Flees that hold."
- 
- 9 I have surveyed the whole scene,  
Giving attention to all human exertions.  
At times one man rules over another for harm :
- 10 In such cases the iniquitous ruler had indeed a pompous funeral ;  
He had appeared on the stage of action,  
And passed away from solemn probation ;  
But was soon utterly forgotten in his own city,  
On account of his infamous career.  
Surely this is inanity.
- 11 " When wrong is not avenged with speed,  
Man's heart is set on wrongful deed."
- 12 Still, Though one sinner may repeat  
his wrong a hundred-fold,  
Nevertheless I am sure it will  
be well with the pious,
- 13 While it will not generally be  
so with the wicked,
- And yet live long,  
Who are truly such ;  
Who will not usually live long,  
But pass away like a shadow,  
Since he is not pious.
- 
- 14 However, this unsatisfactory thing does sometimes occur on earth.  
That righteous men  
While wicked men  
Truly this is inanity.
- Experience the fortune of the wicked,  
Experience that of the righteous.
- 
- 15 So I recommend cheerfulness ;  
Since it is best for mortals  
To enjoy their means of happiness.  
This will be an offset to their toil  
Their life-long upon earth.

## VIII

- 16 I had applied my mind to philosophy,  
To investigate human operations,  
For example "unsleeping activity day and night."  
17 But I eventually perceived the divine plan,  
That man should not comprehend the complicated scheme:  
However much he endeavor to explore it,  
Still he cannot understand it,  
Should even the sage profess to have ascertained it,  
Still he cannot understand it.

## IX

- So after applying my mind to this subject,  
The result of my examination was  
That the just And wise, And their services, Are in the hand of God :  
Whether love Or hatred, No one foreknows; All is in the future.
- 2 "It all comes to the same at last :"  
One fate For the righteous, And the wicked ;  
For the clean, And the unclean ;  
For the sacrificer, And the non-sacrificer ;  
Saint, Or sinner ;  
Swearer, Or non-swearer.
- 3 This is the worst trouble to mortals :  
One fate awaits them all ;  
" Yet their heart is full of ill :  
Madly passes here their stay ;  
Then in death they pass away."
- 4 But no one courts such a fate :  
" While life lasts, There still is hope ;  
Better a living dog Than a dead lion."  
5 " For the living know That they must die ;  
But the dead know Nothing at all."  
They cannot live over again, And are even forgotten :  
6 Loved, Hated, Or envied, All is now over ;  
Never again will they mingle In earthly scenes.
- 7 " Then joyously eat thy bread, And cheerfully drink thy wine,"  
While filling thy providential sphere ;  
8 " As in festive garments every day, And perfume for the head."  
9 " Enjoy domestic bliss " In life however unsatisfactory,  
As providence allots thee here In life although unsatisfactory ;  
Since such is thy share in life Amid thy earthly toil.
- 10 " But whatever thou findest to do, With thy might be sure to do ;  
No work Or skill, No wit Or will, In the world where thou must go."
- 11 Once more I saw on earth,  
That not to the swift Is always the race,  
Nor to the strong The battle,  
Nor again to the wise Is always bread,  
Nor yet to the shrewd Is wealth,  
Nor indeed to the knowing Is favor ;  
For time And accident Will happen to them all.  
12 For in fact man Does not know his time :  
Like the fishes Caught in an unlucky net,  
Or like the birds Caught in the trap ;  
So they, The sons of man, are tripped,  
At a bad time, When it falls upon them suddenly.
- 13 Once again this have I seen, As an example of earthly wisdom,  
And a remarkable one It seemed to me :  
14 There was a little city, With few men in it ;  
And there came against it a great king, And besieged it,  
And built against it Great fortifications.  
15 But there was found in it A poor wise individual,  
And he rescued the city By his wisdom ;  
Yet no man remembered That same poor individual.
- 16 Then I thought, " Better is wisdom than might !"  
Yet the wisdom of the poor man Is often despised,  
And his words Are not at all heard :  
17 " The words of the wise In quiet are heard,  
Above the ringleader's cry Among the fools."

IX			
18	“ Better is wisdom But one sinner		Than weapons of war ; Destroys much good.”
X	“ As putrid flies      Make stench arise      From richly scented oil ; So him we prize      As greatly wise,      Will one small folly spoil.”		
2	“ The sage’s heart The fool’s		Is at his right, Is at his left.”
3	“ Wherever he goes, A fool always shows That nothing he knows.”		
4	“ Should royal ire Thy wonted place For answer tame		Against thee fire, Quit not apace ; Will quiet blame.”
5	“ There’s a trouble on earth		Blundering rule oft gives birth ;
6	Folly set in high place.		Real worth in disgrace ;
7	Lackeys riding sublime.		Princes trudging through grime.”
8	“ One but digging a pit, Or in breaking a wall,		May himself fall in it ; Thence a serpent may call ;
9	Or in handling mere stones, Or if sticks he would split,		May break some of his bones ; Himself he may hit.”
10	“ If the tool be dull, Else lay out more strength ;		Whet the edge too full ; Wit will tell at length.”
11	“ If the serpent has bit Then quite useless the charm		Ere the spell has been writ, To recover the harm.”
12	“ The mouth of the wise The lips of a fool		Wins grace in all eyes ; But swallow him whole.”
13	“ The talk of a dunce And before he quits		Is a bore at once, He puts one in fits.”
14	“ The dullard prates As if he knew Or what may be		Of coming fates, What will be true, A soul could see.”
15	“ The stupid’s toil As roves the clown		Is useless moil, A guy through town.”
16	“ How sorry the realm Whose nobility feast		With a boy at the helm, While the sun is yet east ;
17	But happy the realm Where the nobles but rest For work the day, The night for play.”		With a prince at the helm, When the sun reaches west :
18	“ While the builders are lazy, When the tenants are lax,		The house-frame goes crazy ; The roof leaks with cracks.”
19	“ For jollity’s sake And wine freely flows, But somebody’s cash		They cook and they bake ; As on the world goes : Must pay for the lash.”
20	“ Yet heed thy mind’s state, Though secret as fate For like bird of the sky, As on wings of the wind,		Lest the king thou berate ; Thy critique on the great : Quick thy treason will fly ; The king’s ear it will find.”
XI	“ Scatter freely thy food For surely some day		Abroad on the flood ; The whole will repay.
2	Give a portion to all, For what trouble may fall.		And a little to spare ; None on earth is aware.
3	So the clouds, with rain filled, And a tree that is lopped, } Be it north or south dropped, }		Pour on ground though untilled ; { Will not vanish away, / In its place it will stay.”
4	“ Who watches the wind, Of clouds one afraid,		To sow falls behind ; To reap is delayed.
5	Thou never canst know Or how the bones grow God’s plan is just so,—		Which way will wind blow, In each embryo ; The whole he makes go.
6	Then sow in the morn, Which yields the best corn, Perhaps in full horn		Nor stop till the eve : Thou canst not conceive ; From both thou’lt receive.”

XI		
7	How rich a delight And glad to the eyes	To welcome the light, To see the sun rise !
8	Yet many though be And every day He must not forget And many there 'll be—	The years one may see, Feel joy though he may ; That dark days come yet ; Of inanity.
9	Enjoy thy prime, With merry heart Go at thine ease, But know that for all	In youthful time ; Take all thy part ; See what thou please : An account will God call.
10	So avoid for thy heart When thy youth thou shalt see	And thy body a smart ; To be inanity.
XII		
	Then remember thy Creator, Ere shall come that season later, Years draw nigh, thyself the stater	While the prime of youth is thine ; When thy powers shall all decline : That all pleasure they resign ; Its light concealing, Or star revealing, With shower wheeling.
2	Sun by day Moon no ray Cloud's relay	
3	Guards then stoop before the door, Totters too the jamitor ; Women lessen at the mill-stone, Peeping through the lattice-gloom none ;—	
4	Portals streetward shut, Inward mill-song mute.	
	Shrill as birdling pipes the old man's strain, Cracked the chords in turn relax again.	
5	Dreads he now to climb the least ascent, Fancies risk where'er his steps are bent. Blossoms white his head as almond-tree, Burdens him each insect wearily, Fails the caper-berry's pungency.	
	Wends he nearly to his final home, Wailers for the solemn rites have come.	
6	Quick the silver cord of life is snapped, Down its golden lamp in ruins rapt ; Dashed as pitcher on the fountain's side, Shattered as the wheel for draught supplied.	
7	So reverts the flesh to earth, But returns the soul to God,	Whence it had at first its birth ; Who assigned its late abode.
8		“ Utter inanity ! ” The Preacher exclaims ; “ All is inanity ! ”
9	Nevertheless the Preacher in his wisdom Has once more attempted popular instruction :	
	He has weighed Arranging similes	And investigated ; Very many,
10	He has sought to put them in attractive phrase, But has written	His earnest convictions.
11	Such maxims wise On driven nails	Like goads incise ; Amassed, none fails.
12	These, unified A lesson read For volumes more But to peruse	By author tried, To all who heed. There 's ample store ; Would pains abuse.
13	The final gist “ God's fear preserve, On this all turns	Is this ; —now list : His laws observe ; ” For man's concerns.
14	God tries each work If good, he 'll see,	However dark ; Or ill it be.



# INTRODUCTION.

## I. AUTHORSHIP.

As this is the most disputed question relating to the present book of Scripture, we consider it first, and in doing so we will necessarily have to discuss many incidental points that are intimately related to the other sections of this Introduction. The question of the *age* or *date* of composition is especially involved in this examination.

1. *The Traditionalary View.*—The great majority of Jewish and Christian critics, scholars, and expounders have ascribed the Book of Ecclesiastes to Solomon, largely influenced, of course, by the statement to that effect in the title (i. 1; see the comment there), which voices the general sentiment of earlier antiquity. The rabbins may be said to be unanimous on this head, and the church fathers adopted it without hesitation. The former class, and some of the latter also, were competent, in point of learning and judgment, to determine the matter, and amid the conflicts and disputes of more recent writers no rival candidate has been named, much less advocated. We are therefore disposed to retain this authorship until something more decisive shall be adduced against it.

It has, indeed, been suggested that the fanciful title of *Qohèleth* or “the Preacher” is indicative of an intention on the part of the author to assume a fictitious name, and the largely similar books of Ecclesiasticus and the Wisdom of Solomon, in the Old-Testament Apocrypha, are adduced as confirming this view; but the argument wholly fails for the following among other reasons: (1) Neither of these two works gives on its face a clew to its origin, the author of the former being set forth in the anonymous preface only (by some other hand) as “Jesus the son of Sirach,” and the writer of the latter professing (vii. 1) to be simply an ordinary “mortal man;” (2) the definite statement on the part of the author of Ecclesiastes, that he was “the son of David, king in Jerusalem” (the last item often repeated in various forms; i. 12, 16; ii. 7, 9, 12, 25), is inconsistent with such a design of anonymous authorship; and (3) there has never been a parallel in the history of literature to so audacious and successful an imposture as this theory supposes, for modern writers, who wish to attain currency and yet remain concealed under a *nom de plume* (like “Preacher” here), do not assume the name of a well-known celebrity like that of the royal sage of Jerusalem.

2. *Various other Opinions.*—Most of the commentators, etc., who reject the Solomonic authorship of this book are obliged to content themselves with vague conjectures as to who possibly might have written it, and some of them even imagine that several persons co-operated in the task; but a few have attempted to be more definite, and the following table of their suppositions on the subject sufficiently discloses the hopelessness of all such guesses:

B. C.	B. C.
975–588 . . . . .Nachtigal.	400 . . . . .Von Gerlach.
699–588 . . . . .Paulus, Schmidt, Jahn, etc.	350–340 . . . . .Ginsburg.
536–500 . . . . .Grotius, Kaiser, Eichhorn, etc.	350–300 . . . . .De Wette, Knobel, etc.
538–333 . . . . .Hermann, Nachman, Krochmal, Umbreit, etc.	333 . . . . .Burger, Bergst, etc.
465–404 . . . . .Van der Hardt, Keil, etc.	333–164 . . . . .Bertholdt, Gelbe, etc.
450–400 . . . . .Hävernick, Weber, Zöckler, etc.	312–164 . . . . .Zirkel.
450–333 . . . . .Rosenmüller, Bernstein, De- litzsch, etc.	300–160 . . . . .Vatke, Hartmann, etc.
433 . . . . .Hengstenberg, Stuart, etc.	300 . . . . .E. Maier.
430 . . . . .Ewald.	210 . . . . .Böttcher.
420–330 . . . . .Stähelin, Davidson, Elster, Vaihinger, etc.	204 . . . . .Hitzig.
	8 . . . . .Grätz.

The absurdity of some of these very late dates is obvious from the fact that the book is found in the Septuagint version, which belongs to the times of Alexander’s successors, and the Hebrew text is certainly no translation from that or any other. The uncertainty and discrepency of the whole list is its sufficient refutation.

3. *The Philological Argument.*—Chief stress has been laid by the opponents of the Solomonic date upon the alleged later Hebrew style of the language, and especially the so-called Aramaisms and other corruptions in the book. Lists of these words have been ostentatiously drawn up, a few by Grotius and more copiously by Knobel, Davidson, Zöckler, and Keil; but the inappropriateness of most of them has been shown by Herzfeld, Von Essen, Pusey, Tayler Lewis, Schäffer, and others, so that out of the entire array of about one hundred, only half a dozen remain as really of a decided Chaldaizing character, and none of these can be clearly identified as chronologically fixed.\* On the other hand, it is certain that the general character of the post-exilic Hebrew, as evinced by the actual specimens which exist (Ezra, Nehemiah, Esther, Daniel, Zechariah, Haggai, Malachi, etc.), does not resemble that of Ecclesiastes. The phraseology of this book, indeed, is peculiar, but it cannot be explained on the theory of a later date. It is doubtless due in part to the intimacy of Solomon with his Gentile neighbors, and many of its most peculiar terms and phrases to his own idiosyncrasy, especially the effort to express philosophical distinctions in the untractable vernacular of his nation. See these points exemplified in our articles on the book in McClintock and Strong's *Cyclopaedia*, vols. iii and xii; and the individual words treated in the foot-notes to our Commentary. The following is an alphabetical list of some of the most striking of these verbal peculiarities which we have ourselves collected; for a minute dissection of many idiomatic combinations see the anonymous treatise on the *Authorship of Ecclesiastes* (really by the Rev. David Johnston, of Scotland), and for others see Dr. C. H. Wright's *Donnellan Lecture* for 1880-1, p. 488-500.

אֵלֶּה *'illāw*, vi, 6.

אֲנִי *'ānīy*, expletive, i, 16, etc.

אֲנִי *'ānīy*, elliptical for *'āmarīy*, viii, 2.

גִּמְמוּטִים *gūmūmūts*, x, 8.

הַבֵּל *hābēl*, i, 2; xii, 8.

הוֹחַ *hōch*, ii, 22.

יְבִכֶּן *'ūr-bekēn*, viii, 10.

זִמְנוֹן *zēmōn*, iii, 1, etc.

חֲלוּיָהּ *cholyōw*, v, 17 [16].

חֲפִצִּים *chēphets*, iii, 1, etc.

יְהוּעַ *yehūw*, xi, 3.

כְּבָר *kehār*, i, 10, etc.

כִּשְׁרוֹרָא *kishrōrā*, ii, 24, etc.

מְדִינָה *medīnāh*, ii, 8.

מִקוֹם שֶׁ-הֵאָחֲזִימ *meqōm she-han-nēchālīym*, i, 7.

נְכֻסִים *nekūsiym*, v, 19 [18], etc.

סוֹף *sōph*, iii, 11, etc.

עֵבֶד *'ābād*, ix, 1.

עֵם *'im*, i, 16, etc.

עֵלָם *'ōlām*, iii, 11, †

עֵינָן *'ingān*, i, 13, etc.

פֶּרְדֵּס *pardēs*, ii, 5.

פִּשְׁטָר *pēsher*, viii, 1.

פִּתְהָגִים *pithgām*, viii, 11.

רַעֲוֵת רִוַח *re'ūeth rūwach*, i, 14, etc. (so

רַעֲוֵת רַעֲוֵת *ra'ōwēn*, ii, 22).

שֶׁ- (as pref.), often.

שֶׁל *shel*, viii, 17.

שְׁלָלָת *shālāt*, etc., ii, 19, etc.

תָּאָן *tāqan*, i, 15, etc.

\* Delitzsch, in his *Commentary on Ecclesiastes* (Clark's *Library*, Edinb., 1877, p. 190, sq.) adduces a list of ninety-five "haparalegomenā or words and forms in Kōbēlēth peculiar to the later Hebrew," as "placing it beyond all doubt that in this book we have a production of the post-exilic period." But this formidable array, upon close scrutiny, altogether fails to support such a conclusion.

1. If it proves any thing, it proves too much; for a large number of the words cited occur elsewhere only in the Talmud, and therefore by a similar reasoning we must bring down the composition of the book to that date, which is historically impossible.

2. A large proportion of the words are confessedly found nowhere else in Hebrew literature. These prove nothing as to the date.

3. A considerable number are occasionally found in some of the earlier books, as Isaiah, etc. These likewise cannot fairly be counted for this purpose.

4. The comparatively small residuum left may reasonably be explained as deriving their deteriorated and peculiar cast from the corrupting influence of Solomon's known proclivities to foreign associations. A similar tendency to debased (so-called "later") forms is observable in other compositions of Solomon, especially the Canticles.

5. A notable example of Delitzsch's inconclusiveness in

this argument is seen in his objecting to the rendering of עֵלָם by "the world" in chap. iii, 11, on the ground that

this is a post-biblical sense. Certainly this is no more true than in the case of many of the words which he has adduced for the very purpose of lowering the date of the book. On the contrary, Dr. Tayler Lewis has shown (in his note *ad loc.* in the American edition of Lange's *Commentary*) that this later meaning underlies and often crops out from the undoubtedly earlier uses. The same is doubtless true of the other words in Delitzsch's list.

6. Arguments as to authorship, drawn from the use of particular words, are precarious, because negative. In this instance they are more than counterbalanced by the style of reasoning and other circumstances, which are eminently Solomonic.

† This word is treated by Delitzsch with curious inconsistency; after using it as an evidence of the post-biblical date of Ecclesiastes as being found in the sense of "the world" in the Talmud only, he still refuses to render it so, but insists upon giving it the Biblical sense of "eternity." The truth is that none of those positions are correct. In Talmudical writers it properly means *ra'ōwā* or *illiterate*, in the phrase "men of the world," that is, common or unlearned people.

From a comparison of the Apocryphal books of Ecclesiasticus and Wisdom, the former of which, at least, is admitted to have been originally written in Hebrew about B. C. 200, with the canonical books of Daniel and Ezra, as having no new-Hebraism in common, Professor Margoliouth, of Oxford, has shown\* that these latter must belong to the period of the captivity, so conclusively that Drs. Driver and Cheyne have been compelled to retract their assertions to the contrary; and by a precisely similar process it may easily be proved not only that the Book of Ecclesiastes, notwithstanding some analogies to the two Apocryphal books referred to, is so materially different in purport and phraseology that the late date assigned it by some is impossible, but also that, however much it may in certain words or phrases resemble the two canonical books just referred to, it cannot be assigned to the age of the captivity on account of the total difference in general style and import, as well as in linguistic composition. For example, the comparatively few Aramaisms in Ecclesiastes are, as a whole, scarcely more numerous or individually more marked than those found in many other biblical books undisputedly of classic times; and the half-dozen special coincidences in peculiar terms are not decisive of a community of date, nor indeed of any definite date at all. On the contrary, the diffuse, verbose, repetitional, and loose style of Daniel and Ezra is wholly unlike the terse and varied one of Ecclesiastes; there are here no Chaldee passages, as those books contain, nor any outright foreign terms as there occur (for example, the names of Greek musical instruments, Dan. iii. 5, 7, 10). A similar conclusion results from a comparison with other books of the exile, especially Nehemiah and Esther, which abound with words evidently of extra-Palestinian origin (for example, the title *Tirshathla* [Neh. vii. 65, 70; x. 1; Ezra ii. 63], and the names for post-horses [Esth. viii. 10, 14]). Nor are the post-exilic books that were written in Palestine, such as the prophecies of Haggai, Zechariah, and Malachi, cast at all in the mould of Ecclesiastes; for while their comparatively pure Hebrew betrays a studious effort to conform to the idioms of the classic standards (as is usual with writers to whom a language is not altogether vernacular), they exhibit no such freedom as the author of Ecclesiastes does, who evidently handles the language like one "to the manor born." In short, all the evidence, when closely sifted, goes to show that the "later Hebrew" is not that of this book as a whole or characteristically. Its peculiarities must be explained on some other theory.

On the other hand, as I have constantly pointed out in the course of this Commentary, the Book of Ecclesiastes bears a very strong literary likeness to the other writings of Solomon, not only in philosophic style, but even in individual expressions. This is obviously and characteristically true in comparison with the Book of Proverbs, where the same adagial form, and especially the striking peculiarity of the "wisdom" doctrine, clearly mark an identity of authorship. But even in comparison with the Canticles, despite the entire dissimilarity of theme and circumstances, the same dramatic skill and allegorical power, as well as an equal poetic genius, are evinced in the closing chapter of the present treatise, which for scenic effect will compare favorably with any of the plays of Shakespeare or other moderns. In order to exhibit this resemblance in its proper light I subjoin a dramatized scheme of the chapter in question.

#### A TABLEAU OF OLD AGE.

TIME—Oriental winter, with its dark days and murky nights, and its ever-recurring showers.

PLACE—A dilapidated palace.

Outside, the superannuated guardsmen (the trembling arms), and the decrepit janitor (the tottering legs). Within, the scanty domestics (lost teeth), the closed blinds (failing sight) and barred doors (dull hearing), and the silent halls (mill-stones disused).

TENANT—The childish tones and cracked voice, the timidity at venturing abroad, the blanched locks, the weight of an insect almost insupportable, and the loss of the sense of taste.

THE FINAL SCENE—The grave dug, the undertaker bustling about for the funeral, with the professional mourners in his train to wail over the corpse. In the chamber of death, the silver chain of the chandelier snapped from the ceiling, and the golden lamp shattered and empty on the floor. In the court-yard, the buckets of the well or cistern leaky, and the pulley fractured.

THE MORAL—The body buried, and the soul gone to the immediate presence of God in the invisible world.

\* See D. S. Margoliouth, *An essay on the place of Ecclesiasticus in Semitic Literature* (London, 1890, 8vo).

4. *The Historical and Archaeological Argument.*—It has been asserted that the circumstances of Solomon's reign do not agree with the idea of his authorship of this book; for example, he would not be likely to refer to the prevalence of tyranny, as he so often does (iii, 16; iv, 1, 13, etc.), if he were king himself at the time. On the contrary, this allusion appears to us to strengthen his title, for it is not so minute and definite as to become personal, and yet corresponds to the notorious fact of the unpopularity of his public works, which excited the sedition of Jeroboam and others (1 Kings xi, 14–40), and eventually led to the disruption under Rehoboam (2 Chron. x). The weakness of the argument drawn from the author's use of the past tense in speaking of his own administration (i, 12; ii, 7) is pointed out in our Commentary at those passages. Any inference from whatever slight discrepancy may be discovered in such details is more than overbalanced by the striking coincidences elsewhere found in this book with the Solomonic date—such as the references to the author's parentage and position (i, 1, 12; ii, 9), his public works (ii, 4–9), wisdom (i, 13, 16; ii, 3, 9, 12, 15), his son (ii, 19)—all of which could be predicated in this emphatic way of no other sovereign or private person of whom we have any knowledge. Even the angelology of the book, slight as it is (v, 6 [5]), corresponds to the period in question, having its parallel in the prior book of Job (i, 6–12; ii, 1–7), rather than in those of the post-exilic age (Dan. ix, 21; x, 13; Zech. iii, 1–7). So, likewise, the notice of an abundant literature, especially in the adagial line (xii, 9–12), tallies precisely with the productions of Solomon (1 Kings iv, 32, 33; Prov. i, 1; x, 1; xxv, 1, etc.). Of no other age or man in Israelitish history could all these facts be predicated, nor has the ingenuity of objectors to Solomon ever been able to adduce one with any degree of plausibility. Somebody certainly wrote the book, and such eminent ability could not have remained permanently anonymous or undetected. That a pseudo-Solomon should have palmed off his production as genuine, not only among foreigners of late generations, but among his own people and contemporaries, is incredible; no counterfeiter could have so thoroughly covered his tracks, or suppressed his own identity; a slip somewhere, and that more palpable than has here been pointed out, would have been sure to betray him. We find no such anachronism, inconsistency, or inadvertence here, but on the contrary many coincidences and corroborations.

## II. CANONICITY.

Notwithstanding the great variety and uncertainty of interpretation, the Book of Ecclesiastes has held its place in the sacred canon from the first unchallenged, until very recent times, except by arch heretics. The Talmud (both text, or *Mishna*, and commentary, or *Gemara*) expressly acknowledges it, all the ancient versions (the Septuagint before, and those of Aquila, Symmachus, and Theodotion after, the Christian era) contain it, and the earliest Christian lists likewise give it. The rabbinical queries concerning it relate only to its public use and exposition, and the first to dispute its divine authority was the notorious Theodore of Mopsuestia, who died about A. D. 429, and his views were condemned at a general council in the next century. Most of those who impugn its Solomonic origin do not on that account or on any other deny its canonicity; the latter has been assailed by a few modern destructive critics only, especially Augusti, De Wette, and Knobel; and this merely on the alleged ground that its teachings are Epicurean, Stoical, skeptical or materialistic. Such objections—diametrically opposed to one another—are, as we have every-where taken occasion to show in our Commentary, unfounded, and only evince the superficial and careless manner in which the book has been studied and expounded. Viewed in its just light, this treatise is not only a pre-eminently common-sense statement of the actual facts and circumstances of human life, but also a truly philosophical discussion of its most serious and deepest relations, and especially a theodicy—so far as the present stage of existence and Jewish revelation allowed—of the dispensations of Providence. How nugatory are all such cavils we shall again have opportunity to remark under subsequent heads of this Introduction,\* and they will be considered more fully in the course of our comments.

\* See especially page 29 and following.

## III. OCCASION AND PURPOSE.

Taking it for granted, then, that Solomon wrote this book of Holy Scripture, we must evidently assign it to the later years of his life, as the experience set forth at its beginning and the paternal attitude assumed at its close demand. The royal sage had drunk the cup of every earthly joy, and found bitter dregs at its bottom; and it is against the errors both of ambition and of philosophy, of selfishness as well as of irreligion, that he now warns his readers. That Solomon began his career with unusually bright means and promise of success, we know from the sacred chronicle; and from the same source we learn that in mature life he followed up these advantages to a high degree of literary achievement, of national and personal reputation, and of secular success; but we finally read in the same impartial record that in his later years he partially declined from this high position, and failed of the ultimate and assured results of so glorious a prestige. So far the independent history and this autobiography are in full accord. In completing the parallel we have to take several facts into the account, which are either clearly implied in the comparison or fairly deducible from it.

1. *Solomon must have been a Disappointed Man.*—This is traceable in the Scripture record of his political reverses in his latter days to which we have referred in the foregoing section of this Introduction, and still more distinctly in the prophetic denunciations of his religious deterioration (1 Kings xi, 9-13; 30-39), which he must have felt were a just retribution for a violation of his own early vows as well as of his paternal counsels (1 Chron. xxviii, 9; 2 Chron. vii, 12-22). Accordingly the book before us is an echo of this melancholy conviction, and a confession of failure in the highest ends of life. "Vanity of vanities" was a most fitting dirge after such an experience.

2. *Solomon's Apostasy was not Complete nor Final.*—There has been some injustice done to him by most expositors of the narrative of this part of his career, and no little misunderstanding of the character of his youthful piety. The request which he made of God at the memorable interview soon after his inauguration (1 Kings iii, 5-14) was not directly for personal holiness, but rather for capacity and skill for his official duties; and his prayer at the dedication of the temple had the same national aspect (1 Kings viii, 22-61). His whole subsequent aggrandizement was of a like political, commercial, literary, and artistic nature; and neither his conduct nor his writings evince deep spirituality of mind or great sanctity of heart. He seems never to have had the rich seasons of communion with God, nor the powerful and refreshing style of devotion which David habitually displays. He was religious, it is true, but after a very different type from that which so closely allies the Psalmist to the true Christian. Correspondingly, the Book of Ecclesiastes exhibits a religiousness of the intellect more than one of the emotions; it is, indeed, rather morality than piety, although based upon the motive of the fear of God (Eccles. iii, 14; v, 7 [6]; viii, 12, 13; xi, 9; xii, 1, 13, 14), which is good so far as it goes, but is inadequate as compared with the impulse of love, which shines so conspicuously in his father's effusions (Psa. xviii, 1; cxvi, 1, etc.). How clearly does the royal sage appear in both pictures to occupy at his best the lower and more theistic plane of a mere *servant* of God, instead of rising to the rank and privilege of a *child*—a relation not known, indeed, by that name in the Old-Testament economy, but substantially apprehended and enjoyed by many of its saints.

On the other hand, and as we might have presumed from the foregoing view of Solomon's early religious experience, his fall was not so precipitate nor so total—we may even say, not so radical—as it would have been in the case of David; who, with all his temporary derelictions—and they were many and sometimes grievous—ever adhered most strictly to the worship of Jehovah alone. Nor does it appear that Solomon himself at any time abandoned or intermitted the regular temple services, but only that he permitted and enabled his heathen wives to carry on each their own native cultus (1 Kings xi, 7, 8), and thus allowed and encouraged the people at large to commit idolatry (1 Kings xi, 33). It is doubtful, even, whether he personally engaged in these pagan rites, or sanctioned them by his actual presence; for the language of the sacred writer is not explicit on this point (1 Kings xi, 1-6), and its expressions ("going after other gods," etc.) are rather to be interpreted in the light of the associated statements, that he loved these foreign wives, and weakly yielded to their entreaties to be allowed and accommodated with their individual

forms of worship. This was indeed a great offence, especially in a sovereign, and the sacred narrative does not seek to conceal or palliate it; nor would we. Yet we must look at the facts in their just relations, and not infer an absolute and wilful apostasy on the part of Solomon from his own national religion. He did what many a less conspicuous saint—church member, we should rather say—does to-day in Christendom, namely, wink at “covetousness, which is idolatry” in his family, yea, in himself, while still adhering as closely as ever (perhaps more so) to the outward forms of regular ecclesiastical service. At all events, we may say that if Solomon never was very devout, he did not fall very far when he partially deviated from the strict rule of monotheism, and—like the Samaritans of later date—attempted to combine it with polytheism.

Yet from this degree of blacksliding, or from whatever deeper die of the same sin he may have fallen into, the Scripture record gives no very doubtful evidence that he was eventually reclaimed. We find this in the fact that he was not himself actually visited with the penalty of apostasy; he reigned unmolested to the end of his life, and bequeathed his undivided dominions to his son as successor. True, the kingdom was afterward divided, and as a punishment for this transgression (1 Kings xi, 11, 31); because, as in the case of David (2 Sam. xii, 14) and Manasseh (2 Kings xxi, 10–16), so great a public scandal must be avenged in some way, although the parties immediately guilty of it were spared by a timely repentance (2 Sam. xii, 13; 2 Chron. xxxiii, 11–13). This is in consonance not only with the many other instances and maxims on record of the divine forbearance and remission under the Old Economy (see especially Ezek. xviii, 21, 22; Jon. iii, 10), but it is in accordance with Solomon’s own sentiments in his dedicatory prayer above alluded to (1 Kings viii, 46–52). Inasmuch, then, as Solomon was not himself visited with dethronement, subjugation, exile, or premature death, there is a fair presumption that he repented of his sin, and thus averted the personal penalty, although a public retribution still overhung the nation for its participation in his crime of treason against Jehovah, and especially for its repetition and incorrigible continuation, with more aggravated features, in the following reign (1 Kings xiv, 22–24). It is noteworthy that the compiler of the parallel account in Second Chronicles, although rehearsing Solomon’s anticipation of the divine lenience (vi, 36–39), omits all reference to the history of his defection, as if it had been condoned; but that he was aware of it, is evident from his allusion (x, 15) to one incident in connection with that transaction (1 Kings xi, 29–31).

But we are not left to these inferences merely in this matter: if this book be really the production of Solomon, as we have shown to be altogether probable; and if it be a veritable narrative of his own experience early and late, as it likewise very clearly appears to be; then we are fairly entitled to use it in evidence of his eventual return to the right path, if, indeed, he ever consciously and purposely forsook it (see Prov. xxii, 6). Certainly there is nothing impossible or even improbable in such a supposition of itself, and there is nothing positively known against it on historical grounds. We therefore regard this book as the latest utterance of a restored blackslider, or at least see nothing in it inconsistent with a reasonable construction of the facts in his career. In writing this quasi-autobiography it was not essential—nor would it have been either delicate or useful—to recapitulate this humiliating scene in his life; in fact, the drift of the book did not call for it. His object was to deal with a different topic, a theosophical and anthropological problem; yet he does this in the chastened and humble spirit of one who had bitterly suffered, not so much (like most men) the outward buffetings of Providence, as the inward grief of having failed to make the highest attainment which in youth he had proposed to himself; and he therefore admonishes his readers to turn their attention early and constantly to a deeper wisdom and a surer peace than he had himself found. The lesson itself we will further develop under a subsequent head.

#### IV. STYLE.

We have already been obliged to touch upon this topic in treating of the authorship of the book, but there remain several important features of it to be considered growing out of the nature of the task, and the manner in which the writer chose or was compelled to handle it.

1. *It is essentially Poetical in Form.*—Although not lyrical in its nature, like the Psalms—

that is, not designed to be sung or accompanied by music in worship or liturgical service, and therefore not cast in the strict mould of Hebrew versification, peculiar and yet free as that is—still it has the essential distinction of the parallelistic arrangement and the terse figurative and alliterative style, as well as the pithy and condensed phraseology, with a certain degree of unusual construction, which mark true poetry in whatever language and among all nations. At the same time its didactic purpose and epigrammatic origin called for a certain piquancy and even enigmatical air about its language, which, added to the profundity of its theme and the philosophical aim of its treatment, could not fail to cause much difficulty in its execution and considerable obscurity in its expression. As we have already intimated, the writer was compelled to take extraordinary license with his mother-tongue in compassing this composite aim, and even to coin new terms as well as to use old ones in rare or peculiar senses. The distinctive character of the Book of Ecclesiastes in this respect has been justly recognised by the Masoretic editors, who have placed it in connection with the other poetical books, but have not given it the poetical accentuation. That the author himself fully realized the same traits of his composition, is evident from his own statement (xii, 9-12), that it was intended to be adagial in its substance, and discriminatively true in its teachings, yet pleasing in its form and pungent in its phrase; at the same time homogeneous in its matter, and brief in its extent. His own genius and habit, as thinker and writer, inclined and qualified him pre-eminently for this mode of presenting his ideas; and the custom of antiquity, no less than of modern literature and folk-lore, points it out as the most natural and effective form and style in which to set forth the accumulated wisdom of a life-time and of all preceding ages. Proverbs have a spice and a pregnancy about them, which add to their charm and instructiveness; while their paradoxical quaintness and variety of application seize upon and retain the attention of the hearer or reader. They are generally in verse or in poetry more or less rhymed, so that the sound may aid the sense in remembering and readily repeating them from lip to lip. All these elements and aspects are found to be admirably combined in the present essay or poem—call it which or both, as we may; and they must all be carefully borne in mind by the expositor and student. We have done what we could to assist the eye of the English reader by our "Rhythmical Rendering," his taste by our "Metrical Version," and his understanding by our "Commentary" and "Notes."

2. *It is likewise Argumentative in its Contents.*—The topics discussed are among the most intricate and profound that can engage the human intellect or occupy the moralist's heart. It is essentially an attempt to solve that world-wide and time-long problem, how to reconcile God's sovereignty with man's freedom; the compatibility of earthly suffering with celestial goodness; the disorders of the present state with justice of final awards. These momentous questions, as we will presently show, it does not really answer; but it does the next best thing, and the only thing possible to finite investigation, namely, its calm and thorough discussion from the human point of observation, furnished with the strongest light that a most highly favored position, ample opportunity, and searching inquiry could afford. But the process necessarily involves close reasoning, severe logic, and ingenious discription; and the subject has to be looked upon from every side, not at once and in general, but successively and therefore somewhat discrepantly, so that one view may be balanced and corrected by another. All this involves some appearance of confusion, some contradiction, perhaps, in representation, in order to arrive at the discrete and harmonious truth. This process, of course, in a poetical essay, especially in the vivid and rapid method of Oriental discussion, and above all with the trammels of a non-metaphysical vocabulary, an unreduced syntax, and an uncurbed rhetoric like that of the Hebrews, demanded and must have produced a large laxity of expression and great variety of presentation in the present case; and instead of complaining of incoherence, ungracefulness, obscurity, and lack of continuity, we ought rather to admire the writer's skill and deftness in managing so completely and lucidly and efficiently his arduous task. We shall gain nothing surely by quarrelling with his effort, or complaining of his method in carrying it out. The judicious and appreciative critic will accept both as the best that could have been expected under the circumstances, and will patiently and carefully set himself to ascertain the author's real meaning, rather than pick flaws in his terminology, dispute his logic, or deny his accuracy. When fairly treated, we find the premises and the conclusions equally legitimate, although the syllogistic method is not

pursued in connecting them. There is a deep philosophy about the book, and its statements are well worthy our acceptance and even our admiration. We can afford to take some pains in adjusting its details and in penetrating its inner sense.

3. *It is eminently Common-sense in Tone and Temper.*—Not only are the facts adduced those of every-day life, but its illustrations are likewise drawn from the most familiar affairs of people at large; and there is a practical air pervading the entire survey of the field, which has always made the book a favorite source of quotation and exemplification. Each human being is concerned in the matters treated of, and all have had their troubles essentially in the manner described. Speculation is not resorted to for relief, but comfort is derived from a calm inspection and review of all the facts and circumstances of the situation. We believe we have exonerated the writer from all sinister aims, and vindicated him from all extreme leanings. He takes up the cause of universal humanity as it actually exists, and after carefully examining the case in its manifold aspects and bearings, he draws his inferences, off-setting the favorable against the unfavorable features, and recommends what every body at all rational or well-balanced in mind at last finds to be the only recourse, namely, to take experience as it is, and make the best of it. This he says in plain terms at last; indeed, he reiterates it over and over again, mingling, it is true, the dark with the bright hues of the landscape, but striking a fair balance on the whole. The language is unexceptionable in point of morality and decorum, and the results are tersely and forcibly put. More than this could not reasonably be required of him in such a literary undertaking. Many of the figures are particularly fine, and the beauty of the closing chapter is universally conceded. The whole essay comes home to the head, the hand, the heart, and the soul of the ordinary struggler in life's contest, with a pathos and a power, a pertinence and a particularity, which are not merely despite its ruggedness and abruptness and repetitiousness of style, but largely because of them. The reader perceives and feels that the writer, although a king and a sage, is yet a true *man*, in earnest sympathy with his fellows of the common soil, and that he writes so as best to relieve them in their troubles, and guide them in their doubts and distractions. He is less solicitous about the smoothness of his sentences or the perspicuity of his words, than about their force and effect. His phrase may be at times homely, but it is every-where and on the whole healthy; and his periods, when the most jagged and antithetical, are still the most incisive and mutually bracing. The drift and tenor of his doctrine will more fully come into the purview of our next heading.

## V. CONTENTS AND PLAN.

Without repeating what we have already had occasion to remark on this branch of our Introduction under other divisions of it, or anticipating what will be given in greater detail in our "Tabular Analysis," we may here gather up in a few paragraphs the general scope and purport of the writer's disquisitions in this entire book, and his order in disposing his lucubrations.

1. *Elements.*—In his survey of the world and of life the writer finds certain facts given and therefore taken as the basis of his reasonings. These may be summarized under the following category, proceeding *ab intra* outward and upward.

First, there is the individual person, with his human nature,—impulsive, ambitious, hopeful, and energetic as to himself, his powers, and his desires; yet more or less thoughtful, solemn, and serious in his prospects and anticipations. All this is favorable. On the other hand, he soon discovers that he is limited, and, worse than that, mortal; and his researches, efforts, and acquirements not only fail of present success, but must soon end, and be resigned to other hands. This is the unfavorable side of the case. Man is a contradiction in himself.

Secondly, he is surrounded and inextricably involved with others, who are equally a riddle and a medley of capacities and pursuits; and unfortunately these often run counter to his own, and lead to still greater confusion and trouble. Society is a Babel, and the world a pandemonium.

Thirdly, the material universe, although insensate and passive, is energized and permeated by forces as various and conflicting as those operating in the mental and moral sphere; and although these are so adjusted and balanced as not to destroy the physical



fabric or continuity of nature, they nevertheless often override and thwart man's endeavors, and aggravate his misery.

Fourthly, above and beyond all these are evident tokens of a sovereign Power, who has created and who still controls these sublunary entities and operations: he must be good and wise and omnipotent, and yet he suffers this disorder to go on for the present, and has not even assured the unfortunate subjects of it as to what will be the outcome or explanation, beyond the mere certainty of their own mortality and accountability to him. This consummates the problem, and reduces man, whether high or low, to the sheer necessity of succumbing to his fate, and submitting to his lot; taking life and fortune as it goes, getting what good he can out of it, but not troubling himself with anxiety for the future, beyond an ordinary prudence in conducting his affairs, and in securing the favor of the Being upon whom all things now and hereafter depend.

Now be it observed, these are not the chimeras of the writer's own imagination, nor the arbitrary selections of a one-sided partisan or theorizer, but the absolute and stark facts that stare every man in the face as he looks into his own experience, or gazes abroad upon the race around him; they have, moreover, always been the prominent features of history, and they are likely to be its permanent outlines till the end of time. The author recommends his reader to accept them as such, and humbly, systematically, and constantly endeavor to adapt himself and conform his conduct and aspirations to them: trusting implicitly to the superior power and skill of the great Ruler, who in some way or other, at some time or other, will make it all right in the end, or will at least reward his pious servants for their own faith and obedience.

We ask, Is not this a true picture? We further inquire, Has philosophy or religion, even under the light of Christian revelation, ever advanced substantially beyond this limit? The wisest, the most saintly, need not seek to transcend or ignore these grand lines of human activity and virtue. As we cannot escape from the world or from ourselves, we can find satisfaction and repose only in harmonizing these elements; and we will avoid disappointment only by not relying upon earthly resources while yet calmly using them, and by depending upon higher considerations for our essential and ultimate happiness, namely, the consciousness of faithfully fulfilling the laws of our being, and making all our surroundings contribute to this mental and moral independence. This is the *summum bonum*, and it is the crowning pinnacle of wisdom and worth.

2. *Doctrines*.—Under this head we shall not recapitulate what we have just drawn up as the outcome of the whole essay, but discuss certain generalizations which have been falsely attributed to the writer as underlying and outcropping all his investigations and conclusions. They may be substantially reduced to four or five modern terms.

First, the author of Ecclesiastes has been charged with *pessimism*; but this has only been done by those who have a narrow and imperfect apprehension of his meaning and design. That man is corrupt morally, and that the world is disordered, cannot be denied by any philosopher; and reformers have in every age appeared who have taken this cardinal fact as their watchword. But the writer of this book clearly acknowledges that this was not the original constitution of things (iii, 11; vii, 29), and he more than intimates that it will somehow be remedied or compensated (ii, 26; v, 8; viii, 12, 13), and that meanwhile it effects a moral discipline which is worth all it costs (iii, 18; vii, 2, 3). He is emphatic as to the folly and inutility of harping on the evils that we see or experience (vii, 10), and he most earnestly and cordially advises the expectation of improvement (vii, 8; viii, 3-5), condemning all hasty and unwarranted inferences from the continuance and impunity of evil (vii, 9, 11-19; viii, 11). Above all, such objectors have overlooked the recommendations of cheerfulness with which this book so abounds that it has been pointed to by others as falling into the very opposite fault, which we will therefore next consider, as certainly at least savoring of optimism.

Second, an equally superficial objection has been brought against our author as advocating a *voluptuary* system as an antidote for earthly vexation very much on the principle of "Eat and drink, for to-morrow we die." This view is amply refuted by a simple reference to the frequent warnings in the book itself against over-indulgence of appetite (ii, 1-3; x, 16, 17; xi, 9, 10), licentiousness (vii, 26-28), selfish ease (iv, 5; ix, 10; x, 18), avarice

(v, 10-13, etc.), and kindred vices (v, 6, etc.). The passages which have been pointed to as favoring sensuality (ii, 24; iii, 12, 13, 22; v, 18 [17], 19 [18]; viii, 15, 16; ix, 7-9; xi, 9) are to be explained as inculcating merely a cheerful and thankful use of the legitimate gifts of Providence, and the context clearly indicates that to be the author's meaning.

Third, a species of *agnosticism* has sometimes been attributed to the author of Ecclesiastes, on the ground of his continual references to man's limited knowledge (i, 8-11; ii, 19; iii, 11; vi, 12; vii, 24; viii, 17); but these are merely statements of the trite truth of man's liability to error, and do not relate to an ignorance of God and divine things. On the contrary, wisdom is constantly applauded in the same breath (ii, 13, 14; iv, 13; vii, 4-6, 9, 11, 12, 19; viii, 1; ix, 13-18; x, 2, 3, 12), although, as every body knows, it is not available for pecuniary purposes (vi, 8; ix, 11, 15; x, 6), and cannot avert grief (i, 18; vii, 4, 16, 23) or death (ii, 14-16).

Fourth, it has been said that the author's teachings are strongly tinged with *fatalism* in various passages (ix, 1, 2, 11, 12; xi, 2-6); but these are evidently but the common-place assertion of the unexpectedness and inevitableness of death, which is more distinctly exemplified in other places (iii, 19; vi, 6-8; viii, 8); and a necessitarian interpretation of them is directly refuted by the frequent statement of a discriminative use of opportunity favorable to success (iii, 1-9; iv, 9-12; ix 10; x, 10; xi, 1-3; xii, 1).

Lastly, a feeble attempt has sometimes been made to deduce *materialism* from some of the writer's allusions to the condition of the dead (iii, 20, 21; iv, 2, 3; ix, 5, 6, 10); but this too is a misapplication of them, as we abundantly show in our Commentary, for they merely relate to the bodily condition, and are offset by the distinction made in some of them (iii, 21), and elsewhere (xii, 7), between this and the spirit which survives for retribution (viii, 10; xi, 9; xii, 14).

The specifications of erroneous lessons on these and other abstract points are not sustained by a candid examination and comparison; on the contrary, as already declared, we find the author eminently sound and conservative in his instructions, voicing the general sentiment of well-informed and carefully observant humanity throughout, although often put in an *ex-parte* form and in hyperbolic phrase for the sake of vividness and effectiveness.

3. *Arrangement*.—Irregularly and almost incoherently as the author at first sight seems to proceed in his argument, upon a closer inspection we find that he marshals his materials in a most admirable order, advancing from point to point by a gradual progress, until at last his discussion culminates in a climax of exhortation and consolation. For the details we again refer to our "Tabular Analysis" and Commentary, purposing here to mark the salient angles only of his scheme of disputation and instruction.

First, he strikes abruptly the key-note of his thesis, which is, that all sublunary experience is evanescent (i, 2); and this he repeats at intervals, in order to maintain the unity of the harmony among his several chords, which sweep alternately from the threnetic basso of despair to the parenetic soprano of hope—wails intermingled with comfortings (i, 3-11). His heart has been saddened and discouraged by his personal experience (i, 12-ii, 11), and the disappointment has been intensified by witnessing the griefs of his fellow-men (ii, 12-26); until death—the one thing certain and common, but a surprise after all and a seemingly final catastrophe—is awaited as the still more mysterious consummation of a checkered but unexplainable life (iii). What should be beyond, he dares not inquire; but feels an intuitive suspicion—perhaps we may call it a conviction—that it does not end the mortal's being, but is only the entrance upon the grand *dénouement* (iv, 1-3). The solution of the problems of time is reserved for eternity.

Secondly, he reviews human society and history more calmly and more deliberately, scrutinizing details, especially instances—whether typical or exceptional; and he finds but one ruling principle by which to thread the tangled skein of earthly existence and affairs, namely, a divine superintendence, which, although sovereign and inscrutable, is nevertheless a warrant of a real plot or plan running through it, and an assurance of beneficence in it and of a proper adjustment after it (iv, 4-vi). The result, of course, as before, is not distinctly nor even dimly apprehended, but it is anticipated on general grounds, and there is at least a sense of relief from total anarchy.

Thirdly, a still closer inspection of men by classes is made, with a view to ascertain

the actual value of human wisdom; and the writer more fully perceives that it is competent for much practical advantage (vii. 1-22), but is inadequate for a full solution of the great problem (vii. 23-viii), and especially unavailable in the event—death itself (ix); hence he moralizes on the application of it in the lower as well as the higher walks of social life (x). He is gradually approaching a philosophical resting-place for the heart rather than for the head—an acquiescence of the will where reason cannot penetrate; and this is the true induction by faith in lieu of sight.

Fourthly and lastly, he assumes more pronouncedly the role of a teacher, carrying out the above discovered principle of confidence in a benign though seemingly arbitrary Providence, and exhorting to a generous use of this life's opportunities (xi. 1-6), above all a diligent one of the favored season of youth (xi. 7-xii. 7). He seems to look back over his own life, so promising in its dawn, but squandered too much upon secular enterprises and expectations; and now in his old age he feels that it is too late to retrieve the past (xii. 8-12). The concluding words are in keeping with this sentiment, urging his reader to ponder well the main lesson thus portrayed, and in any case to remember that piety is "the one thing needful" for all, as well in time as for eternity (xii. 13, 14).

## VI. LITERATURE.

The following chronological list of commentaries and other exegetical works specially on the Book of Ecclesiastes is believed to be the most complete hitherto compiled:

- ORIGEN (the eminent church father, 185-253), *Scholion in Ecclesiasten* (in Greek); in Galland's "Bibliotheca Patrum," vol. 1; and elsewhere.
- DIONYSIUS ALEXANDRINUS (cir. 200-265), *Commentarius in Principium Ecclesiaste* (in Greek); in Galland's "Bibliotheca Patrum," appendix.
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\* The meaning of this verse seems to be that the orderly system of creation, although reflected in man's nature (as a microcosm), does not reveal the secrets of Providence even to him.

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- (2.) As it is irrecoverable in the future (vi. 10-12).
- (a.) Since man is confessedly imperfect (vi. 10).
- (i.) In his own constitution (vi. 10 f. h.).
- (ii.) In comparison with God (vi. 10 l. h.).
- (b.) And unsusceptible of improvement (vi. 11, 12).
- (i.) Tending rather to deterioration (vi. 11).
- (ii.) And unable to forecast his needs (vi. 12).
- [1.] Even for his own brief life (vi. 12 f. h.).
- [2.] Much less for posterity (vi. 12 l. h.).
3. The true philosophy of life (vii-xi).
- a. Patience under ordinary ills (vii).
- i. Its practical value (vii. 1-22).
- (1.) As a moral discipline (vii. 1-10).
- (a.) Reformatory—of conceited hilarity (vii. 1-6).
- (i.) By the silent lesson of mortality (vii. 1-4).
- (ii.) By the spoken rebuke of wisdom (vii. 5, 6).
- (b.) Repressive—of severe outbursts (vii. 7-10).
- (i.) Under provocation (vii. 7-9).
- [1.] As of bribery in judges (vii. 7).
- [2.] Where self-restraint may yet triumph (vii. 8).
- [3.] And resentment is a weakness (vii. 9).
- (ii.) In a croaking spirit (vii. 10).
- [1.] Which is probably unjust (vii. 10 f. h.).
- [2.] And in any case useless (vii. 10 l. h.).
- (2.) As an intellectual exercise (vii. 11-22).
- (a.) The value of discretion in general (vii. 11, 12).
- (i.) Often available in a pecuniary point of view (vii. 11, 12 f. h. [Render "good" (equally) with "]).
- (ii.) But especially in higher emergencies (vii. 12 l. h.).
- (b.) In application to divine Providence (vii. 13-18).
- (i.) Its mysteries (vii. 13-15).
- [1.] Inexplicable by man (vii. 13).
- [2.] Yet on the whole self-balancing (vii. 14).
- [3.] Though not always discriminative of moral worth (vii. 15).
- (ii.) Its retributions (vii. 16-18).
- [1.] On the sanctimonious (vii. 16).
- [2.] On the dissolute (vii. 17).
- [3.] True piety the only safety (vii. 18).
- (c.) In application to human intercourse (vii. 19-22).
- (i.) Sagacity a political fortress (vii. 19).
- (ii.) But criticism to be sparingly indulged (vii. 20-22).
- [1.] Because no one is faultless (vii. 20).
- [2.] And an eaves-dropper may learn his own foibles (vii. 21).
- [3.] Or is at least conscious of them (vii. 22).
- ii. Even when problems are insoluble (vii. 23-29).
- (1.) As is often found to be the case (vii. 23, 24).

- (a.) Either from our own folly (vii, 23).  
 (b.) Or the difficulty of the subject (vii, 24).
- (2.) Especially in judging of human nature (vii, 25-29).  
 (a.) Normal and abnormal specimens met with (vii, 25).  
 (b.) Sexual purity the most inscrutable (vii, 26-28).  
 (i.) Harlots a public nuisance (vii, 26).  
 (ii.) But perfect female virtue rare (vii, 27, 28).\*
- (c.) Corruption the result of the Fall (vii, 29).
- b. Resignation amid unavoidable allotments (viii).
- i. From man (viii, 1-9).
- (1.) Voluntarily (viii, 1-5).  
 (a.) Moral considerations (viii, 1, 2).  
 (i.) Self-culture (viii, 1).  
 (ii.) Loyalty (viii, 2).  
 (b.) Prudential considerations (viii, 3-5).  
 (i.) Conciliation (viii, 3, 4).  
 [1.] By yielding in act (viii, 3).  
 [2.] By submitting in word (viii, 4).  
 (ii.) Impunity (viii, 5).  
 [1.] By avoiding liability (viii, 5 f. h.).  
 [2.] By biding one's time (viii, 5 l. h.).
- (2.) Necessarily (viii, 6-9).  
 (a.) Internal consideration — individual impotence (viii, 6-8).  
 (i.) Of mind—as to the future (viii, 6, 7).  
 [1.] In providing for emergencies (viii, 6).  
 [2.] Which cannot be foreseen (viii, 7).  
 (ii.) Of body—as to death (viii, 8).  
 [1.] Which is sure to come at last (viii, 8 f. h.).  
 [2.] No convict can escape that dungeon (viii, 8 l. h.).  
 (b.) External consideration — social tyranny (viii, 9).  
 (i.) This is a sore puzzle (viii, 9 f. h.).  
 (ii.) Yet a stubborn fact (viii, 9 l. h. [Omit "own"]).
- ii. From God (viii, 10-17).
- (1.) Religiously (viii, 10-14).  
 (a.) Moral consideration—reputation (viii, 10).  
 (i.) While alive—respectability (if not too bad) and privilege (viii, 10 f. h.).†  
 (ii.) When dead—oblivion, unless good (viii, 10 l. h.).  
 (b.) Prudential consideration—retribution (viii, 11-14).  
 (i.) Often delayed—and then cumulative (viii, 11).  
 (ii.) But ultimately certain (viii, 12, 13).  
 (iii.) Exceptions only apparent (viii, 14).
- (2.) Philosophically (viii, 15-17).  
 (a.) Practical considerations (viii, 15).  
 (i.) Much enjoyment always possible (viii, 15 f. h.).  
 (ii.) Despite Providential inflictions (viii, 15 l. h.).  
 (b.) Speculative considerations (viii, 16, 17).  
 (i.) Worry does no good (viii, 16).  
 (ii.) The problem insoluble (viii, 17).
- c. Contentment with common circumstances (ix).
- i. Because death comes to all alike (ix, 1-6).  
 (1.) As an arbitrary doom (ix, 1, 2).  
 (a.) Divine and unforeseen (ix, 1 [omit "by" and "that" in l. c.]).  
 (b.) Irrespective of moral character (ix, 2).  
 (2.) As an absolute stop (ix, 3-6).  
 (a.) Recklessness of mortals nevertheless (ix, 3).  
 (b.) The opportunity never to return (ix, 4-6).  
 (i.) Probation over (ix, 4).  
 (ii.) Earthly consciousness gone (ix, 5).  
 (iii.) Human interests severed (ix, 6).
- ii. Hence one should improve life while he may (ix, 7-12).  
 (1.) As a divine privilege (ix, 7-10).  
 (a.) Both for comfort (ix, 7-9).  
 (i.) Personal (ix, 7).  
 (ii.) Social (ix, 8).  
 (iii.) Domestic (ix, 9).  
 (b.) And for activity (ix, 10).  
 (2.) As an uncertain scene (ix, 11, 12).  
 (a.) In the measure of its success (ix, 11).  
 (b.) In the time of its close (ix, 12).
- iii. For even wisdom makes no material difference in these respects (ix, 13-18).  
 (1.) In spite of its intrinsic worth (ix, 13-16).

\* The slur here cast by Solomon upon the sex is notoriously true of much of Oriental society, and may have been the experience of his own harem. He had a bad lot to judge from! But the men in the East are unspeakably worse as a rule.

† In this comprehensive but somewhat abstruse verse (which requires no amendment in the rendering) the *burial* is a decent interment (as in vi, 3), and "the place of a holy (man)" [not "the holy place," for which a specific Hebrew word exists] is not specially the Temple, but *life* itself, which as a scene of probation has a peculiarly sacred character.

- (a.) Illustration of its practical power (ix, 13-15 l. h.).
- (b.) Its failure of secular reward nevertheless (ix, 15 l. h., 16).
- (2.) By reason of its inherent modesty (ix, 17, 18).
- (a.) Which is out-clamored by folly (ix, 17).
- (b.) Or counteracted by villany (ix, 18).

**C.—Adagial reflections and counsels** (x, 1-xii, 7).

**I.—Prudential** (x).

- 1. In social life (x, 1-7).
- a. Private (x, 1-3).
- i. A single foible ruinous (x, 1).
- ii. Tact ready and obvious (x, 2, 3).
- b. Public (x, 4-7).
- i. A steady temper with a concessive manner will bring a king to terms (x, 4).
- ii. Office is not always a mark of merit (x, 5-7).
- (1.) This is a blunder of the appointing power (x, 5).
- (2.) Fools promoted and the wealthy plundered (x, 6).
- (3.) Like slaves on horses and nobles on foot (x, 7).
- 2. In individual life (x, 8-20).
- a. Private (x, 8-15).
- i. In act—judgment necessary, however simple the matter (x, 8-10. [For "shall" render "may"]).
- (1.) To avoid accident (x, 8, 9).
- (a.) From without (x, 8).
- (b.) From within (x, 9).
- (2.) To ensure success (x, 10).
- ii. In word—folly self-evident (x, 11-15).
- (1.) By the manner (x, 11-13).
- (a.) Like a clumsy serpent-charmer (x, 11. [Render "If the serpent bite before enchantment, then the charmer has no advantage"]).
- (b.) Wholly unattractive (x, 12).
- (c.) More and more absurd (x, 13).
- (2.) By the matter (x, 14, 15).
- (a.) Especially given to prognostication (x, 14).
- (b.) Like a rustic trying to find his way to town (x, 15).
- b. Public (x, 16-20).
- i. In act (x, 16-19).
- (1.) Royal (x, 16, 17).
- (a.) Childish profligacy—a curse (x, 16).
- (b.) Noble self-denial—a blessing (x, 17).

- (2.) Executive (x, 18, 19).
- (a.) Ruinous negligence—as in building (x, 18).
- (b.) Wasteful revelry—as in feasting (x, 19).\*
- ii. In word (x, 20).
- (1.) Avoidance of criticism (x, 20 f. h.).
- (2.) Lest it be reported (x, 20 l. h.).

**II.—Religious** (xi, 1-xii, 7).

- 1. Beneficent exertions (xi, 1-8).
- a. Wide-spread and disinterested (xi, 1-6).
- i. With a liberal hand (xi, 1-3).
- (1.) Geographically expressed—on sea and on land (xi, 1, 2).
- (a.) Because results will eventually accrue (xi, 1).
- (b.) Because many are needy (xi, 2).
- (2.) Figuratively expressed—the sky and the forest (xi, 3).
- (a.) Because means imposes the duty of generosity (xi, 3 f. h.).
- (b.) Because benevolent labor will not be lost wherever bestowed (xi, 3 l. h.).
- ii. With a trustful heart (xi, 4-6).
- (1.) As to the omens of success (xi, 4. [For "shall" render "will"]).
- (2.) As to the process of Providence (xi, 5).
- (3.) As to the improvement of opportunities (xi, 6).
- b. In all the vicissitudes of experience (xi, 7, 8).
- i. Whether sunny (xi, 7, 8 f. h.).
- ii. Or cloudy (xi, 8 l. h.).
- 2. Youthful piety—its duty and its privilege (xi, 9-xii, 7).
- a. Without asceticism or excess (xi, 9, 10).
- i. Which entail divine punishment (xi, 9).
- ii. And involve physical misery (xi, 10).
- b. Without waiting for old age (xii, 1-7).
- i. Which brings trouble enough of itself (xii, 1).
- ii. And cuts off all activity (xii, 2-7).
- (1.) Like a winter's day (xii, 2).
- (2.) Or an antiquated mansion (xii, 3, 4 f.-sec. c.).
- (a.) The palsied arms (xii, 3 f. c.).
- (b.) The tottering legs (xii, 3 sec. c.).
- (c.) The lost teeth (xii, 3 third c.).
- (d.) The dimmed sight (xii, 3 l. c.).
- (e.) The failing senses (xii, 4 f. 3.).
- (f.) The feeble functions (xii, 4 sec. c.).
- (3.) Other marks of superannuation (xii, 4 rest, 5 f. h.).
- (a.) The shrill and cracked voice (xii, 4 rest. [For "at" render "to"]).

\* This verse is thus usually applied in a reproachful sense to the riotous malfesants of ver. 16, and the last clause is understood to mean that the state treasure is appropriated to meet such expenses; but the language is so very general that it may perhaps denote the contrary, thus giving a contrast as in ver. 17, i. e., funds are so abundant (by wise administration) that frequent festivals can be afforded. In this latter way the symmetry of the paragraph is perfect.

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|--|--|
| <p>(b.) The timid step (xii, 5 f.-sec. c.).</p> <p>(c.) The other signs—figuratively expressed (xii, rest of f. h.).</p> <p>(i.) The gray hair (xii, 5 third c.).</p> <p>(ii.) The general debility (xii, 5 fourth c.).</p> <p>(iii.) The deadened taste (xii, 5 fifth c. [For "desire" render "caperberry"]).</p> <p>(4.) The funeral scene (xii, 5 rest-7).</p> <p>(a.) The procession to the grave (xii, 5 rest).</p> <p>(b.) Like a broken tent-lamp or water apparatus (xii, 6).</p> <p>(c.) The dissolution of soul and body (xii, 7).</p> | <p><i>D.</i>—<b>Conclusion</b> (xii, 8-14).</p> <p>I.—The writer's purpose (xii, 8-12).</p> <p>1. General (xii, 8-10).</p> <p style="padding-left: 20px;"><i>a.</i> Solemnization (xii, 8).</p> <p style="padding-left: 20px;"><i>b.</i> Instruction (xii, 9).</p> <p style="padding-left: 20px;"><i>c.</i> Entertainment (xii, 10).</p> <p>2. Special (xii, 11, 12).</p> <p style="padding-left: 20px;"><i>a.</i> Stimulation—permanent and consistent (xii, 11).</p> <p style="padding-left: 20px;"><i>b.</i> Admonition—brief and simple (xii, 12).</p> <p>II.—The great lesson (xii, 13, 14).</p> <p>1. Piety (xii, 13).</p> <p>2. Accountability (xii, 14).</p> |
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# ECCLESIASTES;

## OR. THE PREACHER.

### CHAPTER I.

<sup>1</sup> The Preacher sheweth that all human courses are vain: <sup>4</sup> because the creatures are restless in their courses, <sup>9</sup> they bring forth nothing new, and all old things are forgotten, <sup>12</sup> and because he hath found it so in the studies of wisdom.

**A. V.** THE words of the Preacher, the son of David, king in Jerusalem.  
<sup>2</sup> \*Vanity of vanities, saith the Preacher, vanity of <sup>a</sup>vanities; all <sup>is</sup>vanity.  
<sup>3</sup> †What profit <sup>b</sup>hath a man of all his labour which he taketh under the <sup>c</sup>sun?

**A. R.** THE words of †the Preacher, the son of David, king in Jerusalem.  
<sup>2</sup> Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity. What profit hath man of all his labour wherein he laboureth under the

<sup>a</sup> Ps. xxxix, 5, *6d*; lxxv, 9; cxliv, 4; ch. xii, 8. † ch. ii, 22; iii, 9.

‡ Heb. *Kohleth*.<sup>4</sup>

1611. a vanities. b hath. c sun. d xxxvi. 6. e 9.

\* Or, the great creator. Heb. *Kohleth*. **British.**

**I. 1. The<sup>1</sup> + speeches<sup>2</sup> [words] + of Congregator,<sup>3</sup> ¶** This stands as a designation of authorship or a general title of the book. That it was placed here by the author himself, appears from the specifying clauses following, as well as from its coincidence with the phrase in ver. 12. It is also intended (as there) to give emphasis and weight to the treatise, and especially to indicate the *didactic* character of the discourse. **the<sup>1</sup> + building-one [son] + of Darling,** ¶ Added in order to distinguish the writer personally, by the mention of that well-known character. **king in + Possess-peace.<sup>3'</sup> ¶** Identifying the writer with Solomon, who was the only son of David that succeeded him on the throne. For the practical value of this caption in determining the authorship, see the remarks in the Introduction.

**2. Breath<sup>1</sup> + of breaths!<sup>2</sup> ¶** A respiration or any slight current of air is the symbol of something both trivial and transient, and the sentiment here given in its most emphatic form at the head of the essay, in the manner of a theme, pervades the entire piece as an undertone. **has + said Congregator;<sup>3</sup> ¶** An indication of this as the author's motto, like the "text" of a modern sermon. **the + complete [whole]<sup>5'</sup> is<sup>6</sup> a + breath.<sup>7</sup> ¶** The totality or general upshot of human life and experience is here pronounced unsatisfactory. This idea is to be expanded and illustrated in the discussion before us. We shall see that it is true as intended to be understood, not absolutely and necessarily, but in point of fact and effect upon its subjects. In the present state of existence we have but a partial view of our entire being and relations, and no individual commands even the whole field of this limited vision. Therefore all our impressions and statements must be as yet *ex-parte*, and even philosophy can but confirm, or at best theoretically correct, our conclusions.

**3.** The author here opens the topic itself with a general remark, which at the same time explains the sense in which the preceding exclamation was uttered. **What<sup>1</sup> exceed-**

<sup>1</sup> Article omitted before noun in construct.

<sup>2</sup> *dabbar*, an opening of the mouth to speak; hence, an address.

<sup>3</sup> Fem. act. participle of *qāhal*, to assemble a congregation; hence, to preach; here used as a *nom-diplôme* or fancy title of the writer, and therefore in the fem. (but taking a masc. verb, except in vii, 27) and without the article (except in xii, 8) as an abstr. for the concrete, like *Veritas, Justicia*, etc., among moderns. "Words of preaching" thus become equivalent to a sermon.

<sup>3'</sup> A shortened form of the dual, with "*chirik justice*," the only instance in the language.

<sup>4</sup> *hēbel*, used of a gentle breeze (Isa. lvii, 13), and so frequently in this book in kindred senses (as in the last clause of this same verse). It here has the peculiar form *habēl*, said to be a Chaldaism; but it

seems rather to have been modified by the writer on purpose to express a special idea, and thus strike the key-note of his treatise, by coining, as it were, a new word. It accordingly occurs in this phrase only (so also xii, 8), and is therefore no evidence of later date.

<sup>5</sup> The repetition denotes intensity, one of the Heb. forms of the superlative.

<sup>5'</sup> *kāl*, from *kābil*, to perfect; collateral to *kilā*, to retain (through the idea of full control), and to *kābih*, to cease (through natural termination, as being "finished"), and akin to *qābil*, to be able (through the above idea of control); comp. also Gr. *ὅλος*, Lat. *ullus*, Engl. *whole*, and perhaps *all*.

<sup>6</sup> Copula verb omitted because unemphatic.

<sup>7</sup> *hābil*, the usual form "in pause."

<sup>8</sup> *maḥ*, a sort of "construct" form of the interrogative before *makkēph* and *dagesh*.

**A. V.** 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.

\* Ps. civ, 5; cxix, 90. † Heb. *parath*.

1611.

a Sun b the

4 sun? One generation goeth, and another generation cometh; and the earth

abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where

**British.**

ence<sup>9</sup> is<sup>10</sup> + there to<sup>10</sup> + (the) man<sup>11</sup> || That is, What essential, substantial or permanent result or benefit accrues to any or every human being? The question implies a denial or at least a doubt of any real or final improvement or acquisition, to himself at all events. The same conclusion is afterwards expressed in a positive form (ii, 11; v, 16 [15], etc.), although variously limited and qualified (ii, 13; x, 10). in + complete<sup>12</sup> his + toil<sup>12</sup> which + he + may<sup>13</sup> + toil<sup>14</sup> + in<sup>15</sup> under the + sun? || Every range or sphere of human activity is here denoted, but only with respect to earthly life and conditions, as the last clause shows. This then is the general query propounded in this book. It is not the misanthropic but the philosophic inquiry of the human heart, weary of efforts that fail to reach a successful termination here, or even to fill the soul's ambition. What is the use? *Cui bono?* We shall see, as all wise men and women have proved by personal experience as well as by careful and extensive observation, that if prosecuted for terrestrial, material or selfish ends alone or mainly. *Life is sure to be a failure* in the highest, grandest and ultimate sense. What question then could a sage more properly ask himself or others than this?

4. The way for the solution of this problem is first paved by a contemplation of man's local surroundings, the physical universe, which preceded him in being, and which constitutes and moulds his theatre of action. A + stay<sup>16</sup> is<sup>16</sup> walking<sup>17</sup> and + a + stay<sup>16</sup> is<sup>16</sup> going [coming];<sup>18</sup> || This connects the human element in creation preceding with the purely physical following, and at the same time introduces the special aspect in which the unsatisfactoriness and transitoriness of everything is about to be presented. It also suggests that human experience now is just what it always has been and ever will be; an idea which enhances man's hopelessness and insignificance. This last thought is again brought home more forcibly by the contrast in the next clause. and<sup>19</sup> + the + earth for + the + vanishing-point [ever]<sup>20</sup> is<sup>20</sup> standing.<sup>20</sup> || The lowest and most important of the "elements" (as the ancients styled the four great principles of things: air [here "wind"], earth, water [here "rivers" and "sea"], and heat [here "sun"]) is first alluded, because it stands in closest connection as a basis of origin, support and sustenance with man; and yet by its very magnitude and stability teaches its frail and fleeting occupants the lesson of humility in the lordship given them over it (Gen. i, 28), and the toil by which they are to derive their subsistence from it until they find in its faithful bosom again their rest (Gen. iii, 19). This continual stream of human life is a pleasing but melancholy vista to every thoughtful mind, and frequently recurs in this book (ii, 12, 18; iii, 20, 22; iv, 15, etc.), and is eminently in keeping with the progression in each first half of the ensuing natural phenomena. The permanence of the low-placed "earth" has even a more striking significance in the antithesis than the boldness and strength of "the everlasting hills" that rib and divide its surface.

5. And<sup>21</sup> + has + rayed [arisen] the + sun, and + has + gone the + sun; || The great orb of the sky is next alluded to as the most brilliant and potent of the terrestrial

<sup>9</sup> *githröwn*, lit., *falling over or excess*, i. e., above others; = he is no better off on the whole.

<sup>10</sup> *is to* = has.

<sup>11</sup> *ādām* with the art. (as here) means either the particular man spoken of or referred to, or else (as in this case) *humanity* at large or collectively. It here denotes the common experience of the human race.

<sup>12</sup> *amāl*, severe and irksome labor; in distinction from *abad*, which is mere service for pleasure or pay or duty.

<sup>13</sup> The fut. after a relative = the Lat. subjunctive, and therefore not expressing any special contingency.

<sup>14</sup> Added by Heb. repetition for intensity, = "however hard he has toiled."

<sup>15</sup> The intrans. used transitively, to denote that "in respect to" what it relates.

<sup>16</sup> *dōw*, continued existence; hence a cycle or period of human life, a race or generation of men.

<sup>17</sup> *hālāk*, passing along; hence the present series of men, now on the stage.

<sup>18</sup> *bā*, which might be the praeter, "has come;"

but that would not correspond with the participles preceding and succeeding, nor so well follow its noun. It might also be rendered "passing away," but that idea is already expressed in the former clause. The whole = "one generation passes, and another comes."

<sup>19</sup> *war* adversative here on account of the opposition intended.

<sup>20</sup> Not *rising*, which would have been too forcible a term, as if dominating over its inhabitants; nor yet "remaining," which would have been too weak, and would perhaps have implied absolute but passive perpetuity.

<sup>21</sup> Here *war* is continuative, separating the latter three elements from man in a group (for the conjunction is not repeated before verses 6, 7 and 8), all in connection with the earth. In the parallelistic and contrasted clauses of the following verses, the internal relations are beautifully and aptly varied by the use or omission of the conjunction. So likewise the interchange of the praeter and the participle.

**A. V.** 6 The wind goeth toward the <sup>a</sup>south, and turneth about unto the <sup>b</sup>north: it whirleth about continually, and the wind returneth again according to his [its] circuits.

7 <sup>c</sup>All the rivers run into the sea; yet the <sup>e</sup>sea is not <sup>d</sup>full; unto the place from whence the rivers come, thither they <sup>f</sup>return again.

<sup>a</sup> Job xxxviii, 10; Ps. civ, 8, 9 [9, 10].    <sup>f</sup> Heb. *return to go*.

1611.            *a* South    *b* North    *c* Sea    *d* full.

6 he ariseth. The wind goeth toward the **A. R.** south, and turneth about unto the north; it turneth about continually in its course, and the wind returneth again to its circuits.

7 All the <sup>1</sup>rivers run into the sea, yet the sea is not full; unto the place whither the rivers go,

<sup>f</sup> Or, *torrents*

**British.**

influences for animation and activity. His rising and setting are the distinctive landmarks of day and night, and note his visible progress, corresponding to the life and death of the successive series of mortals. **and + toward his + rising-point** [place],<sup>22</sup> 3 || This may denote either nocturnal or diurnal progress; the latter is more agreeable to the order of the preceding clause, and to the energetic phraseology of the ensuing one; but in that case there is a feeble repetition of the idea, which is not wholly relieved by its figurative re-representation. The antithesis observable in all the other comparisons, and especially the pointed reference to his *rising* again in the last clause of this verse, incline us to prefer the former alternative; which (as we shall see) thus becomes more striking and pertinent. **panting, raying, he is<sup>6</sup> there.** || The sun is evidently here compared to a racer or to a mettlesome horse, impatient for the course, and snorting with the characteristic titillation of the nostrils in the fresh morning air; or in case the actual running is meant, then pulling with heaving flanks and rapid breath in its conclusion. The path of the celestial luminary in the day-time is obvious to all eyes, and this is therefore depicted in the preceding clause in cursory and literal terms: but in order to keep up this daily march some way of returning to the starting-point must be devised or imagined, and this is here represented as the goal of his nocturnal effort, poetry being called in to fill the gap of the knowledge which modern science supplies. Punctual, however, as the stroke of morn, the sun has regained the orient, and starts afresh on his diurnal career.

6. **Walking toward the<sup>22</sup> + south,<sup>23</sup> and + surrounding<sup>24</sup> toward the<sup>22</sup> + north;** || The gyrations of the wind are next adduced as an example of the fluctuations of nature, which yet, as in the former instances, has some method of compensation and continuity. In the east the *monsoons* are the prevailing and characteristic winds, blowing in general half the year from the south, and the other half from the north. **surrounding,<sup>24</sup> surrounding,<sup>25</sup> walking is<sup>6</sup> the + wind, and + upon its + surroundings has + returned the + wind.** || In some unexplained way the air has got back again to its former place, so as to be ready for a fresh circuit. The source and causes of the wind-streams were of course a puzzle to the ancients (John iii, 8), and modern meteorology has by no means solved all the problems. The mystery of creation, so akin to that of human experience, which forms the subject of this entire book, was hinted at in ver. 5, and is more broadly suggested in ver. 7.

7. **Complete<sup>27</sup> the + streams<sup>28</sup> are<sup>6</sup> walking toward the + sea, and + the + sea is<sup>6</sup> nothing + of + it full;** || This fourth illustration, by expressing the fact that the ocean-bed does not overflow with the ceaseless accession of water, implies what the following clause declares, that by some means the fluid circulates, like the wind and the sun above, and thereby maintains the equilibrium. The downfall of rain and snow upon the plains and the cloud-wreathed hills of course was observed by every eye, but of the secret of evaporation by the sun, and of transportation by the winds over the earth, the writer was not aware, although he thus unconsciously associates the four elements in their true logical and scientific relation. **toward the<sup>1</sup> + rising-point** [place] **+ of which<sup>26</sup> + the + streams are<sup>6</sup> walking, there they are<sup>6</sup> returning to + walk.** || That is, they regain their starting-point, like the sun and the wind already described. The conclusion from these natural phenomena, although not formally drawn here, obviously is the ceaseless and unvarying round of earthly things, which thus becomes not only tedious but unmeaning to casual observers, although the philosopher is sure that there must be some deep law of compensation underlying it, more than the mere reparation of waste and the equalization of opposites.

<sup>22</sup> Article omitted before a noun here (as often) regarded as a proper name.

<sup>23</sup> *diryōem*, supposed to be so called as the *dazzling* quarter, in opposition to *tāphōm* (following), the *obscure* one.

<sup>24</sup> *sōbih*, usually means to *circle* or move in a *swallowing* course; but here the strict rotary idea is not appropriate, for a "whirl-wind" or eddying current is certainly not intended, but merely one carrying out the idea of *whirling*, parallel to the "walking" of the adjoining clauses, which is ap-

plied to any regular course of progression (as in ver. 7). "Wind" is personified in gender.

<sup>25</sup> *nāchal*, a brook; not *nāhār*, a perennial river; thus including the smaller as well as larger water-courses.

<sup>26</sup> A peculiar construction of the relative instead of the usual *yāsher shām* (lit. "which there," *i. e.* "where") with an absol. noun preceding; apparently employed here to prevent confusion with the *shām*, "there" in the clause immediately following, and therefore no mark of "later Hebrew."

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

9 \*The thing that hath been, it *is* *b* that which shall be; and that which is *a* done *c* is that which shall be *d* done; and *there is* no new *g* thing under the sun.

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

\* ch. iii. 15.

1611, *a*labour, *b*that *c*be; *d*done, *e*is *f*done; *g*thing *h*any *i*thing,

8 thither they go again. 1 All things are **A. R.**

full of weariness; man cannot utter *it*: the eye is not satisfied with seeing, nor the ear

9-filled with hearing. That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is

10 no new thing under the sun. Is there a thing whereof men say, See, this is new? it hath been already, in the ages which were before us.

1 Or, All words are feeble

British.

8. From this the writer advances to the main or moral branch of nature, namely, the human side, but still in a general way, as is suitable for an introduction. **Complete<sup>27</sup> the + speeches [matters]<sup>27</sup> are<sup>6</sup> weary [wearisome];<sup>28</sup> not will + be-able<sup>29</sup> a + person<sup>29</sup> to + speak<sup>30</sup> them:** || As much as to say, that the list of illustrations is endless, the theme inexhaustible; also that human life itself is of a like character, a vast and discouraging scene for contemplation and discussion. A few points only can after all be noted, and specimens at best can be selected. Of these the senses afford the readiest examples, and most nearly approaching the physical facts already considered, **not will + be-sated<sup>31</sup> eye<sup>32</sup> for + seeing, and + not will + be + filled ear<sup>31</sup> from + hearing.** || By these two avenues we acquire most of our knowledge of external things; and they are here placed in the order of their most frequent use. However much he sees or hears, any individual can nevertheless learn thereby comparatively few of the immense number of visible or audible facts that occur; and yet his capacity for sights and sounds is inexhaustible. Here too is a paradox, and one which man finds in himself; at once a glory and a humiliation. But the pertinence of the illustration lies especially in the fact of the continued and apparently limitless repetition of the act or perception, inducing the thought of listlessness under such reiteration as if involuntary and even compulsory. It thus becomes a mediating link between the idea of weariness from sameness (in the preceding clauses), and lack of interest from want of novelty (in the following ones).

9. What it is which + has + been, he [that] it is which + will + be; and + what it is which + has + been + done, he [that] it is, which + will + be + done: || The modern world is frequently hearing of "the lost arts" of antiquity, and is constantly surprised at discovering in ancient records and monuments signs of intelligence and skill which we have been in the habit of claiming as more recent inventions and improvements. The distinction which the writer makes in the two members of this parallelism between what *exists* and what *has been achieved*, is an important one; for, so far as we know, nothing (material at least) has been created since the original fiat; and every effort (human at least) is paralleled (most of them equalled, some even excelled) by earlier exertions; while (in the natural world at least) the same processes have invariably gone on from the beginning. The main thing here meant is the undeviating course of terrestrial law, as is definitely stated in the next clause. **and + nothing + of complete<sup>33</sup> [any] new + thing is there under the + sun.** || This of course is true not absolutely and strictly, but relatively and in point of bearing upon human life and experience in general, which is the subject of discussion. In this sense the remark has been quoted so often as to become an aphorism. Its force and aptness are so great and so fundamental to this whole essay, that the writer dwells upon it by a pungent inquiry and a vivid picture, in the next verse.

10. Suppose there exists<sup>34</sup> a + speech [matter],<sup>27</sup> of which + one + may + say, "See you, it is new!" || A very common experience, and sure to be doomed to refutation in the summary way following. **already it + has + been for + the + vanishing-points [ever];<sup>34</sup> it is that which + has + been from + as + to + the + face + of + us.<sup>35</sup>** || The

<sup>27</sup> *dābār*, lit. a "word" (see note 2); often used (like the Greek *rhēma*) of a subject of conversation or writing, a *topic*; and here to be taken in that sense, as the second hemistich of the parallelism shows.

<sup>28</sup> *qūqā'*, lit. *faint* or exhausted from toil; from *qūqā'*, *to tire*; here meaning tiresome to the speaker, rather than to the hearer, as the next clause shows.

<sup>29</sup> *yīsh*, a (male) individual, anybody.

<sup>30</sup> *dabbār*, *to utter*, i. e., exhaustively or satisfactorily.

<sup>31</sup> The verb (*sābā'*) is intransitive or neuter (which can only be expressed in English by the passive), whereas that of the second member of the parallelism is truly passive. A similar variation occurs in the preposition following. The reason for both these differences lies in the nature of the two

senses respectively; vision seeming to the subject an active perception as if going forth to the object (hence in Greek such verbs govern the accusative), while hearing seems to be reception of sound as coming from the object (hence such verbs in Greek govern the genitive).

<sup>32</sup> Article tersely omitted, to denote the universality of the fact.

<sup>33</sup> *qūsh*, lit. an *entity*, put hypothetically here; in opposition to *ayin*, a *nominality*, preceding.

<sup>34</sup> *olām* (often in the plur. by Hebraism, comp. note 11, 12), usually denoting endless time (past or future); strictly the *hidden* point of memory or presence, as far backward or forward as one can see.

<sup>35</sup> A frequent idiom, which we translate thus badly on account of the variation of the phrase.

**A. V.** 11 *There is no remembrance of former a things; neither shall there be b any remembrance of a things that are to c come with d those that shall come after.*

12 ¶ I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by e wisdom concerning all a things that are done under heaven: this sore travail hath God given to the sons of f man \*to be exercised therewith.

\* Or, to afflict them.

1611. a things b any c come, d those e wisdom, f man.

11 There is no remembrance of the former **A. R.** *generations; neither shall there be any remembrance of the latter generations that are to come, among those that shall come after.*

12 ¶ I the Preacher was king over Israel in Jerusalem. And I applied my heart to seek and to search out by wisdom concerning all that is done under heaven: it is a sore travail that God hath given to the sons of men to be exercised

¶ See ver. 1.

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boasted discovery soon turns out to be an old thing under a new name. Every man is apt to fancy that his is a novel experience, because it is so to him; but history has many even more strange.

11. There is **nothing + of remembrancer for + the + head-ward**<sup>36</sup> + ones; ¶ The past generations are overlooked and forgotten by those now living, by reason of their interest and exaggerated view of the importance of the present. This is but another form of putting the preceding thought, for the purpose of shaping it into the line of the one following, **and + also for + the + after-wise**<sup>36</sup> + ones **who + will + be, not will + there + be for + them remembrancer among** [equally with]<sup>45, 50</sup> **those who + will + be for + the + afterward.** ¶ Just as preceding generations (and their experiences) are now ignored, so will coming generations (and much more the present) be forgotten by those that succeed in the still distant future. This is the climax of the succession. One age crowds the other off the stage of action in the ceaseless series, and each in turn seems to have lived in vain with all its petty round of labors and concerns. Transient and traceless as the seasons, we must all pass away from earth, and the very recollection of us will be effaced. A melancholy prospect indeed, if this life is all, and to those who live for themselves only. It is by this general view of the present existence and its termination, that the Preacher seeks to sober the giddy and selfish mind of mortals, and prepare it for a higher and holier aim and a more lasting destiny. Divine wisdom itself has pursued no more effectual method of instruction and discipline than by weaning the human heart (through old age, disappointment, pain, and grief; as well as by revealed promises of fuller and more permanent enjoyment) from a world that cannot satisfy its boundless and spiritual cravings.

12. Here begins the philosophic discussion of the subject in a formal manner, which is first taken up by a wide survey of the facts in the case, as seen by the writer himself; and he properly introduces this by a recital of his own experiments in the effort to master the problem of a happy and successful life. **I, Congregator,**<sup>3</sup> **was-extant**<sup>37</sup> **king ascent-wise** [upon] **Prince + of-the + Mighty in + Possess-peace.**<sup>37</sup> ¶ This is not only a reiteration of authorship, but a statement of the advantageous position which the writer occupied for the experience in question; and he therefore now adds (in place of his parentage, which was immaterial in this connection) the important fact that he ruled over the nation most favored in the world for such a moral investigation.

13. **And**<sup>38</sup> + **I**<sup>39</sup> + **gave**<sup>41</sup> (to-wit)<sup>41</sup> **my + heart**<sup>42</sup> **to + seek**<sup>43</sup> and **to + explore**<sup>44</sup> **by**<sup>45</sup> + **(the)**<sup>46</sup> + **wisdom.**<sup>47</sup> ¶ The attempt was a deliberate one, and was conducted with great earnestness and devotion on a fixed and well-arranged plan; so much for the spirit and the method, **ascent-wise** [upon] **complete** [all]<sup>49</sup> **which has + been + done under the + sky:**<sup>47</sup> ¶ This indicates the subject-matter of the investigation, namely,

<sup>36</sup> The masc. form shows that *persons* are meant.

<sup>37</sup> *hāyithiq*, may equally be rendered *have been* or *became*—and therefore yields no proof that the writer was not still upon the throne (comp. ver. 1). He is of course simply rehearsing his past experience, and therefore could only use the preter tense. The same is the case in ver. 16; but in ii, 12, the implication is that the writer was yet king, for the future is there employed. That the date was prior to the disruption of the Solomonic empire is avouched by the declaration that the capital of all "Israel" was at the time Jerusalem.

<sup>38</sup> *var*, continuative; here = *so*.

<sup>39</sup> The pronoun, not being euphatic, is merely expressed by the inflection of the verb.

<sup>40</sup> *uithan*, frequently used, like the Latin *do*, in the sense of *putting, applying*, etc.

<sup>41</sup> *yth*, merely the sign of the direct object of the verb for the sake of explicitness.

<sup>42</sup> *leb*, regularly standing in Heb. for the *intellect* as well as the *affections*; which were combined in the interest of this task.

<sup>43</sup> *dhawsh*, lit. to *patte* on the feet behind one, or *follow* after.

<sup>44</sup> *lāwē*, to *pry* diligently into; added by way of Hebraistic reduplication to express intensity = *thoroughly*.

<sup>45</sup> *by*, which might equally be rendered *in, with,* or *by*.

<sup>46</sup> The article, here used like a personal pronoun; or perhaps only before a quasi "noun of material," and in that case not to be expressed in English.

<sup>47</sup> *chokmāh*, the general word for practical sagacity, but often including specifically philosophic acumen.

<sup>48</sup> Used as an alternate (for variety) to *so* in the equivalent phrase, vers. 3, 9.

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

15 *c* That which is *d* crooked cannot be made straight; and *e* that which is wanting cannot be numbered.

16 I communed with mine [my] own heart, saying, Lo, I am [have] come to great estate, and have gotten *f*; more wisdom than all *g* they that have been before me in Jerusalem: *f* yea, my heart *h* had great experience of wisdom and knowledge.

<sup>a</sup> ch. vii, 13. <sup>†</sup> Heb. defect. <sup>††</sup> Kings iv, 30: x, 7, 23. <sup>§</sup> Heb. had seen much.

**1611.** *a* Sun, *b* vanity, *c* That which is *d* crooked, *e* they *f* yea my

14 therewith. I have seen all the works **A. R.** that are done under the sun; and, behold, all is vanity and <sup>1</sup>a striving after wind.

15 That which is crooked cannot be made straight; and <sup>2</sup> that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I have gotten me great wisdom <sup>3</sup> above all that were before me <sup>4</sup> in Jerusalem: yea, my heart <sup>5</sup> hath had great experience of wisdom and

<sup>1</sup> Or, a feeding on wind (see Hos. xii, 1) Or, vexation of spirit and so elsewhere. <sup>2</sup> Heb. defect. <sup>3</sup> Or, yea, more than all. <sup>4</sup> Heb. over. <sup>5</sup> Heb. hath seen abundantly.

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human action and experience in general on earth. **he** [it] is a + **humiliation**<sup>49</sup> + **of bad**,<sup>50</sup> which has<sup>51</sup> + **given God**<sup>51, 66</sup> **to + the**<sup>1</sup> + **building-ones** [sons] + **of (the) + man**<sup>11</sup> **to + be-humble**<sup>52</sup> **with**<sup>45</sup> + **it.** || Here we have the character of the topic, and this as an inevitable destiny or legacy by the will of the Almighty—a decree issued as a penalty of the Fall (Gen. iii, 16-19).

14. **I + saw**<sup>53</sup> **(to-wit)**<sup>41</sup> **all the + doings which + have + been + done under the + sun;** || This is in pursuance of the above resolve of research, and therefore covers the same ground. **and + lo!**<sup>54</sup> **the + complete** [whole] is<sup>54</sup> a + **breath**<sup>1</sup> and + a + **feeding**<sup>55</sup> + **of wind.** || The result of the examination in general is here announced in advance as justifying the motto of the treatise (ver. 2); and it is expressed with a parallelistic phrase in addition for emphasis.

15. **Bent**<sup>56</sup> **not will + be-able to + straighten,**<sup>57</sup> || A semi-proverbial illustration is appended, confirming especially the immutability of this fate, as expressed in the latter part of ver. 13; and it is given in the form of a two-fold truism or identical proposition, of which this clause is the first part, relating to the *rectitude* of the divine administration. Tangled, distorted, awry as it seems to be, and really is; and that by a voluntary power (whether man or God); yet of course it cannot correct itself. Comp. vii, 13. **and + a + lacking + thing**<sup>58</sup> **not will + be + able to + be + parted** [counted].<sup>59</sup> || This refers to the *deficiencies* of the arrangement on the human side. What falls short (and thus is absent) evidently cannot be told off on the yard-stick, or weighed in the scales, or apportioned to any one. The economy of human life (in its most essential features) cannot be materially altered or improved (at least by human ingenuity or effort), and must therefore be cheerfully accepted, and piously conformed to.

16. After these preliminary observations respecting his philosophic attempts in their general character and aim, the writer now proceeds to a more particular specification of them; but in order to obviate a too abrupt transition, in accordance with what we find to be a marked trait in his style and mode of development, he dwells a little longer, but more minutely, upon the circumstances and probable reflex influences of his position and undertaking. **I + spoke, even I,**<sup>60</sup> **conjointly + with** [in]<sup>61</sup> **my + heart,**<sup>42</sup> **so as to + say:** || This mental colloquy is a lively picture of the brisk enterprise and sanguine hope of youth, and forcibly reminds us of the open-handed career of Solomon at his accession to the throne,

<sup>49</sup> *'ayân, a depression, affliction, from 'ânâh, to browbeat (akin to 'ayin, an "eye;" i. e., to eye-down); hence a task or transaction, "affair."*

<sup>50</sup> *râ, bad (vess); used as an attributive.*

<sup>51</sup> Relative (implied) followed by the praeter, because a fact is definitely stated.

<sup>52</sup> *'ânâh, the same as the root of <sup>49</sup>; here perhaps used in the same sense of occupation.*

<sup>53</sup> Or, *have seen*: for there is but little difference; since in any case it refers to the past as now reviewed.

<sup>54</sup> Either *is* or *was*: since in like manner it makes no material difference here.

<sup>55</sup> *'râ'ânâh, apparently from *râ'âh, to "pasture" (comp. Isa. xlv, 20; Hos. xii, 1); where the verb is used transitively, to feed upon. The phrase is a figurative one, frequently recurring in this book only, and evidently designating something as unsubstantial as a meal of air. See note <sup>62</sup>.**

<sup>56</sup> *me'arvâth, Pual (intensive passive) participle of 'arvâh, to wrest, i. e., utterly perverted. The subject precedes its verb (so also in the other hemistich) for emphasis.*

<sup>57</sup> *'yôn, infin. constr. of Kal (active), used in a reflexive sense; thus contrasting with the passive subject. See note <sup>xii, 23</sup>.*

<sup>58</sup> *checrân, defect or a coming short; this time (for contrast or variety) a noun with an active force.*

<sup>59</sup> *'innânôrâh, infin. constr. of Niphal (passive), from *nânâh, prop. to weigh, hence to mete out, distribute, allot, enumerate, etc. Thus there is a double reversal of the terms in the two hemistichs, which greatly enhances its poetic beauty.**

<sup>60</sup> This expression of the pronoun for the sake of special emphasis is peculiar to the present treatise, especially in these personal reminiscences, and seems to have been adopted to give the recital a more pungent effect. It likewise indicates a fresh start in the argument. It can hardly be said to be indicative of date or authorship.

<sup>61</sup> A freer use of this particle *'im* than elsewhere, is observable in this book (comp. ver. 11, etc.); but it is not a marked index of the time or source of composition.

**A. V.** 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.

<sup>2</sup> ch. ii, 12: vii, 23.

1611.

a knowledge.

17 knowledge. And I applied my heart to know wisdom, and to know madness and folly: I perceived that this also was a striving after wind. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

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with the same prestige and endowment (1 Kings iii, 5-13); and the coincidence is the more exact because it was the result of conscious and purposed attainment, as is expressed in both cases. "I, lo!<sup>13, 5</sup> I + have + made + great and + I + have + added<sup>12</sup> wisdom<sup>47</sup> ascent-wise [over] complete [every one] which [who] + has + been-extant to + the + face + of + me<sup>35</sup> ascent-wise [over] Possess-peace;<sup>37</sup> ¶ This implies at least one earlier ruler (but not necessarily more than one) on the same throne; had there been many, we might more naturally have expected the plural in referring to them. It was the possession of this psychological quality that incited to yet greater mental triumphs, as is generally the case, and + my + heart,<sup>42</sup> it<sup>63</sup> has + seen abundantly<sup>64</sup> wisdom and + knowledge.<sup>62</sup> ¶ Young as he was, he had already used his uncommon faculty so as to assure and improve it; which again strongly reminds us of the instances in Solomon's history (1 Kings iii, 14-28; iv, 29-34; x, 1-3). The success and fame thus acquired still further stimulated his ambition and his thirst.

17. And + so<sup>65</sup> + I + earnestly<sup>66</sup> + gave<sup>49</sup> my + heart<sup>42</sup> to + know wisdom,<sup>47</sup> and + to + know boastfulnesses [craziness]<sup>66</sup> and + silliness:<sup>65</sup> ¶ He resolved to pursue his investigations not only of the normal but also of the abnormal specimens of human nature and behavior; as a physician learns more from diseased patients than from healthy cases. The two terms used to designate the unwise may not be here a Hebraism for intensity, but the first of them seems to express the more violent forms of *frenzy*, and the latter the milder ones of *lunacy*; both however here employed rather of *moral* than of merely mental insanity. Comp. ii, 3, 12. I + knew that + also this, he [it] was<sup>54</sup> a + feeding<sup>67</sup> + of wind. ¶ Again the philosopher tells us in advance that he found the investigation fruitless, at least for the purpose aimed at.

18. Because in + abundance + of wisdom in there is abundance + of vexation,<sup>69</sup> and + whoever + will + add knowledge will + add grievance.<sup>70</sup> ¶ There is a beautiful gradation in the terms of each of these hemistichs, which exactly correspond to one another; those of the former being passive, and those of the latter active, as if of original and acquired traits respectively. Here is disclosed a deeper cause of failure than mere inability to heal or reconcile the ills of life. To the philosopher the vagaries and absurdities and inconsistencies of men (whom he soon learns to recognise as mostly fools) are increasingly disgusting and unreasonable; and to the philanthropist their immoralities and consequent miseries are proportionally shocking and alarming. The more he ascertains the more he suffers, especially as he is unable to reform them or to obviate the effects of their mistakes and crimes. At last he is tempted to exclaim, "Ignorance is bliss, and it is folly to be wise." Nor is this true objectively only, or with regard to others; it holds good subjectively also, or with respect to himself. He finds that no native genius or acquired skill

<sup>62</sup> An emphatic tautology common in Heb. (comp. 5, 14).

<sup>63</sup> Subject emphatic when preceding its verb.

<sup>64</sup> *hoshēh*, infin. absol. Hiphil of *vāhāh*, to "abound," i. e., increase; used (as constantly) adverbially = much.

<sup>65</sup> *va* conversive is a still stronger connective than when merely continuative (comp. note <sup>35</sup>).

<sup>66</sup> Paragoric Future.

<sup>67</sup> *hālēlāth* (fem. plur. from *hālal*, to be demonstrative or boast, hence to act as a madman), *demonstratio*; the plur. denoting intensity.

<sup>68</sup> *sikhēlāth*, by a strange reversion, meaning *idiocy*, though coming from *sākal*, to be discreet; perhaps only by interchange for *vākal*, which denotes *folly*.

<sup>69</sup> *vāgōva*, a collateral form for *vāvāth* (see note <sup>55</sup>) and meaning the same, as is evident from the similarity of the phrase. It is safest in rendering it to adhere to the literal sense; which might perhaps be still more closely followed, and that with a slight distinction, by translating "pasturing" and "pasturage" respectively, but that this seems too harsh. It is a singular fact that both

forms occur in quite different senses of "female friend" and (Chald.) "thought." This, added to the ambiguity of the phrase, has inclined most modern interpreters and Hebraists to adopt the signification of "striving," "effort," etc.; but it is impossible to extract this meaning without several intermediate steps, of which there is no philological evidence. In ii, 22, the present form occurs in a different phrase (joined with "heart" instead of "wind"), where the import of "feeling" does not seem very appropriate, unless in the highly figurative sense of the object of *desire*. The A. V. rendering "vexation" is suitable everywhere, but requires a derivation from *vāvā*, which neither of the forms favors; and it is moreover rather far-fetched. The peculiar application of the word (in either form) affords no definite indication of the date of the present book, since the phrase occurs nowhere else in Hebrew literature.

<sup>69</sup> *kā'as*, *amōnā'at*, i. e., here disappointment, the negative and milder distress.

<sup>70</sup> *mal'ōv*, a cause of *mourning*, i. e., here, affliction, the positive and more severe pain.

## CHAPTER II.

1 *The vanity of human courses in the works of pleasure.* 12 *Though the wise be better than the fool, yet both have no event.* 18 *The vanity of human labour, in leaving it they know not to whom.* 24 *Nothing better than joy in our labour; but that is God's gift.*

A. V. I said in mine [my] heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: <sup>b</sup>and, behold, this also is vanity.  
2 I said of laughter, <sup>c</sup>It is mad: and of mirth, What doeth it?

1 I said in <sup>a</sup>my heart, Go to now, I will A. R. prove thee with mirth; <sup>1</sup>therefore enjoy  
2 <sup>2</sup>pleasure: and, behold, this also was vanity. I said of laughter, It is mad: and of mirth, What

<sup>1</sup>Or, and thou shalt enjoy <sup>2</sup>Or, good

1611. a labour. b and behold c It is

<sup>a</sup> mine

British.

or amassed information can shield him from errors, faults or calamities in his own person; and reflection is only the more profound and bitter, when he is able to perceive how lamentably he has himself fallen short of the high ideal that he has learned to form. All this of course is predicated of one who is relying solely upon his own resources, independent of the restorative grace of God, which Christianity reveals and affords. What a lesson here, and indeed throughout this book, for *humanitarianism*, which seeks to put civilization and education in place of religion and piety, and to make "culture" a substitute for "conversion." Alas! human nature is far from divine. The man who truly knows himself will echo the wail, "It is all a breath." Mere intelligence is neither virtue nor happiness. Knowledge is indeed power, but unless guided by goodness it is mighty only for harm.

II, 1. The first trial was naturally in the line of physical enjoyment; but the essayist was too philosophical to rest content with the vulgar pleasures of mere sense, and his appetite of course had always been sated with all that royalty could command. He therefore adds the zest of sociality to the relish of the board, and seeks—as life's young spirits inclined—by conviviality to enhance the delights of the table. Festivity becomes the order of the daily meal; and gay companions prolong and beguile the repast, whose cheery conversation and witty sallies gratify the mental palate, as they are thought to aid the digestion. "Laugh and grow fat," is the motto. I + said, even I, <sup>1, 60</sup> in + my + heart, <sup>42</sup> "Walk<sup>1</sup> on, I + pray."<sup>2</sup> He is stimulating his passions, as if in advance of his company, by this soliloquy, in which he anticipates so much happiness. I + will + test<sup>3</sup> + thee with + gladness; He is stimulating his passions, as if in advance of his company, by this soliloquy, in which he anticipates so much happiness. I + will + test<sup>3</sup> + thee with + gladness; The jocund hour is favorable for the experiment in its full force, and the participant is at his best, the ruling spirit of the occasion. and <sup>1, 30</sup> + see + thou on<sup>4</sup> + good! He has nothing to do but to enjoy, and therefore gives himself up to the luxury of the moment. And <sup>1, 19</sup> + lo! <sup>15</sup> also he [this]<sup>16</sup> was <sup>1, 51</sup> a + breath. There was nothing wrong in this festivity, and it was perhaps even justified in view of the philosophic purpose for which (in part at least) it was indulged. Yet the main participant felt that the effort was a failure in this its most worthy if not essential aspect. It did not help to solve the problem; for at best it was no more than any person, however unintellectual, sensual or even grovelling, might achieve. There was no higher lesson than mere gratification, and that of a very low order.

2. As + to + laughter I + said, "It is boastful [distracted];"<sup>7</sup> The more demonstrative form of social exhilaration, which naturally expressed itself thus, was perceived to be positively degrading or at least nonsensical. It was Lord Chesterfield, we believe, that paragon of good manners, who pronounced laughter a breach of politeness; and loud exclamation is certainly a mark of vulgarity, especially in public or in a large company (chap. vii, 6). The fundamental reason of this lies, we apprehend, in the fact that the risible faculties are not under voluntary control; they are furthermore excited by something ludicrous and therefore abnormal; and again their action is a distortion of the countenance, and in so far unseemly. Besides, there is a natural reaction from this excitement to a corresponding depression of spirits (Prov. xiv, 13); and for all these reasons a well-bred gentleman is always conscious of a certain loss of dignity after giving way to a peal of this sort, even if it do not degenerate into a coarse guffaw. To this sense of mortification the writer seems here to apply, with great propriety, the stigma of craziness. and + as + to +

<sup>1</sup> A paragoric form indicating encouragement or earnestness.

<sup>2</sup> An imperative adverb, *mi*, used in a like vein of exhortation.

<sup>3</sup> The Piel (intensive) form of *nācal*, prop. to smell, and thus try the quality of anything.

<sup>4</sup> To "see," like to "know," in Hebraistic phrase is often equivalent to *experience*; especially when

*bc*—(as here), lit. *in*, is added in the sense of *satisfaction*.

<sup>5</sup> The interjection is a mark of surprise and hence of something noteworthy or decisive.

<sup>6</sup> The pronoun is emphatic here, being expressed.

<sup>7</sup> *mehōlāl*, Pual (intens. pass.) participle of the same root as in note <sup>1, 50</sup>.



**A. V.** 3 \*] sought in mine [my] heart to give myself unto wine, <sup>a</sup> yet acquainting mine [my] heart with <sup>b</sup> wisdom; and to lay hold on folly, till I might see what *was* that [if that *was*] good for the sons of men, which they should do under the heaven [all the days of their life.

4 I made me great <sup>c</sup> works; I builded me <sup>d</sup> houses; I planted me <sup>e</sup> vineyards:

<sup>a</sup> ch. i. 17. <sup>b</sup> Heb. *to drink my flesh with wine.* <sup>c</sup> Heb. *the number of the days of their life.*

**1611.** a (yet b wisdom) and c works, d houses, e Vineyards.

3 doeth it? I searched in <sup>a</sup> my heart **A. R.** how to cheer my flesh with wine, <sup>a</sup> my heart yet <sup>1</sup> guiding me with wisdom, and how to lay hold on folly, till I might see what it was good for the sons of men that they should do under the heaven <sup>2</sup> all the days of their life. 4 I made me great works; I builded me houses;

<sup>1</sup> Or, *holding its course* <sup>2</sup> Heb. *the number of the days of their life.*

<sup>a</sup> mine

**Brittish.**

gladness, what yon has + done? || Even as to the more subdued style of titillation which expresses itself merely by a smile, the question may justly be raised, whether it has not done more harm than good. It has at any rate subserved no rational or useful purpose: if it was unpremeditated, it could have no motive; and if designed, it was fictitious. In either case it is a self-reproach. True, mirth is spontaneous, and genuine wit is natural; but the social stimulation, under the circumstances here contemplated, is rather an infection, as in a "laughing-club," those absurd spectacles which only serve to show that glee is catching. There is therefore nothing morbid, ascetic or morose in the query with which this experiment of the royal sage ends. His strong language here is thus not the exaggeration of an *ex-parte* disputant, but the sober estimate of a calm and candid retrospect.

3. I + explored<sup>15, 14</sup> in + my + heart, to + draw<sup>a</sup> with + (the<sup>b</sup>) + wine (to-wit)<sup>10</sup> my + flesh;<sup>10</sup> || Dissatisfied with the foregoing attempt, which could only disgust the fastidious or the discreet, and was sure to pall upon even the reckless, the experimenter now resolves to intensify the *abandon* which his boon companionship had engendered, by the artificial stimulus of the inebriating cup, as the *ne-plus-ultra* of revelry. and + my + heart<sup>15, 12</sup> I was guiding by + (the)<sup>15, 16</sup> + wisdom, and [even]<sup>11</sup> to + seize on<sup>1</sup> + silliness;<sup>15, 67</sup> || The experiment was not only a dangerous but a delicate one, for actual intoxication must be avoided, since then degradation and the consequences, physical and mental, of a debauch would be incurred, but stupefaction would also prevent the intelligent observation of the symptoms and sensations incident to the experience. He must therefore cautiously proceed only so far as to realize the "gay" feelings and maudlin reverie of the half-tipsy state, in order to exhaust the excitement and dreamy bliss, without reaching the stage of insensibility or unconsciousness. A nice point, indeed; and, as we shall see, he declines to tell us whether he managed it successfully. Very few toppers, we presume, care to divulge themselves freely as to this. The recollection of their self-imbrutement, if they are able to recollect it all, is not a flattering or pleasant one. In passing we may remark, that had the writer been composing a cool prosaic or therapeutical treatise upon the subject, he might perhaps have found literal terms in the Hebrew language for expressing the facts and the emotions; but as he was writing a poem, and a moral one at that, he seems to us to have selected very terse and appropriate phraseology for the purpose—the dazed condition of sleep "foolishness" being a very apt picture of the semi-drunken man. in + course + of [until] (which [that])<sup>11</sup> I + might + see where [whether] yon is good for + the + building-ones [sons] + of (the) + man,<sup>15, 11</sup> || His object, he here definitely and finally repeats, was to ascertain if this were really (as the infatuated persistence of the drunkard seems to argue, at the expense of every other consideration) the *summum bonum* for a human being. which they + might + do under the + sky the + number + of the + days + of their + life.<sup>12</sup> || Not merely whether this practice was a good thing for an occasional indulgence, but as a steady habit and in the long run. The writer does not pause to say that he decided this question in the negative, but passes on as quickly as possible to another and less painful theme. Nor did he need to do more than thus intimate his conclusion, for universal experience,—nay, the mere sight of the wreck of humanity to which this vice reduces its devotee (see it depicted by Solomon's own pen, Prov. xxiii. 29-35),—was a sufficient answer. He was himself too shrewd a philosopher and too wily an empiricist to be caught in the trap of the moderate dram-drinker. He does not even deign to echo his usual *finis* of "It is all a breath;" for in truth the issue of such a choice was a fearful and fixed reality, a doom which would follow its victim not merely all the days of his life under the heavens, but bury him speedily in a dishonored grave. Eventually, however, he does characterize such indulgence as being that of the fool (vii, 4).

4. I + made + great my + deeds:<sup>13</sup> I + built for + me built-things [houses];<sup>14</sup>

<sup>a</sup> *māshak*, here fig. to *develop*, i. e., stimulate.

<sup>9</sup> Article used with noun of material.

<sup>10</sup> *bāsār*, used in a wide sense, including here especially the physical *appetite*, or perhaps the capacity for excitement.

<sup>11</sup> Expletive.

<sup>12</sup> The plur. "of excellence," i. e., intensive.

<sup>13</sup> *mā'āsch*, anything *executed*, whether personal property or real estate; here of course structures and their accompaniments as immediately specified. Comp. the root in note <sup>25</sup>.

<sup>14</sup> *bottān*, in which the dagesh implies the *root* of the root *bānūh*, as if from *bōnūh*.

**A. V.** 5 I made me gardens and orchards, and I planted trees in them of all *kind of*<sup>a</sup> fruits:  
6 I made me pools of water, to water therewith the wood that bringeth forth trees:  
7 I got *bme* 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 *d* me:

<sup>a</sup> Heb. *sons of my house.*

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a fruits, bme cattle, dme.

5 I planted me vineyards; I made me **A. R.** gardens and parks, and I planted trees  
6 in them of all kinds of fruit: I made me pools of water, to water therefrom the forest where  
7 trees were reared: I bought menservants and maidens, and had servants born in my house; also I had great possessions of herds and flocks, above all that were before me in Jerusalem:

British.

I + planted for + me vineyards;<sup>15</sup> || The experimentalist now vaults from the abyss of dissipation to the ether of the artistic, the first requisite of which (in the ordinary and certainly in the Oriental mode of life) is a fine edifice with appropriate grounds and equipments. For all this we know Solomon was famous, and here his taste had ampler scope and better prospect of satisfaction. He therefore dwells upon the details of this project with great enthusiasm. In such a family establishment, especially of a monarch, the palace with its outbuildings is the main and central feature, and round this are naturally grouped, as most available and agreeable for table use, as well as occupying less space than other growths, the grape-vines, which require to be set out, with time for their development. These are all exclusively for the royal use and pleasure, no revenue being expected from them; on the contrary they are maintained at the public expense.

5. I + did<sup>35</sup> for + me fenced-places [gardens] and + parks,<sup>16</sup> and + I + planted in + them tree<sup>17</sup> + of complete [every] fruit; || Immediately adjoining the direct premises of the palace, and usually outside its first line of walls, are of course located the arable grounds set apart for the vegetables, flowers and other horticultural needs or decorations; and beyond these again extensive orchards (of olives, figs, pomegranates, oranges, etc.), which require still larger space. These are also used as pleasure-grounds for walking, driving or resting in; and are likewise adorned with statues, pet or rare animals, etc., here taken for granted.

6. I + did<sup>35</sup> for + me kneeling-places [pools]<sup>35f</sup> + of water, to + cause + to + drink<sup>18</sup> from + them forest<sup>19</sup> sprouting<sup>20</sup> trees. || In tropical countries, where rain never falls in summer, irrigation is most important; and to many kinds of trees (especially fruit-bearing ones) it is essential for their growth and even for their life. Thus they particularly require in their younger period, before the roots have sufficiently penetrated the soil to reach the subterraneous moisture. For this reason groves are scarce in Palestine as a rule (at the present particularly so), and even isolated trees are a refreshing rarity. In Oriental cities they are much cherished for their fruit, shade and verdure, many species being evergreen there of genera usually deciduous, while others shed their leaves gradually during the year, and thus never appear bare, owing to the absence of frost. They are therefore the chief natural ornament of palatial grounds, as they are of public ones everywhere.

7. I + acquired<sup>21</sup> servants<sup>22</sup> and + slave-maids,<sup>23</sup> and + building-ones [sons]<sup>24</sup> + of the<sup>25</sup> + built-thing [house], this was-extant<sup>26</sup> to + me; || Domestics are a necessity to every large establishment; and to obtain these is the next concern after erecting the residence and laying out the grounds. Wealth and rank easily secure them, and despotism is not slow (in the East at least) in enforcing labor, where it is not freely rendered. Neither sex and no age are exempt from the call; but of course those reared in the family are particularly serviceable, from attachment and acquaintance with the habits and wishes of their superiors. How systematic and complete were Solomon's arrangements under this and the associated items, may be seen from the copious accounts in 1 Kings ix, x; 1 Chron.

<sup>15</sup> *kerem*, which usually included vegetables and other fruits planted among the grapes, like an orchard garden. The plur. may denote several such palaces in different parts of the country, as is usual for royalty; with oftentimes more than one vineyard on the respective quarters of each.

<sup>16</sup> *pardêc*, a Persian word (but no evidence of a late date of the book, for it appears in Cant. iv, 13), whence the Eng. *Paradise*; denoting a large hunting-ground such as are represented on the Assyrian sculptures.

<sup>17</sup> *'ts*, an individual tree, here used collectively for the plur. (as often in Heb. with this and almost any other noun); therefore without the article.

<sup>18</sup> *shûqâh* (in Hiphil), applied usually to animals, but here to plants. It is of broader signification than *shâthâh*, to "quaff."

<sup>19</sup> *gû'ar*, a copse; here used collectively, and hence without the article.

<sup>20</sup> *tsâmach*, to shoot forth in vegetation; here used causatively or transitively, like the Eng. *growing*.

<sup>21</sup> *qû'âh*, strictly to procure, usually by purchase; here evidently meaning to buy slaves, who were allowed to the Hebrews, if of foreign, *i. e.*, heathen, stock.

<sup>22</sup> *'abd*, a male worker; whether hired or forced.

<sup>23</sup> *shiphchâh*, a female servant, usually bond.

<sup>24</sup> That is, home-born.

<sup>25</sup> Article omitted because the noun is already sufficiently definite; of course his own house is meant.

<sup>26</sup> The copula-verb, being here expressed, is emphatic, and denotes that these *became* in course of time his property or retinue.

A. V. 8 \*I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat [got] me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.

\*1 Kings ix, 28. x, 11, 6 + Heb, musical instrument *c* and instruments.

1611. *a. s.* b1. *instrument,*

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,

British.

xxvii; 2 Chron. i, viii, ix. also acquirement<sup>27</sup> of prier [herd]<sup>28</sup> and +flock<sup>29</sup> abundantly<sup>1, 64</sup> was-extant<sup>26</sup> to + me from [more than]<sup>30</sup> + complete [all] which [who] had + been<sup>31</sup> + extant to + the + face + of + me in + Possess-peace.<sup>1, 37</sup> The creatures to graze on these wide domains, or rather to be pastured on meadows far remote, but all kept for the royal table and larder, were likewise provided; and the monarch adds with pride and truth that he excelled even his kingly father in the vast and orderly commissariat of his own reign, although he delicately alludes to David in the plural.

8. I + amassed<sup>32</sup> for + me also silver and + gold, || Funds of course were needed for all this expenditure, and that in unusual abundance; of which coin or at least bullion was anciently the sole representative. The precious metals have always been the standard of commercial value, and the medium of exchange or payment. We have already referred to the historical passages which confirm this statement of Solomon's affluence, and which also inform us of the source of supply. Immense quantities of gold and silver were moreover lavished on his edifices and their furniture, especially the Temple. and + treasure<sup>33</sup> of + kings and + the + pleaderships [provinces].<sup>34</sup> A regular income for the public exchequer was essential to provide for this enormous drain; and this, as we know, was largely rearranged by David (1 Chron. xxii, 14; xxix, 2), chiefly out of the spoils of conquest (2 Sam. viii, 6-13; 1 Chron. xviii, 7-11; xxvi, 26, 27), which made his dominions an empire for his son (2 Chron. ix, 23-28), including allies (2 Chron. ii, 3, etc.) and tributaries (at home, 2 Chron. viii, 8; and abroad, 2 Chron. viii, 18). I + did<sup>35</sup> for + me singing + men and + singing + women, || The charms of music were added to these physical appliances of luxury. David had cultivated both poetry and song, but only in the sacred line already pursued by the schools of the prophets (1 Sam. x, 5), and for liturgical purposes (1 Chron. xv, 16-24; xvi, 42; xxiii, 5; xxv, 1-7). Now, however, the art was improved, extended and invoked for social as well as domestic entertainment, and we can easily imagine that native (and probably also foreign) talent was encouraged and invited, the evidences of which appear not much later in the voluptuous and effeminate minstrels of both kingdoms (Isa. v, 11, 12; Amos v, 23; vi, 4-6). Even the combination of the basso and the soprano parts is implied in the mention of the two sexes here, as is intimated in the much earlier psalm at the Red Sea (Exod. xv, 1, 20, 21). and + luxuries<sup>36</sup> of + the<sup>1, 1</sup> + building-ones [sons] + of (the)<sup>1, 11</sup> + man, — || Female charms shed their tender influences over the household in those thousand little ways and adjustments that show the presence of a refined and tasteful woman: the furniture harmoniously arranged, the dust and cobwebs carefully removed, the colors properly combined and contrasted, the light and shade well balanced, and the full effect of everything brought out; then the sweet vivacious voice, the cheery aspect, the beauteous form and drapery, and the *tout ensemble* that makes mother, wife, daughter, the attraction of home and the magnet of visitors; all the witchery that ever has and ever will bespeak and command the spell of the sex over the "lords of creation." In the palace of the daughter of Pharaoh, we may well suppose, no native or exotic graces would be lacking to the courtly parlors and elegant boudoirs; where princesses were the "maids of honor" (Psa. xlv, 9), and the dowagers of the former reign were the honored state-fixtures (Cant. vi, 8, 9). The visit of the queen of Meroë was one example of the noble females whose society at times

<sup>27</sup> *mîqûh*, from *qûmâh*, to obtain (usually by purchase), and therefore *own* (note <sup>21</sup>).

<sup>28</sup> *hîgûc*, a *horn*; so called from its horns, as if for *goring*; here used collectively in the sing.

<sup>29</sup> *tsûn*, a company of sheep or goats; here likewise used collectively.

<sup>30</sup> The prep. *m-* (a contraction of *min*, "apart from"), used as a sign of the comparative degree.

<sup>31</sup> The slight emphasis contained in this pluperfect sense, as denoting actual but not contemporaneous existence, requires the verb to be expressed.

<sup>32</sup> *kâmûc*, a not very frequent term, prop. signifying to accumulate wealth.

<sup>33</sup> *cûllâh*, a very rare term, prop. meaning *wealth* as acquired; here such as would befit the royal coffers.

<sup>34</sup> *m'liqûh*, a Chalchizing term, but perfectly agreeable to Heb. formation; from *liqû*, to *arbitrate* or *rule*; used in the exilian period of the Babylonian and Persian satrapies, but no evidence of a very late date, as it occurs in Jeremiah's writings (Lam. i, 1).

<sup>35</sup> *'asûh*, the common word for bringing to pass, making or producing anything, but as applied to musicians of course implying a process of training and elaborate qualification.

<sup>36</sup> *berîkâh*, from *hârûc*, to "kneel;" as there the camels kneel for unloading, and the men to drink.

<sup>37</sup> *'û'ûnîqûh*, from *'ûnîqû*, to be *soft* or *delicate*; *voluptuousness* or feminine grace, as in Cant. vii, 6 [7].

**A. V.** 9 So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me.

10 And whatsoever mine [my] eyes <sup>a</sup>desired I kept not from <sup>b</sup>them, I withheld not my heart from any <sup>c</sup>joy; for my heart rejoiced in all my <sup>d</sup>labour; and this was my portion of all my labour.

9 <sup>1</sup> musical instruments of all sorts. So **A. R.** was great, and increased more than all that were before me in Jerusalem; also my wisdom <sup>2</sup>remained with me. And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy, for my heart rejoiced because of all my labour; and this was

<sup>1</sup> Or, concubines very many<sup>b</sup>    <sup>2</sup> Or, stood by me

1611.    a desired,    b them;    c joy;    d labour;

<sup>a</sup> concubines very many.    <sup>b</sup> Or, musical instruments, and that of all sorts. The Sept. and Syriac render, cupbearers, male and female. The meaning of the Hebrew is very uncertain.

adorned the royal apartments (2 Chron. ix, 1-9; comp. ver. 23, 24; Psa. xlv, 12). **lady**<sup>37</sup> and **+ladies**.<sup>5, 62</sup> || A numerous *harem* is the boast of Oriental courts, and Solomon had this distinction to an unexampled degree (1 Kings xi, 3). They were not merely for his pleasure, but most of them were doubtless matches of policy, practically hostages of fealty and alliance with the neighboring powers, as was (and still is) the custom with the autocrats of those regions; a fact which serves in part to explain the facility with which he yielded to their teasings for each one her national chapel (1 Kings xi, 7, 8). True, among this motley seraglio, some were "no better than they should be," if we may judge from the severe estimate of the uxorious master himself (chap. vii, 28), and his frequent cautions against the tricks of womankind (Prov. ii, 16-23; v, 3-6; vi, 24-35; vii, 5-24; ix, 13-18); yet he could appreciate a worthy matron (Prov. xxxi, 10-31), as well as a devoted wife (Prov. x, 15-19). His picture of domestic felicity here is therefore complete.

9. The writer now pauses to survey the scene, and to see if anything is yet lacking before he states his conclusion respecting its adequacy. A few intermediate words are therefore subjoined, as usual with him, preparatory to this announcement. **And+I+made+great+and+added<sup>38</sup> from [more than]<sup>30</sup>+complete [all] which [who]+had+been-extant to+the+face+of+me in+Possess-peace;**<sup>5, 37</sup> || This is a repetition of a preceding remark, that stands in a similar mid-station of the previous formally drawn conclusion, and is calculated, as there, to express the fact that everything had been successfully accomplished so far as the outer task itself was concerned. Whether the inner result was the same, is now the question; but before answering this, the writer adds another clause, which in like manner corresponds to the second hemistich of that verse, namely, a reference to his own "wisdom," as the interior capacity to judge concerning this. **yet<sup>39</sup> my+wisdom, it<sup>1</sup> <sup>63</sup> stood to+me.** || As in the case of the last experiment, that of wine (ver. 3), he still did not "lose his head," with all his grandeur and its effeminacy; he kept steadily in view his main purpose in all this outlay and display, which was not mere personal gratification, but a philosophic aim to ascertain the real capability of such kinds of enjoyment to satisfy the longings of an immortal soul; and in this light he now proposes to review it. His first reflection, likewise expressed in this clause, is that he had prosecuted the experiment sagaciously as to plan, and skilfully as to execution. If it had proved a failure, the fault did not lie here; and therefore no better result could be expected from a further attempt, either on his own part or on that of others. The scheme itself must be essentially defective. But there are one or two other points where perhaps the source of weakness and consequent disappointment may have lain, and these he now proceeds to examine, ere he pronounces a full and final verdict in the case. They are more common defects than the other, and he therefore lingers a little more amply in considering them.

10. **And+complete [anything] which my+eyes asked, not I+reserved from+them; not I+restrained (to-wit)<sup>5, 41</sup> my+heart from+complete [any] gladness:** || These two hemistichs of the parallelism put the same idea, the indulgence of every inclination, in different aspects; namely, as an external solicitation (some object visibly attainable), and as an internal craving (an ideal image); both, however, of course, in the line of aesthetic gratification. In neither respect was he balked for want of means or opportunity; and therefore could not say or feel that under more favorable circumstances he might have succeeded to his heart's full content in that still higher or profounder sphere where the human soul has its inmost home, namely (as we shall eventually see), the realization of its spiritual ambition, which consists (from a natural point of view) in the complete harmony of all its powers, in their utmost and consciously normal exercise. **because my+heart was<sup>5, 6</sup> glad from+complete [all] my+toil, and+yon was-extant<sup>1, 26</sup> as my+allotment<sup>59</sup> from+complete [all] my+toil.** || This contemplation, which is so closely related to the preceding that it is introduced as a conclusion from it ("for"), like-

<sup>37</sup> *shiddûh*, occurring here only, but prob. equivalent to *shud*, the female *breast*, and thus distinctively used for the sex.

<sup>38</sup> Here the object of these verbs is purposely left indefinite, but may be substantially supplied from

the corresponding clause above (i, 16), from which the word "wisdom" is reserved for the next clause.

<sup>39</sup> *yaph*, denoting something additional and contrasted = *moreover, however*.

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

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

<sup>a</sup> ch. i, 3. <sup>†</sup> ch. i, 17; vii, 25. <sup>h</sup> <sup>‡</sup> Or, in those things which have been already done.

**1611.** <sup>a</sup> and behold <sup>b</sup> vanity, <sup>c</sup> sun <sup>d</sup> my self <sup>e</sup> madness and <sup>f</sup> can <sup>g</sup> do, <sup>h</sup> 22.

11 my portion from all my labour. Then **A. R.** I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and a striving after wind, and there was no profit under the sun.

12 And I turned myself to behold wisdom, and madness and folly: for what <sup>can</sup> the man <sup>do</sup> that cometh <sup>†</sup> after the king? <sup>even</sup> that which

<sup>†</sup> Or, after the king, even him whom they made King long ago? Or, after the king, in those things which have been already done?

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wise reiterates a thought (this time a double one), namely, that the experimenter had worked hard throughout ("from all my toil"), and had extracted all the enjoyment possible from its accomplishment; and this again in two aspects (reversing the previous order), namely, from internal appetency, and from external apportionment. This last expression points to the inexorable (divine) law of compensation in kind and degree for all human exertions, which had already been hinted at (i, 13), and which will yet be conclusively expressed (xii, 14). No escape now remains from the retrospect of all this most splendid and not-to-be-surpassed effort of the royal sage to reach the fountain of unalloyed bliss; the blank deduction stares him full in the face—it was a total failure, and a hopeless one. This accordingly he frankly but bitterly avows, in the remainder of this personal recital (the residue of the chapter), by repeated and varied confessions.

**11. And <sup>b, c</sup> I + faced, <sup>40</sup> even I, <sup>b, 60</sup> on + all my + deeds which + had + done my + hands, and + on + the + toil which + I + had + toiled to + do;** ¶ Having attained the pinnacle of fortune and of fame, the writer here turns squarely round and casts a backward look over the path up which he has climbed. It was one of achievement, indeed, but also of painful exertion; and these are the two thoughts naturally suggested by the writer, and here presented. There was a sense of relief from the task, yet of fatigue after it. The road was a steep and a rough one, but the summit had been gained. What now? There are "no more worlds to conquer," no higher peak presents itself beyond; and he must either sit down languidly upon the narrow apex, or plunge downward in whatever direction. Instead of being reinvigorated by the breezy air, or inspired by the wide prospect, his thoughts revert to himself; for all this he had done for his own sake merely. He is now only oppressed with the panting breath and the jaded limbs caused by the arduous ascent, and finds that he is still haunted by the insatiable ambition that refuses to be satisfied with even its own creations. The trouble is *within* him, and the phantom of unrest pursues him still. **and + lo! <sup>19</sup> the + complete [whole] was a + breath <sup>13, 3</sup> and + a + feeding <sup>13, 56</sup> + of wind, and + there + was + nothing + of exceedence <sup>13, 9</sup> under the + sun.** ¶ It was the same old story over again: he could not escape from himself, nor rise superior to his own wants. He had gained nothing essential: he was no better, and therefore no happier. External circumstances had no power to change his heart: his acquisitions and achievements could not touch his inner nature; and the reaction from the excitement of outward occupation and of mental strain comes over him with redoubled force. The end of the line was reached, and there was a blank beyond. Nay, there was a vacuity even here, "an aching void the world can never fill." What better off was he after it all? Reason, passion, conscience told him in unmistakable tones, *Nothing!* He was the same discontented being still, seeking a will-of-the-wisp, in the bewitching guise of earthly pleasure, which ever eluded his grasp; which rather was unsubstantial as air, when he had actually seized it. He can only weep tears of anguish over this terminal disappointment. Let us listen to his self-reproaches on the past, his conflicting thoughts of the present, and his forebodings for the future. He is all at sea, without a star to indicate his position or to guide his course. A melancholy spectacle for an old man, and one so highly gifted and so remarkably favored as he. We may learn something profitable for ourselves from his experience and his reflections.

**12. And <sup>13, 9</sup> + I + faced, <sup>40</sup> even I, <sup>b, 60</sup> to + see wisdom <sup>13, 47</sup> and + boastings <sup>13, 66</sup> [cravingness] and silliness: <sup>13, 47</sup>** ¶ He stands musing, and again shifts his attitude for a clearer outlook and to recall his previous purpose (i, 17) to penetrate both sides of human experience, the clear and the dark, which had so suddenly presented their reverse to himself. As he comes to his senses after the first shock of disappointment, the question arises in his mind, true still to its inborn instinct of investigation, What now or next remains to be done? But he can see nothing further; he has reached the *ultima thule* of terrene

<sup>40</sup> *pānāh*, to turn one's self about, especially in order to look upon (as here, comp. note <sup>3</sup>); prop. to present the face (*pānāh*). This term is a favor-

ite one with the writer to denote a stopping-place in his argument, and a change of position for a fresh aspect of the subject.

**A. V.** 13 Then I saw \*that wisdom excelleth folly, as far as light excelleth darkness.

14 †The wise man's eyes are in his head; and the fool walketh in darkness: and I †myself perceived also that one event happeneth to them all.

\* Heb. that there is an excellency in wisdom more than in folly, etc. † Prov. xvii, 24; ch. viii, 1.

1611.

a myself bWisdom

13 hath been already done. Then I saw **A. R.** that wisdom excelleth folly, as far as

14 light excelleth darkness. The wise man's eyes are in his head, and the fool walketh in darkness: and yet I perceived that one event hap-

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progress, the utmost goal of his own endeavors, and the fullest bounds of imperial resources. **because what is there as to + the + man<sup>41</sup> who + will + come after the + king? ¶** Is there any thing yet possible after this superlative experiment? The question implies a negative answer, and thus leaves no room for further hope or effort in this direction. Still the question presses for a definite reply. **he can only do<sup>42</sup> (to-wit)<sup>43</sup> that which already he<sup>45</sup> + has + done (it).<sup>44</sup> ¶** He can merely repeat the experiment, but of course with the same fruitless result. Success is therefore absolutely impossible by this process. Real happiness cannot be secured by sublunary joys. Is all effort then to be finally abandoned? Must we conclude that even our instincts in seeking a solution of the problem are delusive?

13. **And<sup>1, 2\*</sup> + I + saw, even I,<sup>1, 60</sup> which [that] + there + exists<sup>1, 33</sup> an + exceed-ence<sup>1, 9</sup> to + (the)<sup>1, 40</sup> + wisdom<sup>1, 47</sup> apart + from [more than] (the)<sup>1, 46</sup> + silliness,<sup>1, 67</sup> as + the<sup>1, 1</sup> + exceedence<sup>1, 9</sup> + of (the)<sup>1, 46</sup> + light apart + from [more than] (the)<sup>1, 46</sup> dark: ¶** One ray nevertheless dawns on the bewildered philosopher. At this crucial point of his investigations and conclusions, when the very foundations of reasoning seemed about to give way beneath him, he is enabled to hold fast the intuitive conviction, that, despite the confusion and uncertainty of human experience, there is an essential difference and a real superiority in the sound and deliberate exercise of man's judgment over the first and shallow impressions of a non-expert. Truth actually exists, and the mind, properly informed and disciplined, must and may be relied upon to distinguish it from error. Here is an impregnable bulwark against even self-deception, an unailing refuge from despair. As sure as there is a sun in the heavens, and as comforting too, so clear is the persuasion that we really do know some things, and that we can safely act upon that knowledge. What a blessed sheet-anchor against the gales of speculation and the tides of skepticism! Happy the man, whether scientist, moralist or religionist, who firmly holds confidence in *common sense*, which is the best definition of true wisdom after all. Our experimenter has retained and even confirmed his belief in one main principle at least; and amid all his fluctuations and discrepancies it will steady and clarify his thoughts.

14. **The + wise + man, his + eyes are<sup>1, 6</sup> in + his + head; and<sup>1, 19</sup> + the + silly + man in + (the)<sup>1, 46</sup> + dark is<sup>1, 6</sup> walking: ¶** This is a semi-proverbial parallelism of the contrastive kind, and is adduced to express the universal conviction that a sage is practically one who "has his wits about him," and is therefore less likely to stumble or go astray in the actual affairs of life than a simpleton, who moves about as if he had no eyes, or "carried them in his pocket." Whatever mistakes therefore a philosopher may make in abstract matters, he can only correct them by a recurrence to his philosophy in a reconsidered and revised form; just as ordinary people preserve themselves from disaster by keeping a "sharp look out" for mishaps and their causes, and by moving in broad daylight (adhering to maxims already well-established and realities palpably cognizable) rather than groping at night (amid the mysteries of Providence and the vagaries of their own fancy). **and<sup>45</sup> + I + knew also, even I,<sup>1, 60</sup> which [that] + a + hap<sup>46</sup> one will + happen to (to-wit)<sup>1, 41</sup> complete [all] + of + them.<sup>47</sup> ¶** Notwithstanding all prudence and full warning, everybody must sooner or later *die*, the common and inevitable fate of mortals. The transition to this final catastrophe seems here somewhat sudden; but we must bear in mind that the writer was far advanced in years, and therefore had but little opportunity now (the verb rendered "knew" is a *preteritive* one, and often signifies merely "know" as a present) for further experiment. He is in fact reviewing his whole life, standing near its close; and we

<sup>41</sup> The construction here is left purposely indefinite, but the exactness of the English idiom requires the hiatus to be filled, which the elliptical style of Hebrew, especially in poetry, elegantly allows. In doing so, we necessarily sacrifice something of the *double-entendre* of the original, which is designed to include both the obvious sense which we have here adopted and also the deeper one of the simpler rendering, "What is mankind?" Comp. note <sup>1, 11</sup>.

<sup>42</sup> The accus. particle (b<sup>41</sup>) following implies the repetition of the transitive verb in the construction.

<sup>43</sup> Or we may supply "one," *i. e.*, anybody, as the

subject, the impersonal active thereby (as often) becoming equivalent to the passive "has been."

<sup>44</sup> The usual expletive addition of the pronoun to show the construction of the indeclinable relative.

<sup>45</sup> *nan*, very strongly adversative by contrast of the thought, although still continuative by reason of "also" added, as well as the pronoun expletively repeated.

<sup>46</sup> *niqrah*, something that *befalls* a person; from *qārāh*, to meet.

<sup>47</sup> That is, not only *both* of the characters in question, but the entire race likewise.

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

16 For there is no remembrance of the <sup>d</sup> wise more than of the fool for ever; seeing that which now <sup>e</sup> is in the days to come <sup>f</sup> shall all be <sup>g</sup> forgotten. And how doth the wise <sup>h</sup> man? as the fool.

\* Heb. *happeneth to me, even to me.*

1611. *a* me, *b* then *c* That *d* wise, *e* is, *f* shall be *g* forgotten; and *h* man

15 Then said I in my **A. R.** heart, As it happeneth to the fool, so will it happen even to me; and why was I then more wise? Then I said in my heart, that this also was vanity. For of the wise man, even as of the fool, there is no remembrance for ever; seeing that in the days to come all will have been already forgotten. And how doth the wise

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accordingly find him continually adducing and perpetually dwelling upon this cardinal fact, often in equally abrupt connections. He therefore seizes the earliest possible occasion for introducing it as the ultimate point of all his deliberations.

15. **And + I + said, even I,** <sup>1, 69</sup> **in my heart,** <sup>48</sup> **As + the + hap** <sup>16</sup> **+ of the + silly + man, so also I, it + will + happen + to + me; and + for + what have + I + been-wise, I,** <sup>1, 69</sup> **then** <sup>49</sup> **exceeding** [more than] **others?** <sup>27</sup> ¶ In accordance with the personal vein of reflection noted above, the writer at once applies this momentous consideration to himself; evidently with the feeling that his boasted sagacity could after all be of no essential service in solving the greatest question of humanity. Do, get or enjoy what or as he might, all must soon be relinquished. This is the minor key that undertones the whole essay, struck in the opening note (i, 2 and following), and running as a dirge throughout. It is the dark shadow that overhangs the whole of every thoughtful man's existence; the only great certainty of life, its necessary opposite. Nobody has proved it, yet none doubts it. Here at least faith is simple and implicit. One practical axiom has been incontrovertibly laid down. **and + I + spoke in + my + heart,** <sup>47</sup> **which** [that] **+ also you is a + breath.** <sup>1, 4</sup> This is a fit place for reiterating the text (i, 2), as a closing sentiment to this course of reasoning, which has no further outlet, but must be dropped as an inexplicable problem of destiny. The pronoun "this" here at first glance appears to refer to death itself as the common extinction of human hopes and enjoyments; but upon further examination it seems more forcible if referred to the pursuit of wisdom, which, however, the writer would hardly designate as frivolous; it is therefore on the whole best to apply it to the general thought of the non-distinction between the earthly end of the sage and the simpleton. This may be the more readily done, in the sense of an *unsatisfactory* issue, inasmuch as the stronger phrase "a feeding of wind," which would rather indicate a course of conduct, is not here added. It is thus the usual formula of concluding a paragraph, although not strictly its last words.

16. **Because there is nothing + of remembrance to + the + wise + man, among** [equally with] <sup>50</sup> **the + silly + man for + the + vanishing-point** [ever], <sup>1, 24</sup> **in + which** [that] **+ already** <sup>51</sup> **in** <sup>52</sup> **the + days the + going** [coming] **+ ones the + complete** <sup>1, 37</sup> [whole] **has + been** <sup>53</sup> **+ forgotten:** ¶ As if conscious that the inference just made was not very clear, the writer adds by way of explanation ("for") a circumstance which aggravates the melancholy reflection there expressed: the sage and the simpleton will not only die with equal certainty, but they will be alike forgotten. The language is largely a repetition of that in i, 11; which likewise stands at the close of a similar strain. Individuals are remembered by their friends for a while, and a public record may be made of distinguished personages; but it still remains true generally that "out of sight is out of mind." This thought is frequently adduced, in order to give poignancy to the prospect of death in this book. The quickness with which this oblivion covers the dead is forcibly expressed by the "already" and the past tense of the text, as if it had *long ago* transpired. **and + how** <sup>1</sup> **will + die the + wise + man among** [equally with] <sup>50</sup> **the + silly + man!** ¶ A final apostrophe, riveting the solemn lesson upon the attention.

<sup>48</sup> That is, to himself; and yet implying an earnest exercise of his whole mental faculty, intellectual as well as emotional. Comp. also i, 16; note <sup>1, 42</sup>.

<sup>49</sup> *ûc*, an adv. of time; but apparently used here rather in an illative sense. The "why" preceding may be taken in the sense of "to what essential purpose" or benefit.

<sup>50</sup> Another form for the comparative degree.

<sup>51</sup> *k'âr*, time *past*, used adverbially of an event long since or recently gone by. Its position here, so far forward of the verb which it qualifies, is intended for special emphasis in contrast (and thus

in conjunction) with the future (with which it is really contemporaneous). This word is found (in this sense) only in the present book, but it is not therefore an evidence of date, as it occurs (in collateral forms) in *Job* (xxxvi, 31, "abundance") and elsewhere.

<sup>52</sup> A frequent elliptical construction of notes of time in all languages.

<sup>53</sup> The preter here has substantially the sense *will have been*. The final *qamets* is due to the pause.

<sup>54</sup> *egk*, usually an interrog., but here exclamatory.

**A. V.** 17 Therefore I hated *a* life; because the work that is wrought under the *b* sun is grievous unto me; for all is *c* vanity and vexation of spirit.

18 *d* Yea, I hated all my labour which I had \*taken under the *b* sun; because I should leave it unto the man that *e* shall be after me.

19 And who knoweth whether he shall be a wise *f* man or a fool? yet shall he have rule over all my *g* labour wherein I have laboured, and wherein I have shewed myself wise under the *b* sun. This *is* also vanity.

\* Heb, laboured. + 1's. xlix, 10, k

1611. *a* life, *b* Sun *c* vanity, *d* Yea I *e* shall be *f* man *g* labour, *h* I, *cc*.

17 man die even as the fool! So I hated **A. R.** life; because the work that is wrought under the sun was grievous unto me; for all is vanity and a striving after wind.

18 And I hated all my labour wherein I laboured under the sun; seeing that I must leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed wisdom under the sun. This also is vanity.

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17. The writer now gives free vent to his grief at the outcome of his series of experiments, in a strain of mingled repinings, reasonings and self-consolations, by which he is seeking gradually to approximate a philosophical fortitude, and at the same time measurably disentangle the perplexity into which he had been thrown. **And+I+hated (to-wit)<sup>1, 41</sup> (the)<sup>1, 46</sup> +life;<sup>12</sup>** At first a sense of disgust with his own existence wholly occupies him, so that he has no spirit to rally against the discouragement. Not that he was weary of living in itself, for he fully appreciated the pleasures which he had provided, and he felt no personal discomfort. But he had lost the zest that hitherto had sustained him, the hope which was his incentive, and the philosophic object which animated and directed his pursuit. A sense of *ennui* crept over him, impairing every energy, and robbing him of ambition itself. What was the use of life, if such was to be its upshot? **because bad ascent-wise [upon] +me was the +doing which +was +done under the +sun:** The dissatisfaction with the reflexive results of his effort was a severe blow to him, and this was his main source of misery. **because the +complete<sup>1, 57</sup> [whole] was a +breath<sup>1, 4</sup> and +a +feeding<sup>1, 60</sup> +of wind.** He here appropriates to himself this summary, which he before applied to mankind in general (i, 14). His own experience fully bore out that strong language.

18. **And+I+hated, even I,<sup>1, 60</sup> (to-wit)<sup>1, 41</sup> all my +toil, which +I was toiling in under the +sun;** He explains more particularly in what regard he felt this disgust; it was merely on account of his nugatory attempt. **which [that] +I +should +cause +it +to +rest [relinquish it]<sup>55</sup> to +the +man which [who] +would +be +extant after +me.** This was the *grievance* of his trouble, and it is now first brought forward as the secret sore spot in his heart. He must make up his mind to be disappointed as to himself; to this perhaps he could become reconciled. But he could not go back to his point of beginning. The tangible results of his labors were present, and they were in themselves valuable and worth all that they had cost him. Yet he could not enjoy them as he had expected; and he must in any case soon leave them. It was an aggravation to him, looking upon the matter from a selfish point of view, as he had always done, that some one else should then step into his room, and inherit it all, while he would be displaced. A most natural jealousy in thinking of these his once pet enterprises and still familiar objects. But this was not the worst of it, as the next verse indicates.

19. **And +who is knowing whether + wise he + will +be-extant or silly? ||** This was the deepest sting in the pang he felt at quitting what had cost him so much pains. If he were sure that his successor would be competent and worthy to occupy and maintain, perhaps improve, or at least appreciate, what he had originated and completed, there would be some comfort in the thought that he had not wrought entirely in vain. Many a man, most parents indeed, exert themselves all their lives to accumulate and arrange property for their descendants; and they are well content to bequeath it to them, in the expectation that the heirs will enjoy and take care of it, even if they cannot themselves live long to do so. We suspect here a covert allusion to Rehoboam as Solomon's successor—his only son, so far as we know, and already of sufficient age to give full evidence of the incapacity which marked his administration from the first (he was forty-one years old at his father's decease, 1 Kings xiv, 21). This fact gives great pertinency and poignancy to the writer's lament here. **and +he +will +rule<sup>viii, 6</sup> in +all my +toil, which +I +have +toiled in and + which + I + have + been-wise in under the + sun.** This discloses the bitter ingredient in the writer's cup of disgust; to realize an idiot and a spendthrift installed in these hard-wrought and care-made possessions, when his own hand should yield up the control, was not to be contemplated with equanimity. **Also yon is a +breath.<sup>1, 4</sup>** Human nature could not bear such a prospect without supreme disrelish. It is too painful to think of, and yet so sad that the owner cannot but dwell upon it, and grieve over it a little further.

<sup>55</sup> That form of the Hiphil (causative) of *nāach* (to rest), which signifies to leave alone or surrender.



**A. V.** 20 Therefore I went about to cause my heart to despair of all the labour which I took under the <sup>a</sup>sun.

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

22 †For what hath man of all his labour, and of the vexation of his <sup>g</sup>heart, wherein he hath laboured under the sun?

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

<sup>a</sup> Heb. *give*. † ch. i. 3; iii. 9. † Job xiv. 1.

1611. <sup>a</sup> Sun <sup>b</sup> wisdom and <sup>c</sup> equity: <sup>d</sup> therein, <sup>e</sup> portion; <sup>f</sup> vanity, <sup>g</sup> heart wherein <sup>h</sup> travail, †yea his

20 Therefore I turned about to cause my heart to despair concerning all the labour wherein I had laboured under the sun.

21 For there is a man whose labour is with wisdom, and with knowledge, and with <sup>1</sup>skillfulness; yet to a man that hath not laboured therein shall he <sup>2</sup>leave it for his portion. This also is vanity and a great evil.

22 †For what hath a man of all his labour, and of the <sup>3</sup>striving of his heart, wherein he laboureth under the sun? For all his days are <sup>but</sup> sorrows, and his travail is grief; yea, even in the night his heart taketh no rest. This also is vanity.

1 OR, *success* 2 Heb. *give*. 3 OR, *vexation*

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20. And + I + surrounded,<sup>56</sup> even I,<sup>56</sup> to make + despond (to-wit)<sup>54</sup> my + heart ascent-wise [upon] complete [all] the + toil which + I + had + toiled in under the + sun. || This is a reiteration of the previous thought with some more intense variations of expression. The writer had *gone around* or *turned over* the subject so long and so earnestly in his mind, as to reach a state of utter dejection concerning it; a condition which none can appreciate but those who have themselves known the favorite scheme of a life-time dashed by an unexpected outcome. For it is the accomplishment of one's *idea* of an enterprise, rather than the mere details, that yields the highest sense of satisfaction to its author, especially if he is of the fastidious and sensitive nature which culture and philosophy engender.

21. Because suppose there + exists<sup>57</sup> a + man which + his [whose] + toil is with + wisdom and + with + knowledge and + with + success;<sup>57</sup> || The writer refers to himself as an example in point. He had worked hard as well as skilfully, and had achieved an apparent triumph, however he might feel a secret defeat. and<sup>58</sup> + to + a + man which [who] + not has + toiled in + it<sup>58</sup> he + will + cause + it + to + rest [relinquish it]<sup>59</sup> as his + lot.<sup>59</sup> || An additional ingredient of bitterness is here thrown into the cup of jealous disappointment; the son has contributed nothing toward amassing the fortune bequeathed to him,—another intimation that he is already a good-for-nothing, and will not value the inheritance. Also yon is a + breath<sup>60</sup> and + a + badness abundant. || The additional and new phrase here gives a *positive* character to the misfortune as a real calamity, not only in feeling to himself (by what he had not gained), but likewise in effect upon others (by what they would lose). It was “*too bad*.”

22. Because what is extant<sup>60</sup> to + (the) + man<sup>61</sup> in + complete [all] his + toil and + in + the + feeding<sup>61</sup> + of his + heart, which + he is toiling in under the + sun? || Nothing is left the toiler as a compensation for his pains or as a satisfaction of his mental hunger; both the external and the internal stimulus to exertion are taken away; the sinews of his strength are cut.

23. Because complete [all] his + days are grievances,<sup>62</sup> and + vexation<sup>62</sup> is<sup>61</sup> his + humiliation;<sup>62</sup> || This is another exposition of the futility of human pursuits, and therefore properly stands between the two expressions of the dirge-like motto of this book of lamentation. If a man could have some comfort during his life-time, he might afford to yield up his possessions at death, even though to an undeserving and inefficient heir; but he is too busy to do this, and so his time passes full of excitement perhaps, but therefore the more full of infliction because of the unrest involved in these clauses and expressed in the next. also in + the + night<sup>63</sup> not has + lain-down his + heart. || His

<sup>56</sup> The same word as in i. 6; here apparently meaning (figuratively) to be intensely occupied with the subject (like Lat. *versari*).

<sup>57</sup> *kīsharōn*, prop. *straightforwardness* (from *kāshar*, to be right, hence to prosper), i. e., *profitableness*; used only in this book, but not therefore necessarily of late date, as other derivatives of the same root occur elsewhere (Psa. lxxviii, 6 [7], “chains;” rather, *prosperity*; Prov. xxxi, 19, “spindle”).

<sup>58</sup> The pronoun evidently refers to the *toil* or its results just spoken of.

<sup>59</sup> *choley*, prop. a *pebble* (from *chālay*, to wear smooth), but generally used (like the verb) of distribution (especially by *lot*, for which smooth stones were often used), and here in the nature of an inheritance (divinely or humanly assigned).

<sup>60</sup> *hōreh*, act. participle of *hārāh* = *hāyāh*, to be; the present form occurring nowhere else in Hebrew,

although the verb is found (Gen. xxvii, 29; Isa. xvi, 4, etc.). It is therefore no special indication of date.

<sup>61</sup> The predicate noun is here transposed to the first place in the clause for the sake of emphasis; but in the previous clause “days” are emphatic as opposed to “night” in the following clause. There is an anti-climax in the terms “sorrow,” “vexation,” “not lie down.” The *time* is expressed in “days,” and the *occupation* in “suffering” (i. e., afflicting pressure of affairs).

<sup>62</sup> Placed as far forward in the sentence as possible for emphasis. The sing. here denotes an exclusive but individual space = all night long, or any night; thus corresponding to “all his days” preceding, where the plur. however was necessary to denote the same idea by aggregation = his whole life long, or every one of his days.

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

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

26 For *God* giveth to a man that *is* good <sup>†</sup> in his <sup>†</sup> sight wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap <sup>d</sup> up, that <sup>†</sup> she may give to <sup>†</sup> him that *is* good before <sup>†</sup> God. This also *is* vanity and vexation of spirit.

\* ch. iii. 12, 13, 22 g; v. 18 h, viii. 15. † Or, *delight his senses.*  
† Heb. *before him.* § Job xxvii. 17.

1611. <sup>a</sup> that <sup>b</sup> eat? <sup>c</sup> sight, <sup>d</sup> up that <sup>e</sup> him that <sup>f</sup> is <sup>g</sup> God  
g 12, 22 h 17

24 There is nothing better for a man **A. R.** *than that he should eat and drink, and*

make his soul enjoy good in his labour. This 25 also I saw, that it is from the hand of God. For who can eat, or who can <sup>1</sup> have enjoyment,

26 <sup>2</sup> more than I? For to the man that pleaseth him *God* giveth wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that pleaseth God. This also is vanity and a striving after wind.

† Or, *hasten thereto*

<sup>3</sup> According to some ancient authorities, *apart* **British.**  
*from him.*

mind is so alert, intent and anxious in the affairs of the day, that it cannot quiet itself at night; and thus sleeplessness adds to his fatigue and discomfort. The nervousness of insomnia is one of the penalties as well as symptoms of an overworked or over-active brain. **Yon also a + breath he [it] is.** A more emphatic repetition of this concluding phrase, as here marking a transition to a more cheerful and clearer view of the subject.

24. There is nothing + of good in + respect + to <sup>63</sup> + (the) + man <sup>b, 11</sup> more than <sup>74</sup> which [that] + he + should + eat and + drink and + cause + to + see<sup>4</sup> (to-wit) <sup>b, 41</sup> his + self <sup>65</sup> good in + his + toil: || The common but innocent forms of physical enjoyment are here taken as expressive of earthly happiness in general, and the privilege of this is set forth as the lawful and laudable use of life—its really wisest course. This is not Epicureanism, which makes material pleasure the *summum bonum*, or the sole source of happiness; nor worldliness, which confines it to social life and to the three great aims of most men's ambition (wealth, fame and power). The idea, taken in its connections, obviously is that the most prudent and effectual plan and principle for human contentment as to this life is to take the ordinary and essential comforts (which any one is supposed to have, if he subsists at all) according to the instincts of his nature ("cause his spirit to see"), and this *as he goes along* ("in his toil"), even making his daily tasks a pleasure, and labor tributary to his health of body and mind; therefore not (as above deprecated) pushing toil to its extreme, nor worrying over its outcome, nor above all waiting for "the good time coming" to realize its satisfaction, nor yet sacrificing the personal advantage and use of one's possessions in order to hoard them in a miserly way, and then leave them to be squandered or abused by heedless or wicked inheritors, or even to bequeath them for some ostentatious and perhaps useless or impracticable charity (after one can no longer keep or benevolently and judiciously, though industriously, distribute them while alive). This is no morbid sentimentalism, but sound philosophy, and true philanthropy. The next clause shows that it is likewise genuine piety. **Yon also I + saw, even I, <sup>b, 60</sup> because [that] from + the + hand + of (the) + God <sup>66</sup> he [it] is.** || Here is the crowning reason, rule and right of needful and natural enjoyment of the blessings of life; they are divine gifts, intended for our use, fitted to our wants, subservient to God's purposes and to our usefulness, and above all deposits of his property, for the faithful, judicious and heaven-honoring use and disposal of which those who thus hold them in trust will be held accountable to Him, as the writer here and elsewhere intimates (ver. 26, etc.), and finally distinctly teaches (xii, 14). Where can higher, purer, broader, more rational or more cogent morality than this be found? where deeper, truer, vaster, more consistent or more convincing theology? He who sees nothing but shallow and self-contradictory sophistry in this book has not studied it very carefully or intelligently or candidly.

25. **Because who will + eat, and + who will + haste, <sup>67</sup> outside <sup>68</sup> from + me?** || The writer had already said (ver. 9) that he had enjoyed his pleasures, although philosophically dissatisfied with them; and he here recurs to this fact in order to show that, if he had not been tormented by the thought of leaving them to another, he might have had a reasonable degree of comfort in them, as sensible people in general do. He had indeed extraordinary means for doing so, if he had been disposed to acquiesce in the arrangements of Providence, which had so signally favored him.

26. **Because to + a + man which [who] + is + good to + the + face + of + Him God <sup>69</sup>**

<sup>62</sup> The "beth essential," or that with regard to which any statement is made or is applicable, a frequent construction.

<sup>64</sup> The simple positive is often used for the comparative, or even for the superlative.

<sup>65</sup> *naphesh*, the vital principle of men and other animals, put for the sentient nature, in distinction from *ro'ach*, which denotes their higher intellectual and spiritual being.

<sup>66</sup> *elohim*, plur. ("excellentia," see note <sup>12</sup>) of *elohah*, [a] deity, used (especially with the article, comp. note <sup>13, 14</sup>) to designate *the true God*.

<sup>67</sup> *chavsh*, to hurry; here (fig.) to be eager, i. e., *relish*.

<sup>68</sup> *chavts* (followed by *mi', from, i. e., beyond*); here used as a comparative.

<sup>69</sup> Evidently to be supplied from the parallel ver. 24.

## CHAPTER III.

<sup>1</sup> By the necessary change of times, vanity is added to human travail. <sup>11</sup> There is an excellency in God's works, <sup>16</sup> But as for man, God shall judge his works there, and here he <sup>9</sup> shall be like a beast.

**A. V.** To every <sup>b</sup>thing there is a season, and a time to every purpose under the <sup>c</sup>heaven:

**A. R.** To every thing there is a season, and a time to every <sup>1</sup> purpose under the heaven:

1611. a shall be b thing c heaven.

<sup>1</sup>Or, matter

British.

has + given wisdom and + knowledge and + gladness; || The moral design of the bestowment of the blessings of life, in accordance with the line of thought in ver. 24, is now more distinctly brought out. Natural providence is on the whole administered independently of religious character (Matt. v. 45); but there is nevertheless a special care exercised by the supreme Father over his favorite children the saints, as the Old Economy abundantly testifies (Exod. xxxiv. 7; Psa. xxxiv. 7-10; lxxxii. 16; Prov. iii. 9, 10; Mal. iii. 10; etc.), and the New confirms (Matt. v. 5; 1 Tim. iv. 8). Especially is the gift of true sagacity a boon of the pious (Prov. ii. 1-11; Dan. ii. 21; Jas. i. 5), as was specially illustrated in the case of Solomon himself (1 Kings iii. 11-14); nor is it confined to spiritual discernment alone, but extends even to secular guidance (Prov. iii. 6) and protection (Isa. xxxiii. 15, 16). and<sup>1, 19</sup> to + the + sinning-one He + has + given humiliation,<sup>1, 49</sup> to + gather<sup>70</sup> and + to + amass,<sup>15, 32</sup> Wicked men are often instruments in the hand of God to accomplish his purposes (Exod. ix. 16; Psa. lxxvi. 10; Acts iv. 28), but they are not on that account deserving of praise (Rom. ix. 19) or reward (1 Cor. ix. 17). That is one reason why he permits them to live and thrive after they have proved their incorrigibility (Rom. ix. 22). so as to + give to + one + good to + the + face + of (the) + God.<sup>15, 66</sup> The pious at last get the benefit of the miser's hoardings and the sinner's prosperity; for at death, if not sooner, it must be distributed, and however prodigal the heir may be, nay, the quicker and surer for that reason, it will eventually accrue directly or indirectly to the benefit of the prudent and virtuous. This is a great relief in the apparent paradox of inequitable ownership, from both an economic and a theosophic point of view. Yet the secret is not for the time perceived, nor the divine plan understood, especially by the parties concerned. Therefore the writer concludes, speaking for them, Also yon is a + breath<sup>1, 4</sup> and + a + feeding + of wind.<sup>1, 55</sup> No personal solace yet comes to the disappointed expectant of immediate and selfish advantage from all his severe efforts at earthly and sensuous happiness, although he has half made up his mind to endure the outward vicissitudes and the inward disgusts that take away even the pleasure of activity and acquisition and achievement. The chief ambition is not gratified, nor is a philosophic solution of the fundamental problem reached. It never can be till immortality shall be attained.

III, 1. The individual experience of the writer has been exhausted, as a man and a monarch, and his theories have been exploded by it. He now turns to that of others to inquire whether this corroborates his conclusion. The first thing that strikes him, in looking abroad at social experience in general, is just what he had first noted in the course of nature (i. 4-10), namely, uniformity in the midst and even by means of variety. Changes are the rule (mutability is proverbial), and these he finds counterbalance and prepare for each other. Contrasts characterize and yet harmonize everything ("variety is the spice of life"). These are thus perceived to proceed on a systematic plan, contradictory as they at first sight appear to be. To + the + complete [whole] there is an + occasion,<sup>1</sup> and + a + coursing<sup>1</sup> [season] for + complete [every] pleasure<sup>2</sup> under the + sky: || Each event therefore has its proper place in the divine disposition of mundane affairs, however mortals may fail to recognise it. The first half of the verse indicates this truth as to the totality of life in general, and the latter as to the portions of it in particular. Nothing can occur of pure accident, if God and reason govern. The writer goes on to illustrate this obvious truth by examples drawn from the simplest and commonest transactions of human life; which all

<sup>70</sup> *ācaph*, a collat. form of the verb in <sup>5, 62</sup>; here followed by an emphatic equivalent as in <sup>5, 62</sup>.

<sup>1</sup> *zāman*, from *zāman*, to appoint, akin to *zāman*, to plan or purpose; hence a time fixed, prop. by human appointment; and thus differing from *zāh* in the following clause, which also means a particular time, but prop. as determined by natural phenomena. This is one of the few words in this book really found only (in any of its forms or derivatives) in the exilian age of Hebrew literature (the verb in Ezra x. 14; Neh. x. 34 [35]; xiii. 31; the noun in

Neh. ii. 6; Esth. ix. 27, 31; and here), besides the Chald. But there is no peculiarity in its form, affinities or application, nor any other historical or lexical evidence, that necessarily and definitely limits it to that period.

<sup>2</sup> *chaphats*, from *chaphats*, to take delight or satisfaction in; used in this book in the sense of a matter or transaction, from the idea of interest in it; a meaning for which the link is supplied by instances elsewhere (Job xxi. 21; xxii. 3; Isa. liii. 10). It is not therefore determinative of a later date.

**A. V.** 2 A time \*to be born, and a time to <sup>a</sup>die; a time to plant, and a time to pluck up <sup>b</sup>that which is <sup>c</sup>planted;  
3 A time to kill, and a time to <sup>d</sup>heal; a time to break down, and a time to build <sup>e</sup>up;  
4 A time to weep, and a time to <sup>f</sup>laugh; a time to mourn, and a time to <sup>g</sup>dance;

\* Heb. to bear.

1611. <sup>a</sup>die. <sup>b</sup>that which is <sup>c</sup>planted. <sup>d</sup>heal. <sup>e</sup>up. <sup>f</sup>laugh. <sup>g</sup>dance.

2 a time to be born, and a time to die; a **A. R.** time to plant, and a time to pluck up  
3 that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance;

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evinced design and a method as well as opportunity selected to accomplish it. Even those that are the least voluntary have a fitness as well as a necessity which justifies their transpiring, and at that juncture and in due order. They are stated paradoxically for effect, but have not been selected at random, nor arranged promiscuously.

2. **a+coursing** [season] **for+bearing**,<sup>3</sup> ¶ The cardinal fact of life itself is first ad-duced, and its two essential points, the beginning and the end, are noticed. The subject or party most concerned in the former event is not the agent, nor is he in that of the parallel member of the verse; and it therefore appropriately heads the list as a link between the divine sovereignty spoken of just above, and human co-operation there and later implied. When the regular period of gestation is complete, parturition must take place, or death to mother and child will ensue; but it must not occur materially earlier, or abortion (which again is death to the fetus and danger to the mother) will be the result. **and+a+coursing** [season] **for+dying**; ¶ The term of longevity is also limited and tolerably uniform. When the constitutional round has been accomplished, decease is looked for, and a longer stay is really not desirable (Psa. xc, 10). It is said to be a scientific fact that in all animals as a rule the period of gestation (or incubation) bears an equable proportion to that of longevity. This adds pertinency to the collocation here. **a+coursing** [season] **for+planting**,<sup>4</sup> ¶ The appropriate portion of the year must be selected, and sometimes other circumstances (such as a shower or shade) are to be consulted, if the husbandman or gardener would succeed; and these vary with the different sorts of plants. **and+a+coursing** [season] **for+extirpating**<sup>5</sup> **the+planted**; ¶ The gathering of the crop must be as carefully timed as the planting, or the whole will be lost by immaturity or decay. In this and in ver. 5 only, is more than one word used in the antithetical expression; but it is merely because of the philological necessity of defining the act in these instances.

3. **a+coursing** [season] **for+smiting**,<sup>6</sup> ¶ This is somewhat parallel with the term "war" in ver. 8, but refers to individual acts of violence. Blows are necessary sometimes, in self-defence (including the protection of others) or in judicial inflictions, even to the risk, if not the intention, of fatal consequences. In the East corporal inflictions for public purposes are very common. **and+a+coursing** [season] **for+curing**;<sup>7</sup> ¶ Not merely here the purposely wounded or maimed, but those accidentally such also or especially. Occasions enough of the latter class arise for this beneficent task, and unfortunately human atrocity and national barbarity have invented and sanctioned quite as many of the former. **a+coursing** [season] **for+demolishing**, ¶ In the East (as elsewhere in crowded quarters) the first process for the erection of an edifice is to clear away the site, generally occupied by an older residence; but the rubbish is rarely removed, nor are the foundations often disturbed. Hence ancient cities are found buried up successively by their later representatives, and the lower walls not unfrequently still remain in several stories (all underground) to mark the different generations. The houses are merely *pulled down* for improvement or in war, and afterwards reconstructed largely out of the same materials. **and+a+coursing** [season] **for+building**; ¶ That is, to *rebuild*. The two contrasts in this verse, it will be perceived, are thus both a process from a ruinous to a renovated condition, and therefore a link between those of the preceding verse, which both indicate a change from a feeble to a vigorous development, and those of the following verse, which both express a change from a sad to a hopeful frame.

4. **a+coursing** [season] **for+weeping**, ¶ The writer himself elsewhere (vii, 2-4) sings the praises of grief; and the highest piety is not inconsistent with tears (Luke vi, 21), whether for one's self (Heb. v, 7) or for others (John xi, 35; Rom. xii, 15), but is rather its heritage (John xvi, 20). Indeed in this fallen world sorrow everywhere abounds, and the

<sup>3</sup> *gīlad*, to bring forth (Hiph. to beget) a child. All the verbs in the series are *active*, because human acts are the subject of contemplation and discussion.

<sup>4</sup> *nāḥā*, prop. to set out a tree or shrub or vegetable, already having a root, rather than to sow the seed.

<sup>5</sup> *āqar*, to eradicate, usually destructively; and so here as to growth, though for harvesting. Even

grain is often pulled up by the roots in the East, as easier than cutting with a sickle.

<sup>6</sup> *hāray*, to strike with a deadly weapon or with intent to kill; not necessarily to slay, though usually extended to convey that idea. That meaning would here be inappropriate, as no restoration could be effected.

<sup>7</sup> *rāphā*, a general term for all medical or surgical aid of restoration.

**A. V.** 5 A time to cast away stones, and a time to gather stones *a* together; a time to embrace, and a time *z* to refrain from embracing;  
6 A time to *t* get, and a time to *c* lose; a time to keep, and a time to cast *d* away;

*\* Heb. to be far from. † Or, seek.*

**1611.** *a* together; *b* embracing; *c* lose; *d* away.

5 a time to cast away stones, and a time **A. R.** to gather stones together; a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose; a time to keep,

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infant is ushered into the world with a cry of grief, while agony mingles with the first gladness of maternity (John xvi, 21). Earth is "a vale of tears," which religion alone converts into pearls of blessing (Psa. lxxxiv, 6). **and + a + coursing** [season] **for + laughing**; || Notwithstanding the writer's condemnation of immoderate and hilarious laughter (ii, 2), merriment is allowable in its degree and place; indeed it is sometimes irrepressible, and there is even such a thing as sacred mirth (Gen. xvii, 17; Psa. cxxvii, 2). Although the Lord Jesus is traditionally said never to have laughed, yet on one occasion he at least "rejoiced in spirit" (Luke x, 21), and we cannot but think that a gracious smile habitually illuminated his features. We are continually exhorted (both in the Old Testament and in the New), to "rejoice" and even to shout for joy; which is certainly quite as demonstrative as laughing. A happy offset truly to the many griefs and dependencies of life is the spontaneous gleam that lightens up the face of childhood and even of a sunny old age. **a + coursing** [season] **for + lamenting**; || It is neither wise nor devout to suppress all external marks of sorrow, although a Christian consolation will mitigate its violence (1 Thess. iv, 13). As long as the pious have losses and crosses, they will feel, if they do not express, keen grief, however sanctified (Matt. v, 4). **and + a + coursing** [season] **for + skipping**; || The saltatory impulse of exuberant gladness is as natural and innocent as laughter, and if kept within the bounds of decorum as fitting to any age or condition in life; but it would assuredly not be appropriate on all occasions. David indulged in religious acts of the kind, despite the sneers of his irreligious wife (1 Chron. xv, 19, where the same Hebrew word is used as here; 2 Sam. vi, 14, 16, where a different one occurs), as Miriam had anciently done (Exod. xv, 20, where still another word is used, indicating a circular motion), and as is elsewhere applauded (Psa. cxlix, 3; cl, 4; where the last word is likewise employed). But all this was very different from the sensuous and even lewd dance of profane society, such as the pantomime of Herodias (Matt. xiv, 6), which probably was like that of the modern Oriental "dancing girls;" and certainly this sacred exercise had no resemblance, either in form or spirit, to the modern style and practice of the fashionable ball-room.

5. **a + coursing** [season] **for + throwing stones**; || This seems to refer to the custom of scattering rubble over the cultivated fields of an enemy in order to render it worthless thereafter (2 Kings iii, 19), and is therefore a destructive process akin to the examples previously adduced. **and + a + coursing** [season] **for + amassing** <sup>10</sup> **stones**; || This of course is the reverse proceeding of collecting and removing the loose rock (very abundant in Palestine) from the arable lands in their culture (Isa. v, 2). **a + coursing** [season] **for + folding**; || Referring to the ceremonious style of salutation among Orientals, especially near friends, of either sex, although not long separated. **and + a + coursing** [season] **for + being + far** <sup>10</sup> **from + folding + cordially**; || Such courtly salutation, however, would be improper between strangers, and would be resented as implying intimacy. It would also be inconvenient and dilatory (2 Kings iv, 29; Luke x, 4). This is a matter of etiquette, and therefore properly follows the points of usage noted in ver. 4.

6. **a + coursing** [season] **for + searching**; <sup>12</sup> || Here follows a series of economic examples cognate to the preceding, in which the order is still from positive to negative. One must acquire, before he can either lose by accident or cast away by design. **and + a + coursing** [season] **for + losing**; <sup>13</sup> || Everything human comes to an end sooner or later, however labouriously obtained or carefully cherished. Indeed it perishes with the using, if of sufficient value to be used at all. **a + coursing** [season] **for + keeping**; <sup>14</sup> || Caution and diligence must be constantly exercised if we would retain our possessions, and this usually in proportion to their importance. The thought is very similar to the preceding, which it naturally follows. **and + a + coursing** [season] **for + throwing away**; || The most costly and highly prized articles eventually become so worn out that they are cast

<sup>8</sup> *qāḫad*, prop. by gesticulations, smiting on the breast and outcries; therefore denoting an outward expression of grief in the demonstrative style of the East.

<sup>9</sup> *rāḫad*, to spring under the influence of any sudden and strong emotion, here of joy. It is spoken of the spontaneous glee of children (Job xxi, 11), and figuratively of the prancing of chariots, the quaking of mountains, etc.

<sup>10</sup> Lit. to be distant from, i. e., to decline purposely.

<sup>11</sup> The verb is here in the Piel or intensive form.

<sup>12</sup> *biqash*, in the Piel (intensive), indicating an earnest search for something absent.

<sup>13</sup> *abad*, in the Piel (intensive), and therefore strictly to destroy, but here perhaps not so decidedly.

<sup>14</sup> *shamar*, to guard, i. e., preserve from injury or loss.

<p><b>A. V.</b> 7 A time to <i>a</i>rend, and a time to <i>a</i>sew; a time to keep silence, and a time to <i>b</i>speak; 8 A time to <i>a</i>love, and a time to <i>c</i>hate; a time of war, and a time of peace.</p>	<p>7 and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace.</p>	<p><b>A. R.</b></p>
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1611.                    a sew.    b speak    c hate.

**British.**

aside as trash, and our own bodies in old age prove encumbrances rather than helps to the spirit, so that we are fain to lay them in the grave.

7. **a + coursing** [season] **for + rending**, ¶ The reference is to garments (as the next clause shows), the dishevelled and even tearing of which was an act of Oriental expressiveness (horror, grief, etc.), that has no analogue with us, except in maniacs. The only occasion we have to do this is purposely in order to fit pieces for clothing, or accidentally; both which (especially the latter) are frequent enough. **and + a + coursing** [season] **for + stitching**; ¶ Whether in manufacture or in repair. Oriental apparel is usually so simple that rents are remedied with comparative ease. **a + coursing** [season] **for + hushing**, ¶ According to the proverb, "Speech is silvery, but silence is golden." Men show their wisdom quite as well by taciturnity as by loquacity (Prov. xxix, 11), although more seldom. The owl was therefore the emblem of Attica. The praise of this virtue is frequent in this book (v, 1-3; ix, 17; x, 12-14), as elsewhere in Solomon's writings (Prov. iv, 24; v, 2; viii, 13; x, 8, 14; xii, 23; xiii, 3; etc.). **and + a + coursing** [season] **for + speaking**; ¶ Our Lord beautifully illustrated this adage both by a dignified reticence and a solemn utterance (Matt. xxvi, 63, 64; xxvii, 11-14; Luke xxiii, 9), as had been predicted of him (Isa. xlii, 2; liii, 7). There have also been many eminent examples in public life, as "William the Silent," whose few words are the more weighty because uttered at the right time. (Prov. xxvi, 4, 5.)

8. **a + coursing** [season] **for + loving**, ¶ The catalogue closes with two opposites which, advancing upon each other in intensity, and representing respectively the inner impulse and the outer expression of many of the preceding ones, sum up the grandest interest of the individual heart and the public life. The principle of love is at the bottom of all enjoyment and of all effort, and the supreme description of the divine nature is contained in that single word (1 John iv, 8). That nature is the *beau idéal* of human perfection (Luke vi, 36; 1 John iv, 7, 11), both in its spontaneity (John iii, 16; 1 John iv, 10) and its universality (Matt. xxii, 37-39; Rom. xiii, 10). But the statement that there is a special "time" for its exercise implies its absence at other times. **and + a + coursing** [season] **for + hating**; <sup>15</sup> ¶ Hatred is declared by psychologists to be but the reverse action of love; one cannot be capable of admiration and attraction toward any quality, without being liable to experience disgust and repulsion at the exhibition of its opposite. Those strong natures that love the warmest also hate the most deeply. So it is that the most holy have the greatest abhorrence of sin. Nor can we at least wholly separate the person from his character and his conduct. Still we may and we ought to guard our indignation from running into malevolence; and while we aid in the punishment of crime, we should refrain from joy at the culprit's suffering. Again, although both humanity and piety demand universal philanthropy, yet Christ himself prescribed degrees of affection, which by comparison even make the lover seem devoid of it (Luke xiv, 26). God himself does not love all men alike, nor does he require us to love our enemies as we do our friends. There is therefore a distinction which the contrast of this verse legitimately maintains, and it is not inconsistent with the dictates of sound philosophy and genuine religion. But it is not necessary for us to press the statement here to this high point of abstract duty; it is sufficient, for the object which the writer had in view, which was merely to illustrate the contrasts in human experience, to take it as a matter of fact in general observation of this life. As such it is a wide-spread and fundamental characteristic. **a + coursing** [season] **+ of fight**, <sup>16</sup> **and + a + coursing** [season] **+ of peace**. <sup>16</sup> ¶ In accordance with this design of simply expressing the actual alternations of earthly state and action, the writer avoids, and we are spared, all discussion of the mooted question of the morality of warfare by civilized and especially Christian nations. It is curious to see what sophisms statesmen and expositors invent and advocate on this subject, but we let them pass as irrelevant here. It is enough to say that this glimpse of the horrors of the battle-field, alongside the vale of peace, is a fit culmination of the word-pictures in this enumeration of the woes and joys of history—the ebbs and flows of ever-changing existence.

<sup>15</sup> *sânâ*, the *personal* emotion of dislike and consequent animosity.

<sup>16</sup> In this example alone is a different construction adopted; not "to fight," "to make peace," nor "for war," "for peace," as if these were appropriate objects of human endeavor. The personal feature is merged in the communal aspect.

Hence the nouns both express a collective idea of hostility or friendliness between two armies or countries. The writer began his list with the dawn of individual life, and with a downward incline toward the grave; he terminates it with a national scene on an upward slope toward the symbol of all that is gladsome and bounteous.

**A. V.** <sup>9</sup> \*What profit hath he that a worketh in that wherein he laboreth?

<sup>10</sup> I have seen the travail, which God hath given to the sons of b men to be exercised in it.

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

\* ch. i, 3.

**1611.** a worketh, b men, c thing

**A. R.** <sup>9</sup> What profit hath he that worketh in that wherein he laboreth? I have seen the

<sup>10</sup> travail which God hath given to the sons of men to be exercised therewith. He hath made every

<sup>11</sup> thing beautiful in its time; also he hath set <sup>12</sup> eternity in their heart, yet so that man cannot find out the work that God hath done from the beginning

<sup>1</sup> Or, the world

a the world b Or, eternity

**British.**

**9.** The writer may well ask, in surveying the spectacle, What is the average of all this? is it a balance of blessing or of bane? **What is<sup>1,6</sup> the + excedence<sup>1,9</sup> + of the + doing + one in + that + which he is<sup>1,6</sup> toiling<sup>1,12</sup> in?** The result of his severest exertion is fruitless for the main end sought, namely, satisfaction to himself. One incident merely balances another, and so the net gain is zero. The workman "gets his labor for his pains."<sup>12</sup>

**10. I + have + seen (to-wit)<sup>1,41</sup> the + humiliation<sup>1,42</sup> which God has + given to + the + building-ones [sons] + of (the) + man<sup>1,11</sup> to + be + humble<sup>1,12</sup> with<sup>1,43</sup> + it.** But whether a person seeks it or not, he is providentially as well as constitutionally constrained to effort in some direction; indeed it may truly be said, that he is happier when employed, even in something that is not certain to yield remuneration, than when absolutely idle. In a word, man is in a treadmill, which he must keep going, or it will carry him to worse ruin. "In the sweat of thy face shalt thou eat bread," is the stern decree upon every son of Adam since the Fall (Gen. iii, 19). Comp. i, 13.

**11. (To-wit)<sup>1,41</sup> the + complete [whole] He + did<sup>1,35</sup> fair<sup>17</sup> in + its + coursing [season]<sup>1</sup>;** ¶ The context, both before and after, seems clearly to require this to refer to the creation of man and his surroundings as originally constituted, when God (who is obviously the subject of the verb here) pronounced the whole "very good" (Gen. i, 31). Comp. chap. vii, 29, where the same idea of the change from happiness to misery, in consequence of the lapse of man, is brought out. It is indeed a very important consideration in the solution of the present disordered condition of human experience. **also He + gave<sup>1,44</sup> the + vanishing-point [ever]<sup>17</sup> in + their<sup>23</sup> + heart;**<sup>5,42</sup> ¶ This is an additional fact ("also") in man's ("their") mental constitution ("heart," used in its wide Hebraistic sense), as originally fixed by the Creator ("He gave," i. e., put); namely, to be at once an epitome and a reflection of the entire natural sphere ("the ever," i. e., permanent externals; comp. ver. 14). As the lord of creation (Gen. i, 26), for whose behoof everything

<sup>17</sup> *yáphah*, the common word for pretty or beautiful in appearance.

<sup>18</sup> The same word as in i, 4 (see note there referred to), but here manifestly in a quite different sense, since it is used with the article, and without a preposition or any similar qualifying word (the only instance where these two facts concur). Moreover the bald idea of endless time, whether forward or backward, yields no meaning whatever here, and therefore those interpreters who insist upon rendering the clause, "He has put eternity into their heart," are compelled to understand the word as signifying the *love of immortality*, which is a very different thought from the simple conception of indefinite existence, and a sense in which the term is nowhere else employed, whether in Biblical or Neo-Hebraic usage. Nor would such a meaning, even if it could be extracted from the phrase, be at all pertinent to the connection and course of argument, which is simply to show that man, although the most beautiful thing in creation, is yet incapable of understanding the Creator's plan fully. The whole book has no direct reference to the future life, nor does it contain any allusion to such an aspiration on man's part, whether instinctive or educational, whether of divine or human origin. Indeed it is not clear that the writer ever entertained the thought itself in that form, and he certainly limits his whole reasoning to the present state of existence.

We must therefore fall back upon the other and usual interpretation of the word here, as to be taken in the sense of this *world*, "the whole" just spoken of, the beautiful creation itself or *cosmos*,

as the Greeks called it; that which the writer himself had referred to as "standing for ever" (chap. i, 4), and which he therefore poetically and appropriately calls "the ever," the boundary of our known sphere and experience. Of this man himself is the *beau idéal*, the central figure, the grand ultimatum; and he is therefore figuratively said to have it implanted in his nature, as being its highest outcome and type. He expresses the Creator's design, and is the embodiment of it.

But the use of the word in this sense is no evidence of a late date of the book, as being borrowed from the Rabbinical usage, such as the phrase "men of the world," etc.; for this is really a very different signification—not the orderly arrangement of the universe, but the sordid mass of humanity. It merely, yet very strongly, illustrates the necessity under which the writer lay, of employing words in an unusual or figurative sense in order to express his more keenly metaphysical, or rather more profoundly philosophical, ideas. He has here, as elsewhere, *coined* a new meaning or application for an old word, which later writers perhaps adopted in a degraded appropriation; or possibly the signification and allusion were already familiar among the deep thinkers, if not with the popular writers and colloquial speakers of his own day. Delitzsch (*Commentary*, on the passage) with singular inconsistency maintains the signification "eternity" for the word here, on the ground that the meaning "world" is exclusively post-Biblical; and yet he assigns a post-Biblical date to the entire book on account of other late Hebrew words occurring in it.

**A. V.** 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 man should eat and drink, and enjoy the good of all his <sup>a</sup>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 *bit*, that men should fear before him.

12 even to the end. I know that there is **A. R.** nothing better for them, than to rejoice,

13, and <sup>1</sup>to do good so long as they live. And also that every man should eat and drink, and enjoy

14 good in all his labour, is the gift of God. 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 hath done it, that men should fear

Or, to get good

1611.

<sup>a</sup>labour. bit

British.

else was formed, and who was himself the *chef-d'œuvre* of the whole, its crowning production (Psa. viii, 5, 6),—still more, as the intellectual and moral representative of Deity on earth (Gen. i, 27), he might be supposed to be, and originally was in fact, the model and perfection of the created universe in its fairest guise, especially of sentient beings. His character, position and function therefore implied a complete harmony with all his surroundings as well as with God and himself; nay, it even presumed his comprehension of the scheme in which he played so important a part, in order that he might successfully achieve it, and thus fulfil his illustrious prestige and destiny. **from + a + failure<sup>19</sup> which [that] (the) + man<sup>15, 11</sup> not should + find (to-wit)<sup>15, 41</sup> the + deed which (the) + God<sup>15, 66</sup> has + done<sup>15, 25</sup> from + head<sup>20</sup> and + in-course-of [till] termination.<sup>21</sup>** But notwithstanding these exalted faculties and opportunities, no human being can actually comprehend the divine plan of creation and administration; nor did the Almighty intend that he should do so. Man's finite nature renders this impossible; the design is too vast, and the details too numerous and varied (Job xxxvii, 23; Rom. xi, 33). There are mysteries both around and within him, which for the present at least he cannot penetrate; problems in nature, in providence and in grace, which he fails to solve; secrets in matter and in mind, which he is unable to explore. This is intentional on God's part, in order to teach man humility and faith, especially in his fallen condition; and through this discipline prepare him for an advanced attitude here and hereafter. See on ver. 14.

12. **I + know<sup>22</sup> because [that] there is nothing + of good in<sup>15, 63</sup> + respect + to + them;**<sup>23</sup> **because if [on the contrary]<sup>24</sup> it is good to + be-glad and + to + do good in + his + life.<sup>15, 12</sup>** The original excellence of human nature has obviously been forfeited (comp. vii, 29). One principle, however, the writer clearly perceives amid the obscurity of created things, as a verification of the divine pronouncement upon the demiurgic task (Gen. i, 31), namely, the common-sense course of making the best of one's condition as it is, and taking advantage of whatever enjoyment existence really does afford. To "do good" in this connection refers rather to pursuing some useful avocation with cheerfulness than to moral or philanthropic conduct, although the latter is not excluded (comp. ii, 26).

13. **And + also it is good for + complete [all]<sup>25</sup> (the) + man<sup>15, 11</sup> which [that] + he + should + eat and<sup>26</sup> + drink, and<sup>26</sup> + see<sup>15, 4</sup> good in + complete [all] his + toil; ||** This is continuative and explanatory ("also") of the preceding doctrine; the "eating and drinking" being parallel with the "being glad," the "seeing good" with the "doing good," and the phrase "in his toil" with "in his life." **the + gift + of God he [it] is. ||** Precisely parallel again with ii, 24.

14. The foregoing was certainty as to a negation (ver. 12); now follows a positive affirmation introduced by the same formula. **I + know<sup>22</sup> which [that] complete [all] which (the) + God<sup>15, 66</sup> may + have + done,<sup>15, 25</sup> it will + be-extant for + the + vanishing-point<sup>15, 34</sup> [ever]: ||** The reference is here to divine creation, especially that aspect of it which relates to human nature and consequently human experience—the same cosmic "ever" as in the middle clause of ver. 11. The Almighty does not change in himself, nor in his purposes or administration, at least as to their principles; for these are the outgrowth of his own immutability (1 Sam. xv, 29; Jer. iv, 28). **ascent-wise [upon] + it there is nothing + (of)<sup>15, 5</sup> to + add, and + from + it there is nothing + (of)<sup>15, 5</sup> to + abstract;<sup>27</sup> ||** It is so perfect that God will not and man cannot improve it either by

<sup>19</sup> *l'fin*, used (as often) with this prep. prefixed in the adverbial or conjunctive sense of *so that not*, to which the relative and negative are expletively added for emphasis and antithesis = *yet* or *nevertheless*.

<sup>20</sup> *rōsh*, often used in the sense of *beginning*.

<sup>21</sup> *cōmph*, an abrupt or absolute conclusion: a word not necessarily indicative of late date, since it occurs in Joel (ii, 20), and its root elsewhere.

<sup>22</sup> Often used in the past tense (like the corre-

sponding *preteritives* in Greek and Latin, *aida* and *novi*) in a present sense.

<sup>23</sup> That is, man, here referred to collectively.

<sup>24</sup> *kiy'im*, a conventional phrase, used (apparently by ellipsis, perhaps of such words as *otherwise I am mistaken*) as a very strong adverbative or contradiction; here (as often) equivalent to an *exception* (comp. ii, 24).

<sup>25</sup> Here used distributively = *every*, or *each*.

<sup>26</sup> *var*, conversive with the prater.

<sup>27</sup> *gārad*, to *clip off* or *remove*.



**A. V.** 15 \*That which hath <sup>a</sup> been is <sup>b</sup> now; and that which is to <sup>c</sup> be hath already <sup>a</sup> been; and God requireth †that which is past.

16 † And <sup>d</sup> moreover I saw under the <sup>e</sup> sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

17 I said in mine [my] heart, God shall judge the righteous and the wicked: for *there is* ‡ a time † there for every purpose and for every work.

\* ch. i, 9. † Heb, *that which is driven away.* ‡ ver. 1.

1611. <sup>a</sup>been, <sup>b</sup>now; <sup>c</sup>be, <sup>d</sup>moreover, <sup>e</sup>sun †there,

15 before him. † That which is hath been **A. R.** already; and that which is to be hath already been; and God seeketh again that which is <sup>2</sup> passed away.

16 And moreover I saw under the sun, in the place of <sup>3</sup> judgment, that wickedness was there; and in the place of righteousness, that wickedness was there. † I said in <sup>4</sup> my heart, God shall judge the righteous and the wicked: for there is a time there

† Or, *That which hath been is now* ‡ Heb, *driven away.*

<sup>2</sup> judgement <sup>3</sup> mine

**Brit-h.**

augmentation or diminution. The thought is substantially parallel with that of i, 15. We must accept it as it is, and make the best of it. **and + (the) + God<sup>15, 16</sup> has + done<sup>15, 16</sup> + it in order which [that] + they<sup>28</sup> + may + fear from + as + to + the + face + of + him.<sup>1, 16</sup>** The design of this fixity as well as mystery is to secure the reverence of ignorant and helpless mortals, and thus lead them to patience and to piety. The thought is mainly parallel with that of the last clause of ver. 11.

15. **What it is which + has + been-extant, already he [it] is;** This is a recurrence to the idea of i, 9, in a slightly modified form, and it is appropriate here as well as there from its close connection with the thought just expressed of the uniformity of human experience as permanently ordained by the Creator and Ruler of all. **and + that + which is to + be-extant, already it + has + been-extant:** Just as the past is reproduced in the present, so will the future be a reproduction of the past likewise: in other words, history repeats itself, of course in its essential features. **and + (the) + God,<sup>15, 16</sup> he + will + search<sup>12</sup> + for (to-wit)<sup>1, 41</sup> a + pursued<sup>23</sup> thing.** The past, which is fleeting out of sight, is continually recalled as if by a requisition of supreme authority, ere it entirely escapes from the range of experience and observation. The Almighty, the writer emphatically reiterates, is the power that ensures this repetition of a by-gone routine. It is therefore absolutely inevitable, and nothing more need be said about it with any hope of altering or bettering it.

16. Accordingly another phase of human life is now presented, of a more public character. **And + repeatedly [again] I + saw under the + sun;**<sup>30</sup> The writer takes a fresh survey of terrestrial affairs, looking abroad as if for relief from the abstruse and personal investigations preceding. **the + rising-point [place] + of (the)<sup>32</sup> + judgment,<sup>31</sup> there-ward [there] was (the)<sup>32</sup> + wickedness;**<sup>33</sup> **and + the + rising-point [place]<sup>3, 4</sup> + of (the)<sup>32</sup> + justice,<sup>33</sup> there-ward [there] was (the)<sup>32</sup> + wickedness.<sup>33</sup>** Alas! it was even worse the wider and the higher he looked. The very throne was a nest of corruption. It is not necessary to suppose that the writer alludes to his own time or any other in particular; certainly any personality of that kind would be odious and out of place. Oriental governments are proverbial for despotism, venality and iniquity; and one would not need to go or search far for eminent and notorious examples. Nor are such spectacles confined to antiquity or the East; they are unfortunately but too common in every age the world over. This one view is enough in this direction for the present; it will be reverted to again shortly (iv, 1) as the culmination of social misery.

17. **I + said, even I,<sup>1, 60</sup> in + my + heart:** “(To-wit)<sup>1, 41</sup> **the + just man and + (to-wit)<sup>1, 41</sup> the + wicked man (the) + God<sup>15, 16</sup> will + judge!**” This the writer did not venture to utter openly, but he comforts himself under the outrageous demoralization with an assured reflection still drawn from the fact of the divine sovereignty. Both parties in the suit unjustly decided before his eyes will yet come before a higher tribunal (v, 8), where they will respectively receive their true award (xii, 14). Observe that this last is the proper function of God as the righteous judge, and not simply the abomination thus righted. **because there is a + coursing [season] for + complete [every] pleasure<sup>2</sup> and + ascent-wise [upon] complete [all] the + deed<sup>15, 13</sup> there.** The writer concludes his comment upon the judicial villany with the general text of this part of the discussion (ver. 1), of which the reversal that he confidently anticipates is a signal illustration, and he adds a clause to it by way of special application to the case in hand.

<sup>28</sup> Evidently referring to mankind spoken of collectively in ver. 13.

<sup>29</sup> *rādaph*, to chase after, for the purpose of overtaking or catching; here evidently used in the milder sense of mere *sequence* (the only instance) in the order of time. For this the Niphal or passive form is here employed, not merely as expressing something *put to flight* figuratively by the lapse of time, but as that which the Disposer of events has *recovered*, as if by the earnest pursuit or search indicated in the preceding term.

<sup>30</sup> So the Masoretic accents require us to punctuate.

<sup>31</sup> *mishpāt*, prop. a sentence pronounced; hence abstractly *justice*, which is figuratively said (or supposed) to be seated on the magisterial bench.

<sup>32</sup> Article for emphasis as if in apostrophization, or perhaps as a *quasi* noun of material. Comp. note <sup>1, 40</sup>.

<sup>33</sup> Concretes used (as often) for abstracts by personification, as in the preceding note.

**A. V.** 18 I said in <sup>a</sup>mine [my] heart concerning the estate of the sons of men, <sup>\*that</sup> God might manifest them, and that they might see that they themselves are beasts.

19 <sup>†</sup>For that which bealleth the sons of <sup>b</sup>men bealleth <sup>c</sup>beasts; even one thing bealleth them; as the one dieth, so dieth the other; <sup>d</sup>yea, they have all one <sup>e</sup>breath; so that a man hath no preeminence above a <sup>f</sup>beast; for all *is* vanity.

<sup>a</sup>Or, that they might clear God, and see, &c. <sup>†</sup>Ps. xlix, 12g; ch. ii, 16.

1611. a my b men, c beasts, d yea they e breath, f beast, g 21

18 for every <sup>1</sup>purpose and for every work. <sup>21</sup> **A. R.** said in <sup>a</sup>my heart, *It is* because of the sons of men, that God may prove them, and that they may see that they themselves are *but as* <sup>19</sup>beasts. For <sup>b</sup>that which bealleth the sons of men bealleth beasts; even one thing bealleth them; as the one dieth, so dieth the other; yea, they have all one <sup>3</sup>breath; and man hath no preeminence above the beasts; for all is vanity.

<sup>1</sup>Or, matter. <sup>2</sup>Or, I said in mine heart concerning the sons of men, it is that God &c. <sup>3</sup>Or, spirit

<sup>a</sup>mine <sup>b</sup>Or, the sons of men are a chance, and **British.** the beasts are a chance, and one &c.

18. The Preacher now moralizes generally upon the condition of mankind at large. I + said, even I,<sup>1, 66</sup> in + my + heart ascent-wise [upon] the + spoken-thing [account]<sup>34</sup> + of the + building-ones [sons] + of (the) + man,<sup>1, 11</sup> || A continuation of the soliloquy raised by the contemplation of the previous unhappy scene. for<sup>35</sup> + (the) + God<sup>15, 66</sup> to + clarify<sup>36</sup> + them.<sup>37</sup> || The expression is equivalent to an unuttered wish, Oh that He would cleanse their mental vision! so thickly and hopelessly obscured is it by their depressed condition. The writer still cannot efface the shocking picture of unjust treatment from those in authority, and his appeal to Heaven leads him to long not only for final redress thence, but meanwhile for a more philosophical frame of mind on the part of the sufferers, which can only be inspired from the same source, so that they might derive consolation or at least submission from a correct apprehension of their subject condition on earth at best. and + for + them<sup>38</sup> + to + see which [that] + they are a + beast, they as to + them.<sup>9</sup> || This clause explains the sense in which the preceding one is to be taken. The writer's phraseology labors to intensify the thought of this humiliating self-confession. It may seem poor comfort for down-trodden humanity to reflect upon its common level with the brutes; but the thought is certainly a very natural one under such circumstances. Yet it is only by a deeper insight into this fact than melancholy or despair could suggest, that relief can come to a rational soul. This link the writer immediately proceeds to supply, and that in a characteristic but somewhat indirect way.

19. Because a + hap<sup>15, 16</sup> is the + building-ones [sons] + of (the) + man,<sup>1, 11</sup> and + a + hap is the + beast; and + a + hap one is to<sup>15, 19</sup> + them: || In common with other animals man has an appointed lot, and this is the same as theirs. The two clauses therefore are here not tautological. The writer is gradually approaching his main point of solution. As these two classes of earth's inhabitants, although widely apart in character and destiny otherwise, are equally God's creatures, and both sprung from (as well as about to return to) mother earth (ver. 20), it might be expected that they would have a similar (physical) constitution and be subject to like (terrene) contingencies. Human beings therefore need not complain (at least against God), if they fare in many (temporal) respects no better than their fellows the brutes. as + is + the + death + of<sup>39</sup> + you [this], so is the + death + of + you [that];<sup>40</sup> || Not that the circumstances are the same, nor the moral cause and significance; but the fact is equally certain and conclusive as to all terrestrial concerns. This being then the great and final event, all else here below may be regarded as of minor importance. Such is the constant doctrine of this book, which dwells with not too much stress upon this terminus of every mortal career. and + a + wind [spirit]<sup>41</sup> one is to<sup>15, 19</sup> + the + complete [whole]; || Men and other animals so closely resemble each other in many of their mental attributes (the senses, instincts, memory, feeling, will, and even sagacity), that they may in a qualified sense be said to have a sort of *soul* or immaterial (but not therefore

<sup>34</sup> *dibrāh*, fem. of that in note <sup>1, 27</sup>, and used in very much the same sense of a *matter* of concern, especially in this phrase = *because of*.

<sup>35</sup> A somewhat unusual construction, not infrequent in this book, but not so peculiar as to argue a late date.

<sup>36</sup> Apparently the infin. constr. Kal of *bārar* (instead of *bāver*), prop. to *sift*, hence to *purify*; a sense which the following context requires.

<sup>37</sup> The pronoun here can only refer to mankind just spoken of, and these cannot be the corrupt judges previously mentioned, who are but a small and special class of human beings, and are not personally referred to at all.

<sup>38</sup> "God" cannot be the subject of the infin. following (although it is so of that preceding, and although the two verbs are connected by "and"), for that would be nonsensical; but the subject is carried over from the pronoun just expressed, re-

ferring to men at large. We might render, "for God to clarify them, even [so as] to see." There is no occasion to change the text, as some arbitrarily do for the Hiphil, "and to cause [them] to see."

<sup>39</sup> *mā'ath* is the constr. of the noun *mā'ath*, and not the infin. absol. of the verb, which could not syntactically stand here.

<sup>40</sup> *zeh*, "this," repeated distinctively, as is the idiom.

<sup>41</sup> This is the only passage in which *ri'wach* (see note <sup>15, 66</sup>) is applied to animals, and it obviously is so here only by *zeugma*, inasmuch as the two classes of beings are spoken of in common, and *ri'pesh* would have been inappropriate as implying a total cessation of being for man. Therefore the more dignified term is employed although strictly inapplicable to the lower class, and hence qualified (in ver. 21) by the statement that in their case it ceases at death.

**A. V.** 20 All go unto one <sup>a</sup>place; all are of the dust, and all turn to dust again.

21 Who knoweth the spirit <sup>b</sup>of man that goeth upward, and the spirit of the beast that goeth 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 <sup>c</sup>portion; for who shall bring him to see what <sup>d</sup>shall be after him?

<sup>a</sup> Heb. *of the sons of man*. <sup>b</sup> Heb. *is ascending*. <sup>c</sup> ch. ii, 24; v, 18.

**1611.** a place, b upward, c works, d portion; e shall be

**A. R.** 20 All go unto one place; all are of the dust, and all turn to dust again. Who

knoweth the spirit <sup>1</sup>of man <sup>2</sup>whether it goeth upward, and the spirit of the beast <sup>3</sup>whether it goeth

22 downward to the earth? Wherefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion; for who shall bring him *back* to see what shall be after him?

<sup>1</sup> Heb. *of the sons of men*. <sup>2</sup> Or, *that goeth*

**British.**

necessarily immortal) essence, especially in the case of the higher orders of beasts (such as the Hebrew word here indicates, i. e., *quadrupeds*). All this is calculated to enhance the nature of the lower creatures, and thus bring them more nearly on a level with man, as they are here contemplated. **and + the + exceedfulness<sup>17</sup> + of the + man apart** [more than]<sup>18, 19</sup> **the + beast is nothing:** || They are indeed not absolutely alike nor equal, but only in the aspects here regarded, namely, a liability to suffering, abuse, disease, want and death; which make up by far the major part of human experience on earth. **because the + complete** [whole] **is a breath.**<sup>20, 21</sup> || The key-note is thus again struck, and the chord vibrates through all animate as well as inanimate creation in the entire circuit of mundane symphony.

**20. The + complete** [whole] **is walking**<sup>22, 23</sup> **toward a + rising-point** [place]<sup>24, 25</sup> **one;** || The totality is now specifically that realm of nature just spoken of, namely, the sentient, locomotive one; but there is an allusion to the coincidence with the other departments of physics likewise (i, 4-7), as an endless circle; also to the common goal of destiny as inanity (last clause of ver. 19, which thus stands as a link of connection). **the + complete** [whole] **was**<sup>26, 27</sup> **extant from + the + dust.** || A reference to the origin of all bodies, both human and bestial (Gen. i, 24; ii, 7), eminently pertinent here as an omen (from the beginning) of their humiliation and incohesiveness (Job iv, 19; xvii, 14; Psa. civ, 29). **and + the + complete** [whole] **has + returned**<sup>28</sup> **toward the + dust.** || A fulfilment of that prophecy (Gen. xviii, 27; Job xxxiv, 15) and of the primal curse (Gen. iii, 19). The fate is therefore universal and inexorable. Whether animals were involved in that penalty (as some have inferred from Rom. viii, 19-23), is not here material.

**21.** Nor is there any future to look forward to as a relief of this mortal consummation of earthly destiny; no knowledge of the being himself by others after he has gone (ver. 21), nor any of others thereafter by himself (ver. 22). **Who is knowing the + wind** [spirit]<sup>29</sup> **+ of the + building-ones** [sons] **+ of the + man**<sup>30, 31</sup> **(the<sup>32</sup> + one + ascending she** [it] **is to + ascent-ward**<sup>33</sup>) || The soul or sentient principle of the human being is absolutely untraceable after it leaves the body, save that we are assured (by traditionary revelation, if not by natural theology or philosophical reasoning) that it survives. That the writer at least firmly believed in the doctrine of the immortality of the human soul, is clear from chap. xii, 7; and the same was the belief of other Old-Testament saints (Gen. xlix, 29; 2 Sam. xii, 23; Job xix, 25-27; Psa. xvi, 10; Matt. xxii, 32). But of its condition and circumstances they knew nothing, nor do we know much more. **and + the wind** [spirit]<sup>34</sup> **+ of the + beast** **(the<sup>35</sup> + one + descending she** [it] **is to + incliningly to + the + earth**<sup>36</sup>)? || The animating principle or sentient element of brutes is still more inscrutable during life itself, as we have not even consciousness to guide us in its investigation, and its analogies with the human spirit perplex quite as much as they aid us in comprehending its mysteries. After death of course it wholly escapes our observation, and in fact (as common sense teaches all men) it altogether ceases to exist, or (as the writer says in effect) it falls into the same destruction as the carcass. What a homily this verse reads on the folly of pampering the body, since it is at last to drop into a grave undistinguishable in all obvious or essential respects from that of a beast! And (which is still more to the point for the writer's argument) what folly it is to torment our poor souls about the problems or even the ills of the present life, which they must so soon quit, "nor leave a trace behind!" The writer therefore "shows a better way," partly in the next verse, and still more conclusively in the sequel (chap. xii).

**22. And**<sup>37, 38</sup> **I + saw**<sup>39, 40</sup> **because** [that] **there is nothing + of good from** [more

<sup>17</sup> *mōnthār*, from the same as in note <sup>15</sup>, and usually signifying about the same, i. e., *profit*.

<sup>18</sup> Or perhaps "[is] returning," as in i, 6; but the prater sufficiently expresses the *fact* of the general tendency and experience.

<sup>19</sup> *hā* is certainly the article here, and not the interrogative, which is never thus pointed, and which moreover would involve a contradiction, as if it were questionable whether man's spirit did indeed survive or the brute's perish.

<sup>20</sup> Or "to God," as in xii, 7; which can only mean

*survives*, as the contrast following further proves. The reason why the writer does not add this explicit term ("to God") here, as a proper balance to the following hemistich ("to the earth") would seem to require, appears to be that it would be an affirmation of something which we do not so positively *know* as we do the latter, and would therefore be inconsistent with the assertion of our ignorance here made.

<sup>21</sup> This addition corresponds to the explanation "to God" given above with respect to the other clause, and is conclusive of utter perishing.

## CHAPTER IV.

1 *Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by solitariness, 13 by wilfulness.*

**A. V.** So I returned, and considered all the <sup>a</sup>oppressions that are done under the <sup>a</sup>sun; and behold the tears of <sup>b</sup>such as were oppressed, and they had no <sup>d</sup>comforter; and on the <sup>f</sup>side of their oppressors *there was* <sup>e</sup>power; but they had no comforter.

2 †Wherefore [Therefore] I praised the dead which [who] are already <sup>d</sup>dead more than the living which [who] are yet alive.

1 Then I returned and saw all the oppres- **A. R.**  
sions 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 com-  
forter. Wherefore I praised the dead <sup>a</sup>who are  
already dead more than the living <sup>a</sup>who are yet

<sup>a</sup> ch. v, 8 g      † Heb. *hand*,      † Job iii, 17, &c.

**1611.** <sup>a</sup>sun; <sup>b</sup>such as were; *chad* <sup>d</sup>comforter; <sup>e</sup>power,  
<sup>f</sup>dead, <sup>g</sup>7, &c. [at "I"]

a which

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than] <sup>ii, 30</sup> + **which** [that] **(the) man** <sup>i, 11</sup> **should + be + glad in + his + deeds;** <sup>ii, 13</sup> || The same conclusion as in ii, 24; and here a real refuge, as there, from the cares of life. **because he** [it] **is his + lot** <sup>ii, 59</sup>; || The same reason as in i, 13; where the divine source of the distribution is distinctly stated. **because who will + cause + him + to + come to + see** <sup>ii, 4</sup> **on** <sup>i, 45</sup> **+ what it is which + will + be + extant after + him?** || The principal thought here is that he cannot enjoy any terrestrial good after death, and therefore he should take the comfort of it during life; thus forming a parallel with the previous part of the verse. But a collateral idea is added to it, which brings it into connection with the conclusion reached in i, 11; ii, 16; namely, that oblivion will rest upon the departed, both on the part of others respecting him, and on his own part as to the concerns of this life, the latter feature being more distinctly brought out in ix, 5, 6. In the grave at least, therefore, all earthly troubles cease (Job iii, 17), and consequently one can afford to bear them for the little time between, even if we have not many counterbalancing pleasures.

**IV, 1. And** <sup>i, 28</sup> **+ I + returned,** <sup>i, 50</sup> **even I,** <sup>i, 65</sup> **and** <sup>i, 41</sup> **saw (to-wit)** **complete** [all] **the + oppressed + ones,** <sup>2</sup> **which** [who] **are done** <sup>3</sup> **under the + sun;** || The writer recurs to the vivid impression which tyranny makes upon the spectator (iii, 16), and his phraseology shows that his mind labors with the theme. **and + lo!** <sup>ii, 5</sup> **the + tear** <sup>2</sup> **+ of the + oppressed + ones, and + there + was + to + them nothing + of** <sup>5</sup> **one + causing + to + rest;** || The friendless condition of the down-trodden subject is his most forlorn and hopeless feature. Those who are in disfavor with the government are proverbially shunned and looked upon with suspicion by the obsequious multitude. No one dares take their part, or offer, even privately, to relieve them. **and + from + the + hand** <sup>6</sup> **+ of their + oppressors there was force;** <sup>7</sup> || Despotism is prompt, energetic and merciless, and its minions are eager to show their zeal in its behalf. In Oriental courts the king or governor is also judge, and jury too. **and + there + was + to + them nothing + of one + causing + to + rest.** || The statement is repeated in order to enhance the contrast between the two parties. Absolutely no advocate or bail appears for the condemned but innocent victims. In the East, especially in Turkey, the most arbitrary arrests are made, and the most summary punishment is inflicted by the authorities, both high and low, on the most frivolous grounds, often for the mere purpose of extortion. The outrage upon all sense of justice is vividly portrayed by a terse phrase in vii, 7.

2. **And** <sup>i, 30</sup> **+ congratulating** <sup>7</sup> **was I (to-wit)** <sup>i, 41</sup> **the + dead, which** [who] **+ already have + died;** || These at last are thus out of their misery (which is the additional idea conveyed by the emphatic repetition in the last clause). Sympathy for the desperate state of the maltreated unfortunates so deeply affects the beholder that, in chagrin less selfish but almost as poignant as he before felt at his own disappointment (ii, 17), he is now tempted, like Job (iii, i), to pronounce life itself a curse, because subject to such intolerable inflictions. There is no appeal, no remedy, no exemption (comp. *Psa.* xi, 3); the

<sup>1</sup> *shibbēh*, in close connection with a following verb, has an adverbial force, denoting a reiteration of the act, often merely doing something different.

<sup>2</sup> Persons, as the gender indicates; not an abstract.

<sup>3</sup> That is, *made* such; see note <sup>ii, 35</sup>. The repetition of the thought is emphatic.

<sup>4</sup> Used collectively, as the Heb. does with almost any noun.

<sup>5</sup> This word is so commonly used in the construct

(as a mere adverb = *not*) that it is sometimes transposed in its order to the ordinary position of negatives, or even used absolutely.

<sup>6</sup> That is, *on the side or part*, as if jutting out from the side; a frequent use of this noun, which is employed in a great variety of applications.

<sup>7</sup> *kōach*, physical vigor; hence social influence.

<sup>8</sup> *shabbēach*, a Pielite verbal adj.; the root seems prop. to denote the act of gently tapping with the palm of the hand in repression or in commendation.

**A. V.** 3 <sup>a</sup> Yea, better *b* is he than both they, which [who] hath not yet been, who hath not seen the evil work that is done under the <sup>c</sup> sun.

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

5 <sup>f</sup> The fool foldeth his hands together, and catcheth his own flesh.

6 Better *g* is an [a] handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

<sup>a</sup> Job iii, 11, 16, 21. <sup>b</sup> Heb. *all the righteousness of work*. <sup>c</sup> Heb. *this is the envy of a man from his neighbour*. <sup>d</sup> Prov. vi, 10; xxiv, 33. <sup>e</sup> Prov. xv, 16; xvi, 8.

**1611.** *a* Yea better *b* is he <sup>c</sup> Sun. *d* Again I <sup>e</sup> neighbour: this *f* vanity. *g* is

3 alive: yea, <sup>1</sup> better than them both *did I* **A. R.** *esteem* him <sup>2</sup> that hath not yet been, who hath not seen the evil work that is done under the sun.

4 Then I saw all labour and every <sup>2</sup> skillful work, that <sup>3</sup> for this a man is envied of his neighbour.

5 This also is vanity and a striving after wind. The fool foldeth his hands together, and catcheth his

6 own flesh. Better is <sup>a</sup> handful <sup>3</sup> with quietness, than two handfuls <sup>4</sup> with labour and striving after wind.

<sup>1</sup> Or, *better than they both is he which do*. <sup>2</sup> Or, *successful*  
<sup>3</sup> Or, *it cometh of a man's rivalry with his neighbour*. <sup>4</sup> Or, *of*

<sup>a</sup> which <sup>b</sup> an

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grave is the only refuge (Job xiv, 13). Better resist than submit, for death is the utmost penalty, and then the wretch is beyond the reach of injustice. These are the first spontaneous promptings of a high-strung spirit goaded to the point of suicide by such consummate rascality. Or if a cooler temper succeeds on reflection (viii, 3), still the easiest way out of oppression seems to be to surrender the situation, and retire from the sight and sound of it (Psa. lv, 6), even into nonexistence (chap. vi, 5). **from** [more than]<sup>11, 30</sup> **the + alive + ones** **which** [who] + **even + they**<sup>9</sup> **are alive in-course-of + now** [until hitherto]<sup>12</sup>. In preference to continuing here, where men are constantly exposed to such hard-ship (the last idea being implied as before in the repetition).

3. **And + as + good from** [more than] + **the + two + of + them, I + congratulated (to-wit)**<sup>13, 41</sup> **him**<sup>11</sup> **which** [who] **in-course-of + now** [until hitherto]<sup>12</sup> **not has + been-extant**; <sup>14</sup> Nay, *a fortiori* he would be better off still, who has never lived at all. **which** [who] **not has + seen (to-wit)**<sup>13, 41</sup> **the + deed the + bad one, which has + been + done under the + sun.** || This, in like manner as before, is assigned as a reason for such a verdict. Nor is the supposition absurd, nor the conclusion unnatural; it is a common and almost proverbial expression (Jer. xx, 14; Matt. xxvi, 24).

4. **And + I saw, even I,**<sup>15, 60</sup> **(to-wit)**<sup>13, 41</sup> **all toil and + (to-wit)**<sup>13, 41</sup> **all success**<sup>11, 37</sup> **+ of the + deed,** || Here the other side of the case is considered: suppose the effort is apparently (*i. e.*, outwardly) successful: there being no such interference of superior authority to thwart it. What then? **because** [that] **he** [it] **is a + jealousy**<sup>12</sup> **+ of a + person**<sup>13, 29</sup> **from + his + fellow.**<sup>12</sup> || The reply is, Why, in that case he only excites the envy of his competitors, and thus in another form suffers obloquy, enmity and ostracism, which corrode his peace and may cause his death. There is especially a covert allusion to the cupidity of government, which in the East is sure to find some pretext for confiscating the property of prosperous citizens. Thus the same evil of tyranny recurs in any event. **Also you is a + breath**<sup>13, 4</sup> **and + a + feeding**<sup>13, 22</sup> **+ of wind.** || The oft-repeated dirge inevitably closes every line of human effort and experience. See i, 14.

5. **The + presumptuous [silly] man is folding (to-wit)**<sup>13, 43</sup> **his + hands,** || Balked in both directions, the simpleton sits down in sheer discouragement, resolved to do nothing whatever, and passively resign himself to his fate and to surrounding influences. **and + is + eating (to-wit)**<sup>13, 43</sup> **his + flesh.** || But this is the sheerest suicide of all, and an inglorious one at that: figuratively compared to devouring his own person—as grotesque an image as the indolent person himself presents with folded arms and clasped hands.

6. **Good is the + filling**<sup>14</sup> **a palm**<sup>15</sup> **with rest,** || In opposition to this utter inertness, the writer proverbially remarks that a little (*one* hand full) is something positively good, although we may not have all we wish or need. **from** [more than]<sup>11, 30</sup> **the + filling**<sup>14</sup> **two + fists with toil**<sup>13, 12</sup> **and + a + feeding**<sup>13, 22</sup> **+ of wind.** || Very much like the modern proverb, "Half a loaf is better than no bread," except that here the contrast is extended so as to include not only the quantity but also the quality: yet the latter *a fortiori*, for a little of a good thing is of course preferable to even less of a bad thing; and the more one has of a bad thing, the worse off he is. Aside from this double play, the

<sup>9</sup> An idiomatic repetition of the pronoun. Comp. note <sup>15, 60</sup>.

<sup>10</sup> *'ad-nūh*, an abbreviation of *'al hē-nūh*; and so the un-paragogic form *'adu*, in the following verse.

<sup>11</sup> The accusative sign (<sup>13, 41</sup>) preceding requires us to carry over the verb from the similar construction in ver. 2.

<sup>12</sup> *qin'āh*, supposed to mean derivationally the *flush* of passion.

<sup>13</sup> *re'ā*, another variant derivative from the

widely spread root noticed under notes <sup>13, 30, 33</sup> (of which *mar'ing* seems to be the common or essential idea), and signifying a person living *near* (perhaps through the idea of *mass-mutis* as feeding together, for this appears to be most directly from that form of the verb), hence a *friend* or associate in general.

<sup>14</sup> *mē'āh*, infin. constr., of which the first noun is the subject and the second the object (adverbially construed, as frequently).

<sup>15</sup> *kaph*, the curved or hollow hand used for containing something.

**A. V.** 7 ¶ Then I returned, and I saw vanity under the <sup>a</sup>sun.

8 There is one <sup>a</sup>alone, and *there is not a second*; yea, he <sup>b</sup>hath neither child nor brother; yet *is there* no end of all his <sup>c</sup>labour; neither is his eye satisfied with <sup>d</sup>riches; neither *saith he*, For whom do I labour, and bereave my soul of good? <sup>e</sup>This is also vanity, yea, it *is a sore travail*.

9 \* Two <sup>a</sup>are better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his <sup>a</sup>fellow; but woe to him <sup>b</sup>that *is alone* when he <sup>c</sup>falleth; for <sup>d</sup>he hath not another to help him up.

7 Then I returned and saw vanity under **A. R.** the sun. There is one that is alone, and

8 he hath not a second; yea, he hath neither son nor brother; yet is there no end of all his labour, neither are his eyes satisfied with riches. For whom then, *saith he*, do I labour, and deprive my soul of good? This also is vanity, yea, it is a sore

9 travail. Two are better than one; because they

10 have a good reward for their labour. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not

1611. <sup>a</sup>sun. <sup>b</sup>hath <sup>c</sup>labour. <sup>d</sup>riches. <sup>e</sup>this <sup>f</sup>yea it <sup>g</sup>fellow. <sup>h</sup>that is <sup>i</sup>alone. <sup>k</sup>falleth: <sup>l</sup>he

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substantial lesson remains (as indirectly taught in ii, 26, and directly in v, 12), that a competency is better than affluence (Prov. xxx, 8, 9).

7. **And**<sup>1, 3\*</sup> + **I returned**,<sup>1</sup> even **I**<sup>1, 60</sup> and<sup>1, 65</sup> + **saw** a + **breath**<sup>1, 4</sup> under the + **sun**. || The writer proceeds to develop this last thought of the misery of laboring to accumulate wealth; and as it is the reverse of the unthrifty sluggard of ver. 5, as well as of that in ii, 18, 19, he uses his customary phrases of transition. Still this equally with that is a self-delusion.

8. **There exists**<sup>1, 33</sup> **one**, and + **there + is + nothing + of a + second**; || A case is supposed (which, however, is not at all an unfrequent one), of a solitary man, *i. e.*, without a companion or ally or special friend or dependent. **also building-one** [son] and<sup>16</sup> + **brother there is nothing + of<sup>9</sup> to + him**; || Not even a natural heir, for whom a person might reasonably be supposed to feel an intense interest and care. **and**<sup>17</sup> + **there + is + nothing + of an + end<sup>20</sup> to + complete** [all] **his + toil**; || He is incessantly and almost morbidly active. To an Oriental, proverbially sluggish, this is a rare and unaccountable spectacle, though common enough with us. **also his + eyes, not it<sup>1\*</sup> + will + be + sated**<sup>1, 31</sup> **with<sup>19</sup> + wealth**; || A greedy miser, who nevertheless can only enjoy his riches by counting and looking upon them; while his avarice grows thereby, and is the less content the more he accumulates. **and**<sup>20</sup> + “**for + whom am I toiling and + causing + to + lack (to-wit)**<sup>1, 41</sup> **my + self**<sup>11, 65</sup> **from + goodness**<sup>21</sup>?” || The blind eagerness and folly of such slavish devotion to gain is aptly expressed by the oversight of this most natural consideration, the *eri bono* so instinctively and proverbially raised by men. It is as decidedly combated by religion (Matt. vi, 19–25; 1 Tim. vi, 10) as it is rebuked by common-sense and public opinion. **Also you is a + breath**<sup>1, 4</sup> **and + a + humiliation**<sup>1, 42</sup> **of bad**<sup>1, 50</sup> **he** [it] is. || An accumulation of dirge-tones, as if the acme of error and self-robbery.

9. Having touched upon this lonely vice, the writer branches out into social questions of economy and prudence. **Good are the + two from** [more than]<sup>11, 30</sup> **the + one**; || The phraseology looks back to the first clause of ver. 8, and emphasizes the value of the communal instinct. **which** [whereas]<sup>22</sup> **there exists**<sup>1, 33</sup> **to + them + hire<sup>23</sup> good in**<sup>11, 63</sup> **their + toil**. || The pecuniary form of a commercial maxim, “It pays well.” Aggregation of capital, and combination of skill, and union of effort yield the best results to all parties; superior articles are manufactured, more rapidly and at less cost. This is the practical reason for the general proposition immediately preceding, and its wide adoption. Simple examples are next adduced to show its truth and application.

10. **Because if they + should + fall**, || That is, the two companions above, first supposed to be on a journey. But the following clause shows that only one is likely to fall at a time, although it is uncertain at the outset which it will be. It is a good rule, very generally observed, to go by twos on a trip (Mark vi, 7; xi, 1; xiv, 13; Luke x, 1). **the + one, he**<sup>1, 63</sup> **will + cause + to + rise (to-wit)**<sup>1, 41</sup> **his + companion**:<sup>24</sup> || That is, he who still stands will help the other up. **and** [but]<sup>1, 19</sup> + **woe**<sup>25</sup> **to + him the + one who + may + fall**; || That is, if he is alone and falls. **and + there + is + nothing + of a + second to + cause + him + to + rise**. || That is, without a companion to aid him from the ground. He may lie there and perish, if greatly injured by the fall.

<sup>16</sup> *var* of distinctive alternation = *or*.

<sup>17</sup> *var* intensively adversative = *yet*.

<sup>18</sup> A distributive use of the plur. with a sing. verb; a very frequent Heb. idiom.

<sup>19</sup> Adverbial construction, as in note <sup>14</sup>.

<sup>20</sup> There is evidently an ellipsis here of some negative term carried on from the preceding clause = *he does not stop to ask himself*.

<sup>21</sup> Fem. for abstract, like neut. *bonum*, etc.

<sup>22</sup> The relative used as a conjunction.

<sup>23</sup> *sākār*, prop. wages, *i. e.*, pay or reward for labor.

<sup>24</sup> *chābēr*, an associate or colleague.

<sup>25</sup> *‘iy* contracted for the more frequent *‘ōyq*, *Ah!* as an exclamation; to be separated from *lōw*, the prep. and suffix pron. following.

**A. V.** 11 Again, if two lie together, then they have <sup>a</sup>heat; but how can one be warm *alone*?

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

13 <sup>a</sup>Better *is* a poor and a wise [and wise] <sup>b</sup>child than an old and foolish <sup>c</sup>king, <sup>d</sup>who will no more be admonished.

14 For out of prison he cometh to <sup>d</sup>reign; whereas also <sup>e</sup>he that is born in his <sup>f</sup>kingdom <sup>g</sup>becometh poor.

\* Heb. who knoweth not to be admonished.

1611. <sup>a</sup>heat; <sup>b</sup>child. <sup>c</sup>king <sup>d</sup>reign. <sup>e</sup>he that is <sup>f</sup>kingdom. <sup>g</sup>becometh

11 another to lift him up. Again, if two **A. R.** lie together, then they have warmth:

12 but how can one be warm *alone*? And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken.

13 <sup>a</sup>Better is a poor and wise youth than an old and foolish king, who knoweth not how to receive ad-

14 monition any more. For out of prison he came forth to be king; <sup>a</sup>yea, even in his kingdom he

<sup>a</sup>According to some ancient versions, whereas the **British**, other though born in his kingdom became poor.

11. Also if two should + lie<sup>26</sup>-down, || Suppose, for another example, that the travelers put up together for the night, and as usual occupy the same bed. and [then<sup>27</sup> it + will + be<sup>ii, 26</sup>-hot<sup>28</sup> to + them]: || They do this, especially if in a tent in the chilly night, for the sake of mutual warmth, no less than for economy, safety and companionship. and<sup>i, 19</sup> + to + one how can + it + be-hot<sup>28</sup>? || The lonely lodger of course loses this advantage.

12. And + if the + one should + oppose<sup>29</sup> + him, || For a third example, on the next (or some other) day a robber waylays one of the travellers a little separated from his companion; and the chances are that he will master him. the + two, they<sup>i, 63</sup> + would + stand in<sup>19</sup> + front + of + him. || The other coming to the rescue would enable him to resist the assailant successfully. And + the + cord the + trebled one, not with-speediness it<sup>i, 63</sup> will + be + snapped. || For the fourth example a figure (or perhaps proverbial phrase) is used, to show that, like a three-stranded rope, three *companions du voyage* would be still more secure.

13. The key-word of transition from this point to the next is the fracture of the cord and the abrupt vicissitudes of fortune symbolized by it; and thus we are led back to the fluctuations of chap. iii, 1-8, but still viewed through the medium of the social disorders contemplated in chap. iv, 1. A most notable feature of public and especially political life, under a monarchy at least, is the succession in the administration of affairs; and the advent of a new sovereign is hailed by the populace as a harbinger of relief from past exactions and present grievances. The writer therefore aptly introduces this as a fresh and prominent case for philosophical delineation and analysis on the general question of the *curi bono* on the whole and in the outcome. Good is a + born-one<sup>30</sup> reduced<sup>31</sup> and<sup>i, 19</sup> + wise from [more than]<sup>ii, 30</sup> + a + king old and + presumptuous [silly], || Such a transfer of the crown is of course very common, the dotard's place being taken by his sprightly but hitherto unendowed heir. The sharpness of the contrast, however, and especially the depressed condition of the youthful successor, implies a previous state of disfavor if not of positive ill-treatment; and this idea is confirmed by the following verse. It is one of the most frequent miseries of despotic governments that the subordinate members of the royal family, even—and indeed particularly—the heir-apparent is kept under surveillance and not seldom of personal restraint, if there be any signs of public discontent or of private ambition. who not has + known how to + be + enlightened repeatedly [again]<sup>vii, 23</sup> || The arbitrariness here predicated of the aged monarch is not only a natural trait of long-continued and irresponsible power, which is so apt to engender a head-strong temper, but is also a suggestion of unpopularity as if going counter to public sentiment expressed in some palpable form, not merely, it would seem, by the official advisers and ministers of state, but by the populace at large. Kings are rather noted for disregarding such intimations until it is too late. The result usually shows its folly, as the first word of the verse had already declared.

14. Because from + the + built-thing [house] + of the + bound<sup>32</sup> + ones he + has + issued to + be-king; || The first word of this verse shows how the former administration ended disastrously, evidently by one of those *coups d'état* which are so frequent in the East, namely, the compulsory resignation or even assassination of an incompetent and tyrannical

<sup>26</sup> *shakab*, simply to *recline* as if temporarily, for any purpose; and thus differing somewhat from *shakan*, which means to go to bed, as in one's home.

<sup>27</sup> *var* correlative to preceding clause.

<sup>28</sup> Impersonal.

<sup>29</sup> *taqaph*, an intransitive verb, apparently meaning to *overpower*, or (:s here) to attempt to do so, *i. e.*, *attack*.

<sup>30</sup> *yed*, a child, *i. e.*, a "stripling."

<sup>31</sup> *niskan*, from *sakan*, a root which is used in such widely different applications (poverty, domestic

management [including personal service], profit and risk) that it is difficult to fix its radical import. We have therefore selected that of *scattered* circumstances as the essential thought (analogous to that of the apparently kindred *shakan*, to lie down to sleep; *zagan*, to be old, etc.; through the common idea of infirmity, decrepitude, or disability), out of which the others seem to be most naturally deduced.

<sup>32</sup> The first letter of the root (*akar*) is here contracted with the article.

A. V. 15 I considered all the living which [who] 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.*

15 was born poor. I saw all the living <sup>a</sup> who walk under the sun, that they were with the youth, the second, that stood up in his stead.

16 <sup>1</sup>There was no end of all the people, even of all them over whom he was: yet they that come after shall not rejoice in him. Surely this also is vanity and a striving after wind.

<sup>1</sup>Or, *There is no end, in the mind of all the people, to all that hath been before them: they also &c.*

1611. a after, b him, surely vanity,

a which

British.

ruler, and the instant substitution of the scien of the same house, however young and untried; who very likely has to be rescued by the people from incarceration for that purpose. We need not therefore suppose an allusion to Joseph (Gen. xli, 14, 39), which is not exactly in point (for Pharaoh was not actually superseded); nor to Jeroboam (1 Kings xii, 20), which is even more clearly out of the case (for Solomon was then dead, and it was the young Rehoboam who was thus displaced); much less to Solomon's accession after David, which has little resemblance. **because also in + his<sup>33</sup> + kingdom he<sup>34</sup> + was + born<sup>35</sup> poor.<sup>36</sup>** Additional circumstances, enhancing the outstripping of the one by the other, are here brought to notice by the double antithesis, that the former king was already established upon the throne while the later one was yet a child and without resources. Nevertheless the Providential law of equalization prevails, and the wheel of fortune reverses matters in the highest sphere of human life.

15. The writer now advances from this solitary though striking example to the universal lesson which it inculcates. **I saw<sup>37</sup> (to-wit)<sup>38</sup> complete [all] the + alive + ones, ||** The same thing is true of the whole human race; they are equally liable to unexpected reversal, albeit not so marked and sudden. **the + ones + walking + about<sup>37</sup> under the + sun; ||** However freely and unconcernedly they now pass along upon the stage of action, **among [equally with]<sup>39</sup> the + born-one the + second, who may + have + stood<sup>38</sup> under [instead of] + him.<sup>33</sup>** The principle of supersedure is just as true in this general survey as in that special instance; but it is exhibited in a different form, as shown in the next verse.

16. **There is nothing + of an + end<sup>39</sup> to + complete [all] the + conjunction [people], to + all which has<sup>40</sup> + been-extant to + the + face + of<sup>41</sup> + them<sup>41</sup>; ||** First, the application is made to prior generations; they but illustrate the spectacle of a continued succession, who have witnessed and experienced like things in their day, and then given place to others in their turn. **also the + after + ones not will + be-glad in + him.<sup>42</sup>** Secondly, the same truth, in the particular aspect (popularity) here regarded, holds good of succeeding generations; they too will (pass off the mundane stage, and) care very little (even if they chance to hear) about the ups and downs of past dynasties, notable as these were in their day. **Because also you is a + breath<sup>43</sup> and + a + feed + of + wind.<sup>44</sup>** The text, introduced by an emphatic particle of illative force, closes another principal paragraph of the discussion.

<sup>33</sup> The pronoun here refers to the *old* king.

<sup>34</sup> The pronoun here refers to the *new* king.

<sup>35</sup> Præter (not participle) Niphal of *qâlad*.

<sup>36</sup> Active participle of *râash*, used as an adjective.

<sup>37</sup> Hithpael used (as very often) frequently.

<sup>38</sup> Future (like the Latin subjunctive) with a relative, when the fact, having already been stated, is only referred to as a qualifying circumstance.

<sup>39</sup> *qâts*, the abrupt and absolute termination; from *qâtsals*, to clip off.

<sup>40</sup> Singular verb because the antecedent ("people") is regarded as a collective noun, as if an individual, a living stream of persons.

<sup>41</sup> The pronoun refers to both the old and the new king, or rather to the contemporaries of both.

<sup>42</sup> The pronoun may refer to either the old or the new king, or rather to any contemporary of either.



## CHAPTER V.

1 Families in <sup>a</sup>divine service, 8 in murmuring against oppression, 9 and in <sup>b</sup>riches. 18 Joy in riches is the gift of God.

**A. V.** 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 [thy] heart be hasty to utter <sup>c</sup>any thing before God: for God <sup>d</sup>is in heaven, and thou upon earth: therefore let thy words be few.

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

<sup>a</sup> 1 Sam. xv, 22. Ps. l, 8. Prov. xv, 8; xxi, 27. <sup>b</sup> Or, word. <sup>c</sup> Prov. x, 19. Matt. vi, 7.

1<sup>1</sup> Keep thy foot when thou goest to the **A. R.** house of God; for to draw nigh to hear is better than to give the sacrifice of fools: for they

2<sup>2</sup> know not that they do evil. Be not rash with thy mouth, and let not <sup>3</sup>thy heart be hasty to utter <sup>3</sup>any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh with a multitude of <sup>3</sup>business; and a fool's voice with a multitude of words.

1 (Ch. iv, 17 in Heb.) 2 (Ch. v, 1 in Heb.) 3 Or, a word. 4 Or, travail

1611. a Divine b Riches c any d business, e is

\* thine

British.

V, 1 [Heb. IV, 17]. Something more practical follows for a while, as a relief from the rather abstruse argumentation preceding. **Keep + thou thy + feet <sup>43</sup> as + which [when] <sup>44</sup> thou + mayest + walk toward the + built-thing [house] + of (the) + God, <sup>45, 66</sup> |** A somewhat adagial form is adopted in these homiletical pieces of advice, which begin with the highest relations of human beings in general, namely, towards the divine Being, who has been referred to so often in the foregoing discussion as the sovereign disposer of destiny. The liturgical worship in the Temple is presumed to be the habitual resort of the devout reader; and the writer proceeds to suggest the proper spirit in which the devotee should attend the Sanctuary. The behavior should be as carefully regulated, as the step guarded from any indecorous or unsafe movement in so sacred a place. Reverence, sobriety, sincerity are to be evinced in every act, word and look. Comp. Exod. iii, 5: Isa. i, 12, **and + be + thou + near to + hearing <sup>45</sup> from [rather than] <sup>46, 30</sup> + to + giving <sup>46</sup> by the + presumptuous [silly] + ones slaughter [sacrifice]; |** A docile silence is far more acceptable to the Almighty occupant of the house than ostentations offerings from frivolous votaries (1 Sam. xv, 22). **because there + is nothing [are none] + of + them knowing to + do <sup>47</sup> bad. |** Such persons do not seem to be aware that they are really insulting God by their heartless service (Isa. i, 11; xxix, 13; lvi, 3).

2 [Heb. V, 1]. **Nay' shouldst + thou + make + in + trepidation [hurry, <sup>2</sup> ascent-wise [upon] <sup>2</sup> thy + mouth, |** Be not eager to have your say, like the egotist and the hypocrite, who are forward and loud in their professions. **and + thy + heart, nay' should + it <sup>48, 62</sup> + speed to + cause + to + issue a + speech word | to + the + face + of <sup>49, 29</sup> (the) + God; <sup>49, 66</sup> |** Deliberateness of conduct should spring from calmness of sentiment (Matt. xii, 35). **because (the) + God <sup>49, 66</sup> is in + the + sky, and <sup>49, 19</sup> + thou art ascent-wise [upon] <sup>3</sup> the + earth; |** The great disparity in nature and position should teach the creature that respectfulness which the presence of a superior naturally inspires. Comp. Isa. lv, 9. **ascent-wise [upon] so [therefore] let + be-extant <sup>4</sup> thy + speeches [words] little [few]. |** Volubility of subjects is offensive to majesty; it is moreover unnecessary in addressing God (Matt. vi, 7, 8).

3 [2]. The moral character of loquacity is now recurred to, as a reason for abstinence from such a fault. **Because has + gone [come] the <sup>3, 46</sup> + dream in + the + abundance + of humiliation <sup>3, 44</sup>; |** The physiological cause of dreaming is here correctly stated, namely, a disturbed or unquiet state of the brain and nerves from previous occupation or overstrain. Except in rare instances, dreams are therefore significant of nothing further than the disordered imagination. **and + the + voice + of a + silly man is with + abundance + of speeches [words]. |** Talkativeness is equally indicative of shallowness. Comp. Prov. xxix, 11.

<sup>43</sup> The margin reads *foot*, an unnecessary refinement.

<sup>44</sup> A peculiar compound, found however in early books.

<sup>45</sup> The object of the verb evidently is *the voice of God* (implied in the connection) as expressed in the religious services.

<sup>46</sup> The subject of the infin. is the plur. noun following, and its object the sing. noun next following. The construction is very similar to that in iv, 6; but it is difficult to express it exactly in English.

<sup>47</sup> That is, *how they are doing*.

<sup>48</sup> *al*, a qualified negative (like the Greek *ou*), always used with the future (*l, c.*, subjunctive) in a deprecatory sense = "mayest thou not," "thou shouldst not." We have varied the distinctive translation as little as possible from the kindred *lo*, the simple negative (Greek *ai*).

<sup>49</sup> *hahal*, prop. to have the heart *palpitate* through running (out of breath) and especially from a sudden alarm.

<sup>50</sup> Elliptically for "to take words in."

<sup>51</sup> The apocopated future constantly used for the imperative.

**A. V.** 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 shouldst not vow, than that thou shouldst 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 [thy] hands?

\* Deut. xxiii. 21. † Ps. lxxvi. 13, 14.

1611. a it b he c fools; d it e sin.

**A. R.** 4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. 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 thy hands?

† Or, messenger of God See Mat. ii, 7.

a thine

**British.**

4 [3]. A kindred topic of piety is now broached, namely, its expression in self-sacrificing acts, rather than in cheap words. Comp. Jas. ii, 17, 18. **As + which** [when]<sup>15, 44</sup> **thou + mayest<sup>5</sup> + vow a + vow<sup>6</sup> to<sup>7</sup> + God, nay<sup>1</sup> shouldst + thou + be-after** [dilatory] **to + make + it + at-peace** [satisfy it]; || This, being a voluntary obligation, should be discharged as "a debt of honor," and therefore promptly and cheerfully. How many pious men are induced on the spur of the moment to make subscriptions or engagements, which in cooler moments they regret and neglect! Even the Old Testament reprehends such dishonesty (Psa. xv, 4), and the New Testament has no milder name for it (Col. iii, 9). **because there + is nothing + of pleasure in + the<sup>8</sup> + presumptuous** [silly] **+ ones**; || The reference evidently is mainly to God as disapproving these insincere promises and the consequent inconsistency; but it likewise implies the dissatisfaction of all good men. Such piety has little to commend it. **(to-wit)<sup>5, 41</sup> that which thou + mayest + have + vowed make + thou + at-peace** [satisfy]. || The command is now peremptory as a duty, a solemn *dun*: the obligation is a sacred debt.

5 [4]. **Good is it which** [that] **not thou + shouldst + vow from** [rather than]<sup>ii, 50</sup> **+ which** [that] **+ thou + shouldst + vow and + not thou + shouldst + make + it + at-peace** [satisfy it]. || There is no sin in not promising a voluntary thing, but to fail to perform it is a crime (Acts v, 4).

6 [5]. **Nay<sup>1</sup> shouldst + thou + give<sup>5, 40</sup> (to-wit)<sup>5, 41</sup> thy + mouth to + make + sin (to-wit)<sup>5, 41</sup> thy + fresh-part** [flesh];<sup>ii, 19</sup> || The lips ought not be employed to involve the whole person in guilt, as they often do (Jas. iii, 2-6). This shows how unreasonable and dangerous is such an abuse of the noble faculty of speech. The remainder of the verse points out the enormity of the offence. **and + nay<sup>1</sup> shouldst + thou + say to + the + face + of<sup>5, 35</sup> the + minister<sup>9</sup>**, || The idea of a special recording angel, who acts as a medium between God and man, is perhaps here more distinctly brought out than anywhere else in Scripture; yet it is not presented as a literal fact, but rather as a figurative advance upon the common notion of such agencies in human affairs, especially of the saints (compare in particular the cases of Abraham, Gen. xviii; Manoah, Judg. x, iii; David, 2 Sam. xxiv, 16, 17; Elijah, 1 Kings xix, 5-7; etc.); and it is occasionally intimated in no obscure terms (Psa. civ, 4 [comp. Heb. i, 7, 14]; xxxiv, 7; comp. Matt. iv, 6; xviii, 10). The colloquy of the delinquent with his conscience is here beautifully dramatized in this august manner, and made to be the echo in advance of the judgment which the writer eventually announces as inevitable (xii, 14). **because** [that] **an + error<sup>10</sup> she [it] was**; || The excuse of a mistake or oversight or misconception is unavailable; nay, the plea is an insult rather than an apology: for the vow should not have been made so carelessly or thoughtlessly. **for + what [why] should + fret<sup>11</sup> (the) + God<sup>ii, 66</sup> ascent-wise** [upon] **thy + voice**, || The Almighty will justly be incensed at the affront to him personally, as well as dissatisfied with the weak and false plea. **and twist<sup>12</sup> (to-wit)<sup>5, 41</sup> the + deed + of thy + hands?** || The result will be divine punishment, probably providential and in the form of ruin to the offender's temporal affairs and efforts. Honesty is the best policy towards God as well as towards man.

<sup>1</sup> Future (subjunctive) of the indefinite = *when-ever*.

<sup>2</sup> Repetition of intensity = *anything whatever*.

<sup>3</sup> The pointing of the prefix and the guttural following contracted together.

<sup>4</sup> Article of explicitness = *such*, namely, as do so.

<sup>5</sup> *mal'ak*, like the Greek ἀγγέλιος, means a messenger sent on an errand or task. It here evidently alludes to God's universal and minute oversight of his moral realm, through the ministration of superhuman intelligences, who are conceived as reporting what takes place, and calling culprits to account. Such views are common in Job, the Pentateuch and the earliest history of the Bible, and therefore

furnish no evidence of later date, since they are not tinged with the peculiar (political) angelology of the post-exilian writings.

<sup>10</sup> *sh'gāyāh*, prop. unintentional wandering, closely akin to the root *shāyāh*, to "stray," prop. through inadvertence.

<sup>11</sup> *qātsaph*, prop. to crack off or fly into pieces, usually (fig.) in rage; akin to *qātsab*, to "chip," especially into form; *qātsah*, to edge off abruptly (comp. note<sup>15, 39</sup>); *qātsa'*, to "scrape" off; and *qātsar*, to "reap" the harvest; in all of which the common thought is *abscission*.

<sup>12</sup> *chābal* (in Piel or intensive, to wrench out of existence), akin to *chāwl*, to "writhe," especially in throes of (maternal) pain.

**A. V.** 7 For in the multitude of dreams and many <sup>a</sup> words *there are* also <sup>b</sup>divers vanities: but fear thou God.  
 8 If thou seest the oppression of the poor, and violent perverting of <sup>c</sup>judgment and justice in a province, marvel not <sup>d</sup>at the matter: for <sup>e</sup>*he that is* higher than the <sup>f</sup>highest regardeth; and *there be* higher than they.  
 9 Moreover the profit of the earth is for all: the king *himself* is served by the field.

**A. R.** 7 For <sup>a</sup>in the multitude of dreams <sup>b</sup>there are vanities, and in many words: but fear thou God.  
 8 If thou seest the oppression of the poor, and the violent taking away of <sup>c</sup>judgment and justice in <sup>d</sup>a province, marvel not at the matter: for one higher than the high regardeth; and there <sup>e</sup>are higher than they. <sup>f</sup>Moreover the profit of the earth is for all: the king *himself* is served by the field.

\* Heb. at the will, or, purpose.

<sup>1</sup>Or, For there are vanities, and in many words. <sup>2</sup>Or, the state. <sup>3</sup>Or, But the profit of a land every way is a king that maketh himself servant to the field: or, is a king over the cultivated field.

1611. a words, b divers, c judgment, d he that is, e high-  
 est, regardeth, and

<sup>a</sup>thus it cometh to pass through <sup>b</sup>and vanities. **British.** and many words: <sup>c</sup>judgment <sup>d</sup>he <sup>e</sup>Or, For in the multitude of dreams and vanities are also many words: or, there are vanities, and in many words.

7 [6]. Because in + the + abundance + of dreams and [likewise]<sup>iv, 27</sup> there are breaths,<sup>13</sup> and so are speeches [words] abundantly;<sup>b 64</sup> || This illustration closes with a general reason conclusively assigned, like the former one (ver. 2 [3]), and it is substantially the same: "A fool's promises are idle as dreams," because (to-wit)<sup>41, 42</sup> (the) + God<sup>ii, 66</sup> fear + thou. || Here an additional argument is adduced as a corollary to the entire series of illustrations. Due respect for God will preserve a man from both these sins and their consequences.

8 [7]. Accordingly the writer now reverts to the former topic, namely, political convulsions (iv, 13-16), especially the scenes of misrule, of which that formed but a branch (iv, 1). If an + oppression + of a + poor<sup>ix, 36</sup> man and a + stripping<sup>14</sup> + of judgment and + justice<sup>15</sup> thou + shouldst + see in + the + pleadership [province], nay<sup>1</sup> + shouldst + thou + have-consternation ascent-wise [upon] the + pleasure [affair];<sup>iii, 2</sup> || The familiar spectacle of magisterial injustice excites not so much surprise as indignation, horror and alarm at its enormity and radical anarchy; it therefore pre-eminently calls for some alleviation, remedy and readjudication, which the latter part of the verse supplies. because a + lofty<sup>16</sup> one from + ascent-wise [above] a + lofty one is keeper, and there are lofty ones<sup>17</sup> ascent-wise [upon] + them.<sup>18</sup> || The superior jurisdiction of the Almighty is a great balance of human wrongs, and a great consolation under them; in that court there will be neither error nor partiality. An appeal always lies to it for the true and the holy (Psa. x, 14; Rom. xii, 19; 1 Pet. iv, 19).

9 [8]. A further consideration is adduced, that tends to level all human beings, however exalted their social or political station; and it is one derived from their own essential nature and their terrene sphere, as the other was from their celestial relations and responsibility. And + the + exceedence<sup>i, 9</sup> + of earth,<sup>19</sup> in<sup>ii, 63</sup> + respect + to + the + complete [whole]<sup>20</sup> she [it]<sup>21</sup> is; || The soil is impartial in the distribution of its favors; prince and peasant alike enjoy its bounties, and are buried in its bosom. Comp. ver. 15. even<sup>ii, 63</sup> a + king to + a + field has + made + himself + serve.<sup>22</sup> || Royalty itself must condescend to subsist on the products of the common ground; in a metaphorical (but very fundamental) sense the sovereign "works for his own living," at least indirectly. Unless he eats for himself, he will starve and die.

<sup>13</sup> There is apparently here an intentional alliteration (*de'halimim*, see note<sup>3, 4</sup>), with *de'lamimim* ("dreams") preceding, and perhaps also with *de'harimim* ("words") following. There is still more evidently a play upon the word as a substitute for *de'halimim* from the preceding clause (see note<sup>12</sup>). The Hebrew delights in such paronomasia, and the earliest and most reverent of its writers do not disdain it in the most sacred passages.

<sup>14</sup> From *gāzal* (usually employed in the sense of *spoliation*), akin to *gāzāl* (to "fleece"), *gāzā*: (to "shear"), *gāzām* (the gnawing locust), *gāzā'* (the felled or bare trunk), *gāzar* (to "divide"), and their cognates; all of which essentially refer to *abstraction*.

<sup>15</sup> The two terms refer respectively to the formal sentence, or judicial act, and the principle of equity involved in the case.

<sup>16</sup> *gābūahh*, prop. *arched*: akin to *gab* (the "back" as rounded), *gibbūach* ("forehead-bald," i. e., on the arch of the brow), and their congeners; often used fig. for *haughty*.

<sup>17</sup> The *pluralis majestatis* of Deity, as in Gen. i, 26; xi, 7. Comp. notes<sup>ii, 12, 66</sup>.

<sup>18</sup> That is, such judges, collectively considered.

<sup>19</sup> Without the article, because referring to land as such.

<sup>20</sup> Referring to mankind at large.

<sup>21</sup> The pron. is fem. as referring to the benefit in an abstract sense.

<sup>22</sup> Praeter Niphal ("in pause"), = *has become a servant*. The objection to construing it as a participle agreeing with *sādal*, is that then we can only supply the substantive verb as a copula, and render, "A king *belongs* to a cultivated field," which is jejune and incongruent with the other hemistich. The clause is susceptible of still another translation, "A king as to a field was made," i. e., created out of dust; but this is harsh. The rendering of the A. V. and R. V., "served of the field," requires a different preposition (*abin* or *bi*-, in place of *l*-), but yields substantially the correct idea.

**A. V.** 10 He that loveth silver shall not be satisfied 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, saying 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.

13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

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

**A. R.** 10 He that loveth silver shall not be satisfied with increase: this also is vanity.

11 When goods increase, they are increased that eat them: and what advantage is there to the owner thereof, saying the beholding of them with his eyes? The sleep of a labouring man is sweet, whether he eat little or much: but the fulness of the rich will not suffer him to sleep.

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.

13 There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt: and those riches perish by evil adventure: and if he hath begotten a son,

1 Or, travail

1611. a abundance, b sun, namely riches c travail; d there is

British.

10 [9]. Thus far these practical maxims relate to public duties, religious and civil; the writer now passes to more private principles of conduct; still, however, from the point of view of profit and loss, as suggested by the transitional aim of the verse just preceding. **One loving silver not will + be-sated<sup>1, 21</sup> with silver,** || Avarice is insatiable; it grows by what it feeds upon. The more wealth a greedy person acquires, the more he still desires. This is a proverbial fact of common observation. **and whoever<sup>23</sup> is loving in + respect + to<sup>11, 63</sup> a + humness<sup>24</sup> [affluence] not will + be + sated with in-going [income]:<sup>25</sup> || 'The larger his means, the less is he content; his ambition and cupidity continually extend. also youn is a + breath.<sup>1, 4</sup> || Another example of the unsatisfactoriness of worldly good, if sought for its own sake.**

11 [10]. **In + the + abounding + of the + good + thing<sup>15, 21</sup> have + abounded its + eating + ones;** || A special reason for this unsatisfactoriness and failure is here adverted to, namely, that expenses advance (and in fact often outstrip) the income; the natural growth of the family, and especially the imaginary or factitious wants which luxury and consequent fashion create, keep full pace with the enlargement of the fortune; and thus at the end of the year there is nothing left, or perhaps there is even a debt accumulated. **and what + of success<sup>11, 57</sup> [surplus] is there to + its + masters because if<sup>11, 24</sup> [except] the + seeing + of<sup>26</sup> his<sup>31</sup> + eyes?** || They have indeed the poor comfort of looking upon (and handling) the money or property as it comes in and goes out; but that is all they get for their pains, at least in a commercial point of view (which is the aspect here contemplated).

12 [11]. **Sweet is the + sleep + of<sup>27</sup> the + serving + one [workingman], if little and<sup>15, 16</sup> + if abundantly<sup>1, 64</sup> he + may + eat;** || The slumbers of the operative class are proverbially sound; for fatigue prevails over hunger, and on the other hand exercise aids digestion. **and + the + satedness to<sup>28</sup> + the + wealthy + man is nothing + of + it causing + to + rest [permitting] to + him to + sleep.** || An over-full stomach and an over-taxed brain disturb his repose. "Uneasy lies the head that wears a crown." How often does the millionaire sigh for the quiet of his humblest tenant or employee! The wish of Agur is the true medium of content and therefore of happiness (Prov. xxx, 8).

13 [12]. The writer pursues this fruitful and popular theme. **There exists<sup>1, 33</sup> a sick<sup>29</sup> badness,<sup>15, 21</sup> which I + have + seen under the + sun;** || An additional element of misery for the rich is now adduced, still more exquisite than the mere transitoriness of their property. **wealth kept for<sup>30</sup> + its + masters to + his<sup>31</sup> + badness.<sup>15, 21</sup> || On the other hand, riches, if hoarded, generally prove a curse to their possessor. Whether spent or not, they are therefore essentially abortive of real and permanent happiness.**

14 [13]. A still further ingredient of bitterness in the rich man's cup remains to be mentioned, and this justifies the intense language of the preceding verse. **And + has + lost + itself the + wealth the + he [it]<sup>32</sup> [such] by a + humiliation<sup>1, 49</sup> + of bad;<sup>1, 50</sup> || Money is proverbially liable to be lost (Prov. xxiii, 5), and its late owner is then more wretched than if he had never possessed it. **and + he + has + caused + to + bear a + building-one [son], and + there + is + nothing (+ of)<sup>15, 9</sup> in + his<sup>33</sup> + hand.** || But the**

<sup>23</sup> Interrog. used indefinitely; comp. note <sup>11, 24</sup>.

<sup>24</sup> *hāmōn*, from *hāmāh*, an onomatopoeic word, like an English pun, from an imitation of the sound. The noun takes finally the signification of copious wealth, through the idea of a busy and therefore noisy crowd of people.

<sup>25</sup> *ḥāmāh*, from *hā*, to "go;" i. e., produce; prop. of the field; hence generally, revenue.

<sup>26</sup> *re'iyah*, fem. noun from *ra'āh*, to "see;" for which the margin prefers *re'āh*, an equivalent form of the same origin.

<sup>27</sup> Infin. construct. of *qāshā*, used as a noun.

<sup>28</sup> *l.* attribute (as a dative) = *of*.

<sup>29</sup> Act. part. fem. of *chōāh*, a cognate of *chōal* or *chīl*, to "writhe," espec. with pain.

<sup>30</sup> *l.* (as a *dāticus commodi*) = *by*; comp. note <sup>28</sup>.

<sup>31</sup> The sing. used distributively for the plur.; comp. note <sup>11, 25</sup>.

<sup>32</sup> An intensive demonstrative = *that very*.

<sup>33</sup> The pronoun here probably still refers to the father as having nothing to bequeath to his heir; and this brings the passage into close harmony with the parallel phrase in the following verse, the subject of which throughout is doubtless the father likewise.

**A. V.** 15 \*As he came forth of [from] 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, <sup>a</sup>that in all points as he came, so shall he go; and <sup>b</sup>what profit <sup>c</sup>hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and <sup>e</sup>he hath much <sup>d</sup>sorrow and wrath with his sickness.

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

15 there is nothing in his hand. As he **A. R.** came forth of his mother's womb, naked shall he go again as he came, and shall take nothing for his labour, which he may carry away in his hand. And this also is a grievous evil, that in all points as he came, so shall he go; and what profit hath he that he laboureth for the wind?

16 And this also is a grievous evil, that in all points as he came, so shall he go; and what profit hath he that he laboureth for the wind?

17 All his days also he eateth in darkness, and he is sore vexed and hath sickness and wrath.

18 Behold, <sup>1</sup>that which I have seen to be good and to be comely is for one to eat and to drink, and to enjoy good in all his labour, wherein he laboureth under the sun, <sup>2</sup>all the days of his life which God hath given him: for this is his portion.

\* Job i, 21, 18. xlii, 17: 1 Tim. vi, 7. 1 ch. i, 3. 1 ch. ii, 21: iii, 12. § Heb. there is a good which is comely, &c. ¶ Heb. the number of the days.

<sup>1</sup>Or, that which I have seen: it is good and comely for one &c. <sup>2</sup>Heb. the number of the days.

1611. <sup>a</sup>that <sup>b</sup>hath <sup>c</sup>he hath <sup>d</sup>sorrow, <sup>e</sup>Behold that <sup>f</sup>it is <sup>g</sup>one <sup>h</sup>sun, <sup>i</sup>is

<sup>a</sup>The Sept. has, All his days are in darkness and mourning, and much vexation and sickness and wrath. **British.**

worst consequences fall upon the miser's innocent children. Reared in the lap of luxury, and accustomed to depend upon their father's ample means for present and future support, they are beggared indeed when he becomes bankrupt. If, on the contrary, they inherit his estate, their ruin is scarcely less certain or deplorable; for they probably soon exhaust it by profligacy or incapacity, and so it eventually comes to the same issue. Again it proves a calamity, whether kept or spent.

15 [14]. As + that + which<sup>10, 11</sup> he + issued from + the + belly + of his + mother, || The earth (grave) is here figuratively compared to his mother (Job i, 21), as being the common origin of mortals (ch. iii, 20). smooth [naked] he + will + return<sup>15, 1</sup> to + walk as + that + which<sup>10, 11</sup> he went [came]; || The ruined man is as penniless as when born—a most striking image of total helplessness. and + whatever<sup>34</sup> not will + he + lift in + respect + to<sup>11, 63</sup> + his + toil, which + he + may + cause + to + walk in + his + hand. || This is spoken with regard to his disappointment of retaining the wealth which he had acquired, and broadly hints at the failure of such a hope in any case at death. Once more, therefore, his life is a delusion at last, whether he retains or expends or loses his property.

16 [15]. And + also this is a badness<sup>15, 21</sup> sick,<sup>29</sup> that in + complete [every] conjunctiveness + of<sup>35</sup> which + he + went [came], fixedly [so] he + will + walk; || This intense fact is dwelt upon by the writer, as usual, because it is the consummation not of this misfortune only, but of every human life. and + what exceedence<sup>1, 9</sup> is there to + him that + he + may + have + toiled for + the + wind? <sup>36</sup> || His labor is in any case thrown away, so far as his own permanent possession or enjoyment of it is concerned. Comp. ii, 18-21.

17 [16]. Also complete [all] his + days<sup>11, 32</sup> in + the + dark he + will + eat, || His enjoyment of life is ever clouded with apprehension and anxiety, in his eagerness to acquire and retain wealth, so that he has no leisure or relish for getting the comfort out of it. and<sup>36, 7</sup> + he + will + vex<sup>15, 69</sup> + himself abundantly; <sup>15, 64</sup> || Positive worry and many annoyances will be experienced by him in the cares of business and property, in addition to his negative discomforts. and + sickness + is + his<sup>37</sup> and + fretting. || This seems to refer to his last illness as being filled with repining and peevishness, unalleviated by the amenities of more kindly disposed men. Niggardliness sours the temper, alienates friends, and prepares a miserable death-bed.

18 [17]. In opposition to this mistaken policy of life, the author now propounds the true philosophy of earthly gratification, as far removed from Epicureanism as it is from asceticism. Lo! this is that which I + have + seen, even I: <sup>15, 60</sup> || He calls special attention to his remark by the introductory interjection, and then states his solution as a conclusion from his own observation. good is that which is fair; <sup>38</sup> || His maxim is that the *utile* and the *dulce* are here substantially one; it is proper (*i. e.*, both right and expedient) to pursue (in the matter under discussion) what is naturally agreeable; in other words duty and happiness coincide with our human instincts, which lead us in the direction particularly pointed out in the remainder of the verse. namely, to + eat and + to + drink and + to +

<sup>34</sup> *m'annāth*, used as an exclusive particle = *some- [or no-] thing at all*.

<sup>35</sup> *'annāth*, meaning a close connection, used generally with a preposition, but here alone, in the "construct" as an adverb, denoting juxtaposition or (figuratively) resemblance.

<sup>36</sup> A parallel phrase with *rating the wind*, note<sup>1, 55</sup>.

<sup>36, 7</sup> *nāp* "conversive" with the preter, co-ordinate with the future preceding.

<sup>37</sup> A peculiar instance of the possessive suffix used for a dative; still more literally, "(there is) his sickness." This does not require the repetition of the suffix with the following noun, because they are really the subject, and it is virtually the predicate.

<sup>38</sup> Comp. the Greek name for virtue, *Tō kalōkai-γadōr*, "the good-and-beautiful." The other constructions (see marginal references) are nearly tantamount.

**A. V.** 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 the gift of God.

20 \*For he shall not much remember the days of his life: because God answereth him in the joy of his heart.

\* Or, *Though he give not much, yet he remembereth, &c.*

1611.

a For b life:

19 Every man also to whom God hath given **A. R.** 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 God answereth him in the joy of his heart.

British.

see <sup>ii, 4</sup> goodness <sup>iv, 21</sup> in + complete [all] his <sup>33</sup> + toil which + he + may + toil + in under the + sun, || This is the first or subjective part of the advice or doctrine on the subject of terrene activity and its products, and it is the same as before announced (ii, 24; iii, 13, 22), and constantly reiterated throughout the essay; to-wit, the common-sense course of enjoying what one has, without hoarding it to be a bane to one's self and to all his. This alone would be mere worldliness, and yet not in itself sinful or beastly. the + number + of the + days + of his + life-time <sup>ii, 12</sup> which has + given to + him (the) + God, <sup>ii, 66</sup> because it is his + lot, <sup>ii, 59</sup> || Here is the second or objective point of the truth, and it has a two-fold aspect; first, of *prudence* (not to commit excess, in view of the future, even in this world; and especially of the brevity of life at best), and secondly, of *piety*, out of regard to God (who, in giving us these bounties, manifestly intends that we should use them, yet for our highest benefit and his glory). This latter is equally borne in mind by the writer in every part of his treatise, especially when summing up his arguments.

19 [18]. Accordingly he repeats both parts of this essential proposition in a varied and more explicit form. Also <sup>40</sup> all (the) + mankind <sup>5, 11</sup> whom has + given (to + him) <sup>ii, 44</sup> (the) + God <sup>ii, 66</sup> wealth and + funds, <sup>41</sup> || The introductory particle indicates that some additional feature of the proposition is to be adduced, and this is the proviso named in the following clause. and + has + made + him + rule [empowered him] to + eat from <sup>42</sup> + it, || That is, supposing he has abundant riches and at the same time a keen appetite and good digestion, without which they are rather a tantalization than a comfort (vi, 2). and + to + lift (to-wit) <sup>5, 41</sup> his + lot, <sup>ii, 59</sup> || That is, to partake of physical pleasure in its full extent consistent with ordinary health and other usual limitations; for he must not expect happiness if he exceeds these limits. and + to + be + glad in + his + toil; || He has the privilege and should therefore make it his aim to enjoy labor itself, although fatiguing, as being far happier than idleness, and as productive of substantial results. He who has no interest in his task will not succeed in it. you, the + gift + of God she [it] is. || The whole is of divine appointment and sanction, both the labor and the enjoyment. Not only is man constitutionally fitted and inclined to it, but nature is adapted to educe and reward his exertions. Thrift and cheerfulness are not merely consistent with genuine piety, but even indicative of it. A lazy man is not only unhappy but wicked, as the Old Testament declares (Prov. xv, 19), and the New reaffirms (Matt. xxv, 26; 2 Thess. iii, 10, 12; 1 Tim. iv, 8; vi, 6).

20 [19]. Because not abundantly <sup>5, 64</sup> will + he + remember (to-wit) <sup>5, 41</sup> the + days + of his + lifetime; <sup>ii, 12</sup> || This is added as a further thought to reconcile man with his lot from the subjective or selfish point of view, namely, that the retrospect of life will, in case it is spent as above directed, not be an unhappy one. Probation is a short period at best, and of little account for itself, or in comparison with the eternity beyond; yet upon its due improvement the most momentous interests depend—indeed that entire eternity itself, for weal or woe. But its petty joys or sorrows will not hereafter be of much concern to its subject, especially if he have not now given them undue influence over his conduct and discipline. because (the) + God <sup>ii, 66</sup> is heeding [answering] him with + respect + to <sup>ii, 63</sup> + the + gladness + of his + heart. This is in explanation of the objective or moral purpose of life (last clause of verses preceding), and seems to mean the divine response or ratification of his enjoyment of the gifts of providence as in accordance with the will of the Creator and Ruler. In this regard also the cheerful and thankful recipient of them will not find ultimate cause of regret.

<sup>39</sup> That is, *man's* or *one's*.

<sup>40</sup> The logical (and grammatical) connection may be made clearer by supplying from the preceding verse some such words as, "This holds good respecting."

<sup>41</sup> *n'kâ'îm*, from *nikae* (used as a root only in Chaldee, in the sense of *treasuring*), to *treasure*

*up*; not necessarily "a word of the later Hebrew," for it occurs in Joshua (xxii, 8). On the synonym preceding see note <sup>5, 62</sup>.

<sup>42</sup> The reduplicated form of the partitive preposition, arising from the inseparable prefixed to the full form, lit. *from part of*.

## CHAPTER VI.

1 *The vanity of riches without use.* 3 *Of children.* 6 *and old age without riches.* 9 *The vanity of sight and wandering desires.* 11 *The conclusion of vanities.*

**A. V.** There is an evil which I have seen under the <sup>a</sup>sun, and it is common among [great upon] men:

2 A man to whom God hath given riches, <sup>b</sup>wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: <sup>c</sup>this is vanity, and it is an evil disease.

3 \* If a man beget an [a] hundred children and live many years, so that the days of his years be [are] <sup>d</sup>many, and his soul be not filled with good, and also <sup>e</sup>that he have no burial: I say, that an untimely birth is better than he.

1 There is an evil which I have seen under **A. R.**

2 the sun, and it is heavy upon men: a man

to whom God giveth riches, wealth, and honour, so that he lacketh nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity,

3 and it is an evil disease. If a man beget <sup>a</sup>a hundred children, and live many years, so that the days of his years be many, but his soul be not filled with good, and moreover he have no burial; I say, that an untimely birth is better than he:

1611. <sup>a</sup>Sun <sup>b</sup>wealth and <sup>c</sup>This <sup>d</sup>many: <sup>e</sup>that <sup>f</sup>burial.

aan

British.

**VI, 1.** The writer still continues the topic of rightly appropriating the ordinary comforts of the present stage of existence, but he takes up more particularly the obstacles and mishaps often experienced in doing so, a point which he had already suggested (v, 19 [18]). **There exists** <sup>1, 55</sup> a + **badness** <sup>15, 21</sup> which I + **have** + **seen** under the + **sun**, || A difficulty sometimes occurs in pursuing the contented course above prescribed, and **abundant** [great] she [it] is **ascend-wise** [upon] (the) + **man**: <sup>1, 11</sup> || This fact very much aggravates the dissatisfaction experienced by mortals with their earthly possessions and relations.

2. **there is a** + **person** <sup>1, 29</sup> which [whom] may + **have** + **given** + (to + **him**) <sup>15, 44</sup> (the) + **God** <sup>15, 66</sup> **wealth** and + **funds** <sup>v, 41</sup> and + **heaviness** [glory], <sup>1</sup> || Not only ample pecuniary means of enjoyment, but also an honorable position in society: thus covering two of the three great ambitions of life. and + **there** + is + **nothing** + of + **him** [he is not at all] **lacking** to + **his** + **self** <sup>15, 65</sup> **from** + **complete** [all] which he + **may** + **desire**; || That is, in these two respects; for they are all the outward requirements of happiness, so far as he is individually (in his self-hood) concerned. and + **not** may + **make** + **him** + **rule** [empower him] (the) + **God** <sup>15, 66</sup> **to** + **eat** from + **it**, || The reverse of chap. v, 19 [18], including not only physical and moral inability (v, 12 [11], 17 [16]), but especially death, which, perhaps prematurely, and in any case finally and absolutely, deprives him of the faculty as well as the opportunity. **because** + **if** [on the contrary] a **discerned** [foreign] <sup>2</sup> + **person** <sup>1, 29</sup> **will** + **eat** + **it**: || Whatever he leaves, from a failure to use from any cause, his heir, here represented in the most alien light for the sake of effect, will possess and probably enjoy. Here the same tantalizing element is introduced as in ii, 19-21; iv, 8. **yon**, a + **breath** <sup>1, 4</sup> and + a **sickness** bad he [it] is, || This last is a parallel phrase to that in v, 16 [15], and denotes the extreme because irremediable disappointment of the case, which is enhanced by the reasonable presumption and anticipation of gratification arising from the apparent presence of its means and desert.

3. The writer proceeds to show that other external marks of earthly good fortune equally signal often prove quite as fallacious and abortive in the end. **If a** + **person** <sup>1, 29</sup> **should** + **cause** + **to** + **bear** [beget] a + **hundred** children, || Offspring are proverbially regarded as a blessing in the East (Psa. cxxvii, 3; cxxviii, 3), and here their number is stated at its supposed maximum. The special point of this illustration lies in its contrast with the previous case of the childless possessor of apparent prosperity; inasmuch as even a large family will not necessarily or essentially mend the matter. and + **duplications** [years] <sup>3</sup> **abundant** he + **should** **live**, || Longevity is another great blessing, but not even this (another contrast with the implied premature death of the previous case) can ensure eventual happiness; for after all the man must at last die, and perhaps his old age only renders him more pitiable (Psa. xc, 10). and + **it** + **should** + **be** + **an** + **abundant** + **thing** which + **should** + **be** (the) + **days** + of his + **duplications** [years]; <sup>3</sup> || This repetition prolongs the period as if by enumerating the very days of the entire life (comp. Gen. xlvii, 9), and <sup>15, 17</sup> + **his** + **self**, <sup>11, 65</sup> **not** it <sup>1, 65</sup> + **should** + **be** + **sated** <sup>1, 31</sup> **apart** [from] (the) <sup>1, 16</sup> + **goodness**, <sup>15, 21</sup> || If he nevertheless is subject to the internal incapacity alluded to in

<sup>1</sup> *kābōnd*, used exclusively in this sense, a singularly emblematical intimation.

<sup>2</sup> *nokriq*, constantly used in this sense, from the observation which an alien attracts.

<sup>3</sup> *shāmīh*, from the root of the same form, meaning to *make two* or double, *i. e.*, repeat or change; referring to the annual *revolution* of the seasons.

**A. V.** 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 <sup>a</sup> sun, nor known any thing: this <sup>b</sup> hath more rest than the other.

6 \* Yea, though he live a thousand years twice <sup>d</sup> told, yet hath he seen no good: do not all go to one place?

4 for it cometh in with vanity, and departeth in **A. R.** darkness, and the name thereof is covered with darkness;

5 moreover it hath not seen the sun <sup>1</sup> nor known it; <sup>2</sup> this hath rest rather than

6 the other; yea, though he live a thousand years twice told, and yet enjoy no good: do not all go

<sup>1</sup> Or, neither had any knowledge <sup>2</sup> Or, it is better with this than with the other

1611. a=sun b=hath c=Yea though d=told

British.

the foregoing verse. **and+also** **a+burying**<sup>4</sup> **not there+has+been**<sup>5</sup> **to+him**:<sup>1, 10</sup> || Here the preliminary particle ("also") introduces another element as predicated in this instance, which is necessary as indicating its peculiar nature in distinction from the preceding one; and upon this therefore the whole force of the illustration turns. Death, which comes even here at last, is the *denouement* of destiny and the revealer of the true character; for flattery and self-deception are then objectless and discarded, and the history of the individual is complete. Yet public opinion, which may be restrained by motives of interest, or speak *sub rosa* through fear, while the wealthy and titled still live, is sure to show itself in criticising or at least ignoring the unworthy when dead. The benevolent and the virtuous are followed to the grave by a numerous train of spontaneous mourners, each of whom feels that he has lost a personal friend; and the memory of such is cherished with a fondness and a reverence which mere riches and honors cannot inspire. The relatives themselves will be eager to bury the despised testator out of sight, in order that they may enjoy his property; but their grief will be short and manifestly hollow. **I+said**, "**Good from [more than]**<sup>11, 30</sup> **+him is the+fall** [abortion]."<sup>6</sup> || The still-born infant is pronounced more fortunate than such a failure of the highest ends of life, because it is not so great a disappointment of privilege and expectation. The less of two evils is regarded as a comparative boon.

4. A justification of this paradoxical dictum is added, showing in what respects it is true. **Because in+(the)**<sup>3, 36</sup> **+breath**<sup>1, 4</sup> **he**<sup>7</sup> **+went** [came], || The external or objective side of the case is first considered, and this in historical order. The birth was but a heritage of woe, an omen of disaster, a prophecy of ill-success, as every mortal's is. **and+in+the+dark** **he+must**<sup>9</sup> **+walk** [go], || His death is even more miserable, as it closes all opportunity of success. **and+with**<sup>10</sup> **+the+dark** **his+very+name**<sup>1, 63</sup> **will**<sup>9</sup> **+be+totally+covered**; || Execration pursues him into the other world, so that men hasten to forget and ignore him; as implied in the lack of attendance at his obsequies (ver. 3). Men may live wretched, but they hope to die happy, and to have a posthumous fame.

5. This hapless condition is still farther pursued, but in a somewhat different aspect, as the introductory particle implies. **also sun not has+he+seen**, || The actual period of his life is now passed in review, and is found to be veiled with the same gloom that marked his demise; not a ray of happiness or hope has illuminated it; for during his "many years" his spirit has "not been filled with good" (ver. 3). **and+not has+he+known**<sup>11, 4</sup> **it**:<sup>11</sup> || He has not experienced true cheerfulness or happiness in all his conscious and purposed career. **there is rest to+yon** [this] **from** [rather than]<sup>11, 30</sup> **+yon** [that].<sup>12</sup> || The repose which the grave is usually supposed to yield the unfortunate, is denied the detested man, who is only mentioned (if at all) with infamy. Comp. Job iii, 11-17.

6. **And+although**<sup>13</sup> **he+has+lived**<sup>14</sup> **a+thousand duplications** [years]<sup>3</sup>

<sup>4</sup> *q̄bārāh*, fem. (abstr.) pass. participle, properly denoting *interment*, but here evidently meaning an honorable one, or a ceremonious funeral indicative of respect paid to the memory of the deceased.

<sup>5</sup> The sepulture is here put in the past or non-supposititious tense as a thing already over; although it is still one of the conditions of the case now hypothesized.

<sup>6</sup> *nīphēl*, so named as *dropping* lifeless at birth, whether by immaturity or accident.

<sup>7</sup> That the man, and not the fetus, is meant as the subject here, is clear to us not only because the pronoun representing him is the nearest preceding, but especially because it would have been useless as well as inept to predicate what follows of the latter. The object is not to minify the miscarriage, but the mistaken life.

<sup>8</sup> A common symbol of misfortune and oblivion.

<sup>9</sup> The future of contemplation.

<sup>10</sup> The exact phrase is repeated, but the English idiom requires a different rendering of the preposition.

<sup>11</sup> The same object (the *sun*) is evidently to be supplied from the preceding clause, and in the same sense of *yon*.

<sup>12</sup> The usual correlative mode (see <sup>iii, 40</sup>) of expressing *the one . . . the other* in Heb., in which the nearer (or that last spoken of) is not necessarily placed first in order. The reference to each respectively is determined by the parallel phrase at the close of ver. 3.

<sup>13</sup> *illūw*, a compound apparently of *lūw* ("if") and *lūw* or *lūw'* ("though"); said to "belong to the later Hebrew," because it happens to be found only here and in Esth. vii, 4; but it is legitimately formed from regular words of common use, and is therefore no just criterion of date.

<sup>14</sup> Præter of positive assertion (for the life is a fact) even in a conditional clause; comp. note <sup>i, 51</sup>.



A. V. 7 All the labour of man *is* for his mouth, and yet the <sup>\*</sup>appetite is not filled.

8 For what <sup>a</sup>hath the wise more than the fool? what <sup>a</sup>hath the poor, <sup>b</sup>that knoweth to walk before the living?

9 <sup>†</sup>Better *is* the sight of the <sup>c</sup>eyes <sup>†</sup>than the wandering of the desire: this *is* also vanity and vexation of spirit.

\* Heb. *soul*. † Heb. *than the walking of the soul*.

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a hath b that c eyes.

7 to one place? All the labour of man is for his mouth, and yet the appetite is not

8 filled. For what advantage hath the wise more than the fool? <sup>1</sup>Or what hath the poor man, that <sup>9</sup>knoweth to walk before the living? Better is the sight of the eyes than the wandering of the desire: this also is vanity and a striving after wind.

<sup>1</sup> Or, *or the poor man that hath understanding, in walking before the living*

British.

two<sup>15</sup> + strokes [times], || The longevity of ver. 3 is here made definite but exaggerated by hyperbole. (and<sup>16</sup> + yet + goodness<sup>15, 21</sup> not he + has + seen,) <sup>15, 4</sup> || His extraordinary length of days is but a prolongation of his misery, *provided* he has not enjoyed them, as was stated above (ver. 3). whether + not toward rising-point [place] <sup>15, 4</sup> one is the + complete [whole] walking? || Notwithstanding his unusual number of years, he must at last die like all the rest of the race. The universal destiny of earth is thus again the conclusion of the argument, and in this particular case it affords no compensation for a life-long scene of woe.

7. The pessimistic review or argument has been pursued to its utmost climax, and it remains, under this branch of the treatise, only to draw a few inferences by way of conclusion. The first of these relates to the amount of enjoyment which mortals may nevertheless actually take as they go along. Complete [All] the + toil<sup>15, 1</sup> + of (the) + man<sup>15, 11</sup> is for + his + mouth, || The writer goes back to his primal theme "toil" (i, 3), and this of the mass or laboring class. With them the struggle is for daily bread. It is in fact equally so with every human being: for all must eat in order to live (comp. v, 9 [8]); but with some the result is less direct, and the necessity of working in order to eat is not so obviously imperative. and + also [yet] the + self<sup>11, 65</sup> [animal desire], not can + it<sup>15, 65</sup> + be + filled. || One day's food does not suffice for the next. After additional labor the process of eating must be repeated, and so on indefinitely. The stomach is never permanently satisfied, any more than the senses (i, 8); nor indeed is the human spirit (the *nephesh*) itself ever absolutely replete to contentment, as the writer's experience and observation foregoing had revealed. Still the everlasting round must be gone through, the routine must be kept up. Man is in the treadmill, and must move on or be carried on and overrun. There is no escaping his wants or his toil while life lasts.

8. The thought of the universality of this demand is now illustrated by a special example, as the introductory particle implies. Because what is there exceeding to<sup>15, 10</sup> + the + wise + man apart [more than] <sup>15, 30</sup> the + presumptuous [silly] + man? || That is, in this respect, namely, in point of subsistence. Both are equally under the same physical laws with regard to the means and process of life, as they are alike subject to death (ii, 15). It might have been supposed that superior intelligence and skill would enable its possessor to rise above so vulgar a want (ii, 13); but there is after all no essential difference (ii, 14). what<sup>17</sup> to<sup>15, 10</sup> + the + humble + man knowing<sup>17</sup> to + walk in + front <sup>15, 19</sup> + of<sup>19</sup> the + living + men? || Here the converse of the proposition is presented, namely, that the person in lowly circumstances is as well off in gaining a livelihood as any more gifted or favored individual, always supposing that he has sufficient intelligence for the ordinary avocations of society. This balances all classes fully in the particular named, *i. e.*, the procuring of necessary food; and the general proposition is sustained that all may, and substantially do, live by their daily labor, rather than by their wits, at least any extraordinary genius. The general level, intimated at the close of ver. 6, is seen to hold good in life, therefore, as well as in death.

9. Here we have the common-sense conclusion from these contrasted examples, and that in two clauses: first the benefits to be gained, and next the misery to be shunned. Good is the + sight + of (two) + eyes from [more than] <sup>11, 30</sup> + the + walking + of<sup>20</sup> self: <sup>11, 65</sup> || An aphorism, like "A bird in the hand is worth two in the bush," and which, applied to

<sup>15</sup> Dual like the English "over again."

<sup>16</sup> This might be taken (strongly adversatively, as in ver. 2) for the correlative marking the apodosis of the preceding clause (so in the A. V., but not the R. V.), as an aggravation of the ill success, notwithstanding the seeming abruptness, in that case, of the next clause; for otherwise (*i. e.*, if the apodosis be at the latter point) the latter is quite illogical, as denoting that a common death is the result of present enjoyment of life. We have sought to obviate both difficulties by the use of parentheses, so that the intermediate clause does not

interfere with the correlation of the first and the third.

<sup>17</sup> Obviously we must supply here "is there exceeding" from the preceding clause, making the two correspond in construction.

<sup>18</sup> That is, *provided he understands how*.

<sup>19</sup> This can only mean, *to conduct himself in accordance with the usual maxims*, namely, respecting the daily supplies of life, which is the theme of the context.

<sup>20</sup> Infin. constr. Kal of *halak*; a verb used with great latitude of application.

**A. V.** 10 That which hath been is named already, and it is known that it is man: neither may he contend with him that he is mightier than he.

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

12 For who knoweth what is good for man in his 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?

<sup>1</sup> Heb. the number of the days of the life of his vanity. +Ps. cxlv. 4.

1611. a life.

**A. R.** 10 Whatsoever hath been, the name thereof was given long ago, and it is known

what man is; neither can he contend with him that is mightier than he.

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

For who knoweth what is good for man in his 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?

<sup>1</sup> Or, Whatsoever he be, his name was given him long ago, and it is known that he is man. <sup>2</sup> Heb. Adam. See Gen. ii, 7. <sup>3</sup> Or, words. <sup>4</sup> Heb. the number of the days.

that it is man: b be **British.**

the subject under discussion, signifies that what one sees is more substantial than mere speculation or expectation. In other words, it is better to enjoy what we have, be it much or little, than to waste our time and thought in anticipations of what we may never get. This the practical man, however poor or unlearned, may do and habitually does. also **yon**<sup>21</sup> is a + **breath**<sup>1,4</sup> and + a + **feeding** + **of**<sup>1,55</sup> **wind**. The ever-recurring wail of disappointment, marking the close of some theme, whether principal or subordinate, in the writer's discussion.

10. Here accordingly begins the second proposition of the corollary (see on ver. 7), namely, the finite faculties and experience of every human being. **What** it is **which** + **has** + **been**, **already**<sup>22</sup> **its** + **name** **has** + **been** + **called**; <sup>23</sup> History has long since stamped a character upon every event, so that no new discovery or essential improvement in life is to be expected. This extends the preceding observation into a universal truism for the whole race and for all time. **and** + **it** + **is** + **known** **which** [that] + **he** [it] **is** **man**: || Its human traits are at once recognised, especially its limited capacity and prospects. The first breath of infancy is a cry that proclaims its heritage of frailty and pain. Comp. Job v, 7. **and** + **not** **he** + **will** + **be** + **able** **to** + **plead** [vie] **conjointly**-**with** [in comparison with] **him** **which** [who] + **is** + **the** + **opponent** [prevailer]<sup>iv,29</sup> **from** [over]<sup>ii,30</sup> + **him**. || None can cope with the Almighty, who determines man's powers and situation and fate. It is useless therefore for any man to quarrel with his fortune. He must submit to what Providence allots, including his own imperfections and their results. This broad truth is next qualified or rather applied in several particulars, as was the preceding principle (vers. 7-9).

11. **Because** **there** + **exist**<sup>1,33</sup> **speeches**<sup>1,27</sup> **abundantly**,<sup>1,64</sup> **making** + **abundant** a + **breath**,<sup>1,4</sup> || The more said, the worse off the man is; his complaints only increase his dissatisfaction, without mending his condition. Words will not extricate him; acquiescence alone will secure him peace. **what** **exceeding** **is**<sup>i,10</sup> **there** **to** + **(the)**<sup>i,11</sup> + **man-kind**? || As just intimated, the complainer gains nothing by venting his spleen, which moreover is again a reflection upon his Maker. Comp. v, 7 [6].

12. **Because** **who** **is** **knowing** **what** **is** **good** **for** + **(the)**<sup>i,11</sup> + **mankind** **in** + **his** + **life**,<sup>ii,12</sup> || This second "because" is another illustration of human impotence, namely, in point of knowledge; and it is here applied first to the present. Man is not even sure what would be now best for him; and therefore should cheerfully resign the choice to the omniscient Arbiter of his lot. **in**<sup>ii,52</sup> + **the** + **number** + **of** **the** + **days** + **of** **the** + **life**<sup>ii,12</sup> + **of** **his** + **breath**?<sup>1,4</sup> || This repetitious phrase emphasizes the brevity of life's span as an additional reason why its inconveniences should be borne patiently. **(and** + **he** + **will** + **do** + **them** **as** + **the**<sup>iii,32</sup> + **shade** : ) || He spends his days rapidly as a shadow passes over the earth; a striking emblem of evanescence. This is added likewise to intensify the picture of human mortality. **in**<sup>iv,19</sup> + **which** [as much as]<sup>iv,22</sup> **who** **will** + **make** + **to** + **front** [tell]<sup>24</sup> **to** + **(the)**<sup>i,11</sup> + **man** **what** **will** + **be** **after** + **him** **under** **the** + **sun**? || Here the future is declared to be equally uncertain, and indeed it is even more inscrutable. On this latter account the expression of ignorance is still more widely couched, implying that not only the man himself knows not, but nobody else knows; except of course God, who will not disclose. This consummation of nescience renders all effort and calculation largely abortive. Yet it should induce us to seize on what we now possess as our only sure resource. Comp. iii, 22. All this is said with explicit reference to the sublunary state, as the last phrase prudently intimates. The other and final stage of being will be considered later.

<sup>21</sup> The pronoun may refer to the general subject preceding (namely, the insatiableness of the appetite, ver. 7), or (what is nearly tantamount) the thought immediately preceding (namely, the vague longing of the mind).

<sup>22</sup> Comp. note <sup>ii,51</sup>.

<sup>23</sup> Names among the Hebrews were given (which

is the import of the phrase here) in accordance with significant circumstances or presumed disposition and destiny of children.

<sup>24</sup> *nigal*, strictly *be opposite*; hence (in Uiph.) *to confront*, or put to the very fore, *i. e.*, utter directly by word of mouth, as the term always signifies.

## CHAPTER VII.

1 Remedies against vanity are, a good name, 2 <sup>a</sup> mortification, 7 <sup>b</sup> patience, 11 <sup>c</sup> wisdom, 23 The difficulty of wisdom.

A. V. A \*good name is better than precious ointment; and the day of <sup>e</sup> death than the day of one's birth.

1 A good name is better than precious ointment; and the day of death than the A. R.

\* Prov. xv, 30; xxii, 1.

1611. a Mortification b Patience c Wisdom d ointment :  
e death.

British.

VII, 1. The proverb-like air of the beginning of this chapter (vers. 1-6) marks it as a new departure, and its paradoxical style resembles that of the opening (iii, 1-8) of the entire section (iii-ix), of which it forms part of the last main subdivision (vii-ix). The calmer reasoning of the preceding paragraph (vi, 7-12) was, as usual with this treatise, a transitional preparation for the cool maxims of the present portion, which aims to reconcile man to his earthly lot. The passion of personal experience has subsided, and even the agitation of observing the more violent forms of human suffering; and the writer is prepared to educe and inculcate the sober and definite principles which underlie and apply to similar issues. The grand problem, however, is still kept in view; and this continues to give an argumentative rather than purely preceptive character to this portion of the composition. We thus perceive a regular gradation in the plan of the entire discussion. The writer now takes up, first in order (in this chapter), the more serious but inevitable troubles of life, with a view to alleviate their severity or at least to teach how best to prepare for them, endure them, and if possible guard against them. He first points out the sophisms or mistakes prevalent concerning them. Most striking and important, of course, among all unfortunate incidents, indeed the great and final catastrophe, is death; and with this he accordingly begins. But in order not to introduce so melancholy a topic too abruptly, he prefaces it with a general proposition, to which no one can object as either doubtful or alarming. This is the perfection of art in the exordium of a difficult disputation, where conviction and solution are the eventual aim. Good is a + name from [more than]<sup>1</sup> + oil good; <sup>1</sup> ¶ The value of reputation had been suggested as a leading idea in the preceding chapter (especially ver. 3, which we have seen to be the key to the whole passage), and this is now compared to one of the costly perfumes (usually compounded with oil so as to preserve their volatile essence) so common among Orientals as an antidote to the odor of perspiration. These not only diffuse their fragrance widely, but they also last beyond the festive or other occasion on which they were first applied, permanently scenting the garments and the apartment as well as the person; and thus become a fit emblem of posthumous fame. It is this last thought that links the foregoing to the following paragraph. and + the + day + of the [one's]<sup>2</sup> + death from [more than]<sup>1</sup> + the + day + of his + being + born. ¶ Here the real theme of this passage is broached, and it is in terms precisely the converse of the same antithesis with which the parallel in iii, 2 is couched. The superiority of the conclusion of life over its beginning, as already intimated in iv, 2, 3; vi, 3, 5, consists not merely in the fact that the former is the exit from trouble, while the latter is the entrance to it; but more especially because death closes the record of each individual, and there is no further contingency in his case. Life is uncertain, and therefore insecure; whereas death is final and decisive. The greatest misery of the present existence, to a philosophical mind at least, is its problematical character, which involves a continual sense of danger, an apprehension of disaster or loss or disappointment; whereas at death all this is over, and the destiny is fixed forever. True, this is but an *ex-parte* statement; but it is one peculiarly apt and congenial to the writer's way of thinking and arguing. His point of view constantly is this subjective, introspective and abstract one; and he is therefore perpetually harping upon man's ignorance of the future, as his sorest trouble (i, 11; ii, 16, 19; iii, 11, 22; iv, 16; vi, 12; viii, 7, 17; x, 14; xi, 2, 6). The dead indeed know nothing concerning passing events (ix, 5, 6), and of course no more than the living concerning future ones; their experience is not within the purview of the writer (iii, 22); but of this he is sure, that they are at least free from the anxieties of life, their very "ignorance is bliss," for at least it ensures their immunity from all concern or thought of the future itself. A poor consolation, some modern wiseacre may say; and so in a profounder sense it really is; but many a man in the deepest trouble, like Job (vi, 9; vii, 15, 16), does not so regard it; and not only can the saint look forward with joy to the prospect of his departure from earth (Phil. i, 23), but even the irreligious man, worn out with chagrin or pain or exhaustion, often resigns

<sup>1</sup> The alliteration here is almost like modern rhyme, *Tōb shēm wīsh-shōmā tōb*.

<sup>2</sup> The article used as a personal pronoun, as often in Greek likewise.

**A. V.** 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.*  
 3 *Sorrow is better than laughter; for by the sadness of the countenance the heart is made 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 better to hear the rebuke of the wise, than for a man to hear the song of fools.*

\* Or, *Anger.* + Prov. xiii, 18; xv, 31, 32.

**1611.** a men, b mourning; c It

2 day of one's birth. It is better to go to **A. R.** the house of mourning, than to go to the house of feasting: for that is the end of all men; 3 and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the 4 countenance the heart is made glad. The heart of the wise is in the house of mourning; but the 5 heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than for a man to

1 Or, *better*

**British.**

himself to the repose of the grave with comparative cheerfulness, or at least submits to it with a degree of composure as the inevitable.

2. But whatever may be thought of the logic of the preceding verse, as to the experience of death; there can be no doubt that to the *survivor*, if a moralist at least, the spectacle of death is in some respects more profitable than that of life. **Good is it to + walk toward the + built-thing [house] + of mourning, from [more than]<sup>ii, 20</sup> + to + walk toward the + built-thing [house] + of quaffing-time [banquet];<sup>3</sup>** || The duty of attending a funeral, which is one of the first acts of respect to a friend or neighbor (comp. vi, 3), even in preference to a convivial party, is also not unmixed with a solemn pleasure, especially if the departed has been a worthy person. But the writer adduces more weighty considerations. **in + which<sup>iv, 22</sup> [as much as] he [that] is the + termination<sup>iii, 21</sup> + of complete [all] (the) + mankind,<sup>v, 11</sup>** || All must die; and he who would have his own funeral attended by and by, should be ready to attend that of others. The writer, however, proceeds to give a still better reason. **and + the + alive + man will + give it toward his + heart.** || The attendant is apt to receive a useful lesson from the impressive scene; namely, a reminder of his own mortality, and of the need of living accordingly. How strange is human forgetfulness and neglect of this most important duty and prudential forethought in spite of so many and near warnings!

3. Not only the bystanders are likely to be improved by the occasion, but the relatives, who are the most deeply afflicted, are especially susceptible of religious profit thereby. **Good is vexation from [more than]<sup>iv, 20</sup> + laughter;** || This, with the preceding and the following paradoxes, corresponds to the two antitheses of iii, 4: grief in certain results preferable to joy. So Providence seems also to estimate them, for life is more full of the former than of the latter. But this was not the original design of the Creator; sin has caused sorrow not only as a natural and moral penalty, but likewise made it useful even to the saint as a moral discipline. **because in<sup>v, 45</sup> + the + being-bad<sup>4</sup> + of the + face will + be-good the + heart.** || A sort of proverbial play upon words, as much as to say, "Wry features make a smooth temper." Tears both relieve and improve the feelings, and so may be called beautiful. The converse is found in Prov. xv, 13, 15; xvii, 22.

4. The writer now gradually turns the subject into a slightly different direction, namely, a habitual advantage, as a matter of deliberate choice; instead of a casual one, forced upon us by circumstances. **The + heart + of wise + men is in + the + built-thing [house] + of mourning,** || This is a variation of ver. 2, as an indication of character, and not merely a conventionality; for "wise" takes the place of "good," although both involve moral expediency. **and<sup>v, 19</sup> + the + heart + of presumptuous [silly] + men in + the + built-thing [house] + of gladness.** || This is the natural preference, but a mistaken one, for the reasons given in the two verses preceding and the two following, of which it is the parallel. The folly of dissipation, which is here denoted by "banquet" and "gladness," is too evident in its consequences to need enlargement in the text or the comment. The writer, however, had personal experience of the matter (ii, 1-3).

5. The mention of his favorite topic wisdom leads the author to eulogize its excellence still further. **Good is it to + hear the + rebuke + of a + wise + man,** || Such counsel is generally given privately (ix, 17), and although not pleasant in itself—which is the bond of connection with the preceding paradoxes—is nevertheless profitable in the end, provided it is "heard," *i. e.*, listened to with patience and docility (Prov. xxvii, 6, 9). In this way the remark is applicable to the divine castigation (Deut. viii, 5; Job v, 7; Psa. xciv, 12; Prov. xiii, 24; Heb. xii, 6-11; Rev. iii, 19). **from [more than]<sup>ii, 20</sup> + a + person<sup>v, 20</sup> hearing<sup>5</sup> the + song + of presumptuous [silly] + men.** || Preferable to the voluptuous and giddy merriment of unthinking adulation. Comp. v, 1 [iv, 17], where boisterous vociferation is declared to be meaningless (x, 12-14).

<sup>3</sup> *mishleḥ*, lit. a *drinking* bout; but applied to feasting and revelry in general.

<sup>4</sup> *ḥōḥ*, infin. constr. of *rā'ā*, strictly, to *mar*; referring to the distortion of the countenance by

weeping, by the sobs and other demonstrations usually accompanying it.

<sup>5</sup> The construction is *ad sensum* and equivalent to "than when a man hears."

**A. V.** 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 Better is the end of a thing than the beginning thereof: and the patient in spirit is 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 better than these? for thou dost not enquire wisely concerning this.

\* Heb. sound. † Deut. xvi, 19. ‡ Prov. xiv, 17; xvi, 32. § Heb. out of wisdom.

1611.

a mad.

6 hear the song of fools. For as the crackling of thorns under a pot, so is the laugh-

7 ter of the fool; this also is vanity. **A. R.** Surely extortion maketh a wise man foolish; and a gift

8 destroyeth the understanding. Better is the end of a thing than the beginning thereof: and the

9 patient in spirit is better than the proud in spirit.

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

11 Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely

1 Or, For 2 Or, vexed 3 Or, vexation 4 Heb. out of wisdom.

British.

6. Because as + the + voice + of the + thorns<sup>6</sup> under the + pot,<sup>6</sup> The inanity of riotous mirth, such as boon companionship engenders, is compared to the flash of brushwood or faggots (or any other dry vegetation, such as the many thorny weeds of Palestine furnish), which burns up quickly with a loud noise, and is as speedily exhausted. **fixedly** [so] is the + laughter + of the + silly + man: || Giggling is the mark of a simpleton; and idiots and maniacs are often characterized by it. Comp. remarks on ii, 2. also yon is a + breath.<sup>5, 4</sup> || The key-note is once more struck at the close of the strain.

7. Accordingly a transition takes place here both in the style and in the subject; a more serious vein prevailing, and a deeper view of life's mischances being taken. Still the thought of *wisdom* remains predominant. **Because (the)**<sup>5, 45</sup> + oppression, it<sup>5, 63</sup> will + make + to + boast [craze] a + wise + man; || The most provoking and even maddening experience of society is again adverted to (see iv, 1) as an extreme test of equanimity. It is introduced by the illative particle as being a most striking illustration of the danger to which even the best-regulated and philosophical are liable—one of the commonest forms of trouble (especially in the autocratic East). and + will + cause + to + lose [destroy] (to-wit)<sup>5, 41</sup> the + heart a + gift. || This seems to refer to bribery, a very frequent vice in the venal courts of the East (1 Sam. viii, 3; Psa. xxvi, 10; Amos v, 12; Luke xviii, 6). The pang of injustice is heightened by the unblushing corruption of the judge, who openly decides in favor of the highest bidder.

8. The sage counsel of self-restraint is enforced by a semi-adagial maxim. **Good** is the + after-part + of a + speech,<sup>5, 27</sup> from [more than]<sup>55, 30</sup> + its + former-part; || The outcome is more important than the outset; comp. ver. 1. There is also a hint that the aspect of the suit, however unfavorable at first, may nevertheless, by some counter-device, turn out successfully at last. A judge who can be influenced by such low motives is weak enough to be affected by others which the opposite party may employ. The writer does not directly say what means should be employed; certainly he does not advise a higher bribe, for that would be wrong and probably also beyond the power of his client; but he suggests a very ingenious method, which is dignified, innocent, safe and likely (if anything can) to succeed; or at all events it is making the best possible out of the case. **good is length + of wind** [spirit], from [more than]<sup>55, 30</sup> + loftiness + of wind [spirit]. || Another play upon words, by which the two dimensions are compared; as if it were said, "A long-tempered man is better than a high-tempered one." In other words patience is a greater virtue, and more likely to prevail, than testiness.

9. Accordingly the advice is next given in direct and literal terms. **Nay**<sup>5, 1</sup> should-est + thou + make + in-trepidation<sup>5, 2</sup> [hurry] in + thy + wind [spirit] to + vex; || Be not quickly irritated; keep cool. **because vexation, in + the + bosom + of silly + men** it<sup>5, 63</sup> + will + rest. || Pettishness is a sign of a feeble mind, because it shows a lack of self-control. It is also sure to weaken the cause of its subject, both by betraying his want of self-possession, and as likely to injure his case by rash and disloyal recrimination.

10. From this instance of prevalent immorality, even in the highest public places, the writer naturally passes to reflect upon the state of civil morals in general, and to compare it with the past; and he interposes another caution against a fault equally common with the foregoing, and very likely to be associated with it. From complaining of a particular judicial decision, the subject is prone to pass a sweeping condemnation or at least criticism upon the entire community of which the magistrate or sovereign is the most notable exponent. **Nay**<sup>5, 1</sup> should-est + thou + say, "For + what [why] has + it + been-extant which [that] + the + days the + former + ones, they<sup>5, 63</sup> + have + been-extant good from [more than]<sup>55, 30</sup> + these?" || The party does not explicitly assert the fact, but rather raises the question of its cause; or perhaps does both in the same breath. The tendency to eulogize

<sup>6</sup> An alliteration, *çyr* in both cases, apparently alike from *çvær*, to *turn*, each being *bent*, the one in a reflex or *hook*, the other in a circle or *hollowed* vessel.

**A. V.** 11 \* Wisdom *is* good with an inheritance: and *by it there is* profit to them that see the sun.

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

13 *b* Consider the work of God: for *c* who can make *a* that straight, which he hath made crooked?

\* Or, as good as an inheritance, yea, better too. † Heb. shadow. ‡ ch. i. 15.

**1611.** a that b Consider c who

11 concerning this. Wisdom *is* as good **A. R.** as an inheritance: yea, more excellent

12 is it for them that see the sun. For wisdom is a defence, even as money is a defence: but the excellency of knowledge is, that wisdom pre-

13 serveth the life of him that hath it. Consider the work of God: for who can make that straight,

† Or, is good together with an inheritance: and profitable unto them &c.

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the forefathers of a nation, at the expense of modern times, is proverbial; and in the case supposed there is a strong inducement to do so, for the purpose of setting present wrongdoing in a more odious light. This practice, however, the writer rebukes. **because not from + wisdom hast + thou + asked ascent-wise [upon] this.** || He pronounces it an unwise thing. As he does not specifically point out its folly, or give his reasons for such a judgment, we are at liberty to supply them, in order to justify his sentence. In the first place, then, the critic's query or assertion is probably not correct. He has hastily drawn it from a special instance, and that under the influence of passion. He is neither in a magisterial position nor in a judicial frame of mind. The remark is so common that he may have merely adopted and echoed it as a fashionable and trite observation. The world on the whole is gradually and even steadily growing better rather than worse. If we had lived in the days of our ancestors, we would have discovered faults which time has softened, and the respect for the memory of the dead has concealed. In fact the more closely we scrutinize their history, we do see the most palpable errors and the most glaring immoralities freely practiced by them, which modern society would not tolerate. In the second place, supposing the criticism to be true, there is no use in prating about it, especially in a carping and captious spirit. Moaning over the degeneracy of the age will not cure it, and harping upon it soon grows into an odious and hurtful habit. It actually discourages reform, and leads to misanthropy and pessimism. Nor is there any advantage in inquiring into its causes, at least not in this peevish and desultory and unphilosophic way. The reasons for the national and public changes are usually many and recondite; no historians or savans or experts agree concerning them, although everybody is ready to discuss and expound them, each after his own fashion. It would take too long to solve the problem; and if a solution were reached, it would be scarcely possible to publish it widely or induce the community either to accept or act upon it. Reforms have indeed been brought about by earnest and thoughtful men, but it has only been by a cheerful, hopeful, self-sacrificing devotion to the interests of their fellows; not by sitting down and complaining of their own troubles, ill-treatment and misery.

11. The writer now branches out on the subject of wisdom in other relations, especially those bearing more directly upon the main problem of the treatise, namely, the right view and management of the facts of human experience. **Good is wisdom conjointly-with [equally with]<sup>1, 61</sup> a + streaming [heritage],<sup>7</sup> || Learning is the best patrimony; knowledge is not only power, but it is also wealth. This import of the somewhat proverbial and therefore ambiguous expression is required by its parallel in the next one, as well as in the following verse. **and + exceeding [advantageous] to + the + seers + of the + sun.** || Profitable (more than its opposite) to all men on earth, especially as an illuminator or guide; hence the allusion to their vision. Comp. ii, 13, 14.**

12. **Because to + be in + the + shade + of (the)<sup>1, 46</sup> + wisdom, is to + be in + the + shade + of (the)<sup>1, 9</sup> + silver; ||** This, as the introductory particle shows, is explanatory and illustrative of the preceding verse: intelligence is as great a protective and comfort (of which a roof or shadow is symbolical in the sultry Orient) as money. Comp. ix, 15. **and + the + excellence [advantage]<sup>1, 9</sup> + of knowledge is, that<sup>8</sup> (the)<sup>1, 46</sup> + wisdom will + make + to + live its + masters.** || Discretion is preservative of life as well as of comfort. Comp. ix, 18.

13. From this semi-digression in eulogy of wisdom, the writer returns to his main topic, the philosophical resignation to the limited (and therefore more or less calamitous) condition of common-place life. **See + thou (to-wit)<sup>1, 41</sup> the + deed + of (the) + God; <sup>1, 66</sup> ||** Man's essential condition on earth is the result of providential arrangement, and this is a cardinal fact to be largely and always taken into the account in the conceptions and conduct of each individual. **because<sup>9</sup> who will + be-able to + straighten<sup>1, 57</sup> (to-**

<sup>7</sup> *nachaláh*, fem. of *nachal*, a current (see note<sup>1, 25</sup>). Gesenius traces the connection from the radical meaning of *drawing*, through that (on the one hand) of *flowing*, and (on the other) of *receiving*. Fürst (as usual with him) unnecessarily makes two (or more) independent roots.

<sup>8</sup> Or perhaps, as the Heb. accentuation (the strong *zakeph* on "knowledge") seems to indicate, we should rather translate, "(an) advantage (is) knowledge, (for)."

<sup>9</sup> The illative particle here, as often elsewhere, takes on an illustrative character = *that*.

**A. V.** 14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath <sup>s</sup>set the one over against the other, to the end that man should find nothing after him.

15 All <sup>a</sup>things have I seen in the days of my vanity: there is a just <sup>b</sup>man that perisheth in his righteousness, and there is a wicked <sup>b</sup>man that longeth <sup>d</sup>his life in his wickedness.

16 Be not righteous over <sup>c</sup>much; neither make <sup>d</sup>thyself over wise: why shouldest thou <sup>d</sup>destroy <sup>d</sup>thyself?

<sup>a</sup> Heb. made.      † Heb. be desolate?

1611.    <sup>a</sup> things    <sup>b</sup> man    <sup>c</sup> much.    <sup>d</sup> thy self

14 which he hath made crooked? In the **A. R.** day of prosperity be joyful, and in the day of adversity consider: God hath even made the one side by side with the other, to the end that man should not find out any thing *that shall be* after him.

15 All this have I seen in <sup>?</sup> my days of vanity: there is a righteous man that perisheth in his righteousness, and there is a wicked man that longeth *his life* in his evil-doing. Be not righteous overmuch; neither make thyself over wise:

<sup>a</sup> the days of my vanity:

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wit)<sup>5, 11</sup> that which he + has + bent + it?<sup>35, 44</sup> Man cannot reverse the divine decree, which has doomed him to a life of disappointment (Gen. iii, 17-19). Comp. i, 15. It must therefore be submitted to with as good grace as possible.

14. In + the + day + of goodness<sup>15, 21</sup> be + thou-extant in + good, || Bright days nevertheless will occur, and it is wise to enjoy them while they last. Comp. xi, 9. and + in + the + day + of badness<sup>15, 21</sup> see + thou; || Reflection is needed in adversity in order to reconcile its subject to the divine dispensation. also (to-wit)<sup>5, 41</sup> yon to + the + conjunctiveness + of<sup>5, 25</sup> yon [that]<sup>11, 40</sup> has + done (the) + God<sup>15, 66</sup> || The Almighty has placed them in connection as an off-set to each other. Comp. iii, 4. They should accordingly be balanced in one's estimation of his earthly condition. ascent-wise [upon] the + speech<sup>1, 27</sup> + of that which<sup>15, 22</sup> + not might + find<sup>9</sup> (the) + mankind<sup>1, 11</sup> in<sup>1, 45</sup> + his<sup>10</sup> + afters whatever. || God intends to hide from his creature the solution of the enigma of life, and especially the mystery of the future. Comp. iii, 11. This ignorance is necessary for the proper exercise of faith in a state of probation (2 Cor. v, 7).

15. One of the most trying of these problems, because seeming so incompatible with both the justice and the goodness of God, is the apparent inequality in the awards of Providence on earth. (To-wit)<sup>5, 41</sup> the + complete [whole] have + I + seen in + the + days + of my + breath:<sup>5, 4</sup> || Short as life is, it is quite sufficient for any observant to witness examples of the fact about to be adduced as a specimen of human experience (the usual application of "the whole" in this treatise). there + exists<sup>1, 35</sup> a + just + man losing + himself in + his + justice,<sup>11</sup> || This is the standing enigma of Scripture as well as of history. The Old-Testament saints were especially puzzled with it (as Job, David and others, very often), from their lack of knowledge concerning the future life, which alone is a balance, because a sequel, to this; but even Christians, with their superior light, are very often stumbled at the sufferings of the pious. and + there + exists<sup>1, 35</sup> a + wicked + man lengthening his + days<sup>11</sup> in + his + wickedness. || This is, if possible, a still more aggravating sight, although simply the converse of the other; for men can endure misery with comparative ease, when they see others in the same condition, and perhaps even more miserable. Yet if pain and misfortune are the common heritage of mortals, and this largely without regard to moral desert, why should not longevity, like all other forms of temporal prosperity, be equally the lot, however occasional, on the same plan? In partial solution of this difficulty a theodicy is supplied by the writer himself in two considerations: first, that mere length of life, without moral character, is scarcely a blessing (vi, 3-6), nor is wealth any more so (iv, 4, 6, 8); and secondly, the good will ultimately reap the benefit of the sinner's accumulations (ii, 26). It was such reflections as these that calmed the Psalmist's spirit, when tempted to doubt the divine covenant with Israel (Psa. lxxviii). The full Scriptural as well as philosophical explanation is, first, that those who obey the natural laws of God will measurably escape the penalties of nature, while those who disregard his religious laws will inevitably undergo the moral penalties, which, however, are chiefly hereafter; and, secondly, the spiritual benefits of discipline to the children of God here, as a preparation for their final destiny.

16. The writer takes this apt occasion to warn his readers against unwarranted inferences which they might draw from this seeming immunity from the consequences of a disregard of moral law. Nay<sup>5, 1</sup> shouldest + thou + be-just abundantly,<sup>5, 64</sup> || This is addressed to the moralist who prides himself with fancied security upon his virtue, as if this would shield him from all penalty. There are limits to this law of exemption, which should teach him caution, and there are other considerations (presently to be adduced) which should even excite his alarm. It also applies with peculiar force to the sanctimonious worshipper, who thinks by outward devotion to make amends for his lack of sincere regard for God. It even includes the real saint, who is apt to think that by redoubling his spiritual

<sup>9</sup> "Find," here evidently means "find (out)," i. e., discover.

<sup>10</sup> That is, man, and not God, who has no sequel.

<sup>11</sup> Concrete for abstract; comp. i, 20.

<sup>12</sup> The full phrase occurs in Deut. iv, 26; Isa. liii, 10; etc.; but the abbreviation only in Solomon's writings (comp. Prov. xxviii, 2).

**A. V.** 17 Be not <sup>a</sup>over much wicked, neither be thou foolish: why shouldst thou die <sup>b</sup>before thy time?

18 <sup>b</sup>It is good that thou shouldst take hold of this; <sup>a</sup>yea, also from this [that] withdraw not thine [thy] hand; for he that feareth <sup>c</sup>God shall come forth of them all.

19 <sup>+</sup>Wisdom strengtheneth the <sup>f</sup>wise more than ten mighty <sup>g</sup>men which [who] are in the city.

20 <sup>‡</sup>For there is not a just man upon earth, that doeth good, and sinneth not [may not sin].

<sup>a</sup> Heb. *not in thy time?* <sup>+</sup> Prov. xxi, 22; xxiv, 5; ch. ix, 16. <sup>‡</sup> 1 Kings viii, 46; Prov. xx, 9; 1 John i, 8.

**1611.** <sup>a</sup>overmuch <sup>b</sup>lt <sup>c</sup>this, <sup>d</sup>yea also <sup>e</sup>God, <sup>f</sup>wise, <sup>g</sup>men

17 why shouldst thou destroy thyself? Be **A. R.** not overmuch wicked, neither be thou foolish: why shouldst thou die before thy time?

18 If is good that thou shouldst take hold of this; yea, also from that withdraw not <sup>a</sup>thy hand; for he that feareth God shall come forth of them all.

19 Wisdom is a strength to the wise man more

20 than ten rulers <sup>b</sup>who are in a city. <sup>‡</sup>Surely there is not a righteous man upon earth, that doeth

1 Or, For

<sup>a</sup> thine <sup>b</sup> which

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fervor and exercises he can purchase indemnity for transgressing the rules of common prudence in secular affairs. All these are forms of self-righteousness, insidious but dangerous, and **and + nay** <sup>v, 1</sup> **shouldst + thou + make + thyself + wise exceeding**; <sup>15, 19</sup> || Not only is hypocrisy a fallacious refuge, but even philosophy cannot be depended upon to screen man from trouble; for the shrewdest often fall into ruinous mistakes and miscalculations, owing to the uncertainty of the future. Comp. ii, 15, 21; ix, 11, 12. **for + what shouldst + thou + desolate + thyself?** <sup>17</sup> || Not only will these methods fail in securing their end, but they will positively defeat it, if exclusively and overweeningly depended upon. The pietist injures himself and dishonors God by his morbid religiousness, and the conceited savan despises or neglects common sense, and incurs odium and error. Neither of them escapes the infirmities or casualties or griefs of humanity inward or outward, but rather invites and intensifies them. The history of the Church as well as of the world of science has abounded with such blunderers, and the record of their disasters remains as a solemn lesson, which men, alas! are nevertheless slow in learning. Every age has had its fanatics and its wisacres, who are the counterfeits of saints and sages.

17. **Nay** <sup>v, 1</sup> **shouldst + thou + be-wicked abundantly**, <sup>15, 64</sup> *Per contra*, a homily is equally addressed to the profligate, who encourages himself in his sins by his present impunity and even successful wrong-doing. Comp. viii, 11. **and + nay** <sup>v, 1</sup> **shouldst + thou + be-extant foolish**; <sup>12</sup> || Concluding that, since his utmost care and skill cannot always ward off danger and error, he will not even try to avoid them. **for + what shouldst + thou + die in + not thy + coursing** [season] ? || This is sure to be fatal. Comp. iv, 5. Because piety and sagacity are not always available or for every purpose, it is a suicidal mistake to infer that they are good for nothing. He who discards the latter is on the sure road to premature death, and he who neglects the former is on the certain way to eternal death.

18. Both the above views are erroneous; avoid either extreme. **Good is + it which [that]** <sup>iv, 22</sup> **thou + shouldst + seize on** <sup>b, 45</sup> **+ yon [this], and + also from + yon [that]** <sup>iii, 49</sup> **nay** <sup>v, 1</sup> **shouldst + thou + cause + to + rest thy + hand**; || Each warning is to be heeded, so as to pursue the safe middle course. **because a + fearing + one + of God will + issue** <sup>b, 15</sup> **from (to-wit)** <sup>b, 41</sup> **complete [all] + of + them.** || True conscientiousness is the only palladium of safety from either peril; and the sole correct standard of duty is the will of God as made known in his providence and word. In this treatise these two indications are pre-eminently harmonized.

19. Despite every seeming incongruity, and indeed because of it, the writer lets slip no opportunity of descending upon the inherent efficacy of a well-stored and well-trained judgment, however it may fail to meet some emergencies or the final catastrophe of terrestrial existence. This is in entire keeping with the conclusion last arrived at. **(The)** <sup>i, 46</sup> **+ wisdom, it** <sup>i, 63</sup> **+ will + be-strong to + the + wise + man**, || "Brains are weightier than brawn," as the writer in substance has repeatedly said (ii, 13; iv, 13; vii, 12, 13 [13, 14]). **from [more than]** <sup>iii, 39</sup> **+ ten rulers** <sup>13</sup> **which [who] have + been-extant in + the + city.** || A case in point is presently adduced by the writer himself (ix, 13-15).

20. Nevertheless even the wisest and best of men have their imperfections; but this should not lead us to disparage their real excellence. **Because** <sup>14</sup> **a + man there + is nothing + of a + just + one on** <sup>b, 45</sup> **+ the + earth, who may** <sup>15</sup> **+ do good and + not may** <sup>15</sup> **+ sin.** || This obviously expresses merely the peccability of even the most virtuous in this state of probation, as a natural attribute of fallen nature, and as a matter of frequent occur-

<sup>10</sup> *tishshôwémén*, Hithpael contracted for *tithshôwémén*.

<sup>12</sup> No comparative or superlative is added here, because any degree of folly is of course to be deprecated.

<sup>13</sup> Here evidently officers with their military force.

<sup>14</sup> This illative (somewhat like the Greek *ἀλλὰ γάρ*) occasionally denotes an inference *per contra*. Comp. note <sup>iii, 24</sup>.

<sup>15</sup> The Fut. of probability, but not of certainty or of absolute habit. Comp. notes <sup>b, 13</sup> and <sup>iv, 38</sup>.



**A. V.** 21 Also \*take no heed unto all words that are spoken; lest thou hear thy servant curse a thee;  
 22 For b oftentimes also thine [thy] own heart e knoweth that thou d thyself likewise hast cursed others.  
 23 ¶ All this have I proved by wisdom: I said, I will be e wise; but it was far from me.

\* Heb. give not thine heart.

**1611.** a thee. b often times c knoweth. d thy self e wise.

21 good, and sinneth not. Also 1 take not **A. R.** heed unto all words that are spoken;  
 22 lest thou hear thy servant curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.  
 23 All this have I 2 proved in wisdom: I said, I will be wise; but it was far from me.

1 Heb. give not a thy heart. 2 Or, tried by

\* thine

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rence; and does exclude the fact of a mature and reasonably stable moral character, but does deny the figment of "perfectionism" or the attainment by mere mortals of absolute freedom from danger of falling into sin during the present life (see also 1 Cor. ix, 27; x, 12). None but the Lord Jesus ever dared successfully to claim a perfectly irreproachable record (John viii, 46) or full security from temptation (John xiv, 30). The doctrine of human frailty is not a mere dogma, but a matter of daily observation and consciousness. It is eminently appropriate here as an offset to the excessive dependence liable to be placed upon one's own or others' resources (ver. 19, 23; comp. viii, 1, 7), whether intellectual or spiritual; and this caution, as we have seen, is constantly instilled by the writer of this book.

21. As an illustration of human self-conceit, which is so apt to be blind to its own faults, the author here very pungently cites the frequent vice of gossip or tattling, to which the egotistic are prone; but which is a double-edged weapon. He who thus fishes for a compliment, may catch a censure instead. **Also to + complete [all] the + speeches which men + may + speak, nay <sup>31</sup> shouldest + thou + give <sup>3, 40</sup> thy + heart; <sup>3, 42</sup>** The transition to this caution is an easy one, as the introductory particle implies: for it bears upon the preceding topic of human faultiness, which is sometimes disclosed in a most unexpected manner. Men occasionally get an unlooked-for opportunity of "seeing themselves as others see them," and the view is likely to be a mortifying one. Those who overhear are proverbially said to hear no good of themselves. This is the ultimate point of the verse; but the present clause in itself merely refers to the idle and unprofitable curiosity which makes the vain person eager to listen to public rumor, and especially in a clandestine manner, hoping to be gratified by fame. While a good reputation is valuable (vii, 1), and to be prized if it comes spontaneously, yet the "itching ear" for applause is a mark of weakness, for popular favor is a fickle bauble. Especially does the writer here justly condemn that form of self-esteem which enjoys the public news, and that canvass of character which deals largely in detraction of others as a means of exalting one's self: "the great *I* and the little *u*." It is amazing how large a proportion of the conversation of most people is about *persons* rather than *things*; in contravention of the rule, "Principles and not men." **which [that] <sup>15, 22</sup> not thou + mayest + hear (to-wit) <sup>3, 41</sup> thy + servant making + light + or + thee:** The domestics in a large mansion not unfrequently have a little comedy at the expense of their employers in this respect, and it is amusing (to a disinterested party) to observe how admirably they "take them off." Here perhaps the reference is not so much to mimicry as to the common practice of employees in publishing the peccadilloes of their masters, which the familiarity of the home enables them to witness, and their garrulity and love of tale-bearing incline them to report. In any case the consciousness of failings, which might thus come home to us by echo, should lead us not only to be careful what attention or credit we bestow upon these floating tales, but also not to be sensitive about them, much less eager to hear them.

22. A still more serious reason for abstaining from abetting or countenancing such dissection of our neighbors' affairs is here adduced, because it more deeply affects our own moral character, and more directly concerns our example and influence. **for also strokes [times] abundant has + known thy + heart which [that] <sup>15, 22</sup> also thou + hast + made + light + or + after + ones [others].** The calumny recoils, and the listener is confounded and silenced by the thought that he deserves recrimination as a retaliation. His own mirror is held before his own face, and he sees himself reflected in the most odious light. This is emphatically an *argumentum ad hominem* on the part of the writer, and by a fine stroke closes the picture of human deficiency even when parading itself at its best. The reviewer is reviewed, and the critic self-criticised.

23. The writer adds his own experience to the foregoing general testimony as to the inherent liability to error on the part of the human judgment. **Complete [All] yon' [this] I + have + tested by + (the) <sup>3, 46</sup> + wisdom: I + said, "I + will + surely <sup>3, 1</sup> + be-wise;" and <sup>3, 19</sup> + she [that] was far from + me.** He was earnestly bent upon solving some of the problems of life by his ingenuity and close observation of human nature; but was forced to acknowledge the incapacity of mortal skill and acumen.

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

25 \*I applied mine [my] heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

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, † counting one by one, to find out the account:

28 Which yet my soul seeketh, but I find not: one man among a thousand have I † found; but a woman among all those have I not found.

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

about, and my heart *was set* to know and to search out, and to seek wisdom and the reason of things, and to know † that wickedness is folly, and that foolishness is madness: and I find †

† a thing more bitter than death, *even* 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. Behold, this have I found, saith the Preacher,

† laying one thing to another, to find out the account: which my soul still seeketh, but I have not found: one man among a thousand have I found; but a woman among all those have I not

\* Heb. I and mine heart compassed. † Prov. xvii, 14. † Heb. k he that is good before God. † Or, weighing one thing after another to find out the reason.

† Or, hath been † Or, the wickedness of folly, and foolishness which is madness. † Or, who is a snare, and her heart is as nets. † Or, weighing one thing after another, to find out the reason

1611. a madness. b death. c woman whose d is e who so f God. g her. h found (saith the Preacher) i counting k l m

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24. Far is what it is which + has + been-extant;<sup>16</sup> and + deep, deep:<sup>17</sup> who will + find + it? || The full and exact truth is too remote and too profound for human ken. Comp. viii, 17. This is but a generalization of the personal experience in the adjoining verses.

25. Special points are now adduced in illustration. I + surrounded,<sup>ii, 56</sup> even I,<sup>i, 60</sup> and<sup>18</sup> + my + heart<sup>i, 12</sup> to + know and + to + explore and + to + search<sup>iii, 12</sup> wisdom and + contrivance,<sup>19</sup> || These reduplications express the intense desire of the experimenter and observer to get at the scientific and philosophical basis of human events and experience. and + to + know the + wickedness + of presumption<sup>20</sup> and + (the)<sup>i, 46</sup> + foolishness as boastings [craziness]; || Also the depraved and demented forms of personal and social phenomena, as in i, 17; for these are the commonest and most decisive exhibitions.

26. And + finding I + am bitter from [more than]<sup>ii, 30</sup> + death (to-wit)<sup>i, 41</sup> the + woman who she<sup>ii, 11</sup> + fastenings<sup>21</sup> and + bans<sup>22</sup> is her<sup>ii, 44</sup> + heart, || The insidious character of the meretricious female is portrayed by these reduplicated terms. Comp. Prov. ii, 16-19; v, 3-8; vi, 24-26; vii, 5-27. She is selected as a remarkable specimen of specious immorality. and + who bonds<sup>23</sup> are her<sup>ii, 44</sup> + hands: || Her arts are potent and varied as the manipulations of the fingers. one + good to + the + face + of (the) + God will + be + slipped<sup>24</sup> from + her, and one + sinning will + be + caught by + her. || True piety is the best preservative of virtue, while irreligion is an invitation to vice. Comp. vii, 18.

27. The writer enlarges upon this, one of his favorite themes (in the book of Proverbs, at least), and in the East (especially under Mohammedanism) a most prevalent immorality among both sexes. See + thou yon which I + have + found, has + said Congregator,<sup>i, 3</sup> || As if a remarkable discovery or a memorable conclusion, to which special attention is called. Comp. i, 10. by + adding one + thing<sup>iv, 21</sup> to + one [another] + thing<sup>iv, 21</sup> to + find contrivance; || Ingeniously and carefully summing up the whole catalogue of society; of course within the range of the writer's own observation.

28. which repeatedly<sup>25</sup> has + searched + for my + respiration [self],<sup>ii, 65</sup> and<sup>i, 19</sup> + not I + have + found: || It seems to have been a long and tedious inquiry, and one which the writer admits was not a very satisfactory one. a + man one from + a + thousand I + have found, || Out of a thousand specimens he had succeeded in discovering (say) a single virtuous or chaste male (for this species of purity is evidently referred to). A very small percentage truly; and one that does not speak very well for society in his day. Yet it is likely enough to have been true, judging from the morals of the throne

<sup>16</sup> Comp. i, 9; iii, 15; vi, 10.

<sup>17</sup> Emphatic repetition for superlative.

<sup>18</sup> A specially emphatic use of *and* conjunctive, equivalent to *and*, i, 16.

<sup>19</sup> *cheshbon*, from *chashab*, lit. to *plait* or *fabricate*; gen. denoting some ingenious or crafty piece of work; hence the mental dexterity implied in it.

<sup>20</sup> *keel*, prop. *fatness*, *i. e.*, *dulness* of heart; used for *infatuation*. See note i, 67.

<sup>21</sup> *mitsard* (from *tsard*, to *lie in wait*, hence to trap or catch game, *i. e.*, *hunt*), meaning both a *fortress* and a *net*.

<sup>22</sup> *cherem* (from *charam*, to *fence off* as a forbidden place, to *devote*, espec. to destruction), and meaning either an *authematized* object or a *net* (as *shutting in* the prey).

<sup>23</sup> Prop. pass. part. of *acar*, to "bind," used as a noun.

<sup>24</sup> *malat*, the primitive idea of which seems to be that of smoothness, as a means of extricating one's self (the reflexive force of the Niphal, as here).

<sup>25</sup> *'ad* (from *'avid*, prop. to *venerate*; hence to last, and so to be permanent, and [fig.] to persist in testimony; adv. *still*; akin to *'ad* (prop. the *terminus*), *until*, as a finality.

<p><u>A. V.</u> 29 Lo, this only have I found, *that God hath made [God made] man † upright; but they have sought out many inventions.</p>	<p>29 found. Behold, this only have I found, <u>A. R.</u> that God made man upright; but they have sought out many inventions.</p>
* Gen. i, 27.	
† upright :	<b>British.</b>

itself. Solomon himself, or even David, certainly was not this solitary exception. **and**<sup>15, 19</sup> +a + **woman in + complete** [all] **these not I + have + found.** ¶ Rather a libellous account for the sex, we would be inclined to judge. But then it must be considered that a numerous *harem*, like Solomon's, was not a model collection to estimate from. This statement is evidently intended to be taken *cum grano salis*, as a hyperbole, or at least as the disgusted conclusion of a worn-out debauchee. It is in fact a reflection upon himself as the result of intimacy with so many females, and shows the demoralizing tendency of polygamy in a most fearful light. Certainly Solomon does not mean to include his early love, the Egyptian princess; who seems to have been long since dead. It would be easy, however, to parallel the extreme language here employed with other Oriental sayings that seem to have passed almost into proverbs. The tale of "the Arabian Nights" is based upon a similar opinion, and Herodotus recites a story equally in point (*Hist.* ii, 111). No serious objection to the inspiration of the book can legitimately be drawn from this apparently extravagant assertion as to the comparative worthiness of the sexes. The estimate is certainly not a fair one in general, for women on the whole are unquestionably above the average of men in moral character; nor does the writer aver that his conclusion is true for all time and everywhere; but only that it was the result of *his own experience* or observation; and this, as we have seen, was not a favorable one. In stating the fact therefore, he correctly represents what he personally had actually found to be the case, and this relieves the subject from all impugment on the score of truthfulness or accuracy. Furthermore, the ideal of woman, in the just expectation even of women themselves, is much higher than that of man; and any falling short is less excusable or venial. Accordingly in the following verse Solomon alludes to the general fall of the race as an explanation of the deviation from the original standard, the deterioration having taken place chiefly in the moral nature, which is woman's special domain, rather than in the intellectual sphere, which is man's distinctive sphere.

29. **For + lone** [only] **see + thou yon which I + have + found, which** [that]<sup>15, 22</sup> **did** [made] **(the) + God**<sup>15, 60</sup> **(to-wit)**<sup>1, 31</sup> **(the)**<sup>1, 11</sup> **+ man upright;** ¶ The writer seeks relief from so melancholy a proposition in the reflection, which now has to him the force of a new discovery, that it was not originally so; and this at least eulcates the Creator and Administrator of human destiny. The allusion evidently is to Gen. i, 26, 27. **and**<sup>1, 11</sup> **+ they**<sup>11, 6</sup> **have + searched contrivances abundant.** ¶ Human depravity is the result and evidence of the perverse ingenuity of man in the exercise of his free will. The plural form of this outcome expresses the various modes in which fallen nature exhibits itself, and this somewhat softens the sweeping condemnation of the feminine portion by extending it to the race at large and including other species of immorality and deterioration less glaring than unchastity.

## CHAPTER VIII.

1 Kings are greatly to be respected. 6 The <sup>a</sup>divine providence is to be observed. 12 It is better with the godly in adversity, than with the wicked in prosperity. 16 The work of God is unsearchable.

A. V. Who *is* as the wise *b* man? and who know-  
eth the interpretation of a thing? \*a man's  
wisdom maketh his face to shine, and †the boldness  
of his face †shall be changed.

2 I *counsel* *d* thee to keep the king's command-  
ment, and †that in regard of the oath of God.

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

\* Prov. xvii, 24. † Heb. *the strength*.

1611. a *Divine* b man c shall be d thee, e that f thing.

1 Who is as the wise man? and who know- **A. R.**  
eth the interpretation of a thing? A man's  
wisdom maketh his face to shine, and the †hardness  
2 of his face is changed. I *counsel* *thee*, Keep the  
king's command, and that in regard of the oath  
3 of God. Be not hasty to go out of his presence;  
persist not in an evil thing: for he doeth what-

† Heb. *strength*.

**British.**

VIII, 1. This chapter forms the second subsection of the calmer philosophical view of mundane affairs, which began with the preceding chapter, and it differs from that in discussing a more complete or voluntary acquiescence in the consignments of fortune that proceed more especially from the *divine* hand. Wisdom, which was the key-note there, forms the transition-point here, in accordance with what we have noted as a marked characteristic of the writer's style and plan. **Who is as + the + wise + man,** || This question is obviously incomplete and therefore vague; but the clause, even when taken thus isolated, implies that the sage is superior to other men; and this agrees with the general doctrine elsewhere (see on vii, 19). **and + who is knowing the + explanation<sup>1</sup> + of a + speech [matter]<sup>1, 27</sup>?** || This completes the interrogatory by supplying the particular respect in which the preceding clause is to be taken. If the philosopher cannot solve the mysteries of Providence, who can? This prepares the way for a closer inspection of some of the most puzzling of these enigmas. **the + wisdom + of a + man, it<sup>1, 63</sup> + will + cause + to + shine his + face,** || Intelligence beams in the countenance; so that every beholder can appreciate it. **and + the + strength + of his + face, it<sup>1, 63</sup> + will + be + doubled<sup>2</sup> [modified].** || The change in the expression and even features produced by culture and education is often most striking, so that the former clown is frequently not recognizable in the polite, self-possessed and affable gentleman who has gone through a school.

2. After this preliminary illustration of the value and effect of wisdom, the writer takes up the special point of despotic authority, to which he had so often referred as one of the most severe tests of equanimity (especially vii, 7), and shows how availed it is in managing even this difficult affair. **I + say,<sup>3</sup> The + mouth + of a + king keep + thou,** || This emphatic advice does not so much mean *watching* the royal lips as indicative of doom or for the purpose of noting their utterance, as rather the *observance* of the commands that issue thence; for so the term itself and the reason presently assigned indicate. The doctrine is obedience, submission, to an edict however severe; provided, of course, it does not enjoin an immorality or something incompatible with allegiance to the Supreme. **and [even] + ascent-wise [upon] the + spoken-thing [account]<sup>iii, 34</sup> + of the + sevenedness [oath] + of God.** || Out of regard to his position as the divine viceroy, to whom fealty is supposed to have been sworn by the subject (Rom. xiii, 1-7). This is the uniform teaching of Scripture in both Testaments (1 Sam. xxiv, 6, 10; xxvi, 9; 2 Sam. i, 14, 16; xix, 21; Matt. xxii, 21; 1 Tim. ii, 2; 1 Pet. ii, 13, 17), and especially of this treatise (vii, 8, 9; x, 4, 20). Religious duties, however, as already observed, are sacred to conscience (Dan. iii, 16-18; Acts iv, 19, 20).

3. **Nay<sup>v, 1</sup> shouldst + thou + be + in + trepidation [hurry]<sup>v, 2</sup> that from + his + face thou + shouldst + walk:** || This is a caution against the natural impulse to abruptly leaving the royal presence in anger and rebellion at some arbitrary command. Comp.

<sup>1</sup> *pešer* is another of the so-called "later Hebrew" words, because found elsewhere (in the Bible) only in the Chaldee passages (of Daniel). But this negative evidence is very inconclusive, for there is proof of similarly Chaldaizing forms in the early books (for example notably *har* for *ben* in Psa. ii, 12). Such provincialisms probably prevailed in all periods of Hebrew literature. Its classical form, *pašhar*, occurs in Genesis (xl, 8, *et seq.*).

<sup>2</sup> The text has *shūmā* (with final Aleph), for which the Masoretic margin prefers *shūmāh* (with He); but the distinction is trivial, for both verbs

are used in the sense of *alteration* as implied in *alternation*. Note the special force of the Pual here.

<sup>3</sup> The remarkable ellipsis of the verb here is not to be rashly supplied in the text, for then the pronoun (which evidently implies it) would be superfluous, as there is no special reason for resorting to its repetition (see note <sup>1, 60</sup>). A parallel instance occurs in iv, 8, where even the pronoun and a negative besides are to be supplied. It is only another of the peculiar idioms of this treatise, not found, however, in "later Hebrew."

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

5 Whoso keepeth the <sup>a</sup> commandment <sup>\*shall</sup> feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 <sup>\*Because</sup> to every purpose there is <sup>b</sup>time and <sup>c</sup>judgment, therefore the misery of man *is* great upon him.

7 For he knoweth not that which shall be: for who can tell <sup>d</sup>him <sup>†when</sup> [how] it shall be?

8 *There is* no man that hath power <sup>‡</sup>over the spirit to retain the spirit; neither hath <sup>§</sup>he power in the day of death: and *there is* no <sup>§</sup>discharge in *that* war; neither shall wickedness deliver those that are given to [masters in] it.

<sup>a</sup> Heb. shall know. <sup>\*Or, how it shall be?</sup> <sup>‡</sup> Job xiv, 5. <sup>§</sup> Or, casting *h*off weapons.

1611. <sup>a</sup>commandment, <sup>b</sup>time, <sup>c</sup>judgment; <sup>d</sup>him, <sup>e</sup>he *f*that *g*war, *h*of

4 soever pleaseth him. Because the king's **A. R.** word *hath* power: and who may say

5 unto him, What doest thou? Whoso keepeth the commandment shall know no evil thing; and a wise man's heart discerneth time and <sup>2</sup>judgment: for to every <sup>1</sup>purpose there is a time and

<sup>3</sup>judgment; because the <sup>2</sup>misery of man is great upon him: for he knoweth not that which shall be; <sup>3</sup>for who can tell him how it shall be?

8 There is no man that hath power over the <sup>1</sup>spirit to retain the <sup>4</sup>spirit: neither hath he power over the day of death: and there is no discharge <sup>5</sup>in *that* war; neither shall wickedness deliver him

<sup>1</sup> Or, *matter*. <sup>2</sup> Or, *evil*. <sup>3</sup> Or, *for even when it cometh to pass, who shall declare it unto him?* <sup>4</sup> Or, *what*. <sup>5</sup> Or, *in battle*

<sup>e</sup> judgement

British.

vii, 9; x, 4. nay<sup>1</sup> shouldst + thou + stand<sup>4</sup> in + a + speech<sup>1, 2</sup> bad; || Stubbornness will only increase the king's provocation, and induce harsher measures of compulsion on his part; while concession (at least for the present, even though but apparent) will conciliate and eventually prevail. Comp. ver. 5. because complete [all] which he + may + please he + will + do: || Your reluctance or refusal will not weigh with him; nor even your objections, especially if sulkily or passionately urged.

4. in + which [that] the + speech + of a + king is rulership;<sup>5</sup> || This is added as a corroborative clause indicating the absolute authority of a monarch: forasmuch as his edict concludes the matter. and + who shall + say to + him, "What wouldst + thou + do?" Reply or expostulation is not only useless but insolent.

5. one + keeping a + commandment not will + know a + speech<sup>6</sup> bad; || Obedience to the royal behests will secure immunity from a sentence of punishment for contumacy; and this is therefore suggested as the only prudent course. and + coursing [season] and + judgment will + know the + heart<sup>7, 8</sup> of a + wise man.<sup>9</sup> The discreet subject will perceive the exigencies of the occasion, and thus anticipate the judicial decision likely to ensue upon his conduct; he will therefore act accordingly.

6. From this disquisition upon the most judicious course to avoid an unpleasant contingency in a special but very important juncture, the writer proceeds to discuss a still wider theme of a similar nature, namely, the final issue of life itself as a whole; in other words, the grand catastrophe *death*, which runs as an under-thought through his entire essay. This cannot be averted nor guarded against nor even definitely foreseen. As usual, the last thought of the preceding verse is made the link to that of this. Because<sup>7</sup> to + complete [every] + pleasure<sup>10, 12</sup> of a + person<sup>11, 13</sup> there + exists<sup>14, 15</sup> a + coursing [season] and + a + judgment: || This is a recurrence to the general proposition of iii, 1, modified in the last term to suit the foregoing clause. The fitting occasion in this application is the divine sentence, which determines each individual's dying day. Comp. iii, 17. because<sup>16</sup> the + badness<sup>17, 18</sup> of (the)<sup>19, 21</sup> + man is abundant ascent-wise [upon] + him: || This certainty of death is the one overshadowing evil of every human existence, and it is continually obtruded as such by the writer (ii, 16; iii, 20; v, 15, [16]; vi, 6; ix, 2-6; xii, 7).

7. because<sup>16</sup> there + is nothing + of + him knowing what it + is which + will + be-extant; || This seems to be the most aggravating circumstance about mortality, that its *time* is uncertain, as indeed is that of any future event. Comp. xi, 2. If that were known, man might perhaps calculate other probabilities, and so adjust his affairs as to accomplish greater and better results. Religion, however, teaches a wiser lesson, that God in mercy rather than in anger has hidden this by the impenetrable veil of futurity. because<sup>16</sup> as + to + that + which will be-extant, who will + cause + to + front [tell] to + him? || This phraseology is substantially repeated from iii, 22, and still more closely from vi, 12.

8. Here what has just been hinted is plainly expressed, namely, the great fact of death, and particularly man's ignorance and consequent helplessness with regard to it. The

<sup>4</sup> *Word* might be taken here to refer to the severe mandate of the king, and then "stand" would signify *persist*; but it accords better with the preposition "in" and the context to refer it to the subject himself, and then "stand" would signify *persist*.

<sup>5</sup> *shilbaw*, prop. a noun, and not necessarily used as an adjective. The root, with all its derivatives, is said to "belong to the later Hebrew," but *shalef* occurs as early as 2 Sam. viii, 7, etc.

<sup>6</sup> Article omitted because the word is sufficiently definite by the connection, which evidently refers to the regal ordinance.

<sup>7</sup> Or possibly "a wise heart," but the difference is not material, and the other is the more idiomatic rendering. Comp. x, 2.

<sup>8</sup> The four clauses connected by "because" here are all in a logical chain, but the word is not in each instance equally illative; the first one is *causative*, enlarging the area of the phrase preceding into a new topic; the second is *consequential*, denoting the result of the statement preceding it; the third and fourth are *illustrative*, the one specifying the reason and the other a parallel for the thought immediately before it.

**A. V.** 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 [his] hurt.*

10 And so I saw the wicked buried, who had <sup>b</sup> come and gone from the place of the holy, and they were forgotten in the <sup>c</sup> city where they had so done: this <sup>is</sup> also vanity.

**A. R.** 9 that is given to it. 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 hath power over another<sup>2</sup> to his hurt.*

10 And withal I saw the wicked buried, <sup>2</sup> and they came to *the grave*; and they that had done right went away from the holy place, and were forgotten in the city: this also is vanity.

<sup>1</sup>Or, *what time one man had &c.* <sup>2</sup>Or, *to his own hurt*  
<sup>3</sup>Or, *who had come and gone away from the holy place, and they were forgotten in the city where they had so done* Or, *and men came and went &c.*

1611.

a Sun b come, c city.

British.

cardinal point, however, in the case is now more specifically brought out, that it cannot possibly be avoided when its time actually arrives. **There is nothing of a man ruler in<sup>11</sup>, <sup>63</sup> respect to the wind [spirit], to retain (to-wit) the wind [spirit];** || A human being has absolutely no control over his own soul directly, and most palpably so in the matter of keeping it in the body; except negatively, that he can take means to that end to a certain extent, as he could voluntarily kill himself. **and there is nothing of rulership<sup>5</sup> in the day of (the)<sup>b 46</sup> death:** || This is but a stricter definition of the same idea, the *time* being more pointedly referred to as not within man's jurisdiction. These two literal statements are followed by two figurative ones of parallel import. **and there is nothing of a sending away in the devourment [fight];** || Neither furlough nor permanent disbanding is allowed on the field of battle, and so in that final struggle no dismissal can take place except a tragic one. **and not will + cause + to + slip wickedness (to-wit)<sup>b 41</sup> its + masters.** || The most daring and ingenious culprits cannot escape from that prison. Death is a sure captor and a safe turnkey.

9. From this boundary the writer, turning as usual upon the item last mentioned, namely, the idea of rulership, reverts in conclusion to the topic with which he set out in this hortation, the abuse of civil power (ver. 2). **(To-wit)<sup>b 41</sup> complete [all] you I + have + seen,** || Referring to the arbitrariness of human administration so like the stern grasp of death. **and there was a giving<sup>8</sup> of (to-wit)<sup>b 41</sup> my + heart<sup>b 42</sup> to + complete [every] deed which has + been + done under the + sun:** || In other words, taking a broad view of mundane affairs, and consequently noting especially the inequality in human authority or control, and its philosophical or economic bearing. **there is a + coursing [season] in + which has + ruled (the)<sup>b 11</sup> man on + a man for + bad to + him.<sup>9</sup>** || However inopportune or incongruous the fact may appear to human observation, still it is an appointment of Providence, and so one of the balancing paradoxes of life (iii, 1). The true aim and fundamental theory of every well-constituted and justly administered state is the highest benefit of the greatest number possible of its constituents; the aggrandizement of the ruler at the expense of the subject is therefore treason in the government itself. Yet this enormity is one of the most frequent spectacles of history, and the tyranny has by no means been extinguished by the modern light and philanthropy of legal science. Even public opinion in aristocratic countries still strongly favors the divine right of kings in opposition to democratic sovereignty, and has barely availed to secure a limited monarchy, ever prone to Caesarism and even to military despotism.

10. **And in + fixedly [so]<sup>10</sup> I + have + seen wicked + men buried;** || This is one of the scenes adverted to in the above comprehensive survey, and it is cited as particularly connected with the autocrats, who are accordingly termed "wicked" or iniquitous. Yet their term of rule comes to an end at last, like all other human lives, in the retributory order of the Almighty (comp. iii, 17); and out of respect for their office they receive a decent, probably a pompous funeral (comp. vi, 3). **and they + went [came], and + from + the + rising-point [place]<sup>8</sup>; + of a + holy + man they + would<sup>11</sup> + walk;** || They had appeared upon the stage of action, and finally passed away from the sacred scene of a highly privileged probation and station; but the silence as to the intermediate period, or their life itself, implies that they had done nothing worthy of honorable record. **and they + would<sup>11</sup> + be + utterly<sup>12</sup> + forgotten in + the + city, who<sup>13</sup> fixedly [so]<sup>14</sup> had + done:** || Accordingly their memory was not cherished, but men strove to bury

<sup>8</sup> The infinitive absol. employed (perhaps for the sake of variety) in place of the usual prater. Comp. note <sup>b 40</sup>.

<sup>9</sup> The pronoun is not reflexive, but refers to the latter "man."

<sup>10</sup> A very remarkable combination of particles, which, however, does not appear to be paralleled by any instance in "later Hebrew."

<sup>11</sup> The Future of intense conception, equivalent to a metaphor or metonymy; *i. e.*, what might be called the spot occupied by a priestly character.

<sup>12</sup> Frequentative force of Hithpael.

<sup>13</sup> Or we may render, but not so simply, "(in) which they;" but the essential idea is the same.

<sup>14</sup> To render *kên* here as a noun *right, i. e.* (adv.), *justly*, is to take the same word in two different senses in the same verse,—a very unjustifiable supposition. It moreover directly contradicts the "wicked" of the preceding clause, and at the same time makes this clause altogether inept. Nor does the order of the words favor such a construction.

**A. V.** 11 Because sentence <sup>a</sup> against an evil work is not executed <sup>b</sup> speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 <sup>a</sup> Though a sinner do evil an [a] hundred times, and his *days* be <sup>c</sup> prolonged, yet surely I know that <sup>b</sup> it shall be well with them that fear God, which [who] fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* <sup>d</sup> days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the <sup>e</sup> earth; that there be [are] just *men*, unto whom it happeneth according to the work of the <sup>f</sup> wicked; again, there be [are] wicked *men*, to whom it happeneth according to the work of the righteous: I [said] that this also <sup>g</sup> is vanity.

<sup>a</sup> Ps. xxxvii, 6 ff. 18, 19.    <sup>f</sup> Ps. lxxviii, 14.

**1611.** <sup>a</sup> against    <sup>b</sup> speedily    <sup>c</sup> prolonged    <sup>d</sup> days which    <sup>e</sup> earth, <sup>f</sup> men unto    <sup>g</sup> wicked; <sup>h</sup> men    <sup>i</sup> said, & 10, 11.

**A. R.** 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

12 do evil. Though a sinner do evil <sup>a</sup> a hundred times, and prolong his *days*, yet surely I know that it shall be well with them that fear God, <sup>b</sup> who

13 fear before him; but it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not be-

14 fore God. There is a vanity which is done upon the earth; that there <sup>c</sup> are righteous men, unto whom it happeneth according to the work of the wicked; again, there <sup>d</sup> are wicked men, to whom it happeneth according to the work of the righteous:

*Cor. embedded*

<sup>a</sup> an    <sup>b</sup> which    <sup>c</sup> be    **British.**

it in oblivion as soon as possible. Comp. vi, 4. And this in consequence of their unrighteous conduct. **also you is a + breath.**<sup>15, 4</sup> A fitting peroration over their grave, and a suitable place for the reiteration of the preacher's text.

**11.** From the catch-word of royal judicature just passed in review, and still full of the thought of a whole lifetime of misconduct, the writer turns to homilize upon the award nevertheless surely awaiting every character. **in + which** [as much as]<sup>18, 22</sup> **nothing (+ of)**<sup>13, 5</sup> **has + been + done a + decree**<sup>15</sup> as + to a **deed + of the + badness**<sup>19, 21</sup> with **+ speediness**, ¶ The delay in the infliction of the divine penalty for wrong-doing (v. 8; etc.) is greatly mis-interpreted (Psa. x, 6); but it is only apparent (2 Pet. iii, 9), and an evidence of forbearance (Rom. ix, 22). **ascend-wise** [upon] + **fixedly** [so] [therefore] **has + been + full**<sup>16</sup> **the + heart + of the + building + ones** [sons] + **of (the)**<sup>13, 11</sup> **man in + them to + do bad.**<sup>15, 50</sup> ¶ Sinners are encouraged in their course of transgression by this temporary escape, like Pharaoh hardened by his repeated respites (Rom. ix, 17, 18). Thus do they abuse God's mercies (Rom. ii, 4, 5).

**12.** In the end, however, the wicked will receive their full desert, and the righteous also; notwithstanding this seeming impunity of the former. **in + which** [as much as]<sup>18, 22</sup> **a + sinning + one is doing bad a + hundred + of times**,<sup>17</sup> **and + yet + making + long for + himself his + days**; <sup>15</sup> ¶ This is an illustration of the thought in the former part of the preceding verse, namely, the fact that sin is not immediately and visibly punished, at least not with premature death. Comp. vii, 15. (because also<sup>19</sup> **knowing am I which** [that]<sup>18, 22</sup> **it + will + be + extant good to + the + fearing + ones + of (the) + God**,<sup>13, 66</sup> **who may**<sup>18, 22</sup> **+ fear from + as + to + the + face + of**<sup>13, 35</sup> **him**); <sup>15, 62</sup> ¶ Of this, as eventually a matter of justice as well as of fact, the writer is nevertheless assured. Comp. ii, 26; vii, 18, 26.

**13.** **and**<sup>18, 17</sup> **+ good not it + will + be + extant to + the + wicked man**, ¶ That is, not usually and permanently. **and + not will + he + make + long his + days (as + the**<sup>20</sup> **+ shade does not**<sup>21</sup>); ¶ Again meaning, not so greatly as if he were righteous. **in + which** [as much as]<sup>18, 22</sup> **nothing + of + him is fearing**<sup>22</sup> **from + as + to + the + face + of**<sup>13, 35</sup> **God**. ¶ That is, once more, his impiety is sure to curtail his life, or at least impair its success. Comp. v, 7.

**14.** The other aspect of the subject, however, is here again adverted to, namely, the pessimistic or discouraging one, which is the constant undertone. **There + exists**<sup>13, 33</sup> **a + breath**<sup>15, 4</sup> **which has + been + done**<sup>13, 35</sup> **ascend-wise** [upon] **the + earth**: ¶ Something of practical importance in human experience, but not necessarily a new fact or observation; for such is the habitual use of this formula in this treatise. Comp. v, 12 [13]; vi, 1. **in + which** [as much as]<sup>18, 22</sup> **there + exist**<sup>13, 33</sup> **just + men, who there + is causing + to + touch toward + them**<sup>13, 44</sup> **as + the + deed + of the + wicked + men**; ¶ The exceptional character of this occurrence is here more carefully noted than elsewhere; and the reference is

<sup>15</sup> *pithgām*, another Chaldaizing word, and on this account assigned to the "later Hebrew." Its presumed origin from the Persian, however, does not necessarily argue such a date, any more than that of *parde* (see note <sup>11, 16</sup>).

<sup>16</sup> On this striking use of the "full heart," comp. ix, 3.

<sup>17</sup> The construct is to be thus supplied rather than by *years*, because in the latter case the following clause would be superfluous.

<sup>18</sup> To be supplied, as in vii, 15, from its customary usage.

<sup>19</sup> These particles cannot be directly construed as

an alternative or contrast (*yet*) to the preceding clause (like *therefore* in the otherwise analogous verse preceding), but they indicate an additional ("also") illustration ("because") of the general truth inculcated, namely, God's justice. I have accordingly inclosed the clause in parenthesis-marks, allowing the *apophysis* to begin with ver. 13. Comp. ver. 16.

<sup>20</sup> The article of personification.

<sup>21</sup> The construction will appear more clearly if we transpose the words to the order of the English idiom: "he, like a shadow, will not prolong his existence."

<sup>22</sup> Apparently the verbal adjective.

**A. R.** 15 \*Then I commended mirth, because a man hath no better thing under the *a* sun, than to *b* eat, and to drink, and to be merry: for that shall abide with him of his *c* labour the days of his life, which God giveth him under the *a* sun.

16 \* When I applied mine [my] heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his *d* eyes:)

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

\* ch. iii. 22.

**1611.** *a* Sun *b*eat and *c*labour, *d*eyes, *e*out, yea further through *f*man

15 I said that this also is vanity. Then I **A. R.** commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: <sup>1</sup>for that shall abide with him in his labour *all* the days of his life which God hath given him under the sun.

16 When I applied <sup>2</sup>my heart to know wisdom, and to see the <sup>3</sup>business that is done upon the earth: (<sup>3</sup>for also there is that neither day nor night seeth sleep with his eyes:)

17 then I beheld all the work of God, that man cannot find out the work that is done under the sun: because however much a man labour to seek it out, yet he shall not find it; yea moreover, though a wise man think to know it, yet shall he not be able to find it.

<sup>1</sup> Or, and that this should accompany him <sup>2</sup> Or, travail <sup>3</sup> Or, how that neither by day nor by night do men see sleep with their eyes

\* mine.

**British.**

therefore not to the universality of death, as in other more general statements (comp. ii. 14, 15; vi. 8; ix. 2, 3, 11), but to lesser misfortunes, as the preceding context requires (comp. also vii. 15). **and + there + are**<sup>i, 33</sup> **wicked + men, who + there + is + causing + to + touch toward + them**<sup>ii, 44</sup> **as + the + deed + of the + just + men:** || This is simply the converse of the preceding fact, and yet needful to be stated as its counterpart in order to complete the view of the apparent anomaly. Neither, however, is predicated as a mere fortuity, but as an occurrence sufficiently frequent and orderly to be regarded as a part of divine Providence and a definite arrangement or possibility of human experience, however contradictory or inscrutable its law. **I + said which [that] + also you is a + breath**<sup>i, 4</sup> || This marked and distinct paradox or puzzle is introduced and concluded by this refrain, which likewise closes the discussion, for the present, of the unfavorable aspect of the main problem.

15. Accordingly the writer turns to the other side or alternative of the question, and offsets the consolatory view of the subject, not as a solution of the mystery, but as a relief from these confusing reflections, and thus leading his readers to "endure what cannot be cured," which is the main purpose of this part of his essay. **And**<sup>i, 36</sup> **I + congratulated**<sup>iv, 8</sup> **even I**<sup>i, 60</sup> **(to-wit)**<sup>i, 41</sup> **gladness;** || This does not conflict with ii. 2, where vociferous and profligate merriment is described; for here of course a quiet sense of satisfaction or rather simple contentment is meant. Subdued by philosophy and chastened by piety, the spirit turns with gratitude and adoration to the great Giver and Disposer, in humble acknowledgment of his sovereignty and calm enjoyment of his blessings according to their legitimate purpose. **in + which [as much as]**<sup>iv, 22</sup> **there + is nothing + of good for + (the)**<sup>i, 11</sup> **man**<sup>23</sup> **under the + sun because if [except]**<sup>iii, 24</sup> **to + eat and + to + drink and + to + be + glad:** || This is entirely parallel with ii. 24; iii. 12; v. 18, 19; and it is to be taken in the same rational and pious sense, as the clauses following show. **and + he [this] will + cling + to + him in + his + toil,** || In that case, *i. e.*, by his cheerful acquiescence, such enjoyment *of* as well as *in* his labor may become his permanent or habitual possession. **in**<sup>ii, 51</sup> **the + days + of his + life which has + given to + him (the) + God**<sup>ii, 66</sup> **under the + sun.** || As long as earthly life lasts in the divine allotment. This looks back to the preceding allusion to longevity (ver. 12).

16. The above last remark is, however, as we have said, not a removal of the difficulty, but merely a palliation of it. The mind still inclines to grapple with it, and only surreases the struggle under the conviction of the incomprehensibility of the subject by the human understanding. This thought therefore comes in to close the writer's philosophizing under this head. **As + which [whenever]**<sup>iv, 22</sup> **I + gave**<sup>i, 40</sup> **(to-wit)**<sup>i, 41</sup> **my + heart**<sup>i, 42</sup> **to + know wisdom,** || Comp. i. 17. The problem could not be kept entirely out of the writer's metaphysical thoughts, nor need it be out of ours; for piety does not require us to ignore our outward troubles, much less our inward imperfections. It simply demands that we should apply the antidote of human patience to the one and divine grace to the other. **and + to + see (to-wit)**<sup>i, 41</sup> **the + humiliation**<sup>i, 49</sup> **which has + been + done**<sup>ii, 35</sup> **ascent-wise [upon] the + earth,** || This clause is added in order to define more exactly the particular field of exploration now in view; namely, the troubles and distresses of humanity at large. **(because [that] also [even] in + the + day and [or] + in + the + night sleep with + his**<sup>23</sup> **eyes there + is nothing + of + him seeing;**<sup>ii, 4</sup>) || This clause is still further expegetical, pointing out more specifically the precise feature of vexation, which is therefore expressed in its strongest form: the anxieties of life do not permit its subject to rest day or night, but drive him on with ceaseless activity and perturbation.

17. **and**<sup>24</sup> **[then]**<sup>25</sup> **I + saw (to-wit)**<sup>i, 41</sup> **all the + doing + of (the) + God,**<sup>ii, 66</sup>

<sup>23</sup> Any one or some person individualized.

<sup>24</sup> *con* of correlation. Comp. <sup>iv, 16, 15, 27.</sup>

<sup>25</sup> Here naturally comes in the apodosis of the

proposition, the protasis of which was introduced by the adverbial relative beginning the previous verse.



## CHAPTER IX.

<sup>1</sup> Like things happen to good and bad. <sup>4</sup> There is a necessity of death unto men. <sup>7</sup> Comfort is all their portion in this life. <sup>11</sup> God's providence ruleth over all. <sup>13</sup> Wisdom is better than strength.

**A. V.** For all this \*I considered in my <sup>a</sup>heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either <sup>b</sup>love or <sup>c</sup>hatred by all <sup>d</sup>that is [hatred; all is] before them.

\* Heb. I gave, or, set to my heart.

**1611.** a heart, b love, c hatred, d that

**1** For all this I laid to my heart, even to **A. R.** explore all this; that the righteous, and the wise, and their works, are in the hand of God: whether it be love or hatred, man knoweth

**British.**

because [that] not shall-be + able (the) + man<sup>b, 11</sup> to + find<sup>vii, 9</sup> (to-wit)<sup>b, 41</sup> the + doing which has + been + done<sup>ii, 35</sup> under the + sun; || This tangled maze of terrene affairs is both a human transaction and a divine appointment; yet, as the author continually affirms (i, 8; ii, 11; vii, 14), its mysteries are intended to be insoluble by human penetration, probably unfathomable by mortal understanding. in + which<sup>26</sup> [as much] which [as]<sup>27</sup> may + toil (the) + man<sup>b, 11</sup> to + search + for it, and [yet]<sup>15, 17</sup> not he + will + find<sup>vii, 9</sup> it; || His most intense and protracted inquiries will be fruitless of any real or ultimate solution or reconciliation such as to satisfy his intellect. The only repose is to be found in the acquiescence of the heart by faith in the superior wisdom and goodness of the Creator and Ruler. To this the entire treatise before us conduces, thus reaching a rational as well as emotional conclusion of a practical character. and + also if shall + say the + wise + man to<sup>28</sup> + know it, not will + he + be + able to + find<sup>vii, 9</sup> it. | The frequent pretensions or hopes of the sage himself soon prove equally fallacious. Comp. i, 10.

**IX, 1.** This chapter contains the third and remaining subdivision of the third and last branch of the second or observational section of the first or personal part of the main or argumentative portion of the book, and is intended to show, in pursuance of the transitional thought just enunciated, that an humble and patient acceptance of the usual experiences of average life is the best mode of securing whatever is possible of success and happiness among mortals. Because (to-wit)<sup>b, 41</sup> complete [all] yon [this]<sup>1</sup> I + have + given<sup>b, 40</sup> toward<sup>2</sup> my + heart,<sup>i, 42</sup> and<sup>3</sup> + to + make + clear<sup>4</sup> (to-wit)<sup>b, 41</sup> complete [all] yon [this],<sup>1</sup> || The writer proceeds to expound more closely the doctrine of the divine sovereignty, and to apply it to the case in hand, namely, its relation to human experience and conduct. which [that]<sup>iv, 22</sup> the + just and + the + wise and + their + services<sup>5</sup> are in + the + hand<sup>6</sup> + of (the) + God:<sup>ii, 66</sup> || The two elements of spiritual greatness, which make man a moral being and superior to brutes, namely, virtue (beautifully mentioned first) and intelligence, are both features of the divine image (Gen. i, 26), and therefore characteristically within the prerogative of the Almighty, both to endow and to conserve. Consequently their results likewise (here designated by a peculiar form of the Heb. word usually denoting the exercise of one's active powers) are pre-eminently within his province to control, promote or prevent. This synergism is the constant doctrine of the author (comp. especially viii, 17) and of common sense. also<sup>7</sup> love also<sup>7</sup> hatred there is nothing + of knowing<sup>8</sup> (the) + man;<sup>b, 11</sup> || This is added to qualify the preceding proposition, that is, to show in what particular respect the great principle of divine supremacy or superintendency is here applied: it is the issue of human endeavor which the writer is aiming at, in other words, its success; and this is mainly achieved in the acquisition of the affection or dislike of our fellows, or at least these are the most popular and obvious criteria of earthly good or bad fortune. Comp. iv, 4, 16; viii, 10. the + complete [whole] is to + their + face [before them]. || The outcome, whether favorable or the reverse, is necessarily hid-

<sup>26</sup> *shel*, the alternate (by transmutation of liquids) for *sh*-the contracted form of the relative *asher*; frequent in the Talmud, but not therefore a mark of post-Biblical date, since it occurs in Jonah (i, 7).

<sup>27</sup> An unusual redundancy of the relative, not exactly paralleled by Aramaic usage, and therefore no further evidence of later date, but analogous to the characteristic freedom with which the author so frequently employs this particle.

<sup>28</sup> A construction of the infin. frequent in Greek and Latin, and not at all foreign to the Heb. idiom; comp. especially iii, 18.

<sup>1</sup> The demonstrative is here a connecting link between the preceding and the following thought, as the introductory conjunction implies.

<sup>2</sup> *ʾil*, equivalent here to the usual *ʾel*, *to*.

<sup>3</sup> *var* of parallelism = *even*.

<sup>4</sup> *hāʾar*, cognate with the equivalent *hāʾar* (*clarifit*) of iii, 18. The infin. construct is here used very much like the absol. *withōen* in viii, 9, to continue the statement by an explanatory or more explicit clause.

<sup>5</sup> *ʾabākʾyhem*, not from *ʾchd*, a *secret*; but from a collateral form *ʾabāk*, found here only, and therefore not an evidence of later date, as it is not Chaldee. See note <sup>13, 22</sup>.

<sup>6</sup> A frequent metaphor for *power*.

<sup>7</sup> *gam* as a correlative thus repeated = *whether* — *or*.

<sup>8</sup> That is, no one at all knows. See note <sup>iv, 5</sup>.

**A. V.** 2 \*All *a* things come alike to all; there is one event to the *b* righteous, and to the *c* 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 *d* sinner; and he that sweareth, as *e* he that feareth an oath.

3 This *is* an evil among all *a* things that are done under the sun, that there is one event unto all; yea, also the heart of the sons of men *h* is full of evil, and madness *is* in their heart while they live, and after that they go to the dead.

\* Ps. lxxxiii. 13; xii. 13; Mal. iii. 15.

1611. *a* things *b* righteous and *c* wicked, *d* sinner, *e* he *f* sun, *g* yea also *h* is

2 it not; all is before them. All things come alike to all; there is one event to the righteous and to 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 sinner; and he that sweareth, as he that feareth an oath. 3 This is an evil in all that is done under the sun, that there is one event unto all: yea also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

1 a

\* Some ancient versions read, and to the evil; to the clean &c. **British.**

den from each human being in advance of his endeavors, and often continues doubtful to the end of life, even if then definitely and fully secured. This uncertainty the writer continually refers to as the most discouraging and perplexing feature of earthly ambition and human exertion (i. 11; ii. 16-21; iii. 22; vi. 12; vii. 14; viii. 7, 17; ix. 12).

2. **The + complete** [whole]<sup>9</sup> is **as + that + which is to + the + complete** [whole]<sup>9</sup>; || One issue, however, inevitably betides all human beings, whether they come under the preceding category (the good and sagacious) or not; they must alike die at last (ver. 3, and especially ver. 6, which looks back to their good or bad reputation, as in ver. 1). This too is emphatically the divine decree (Gen. iii. 19). It is the dirge running in the minor key throughout the treatise, from the introduction (i. 4) to the conclusion (xii. 14). **a + hap**<sup>11, 46</sup> **one is to + the + just + man and + to + the + wicked + man,** || Here the fact is defined as an occurrence, or something to transpire unexpectedly (comp. ver. 12) but surely (comp. viii. 8), and its commonality is more plainly reiterated (comp. ver. 3). But in addition its indiscriminate and universal infliction, independently of character or conduct, even of morality, is here specially brought out. Its indifference to intellectual character had previously been sufficiently indicated (ii. 15; iii. 19); but this absolutely promiscuous fate of the virtuous and the vicious had only been mentioned incidentally or exceptionally (vii. 15; viii. 14). **to + the + good + man and + to + the + clear + man and + to + the + foul + man,** || The classification now descends from the general religious character to the ceremonial condition, by which all Jews (however "good" in their ordinary or natural relations) were temporarily but very rigidly and effectually separated into two classes, and one of them debarred from all the privileges of sacred association open to the other. **and + to + the + one + slaughtering** [sacrificing] **and + to + one + who is nothing + of + him slaughtering** [sacrificing]; || Here a specific act of piety is selected as distinguishing the strictly devout from the negligent professor of Judaism. Most of the sacrifices were voluntary, and even those of expiation on the part of individuals were not enforced by any public or express penalty. Multitudes of tolerably reputable citizens could therefore easily shirk them. Still the omission could not fail soon to become notorious, especially if (as the phraseology here implies) it was habitual or total. **as + is + the + good + man as [so] + is + the + sinning one,** || The common mortality is here resumptively stated in general terms but those of a still wider nature, so as to include any violator of moral or religious duty. **the + one + sevening-himself** [swearing]<sup>10</sup> **as + one + which** [who] **is a + sevenedness** [oath] **fearing.** || Once more the classification descends to a special act of a personal description, indicating (in accordance with Oriental ideas) not so much the habit of profanity as rather careless oath-taking bordering upon perjury, or perhaps merely treachery to sworn obligation (comp. Psa. xv. 4) or even to vows (comp. v. 4 [3]). The scrupulous or conscientious person, according to the Decalogue, is here pointed out; whereas previous clauses designate the punctilious or exact man after the Levitical code. Neither of them was necessarily Pharisaical.

3. **Yon** [This] **is a + bad + thing**<sup>11, 50</sup> **in + complete** [all] **which has + been + done under the + sun,** || The same topic is here continued with an emphasis denoted by the repetition with a formal title; comp. v. 13 [12], 16 [15]; vi. 1, 2. **because** [that] **a + hap**<sup>11, 46</sup> **one is to + the + complete** [whole]; || This is to be interpreted as a condensed and clearer statement of the first two clauses of ver. 2, and in like manner refers to the universal doom of mortality among men. **and + also**<sup>11</sup> **the**<sup>11, 1</sup> **+ heart + of the**<sup>11, 1</sup> **building-ones** [sons] **+ of (the) + man**<sup>11, 11</sup> **is full + of**<sup>12</sup> **bad,**<sup>11, 50</sup> || The knowledge of this fate, instead of leading men to repentance, reformation and piety, generally urges them on to deeper indulgence in dissipation and irreligion. Comp. viii. 11. **and + boastfulnesses**

<sup>9</sup> In this apothegmatic alliteration, the first "all" is evidently sing. and neut., referring to an event (namely, death); while the second is as obviously masc. and plur., referring to persons (namely, of various classes).

<sup>10</sup> Niph. part. of *shābat*; a sevenfold repetition

apparently having been the original form of oath.

<sup>11</sup> *gam* is here, on account of the adversativeness of the clauses, equivalent to *nevertheless*.

<sup>12</sup> *mālē* (here the verbal adj.) governs an object like a trans. verb.

**A. V.** 4 <sup>a</sup>For to him that is joined to all the <sup>a</sup>living there is hope: for a living dog is better than a dead <sup>b</sup>lion.

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

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

**A. R.** 4 <sup>1</sup>For to him that is joined with all the <sup>1</sup>living there is hope: for a living dog is

5 better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the

6 memory of them is forgotten. As well their love, as their hatred and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

14

1611. <sup>a</sup>living. <sup>b</sup>Lion. <sup>c</sup>have <sup>d</sup>reward. <sup>e</sup>envy is <sup>f</sup>thing <sup>g</sup>Sun.

<sup>a</sup> Another reading is, *For who is exempted? With all etc. or, who can choose? With all etc.* **British.**

[craziness]<sup>13, 66</sup> are **in + their + heart in + their + lives,**<sup>13</sup> || They are even driven to desperation by a consciousness of the brevity of their stay on earth; comp. 1 Cor. xv, 32. and **+ its + afters** [afterwards] **are toward<sup>2</sup> the + dead.** || In this state of hallucination they pass off the present stage of being into the unknown and inactive state of existence (ver. 6), where there is no opportunity of retrieving the wasted probation (viii, 10). What a melancholy reflection!

4. **Because who is it which** [who] **would + choose**<sup>14</sup> **it** [death]?<sup>15</sup> || No one instinctively or deliberately prefers to die; for it is well settled, as a medical if not philosophical principle, that suicide is *prima-facie* evidence of mental or moral insanity, or perhaps physical disease. Nor does this conflict with the language of ii, 17; iv, 2; vi, 3, which is but the utterance of a momentary regret or the hyperbolic expression of chagrin. Men cling to life even under extreme misery, and only relinquish it under the sternest necessity. The exceptions to this rule are too trifling to be considered in this average account. **toward<sup>2</sup> complete** [all] **the + living there + exists**<sup>15, 33</sup> **trustfulness;** || There is some degree of confidence to be exercised with respect to one still alive ("While there is life, there is hope"), more or less reliance to be placed upon him, a measure of good yet to be expected from him; but when he is dead of course all this utterly ceases. This is said as a subjective as well as objective reason for the tenacious love of life, which (in the form of "self-preservation") is commonly predicated as "the first law of nature," **because as to + a + dog alive, he is good from** [more than] **the**<sup>16</sup> **+ lion the + dead.** || Evidently a proverbial expression of the advantage of life over death under whatever circumstances; the Oriental extremes of animal rank being selected to enhance the contrast.

5. **Because the + living are knowing which** [that] **they + will + die;** || This at least they are sure of, although they cannot foresee its exact time. and [but] **the + dead there + is nothing + of + them knowing whatever,** || They have not even this to look forward to. In the present book the departed are correctly represented as unaware of any sublimary transaction (ver. 16); although the state of the disembodied spirit is not described (iii, 21). The language of this text therefore is not to be strained so as to include a declaration of absolute unconsciousness, which would be inconsistent with the author's doctrine of future awards (xii, 7, 14). and **there is nothing + of**<sup>15, 5</sup> **again to + them hire** [gain]; || They are beyond the reach of worldly influences and incentives, *i. e.*, in a fixed and (in so far) hopeless condition. It is clear that the writer did not believe in a "second probation" after death. The phrase is exactly parallel with that in the second clause of the following verse. **because has + been + forgotten their + remembrance:** || They are not only insensible to earthly concerns, but survivors are oblivious of them in turn (comp. i, 11; ii, 16); and they may therefore be counted out of all human calculations (ver. 4).

6. **also**<sup>7</sup> **their + love also**<sup>7</sup> **their + hatred also**<sup>7</sup> **their + jealousy already it + has + lost itself,** || These terms evidently point back, the former two to ver. 1, and the third to iv, 4; and (like many other minute and therefore unconscious coincidences that have been pointed out) they incontestably show the unity and authenticity of the entire treatise. and **+ a + lot there is nothing + of**<sup>15, 5</sup> **to + them again for + the + vanishing-point** [ever]<sup>15, 24</sup> **in + complete** [all] **which has + been + done under the + sun.** || Equivalent to the last clause of the preceding verse, and to be expounded in like manner. It is even more absolutely exclusive of terrene pursuits and destiny.

<sup>13</sup> The plur. of this word (comp. note <sup>11, 12</sup>) is here equivalent to *all their life long*.

<sup>14</sup> The Masoretic reading (to be pointed *yibehár*) is sufficiently intelligible, and more consistent with the obviously interrogative force of the first pronoun than the marginal transposition *gehubbár*. See the critical apparatus.

<sup>15</sup> The object (implied) of the verb is most naturally to be gathered from the context, especially the noun (*shad*) immediately preceding. Or we may render, "For who [is there] that can choose [in the matter]?" since death is inevitable. Our interpolation agrees with the Masoretic.

<sup>16</sup> Art. used for dignity and distinctiveness.

**A. V.** 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 ointment.

9 <sup>a</sup>Live joyfully with the <sup>a</sup>wife whom thou <sup>b</sup>lovest all the days of the life of thy vanity, which he hath given thee under the <sup>c</sup>sun, all the days of thy vanity: for that <sup>d</sup>is thy portion in <sup>d</sup>this life, and in thy labour which thou takest under the <sup>c</sup>sun.

10 Whatsoever thy hand <sup>e</sup>findeth to do, do <sup>e</sup>it with thy <sup>f</sup>might; for <sup>there</sup> is no work, nor device, nor knowledge, nor <sup>g</sup>wisdom, in the grave, whither thou goest.

\* Heb. See, or, enjoy life. † ch. ii. 24; iii, 13; v, 18.

1611. a wife, b lovest, c sun d this e it f might: g wisdom in

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; **A. R.** for God hath already accepted thy works. Let thy

garments be always white; and let not thy head

9 lack ointment. <sup>1</sup> 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 life, and in thy labour wherein thou labourest under

10 the sun. Whatsoever thy hand <sup>2</sup> findeth to do, do <sup>it</sup> with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in <sup>3 a</sup> Sheol, whither thou goest.

<sup>1</sup> Or, Enjoy (Heb. See) life <sup>2</sup> Or, attaineth to do by thy strength, that do <sup>3 b</sup>

<sup>a</sup> the grave, <sup>b</sup> Heb. Sheol. **British.**

7. Here ensues a practical lesson drawn from the continuance of the present opportunities of existence, which, while it lasts, still affords some means not only of activity and recognition, but even of positive enjoyment. This last therefore it is our duty and privilege to seize upon and realize. Hence the writer assumes a tone of exhortation in a more cheerful mood than hitherto prevalent in his treatise. **Walk,**<sup>17</sup> **eat with + gladness thy + bread, and + drink with + a + heart good thy + wine;** || The (moderate) use of the ordinary comforts of life (summed up under the frequent category of the two main elements of Oriental food and beverage) is here enjoined (as often elsewhere in this book; comp. ii, 24; iii, 13; v, 18 [17], 19 [18]; viii, 15), as a token of the genial temper which alone can smooth the asperities of human experience, and reconcile or put out of sight its enigmas. **because already has + accepted (the) + God<sup>15, 66</sup> (to-wit)<sup>15, 41</sup> thy + deeds.** || Such a course is agreeable to the divine provision, and this is at once the permission and the regulation of earthly pleasure. This motive and rule the writer never fails to add in connection with his advice of physical gratification; see the passages last cited; and so again in ver. 9.

8. The author now advances to indulgences of a recreative sort, the tokens of which he likewise recommends as an offset to dispel the communal ills of life. **In + complete [every] coursing [season] let + be-extant thy + robes white,** || On suitable occasions the holiday dress is to be brought out and worn as a sign of joy in the circle of friends, as if at an entertainment. Comp. Matt. xxii, 11. **and + oil ascent-wise [upon] thy + head nay<sup>19, 1</sup> let + be-lacking.** || Anointing the hair with perfume was a mark of welcome to a guest (see Luke vii, 46), and thus is associated with a good meal, which appropriately follows the preceding direction here. The whole is a metaphor for enjoying the good things of earth while one may.

9. A still higher form of associated delight is now introduced as the crowning feature of earthly happiness—the wedded state and the home, which the humblest citizen may possess and appreciate, as exclusively his own and a solace from the cares and toils and disappointments outside that charmed oasis. **See<sup>15, 4</sup> life<sup>15, 12</sup> conjointly-with a + woman [wife] which [whom] thou + hast + loved,** || “Married life” is its full form of natural expression, provided mutual love is its basis and its bond. **complete [all] the + days + of thy + breath,<sup>15, 4</sup>** || The former part of this clause implies an early and monogamous union, and the latter a transient period at the longest (comp. vi, 12). **which He + has + given to + thee under the + sun,** || Our stay on earth, whether long or short, is a divine allotment, and should be passed in view of the consequent responsibility; yet with a cheerfulness resultant from the reflection that its bestowal, its continuance and its termination are all at the divine pleasure. **complete [all] the + days + of thy + breath;<sup>15, 4</sup>** || This is an emphatic repetition as an enforcement of the moral just drawn. **because he [it]<sup>15, 6</sup> is thy + lot in + (the)<sup>15, 46</sup> + life,<sup>15, 12</sup>** || A more explicit enlargement of the same thought, designed to bring out more clearly God’s benevolence in the gift, and man’s right to appropriate it accordingly. **and + in + thy + toil which thou<sup>15, 6</sup> art toiling in under the + sun.** || This is added to show that not merely life is pleasure but labor likewise, and personal and intense at that, thus furnishing (as usual with the writer) a link-thought to the next verse.

10. Accordingly the author now diverges to a second means of relieving the irksomeness of life’s details, namely, useful employment, which all physicians as well as philosophers know is a wholesome remedy for *ennui*; and for this the way had already been prepared by the diversion of the sore and jaded mind through the kindly offices of private and social relaxation. **Complete [All] which may + find thy + hand to + do,** || The human spirit will be occupied with something, and the brain will impel the muscles in some ex-

<sup>17</sup> The imper. of this verb is constantly used in the cohortative sense of the Eng. “Come,” or “Go.”

**A. V.** 11 "I returned, and saw under the <sup>a</sup>sun, <sup>b</sup>that the race <sup>c</sup>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.

11 I returned, and saw under the sun, **A. R.** 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

1611.                    <sup>a</sup>Sun,    <sup>b</sup>That    <sup>c</sup>is

**British.**

ternal expression of its schemes and volitions. For him who feels the busy impulse, work is not far distant. The very child labors at his play, for the young blood courses rapidly, and the fresh limbs are growing with impatient zest. The most miserable man is the lazy one, and idleness is the foster-mother of vice. **with + thy + force do;** || The characteristic energy of the writer, revealed in the gigantic schemes and still more boundless ambition of ch. i and ii, communicates itself to his exhortation, and he would infuse his own spirit into his disciples and readers. "Whatever is worth doing at all is worth doing well," and needs to be thoroughly as well as promptly done in order to be effectual and permanent. The influence of a controlling head and a diligent hand are all-powerful in every enterprise; while a lack-lustre mind is a sure omen of failure. Comp. Prov. x, 4; xii, 24; xiii, 4; xxi, 5; xxii, 29; Rom. xii, 11. **because there is nothing + of deed and [or] + contrivance and [or] + knowledge and [or] + wisdom in + Shēól,**<sup>15</sup> **which**<sup>15, 16</sup> **thou**<sup>15, 16</sup> **art walking there-ward.** || The brevity and uncertainty of life, and the certainty and irrevocability of death are the cogent reasons for the utmost possible activity consistent with health and longevity. On the cessation of our powers at dissolution, see on ver. 5. We are constantly "tending to the tomb," and must soon finally repose there—each for himself individually. This sounds like the premonition of an old man, and is echoed more fully in ch. xii.

11. From this general exhortation to diligence as an essential condition of success, the writer now reverts, by way of qualification, to his fundamental theme, the apparently fortuitous character of human events notwithstanding; although they really are under divine direction, and are dependent upon human energy, yet the same uncertainty attends them, which is characteristic of everything sublunary, and which is in fact part of the plan of Providence. **I + returned**<sup>15, 16</sup> **and + there + was + a + seeing**<sup>15, 16</sup> **under the + sun,** || The phraseology indicates the introduction of a modifying observation. **because [that] not to + the + light ones is the + race,** || That is, the prize in competition is not always awarded to those most favorably constituted or situated for attaining it. Comp. the fable of the hare and the tortoise. This and the following proverbial statements are not merely expressions of exceptional variations from a general rule, but practically corroborations of it: for the failure on a close and final examination will be found to be owing to undue reliance upon native resources, and consequent remissness in care, effort and application. **and + not to + the + stalwarts the + devourment** [fight], || Because skill and agility are often more than a match for mere burliness and courage. **and + also**<sup>19</sup> **not to + the + wise ones is devoured-thing** [bread], || The additional particle thrown in at the beginning of this series indicates a change from physical to moral qualifications. Philosophers are rather notorious for their poverty, and they who "live by their wits" have proverbially rather a hard livelihood. **and + also**<sup>19</sup> **not to + the + thoughtful**<sup>20</sup> **ones is wealth,** || Millionaires are by no means characterized by mental (much less literary) acumen: prosperity in business depends rather upon sobriety, prudence and a well-balanced exercise of mediocre ability than upon alertness or even shrewdness or enterprise. Hence speculators do not often die rich. But in every case it remains true, that other things being equal, a close and steady attention to our own concerns in person is conducive and even necessary to success in financial or any other lines. **and + also**<sup>19</sup> **not to + the + knowing ones is favor;** || Mere learning does not confer popularity: on the contrary erudition, technical science and studious habits rather tend to alienate or at least isolate men from the mass of their fellows, and a "book-worm" is a bore even in literary circles. With all his devotion to philosophy (ii, 3, 13; viii, 16) the writer does not fail to acknowledge the incompetency of such pursuits for personal aggrandizement and worldly acquisition (i, 18; ii, 15, 16, 19, 21; vi, 8; vii, 23), valuable as a well-trained and amply-stored mind is intrinsically (ii, 13; vii, 11, 12; viii, 1), and serviceable as its expertness for specific purposes

<sup>15</sup> After the example of the Revised Version I have preferred transliterating to translating this word, especially for two reasons: (1) It is used without the art. like a proper name, and therefore should not be treated like an ordinary appellative; and (2) There is no good English word now in use ("hell" was originally its strict equivalent) which exactly represents it, and a clumsy and imprecise

periphrase or combination would become necessary. It means simply the "hidden" (lit. *asked for*) place (imaginary) or state of departed spirits, irrespective of their moral character or final destiny.

<sup>16</sup> Comp. note viii, 8.

<sup>19</sup> *gam* has here the (at first adversative and afterwards continuative) force of *correspondingly*.

<sup>20</sup> Niph. (reflex.) of *hym*, *self-considerate*.

**A. V.** 12 <sup>a</sup> For man also knoweth not his <sup>b</sup> time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare: so <sup>c</sup> dare the sons of men <sup>e</sup> snared in an evil time, when it falleth suddenly upon them.

13 <sup>a</sup> This wisdom have I seen also under the <sup>f</sup> sun, and it <sup>g</sup> seemed great unto me:

14 *There was* a little city, and few men [were] within it; and there came a great <sup>g</sup> king against it, and besieged it, and built great bulwarks against it:

\* Prov. XXIX. 6.

12 chance happeneth to them all. For man **A. R.** also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falleth suddenly upon them.

13 I have also seen wisdom under the sun on this

14 wise, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built

1611. <sup>a</sup> For <sup>b</sup> time, <sup>c</sup> are <sup>d</sup> are <sup>e</sup> snared <sup>f</sup> Sun, <sup>g</sup> King

British.

(iv, 13; ix, 14-18; x, 10, 12-15). because **coursing** [season]<sup>iii, 1</sup> and **+hit**<sup>21</sup> **will + happen + to (to-wit)**<sup>i, 41</sup> **complete** [all] **+ of + them.** || Everybody is subject to the influences of surrounding circumstances, which are here classified under two heads: (1) *occasion* or opportunity (whether of time or place), as needful for the development of talent and acquirement; and (2) *concomitants* (whether of persons or things), as powerful accessories in promoting or retarding one's actions. These (and numerous other particulars) moreover are so apparently casual and so really unforeseen (in most cases) that no one can securely reckon upon them in advance (comp. ii, 19; iii, 22; vi, 12; viii, 7, 17; xi, 2, 5, 6). This we call "accident," and it is practically such to man, but not with God. The great and final one of these seemingly fortuitous occurrences is reserved for a more emphatic statement in the next verse; comp. vi, 6.

12. Because also<sup>22</sup> **not is knowing (the)**<sup>i, 41</sup> **+ man (to-wit)**<sup>i, 41</sup> **his + coursing** [season]<sup>iii, 1</sup> || The hour of death is here referred to, as the latter part of the verse shows; and this, although divinely opportune (iii, 2) and certain (viii, 8), to men equally with brutes (iii, 19, 20), and that irrespective of intellectual or moral peculiarities or preëminence (ii, 15, 16; vii, 15; viii, 14; ix, 2, 3), is hidden from mortals by the impenetrable veil of futurity. This last thought is enlarged in the remainder of the verse. **as + the + fishes which + are + seized**<sup>23</sup> **in + a + fasteness** [net] **bad,**<sup>24</sup> **and + as + the + twitterers** [birds] **the + ones + seized**<sup>25</sup> **in + the + trap;** || These comparisons, drawn from the habits of nomadic and primitive life, are the more forcible from the fact that the limy and the feathered tribes rove the freest in the elements least accessible to artificial (human) control; yet even here a superior hand has the means of arresting and subsidizing them. **as** [so] **+ they, are snared the + building-ones + of (the)**<sup>i, 41</sup> **+ man to** [at] **+ a + coursing** [season] **bad,**<sup>24</sup> **as + that + which** [whenever] **+ it**<sup>25</sup> **+ may + fall upon + them instantly.** || The unexpectedness of this fate at last is the point specially illustrated by the similes just employed, as also the special means by which it is brought about.

13. A particular incident is now cited as a remarkable example of the superiority of practical sagacity in certain directions for temporary purposes, and even on an extended scale, despite its unavailability for preventing or even foreseeing the final catastrophe of individual dissolution. Also<sup>21</sup> **yon' I + have + seen as wisdom under the + sun, and + great she** [it] **was towards**<sup>2</sup> **+ me:** || Whether this was a historical fact or a merely imaginary or supposed case, matters little for the argument, since the illustration is equally pertinent and forcible. Its possibility is evinced by the actual record of the famous Syracusan mathematician Archimedes, whose scientific genius enabled him to construct machines, or as some say, to invent an immense focalizing mirror, with which he destroyed the hostile fleet of the Romans; but this was too late (B. C. 214), as well as too remote to have been known to the author (even at the lowest date assignable to him), nor does the account agree in many of the details (*e. g.*, it was a marine blockade, and not a land-siege; and the deliverer became famous, instead of remaining unknown and unhonored).

14. There was a **+ city small, and mortals**<sup>26</sup> **in + it were a + little;** || The place itself was comparatively unimportant in size, and presumably also in strength; its inhabitants were also (and consequently) few in number and unreinforced by allies for its defence:

<sup>21</sup> *pāga'* (akin to *nāga'*, to "smite;" *pā'au*, to "strike," etc.) primarily signifies to *impinge*; hence, to *come suddenly* upon, whether in meeting or assault; and (through the Oriental custom of striking hands or perhaps *slaying* a victim at compacts) to *make peace*, and (by inference) to *supplicate* favor for one's self or another.

<sup>22</sup> *gam* here is correlative to "as" following; comp. note 7.

<sup>23</sup> The first (Niph. part.) is reflexive (*self-caught*), for fish (in a drop-net at least) are entangled by the gills in the meshes; the second (pass. part. Kal) is

simply passive, for the clap-net is usually sprung by parties in wait pulling the string, without any action of the birds upon a trap-stick.

<sup>24</sup> That is evil (*unfortunate*) for them.

<sup>25</sup> Fem. for impers. neut. Comp. note iv, 21.

<sup>26</sup> *anāshiyim*, plur. of a presumed *'anash*, from *'anash*, to *be sickly* (mortal); collateral to *'enōsh* (a "mortal"); used as the plur. of *'iysh* (not a contracted form, but prob. from a cognate of *yish* [see note 5, 23]), and therefore denoting an individual human *being*, a male "person." The abridged *masc. nāshiyim* singularly enough means *women*.

**A. V.** 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.

16 Then said I, Wisdom is better than strength; nevertheless the poor man's wisdom 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 fools.

18 Wisdom is better than weapons of war; but one sinner destroyeth much good.

\* Prov. xxi. 22; ch. vii. 19.

1611. a nevertheless, b men c quiet, d is

15 great bulwarks against it; now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered

16 that same poor man. Then said I, Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard.

17 The words of the wise spoken in quiet are heard more than the cry of him that ruleth among

18 fools. Wisdom is better than weapons of war; but one sinner destroyeth much good.

† Or, heard in quiet are better than etc.

British.

so that it was apparently an easy conquest. **and + there + went** [came] **towards**<sup>2</sup> **+ it a + king great**, || A powerful monarch marched to attack it, **and + surrounded (to-wit)**<sup>b, 41</sup> **+ it**, || That is, he encircled it with his army for a siege. **and + built ascent-wise** [against] **+ it fastenings** [fortifications] **great**; The usual ramparts for assault, as well as circumvallation for hemming in the inhabitants and preventing relief.

15. **and + one**<sup>b, 43</sup> **+ found in + it a + person reduced** [poor] **but wise**, || A single citizen, and he without the resources of wealth; but possessing ingenuity and practical skill. **and + caused + to + slip + out** [rescued] **he**<sup>b, 6</sup> **(to-wit)**<sup>b, 41</sup> **the + city by + his + wisdom**; || This sole defender was a match for the whole besieging force, as the author notes in ver. 16, 18. **and + even + a + man**<sup>b, 63</sup> **not + remembered (to-wit)**<sup>b, 41</sup> **the + person the + reduced** [poor] **the + him**<sup>v, 32</sup>. The "ingratitude of republics" is proverbial; but military success is usually rewarded with honor and emolument by sovereign and state. The reason of the neglect in this case, we may suggest, was the most ostentatious mode of the deliverance, without the "pomp and circumstance" of war, attended by its apparatus of soldiery and battle. Somewhat such a deliverance was that of France by Joan of Arc, which was rewarded only with martyrdom. Even the name of the patriotic and efficient citizen has passed into oblivion. History has doubtless failed to record that of many others equally deserving of immortal fame.

16. **And + I + said, even I**<sup>b, 60</sup> **Good is wisdom from** [more than] **+ stalwartness** [valor]; || This is the author's reflection on the case, and the comment is continued by its antithesis in the following clause. Comp. ver. 18. **and** [but]<sup>b, 19</sup> **+ the + wisdom + of the + reduced** [poor] **+ man is despised**, || This of course is comparatively true, or rather refers to the subsequent and eventual treatment of the benefactor, neglect under such circumstances being equivalent to positive abuse. The statement is obviously but a generalization, as much as to say, "That is all the thanks he got for his services." The paradox is but a pointed echo of the writer's constant doctrine concerning wisdom, especially that it avails little for pecuniary advantage (ver. 11). **and + his + speeches** [words] **are nothing + of + them heard**." || This is to be explained according to ver. 17: the clamor and glamour of public life usually drown the modest claims of the truly meritorious.

17. The same moral is continued in more general terms. **The + speeches** [words] **+ of wise + men in + rest** [quiet] **are heard from** [more than] **the + shriek + of one + reigning in** [over] **+ the + foolish + ones**. || This is the opposite of vii. 6. The gentle advice of the sage is listened to only in the tranquil circles of sobriety and retirement, far away from the noisy debates of the egotistic and ambitious upstarts whose pretensions are echoed by their ignorant and reckless satellites. Such alas! too often is popularity; a mere political intrigue, selfish and senseless.

18. The obverse of the lesson is here presented in another antithesis. **Good is wisdom from** [more than] **finished-things** [implements]<sup>27</sup> **+ of nearness** [attack]; || This is but a corollary from the narrative of ver. 14, 15, and is here drawn as an encomium of sagacity. Comp. vii. 12. **and** [but]<sup>b, 19</sup> **+ a + sinning-man one will + cause + to lose** [destroy] **goodness**<sup>v, 21</sup> **abundantly**<sup>b, 64</sup>. || This is added by way of contrast, as suggested by the latter part of the preceding verse, in order to show (as everywhere else in this treatise, and especially in the melancholy result of the instance above cited) that wisdom is often frustrated, and that by the (intrinsically) slightest and basest influences. How frequent is the spectacle of the malign effect of evil. Comp. 1 Cor. xv. 33; Jas. iii. 5. In Eden what an emphatic and widely-ruinous example! It would seem there had been a still earlier one in heaven itself (John viii. 44; Jude 6).

<sup>27</sup> *K'li'a*, from *kālāh*, to complete; lit. something used to fill with, i. e., a vessel, as a pitcher or jar; hence, a utensil of any kind and for any purpose; an instrument, weapon or article in general.

## CHAPTER X.

1 *Observations of a wisdom and b folly; 16 c of riot, 18 d slothfulness, 19 and e money. 20 Men's thoughts of f kings ought to be g reverent.*

**A. V.** <sup>h</sup>Dead <sup>\*</sup>flies cause the ointment of the [apothecary to send forth a stinking savour [foul smell]; *so* <sup>k</sup>doth a little folly him that is in reputation for wisdom and honour.

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

3 Yea <sup>m</sup>also, when he that is a fool walketh by the way, this wisdom faileth *him*, and he saith to every one *that* he <sup>n</sup>is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

1 Deal flies cause the ointment of the **A. R.** perfumer <sup>1</sup>to send forth <sup>a</sup>an evil odour:

*so* doth a little folly <sup>2</sup>outweigh wisdom and honour.

2 A wise man's heart is at his right hand; but a

3 fool's heart at his left. Yea also, when the fool

walketh by the way, his <sup>3</sup>understanding faileth him, and he saith <sup>4</sup>to every one *that* he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for <sup>5</sup>yielding allayeth great offences.

<sup>1</sup> Or, to stink and putrefy. <sup>2</sup> Or, him that is valued for wisdom. <sup>3</sup> Heb. heart. <sup>4</sup> Or, of. <sup>5</sup> Or, gentleness leaveth great sins undone.

<sup>\*</sup> Heb. *Flies of death.* <sup>+</sup> Heb. *his heart.*

1611. <sup>a</sup>Wisdom <sup>b</sup>folly. <sup>c</sup>Of Riot <sup>d</sup>Slothfulness <sup>e</sup>Money <sup>f</sup>Kings <sup>g</sup>reverent <sup>h</sup>Dead flies <sup>i</sup>Apothecary <sup>k</sup>doth <sup>l</sup>hand: <sup>m</sup>also when <sup>n</sup>is <sup>o</sup>flies

<sup>a</sup> a stinking savour:

**British.**

**X, 1.** With this chapter we perceive a marked change in the style of the author's composition: individual proverbs have been frequent with him, and adagial, paradoxical and sententious phrases have been freely interspersed amid his reasonings and moralizings; but now there is apparent an abrupt series of sayings, nearly every verse introducing a new thought, but slightly or very generally only related to the preceding or the following one; and the whole is didactic in a hortative, exclamatory or apothegmatic way. The narrative form and the personal or experimental and observational air are dropped (the formulæ, "I have seen," and "under the sun," occurring only in ver. 5, 7; and the favorite idiom, "I turned," or "returned," not at all). All this justifies us in making here a main division of the entire book. At the same time its unity is avouched not only by the general similarity and consistency of doctrine, but by the prolongation of the same undertone of melancholy, and especially by the continuance of the contrast between "wisdom" and "folly" (ver. 1, 2, 3, 6, 10, 12, 13, 14, 15), and the recurrence of the old catch-words "evil" (ver. 5) and "vanity" (xi. 8, 10). **Flies<sup>1</sup> + of death,<sup>2</sup> it + will + cause + to + stink, it + will + cause + to + spring + forth [exhale],<sup>3</sup> the + oil + of + a + spicing + one; ||** The last thought of the preceding verse (denoting the ruinous effect of an apparently insignificant element in society) furnishes (as usual with the writer) the transition-point to this verse. The rancidity of ointment, especially from decaying animal substances, such as the abundance of gnats, gad-flies and blue-bottles in the East might easily produce in the adhesive olive-oil, is a striking figure, in a region where such aromatics (chiefly in oil, so as to preserve their scent, and at the same time lubricate the skin after the customary bath) are in great demand. **and + one + precious from + wisdom and + from + heaviness [glory] foolishness a + little.<sup>3</sup> ||** A single crime blasts the fairest reputation of a man as surely as one *faux pas* ruins a woman. This is one of the practical cautions upon which the writer now enters, and is expressive of the fact that seemingly trifling faults—which we therefore are least on our guard against—are often the most destructive. It is also an incentive to complete a character already well established, by attention to minor details, such as are about to follow.

2. **The + heart<sup>1, 42</sup> + of + a + wise + man is to [at] + his + right + hand, ||** That is, he "has his wits about him," has his faculties at command and well-trained; the right hand being stronger and more skilful than the left, and therefore the natural symbol of dexterity and tact. Of course the anatomical fact that the heart is really on the left side is here overlooked. Comp. vii, 12. **and [but]<sup>1, 19</sup> + the + heart<sup>1, 42</sup> + of + a + silly + man to [at] + his left + hand; ||** The converse is here depicted. Comp. ii, 14.

3. **and + also in + the + tread [road] as + that + which [wherever] the + fool is walking his + heart<sup>1, 42</sup> is lacking, ||** In whatever pursuit he may engage he is sure to fail from incapacity. Comp. ver. 15. **and + he + has + said to + the + complete [everybody] that a + fool he is. ||** His gait along the street itself betrays his stupidity.

4. Governmental abuses are now discussed, as a special form of the lack of practical common sense considered in the preceding paragraph. **If the + wind [temper] + of the +**

<sup>1</sup> *zchabeb*, an insect merely, including beetles, etc.

<sup>2</sup> An epithet that does not necessarily denote a poisonous species, but here apparently is merely an equivalent for *dead*, i. e., putrefying, and thus corrupting (in a hot climate) any thing in which they

may be imbedded, especially the (vegetable) oil used for perfumes.

<sup>3</sup> The odor being implied, like the water from a fountain.

<sup>4</sup> Supply "affects in a like disgusting manner," i. e., neutralizes his excellencies. The adj. is masc.



**A. V.** 5 There is an evil *which* I have seen under the <sup>a</sup>sun, as an <sup>b</sup>error *which* proceedeth <sup>\*</sup>from the ruler:

6 Folly is set in great <sup>c</sup>dignity, and the rich sit in [in a] low place.

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

8 He that diggeth a <sup>d</sup>pit shall [may] fall into it; and <sup>e</sup>whoso breaketh an [a] hedge, a serpent shall [may] bite him.

<sup>\*</sup> Heb. *from before*. <sup>†</sup> Heb. *in great heights*. <sup>‡</sup> Prov. xxx, 22. <sup>§</sup> Ps. vii, 15; Prov. xxvi, 27.

**1611.** aSun, berror, c dignity, d pit, e who so 16

5 There is an evil which I have seen under **A. R.** the sun, as it were an error which pro-

6 ceedeth from the ruler: folly is set in great <sup>1</sup>dig-

7 nity, and the rich sit in low place. I have seen

8 servants upon horses, and princes walking as servants upon the earth. He that diggeth a pit shall fall into it; and whoso breaketh through a fence,

<sup>1</sup> Heb. *heights*.

**British.**

one + reigning should + ascend ascent-wise [upon] + thee, ¶ That is, in case a subject is made the victim of royal malice, cupidity, suspicion or jealousy—if for any reason the sovereign becomes incensed against him; a very common thing under despotic rule and in the East. Comp. iv, 1; v, 8. thy + rising-point [place] <sup>4</sup>nay <sup>v, 1</sup>shouldst + thou + cause + to + rest [quit]; ¶ That is, stand your ground, neither leaving the royal presence in anger, nor abandoning your position. Comp. viii, 3. because a + cure [mollification] will + cause + to + rest [allay] sins great. ¶ Mildness will overcome hostility, and firmness will eventually carry its point. A gross injustice may thus be averted. Comp. vii, 7-9; Prov. xv, 1.

5. So much for a threatened act of positive oppression; next comes a specimen of the *wrong* man in the public place, and the *right* man consequently ignored. There + exists a + badness <sup>15, 21</sup> which I + have + seen under the + sun, ¶ The writer's familiar formula for a serious evil. Comp. v, 13 [12]; vi, 1; ix, 3. as + an + error which + is + issuing <sup>9</sup> from + the + face + of the + ruler: ¶ The writer, in accordance with the gentle manner just inculcated in dealing with public malfeasance, calls this a *mistake*; but it is evidently one "done of purpose" in order to gratify the caprice or favoritism of the monarch. Therefore, however private may be the designation to the post, or whatever its pretext, it is at least with the connivance, if not the direct contrivance, of the king, as the last clause indicates.

6. has + been + given [put] (the) <sup>5, 46</sup> + folly in + the + heights, ¶ That is, inefficient persons are often placed in high official positions; upstarts are exalted to office. and + wealthy + men in + the + low-place will + sit. ¶ The affluent usually occupy public rank and stations, partly because they have the means of performing the functions without regard to remuneration (for such posts, when honorably and patriotically administered, are not generally as lucrative as the same talent, time and diligence bestowed upon private business would make it), partly out of flattery or the hope of largess, but still oftener because a well-to-do family rears up its members in such a training as best fits them to hold these functions. They are here therefore taken as the natural heirs to places of public trust and responsibility (for which heavy bonds are often exacted as a pledge of fidelity). Hence an ignoring or displacement of such persons, irrespective of their capacity or integrity, is a wanton and detrimental as well as a shameful disregard of the public good, besides being an injustice and an affront to them. But the keenest point of the incongruity and iniquity of this arbitrary disposal of office probably is the too prevalent habit of Oriental (especially Turkish) rulers in marking out the rich for plunder in the form of taxes, requisitions, and all sorts of vexatious and costly exactions, under threat of removal from power and favor at court, which is in the nature of *black-mail* or at least of the price of patronage; even if, as is often the case, the king do not proceed to outright confiscation of the subject's property to the crown, either with or without an ostensible pretence. See 1 Kings xxi, 16. The rich are thus frequently reduced to sudden and abject poverty, and may be glad if they escape with their lives.

7. The unseemly spectacle presented by such violent dislocations in social status is next illustrated. I + have + seen servants ascent-wise [upon] horses, ¶ "Beggars on horseback," is a proverb for ostentatious *parvenus*; and the figure is a most striking one for the ridiculous inconsistency. and + princes walking as + servants ascent-wise [upon] the + earth. ¶ "But lords go afoot," adds poignancy to the adage by way of contrast, and yet of equal indignity.

8. Here begins a set of practical illustrations of the importance of good judgment in the homeliest transactions and pursuits of life. one + delving a + cess-pool, <sup>6</sup> in + it may +

<sup>4</sup> *māqōm*, from *qāwm*, to "rise;" *i. e.*, spot where one stands up.

<sup>5</sup> *yōtsā'*, an irreg. fem. of the act. part. Kal (for *yōtsē'āh*).

<sup>6</sup> *qāwmāts* (text unnecessarily *qāwmānts*), a word occurring here only in Heb., and hence explained by a recourse to the Chald. (in which it is found in the sense of a *pit-hole*, interchanged sometimes with the collateral *kumats*, which rather appears to be

the true form), akin to the Heb. *kūmar*, which means to *stow-up*; and hence we have ventured upon the rendering *cess-pool*, partly also for the sake of using a distinctive term. But the discovery of this solitary word does not necessitate a later date for the book, as it may easily have crept in from the neighboring Aramaean, like many other terms, in the time of Solomon, whose relations to the adjoining regions were very intimate.

**A. V.** 9 *a* Whoso removeth *b* stones shall [may] be hurt *c* therewith; *and* he that cleaveth *d* wood *e* shall [may] be endangered thereby.

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

11 Surely [If] the serpent will bite [have bitten] without *an* enchantment; and *a* babbler is no better [, then the charmer is useless].

\* Heb. *the master of the tongue.*

1611. *a* Who so *b* stones, *c* therewith; *d* wood, *e* shall be *f* enchanted.

9 a serpent shall bite him. Whoso *h*eweth **A. R.** out stones shall be hurt therewith; *and*

10 he that cleaveth wood is endangered thereby. If the iron be blunt, and one do not whet the edge, then must he put to more strength: but wisdom

11 is profitable to direct. <sup>1</sup>If the serpent bite <sup>2</sup>before it be charmed, then is there no advantage in

<sup>1</sup> Or, *moveth stones* <sup>2</sup> Or, *Surely the serpent will bite where there is no enchantment, and the slauderer is no better* <sup>3</sup> Heb. *without enchantment.*

British.

fall; || The most trivial occupation has its perils, against which reasonable precaution must be exercised. Comp. Psa. vii, 16 [15]. **and + one + demolishing a + hedge, may + bite + him a + hisser** [snake]; || These reptiles are fond of stone-heaps, fence-bushes, and similar cavities, and on being disturbed are very apt to fix their fangs into an intruding hand. Comp. Amos v, 19.

9. As in the preceding verse the production of an excavation beneath the surface of the soil is contrasted with the demolition of a structure above it, so here the two forms of farm labor or rather material, stone (as imbedded in the ground) and wood (as growing upon its face), are successively brought into view; moreover the damage in ver. 8 is, in the first example, self-caused, and in the second inflicted by a foreign element, the animal lurking there, whereas here both verbs are explicitly in the reflexive. Such a correspondence, with an avoidance of complete uniformity, is characteristic of Hebrew poetry, **one + removing<sup>7</sup> stones may + hurt + himself with + them**; || Only those accustomed to handle large stones are aware of the danger attending their careless management; as they are very apt to roll in an unexpected direction, especially if round, and still more if (as is usually the case) of an irregular form, and thus crush the feet, legs or hands of the workmen. **one + splitting trees** [sticks] **may + reduce** [injure] **+ himself with + them.** || The act here seems to refer to chopping wood in general, an operation in which the axe is very liable to glance from the log and inflict a frightful wound on the leg or foot of the cutter; or especially in felling timber in a forest, where the tree is apt to fall suddenly or in an unforeseen direction, and crush the woodman.

10. The writer adds another brace of illustrations, the first suggested by the preceding piece of work, and the other of an entirely different order, but connected by the interjected clause, which is explanatory of the purpose of the entire series. The two foregoing were couched in wholly affirmative phrase; these are negatively expressed, in the second clause at least. **If + one + has + blunted<sup>8</sup> the + iron,** || A dull edge is the result of frequent or hard use. This holds good of any cutting tool, but probably refers especially to the woodman's axe above. **and + he<sup>10, 6</sup> not its<sup>9</sup> + face** [edge] **has + lightened** [thinned], || The reference of course is still to the user of the piece of cutlery, the wood-chopper. The most natural and effectual method of increasing the availability of the implement is to sharpen it, which (as the Heb. expresses) is to reduce the thickness of the edge, either by hammering or by whetting (grinding). **and [then]<sup>viii, 27</sup> + writhes** [force]<sup>10</sup> **he + must + make + stalwart** [intensify]; || The only other resource, if he would succeed in his task, is to redouble his strokes in number and strength. **and + an + exceedence** [advantage] **+ of succeeding<sup>11</sup> is wisdom.** || In either case skill or judgment is necessary, and which alternative the person will adopt depends upon estimating the circumstances of the particular occasion, such as his convenience (the presence or proximity of the requisites for sharpening the tool, the time needed for such a preparation, etc.) or inclination.

11. **If + should + bite the + hisser** [snake] **with + not** [before] **a + whisper** [incantation], || The serpent-charmer's craft is here referred to; but whether this be genuine or pretended, matters not for the illustration. In the case supposed, he has not yet been called in, or has not yet exercised his power, *i. e.*, has not pronounced the spell usual or presumed for disarming the reptile. Consequently persons rashly approaching the creature have already been bitten. **and [then]<sup>viii, 24</sup> + there + is + nothing + of exceedence** [advantage] **to + the + master + of the + tongue** [charmer]. || The expert at enchantment is now useless, inasmuch as the mischief which he might have prevented has actually been done, and his muttering or other mystical power is unavailing for a cure. This therefore

<sup>7</sup> *niqd'*, strictly to *pluck* up tent-pins, significant of the removal of an encampment (comp. Eng. "to pull up stakes"), and hence (generally) to journey or depart from one place to another; here in the Hiph. to *cause* such a transmigration, *i. e.* (generally), to *carry* away.

<sup>8</sup> Impers. act. used for the pass., as often in Heb.

<sup>9</sup> Article (equivalent to the pers. pron.) omitted as unnecessary, for that of the axe only of course could be meant.

<sup>10</sup> From *chyl*, to *twist*; hence, to *strengthen* (as a rope). The plur. denotes repeated or more vigorous blows.

<sup>11</sup> Infin. Hiph. used for the abstr. noun.

**A. V.** 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 labour of the foolish wearith every one of them, because he knoweth not how to go to the city.

\* Prov. x. 32 & xii. 13. † Heb. *grace*. ‡ Heb. *his mouth*. § Prov. xv. 2. Heb. *multiplied words*. \*\* ch. iii. § 22. & vi. 12.

1611. a gracious; b is c words; d \*\* what e what f them; § 21

12 † the charmer. The words of a wise **A. R.** man's mouth are gracious; but the lips of

13 a fool will swallow up himself. The beginning of the words of his mouth is foolishness: and

14 the end of his talk is mischievous madness. A fool also multiplieth words: get man knoweth not what shall be; and that which shall be after

15 him, who can tell him? The labour of fools wearith every one of them, for he knoweth not

† Heb. *the master of the tongue*. ‡ Heb. *his mouth*.

British.

is an instance of failure, as the other was of success; but both equally exemplify the essential importance of prudence.

12. The writer now adduces more palpable and characteristic illustrations, which, in the advancing style of the discussion, are of the nature of general propositions with a somewhat abstract bearing. Practical sagacity or *tact*, however, is still the main theme, and it is here more pointedly or explicitly treated. As usual, the last clause preceding furnishes the transition-word ("tongue") to this paragraph, which accordingly relates now particularly to judiciousness in language or conversation, and especially public debate or consultation. **The + speeches [words] + of the + mouth**<sup>12</sup> **+ of a + wise + man are favor,**<sup>13</sup> || That is, the moment a sage opens his mouth he wins favor, as is more directly expressed in the first clause of the next verse. We may legitimately include (as the ultimate or real reason for this favorable impression), by a more literal construction of the copula-verb ("are"), the fact that his language is itself "gracious" or agreeable. **and [but]**<sup>14, 19</sup> **+ the + lips + of a + foolish + man will**<sup>14</sup> **+ swallow + him + up.**<sup>15</sup> || On the contrary a senseless speaker only talks to his own confusion. By a proverbial hyperbole, he is said to "devour himself," as if he opened his mouth but to gulp himself down. He destroys his own influence, refutes himself. Comp. iv. 5.

13. The writer, as is his habit, expands the last-mentioned thought; because it is a readier and often a more effective method of instruction to criticise faults, which are palpable and capable of being turned into ridicule, than to descant upon excellencies, which are less frequent and more difficult to describe. **The + in-boring**<sup>16</sup> [introduction] **+ of the + speeches [words] + of his + mouth**<sup>17</sup> **is foolishness,** || His opening phrases at once expose his ignorance and incapacity, and prejudice his hearers against him at the outset by their impertinence in thought, expression and utterance. **and + the + after-part + of his + mouth is boastfulness** [craziness] **bad.** || But the sequel is still worse, the fool at last prating sheer nonsense like an idiot or a madman. From beginning to end his address is thoroughly nugatory and even offensive; it does no good, but much harm.

14. The same topic is still further continued, the verbosity of the simpleton being referred to, as an aggravation of his tediousness and ineptness. **And [yet] + the + fool**<sup>18</sup> **+ will + make + to + abound speeches** [words]; || The addle-pated and unqualified speaker usually attempts to make up in quantity what he lacks in quality; conscious of his failure to interest, he keeps talking on in hopes of becoming clear or more pleasing, but only becomes the more obscure and disgusting. The longer he talks, the less he really says. Garrulity is the absence of wisdom and of eloquence. Comp. v. 2 [1], 7 [6]; vi. 11; ix. 17. **not will + know (the)**<sup>19, 21</sup> **+ man what it + is + which [that] + will + be-extant;** || One of the most frequent forms of ill-considered and inconclusive speech is that of predicting what will come to pass; every conceited shallow talker is given to fortune-telling or is at least weather-wise. See on vii. 16. **and + that + which will + be-extant from [at] + his + afters [afterward], who will + make + to + front [tell]**<sup>20, 24</sup> **to + him?** || He can neither discover the future himself, nor can any mortal disclose it to him. Why then venture to foretell it, or even to discourse about it? Comp. vi. 12.

15. This special subject is concluded with a most striking illustration of the obvious fatuity and semi-lunacy of the incessant talker. **The + toil + of the + silly + ones will + make + him [each] weary;**<sup>25</sup> || First, he but fatigues himself by his idle and excessive prating. **In + which [as much as] not he + has + known how to + walk toward a + city.** || Secondly (and by reason of his awkwardness), he resembles the country clown in

<sup>12</sup> "Mouth" is here added not expletively, but for the sake of the correspondence with the clause following.

<sup>13</sup> Noun used as an adj., as often in Heb.

<sup>14</sup> Fut. expressive of what is sure to take place.

<sup>15</sup> Adv. added to express the intensive force of Piel.

<sup>16</sup> *schillih*, from *chälal* (akin to *chämal*, to "write" or cause to revolve; comp. *gägal*, to

"whirl," and other congeners with the same base syllable *chh*), to bore into, i. e., make an entrance, or beginning, etc.

<sup>17</sup> An accumulative phrase (after the repetitional idea of emphasis) for talk or babble.

<sup>18</sup> *gäga* is strictly to gasp for breath through exhaustion; hence to tire with hard effort; and thence to labor severely, even to expiration.

**A. V.** 16 \* #Woe to thee, O land, when thy king *is* a child, and thy princes eat in the <sup>a</sup> 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 <sup>b</sup> drunkenness!

18 \* By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

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

\* Isa. iii. 4, 5. † Ps. civ. 15. ‡ Heb. *maketh glad the life.*

1611. <sup>a</sup>morning. <sup>b</sup>drunkenness. <sup>c</sup>things d 3, 4

16 how to go to the city. Woe to thee, O **A. R.** land, when thy king is a <sup>1</sup>child, and thy

17 princes eat in the morning! Happy art thou, O land, when thy king is <sup>2</sup>the son of nobles, and thy

18 princes eat in due season, for strength, and not for drunkenness! By slothfulness the <sup>3</sup>roof sinketh in;

19 <sup>eth</sup>. A feast is made for laughter, and wine maketh glad the life: and money answereth all things.

1 Or, *servant* 2 Or, *a free man* 3 Or, *rafters sink*

**British.**

a metropolitan thoroughfare: staring into the faces of all he meets, gaping into the shop-windows, and stumbling into all sorts of ridiculous encounters. Comp. ver. 3; ii, 14. He instantly and constantly exposes his own imbecility.

16. From this climax of private stupidity the writer now returns (see ver. 4) to a spectacle of fatuity in a wider sphere, even the highest circle, and therefore still more ruinous; using (after his custom) the last word ("city," for a political community) as a transition-link to the extension. **Woe to + thee, o + earth [land]!** || A national calamity is here depicted, and for the sake of vividness it is put in the form of an exclamation. **which [that] + thy + King is a + lad,**<sup>19</sup> || Not so much literally young (see iv, 13) as inexperienced and self-willed, or generally incompetent, as suggested by the preceding context, or specially self-indulgent, as suggested by the following context; in fact all these elements of inefficiency are implied in the term. **and + thy + princes in + the + prying [morning]**<sup>20</sup> **will + eat:** || That is, they begin the day with luxury and personal gratification (usually reserved until the evening, ver. 17), instead of devoting themselves betimes to the interests of the state.

17. The obverse of the picture is now presented for contrast. **happiness**<sup>21</sup>, <sup>12</sup> **+ of**<sup>21</sup> **+ thee, o + earth [land], which [that] + thy + king is the + son + of glowing [free-born]**<sup>22</sup> **+ ones,** || That is, has been brought up properly, and hence knows how to conduct public affairs discreetly and honorably. **and + thy + princes in + the + coursing [season] will + eat,** || That is, take their principal meal at the usual and suitable hour (in the evening always, in the East), when at leisure and at home, after the labors of the day are over. **with + respect**<sup>23</sup>, <sup>63</sup> **+ to + stalwartness and + not with + respect**<sup>24</sup>, <sup>63</sup> **+ to + (the)**<sup>25</sup>, <sup>46</sup> **+ quaffing.** || That is, in order to nourishment, and not for purposes of debauch. Comp. Isa. v, 11.

18. The thought of (public) remissness is continued and illustrated by a frequent specimen of (private) negligence. **By + twofold**<sup>26</sup> **+ sieth will + dwindle + away**<sup>24</sup> **the + happening + together**<sup>25</sup> [frame-work], || A building is here alluded to, which is suffered to decay by a defect in the roof—a very common thing anywhere, but especially in the East, where earth or clay roofs (and nearly flat) are usual with the commonalty. **and + by + lowness [laxity] + of two + hands**<sup>26</sup> **will + leak the + house.** || A tight roof is as essential to an edifice as a solid foundation, for decay beginning there percolates the entire structure, whether it be wood or stone. The moral is obvious.

19. The previous malfecundance in office (ver. 16) seems here to be reverted to, and the mention of feasting is a natural connection. **For + laughter men are doing [making] bread,** || A merry-making time is here in view, as a preparation for which bread (as the symbol of eatables in general) has to be made (in the East it is usually prepared for each meal). The banquet is evidently a public one, or at least by public men; and the obvious implication is that it is at the public expense, probably not legitimately or imperatively.

<sup>19</sup> *nā'ar*, appar. from *nā'ar*, to *shake*, from the bustling *activity of youth*; spoken of a (usually unmarried) man not over forty, and often applied (like "boy") to a servant.

<sup>20</sup> *bā'ar*, the *daybreak*, from *bā'ar*, to *pry* into (strictly, to burst open); akin to *bā'ar*, to *be a first-ling* (as opening the matrix). Hence comes also *bā'ar*, a *beere*, as having horns *budding* forth, or perhaps from *goring*.

<sup>21</sup> *āsharā'ā* (plur. constr. of a presumed *āshar*, from *āshar* [akin to *qishar*, to *be (up-)right, i. e., correct*], which prop. means to *be straight*, hence prosperous or happy), used only thus as an interjection. Kindred doubtless is the relative *āshar*, through the idea of *directiveness* or close connection.

<sup>22</sup> *chā'ar* (elsewhere *chōn*), from *chā'ar*, to *be*

*avid* or in a *white heat* (hence *chōr* or *chō'ar*, fine *linen*; *chā'ar*, to become *pale*), as a symbol of honor. Kindred prob. is also *chā'arh*, to *burn* with anger.

<sup>23</sup> A striking but not very common use of the dual, in allusion to the remissness of *both* hands.

<sup>24</sup> From *mā'ak* (with Chaldaizing *daghesh* in the *first* radical, like other instances in Heb.), akin to *mā'ak*, to *shred*, pine or melt.

<sup>25</sup> *mīqārēh*, a slightly varied form from *mīqārēh*, a "hap" or lot; denoting the juncture of the timbers or sides of a house.

<sup>26</sup> A pair of hands (the owner's or tenant's), which ought to have been busy; the dual beautifully corresponds to the preceding clause, where perhaps it was specially employed to suit the expression here.

<b>A. V.</b> 20 <sup>4</sup> *Curse not the king, no not in thy <sup>4</sup> 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.	<b>A. R.</b> 20 Curse not the king, no, not in thy <sup>4</sup> 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.
* Ex. xxii, 28. † Or, <i>conscience</i> .	
<b>1611.</b> a thought,	<b>British.</b>

**and + wine**<sup>1, 63</sup> **will + gladden the + life**; <sup>13, 12</sup> || Jocularly and free indulgence are promoted by wine, which is usually abundant on such occasions; and thus they add to the recklessness of the carnival. **and**<sup>1, 19</sup> **(the)**<sup>13, 9</sup> **+ silver**<sup>1, 63</sup> **will + heed** [answer] **(to-wit)**<sup>1, 41</sup> **the + complete** [whole]. || Cash must settle the bill, and this will "pay the shot" for everything. The public exchequer has to meet the demand, and thus the community are doubly defrauded by worthless officials. The body politic, like a leaky and ill-cared-for tenement-house, soon goes to pieces.

**20.** Another admonition relating to public persons, and one very useful in view of the criticisms natural and frequent on the part of private individuals concerning such characters. **Also**<sup>13, 11</sup> **in + thy + knowing** [consciousness] **a + king nay**<sup>1, 1</sup> **shouldest + thou + make + light + of** [abuse], || Notwithstanding the temptation to denounce such outrages, one should exercise prudence in expressing indignation, especially violent or offensive language against the authorities. Comp. 1 Pet. ii, 13. Because it is neither safe (comp. viii, 3, 4; Rom. xiii, 4) nor right (comp. viii, 2; Acts xxiii, 5). Indeed the language, strictly construed, forbids or dissuades from harboring such thoughts even, as likely to develop into words and acts. **and + in + the + chambers + of thy + lying + place nay**<sup>1, 1</sup> **shouldest + thou + make + light + of a + wealthy + man**; || In the most private apartment, such as a bed-room, the same caution is to be observed in uttering what might be regarded as treasonable. The grandee is here represented from the kindred aspect of a rich man; therefore having the pecuniary means of carrying his vindictiveness into effect. **because a + flier + of + the + sky will + cause + to + walk (to-wit)**<sup>1, 41</sup> **the + voice**, || Some person, as unobserved or insignificant as a casual bird, will be likely to report your words, especially if severe, in hope of currying favor with the authorities—for sycophancy is proverbial in the East. **and + a + master + of the + two + wings**<sup>27</sup> **will + make + to + front** [tell]<sup>1, 24</sup> **a + speech** [word]<sup>1, 27</sup> || Some inkling will be sure to be reported, secretly as if by a carrier-pigeon or unconscious parrot, or some other mysterious agency. It is wonderful how fast and far news travels; and it is especially instructive to note how quickly and how exaggeratedly a piece of ill-fame is divulged.

<sup>27</sup> The article is unnecessarily excluded by the Masorettes.

CHAPTER XI.

1 *Directions for charity.* 7 *Death in life,* 9 *and the day of judgment in the days of youth, are to be thought on.*

**A. V.** 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 *a* themselves upon the earth: and if the tree fall toward the *b* south, or toward the *c* north, in the place where the tree falleth, there it shall be.

1 1 Cast thy bread 2 upon the waters: for **A. R.**  
 2 thou shalt find it after many days. 3 Give  
 a portion to seven, yea, even unto eight; for thou  
 3 knowest not what evil shall be upon the earth. If  
 the clouds be full of rain, they empty themselves  
 upon the earth: and if a tree fall 4 toward the  
 south, or 4 toward the north, in the place where the

\* Heb. upon the face of the waters. † Dent. xv. 10; Prov. xix. 17; Matt. x. 42.

1 Or, Send forth 2 Heb. upon the face of the waters. 3 Or, Divide a portion into seven, yea, even into eight 4 Or, in

1611. a themselves b South c North

British.

**XI, 1.** As the writer approaches the conclusion of his essay, he grows more mellow in spirit and more tender in counsel, looking more calmly, hopefully and piously into the dread unknown of the future, and recommending a suitable preparation, so far as possible, for it. This is still in his previous vein of practical suggestion as to the best method of improving the advantages and opportunities of the present life. The figurative style of illustration here prevails even more than before. **Send thy + bread ascent-wise [upon] + the + face + of the + water;** || This has usually been understood to refer to the Egyptian practice of sowing grain during the inundation; but that allusion seems to us inappropriate, because (1) the seed is not actually scattered on the water, nor during the freshet; but upon the mud after the overflow has subsided; and (2) such a practice did not and could not prevail or even obtain in Palestine, where no such annual rise of the streams or inundation of arable land occurs. We apprehend it rather refers to the universal habit of feeding fish, especially in private ponds, such as the author speaks of (ii, 6; there for purposes of irrigation, it is true, but equally available for fish culture, as was common in Egypt and other Oriental countries, and is evident on their monuments). Whichever be the allusion, it obviously is used here as a symbol of benevolent and thrifty effort (comp. ver. 2); as if saying, Distribute your bounty, even at the risk of throwing it away, and on subjects seemingly as thankless and unlikely to improve it as the unstable and harvestless sea. **because in + the + abundance + of (the) <sup>b</sup> 46 + days thou + wilt + find + it.** || It will (at least on the average or often enough to encourage and justify the venture) yield a return. Comp. Luke xvi, 9. How often has a casual act of kindness or charity secured a friend, afterwards one in need!

**2. Give a + lot to + seven and + also to + eight;** || Seven being the sacred and full number, is here taken as the symbol of complete and universal beneficence; but in order to make assurance doubly sure (comp. Luke vi, 38), the writer adds the eighth as an over-plus (comp. Amos i, 3), the octave making up the full week of festival (Lev. xxiii, 36; Num. xxix, 35; comp. Luke ix, 28). **because not thou + wilt + know what will + be + extant as + badness <sup>b</sup> 21 ascent-wise [upon] the + earth [land].** || In view of the uncertainty of the future, and especially of the continuance of one's own prosperity, this method of investment is good policy; for (1) It scatters the chances of repayment or benefit more widely (not to "carry all of one's eggs in the same basket," one thing may pay if another does not); (2) It is best to give while one has it to spare, for some day he may not have it to give at all; (3) If misfortune should come to the donor, some of his beneficiaries may repay the alms or favor with interest (comp. Luke xvi, 4).

**3. If shall + be + filled the + scuds<sup>1</sup> with + a + shower,** || That is, whenever the clouds are surcharged with moisture;—a figure drawn from the bountifulness of nature. This of course in Palestine is characteristic of the winter or rainy season, but is nevertheless (or on that very account) suggestive of fertility. **ascent-wise [upon] the + earth they + will + cause + to + empty it;** || They spontaneously pour their treasured burden copiously on the thirsty soil, and even upon barren land, or what would be so except for their irrigation. Imitate their liberality, and do not selfishly hoard or grudgingly bestow the rich blessings which you hold. **and + if shall + fall a + tree in + the + south <sup>b</sup> 22 and [or] + if in + the + north,** || The wood-man's craft is here again adverted to (see x, 9), and a tree perhaps has fallen in the contrary direction from that expected by the feller. Still he is not disappointed as to his main purpose; for the tree is just as effectually prostrated in either case. In like manner the benefactor ought to be equally gratified and satisfied with the issue of his charity, since somebody is really benefitted or comforted, and the particular person or manner is immaterial. **in + the + rising-point [place] <sup>b</sup> 4 + of which + may + fall the + tree, there it + will + be + extant<sup>2</sup>.** || The trunk will not escape from the wood-

<sup>1</sup> *ab*, a heavy mist or rain-cloud, enveloping the landscape and darkening as well as moistening the air. *hww*, which seems to be from the same root, and therefore not a Chaldaism nor an evidence of late date.

<sup>2</sup> *ghhww* for *ghhwh* by a transmutation of letters

**A. V.** 4 He that observeth the *a* wind shall not sow; and he that regardeth the *c* clouds shall not reap.  
 5 As thou knowest not what *is* the way of the spirit, *d* 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 [thy] hand; for thou knowest not whether *shall prosper*, either this or that, or whether they both *shall be alike good*.

**A. R.** 4 tree falleth, there shall it be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the *1* wind, *nor* how the bones *do grow* in the womb of her that is with child; even so thou knowest not the work of God who doeth all. In the morning sow thy seed, and in the evening withhold not *2* thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good.

\* Heb. shall be right.

† Or, spirit

1611. a wind, b sow; c clouds, d nor

• thine

British.

cutter, but be accessible and available still for all useful purposes. In like manner the substantial effects of beneficence will permanently remain, whether the original desire or special motives of the donor have been fully met or not. This is an additional (but kindred) reason to the preceding. The line of argument here pursued is not mercenary or venal nor even selfish, although (like Scripture exhortation generally) somewhat *ad-hominem* or personal; for the genuine sentiment of charity is really appealed to and fostered by such inducements, and it is thereby heightened and broadened. The giver's own soul at least is refreshed and sweetened by the act, and he will not lose his spiritual and eternal reward. Comp. Matt. v, 42; Luke vi, 35.

4. There follows an agricultural illustration of the same principle of prompt and earnest fulfilment of one's tasks, whether eleemosynary or productive, taking some risk in a calm reliance upon Providence. **one + keeping [watching] the + wind not will + sow**; || The timid farmer waits for a favorable time to plant; not that the modern superstitions as to the proper time of the moon, or other equally futile "signs," are here specially alluded to; but the wind, in its direction and character, is a fair prognostic of the weather likely to ensue; and this may be too dry or too cold for germination of the seed; but especially is a violent wind injurious to the even distribution of grain when broad-cast (as usually) by hand. Comp. ver. 6. **and + one + seeing on <sup>35, 4</sup> the + scuds not will + reap**. || In like manner dry weather, when the rain-clouds have disappeared (in Palestine from April to Sept.), is even more important for harvest; and the husbandman observes these with the greatest solicitude. The writer, in all these recommendations, does not disparage reasonable caution (which he elsewhere commends; see iii, 2); but only that lack of enterprise, which borders on the sluggishness of x, 18. Comp. Prov. xx, 4; xxii, 13.

5. An illustration of the impossibility of foreseeing these contingencies for which we may idly and harmfully wait, is here drawn from the mysterious process of gestation. **As + that + which there + is nothing + of + thee knowing what is the + tread + of the + wind [spirit],<sup>3</sup>** || Science has never discovered the secret principles of generation and conception; especially the mode in which the pervading vital force (which is the expression or result of the soul-power) acts upon the physical elements or assists in the reproductive functions. The important distinction of sex is always a matter of uncertainty, and modern researches have not approached its solution. **as + the + bones are in + the + belly + of the + full + woman**; || That is, during the period of pregnancy, implying their origin and growth. Anatomy has observed many of the phenomena and traced their progress, but has not advanced in their essential explication beyond the fact of the execution and observance of the primitive fiat "after their kind" (Gen. i, 25, which applies to the animal nature of man in common with the lower orders). **as + as [just so] not thou + wilt + know (to-wit)<sup>b, 41</sup> the + deed + of (the) + God,<sup>43, 66</sup> who will + do (to-wit) the + complete [whole]**. || The ways of divine Providence are as inscrutable, and these apply not only to the weather, the seasons, the crops, etc., but equally (and if we may so say, more emphatically) to the more important events of life, which affect our moral character and call for prudence. The old lesson of acquiescing, when we can neither control nor understand, is here substantially reiterated. On the sovereignty of God (in the last clause), in contrast with man's ignorance and impotence, comp. especially iii, 11, 14; vii, 13; viii, 17.

6. The writer once more reverts to an agricultural scene for an exemplification of this practical lesson (trust in Providence, with human synergism) in a direct practical form. **In + the + prying [morning] sow (to-wit)<sup>3, 41</sup> thy + seed**, || That is, as early as circumstances permit. "A good (and prompt) beginning is half the battle." The lingering man is a lazy one, and lets slip the favorable (and perhaps the only) opportunity for effort and success. **and + to [at] the + dusk [evening] nay <sup>3, 1</sup> shouldest + thou + cause + to + rest thy + hand**; || Do not quit even at early night-fall (or in the afternoon), if circumstances still allow the prosecution of the task. Especially do not wait or desist through any

<sup>3</sup> *ruwach*, here nearly equivalent to *niphesh* or animating principle; but distinguished from it as referring to a human being. Comp. note <sup>43, 65</sup>.

**A. V.** 7 <sup>a</sup> Truly the light *is* sweet, and a pleasant <sup>a</sup> *thing it is* for the eyes to behold the <sup>b</sup> sun:

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

9 Rejoice, O young man, in thy <sup>d</sup> youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine [thy] heart, and in the sight of thine [thy] eyes: but know thou, that for all these <sup>e</sup> things God will bring thee into judgment.

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

8 Yea, if a man live many years, let him rejoice in them all; <sup>2</sup> but let him remember the days of darkness, for they shall be many. All that cometh is vanity.

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 <sup>a</sup> thy heart, and in the sight of <sup>a</sup> thy eyes: but know thou, that for all these things God will bring thee into <sup>b</sup> judgment.

1 Or, For 2 Or, and remember

1611. <sup>a</sup> thing is it <sup>b</sup> sun. <sup>c</sup> darkness. <sup>d</sup> youth. <sup>e</sup> things.

<sup>a</sup> thine <sup>b</sup> judgement

**British.**

prejudices or indolence at that (or any other) time of the day. **because there + is nothing + of + thee knowing where you will + succeed whether + you [this] or you [that],**<sup>8,12</sup> This implies an uncertainty, perhaps amounting (in many cases) to an improbability, that every planting (or other work) will be fully remunerative or prosperous; and this is the very reason why we ought to embrace every opportunity of usefulness, assured that some will be successful, even if others fail. Such is the doctrine with which the chapter set out and has continued. **and [or] + if the + two + of + them as + one will + be good.** They may prove equally prosperous and advantageous. There is here a rebuke of the procrastination of ver. 4, as eventually proved to be unwarranted in many if not most instances.

7. Here follows a sort of corollary (as often with the author) from the foregoing general remarks on postponement and hesitancy in effort; and it is tinged with the sombre hue characteristic of the entire treatise. **And + sweet is the + light,** The favorable aspect of life is put first, in accordance with the cheery view of the foregoing context; and of this the day-time is the fitting and easily recognized symbol. How many gloomy impressions, feelings and apprehensions are dispelled by day-break! We then wake to consciousness, to activity, to full reason, and to a restoration of the realities and stimuli of earthly existence. How mild the early light! How gently its rays strike the senses! How helpful is it to guide our footsteps and direct our energies! Comp. ii, 13; xii, 2. **and + good it is for + the + (two) + eyes to + see (to-wit)**<sup>5,41</sup> **the + sun:** The diffused beams of sun-light are wholesome to the eyes and a tonic to the whole system. How dreary and sad the condition of the blind! How the weary patient longs for the dawn! Comp. Job vii, 4; Psa. xxx, 5; cxxx, 6.

8. **because + if**<sup>4</sup> **duplications [years] abundantly**<sup>5,64</sup> **may + live (the) + man,**<sup>5,11</sup> **in + complete [all] + of + them let + him + be-glad;** Accordingly it is our duty as well as privilege to enjoy the pleasant scenes thus afforded us by Providence, and this even to old age, the more protracted the better, provided it be not clouded by misanthropy and peevishness. Comp. ii, 24; iii, 12, 13, 22; v, 18-20 [17-19]; viii, 15; ix, 7-9. **and [but] + let + him + remember (to-wit)**<sup>5,41</sup> **the + days + of the + dark, because abundantly**<sup>5,64</sup> **they will be-extant.** We should offset the bright hours by a reasonable expectation of a corresponding number of dismal ones; as the weather naturally runs in its vicissitudes and fluctuations. Comp. the same contrast in vii, 14. **Complete [All] which + has + gone [come] is a + breath,**<sup>5,4</sup> Everything is after all transient and unsatisfactory on earth. Here the key-note (i, 2) of the treatise is sounded again, as at the conclusion of a strain.

9. The grandest lesson of the book is reserved for its close; and the sentiment no less than the phraseology of this application of the foregoing doctrine (especially of improving present opportunity) has been universally admired for its beauty and force. **Be-glad, chosen + one [youth], in + thy + birthhood [youthfulness];** The opening word is borrowed from the verse preceding (as usual with the writer), and continues the cheerful exhortation foregoing. Youth and adolescence are the natural period of gleesomeness and enjoyment and hope, for the life is an unclouded prospect, and the faculties are overflowing with buoyancy and spirits. Such vigor is a blessing to be wisely appreciated and usefully occupied. **and + let + make + thee + good thy + heart in + the + days + of thy chosen + times [youthful prime],** This is no sarcasm, for such an idea is abhorrent to the solemn theme; but a cordial approval of the instinctive (and therefore innocent) impulses of early life to enjoy it and to exercise its fresh strength. **and + walk + on**<sup>5</sup> **in + the + treads [road] + of thy + heart,** That is, pursue these natural inclinations to joyous activity. Their indulgence in all proper directions is nowhere forbidden by the Bible or by sound morality. **and + in the + sights**<sup>6</sup> **of thy + eyes:** That is, the

<sup>4</sup> These particles are here used in their ordinary meaning, and not in the adversative sense of note <sup>10</sup>, 4.

<sup>5</sup> Piel, intensive.

<sup>6</sup> The plur. here is good enough Heb., notwithstanding the marginal preference of a sing. reading.



<p><b>A. V.</b> 10 Therefore remove *sorrow from thy heart, and put away evil from thy <sup>a</sup>flesh: for <sup>b</sup>childhood and youth <sup>are</sup> vanity.</p>	<p>10 Therefore remove <sup>1</sup>sorrow from thy heart, and put away <sup>evil</sup> from thy flesh: for youth and the <sup>2</sup>dawn of life are vanity.</p>
<p>* Or, <i>anger.</i></p>	<p><sup>1</sup> Or, <i>vexation</i> Or, <i>provocation</i></p>
<p><b>1611.</b>            <sup>a</sup> flesh.    <sup>b</sup> child-hood</p>	<p style="text-align: center;"><sup>a</sup> prime</p> <p style="text-align: right;"><b>Brittsh.</b></p>

present (comp. vi, 9); which is all beaming with promise and gladness. Trouble will come soon enough, without borrowing it in advance (Matt. vi, 34; Luke x, 41; Phil. iv, 6). Comp. iii, 4; xii, 1-6. **and [but] + know because [that] ascent-wise [upon] complete [all] these + things will + cause + thee + to + go [bring] (the) + God<sup>51, 66</sup> in + the<sup>7</sup> + judgment.** Earthly pleasure is neither harmful nor sinful, if it be taken with this thought in view; for responsibility to the Creator, Governor, Provider and Judge will both regulate and sweeten it by a hallowing influence, adding rather than detracting zest in its highest enjoyment along all lawful and useful lines. Comp. xii, 14.

**10. And + cause + to + turn vexation<sup>1, 69</sup> from + thy + heart,** In this is spoken by way of preventive rather than cure: avoid the causes of remorse, by a cheerful course of moral conduct, which is so conducive to happiness and prosperity as well as to true piety. **and + cause + to + pass badness<sup>iv, 21</sup> from + thy + flesh;** In this way also avert physical trouble, which is largely the penalty of over-indulgence. "The excesses of youth are drafts upon old age, payable with compound interest." Moreover a discounted youth culminates in a morose old age. **because (the)<sup>1, 46</sup> + birthhood [youthfulness] and + (the)<sup>1, 46</sup> + dawning [adolescence] are a + breath<sup>1, 4</sup>** The transiency and insufficiency of the spring of life are justly given as a reason for sobriety and yet activity in its possession and application. The text-word marks the close of a paragraph, which, however, does not materially interrupt the continuity of the topic with this writer.

<sup>7</sup> The art. is not indicative of any general judgment-scene of the race, but simply of that decision (by way of acquittal or retribution) which is sure to overtake every human being; and which may here be called *his* sentence (art. equiv. to pers. pron.).

## CHAPTER XII.

1 *The Creator is to be remembered in due time.* 2 *The Preacher's care to edify.* 13 *The fear of God is the chief antidote of vanity.*

**A. V.** <sup>a</sup>Remember <sup>b</sup>now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in <sup>c</sup>them;

2 While the <sup>d</sup>sun, or the light, or the moon, or the <sup>e</sup>stars, be not darkened, nor the clouds return after the rain:

\* Prov. xxii, 6.

1611. <sup>a</sup>Antidote <sup>b</sup>R'remember now <sup>c</sup>them: <sup>d</sup>Sun <sup>e</sup>stars be

1 Remember also thy Creator in the days **A. R.** of thy youth, <sup>a</sup>while the evil days come not, nor the years draw nigh, when thou shalt <sup>2</sup>say, I have no pleasure in them; <sup>b</sup>while the sun is not darkened, nor the light, nor the moon, nor the stars, and the clouds return not after the

<sup>a</sup> or ever the evil days come, and the <sup>b</sup> or ever **British.** the sun, and the light, and the moon, and the stars, be darkened, and the clouds return after

**XII, 1.** Accordingly the next sentence begins with the conjunctive conjunction, and continues the use of the distinctive term for juvenile vigor. **And**<sup>b, 58</sup> + **remember** (to-wit)<sup>b, 41</sup> **thy + Creator**<sup>v, 17</sup> **in + the + days + of thy + chosen + times** [youthful prime], || The tendency of human nature is to forget God (Deut. iv, 9, 23; viii, 11, 14, 19; comp. Isa. li, 13), especially in the giddy season of youth. On the contrary this is the most favorable time for piety, because evil habits are not yet inveterate, bad associations not confirmed, and the whole nature is more plastic. But the writer adds a still more cogent and personal inducement, namely, the necessity of seizing upon the period free from distracting and enfeebling and discouraging illness and decay. The title of Creator applied to the Divine Being is peculiarly appropriate to this fresh stage of existence, the body and soul being then both more nearly what He has made them than later, when they bear the distinctive and ineffaceable marks of self-inflicted passion, abuse and error. Children are nearer to the kingdom of heaven than adults or the aged, if they only knew it. They have not wandered so far nor so long from their Father's house, however volatile or heedless their steps or truant their temper. **in-course-of** [until] **the + time in + which not** [before] **shall + go** [come] **the + days + of (the)**<sup>b, 46</sup> **+ badness**<sup>iv, 21</sup> || The dark hours will inevitably arrive (iii, 4), and the longer one lives the more certain and numerous and gloomy will they be (xi, 8). The interval seems long to the hopeful novice, but short to the disappointed and worried experient. **and** [or] **+ cause + to + touch** [approach] **uplications** [years] **in**<sup>iv, 52</sup> **+ which thou + wilt + say**, "There + is **nothing + of**<sup>iv, 5</sup> **to + me in + them pleasure;**" || The weariness and discomfort of old age disincline and disqualify the subject for any so serious exertion as the outset upon a life of piety, and especially the radical changes which such a reformation of a long career involves. If the effort and the resolution were difficult in youth, they become doubly irksome, ineffective and hopeless now. The pursuit of happiness, which is generally stated to be the main spring to human endeavor, has become slackened by satiety or disappointment, and there is a strong tendency to melancholy and morbid dissatisfaction bordering upon despair. The influence of the bodily condition and nervous tide upon the mental state and spiritual energy is amazing, almost overpowering. In point of fact conversions in mature or advanced years are comparatively rare. The elderly irreligious contrive to delude themselves and evade the issue so long, that they at length succeed in persuading themselves into some sort of a comfortable theory on the subject, which is proof against the entreaties and exhortations of friends, the admonitions of conscience, and even the strivings of the Holy Spirit. The most irrational thing of all is that their increasing loss of interest and satisfaction with the joys of time and sense should lead them to a deeper neglect of the higher, deeper and more constant source of all true happiness, which lies in the opposite direction. Those who have early sought and found the path of sacred wisdom never experience this revulsion or discontent even with their earthly allotments or physical disabilities. A serene and happy old age is the fruit of a considerate and temperate youth; piety sweetens every period of life, and gilds even the tomb with a heavenly lustre. It enhances the joys and softens the griefs of all ages; it is the conservator and invigorator of universal humanity.

2. **in-course-of** [until] **the + time in + which not** [before] **shall + darken the + sun and + the + shine and + the + moon and + the + stars**, || All these are figures for murky weather, obscuring the two-fold illumination of the day (the direct and the diffused rays of the sun) and of the night (the moon and the stars); and they represent the gloomy aspect of decaying life in old age, without the cheerfulness of anticipation and conscious vigor. Further than this it is inept and puerile to press the metaphor. **and + return the + scuds after the + shower;** || This is a more distinct picture of the rainy season or winter of Palestine (like other tropical regions), which consists chiefly of successive showers with comparatively clear air between, the misty clouds frequently and often suddenly concentrating again and pouring down torrents for a short time. The shocks to the physical system

**A. V.** 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 <sup>a</sup>darkened,

4 And the doors <sup>b</sup>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 <sup>c</sup>low;

<sup>a</sup> Or, the grinders fail, because they d grind little.

**1611.** a darkened: b shall c low: d grind

3 ruin: in the day when the keepers of the house shall tremble, and the strong men

shall bow themselves, and the <sup>1</sup>grinders cease because they are few, and those that look out of the

4 windows be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought

<sup>1</sup> Or, grinding women

**British.**

in advanced life may be denoted by these descending floods, and the rheumatic twinges that precede and attend them by the accompanying and overhanging sheets of rain-vapor. Winter in every climate has always been a type of old age.

3. **in + the + day in + which + shall + totter the + keeping + ones + of the + built-thing** [house], || Here is introduced a more extended simile, that of a fine old family-residence, where the aged owner is endeavoring in a feeble and imperfect manner to keep up the gentility and style of the former fashionable and popular resort. The janitor or gate-wardens still are present, as if to usher in visitors; but they too are old, and no longer stand with erect mien, or hasten with firm step to meet and introduce the guests. The shaky legs of the decrepit are evidently depicted in this part of the comparison. **and + bend + themselves the + mortals + of<sup>1</sup> (the)<sup>2, 46</sup> + writhe<sup>8, 10</sup> [valor]**, || These are the palsied arms of the aged frame, which correspond to the guards who pace in front of the palatial structure; but (like their fellows the porters) they are now superannuated and no longer fit for the duty of protection. **and + vacate the + grinding + women because they + have + been-little [few]**, || With this clause begins a brace of references to female domestics, whose in-door avocations correspond to those of the male attendants outside. In the East the task of preparing the flour for each meal invariably devolves upon the wife, daughters or maid-servants of the establishment: and these, in the case of this semi-deserted abode, are now too incompetent to the labor, being thinned both in strength and in number. They represent of course the teeth of the old man, which are too few to masticate the food properly. As two women (note the plur. of the text) sit opposite each other at the hand mill, and make the "rider" or upper stone revolve by each giving it a push in turn; so the two gums with their double row of teeth act as grinders over against one another. **and + have + darkened<sup>2</sup> the + women + seeing in + the + interlacings** [lattice-windows], || These are the female members of the family, who run to the window with natural curiosity, and peep through the interstices at the approach of a stranger (comp. Judg. v. 28, 29). Now, however, the openings are obscured by ill-patched decay, and the view is obstructed and imperfect. The eye-sight of the old man is failing, and this is another characteristic symptom of his impaired faculties.

4. **and + be + shut + up<sup>3</sup> the + two + swingers [door-leaves]<sup>4</sup> in + the + traversing [street],<sup>5</sup> ||** This is added as a third feature of the declining interior powers; the hearing—another of the senses, closely associated with the vision—becomes impaired, so that sounds from without are indistinctly recognised, as if through doors closed by the fearful and defenceless inmates of a dilapidated mansion. **in + the + being-low + of the + voice + of the + grinding;** || This clause is appended to the foregoing, very much as the diminution of the mill-women is to the middle clause of the preceding triplet; but it here introduces a fresh series, suggested (after the writer's habit) by the last mentioned fact of the ear-defect, except that it is a more subjective or internal failure. As the noise of the mill-stone is reduced among the tenants of the half-deserted dwelling, so the crunching sound of chewing is feebly conveyed to the tympanum through the interior passage from the mouth or by the connected bones, and in fact is less itself in consequence of the loss of the teeth. **and + he<sup>6</sup> + shall + rise to + the + voice + of the + twitterer** [bird], || The

<sup>1</sup> *ʿashiyā*, usually regarded as the irreg. plur. constr. of *ʿash*, but perh. rather that of *ʿāshsh*; in either case, however, used as a synonym for a male individual. See note <sup>185, 26</sup>.

<sup>2</sup> Here the Fut. of the preced. sentences is exchanged for a Präter, so as to correspond to the tense of the subsidiary clause immediately before it. Throughout this allegory of *lā ʿa* there is observed a careful use of distinctive links between the successive series of images. Not only are adverbial or conjunctive terms ("also," "ere," etc.) employed for the larger sections, but the Future is carried on by "*vav* conversive" with the Präter in order more closely to con-

nect the associated figures in each picture or set of tableaux.

<sup>3</sup> Dual, intensive pass.

<sup>4</sup> *dāʾibh*, the valve or hanging of the door, from *dāʾāh*, to swing loose, akin to *dāʾal*, to be pendulous.

<sup>5</sup> *shāʾiq*, a place of public concourse, from *shāʾiq*, to run, and *ʾiq*; whence *shāʾiq*, the trotter or leg; akin to *shāʾiq*, to rump, or rove about eagerly.

<sup>6</sup> The man, who is essentially the subject of the whole description, can only be meant here. All the other possible translations are unsatisfactory and foreign, as well as incongruous with the context; e. g., "he will waken at the sound of the sparrow," "The sparrow shall rise to shriek," etc.

**A. V.** <sup>5</sup> Also *when* they <sup>a</sup> shall be afraid of <sup>b</sup> *that* which is high, and tears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire [taste] shall fail; because man goeth to his long home, and the mourners go about the streets:

**A. R.** <sup>5</sup> low: yea, they shall be afraid <sup>1</sup> of *that* which is high, and terrors shall be in the way; and the almond tree shall blossom, and the grasshopper <sup>2</sup> shall be a burden, and <sup>3</sup> desire shall <sup>4</sup> fail: because man goeth to his long home, and

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<sup>1</sup> Or, of danger from on high <sup>2</sup> Or, shall drag itself along  
<sup>3</sup> Or, the caper-berry <sup>4</sup> Or, burst

<sup>a</sup> the caper-berry <sup>b</sup> Or, desire **British.**

shrill and cracked voice of the old man is here compared to the chirp of a little bird, a proverbial giving out of the vocal powers amply illustrated by commentators by the poets, especially the famous passage of Shakespeare (*As You Like It*, ii, 7). The octogenarian's voice has lost the rich basso of manhood, and measurably returns to the weak tenor of boyhood, yet (as the next clause intimates) it has not reached the clear and free soprano of the other sex. The return to the future tense at this point marks the transition from the allegory of the decayed home-stead to a new series of more miscellaneous metaphors, and + shall + be + bowed <sup>7</sup> all the + built-ones [daughters] + of (the) <sup>1, 46</sup> + song; || Another musical allusion in the opposite direction: the vocal chords become alternately but irregularly and uncontrollably tightened (above) or (now) relaxed, like songstresses losing their pitch or tone. The flow of song, if attempted by the senile *habitué*, is interrupted and discordant by the failure of the organs to respond properly. This subjective interpretation is better than to refer the clause to a failure of hearing, which has previously been represented; and it brings the figure into harmony with the one immediately preceding, as the contrast between elevation (before and after) with depression (here) requires.

**5. also from** [on account of] + a + loftiness they <sup>8</sup> + shall + fear, || A mole-hill seems a mountain to the steps of the aged, and any ascent looks formidable. The introductory particle ("also") shows a fresh brace of similes. and + dismayals <sup>9</sup> shall + be in + the + tread [road]; || The same idea is continued and explained: alarm is felt at the prospect of a journey, as well as of an elevation; travelling from home is irksome to elderly persons, and difficulties or inconveniences are imagined or magnified to the apprehension. Comp. Prov. xxii, 13; xxvi, 13. and + shall + bud <sup>10</sup> the + watcher <sup>11</sup> [almond], || This is the first of a triplet of illustrations from natural history, the middle one drawn from the animal (insect) realm, and the other two from the vegetable kingdom. It evidently refers to the bleached locks of age: the almond tree (a species of the peach genus) not only blooms very early (before the foliage puts forth), but also very copiously (especially showing so in the absence of the leaves); the main point, however, is the fact that the larger variety of the tree has *white* blossoms, resembling the pear or the plum (in size, bark, growth and profusion of flowers, as well as the shape of the leaf), as the author of these notes had occasion to observe for himself while in Palestine. and + shall + become + burdensome <sup>12</sup> the + locust; || A mere insect (as we would say, "a fly") is an annoyance, as if by its weight, although inconsiderable in fact; a hyperbolic representation of the feebleness of old age. and + shall + quash [become ineffective] the + consentative [appetizing] <sup>13</sup> + plant; || By the peculiar term here employed the *caper*-berry is supposed to be meant, in accordance with the etymology, the early versions, and the Rabbinical Hebrew. The sense of taste (comp. 2 Sam. xix, 35), or perhaps the relish or the digestion, at length fails; and this (as the next clause implies) is one of the last and most threatening symptoms of the breaking up of the system. because is + walking the + man toward the + built-thing [house] + of his + vanishing + point [ever] <sup>14, 24</sup> || His final or perpetual residence, *i. e.*, the grave or the other world, is thus beautifully described, and the constant tendency and eventually sudden arrival of every mortal thither is also intimated. All the foregoing figures have pointed to this culmination. This is the first of another couple of phrases indicative of the closing scene of life. and + have + surrounded [traversed] in + the + traversing [street] <sup>15</sup> the + lamenters; || The family and friendly mourners (here men, and not the hired or professional wailing women, who

<sup>7</sup> *sháchach*, akin to *shówach*, to "sink," and *shácháh*, to "stoop."

<sup>8</sup> Impersonal, still referring to the old man as a collective or representative character.

<sup>9</sup> *chathchath*, a reduplicated (intensive) form from *chath*, to "be dismayed."

<sup>10</sup> *gín*'ts, a Chaldaizing form from an otherwise unused *nóts*, a collateral of *nítsats*, to "blossom," and of *tsónts*, to "bloom," like *álep* introduced occasionally elsewhere for *váv* (Judg. iv, 21; 2 Sam. xii, 1, 4; Ps. xxii, 17; Prov. x, 4; xiii, 23;

xxiv, 7; Ezek. xvi, 57; xxviii, 24, 26; Hos. x, 14; Zech. xiv, 10); and not from *nóts*, to *disgust*, which could not take this pointing.

<sup>11</sup> *sháqíd* (from *sháqal*, to "watch," *i. e.*, lie awake or be up early), so called from its early blossoms.

<sup>12</sup> *Hithpaal*, *i. e.*, prove (make itself) or seem to be oppressive.

<sup>13</sup> *'abiqpárah*, from *'ábáh*, to *breathe* or *long* after; here evidently indicative of some stimulative article of food.

**A. V.** 6 Or ever [Before] 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.

6 the mourners go about the streets; <sup>8</sup> while the silver cord be not <sup>10</sup> loosed, nor the golden bowl broken, nor the pitcher broken at the fountain, or the wheel broken at the cistern; **A. R.**

*1 Or, snapped asunder*

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<sup>8</sup> or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken **British.**

attend in-doors and at the funeral itself) hasten to the bedside of the dying man, to catch his last words, soothe his expiring moments, and aid in whatever preparations may be necessary for the obsequies; for in the East the corpse is always interred with all possible dispatch.

**6. in-course-of** [until] **the + time in + which not** [before] **shall + be + made + far** <sup>14</sup> [sundered] **the + twist** [cord] **+ of (the)** <sup>15, 9</sup> **+ silver,** ¶ This resumption of the former formula ("until," see ver. 1) marks the introduction of a fresh series of similes, and the first brace of them is drawn from the furniture of a tent or apartment, in which the lamp is suspended by a (white) silvery cord from a tent-pole or the ceiling. This of course is liable to break by long use, and the extinguishment of the light thereupon is an apt emblem of the extinction of life, which in all literature is commonly likened to a thread (so especially in the pagan fable of the Parca or fates, one of which spun and another cut the doom of each mortal). The fancied allusion to the spinal marrow or to any other anatomical nicety is anachronous and unpoetical. **and [or] + shall + be + wrecked** <sup>15</sup> **the + rolled + thing** [bowl] **+ of (the)** <sup>15, 9</sup> **+ gold.** ¶ This is the lamp suspended by the silver cord above, and bearing the oil and the wick for illumination. If the cord breaks, of course this falls and is broken or badly injured, and the light suddenly extinguished. It represents the imaginary central reservoir or supply-source of life within the human frame, which is irrecoverably emptied or spilled by the catastrophe of dissolution. **and [or] + shall + be + broken** **the + jar** <sup>16</sup> **ascent-wise** [upon] **the + spring,** ¶ The brace of figures here introduced relates to the two modes of water-supply in the East, the simplest and most common of which is for the women of the family to resort daily (twice usually) to the nearest natural fountain (or stream or pool, in the absence of this), and after filling the "pitcher," or rather *jar* (for it is generally of considerable size, with a comparatively broad base, sloping sides, and without handle or ears), then return with it upon their head for domestic use. As these are invariably of pottery-ware or simple burnt clay (*terra cotta*), they are easily broken if set down hastily, especially in carelessly letting them down from the head upon the stone curb or rim of the fountain or spring. This accident is aptly compared to the collapse of the human system under some casualty or disease. **and [or] + shall + be + wrecked** <sup>15</sup> **the** <sup>17</sup> **+ roller** [wheel] **toward** <sup>17</sup> **the + pit** [hole]. ¶ In case of a deep cistern or artificial reservoir of surface-water stored up (which is the frequent alternative in the East for a living supply, and here may include a *well* or dug cavity likewise), a rope or (still better) a wheel with a rope and bucket (or pail of any material, usually a mere pottery-jar as above) is employed to draw it up (see John iv, 7, 11, 28). This last is very apt to come in contact with the stone walls of the cistern or well in descending or ascending, and thus the risk of the preceding clause is enhanced. Furthermore the rope on the wheel itself is liable to damage by some such or other casualty, and although the latter could hardly come into direct collision with the curb or stoning-up, yet it may in this connection not improperly be said to be broken or rendered useless by its association with the injured part of the apparatus as a whole. The larger wells in the East have two wheels, one at the top and another at the bottom, round which passes an endless band (usually of straw rope) with a series of earthen buckets attached at close intervals, which dip up the water, convey it to the surface, and then empty it as they turn over at the top; very much like a modern chain-pump. Still larger wheels are also employed for raising water on a grand scale from ponds or rivers, having paddles attached to the rim, which act as elevators on a similar principle.

<sup>14</sup> Instead of the textual *q'cāchēq*, shall be removed, the Masoretes prefer the marginal *q'cāthēq*, shall be bound, used in a contrary sense of *dissolving*: which is not only unnecessary but contradictory and unwarranted by any other instance of the use of the latter word.

<sup>15</sup> A form usually assigned to *rātsats*, which seems to have the idea of *breaking*; but is rather perhaps to be regarded as regularly formed from the cognate *rāwts*, usually meaning to *run* or *rush*, but here (and in many other forms) bearing the same meaning of *smashing*, as if by collision.

<sup>16</sup> *kad*, of uncertain derivation, but regularly

used of the earthen vessel which is the common Oriental receptacle of water and other culinary requisites.

<sup>17</sup> The article is here employed because there is but one such wheel at the place, namely, the fixed or permanent one; whereas the water-jar of the preceding clause (which has no article in the text) is any vessel of the sort that may chance to be brought for that purpose at the time.

<sup>18</sup> Notice the change of the preposition also in this case, denoting *horizontal* or *mediate* collision with the side of the well or water basin (in letting it down), instead of the *vertical* motion of the immediate connection preceding.

**A. V.** 7 \*Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.  
 S \* †Vanity of a vanities, saith the preacher; all *b* is vanity.  
 9 And ‡ moreover, because the preacher was wise, he still taught the people *d* knowledge; yea, he gave good heed, and sought out, and § set in order many proverbs.  
 10 The preacher sought to find out ¶ acceptable *e* words; and *f* that which was written was upright, *e**e**e* words of truth.

\* Gen. iii. 19. † ch. i. 2. ‡ Or, the more wise the § preacher was, &c. § 1 Kings iv, 32. ¶ Heb. words of delight.

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7 and the dust return to the earth as it was, **A. R.** and the spirit return unto God who gave  
 8 it. Vanity of vanities, saith the Preacher; all is vanity.  
 9 And further, because the Preacher was wise, he still taught the people knowledge; yea, he <sup>1</sup>pondered, and sought out, and set in order  
 10 many proverbs. The Preacher sought to find out <sup>2</sup>acceptable words, and that which was written uprightly, *e**e**e* words of truth.

1 Or, gave ear 2 Heb. words of delight.

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7. And [so] + will + return the + dust<sup>19</sup> ascent-wise [upon] the + earth as + that + which it + was + extant, ¶ This is the finale of the whole, so far as the body in this world is concerned. Comp. iii. 20; v. 15; ix. 5, 6. Consequently it behooves us to improve the present (ver. 1). And [but] + the + wind [spirit],<sup>1, 63</sup> it + will + return toward<sup>20</sup> (the)<sup>11, 60</sup> + God which [who] gave + it. ¶ The distinctive origin, nature and destiny of the human soul are here clearly and purposely taught. Comp. iii. 20, 21; and Gen. ii. 7.

8. Having thus concluded the practical exhortation of the book, it remains for the writer simply to repeat the motto or text with which he began his discussion (i. 2). **Breath**<sup>1, 4</sup> + of breaths<sup>1, 51</sup> has + said the + Congregator;<sup>1, 3</sup> the + complete [whole] is a + breath.<sup>1, 7</sup> ¶ This is after all the upshot of human existence upon earth; transient and unsatisfactory at best, certainly so if this be all of it. This important relieving principle, the balancing of accounts hereafter, which alone can justify the hopes and assure the dignity of man, or warrant the efforts and vindicate the government of God, the author will presently adduce as the clenching doctrine of his entire treatise (ver. 13, 14). This verse may stand either as a concluding one of the foregoing section or as an introductory one of the following; in fact it is a connecting link or cæsura between the two, in accordance with the writer's habit of transition from topic to topic.

9. Here distinctly begins the epilogue of the poem, which is, however, more systematic (we had almost said, prosaic) in form and more practical in matter than the body of the treatise; indeed, it is a sort of postscript, in the nature of a preface, written—like most prefaces—after the work had been constructed and so far completed, and intended to give the reader a more definite idea of the scope, plan, and purpose of the author in its compilation. **And + exceeding** [Furthermore] in + which [as much as] + was + extant **Congregator**<sup>1, 3</sup> **wise**, ¶ The writer claims to be among the philosophers of his day, and to have maintained this character in the present treatise, as well as in the observations and reflections which led him to it. **repeatedly** [constantly] he + caused + to + learn **knowledge (to-wit)**<sup>1, 41</sup> **the + people**; ¶ He consequently was entitled to assume the role of a religious instructor or moralist; and of that function the present sermon is in part the exercise. So much for its origin and authority, as a personal matter; next as to its method and materials. **and + he + eared** [pondered]<sup>21</sup> **and + investigated**:<sup>22</sup> ¶ These two nearly synonymous terms are tantamount to averring that he used careful research in collecting the facts and principles contained in his production. **he + straightened + out**<sup>23</sup> **reigning-speeches** [proverbs]<sup>24</sup> **abundantly**:<sup>1, 64</sup> ¶ He collected and arranged the sententious teachings of former sages, of course adding his own cogitations and lucubrations. The author seems here to refer not merely to the present compilation, but to the larger repertory which he is known to have composed (1 Kings iv, 32), probably forming the basis of the still extant Book of Proverbs (Prov. i. 1; xxv. 1; xxx. 1; xxxi. 1); comp. ver. 11.

10. **searched Congregator**<sup>1, 3</sup> **to + find speeches** [words]<sup>1, 2</sup> **+ of pleasure**; ¶ He endeavored to clothe his ideas, namely, the sentiments thus amassed and digested, in ap-

<sup>19</sup> Evidently alluding to the primal sentence (Gen. iii, 19).

<sup>20</sup> An analogous distinction in the use of the preposition to that noted above (note <sup>15</sup>); the absolute or direct resolution of the body with its parent dust, and the simple direction or approximate relation of the spirit with the divine source.

<sup>21</sup> Piel of *ʿāzan* (which is perh. only a denom. from *ʿāzun*, the ear), in the sense of *balance* or weigh; or perh. rather equivalent to the Hiph. of the same verb, meaning to *give ear to*, i. e., hearken or heed.

<sup>22</sup> Piel of *chāqar*, prop. to *probe* (akin to *bāqar*, to "pry" into; *nāqar*, to "penetrate," etc.), hence to *examine*.

<sup>23</sup> Piel of *tāqan* (akin to *tākan*, to "poise"), prob. to *level up* or *balance*; hence to produce an equilibrium or uniformity.

<sup>24</sup> *māshāl* (from *māshal*, prop. to *compare together*; hence to "rule," through the idea of *judicial decision* [like *κρίνω*]), a *comparison* or simile, parable, etc.; used of any adagial or pithy saying.

**A. V.** 11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies [collections], *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no <sup>a</sup> end; and much <sup>\*</sup>study *is* a weariness of the flesh.

<sup>\*</sup> Or, reading.

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a end,

11 The words of the wise are as goads, and as nails well fastened *are the words* **A. R.** of the <sup>1</sup>masters of assemblies, *which* are given from one shepherd. <sup>2</sup>And furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

<sup>1</sup> Or, collectors of sentences these, my son, be warned

<sup>2</sup> Or, And as for more than

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propriate and pleasing language, pungent and yet attractive, not by mere novelty and paradox, but by judiciousness and soundness. This may hint at the poetical guise of his essay, and certainly suggests its didactic style. **and + the + written + book was uprightness, speeches** [words]<sup>b, 2</sup> + **of stability** [truth]. || Two essential features or characteristics of the volume or roll thus produced are here specified, namely, its honesty or sincerity (including [subjectively] candor and [objectively] conduciveness to morality) and its trustworthiness or accuracy (including objective verity of fact and subjective fidelity of representation). We have abundantly confirmed this verdict in our interpretation, greatly as some critics have contradicted it.

11. Here the writer advances from the statement of his own claims and writings to a wider recommendation of this species of literature as a whole. First (in this verse) he characterizes it in two double sets of intrinsic particulars, figuratively stated. **The + speeches** [words]<sup>b, 2</sup> + **of wise + men, as + (the) + goads,** || Sage maxims are incentives to thought, as goads are a spur to an animal. The incisive form and often odd phraseology of adagial sentences especially contribute to this striking effect, while their enigmatical laconicism provokes criticism and stimulates inquiry. **and + as + bristles**<sup>25</sup> [nails] **planted,**<sup>26</sup> || They also resemble pegs firmly driven in a wall or other support; permanent and secure, they hold tenaciously the attention and the recollection by their paradoxical presentation and usually alliterative (often poetic) expression. Both these comparisons heighten the description of their impressive weight. **are the + "masters + of gatherings;"**<sup>27</sup> || That is, such *collectanea* or compilations are like the above objects. They are here entitled "masters" (a term often employed in Hebrew in a wide or metaphorical sense) as being *masterful*, like experts in the special line in question. **they + have + been + given from + a + feeder**<sup>28</sup> **one.** || This figure completes the second pair of descriptive epithets relating to the "works" of such proverb-mongers. They are digested and assorted and assimilated by a single editor, as in the case of Solomon's books above referred to. This gives them not only authority, but also unity and consistency as well as perspicuity. It also preserves them to posterity, and adds to their currency. In these remarks the author implies that such was intended to be the nature and influence of his own treatise likewise; and in the next verse he intimates that he had sought to avoid the faults and wearisome tendency of most of these usually diffuse collections, namely, by a more discriminative selection and a more systematic and entertaining mode of exhibition.

12. **And + exceeding** [Furthermore] **from + them, my + building-one** [son], **be + enlightened;** || Accordingly the writer now descends to a more personal style of remark, and addresses his reader by a familiar and endearing title, suitable to his own advanced age and ripe experience, and to the didactic and practical character of his essay (comp. Prov. i, 10; ii, 1; iii, 1, 11; iv, 1, etc.). The additional and concluding observation in this prefatorial statement is a sort of criticism or animadversion upon the previous efforts of the kind just referred to, as authors nowadays find it necessary or expedient to reflect upon works similar to their own, in order to justify the preparation and publication of another by themselves; they hope to imitate the excellencies and yet escape the defects of their predecessors. He therefore admits and advertises in advance the ordinary dullness and voluminousness of such disquisitions, and makes this very fact the occasion of recommending his quasi-pupil not to trouble himself with their perusal, much less with too profound and exhaustive researches into the whole subject. This, he seems to flatter himself, he has spared him by his own abstract and lucid exposition. **to + do [make] enumerations** [books] **abundantly**<sup>b, 64</sup> **there + is nothing + of clip** [end];<sup>18, 39</sup> || This declaration can hardly be taken in the modern sense that book-making or authorship is overdone or at least very copiously carried on; for it was scarcely true in the writer's time, and if correct its utterance here would be inapposite. It is rather a reflection upon the disposition to excess in most

<sup>25</sup> *masmêrah*, here only (by a frequent interchange of sibilants) for *masmêrah*, from *cimar*, to stand erect, like the hair in terror.

<sup>26</sup> Used tropically, the apparent incongruity of the figures being neglected, as very often in Heb. poetry.

<sup>27</sup> *acqphôrath* (for *acqphôrâh*), apparently used

technically in this phrase to designate what we would call *complete* or *collective* editions of such productions.

<sup>28</sup> The metaphor of a *shepherd* is a common one in Heb. for a *curator* of any kind, and may easily be extended to editorial care and supervision.

A. V. 13 \* Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

\* Or, *The end of the matter, even all that hath been heard, &c.*

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13 <sup>1</sup> *This is the end of the matter; all hath been heard: fear God, and keep his commandments; for <sup>2</sup> this is the whole duty of man.*

<sup>1</sup> Or, *Let us hear the conclusion of the whole matter* <sup>2</sup> Or, *this is the duty of all men*

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efforts in the writer's own line—a fact which no doubt largely led to the perishing by neglect of such cumbrous and uninteresting volumes, while his own abridgments have survived. There is also here implied the idea that an exhaustive collection or recension of even the current aphorisms of the day would have been injudicious on his part, because few if any readers would have the courage or patience to wade through them. This last thought is more distinctly brought out in the next clause. **and + study**<sup>29</sup> **abundantly**<sup>30</sup> **is a + weariness + of the + flesh.** ¶ This now trite remark also cannot aptly be interpreted altogether in its modern application, but must be understood as holding good of special and concentrated attention to such abstruse topics as the writer is particularly contemplating, especially intense and exclusive devotion to the dry and bulky tomes or dissertations already alluded to; as much as to say, it would be a tiresome task to read them through or even enumerate and review them. Comp. i. 8. The injurious or at least disturbing and inconveniencing effect of the sedentary and reclusive life of a professional and ardent scholar upon his physical health is proverbial; but it does not appear to be disastrous to general comfort nor fatal to longevity. The excitements and revulsions and experiences of a more active career are equally if not more dangerous to mental and moral, indeed even to bodily, soundness and endurance. The writer appears to be chiefly continuing his critique upon the tedious discussions or compilations frequent in his day upon the abstruse and commonplace themes of his own essay. If our elucidation shall have contributed anything to relieve it from the same charge of monotony, we will not have labored or studied or written in vain.

13. In keeping with this admonition to conciseness, the writer hastens to close his homily (which is not long in all) with a briefly-expressed but cogent and comprehensive summary of the lessons to be derived from the entire theme. They are pithily reduced in fact to the one cardinal, universal and comprehensive injunction of *piety*. This alone is essential (Luke x, 42) and available (vii, 26; viii, 12) for the highest ends of life (ii, 26). **The + termination + of the + speech**<sup>31, 2</sup> [word], **even**<sup>30</sup> **the + complete** [whole] **let + us + hear:**<sup>31</sup> ¶ This concluding exhortation embraces the entire doctrine of the book in its essential principles. This emphatic calling of attention to the main lesson of the essay by the author himself should be borne in mind by critics in estimating its religious purpose and value. The writer invites his reader's coöperation in the familiar re-descending tone of a father (comp. ver. 12). **(To-wit)**<sup>31, 41</sup> **(the) + God**<sup>31, 66</sup> **fear + thou,** ¶ This clause is the main point of the epitome of the work. It is eminently in accord with its general sentiment and many of its weightiest and most emphatic sayings: comp. iii, 14; v, 7 [6]; vii, 18. The few observations that seem inconsistent with this teaching (*c. g.*, especially ix, 2) are to be taken as exceptions in respect to the indiscriminate doom of mortality (ii, 14–16; iii, 19, 20), and do not affect the general rule of moral retribution (viii, 11–13). The primary importance of this attitude of the soul toward God is emphasized by the same writer elsewhere in the most explicit terms (Prov. i, 7; ix, 10, etc.) as well as by other parts of Scripture (Psa. cxl, 10, etc.). **and + (to-wit)**<sup>31, 41</sup> **his + commandments keep + thou;** ¶ This is added as a practical test and mark of this reverence for God, and is in like manner transferable to the love of God (which is the *last* great trait of piety: naturally growing out of the former, Rom. xiii, 10); see John xiv, 21. **because yon is complete** [whole] **+ of (the) + man.**<sup>31, 41</sup> ¶ This precept is the all-important thing for every human being, both of duty and privilege, objectively and subjectively, for safety and happiness, in point of usefulness and improvement, here and hereafter. Comp. Mic. vi, 8. Our relations, sentiments and conduct toward our fellows are regulated and affected by this supreme standard (Matt. xix, 17; 1 John iv, 21). Indeed it is the one great and eternal law of the entire universe, which matter and brute spirit obey perfectly because compulsorily, but which moral beings may disobey.

<sup>29</sup> I have retained this word as a translation of the rare *lālay* (used here only), which, from a comparison with the kindred Shemitic tongues, seems to mean prolonged and earnest attention to literary pursuits, or to any other avocation requiring intense strain of mind. Few persons of the writer's day certainly were so well prepared as he to appreciate the use or the abuse of such mental efforts and their results.

<sup>30</sup> The rendering "the whole word" would re-

quire the art, also with *kōl* ("all"), and is likewise forbidden by the disjunctive accent upon it. Comp. the same absolute use of this word in the next but one clause.

<sup>31</sup> This seems to us evidently the first pers. fut. (*ʾiššmāʾ*) "in pause" (*ʾiššmāʾ*), and not the Niph. (whether praet. or part.), which indeed would have the same form, but is inept as an introductory phrase to what is *about* to be said.



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

\* Rom. ii, 16; xiv, 10; b2 Cor. v, 10.

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14 For God shall bring every work into <sup>a</sup>judgment, <sup>1</sup>with every hidden thing, whether it be good or whether it be evil. **A. R.**

<sup>1</sup>Or, *concerning*

<sup>a</sup>judgement,

**British.**

14. The final outcome and argument of this grand *sine-qua-non* is at length propounded with all the dignity and solemnity of a "last parting word." **Because (to-wit)<sup>i, 41</sup> complete [every] doing (the)<sup>ii, 66</sup> + God<sup>i, 63</sup> will + cause + to + go [bring] in + judgment upon complete [every] vanished [occult] + thing, ||** However private, each transaction of human life, if it have (as indeed it really has) a moral bearing, is everywhere in Scripture represented as treasured up in the divine memory as an imperishable and inexorable record either for or against one; and the same tremendous truth is frequently adverted to in this treatise (iii, 18; v, 6 [5], etc.). The *time* and circumstances of this retribution, indeed, were of course not apprehended by Old-Testament saints with the distinctness of New-Testament revelation; but of its certainty they had no doubt, and they unhesitatingly express themselves accordingly (see especially Psa. i, 5; lxxiii, 17). The only way to avert that sentence is to secure a free pardon by faith evinced by repentance and reformation (see especially Isa. i, 16; xliii, 25; Hab. ii, 4); but the acquittal is not irreversibly pronounced till after the close of probation (Ezek. iii, 20, 21). **if good and [or] + if bad. ||** The perfect impartiality of the ultimate verdict and award is here distinctly declared, and that the trial will apply equally to saint and sinner; comp. iii, 17; xi, 9; Ezek. xviii, 20-32. The teachings of the Law and the Gospel are in entire harmony on this fundamental principle of the divine administration. It is fitting that so noble a treatise on the sovereign wisdom and goodness of God in terrestrial Providence, however inscrutable they may now appear, should end with such a sublime recognition of infinite and eternal Justice. The latest conclusions of Christian sociology and theodicy have not materially advanced beyond Israel's royal sage's solution of the inequalities in human fortune and divine government during the present life.

# HEBREW-ENGLISH INDEX.

[N. B.—See the "Explanations" on page ix.]

אָבָד <i>abad</i> to lose			
iii, 6*	vii, 7, 15		
v, 14 [13]	ix, 18		
אֲבִיּוֹרְנָה <i>abi'yornah</i> consentative-plant			
xii, 5*			
אֵבֶל <i>ebel</i> mourning			
vii, 2, 4			
אֶבֶן <i>eben</i> a stone			
iii, 5	x, 9		
אָדָם <i>adam</i> a man			
i, 3*, 13	vii, 2, 14, 20, 28, 29		
ii, 3, 8, 12, 18, 21 <sup>2</sup> , 22, 24,	viii, 1, 6, 8, 9, 11, 15, 17 <sup>2</sup>		
26	ix, 1, 3, 12, 13, 15		
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v, 19 [18]	xi, 8		
vi, 1, 7, 10, 11, 12 <sup>2</sup>	xii, 5, 13		
אָהַב <i>ahab</i> to love			
v, 10 [9]	ix, 9		
אָהָבָה <i>ahabah</i> love			
ix, 1, 6			
אוֹר <i>or</i> or			
ii, 19	xi, 6		
אָרָה <i>arah</i> to desire			
vi, 2			
אָרַץ <i>aratz</i> to shine			
viii, 7			
אָרַץ <i>aratz</i> a shine			
ii, 13	xi, 7		
אָז <i>az</i> then			
ii, 15*			
אָזַן <i>azan</i> to (give-)ear			
xii, 9*			
אָזַן <i>azen</i> the ear			
i, 8			
אָח <i>ach</i> a brother			
iv, 8			
אָחִיךָ <i>achik</i> one			
ii, 11	vii, 27, 28		
iii, 19 <sup>2</sup> , 20	ix, 2, 3, 18		
iv, 8, 9, 10, 11, 12	xi, 6		
vi, 6	xii, 11		
אָחָז <i>achaz</i> to seize			
ii, 3	vii, 18		
אָחֵר <i>acher</i> after			
ii, 12, 18	ix, 3		
iii, 22	x, 11		
vi, 12	xii, 2		
vii, 11			
אָחֵר <i>acher</i> to be-after			
v, 1 [3]			
אָחֵר <i>acher</i> an after-one			
vii, 22			
אַחֲרָיוֹן <i>achar'yon</i> after-wise			
i, 11	iv, 16		
אַחֲרָיוֹנָה <i>achar'yonah</i> afterward			
i, 11			
אַחֲרָיוֹת <i>achar'yoth</i> after-part			
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אֵי <i>ay</i> woe			
iv, 10*	x, 16		
אֵיךְ <i>eyk</i> where?			
ii, 3	xi, 6		
אֵיךְ <i>eyk</i> how?			
ii, 16*	iv, 11		
אֵינִי <i>ayin</i> nothing			
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ii, 11, 16, 24	viii, 7, 8 <sup>3</sup> , 11, 13, 15, 16		
iii, 12, 14 <sup>2</sup> , 19, 22	ix, 1, 2, 5 <sup>2</sup> , 6, 10, 14		
iv, 1 <sup>2*</sup> , 8 <sup>3</sup> , 10, 16, 17 [v, 1]	x, 11		
v, 3 [2] <sup>2</sup> , 11 [10], 13 [12]	xi, 5, 6		
vi, 2	xii, 1, 12		
אִישׁ <i>ish</i> a person			
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iv, 4	ix, 15 <sup>2</sup>		
vi, 2 <sup>2</sup> , 3			
אָכַל <i>akal</i> to eat			
ii, 21, 25	vi, 2 <sup>2</sup>		
iii, 13	viii, 15		
iv, 5	ix, 7		
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אָל <i>al</i> nay			
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vii, 9, 10, 16 <sup>2</sup> , 17 <sup>2</sup> , 18, 21	x, 4, 20 <sup>2</sup>		
viii, 3 <sup>2</sup>	xi, 6		
אֶל <i>el</i> toward			
i, 5, 6 <sup>2</sup> , 7 <sup>2</sup>	viii, 14 <sup>2</sup>		
iii, 20 <sup>2</sup>	ix, 1, 3, 4, 13, 14		
iv, 17 [v, 1]	x, 15		
vi, 6	xii, 5, 6, 7		
vii, 2 <sup>3</sup>			
אֵלֶּה <i>elleh</i> these			
vii, 27			
אֱלֹהִים <i>elohim</i> God			
i, 13	vi, 2 <sup>2</sup>		
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iii, 10, 11, 13, 14 <sup>2</sup> , 15, 17, 18	viii, 2, 13, 15, 17		
v, 1 [iv, 17], 2 [1], 4 [3], 6	ix, 1, 7		
[5], 7 [6], 18 [17], 19	xi, 5, 9		
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אֵלֵּךְ <i>illak</i> although			
vi, 6*			
אִם <i>im</i> if			
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iv, 10, 11, 12	x, 4, 10, 11		
v, 7 [6], 10 [9], 11 [10] <sup>2</sup> ,	xi, 3 <sup>2</sup> , 6, 8		
vi, 3	xii, 11 <sup>2</sup>		
אִם <i>em</i> a mother			
v, 15 [14]			

אָמַר <i>'ámar</i> to say			
i, 2, 10, 16	vii, 10, 23, 27		
ii, 1, 2, 15	viii, 4, 14, 17		
iii, 17, 18	ix, 16		
v, 6 [5]	x, 3		
vi, 3	xii, 1, 8		
אָמַת <i>'ámet</i> stability			
xii, 10			
אָמֹת <i>'émósh</i> a mortal			
ix, 14*	xii, 3*		
אָבַר <i>'éqáur</i> a bond			
vii, 26			
אָקַף <i>'áqaph</i> to gather			
ii, 26			
אָקֻפָּה <i>'áquppáh</i> gathered-thing			
xii, 11*			
אָקַר <i>'áqar</i> to bind			
iv, 14			
אָף <i>'aph</i> yet			
ii, 9			
אָצַל <i>'átsal</i> to reserve			
ii, 10			
אָרְבָּב <i>'árubáh</i> interlaced-thing			
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אָרְיֵה <i>'aryéh</i> a lion			
ix, 4			
אָרַק <i>'arak</i> to be-long			
vii, 15	viii, 12, 13		
אָרַךְ <i>'erek</i> length			
vii, 8			
אָרַע <i>'eret</i> the earth			
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ii, 21	xi, 2, 3		
v, 2 [1], 9 [8]	xii, 7		
vii, 30			
אִשְׁשָׁה <i>'ishsháh</i> a woman			
vii, 26, 28			
אִשֶּׁר <i>'ásher</i> which			
i, 10, 13, 16	vii, 2, 13, 18, 19, 20, 21 <sup>2</sup> , 22,		
ii, 3 <sup>2</sup> , 10, 12	26, 28, 29		
iii, 9, 10, 11 <sup>2</sup> , 14, 15, 22	viii, 3, 4, 7, 9 <sup>2</sup> , 10, 11, 12 <sup>2</sup> ,		
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אִשֶּׁר <i>'esher</i> happiness			
x, 17*			
אִתְּךָ <i>'éth</i> to-wit			
i, 13, 14	vii, 7, 13, 14, 15, 18 <sup>2</sup> , 21, 26, 29		
ii, 3, 10, 11, 17, 18, 20, 24	viii, 8 <sup>2</sup> , 9 <sup>2</sup> , 15, 16 <sup>2</sup> , 17 <sup>2</sup>		
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iv, 1, 2, 3, 4, 5 <sup>2</sup> , 8, 10, 15	x, 19, 20		
v, 5 [1] <sup>2</sup> , 6 [5], 18 [17], 19	xi, 5 <sup>2</sup> , 6, 7, 8		
[18]	xii, 1, 9, 13, 14		
אִתְּךָ <i>'attáh</i> thou			
v, 1	vii, 22	ix, 9, 10	
אִשְׁשָׁה <i>bá'ash</i> to stink			
x, 1			
בִּגְדֵי <i>beged</i> a robe			
ix, 8			
בָּדַל <i>bad</i> lone			
vii, 29			
בָּהָל <i>báhal</i> to be-in-trepidation			
v, 2 [1]*	vii, 9	viii, 3	
בְּהֵמָה <i>b'hémáh</i> a beast			
iii, 18, 19 <sup>2</sup> , 21			
בֹּא <i>bóur</i> to go			
i, 4 <sup>2</sup> , 5	viii, 10		
ii, 12, 16	ix, 15		
iii, 22	xi, 8, 9		
v, 15 [1], 16 [15]	xii, 1, 14		
vi, 4			
בִּיר <i>búur</i> to make-clear			
ix, 1*			
בִּוְרָא <i>bóur</i> a pit			
xii, 6			
בָּזָה <i>bázáh</i> to despise			
ix, 16			
בְּחֹרֶה <i>báchúur</i> chosen			
xi, 9			
בְּחֹרֶה <i>bchúuráh</i> chosen-time			
xi, 9	xii, 1		
בָּחַר <i>báchar</i> to choose			
ix, 10			
בִּיטְחוֹן <i>biftákhóon</i> trustfulness			
ix, 4			
בִּטָּל <i>bítal</i> to vacate			
xii, 1			
בִּטֵּן <i>beten</i> the belly			
v, 15 (14)	xi, 5		
בִּינָה <i>biyn</i> to think			
ix, 11			
בַּיִת <i>bayith</i> a built-thing			
ii, 4, 7	vii, 2, 4		
iv, 14	x, 18		
v, 1 [iv, 17]	xii, 3, 5		
בָּכָה <i>bákáh</i> to weep			
iii, 4			
בִּלְיָ <i>bily</i> failure			
iii, 11			
בָּלַע <i>bálar</i> to swallow			
x, 12			
בֵּן <i>bén</i> a building-one			
i, 1, 13	viii, 11		
ii, 3, 7, 8	ix, 3, 4		
iii, 10, 18, 19, 21	x, 17		
iv, 8	xii, 12		
v, 14 [13]			
בָּנָה <i>bánáh</i> to build			
ii, 4	iii, 2	ix, 14	
בָּרַל <i>báral</i> a master			
v, 11 [10], 13 [12]	x, 11, 20		
vii, 12	xii, 11		
viii, 8			
בָּרַק <i>báqar</i> to split			
x, 9			
בָּרַךְ <i>báqar</i> a prier			
ii, 7			
בִּקֵּר <i>bóker</i> a prying			
x, 16*	xi, 6		
בִּקַּשׁ <i>bíqash</i> to search			
iii, 6*, 15	vii, 25, 28, 29	viii, 17	x, 11, 10
בָּרָא <i>bárá'</i> to create			
xii, 1			

בַּרְזֶל <i>barzel</i> iron					
x, 10					
כַּרְעֵי <i>krékah</i> a kneeling-place					
ii, 6					
בִּישָׁר <i>bísár</i> the fresh-part					
ii, 3	xi, 10				
iv, 5	xii, 12				
v, 6 [5]					
בַּת <i>bath</i> a built-one					
xii, 4					
גִּבְוֹהַּ <i>gúbáhh</i> one-aloft					
vii, 8					
גִּבְוֹהֵי <i>gúbówhk</i> lofty					
v, 8 [7] <sup>3*</sup>	xii, 5				
גִּבְבוֹר <i>gíbbóur</i> a stalwart					
ix, 11					
גִּבְבוּרָה <i>gíbbúrah</i> stalwartness					
ix, 16	x, 17				
גִּבְוֹר <i>gábar</i> to be-stalwart					
x, 10					
גָּדוֹל <i>gádóul</i> great					
ix, 14 <sup>2</sup> , 13	x, 4				
גָּדוֹל <i>gádúul</i> to be-great					
i, 16	ii, 4				
גָּדֵר <i>gádér</i> a hedge					
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גִּרְמִיטָה <i>gírmíts</i> a cess-pool					
x, 8 <sup>0*</sup>					
גָּזַל <i>gézal</i> a stripping					
v, 8 [7] <sup>*</sup>					
גָּלְגַל <i>galgal</i> a roller					
xii, 6					
גִּלְגָּל <i>gilláh</i> a rolled-thing					
xii, 6					
גָּם <i>gam</i> also					
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גִּנְזָה <i>ginnáh</i> a fenced-place					
ii, 5					
גָּאֲרָה <i>gá'ráh</i> a rebuke					
vii, 5					
גִּירָה <i>gírah</i> to abstract					
iii, 14					
גֶּשֶׁם <i>geshem</i> a shower					
xi, 3	xii, 2				
דָּבָר <i>dábar</i> to speak					
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ii, 15	vii, 21				
דָּבָר <i>dábár</i> a speech					
i, 1 <sup>*</sup> , 8 <sup>*</sup> , 10	viii, 1, 3, 4, 5				
v, 2 [1] <sup>2</sup> , 3 [2], 7 [6]	ix, 16, 17				
vi, 11	x, 12, 13, 11, 20				
vii, 8, 21	xii, 10 <sup>2</sup> , 11, 13				
דִּלְרָה <i>dílráh</i> a spoken-thing					
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דָּג <i>dág</i> a fish					
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דָּוָר <i>dóur</i> a stay					
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דָּרִיב <i>Daríul</i> Darling					
i, 1					
דִּינָה <i>díym</i> to plead					
vi, 10					
דָּלַף <i>dálaph</i> to leak					
x, 18					
דָּלַח <i>délch</i> a swinger					
xii, 4 <sup>*</sup>					
דִּמְעָה <i>dím'áh</i> tearfulness					
iv, 1					
דַּעַת <i>da'ath</i> knowledge					
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דֹּבְבוּרָה <i>dorbóuráh</i> a goad					
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i, 6 <sup>*</sup>	xi, 3				
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ii, 10					
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ii, 1, 22, 23	vii, 2				
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iv, 8	ix, 4, 9, 15 <sup>2</sup>				
v, 14 [13], 18 [17]	x, 3, 10				
הָרַח <i>hárah</i> to be-extant'					
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הֹנְלִלָּה <i>hóneláhh</i> boastfulness					
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ii, 12	ix, 3				
הֹנְלִלְוּת <i>hónelúwth</i> boastfulness'					
x, 13					
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ii, 21	vi, 1				
iii, 13, 21 <sup>2</sup>	vii, 23, 26				
iv, 4	ix, 13				
v, 6 [5], 9 [8] <sup>2</sup> , 18 [17]					
הֹגֵה <i>hógáh</i> to be-extant					
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ii, 7 <sup>2</sup> , 9, 10, 19	ix, 8				
iii, 11, 15 <sup>3</sup> , 20	x, 8, 11				
iv, 3, 16	xi, 2				
v, 1, 3, 10, 12	xii, 7, 9				
vii, 10 <sup>2</sup> , 16, 17, 19, 21					
הָלַךְ <i>hálak</i> to walk					
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ii, 11	x, 3, 7				
iii, 20	xi, 9				
vi, 6, 8, 9	xii, 5				
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הָלַל <i>hálal</i> to boast			הָבֵל <i>chebel</i> } a twist	
ii, 2	vii, 7		הָבֵל <i>chebel</i> } a twist	
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iii, 18	iv, 2		חֻבֵּר <i>chúber</i> a companion	
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ii, 1	v, 18 [17]		חֲדָשׁ <i>chádish</i> new	
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הִבַּחַח <i>zibách</i> to slaughter			x, 17*	
ix, 2			חָרַשׁ <i>cháursh</i> to haste	
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הֵי <i>zh</i> <i>yon</i>			ii, 26	viii, 12
i, 10, 17	vii, 6, 10, 11 <sup>2</sup> , 18 <sup>2</sup> , 27, 29		vii, 20, 26	ix, 2, 18
ii, 3, 10, 15, 19, 21, 23, 26	viii, 9, 10, 11		חַיָּים <i>chay</i> alive	
iii, 19 <sup>2</sup>	x, 1 <sup>2</sup> , 3		iv, 2 <sup>2</sup> , 15	vii, 2
iv, 4, 8, 16	xi, 6 <sup>3</sup>		vi, 8	ix, 3, 1, 5
v, 9	xii, 13		חָיָה <i>cháyah</i> to live	
vi, 2, 5 <sup>2</sup> , 9			vi, 6, 3	xi, 8
הֵי <i>zoh</i> <i>yon'</i>			חַיִּים <i>chayim</i> life	
ii, 2, 24	vii, 23		ii, 3, 17	vii, 12
v, 16 [15], 19 [18]	ix, 13		iii, 12	viii, 15
הִבְרַחַח <i>zibáh</i> gold			v, 18 [17], 20 [19]	ix, 3, 9 <sup>2</sup>
ii, 8	xii, 6		vi, 12	x, 8, 19
הִבְרַחַח <i>zibár</i> to enlighten			חַיִּיל <i>chayil</i> a writhe	
iv, 13	xii, 12		x, 10*	xii, 3
הִזְעַזַּע <i>zúral</i> to totter			חַיִּיץ <i>cháyy</i> the bosom	
xii, 3			vii, 9	
זָכַר <i>zakar</i> to remember			חָכַם <i>chákam</i> to be-wise	
v, 20 [19]	ix, 15	xii, 1	ii, 15, 19	vii, 16, 23
זָכָר <i>zéker</i> } remembrance			חָכָם <i>chákam</i> wise	
זָכָר <i>zeker</i> } remembrance			ii, 14, 16 <sup>2</sup> , 19	viii, 1, 5, 17
ix, 5			iv, 13	ix, 1, 11, 15, 17
זִכְרוֹנָם <i>zikkáron</i> a remembrancer			vi, 8	x, 2, 12
i, 11	ii, 16		vii, 4, 5, 7, 19	xii, 9, 11
זִמְתָּה <i>z'mán</i> an occasion			חֹכְמַיִם <i>chokmáim</i> wisdom	
iii, 1*			i, 13, 16 <sup>2</sup> , 17, 18	viii, 1, 16
זָעַקָה <i>z'áqih</i> a shrieking			ii, 3, 9, 12, 13, 21, 26	ix, 10, 13, 15, 16, 18
ix, 17			vii, 10, 11, 12 <sup>2</sup> , 19, 23, 25	x, 1, 19
זָקֵן <i>záqén</i> old			חָלָה <i>cháláh</i> to be-sick	
iv, 13			v, 13 [12], 16 [15]*	
זָרַח <i>zarách</i> to ray			חָלֹם <i>cháloem</i> a dream	
i, 5 <sup>2</sup>			v, 3 [2], 7 [6]	
זָרַע <i>zará'</i> to sow			חָלִיץ <i>cháliy</i> sickness	
xi, 1, 6			v, 17 [16]	vi, 2
זָרַע <i>zará'</i> a sowing			חֲלִיץ <i>chályq</i> a lot	
xi, 6			ii, 10, 21*	ix, 6, 9
			iii, 22	xi, 2
			v, 18 [17], 19 [18]	
			חָמָם <i>chámm</i> to be-hot	
			iv, 11	
			חֵן <i>chén</i> favor	
			ix, 11	x, 12

חָצֵר *cházér* to lack  
iv, 8 ix, 8

חָצֵר *cházér* lacking  
vi, 2 x, 3

חֶצְרוֹנָה *checzróna* a lacking-thing  
i, 15

חֶפֶז *chápheh* the fist  
iv, 6

חָפְזִים *cháphtës* to please  
viii, 3

חֶפְזִים *chéphts* pleasure  
iii, 1\* 17 viii, 8  
v, 4 [3], 8 [7] xii, 1, 10

חָפַח *chápħar* to delve  
x, 8

חָקַר *cháqar* to investigate  
xii, 9\*

חֶרֶם *chereh* a ban  
vii, 26

חֶשְׁבֹּן *cheshbón* contrivance  
vii, 25\*, 27 ix, 10

חֶשְׁבֹּן *chishshábónáh* contrivance'  
v, 29

חָשַׁח *chásháh* to hush  
iii, 7

חָשַׁךְ *cháshak* to darken  
xii, 2, 3

חֹשֶׁךְ *chóshek* the dark  
ii, 13, 14 vi, 4  
v, 17 [16] xi, 8

חַתְּחַת *chathchath* a dismayal  
xii, 5

תָּחֹרַר *táchóar* clean  
ix, 2

טוֹב *tóub* to be-good  
xi, 9

טוֹב *tóub* good  
ii, 1, 3, 24<sup>2</sup>, 26<sup>2</sup> viii, 12, 13, 15  
iii, 12<sup>2</sup>, 13, 22 ix, 2<sup>2</sup>, 4, 7, 16, 18  
iv, 3, 6, 8, 9<sup>2</sup>, 13 xi, 6, 7  
v, 5 [4], 11 [10], 18 [17]<sup>2</sup> xii, 4  
vi, 3<sup>2</sup>, 6, 9, 12  
vii, 1, 2, 3, 5, 8<sup>2</sup>, 10, 11, 14,  
18, 20, 26

תָּחַן *táchan* to grind  
xii, 3

תָּחֲנָה *tachánáh* a grinding  
xii, 4

תָּמֵעַ *támé* foul  
ix, 2

יָאֵשׁ *yá'ash* to despond  
ii, 20

יָאֵץ *yá'at* to be-weary  
x, 15\*

יָאֵץ *yá'at* weary  
i, 8\*

יָגַע *y'gá'ah* weariness  
xii, 12

יָד *yád* the hand  
ii, 11, 24 ix, 1, 10  
iv, 1\*, 5 x, 18  
v, 6 [5], 14 [13], 15 [14] xi, 6  
vii, 18, 26

יָדָע *yáda'* to know  
i, 17<sup>2</sup> vii, 22, 25<sup>2</sup>  
ii, 14, 19 viii, 1, 5, 7, 12, 16, 17  
iii, 12, 14, 21 ix, 1, 5, 11, 12  
iv, 13 x, 14, 15  
v, 1 [iv, 17] xi, 2, 5<sup>2</sup>, 6, 9  
vi, 5, 8, 10, 12

יּוֹמָם *yóom* a day  
ii, 3, 16, 23 viii, 8, 13, 15, 16  
v, 17 [16], 18 [17], 20 [19] ix, 9<sup>2</sup>  
vi, 3, 12 xi, 1, 8, 9  
vii, 1, 10, 14, 15 xii, 1<sup>2</sup>, 3

יָוָרֵחַ *yóarthér* exceeding  
ii, 15 vii, 11, 16  
vi, 8, 11 xii, 9, 12

יָחַם *yácham* to be-warm  
iv, 11

יָטִיב *yátib* to be-good'  
vii, 3

יַיִן *yayin* wine  
ii, 3 ix, 7 x, 19

יָכֹל *yákol* to be-able  
i, 8, 15 vii, 13  
vi, 10 viii, 17<sup>2</sup>

יָלַד *yálad* to bear  
iii, 2\* vi, 3  
v, 14, [13] vii, 1

יָעִל *yecel* a born-one  
iv, 13\*, 15

יָלְדָה *yaldáweh* a birthhood  
xi, 9, 10

יָלַק *yálak* to walk'  
i, 7 vii, 2  
ii, 1 viii, 3  
v, 1 [iv, 17], 15 [14]<sup>2</sup>, 16 [15] ix, 7  
vi, 4 x, 15, 20

יָם *yám* a sea  
i, 7

יָמִינָא *yámáyn* the right-hand  
x, 2

יָנַח *yánach* to rest  
See יָנַח *náwach*

יָסַף *yásaph* to add  
i, 16, 18 ii, 9 iii, 14

יָעַר *yá'ar* a forest  
ii, 6

יָפֵחַ *yáphch* fair  
iii, 11 v, 18 [17]

יָצָא *yátsá'* to issue  
iv, 14 vii, 18  
v, 2 [1], 15 [14] x, 5

יָקָר *yáqár* precious  
x, 1

יָקַשׁ *yáqash* to snare  
ix, 12

יָרֵעַ *yáre'* to fear  
iii, 14 viii, 12  
v, 7 [6] xii, 5, 13

יָרֵעַ *yáre'* a fearing-one  
vii, 18 viii, 12, 13 ix, 2

יָרַד *yárad* to descend  
 iii, 21

יְרֵאֵשְׁלָיִם *Yerúarshálaim* Possess-peace  
 i, 1\*, 12, 16 ii, 7, 9

יָרַח *yárah* the moon  
 xii, 2

יָשָׁה *yésh* there exist(s)  
 i, 10 vii, 15  
 ii, 13, 21 viii, 6, 14<sup>2</sup>  
 iv, 8, 9 ix, 4  
 v, 13 [12] x, 5  
 vi, 1, 11

יָשַׁב *yáshab* to sit  
 x, 6

יָשַׁן *yáshén* to sleep  
 v, 12 [11]

יָשָׁר *yáshár* upright  
 vii, 29

יָשֵׁר *yósher* uprightness  
 xii, 10

יִשְׂרָאֵל *Yisráel* Prince + of-the + Mighty  
 i, 12

יִתְרוֹן *yithróon* exceedence  
 i, 3\* v, 9 [8], 16 [15]  
 ii, 11, 13<sup>2</sup> vii, 12  
 iii, 9 x, 10, 11

יְבֹרָה *kibórad* heaviness  
 vi, 2\* x, 1

כְּבָר *kébar* already  
 i, 10 iv, 2  
 ii, 12, 16\* vi, 10  
 iii, 15 ix, 6, 7

כַּד *kad* a jar  
 xii, 6\*

כֹּכָב *kóokáb* a star  
 xii, 2

כֹּחַ *kóach* force  
 iv, 1 ix, 10

כִּי *kíy* because  
 i, 18 vii, 3, 6, 7, 9, 10, 12, 13, 18,  
 ii, 10, 12, 16, 17<sup>2</sup>, 21, 22, 23, 30, 22  
 24, 25, 26 viii, 3, 6<sup>2</sup>, 7<sup>2</sup>, 13, 15, 16, 17  
 iii, 12<sup>2</sup>, 14, 17, 19<sup>2</sup>, 22<sup>2</sup> ix, 1, 3, 4<sup>2</sup>, 5<sup>2</sup>, 7, 9, 10, 11<sup>2</sup>,  
 iv, 4, 10, 14<sup>2</sup>, 16 12  
 v, 1 [iv, 17], 2 [1], 3 [2], 5 x, 4, 20  
 [4], 6 [5], 7 [6]<sup>2</sup>, 8 [7], 11 xi, 1, 2, 6, 8<sup>2</sup>, 9, 10  
 [10], 18 [17], 20 [19]<sup>2</sup> xii, 3, 5, 13, 14  
 vi, 2, 4, 8, 11, 12

כֹּל *kól* complete  
 i, 2\* 3, 7, 8, 9, 13, 14<sup>2</sup> vii, 3, 15, 18, 22, 23, 28  
 ii, 5, 7, 9, 10<sup>4</sup>, 11<sup>2</sup>, 14, 17, 18, 19, 20, 22, 23 viii, 3, 6, 9<sup>2</sup>, 17  
 iii, 1<sup>2</sup>, 11, 13<sup>2</sup>, 14, 17<sup>2</sup>, 19, 20<sup>2</sup> ix, 12, 2<sup>2</sup>, 3<sup>2</sup>, 4, 6, 8, 9, 10,  
 iv, 4<sup>2</sup>, 8, 15, 16<sup>2</sup> 11  
 v, 9 [8], 16 [15], 17 [16], 18 x, 3, 19  
 [17], 19 [18] xi, 5, 8<sup>2</sup>, 9  
 vi, 2, 6, 7 xii, 4, 8, 13<sup>2</sup>, 14<sup>2</sup>

כִּלָּה *kílá* to retain  
 viii, 8

כֶּלֶב *kaleb* a dog  
 ix, 4

כְּלִי *kéliy* a finished-thing  
 ix, 18\*

כֶּן *kén* fixed(ly)  
 iii, 19 vii, 6  
 v, 2 [1], 16 [15] viii, 10<sup>2</sup>\*, 11

כָּנַס *kánas* to amass  
 ii, 8, 26 iii, 5

כָּנַף *kónáph* a wing  
 x, 20

כָּסָה *kásah* to cover  
 vi, 4

כִּצְיָל *kéiyál* presumptuous  
 ii, 14, 15, 16<sup>2</sup> vi, 8  
 iv, 5, 13 vii, 4, 5, 6, 9  
 v, 1 [iv, 17], 3 [2], 4 [3] x, 2, 12, 15

כֶּעַל *kecal* presumption  
 vii, 25\*

כֶּעָפָה *keceph* silver  
 ii, 8 x, 19  
 v, 10 [9] xii, 6  
 vii, 12

כָּאָץ *kúat* to vex  
 v, 17 [16] vii, 9

כָּאָץ *kúat* vexation  
 i, 18 vii, 3, 9  
 ii, 23 xi, 19

קַפַּח *kaph* the palm  
 iv, 6\*

קֶרֶם *kerem* a vineyard  
 ii, 4

קִשְׁרָה *kíshér* to succeed  
 x, 10 xi, 6

קִשְׁרוֹן *kishróon* success  
 ii, 21\* iv, 4 v, 11 [10]

כָּתַב *káthab* to write  
 xii, 10

לֹא *ló* not  
 לֹא־לֵאמֹר *lóu* not  
 i, 8<sup>3</sup>, 11, 15<sup>2</sup> vii, 10, 14, 17, 20, 21, 28<sup>2</sup>  
 ii, 10<sup>2</sup>, 21, 23 viii, 5, 8, 13<sup>2</sup>, 17<sup>3</sup>  
 iii, 11 ix, 11<sup>5</sup>, 12, 15  
 iv, 3<sup>2</sup>, 8, 12, 13, 16 x, 10, 11, 14, 15, 17  
 v, 5 [4]<sup>2</sup>, 10 [9]<sup>2</sup>, 15 [14], 20 xi, 2, 4<sup>2</sup>, 5  
 [19] xii, 1, 2, 6  
 vi, 2, 3<sup>2</sup>, 5<sup>2</sup>, 6<sup>2</sup>, 7

לֵב *leb* the heart  
 i, 13, 16<sup>2</sup>, 17 viii, 5, 9, 11, 16  
 ii, 1, 3, 10, 15<sup>2</sup>, 20, 22, 23 ix, 1, 3, 9  
 iii, 11, 17, 18 x, 2, 3  
 v, 2 [1], 20 [19] xi, 9, 10  
 vii, 2, 3, 4, 7, 21, 22, 25, 26

לִבָּהּ *lábá* the heart'  
 ix, 3

לָבָן *lábán* white  
 ix, 8

לָהַךְ *lahak* study  
 xii, 12\*

לִרְאֹה *liráh* to cling  
 viii, 15

לָחַם *lehem* a devoured-thing  
 ix, 7, 11 x, 19

לַיְלִית *layláh* night  
 ii, 23 viii, 16

לָקַד *lakad* to catch  
 vii, 27

לָמַד *lamad* to discipline  
 xii, 9

לָשׁוֹן <i>lashôn</i> the tongue x, 11		מִן [or מִן] <i>min</i> apart ii, 23, 25 iii, 19, 20 iv, 2, 9 v, 19 [18]	vi, 2, 32, 8, 10 vii, 23, 26 ix, 4
מֵאוֹת <i>mê'áh</i> a hundred vi, 3 viii, 12		מֵאֵל <i>má'el</i> to part i, 15	
מֵאֵל מֵאֵל <i>mê'ármáh</i> whatever v, 14 [13], 15 [14] vii, 14	ix, 5	מֵאֵל מֵאֵל <i>má'má'</i> to restrain ii, 10	
מַבְבֵּיט <i>mabbáw'at</i> a spring xii, 6		מִקְצָר <i>míqshár</i> reduced iv, 13*	ix, 152, 16
מְדִינָה <i>médíynáh</i> pleadership ii, 8 v, 8 [7]		מִקְצָר <i>míqshár</i> a number ii, 3	v, 18 [17]
מַדְדָּה <i>maddá'</i> knowingness x, 20		מֵאֵל <i>má'at</i> to be-little xii, 3	
מַה } מַח } etc. what? i, 3*, 92 ii, 2, 12, 15, 22 iii, 9, 15 v, 6 [5], 11 [10], 16 [15] vi, 82, 10, 11, 122	vii, 10, 16, 17, 24 viii, 4, 7 x, 14 xi, 2, 5	מֵאֵל <i>má'at</i> a little v, 2 [1], 12 [11]	ix, 14 x, 1
מְהֵרָה <i>m'chéráh</i> with-speediness iv, 12 viii, 12		מַעֲשֵׂה <i>ma'ásh</i> a deed i, 14 ii, 4, 11, 17 iii, 11, 17, 22 iv, 3, 4 v, 6, [5]	vii, 13 viii, 9, 11, 142, 17 ix, 7, 10 xi, 5 xii, 14
מָוֶת <i>má'veth</i> to die ii, 2, 16 iv, 22 vii, 17	viii, 19 ix, 3, 4, 52	מָצָא <i>mátsá'</i> to find iii, 11 viii, 14, 24, 26, 272, 283, 29 viii, 173	ix, 10, 15 xi, 1 xii, 10
מָוֶת <i>má'veth</i> death iii, 19 vii, 1, 26	viii, 8 x, 1	מִצְוֵה <i>mítsóveh</i> a fastening vii, 26*	ix, 14
מִוְתָר <i>móvthár</i> exceedfulness iii, 19		מִצְוָה <i>mítsóváh</i> a fasteness ix, 12	
מַטִּיל <i>mattíh</i> incliningly iii, 21		מִצְוָה <i>mítsóváh</i> a commandment viii, 5 xii, 13	
מִי <i>míy</i> who? ii, 19, 252 iii, 21, 22 v, 10 [9] vi, 122	vii, 13, 24 viii, 12, 4, 7 ix, 4 x, 14	מִקְוֵה <i>míqóveh</i> a rising-point i, 5, 7 iii, 16, 20 vi, 6	viii, 10 x, 4 xi, 3
מַיִם <i>mayim</i> water ii, 6	xi, 1	מִקְנֵה <i>míqneh</i> an acquirement ii, 7	
מַקְוֵה <i>mak'óveh</i> a grievance i, 18	ii, 23	מִקְנֵה <i>míqneh</i> a hap ii, 14, 15	iii, 19 ix, 2, 3
מִקְטָן <i>mákak</i> to dwindle x, 18*		מִקְרֵה <i>mé'qáreh</i> a happening x, 18*	
מִלֵּל <i>má'lél'</i> to fill i, 8 iv, 62* vi, 7	viii, 11 ix, 3 xi, 3	מָר <i>mar</i> bitter vii, 26	
מִלְאָכ <i>mal'ák</i> a minister v, 6 [5]*		מַרְעֵה <i>mar'éh</i> a sight vi, 9	xi, 9
מִלְחָמָה <i>mílehámáh</i> devourment iii, 8	viii, 8	מִרְוֹם <i>míróvm</i> a height x, 6	
מִלֵּט <i>málat</i> to slip viii, 8*		מִרוֹץ <i>méróts</i> a run ix, 11	
מִלֵּךְ <i>málek</i> to be-king iv, 11		מִרְפֵּי <i>marpé'</i> a cure x, 10	
מֶלֶךְ <i>melék</i> a king i, 1, 12 ii, 8, 12 iv, 3 v, 9 [8]	viii, 2, 1 ix, 11 x, 16, 17, 20	מִשָּׂךְ <i>máshak</i> to draw ii, 3	
מַלְכוּת <i>mal'kúth</i> a kingdom iv, 11		מִשְׁכָּב <i>míshkáb</i> a lying-place x, 20	
		מִשָּׁל <i>máshal</i> to reign ix, 17	x, 1



**מִשְׁחָל** *máshál* a reigning-speech  
 xii, 9\*  
**מִשְׁלֹחַת** *mishlochath* a sending  
 viii, 8  
**מַסְמְרֵל** *masm'ráh* a bristle  
 xii, 11\*  
**מִשְׁפָּט** *mishpát* a judgment  
 iii, 16 xi, 9  
 v, 8 [7] xii, 11  
 viii, 3, 6  
**מִשְׁתַּח** *mishlach* a quaffing-time  
 vii, 2\*  
**מִתְּהוֹךְ** *míthóych* sweet  
 v, 12 [11] xi, 7  
**מַתָּנָה** *mattánáh* a gift  
 vii, 7  
**מַתָּת** *mattath* a gift'  
 iii, 13 v, 19 [18]  
  
**נָסַי** *ná'* pray  
 ii, 1  
**נָבַח** *nábat* to spring  
 x, 1  
**נָגַח** *nágach* to front  
 vi, 12\* viii, 7 x, 14, 20  
**נָגַח** *nágach* to touch  
 viii, 12  
**נָדַר** *nádar* to vow  
 v, 4 [3]<sup>3</sup>, 5 [4]  
**נָדַר** *ndar* a vow  
 v, 4 [3]  
**נָהַג** *náhay* to guide  
 ii, 3  
**נָרַח** *nárach* to rest  
 ii, 18\* x, 4  
 v, 12 [11] xi, 6  
 vii, 9, 18  
**נָרַח** *nárach* to bud  
 xii, 5\*  
**נָחַל** *nachal* a stream  
 i, 7\*  
**נָחַלִּים** *nachálim* a streaming  
 vii, 11\*  
**נָחַשׁ** *náchásh* a hisser  
 x, 8, 11  
**נָחַת** *nachath* a rest  
 iv, 6 vi, 5 ix, 17  
**נָטַח** *nátach* to plant  
 ii, 4\*, 5 iii, 2 xii, 11  
**נֶכֶס** *náches* a fund  
 v, 19 [18]\* vi, 2  
**נִכְרִי** *nokríy* discerned-one  
 vi, 2\*  
**נָסַח** *násach* to test  
 ii, 1  
**נָסַח** *násach* to remove  
 x, 9\*

**נָעַר** *ná'ar* a lad  
 x, 16\*  
**נָפַח** *náphal* to fall  
 iv, 10 x, 8  
 ix, 12 xi, 3\*  
**נָפֶל** *nepheh* a fall  
 vi, 3\*  
**נָפַשׁ** *nepheh* a respiration  
 ii, 24\* vi, 2, 3, 7, 9  
 iv, 8 vii, 28  
**נָסַע** *násá'* to lift  
 v, 15 [11], 19 [18]  
**נָתַח** *náthach* to give  
 i, 13<sup>2</sup>, 17 vii, 2, 21  
 ii, 21, 26<sup>3</sup> viii, 9, 15, 16  
 iii, 10, 11 ix, 1, 9  
 v, 1 [iv, 17], 6 [5], 18 [17]. x, 6  
 19 [18] xi, 2  
 vi, 2 xii, 7, 11  
**נָתַח** *náthach* to snap  
 iv, 12  
  
**נָבַח** *nábat* to surround  
 i, 6\*  
**נָבַחֵהוּ** *nábíyháhu* a surrounding  
 i, 6  
**נָבַח** *nábat* to burden  
 xii, 5  
**נָחַלֵּהוּ** *nácháleh* a treasure  
 ii, 8  
**נָחַח** *náchach* to shut  
 xii, 4  
**נָחַח** *náchach* a horse  
 x, 7  
**נָחַח** *náchach* a termination  
 iii, 7 vii, 2 xii, 13  
**נָחַח** *náchach* to turn  
 xi, 10  
**נָחַח** *náchach* a turn  
 vii, 6\*  
**נָחַח** *náchach* a turned-thing  
 vii, 6\*  
**נָחַח** *náchach* foolish  
 ii, 19 vii, 17 x, 3\*, 14  
**נָחַח** *náchach* folly  
 x, 6  
**נָחַחֵהוּ** *nácháchehu* foolishness  
 ii, 3, 12, 13 vii, 1, 13  
**נָחַח** *náchach* to reduce  
 x, 3  
**נָחַח** *náchach* to lament  
 iii, 1\* xii, 5  
**נָחַח** *náchach* an enumeration  
 xii, 12  
  
**נָחַח** *náchach* a scud  
 xi, 3\*, 4 xii, 2

עָבַד <i>'ābād</i> to serve v, 9 [8], 12 [11]				עָבַד <i>'ābād</i> toiling ii, 18, 22 iii, 9	iv, 8 ix, 9
עָבַד <i>'ābād</i> a servant ii, 7	vii, 21	x, 7 <sup>2</sup>		עָבַד <i>'ābād</i> deep vii, 24 <sup>2</sup>	
עָבַד <i>'ābād</i> service ix, 1 <sup>*</sup>				עָבַד <i>'ābād</i> to heed x, 19	
עָבַד <i>'ābād</i> in-course-of ii, 3	iii, 11	xii, 1, 2, 6		עָבַד <i>'ābād</i> to humble i, 13	
עָבַד <i>'ābād</i> in-course-of + now עָבַד <i>'ābād</i> ) iv, 2 <sup>*</sup> , 3				עָבַד <i>'ābād</i> humble vi, 8	
עָבַד <i>'ābād</i> repeatedly iii, 16 iv, 13 vii, 28 <sup>*</sup>	ix, 5, 6 xii, 9			עָבַד <i>'ābād</i> humiliation i, 13 ii, 23, 26 iii, 10	iv, 8 v, 3 [2], 14 [13] viii, 16
עָבַד <i>'ābād</i> a vanishing-point i, 4, 10 ii, 16 iii, 11, 14	ix, 6 xii, 5			עָבַד <i>'ābād</i> dust iii, 20	xii, 7
עָבַד <i>'ābād</i> a flier x, 20				עָבַד <i>'ābād</i> a firm-thing ii, 5, 6	x, 9 xi, 3 <sup>2</sup>
עָבַד <i>'ābād</i> to bend i, 15	xii, 3			עָבַד <i>'ābād</i> to hurt x, 9	
עָבַד <i>'ābād</i> strength viii, 1				עָבַד <i>'ābād</i> sloth x, 18	
עָבַד <i>'ābād</i> to be-strong vii, 19				עָבַד <i>'ābād</i> a bone xi, 5	
עָבַד <i>'ābād</i> an eye i, 8 ii, 10, 14 iv, 8 v, 11 [10]	vi, 9 viii, 16 xi, 7, 9			עָבַד <i>'ābād</i> to extirpate iii, 28 <sup>*</sup>	
עָבַד <i>'ābād</i> exposed-place vii, 19 viii, 10	ix, 14, 15 x, 15			עָבַד <i>'ābād</i> dusk xi, 6	
עָבַד <i>'ābād</i> ascent-wise i, 6, 12, 13, 16 <sup>2</sup> ii, 20 iii, 14, 17, 18 v, 2 [1] <sup>2</sup> , 6 [5], 8 [7] <sup>2</sup> vi, 1 vii, 10, 14	viii, 2, 6, 11, 14, 16 ix, 8, 12, 11 x, 1, 7 <sup>2</sup> xi, 1, 2, 3, 9 xii, 6, 7, 14			עָבַד <i>'ābād</i> smooth v, 15 [14]	
עָבַד <i>'ābād</i> to ascend iii, 21	x, 1			עָבַד <i>'ābād</i> to do i, 9 <sup>2</sup> , 13, 14 ii, 2, 3, 5, 6, 8, 11 <sup>2</sup> , 12, 17 iii, 9, 11 <sup>2</sup> , 12, 14 <sup>2</sup> iv, 1, 3 v, 1 [iv, 17] vi, 12 vii, 14, 19, 20	viii, 1, 3, 4, 9, 10, 11, 12, 14, 16, 17 ix, 3, 6, 10 <sup>2</sup> x, 19 xi, 5 xii, 5, 12
עָבַד <i>'ābād</i> a conjunction iv, 16	xii, 9			עָבַד <i>'ābād</i> ten vii, 19	
עָבַד <i>'ābād</i> conjointly-with i, 11, 16 ii, 16 <sup>2</sup> iv, 15	vi, 10 vii, 11 ix, 9			עָבַד <i>'ābād</i> oppressed See עָבַד <i>'ābād</i>	
עָבַד <i>'ābād</i> to stand i, 4 ii, 9	iv, 12, 15 viii, 3			עָבַד <i>'ābād</i> wealthy v, 12 [11]	x, 6, 20
עָבַד <i>'ābād</i> conjunctiveness v, 16 [15] <sup>*</sup>	vii, 14			עָבַד <i>'ābād</i> to oppress iv, 13	
עָבַד <i>'ābād</i> to toil ii, 11, 19, 20, 21				עָבַד <i>'ābād</i> oppression v, 8 [7]	vii, 7
עָבַד <i>'ābād</i> toil i, 3 <sup>*</sup> ii, 10, 11, 18, 19, 20, 21, 22, 24 iii, 1, 6, 8, 9 v, 15 [14], 18 [17], 19 [18]	vi, 7 viii, 15 ix, 9 x, 15			עָבַד <i>'ābād</i> wealth iv, 8 v, 13 [12], 14 [13], 19 [18]	vi, 2 ix, 11
				עָבַד <i>'ābād</i> a coursing iii, 1 <sup>*</sup> , 2 <sup>4</sup> , 3 <sup>4</sup> , 5 <sup>4</sup> , 6 <sup>4</sup> , 7 <sup>4</sup> , 8 <sup>4</sup> , 11, 17 vii, 17	viii, 5, 6, 9 ix, 8, 11, 12 <sup>2</sup> x, 17
				עָבַד <i>'ābād</i> a hit ix, 11 <sup>*</sup>	
				עָבַד <i>'ābād</i> the mouth v, 2 [1], 6 [5] vi, 7	viii, 2 x, 12, 13 <sup>2</sup>

קָנַח <i>qānāh</i> a trap					
ix, 12					
פָּנַח <i>pānāh</i> to face					
ii, 11, 12					
פָּנִימַי <i>pāniym</i> the face					
i, 10, 16	vii, 3, 26				
ii, 7, 9, 26 <sup>2</sup>	viii, 1, 3, 12, 13				
iii, 14	ix, 1				
iv, 16	x, 5, 10				
v, 1 [iv, 17], 6 [5]	xi, 1				
פָּעַם <i>pā'am</i> a stroke					
vi, 6	vii, 22				
פָּרְדֵּיץ <i>pardēç</i> a park					
ii, 5					
פְּרִי <i>p'riy</i> fruit					
ii, 5					
פָּרַס <i>pārās</i> to demolish					
iii, 3	x, 8				
פָּרַח <i>pārāh</i> to quash					
xii, 5					
פֶּשֶׁר <i>pēsher</i> an explanation					
viii, 1*					
פִּלְחָרָם <i>pilh'arām</i> instantly					
ix, 11					
פִּתְחָם <i>pithqām</i> a decree					
viii, 11*					
צֹאן <i>tsō'n</i> a flock					
ii, 7					
צַדִּיק <i>tsaddiqy</i> just					
iii, 17	viii, 11 <sup>2</sup>				
vii, 15, 16, 20	ix, 1, 2				
צַדִּיק <i>tsedeq</i> justice					
iii, 16	v, 8 [1]	vii, 15			
צֶלֶל <i>tsel</i> a shade					
vi, 12	vii, 12	viii, 13			
צִמְחָה <i>tsimach</i> to sprout					
ii, 6					
צִפְתָּר <i>tsiphtār</i> the north					
i, 6	xi, 3				
צִפְפֹּר <i>tsippōr</i> a twitterer					
ix, 12	xii, 4				
קְבֻרָה <i>qibūrāh</i> burial					
vi, 3*					
קָבַר <i>qābar</i> to bury					
viii, 10					
קָדוֹשׁ <i>qādōsh</i> holy					
viii, 10					
קָהַח <i>qāhāh</i> to be-blunt					
x, 10					
קֹהֵלֶת <i>Qōhēleth</i> Congregator					
i, 1*, 2, 12	vii, 27	xii, 8, 9, 10			
קוֹל <i>qōl</i> the voice					
v, 3 [2], 6 [5]	x, 20				
vii, 6	xii, 4				
קָרַם <i>qārm</i> to rise					
iv, 10 <sup>2</sup>	xii, 4				
קָטָן <i>qātān</i> small					
ix, 11					
קָלַל <i>qālal</i> to be-light					
vii, 22	x, 10, 20 <sup>2</sup>				
קִנְיָה <i>kin'āh</i> jealousy					
iv, 4*	ix, 6				
קָנַח <i>qānāh</i> to acquire					
ii, 7					
קָטַע <i>qāts</i> an end					
iv, 8, 16*	xii, 12				
קָטַף <i>qātsaph</i> to fret					
v, 6 [5]*					
קָטַף <i>qātsaph</i> fretting					
v, 17 [16]					
קָטַר <i>qātsar</i> to reap					
xi, 4					
קָרָא <i>qārā'</i> to call					
vi, 10					
קָרָב <i>q'rāb</i> nearness					
ix, 18					
קָרַח <i>qārāh</i> to happen					
ii, 11, 15	ix, 11				
קָרָב <i>qārārb</i> near					
v, 1 [iv, 17]					
קָרַע <i>qārā'</i> to rend					
iii, 7					
רָאָה <i>rā'āh</i> to see					
i, 8, 10, 14, 16	vii, 11, 13, 14, 15, 27, 29				
ii, 1, 3, 12, 13, 21 <sup>2</sup>	viii, 9, 10, 16 <sup>2</sup> , 17				
iii, 10, 13, 16, 18, 22 <sup>2</sup>	ix, 9, 11, 13				
iv, 1, 2, 4, 15	x, 5, 7				
v, 8 [1], 13 [12], 18 [17] <sup>2</sup>	xi, 4, 7				
vi, 1, 5, 6	xii, 3				
רָאָה <i>r'āyth</i> a seeing					
v, 11 [10]*					
רֹשׁ <i>rōsh</i> the head					
ii, 14	iii, 11			ix, 8	
רִישׁוֹן <i>ri'shōn</i> head-ward					
i, 11	vii, 10				
רִשְׁיֹת <i>rē'shiyth</i> a heading					
vii, 8					
רַב <i>rāb</i> abundant					
ii, 21	viii, 6				
vi, 1, 3	x, 6				
vii, 22, 29					
רַב <i>rāb</i> abundance					
i, 18	v, 3 [2] <sup>2</sup> , 7 [6]			xi, 1	
רַבֵּב <i>rābāb</i> to be-abundant					
v, 11 [10]					
רַבַּח <i>rābāh</i> to abound					
i, 16	vii, 16, 19				
ii, 7	ix, 18				
v, 7 [6], 11 [10], 12 [11], 17	x, 14				
[16], 20 [19]	xi, 8 <sup>2</sup>				
vi, 11 <sup>2</sup>	xii, 9, 12				
רַגַל <i>regel</i> the foot					
v, 1 [iv, 17]					
רָדַף <i>rādāph</i> to pursue					
iii, 15					
רָעַח <i>rārāch</i> a wind					
i, 6 <sup>2</sup> , 11, 17	vii, 8 <sup>2</sup> , 9				
ii, 11, 17, 26	viii, 8				
iii, 19, 21 <sup>2</sup>	x, 1				
iv, 4, 6, 16	xi, 1*, 5				
v, 16 [15]	xii, 7				
vi, 9					

רָאֵם <i>rāyq</i> to empty xi, 3		שִׁבְעִים <i>shūba'</i> to seven-oneself ix, 2*	
רָאֵשׁ <i>rā'ash</i> to be-poor iv, 14	v, 8 [7]	שִׁבְעִים <i>shaba'</i> seven xi, 2	
רָחֹק <i>rāchōq</i> far v, 23, 24		שִׂבְעָה <i>sābā'</i> satedness v, 12 [11]	
רָחֹק <i>rāchay</i> to be-far iii, 5*	xii, 6*	שָׁבַר <i>shābar</i> to break xii, 6	
רָע <i>rā'</i> bad (+thing) i, 13 ii, 17, 21 iv, 3, 8 v, 1 [iv, 17], 13 [12 <sup>2</sup> , 14 [13], 16 [15]] vi, 1, 2	vii, 14, 15 viii, 3, 5, 6, 9, 11 <sup>2</sup> , 12 ix, 3 <sup>2</sup> , 12 <sup>2</sup> x, 5, 13 xi, 2, 10 xii, 1, 14	שְׂגָגָה <i>shegāgāh</i> an error v, 6 [5]*	x, 5
רֵעַ <i>rā'</i> a fellow iv, 4*		שָׂדֶה <i>sādeh</i> a field v, 9 [8]	
רָעָה <i>rā'ah</i> badness vii, 3		שִׁדְדָה <i>shiddāh</i> a lady ii, 8	
רָעָה <i>rā'ah</i> to feed xii, 11		שׁוּבָה <i>shūbh</i> to return i, 6 iii, 20 iv, 1*, 7	v, 15 [14] ix, 11 xii, 2, 7
רֵאִוֶּה <i>r'āvūth</i> a feeding i, 14 ii, 11, 15, 26	iv, 4, 6 vi, 9	שׁוּרָץ <i>shū'arq</i> a traversed-place xii, 4*, 5	
רֵאִוֶּן <i>r'āvōn</i> a feed i, 17	ii, 22	שְׂחָח <i>schāch</i> laughter ii, 2	vii, 3, 6 x, 19
רָעָה <i>rā'ā'</i> to be-bad vii, 3*		שָׁחַח <i>shāchach</i> to bow xii, 4*	
רָפָא <i>rāphā'</i> to cure iii, 3*		שָׂחַח <i>sāchay</i> to laugh iii, 4	
רָצַח <i>rātsāh</i> to accept ix, 7		שׁוּחַרְרֹת <i>shuchār'ūth</i> a dawning xi, 10	
רָצַח <i>rātsats</i> to wreck xii, 6*		שִׁיר <i>shīyr</i> to sing ii, 8 <sup>2</sup>	
רָצַח <i>rāqal</i> to skip iii, 1*		שִׁיר <i>shīyr</i> a song vii, 5	xii, 4
רָצַח <i>rāqach</i> to spice x, 1		שָׁכַב <i>shākab</i> to lie-down ii, 23	iv, 11*
רָשָׁע <i>rāshā'</i> to be-wicked vii, 17		שָׁכַח <i>shākach</i> to forget ii, 16	viii, 10 ix, 5
רָשָׁע <i>rāshā'</i> wicked iii, 17 vii, 15	viii, 10, 13, 14 ix, 2	שִׁלְיוֹת <i>siklī'ūth</i> silliness' i, 17	
רָשָׁע <i>resha'</i> wickedness iii, 16 <sup>2</sup>	vii, 25	שִׂכָּר <i>sākar</i> hire iv, 9*	ix, 5
שָׂאֵל <i>sh'ā'el</i> the asked-place ix, 10*		שֶׁל <i>shel</i> which' viii, 17*	
שָׂאֵל <i>shā'al</i> to ask ii, 10	vii, 10	שָׁלוֹם <i>shālōm</i> peace iii, 8	
שָׂאֵף <i>shā'aph</i> to pant i, 5		שָׁלַח <i>shālach</i> to send xi, 1	
שִׁבְעִים <i>shebū'ah</i> a sevenedness viii, 2	ix, 2	שָׁלַח <i>shālah</i> to rule ii, 19 v, 19 [18]	vi, 2 viii, 9
שָׁבַח <i>shābach</i> to congratulate iv, 2*	viii, 15	שָׁלְטֹן <i>shill'ōn</i> rulership viii, 1 <sup>2</sup> , 8	
שָׂבַע <i>sāba'</i> to be-sated i, 8 iv, 5	v, 10 [9] vi, 3	שָׁלַח <i>shalliyā'</i> a ruler vii, 19	viii, 8 x, 5
		שָׁלַח <i>shālak</i> to throw iii, 5, 6	
		שָׁלַח <i>shālām</i> to be-at-peace v, 4 [3 <sup>2</sup> , 5 [4]]	

שָׁלַשׁ *shálash* to treble  
iv, 12

שָׁמַת *shám* there  
i, 5, 7  
iii, 16<sup>2</sup>, 17  
ix, 10  
xi, 3

שֵׁם *shém* a name  
vi, 4, 10  
vii, 1

שָׂמַח *sómach* to be-glad  
iii, 22  
iv, 16  
x, 9  
xi, 8, 9

שִׂמְחָה *sáméach* glad  
ii, 10

שִׂמְחָה *simcháh* gladness  
ii, 1, 2, 10, 26  
v, 20 [19]  
vii, 4  
viii, 15  
ix, 7

שָׁמַיִם *shámáyim* the sky  
i, 13  
ii, 3  
iii, 1  
v, 2 [1]  
x, 20

שָׁמַם *shámam* to desolate  
vii, 16

שֶׁמֶן *shemen* oil  
vii, 1  
ix, 8

שְׁמוֹנֶה *shémóneh* eight  
xi, 2

שָׁמָע *sháma'* to hear  
i, 8  
v, 1 [iv, 17]  
vii, 5<sup>2</sup>, 21  
ix, 1, 17  
xii, 13\*

שָׁמַר *shámar* to keep  
iii, 6\*  
v, 1 [iv, 17], 8 [7], 13 [12]  
viii, 2, 5  
x, 1, 4  
xii, 3, 13

שֶׁמֶשׁ *shemesh* the sun  
i, 3, 5, 9, 14  
ii, 11, 17, 18, 19, 20, 22  
iii, 16  
iv, 1, 3, 7, 15  
v, 13 [12], 18 [17]  
vi, 1, 5, 12  
vii, 11  
viii, 9, 15<sup>2</sup>, 17  
ix, 3, 6, 9<sup>2</sup>, 11, 13  
x, 5  
xi, 7  
xii, 2

שָׂנֵא *sáné'* to hate  
ii, 17, 18  
iii, 8\*

שָׁנַף *shánaf'* to double  
viii, 1\*

שָׁנְיָה *shánáh* a duplication  
vi, 3\*, 6  
xi, 8

שָׁנָה *shénáh* sleep  
v, 12 [11]  
viii, 16

שֵׁנִי *shéníy* second  
iv, 8, 10, 15

שְׁנַיִם *shenáyim* two  
iv, 3\*, 9, 11, 12  
xi, 6

שֵׁפֶף *sépháf* a lip  
x, 12

שִׁפְחָה *shíphcháh* a slave-maid  
ii, 7

שָׁפַט *sháphat* to judge  
iii, 17

שָׁפַל *sháphal* to be-low  
xii, 4

שֶׁפֶל *shéphel* a low-place  
x, 6

שִׁפְלוּת *shíphlúth* lowness  
x, 18

שָׁקֵד *shóqed* the watchful-tree  
xii, 5\*

שָׁקַח *sháqáh* to drink  
ii, 6

שָׂר *sar* a prince  
x, 7, 16, 17

שָׁתָה *shátháh* to quaff  
ii, 24  
iii, 13  
v, 18 [17]  
viii, 15  
ix, 7

שָׁתָה *shétháy* a quaffing  
x, 17

שָׁבַע *sháw'áh* an in-going  
v, 10 [9]\*

שָׁרַח *shárah* to explore  
i, 13  
vii, 25

שָׁחַח *sháchách* an in-boring  
x, 13\*

שָׁחַת *tachath* under  
i, 3, 9, 13, 14  
ii, 3, 11, 17, 18, 19, 20, 22  
iii, 1, 16  
iv, 1, 3, 7, 15<sup>2</sup>  
v, 13 [12], 18 [17]  
vi, 1, 12  
vii, 1, 12  
viii, 6  
viii, 9, 15<sup>2</sup>, 17  
ix, 3, 6, 9<sup>2</sup>, 11, 13  
x, 5

שָׁחַח *támahh* to have-consternation  
v, 8 [7]

שָׁחַח *ta'ánúyq* a luxury  
ii, 8

שָׁחַח *táphar* to stitch  
iii, 7

שָׁחַח *taqqíyph* opponent  
vi, 10

שָׁחַח *táqan* to straighten  
i, 15  
vii, 13  
xii, 9\*

שָׁחַח *táqaph* to oppose  
iv, 12\*

x, 1

xii, 1

# ENGLISH-HEBREW INDEX.

SHOWING THE ENGLISH WORD UNIFORMLY EMPLOYED IN THE LITERAL TRANSLATION  
INTERWOVEN IN THE EXPOSITION AS THE RENDERING OF EACH HEBREW  
WORD THAT OCCURS IN THE BOOK OF ECCLESIASTES.

to be-able יָכֹל *yákól*  
to abound רִבָּה *ríbáh*  
to abstract גָּרַע *gárá'*  
abundance רֹב *rób*  
abundant רַב *rab*  
to be-abundant רִבַּח *ríbákh*  
abundantly הַרְבֵּה *harbéh*  
to accept רָצִיחַ *rátsáh*  
to acquire קָנִיתִי *qánítí*  
an acquirement מִקְנִי *míquéní*  
to add יָצַף *yáçaph*  
after אַחֲרַי *'achur*  
to be-after אַחֲרַי *'achur*  
an after-one אַחֲרַי *'achér*  
after-part אַחֲרֵיָהּ *'acháriyéh*  
after-wise אַחֲרֵיָהּ *'acháriwén*  
afterward אַחֲרֵיָהּ *'acháriwénákh*  
alive חַי *chay*  
one-aloft גִּבְהִיחַ *gíbákh*  
already כְּבָר *k'vár*  
also גַּם *gam*  
although אֲלֵי *'illúw*  
to amass קָמַץ *kámáç*  
apart מִן [or מֵ] *mín*  
to ascend אָלַח *'áláh*  
an ascent מַעַל *ma'al*  
ascent-wise אֵל *'al*  
to ask שָׁאַל *shá'al*  
the asked-place שְׁאֵל *shé'áel*

bad (+thing) רָע *rú'*  
to be-bad רָעָה *rú'á'*  
badness רָעָה *rú'á'*  
a ban חֶרֶם *cherém*

to bear יָלַד *yálad*  
a beast בְּהֵמָה *b'hémáh*  
because כִּי *kíy*  
the belly בֶּטֶן *béten*  
to bend אָרַח *'árákh*  
to bind אָרַח *'áçar*  
birthhood יָלְדוּת *yaldú'úth*  
bitter מָר *mar*  
to be-blunt קָהַח *qáháh*  
to boast הָלַל *hálad*  
boastfulness הוֹדֵלָה *hóudléláh*  
boastfulness' הוֹדֵלָאוֹת *hóudlélá'úth*  
a bond אֶעֱוֶר *'éçúer*  
a bone עֲצֵם *'etsém*  
an in-boring תְּחִלְלָה *t'chilláh*  
a born-one יָעַל *yeled*  
the bosom חֵיק *chéyq*  
to bow שָׁחַח *sháçhach*  
to break שָׁבַר *shábar*  
a breath הֶבֶל *hebel*  
a breath' הֶבֶל *hábél*  
a bristle מַסְמְרָח *masm'rákh*  
a brother אָח *'ákh*  
to bud נִצַּחַת *núçhath*  
to build בָּנָה *bínáh*  
a building-one בֵּן *bén*  
a built-one בָּת *bath*  
a built-thing בַּיִת *bayíth*  
to burden צָבַל *çábal*  
burial קְבָרָה *q'váuráh*  
to bury קָבַר *qábar*

to call קָרָא *qir'á'*  
to catch לָקַח *lákhal*

a cess-pool חֲבֵטִים *qávmáts*

a chamber חֶדֶר *cheder*

to choose בָּחַר *báchar*

chosen בְּחֻר *báchúner*

chosen-time בְּחֻרֵרָה *b'chúrrah*

clean טָהוֹר *táchórr*

to make-clear בִּיר *búrr*

to cling לָוֵה *lávúh*

a commandment מִצְוָה *mítsváh*

a companion חֶבֶר *chábér*

complete כֹּל *kól*

to congratulate שָׂבַע *shábúch*

Congregator קְהֵלָה *Qáheleth*

conjointly-with עִם *'im*

a conjunction עַם *'am*

conjunctiveness אֲמוּנָה *'amunáh*

consentative-plant אֲדִיגֹרְנָה *'adíyórnáh*

to have-consternation תָּמַח *támahh*

contrivance חֶשְׁבֹּן *cheshbórn*

contrivance' חֵישְׁלֹבֹרְנָה *chishshlóbórnáh*

a cord חֵט *chúrt*

in-course-of עַד *'ad*

in-course-of + now { אֲדַע *'áden*  
אֲדַעְנִיחַ *'ádenniáh*

a coursing עֵת *'éth*

to cover כָּסָה *kásáh*

to create בָּרָא *birá'*

a cure מַרְפֵּ' *marpé'*

to cure רָפָה *ráphá'*

Darling דָּוִד *Dávid*

the dark חֹשֶׁךְ *chóshék*

to darken חָשַׁךְ *cháshak*

a dawning שְׁחַחְרֹרֶת *shachhárúreth*

a day יוֹם *yórm*

death מָוֶת *márveth*

a decree פֶּתְלָמָה *péthlamá*

a deed מַעֲשֶׂה *ma'áseh*

deep עֲמֹק *'ámóq*

to delve חָפַר *cháphar*

to demolish פָּרַט *párats*

to descend יָרַד *yárad*

to desire אָוַח *'áváh*

to desolate שָׁמָמָה *shámamá*

to despise בָּזָה *bázáh*

to despond יָאֵשׁ *yá'ush*

a devoured-thing לֶחֶם *lechem*

devourment מִלְחָמָה *mílehamáh*

to die מָוַת *mávrth*

discerned-one נִכְרִי *nikríy*

to discipline לָמַד *lámád*

a dismayal חַחְלָחַת *chatchath*

to do אָסָה *'ásáh*

a dog לֶכֶל *lecheb*

to double שָׁנַף *shánáf*

to draw מָשַׁךְ *máshak*

a dream חֲלוֹמָה *chálómá*

to drink שָׁתָה *shátáh*

a duplication שָׁנָה *shánáh*

dusk עֶרֶב *'ereb*

dust אֶפְרָח *'áphá'*

to dwindle מָאָה *mákak*

the ear אָזֶן *'ózen*

to (give-)ear אָזַן *'ázan*

the earth אֶרֶץ *'erets*

to eat אָכַל *'ákal*

eight שְׁמוֹנֶה *shemónech*

to empty רָרַץ *rárq*

an end קֵץ *qéts*

to enlighten זָהַר *záhar*

an enumeration עֶפְרָר *épher*

an error שְׁגָוָה *shégáváh*

exceedence יִתְרֹרֵן *yithrórn*

exceedfulness מֹרְתָן *móvrthán*

exceeding יָוֶטְלֵךְ *yóvtlék*

there-exist(s) יָשָׁה *yísh*

an explanation פֶּשֶׁר *pésher*

to explore תָּוַר *távr*

exposed-place יָגַר *'ígr*

to be-extant הָיָה *háyah*

to be-extant' הָרָה *hárah*

to extirpate אָקַר *'áqar*

an eye אֵין *'áyin*

the face פָּנִים *páním*

to face פָּנָה *pánáh*

failure כִּלְיָה *kilíy*

fair יָפֵה *yáphéh*  
 a fall נָפַל *naphél*  
 to fall נָפַל *náphal*  
 far רָחֹק *ráchóuq*  
 to be-far רָחַק *ráchuq*  
 a fastening מְצִיָּוִר *mátsóvél*  
 a fasteness מְצִיָּוִדָה *m'tsóvéláh*  
 favor חֵן *chén*  
 to fear יָרֵעַ *yárev'*  
 a fearing-one יָרֵעַ *yárev'*  
 a feed רָעִיָּוִן *ráyóvón*  
 to feed רָעָה *rááh*  
 a feeding רְעִיָּה *r'áveh*  
 a fellow רֵעַ *réa'*  
 a fenced-place מְצִדָּה *gáundh*  
 a field שָׂדֵה *sádéh*  
 to fill מָלֵא *málev'*  
 to find מָצָא *mátsá'*  
 a finished-thing מְלֵי *k'elíy*  
 a firm-thing יָסֵד *'éts*  
 a fish דָּג *dág*  
 the fist חֹפֶן *chóphen*  
 fixed(ly) כֵּן *kén*  
 a flier עֵיף *'óeph*  
 a flock צֹאן *tsó'n*  
 a fly זְבִיב *z'búvb*  
 to fold חָבַק *chábaq*  
 folly סָקֵל *sékél*  
 foolish סָקָל *sákál*  
 foolishness סִקְלוּת *sikláveth*  
 the foot רֵגֶל *regél*  
 force כֹּחַ *kóuch*  
 a forest יַעַר *ya'ar*  
 to forget שָׁכַח *shákach*  
 foul מְצִיָּעַ *támé'*  
 the fresh-part בָּשָׂר *básár*  
 to fret קָצַף *qátsaph*  
 fretting קָצַף *qetseph*  
 to front נָגַד *nágud*  
 fruit פְּרִי *p'ríy*  
 a fund נֶכֶס *nekes*  
 to gather אָצַף *'áçaph*  
 gathered-thing אֲצֻפָּה *'áçuppáh*

a gift מַתָּנָה *mattánáh*  
 a gift' מַתָּת *mattath*  
 to give נָתַן *náthan*  
 glad שִׂמְחָה *síméach*  
 to be-glad שִׂמַּח *sámach*  
 gladness שִׂמְחָה *símcháh*  
 glowing חֹר *chóvcr*  
 to go בָּיָא *bów'*  
 a goad דּוֹרְבֹנָה *dorbóvénáh*  
 God אֱלֹהִים *'élohíym*  
 an in-going תְּבוֹאָה *t'báw'áh*  
 gold זָהָב *záháb*  
 good טוֹב *tóvb*  
 to be-good טוֹב *tóvb*  
 to be-good' יָטַב *yátav*  
 great גָּדוֹל *gádóvél*  
 to be-great גָּדַל *gádal*  
 a grievance מַקְאוֹב *mak'óvb*  
 to grind טָחַן *táchan*  
 a grinding טָחָה *tachánáh*  
 to guide נָהַג *náhag*  
 the hand יָד *yád*  
 a hap מִיָּקֶרֶח *míqrevh*  
 to happen קָרַח *qárváh*  
 a happening מִיָּקֶרֶח *m'eqárevh*  
 happiness אֶשֶׁר *'eshér*  
 to haste חָשַׁח *cháúvsh*  
 to hate שָׂנֵא *sáné'*  
 he הוּא *húw'*  
 the head רֹאשׁ *ró'sh*  
 head-wind רִישׁוֹן *ri'shóvón*  
 a heading רִישִׁיּוּת *ré'shíyuth*  
 to hear שָׁמַע *shámé'*  
 the heart לֵב *léb*  
 the heart' לִבָּב *lváb*  
 heaviness כִּבּוֹד *kílvóvél*  
 a hedge גָּדֵר *gádevr*  
 to heed אָנַח *'ánáh*  
 a height מִירוֹם *márvóvrm*  
 hire שָׂכָר *sákár*  
 a hisser נָחֵשׁ *náchísh*  
 a hit פָּגַע *pegá'*  
 holy קָדוֹשׁ *qádóvcrsh*



- a horse סוס *sûs*  
 to be-hot חָמַם *chámam*  
 how? אֵיךְ *'éyk*  
 humble אָנִי *'áníy*  
 to humble אָנַח *'ánákh*  
 humiliation אִיגוּן *'áyán*  
 humness חַמּוּדָה *hámóden*  
 a hundred מֵאָה *mé'áh*  
 to hurt אָצַב *'átsab*  
 to hush חָשַׁח *chúshákh*
- if כִּי *'im*  
 incliningly מַטִּיבִים *matṭíbím*  
 instantly מִיְדַבְּרִים *pith'órum*  
 interlaced-thing אֲרַבְבִּים *'árabbím*  
 to investigate חָקַר *chúqar*  
 iron בַּרְזֶל *barzel*  
 to issue יָצַא *yátsá'*
- a jar קַדַּח *kad*  
 jealousy קִנְיָה *qin'áh*  
 to judge שָׁפַט *sháphat*  
 a judgment מִשְׁפָּט *mishpát*  
 just צַדִּיק *tsadliq*  
 justice צְדָקָה *tsedeq*
- to keep שָׁמַר *shámar*  
 a king מֶלֶךְ *melek*  
 to be-king מָלַךְ *málak*  
 a kingdom מַלְכוּת *malkúth*  
 a kneeling-place כַּפְּתוֹן *b'rékáh*  
 to know יָדַע *yáda'*  
 knowingness מַדְעָה *ma'deh*  
 knowledge דַּעַת *da'ath*
- to lack חָסַר *cháśar*  
 lacking חָסֵר *cháśer*  
 a lacking-thing חֲסָרוֹת *chúśróten*  
 a lad נָעַר *na'ar*  
 a lady שִׁדְדִית *shiddíth*  
 to lament צָפַח *sáphach*  
 to laugh שָׂחַח *sáchach*  
 laughter שְׂחָחָה *schácheq*  
 to leak דִּלְדַל *dilaph*
- length אָרַךְ *'erek*  
 to lie-down שָׁכַב *shákhab*  
 life חַיָּה *chayáh*  
 to lift מָסַע *másá'*  
 to be-light קָבַל *qábal*  
 a lion אַרְיֵה *'aryéh*  
 a lip שָׂפָה *sápháh*  
 a little מְעַט *me'at*  
 to be-little מְעַט *me'at*  
 to live חָיָה *cháyáh*  
 lo הִנֵּה *hinnéh*  
 a locust חָגָב *chágáb*  
 lofty גִּבּוֹחַ *gibóach*  
 lone בָּדַד *bad*  
 to be-long אָרַךְ *'arak*  
 to lose אָבַד *'abad*  
 a lot רַב *chaleq*  
 love אָהַב *'aháb*  
 to love אָהַב *'ahab*  
 a low-place שְׁפֵל *shéphel*  
 to be-low שָׁפַל *sháphal*  
 lowness שִׁפְלוּת *shíphlúth*  
 a luxury תְּעוּבָה *te'úváh*  
 a lying-place מִשְׁכָּב *mishkáb*
- a man אָדָם *'ádám*  
 a master בָּעַל *ba'al*  
 a minister מַלְאָכִים *mal'ák*  
 the moon יָרֵחַ *yarách*  
 a mortal אִישׁ *'éshésh*  
 a mother אִמ *'ém*  
 mourning אֵבֶל *'ebel*  
 the mouth פֶּה *peh*  
 a mutter הִגִּיעַ *hegeh*
- a name שֵׁם *shém*  
 nay אֵל *'al*  
 near קָרִיב *qaráv*  
 nearness קָרִיב *qaráv*  
 new חֲדָשִׁים *chadásh*  
 night לַיְלִית *lay'lih*  
 the north צְפוֹן *tsáphón*  
 not לֹא *ló*  
 אֵין *ló'*

nothing	אֵין 'ayin	to ray	זָרַח z'arach
a number	מִיָּצָר micp'ar	to reap	קָטַר q'atsar
an occasion	זֶמַן z'e man	a rebuke	גְּאָרָה ga'ar'ah
oil	שֶׁמֶן shemen	to reduce	צָקַן çakan
old	זָקֵן z'ag'en	reduced	מִצְקֵן mic'ken
one	אֶחָד 'echad	to reign	מָשַׁל m'ashal
opponent	תַּגְּוִינִיחַ taqq'ayn'ih	a reigning-speech	מִשַּׁל m'ashal
to oppose	תָּגַף t'ag'aph	to remember	זָכַר z'akar
to oppress	אָשַׁח 'ashah	remembrance	זֵכֶר z'eker
oppressed	אָשְׁחָה 'ash'ah		זֵכֶר z'eker
oppression	אִשְׁחָה 'osheq	a remembrancer	זִכְרָוֶן zikk'ar'avn
or	אוֹ 'or	to remove	נָצַף n'acaf
outside	חֻצוֹת ch'uvots	to rend	גָּרַע g'ar'ac
		repeatedly	עוֹד 'ovd
the palm	קַפַּח kaph	to reserve	אָצַל 'atsal
to pant	שָׁחַף shu'aph	a respiration	נֶפֶשׁ nephesh
a park	פַּרְלֵץ parl'ec	a rest	נַחַח nachath
to part	מָנַח m'ana'h	to rest	נָוַח nuvach
peace	שָׁלוֹם shal'avn	to rest'	נָחַח yanach
to be-at-peace	שָׁלַם shalam	to restrain	מָנַח m'ana'h
a person	אִישׁ 'ish	to retain	קָלַף k'alaf
a pit	בּוֹר bo'ur	to return	שׁוּב shuv
to plant	נָטַע nat'ac	the right-hand	יָמִינִי yamiyn
to plead	דִּיַּן diyn	to rise	קָוַם q'avm
pleadersh'ip	מִדִּיַּנְהָ m'diy'nah	a rising-point	מָגוּוֹם mag'avn
to please	חָפַח ch'aph'ets	a robe	בִּגְדֵי beged
pleasure	חֶפֶז ch'ephets	a rolled-thing	גֻּלָּה gullah
to be-poor	רָשׁ r'ush	a roller	גֻּלְגַל galgal
Possess-peace	יְרוּשָׁלַם Yer'ushalam	to rule	שָׁלַט shalat
pray	אָוַי 'avi	a ruler	שָׁלִיט shallit
precious	בָּהָר b'ahar	rulership	שִׁלְטוֹן shilt'avn
presumption	כֶּעָל ke'el	a run	מְרוֹצֵת m'evots
presumptuous	כֶּעִיַל ke'iyal		
a prier	בָּגָר b'agar	to be-sated	שָׂבַע saba
a prince	סַר sar	satedness	שִׂבְעָה saba'
Prince + of-the + Mighty	יִשְׂרָאֵל Yisra'el	to say	אָמַר amar
a prying	בּוֹגֵר bo'ger	a scud	אָב ab
to pursue	רָדַף r'adaph	a sea	יָם yam
		to search	בָּחַשׁ b'achash
to quaff	שָׁחַח sh'athah	second	שֵׁנִי sheniy
a quaffing	שָׁחַח sh'athiy	to see	רָאָה ra'ah
a quaffing-thue	מִשְׁחַח mish'ach	a seeing	רָאִיתָ ra'iyth
to quash	פָּרַר parar	to seek	דָּרַשׁ darash
		to seize	אָחַז achaz

to send **שָׁלַח** *shalach*  
 a sending **מִשְׁלַחַת** *mishlachath*  
 a servant **עֶבֶד** *'ebed*  
 to serve **עָבַד** *'abad*  
 service **עֲבָדָה** *'abad*  
 seven **שֶׁבַע** *sheba'*  
 to seven-oneself **שִׁבַּע** *shaba'*  
 a sevenedness **שִׁבְעוּת** *sheba'ut*  
 a shade **צֵל** *tsel*  
 she **הִיא** *hiy'*  
 a shine **נֹרָא** *'orer*  
 to shine **נָרַע** *'orer*  
 a shower **גֶּשֶׁם** *geshem*  
 a shrieking **זִעְזוּק** *ze'azuk*  
 to shut **סָגַר** *sigar*  
 to be-sick **חָלַהּ** *chalah*  
 sickness **חֲלוּלָהּ** *cholly*  
 a sight **מַרְאֵה** *mar'eh*  
 silliness' **שִׁכְלוּת** *siklu'eth*  
 silver **כֶּסֶף** *keceph*  
 to sin **חָטָא** *chata'*  
 to sing **שָׁאָר** *shayr*  
 to sit **יָשָׁב** *yashab*  
 to skip **רָקַד** *raqad*  
 the sky **שָׁמַיִם** *shamayim*  
 a slaughter **זֶבַח** *zabach*  
 to slaughter **זָבַח** *zabach*  
 a slave-maid **שִׁפְחָלָהּ** *shiphchalah*  
 sleep **שָׁנָה** *shenah*  
 to sleep **יָשָׁן** *yashan*  
 to slip **מָלַח** *malach*  
 sloth **אִטְלוּת** *atlu'eth*  
 small **קָטָן** *qatan*  
 to smite **חָרַג** *harag*  
 smooth **אֲרוֹמָה** *'aromah*  
 to snap **נָחַץ** *nachaz*  
 to snare **יָאֻשָׁה** *yauqshah*  
 a song **שִׁיר** *shayr*  
 the south **דָּרוֹמָה** *daromah*  
 to sow **זָרָע** *zara'*  
 a sowing **זֵרַע** *zera'*  
 to speak **דִּבַּר** *dabar*  
 a speech **דִּבְרָר** *dabar*  
 with-speediness **מְהֵרָה** *me'herah*

to spice **רִיחָה** *riqach*  
 to split **בָּרַץ** *baritz*  
 a spoken-thing **דִּבְרָה** *dibrath*  
 a spring **מַבְרָוֹת** *mabravot*  
 to spring **נָבַח** *nabach*  
 to sprout **צָמַח** *tsamach*  
 stability **עִמּוּת** *'emuth*  
 a stalwart **גִּבּוֹר** *gibbor*  
 to be-stalwart **גָּבַר** *gabar*  
 stalwartness **גִּבּוֹרָה** *gibborah*  
 to stand **אָמַד** *'amad*  
 a star **כּוֹכָב** *kochab*  
 a stay **דּוֹר** *dor*  
 to stitch **אָפַח** *apach*  
 to stink **בָּאֵשׁ** *ba'ash*  
 a stone **אֶבֶן** *'eben*  
 to straighten **תָּקַן** *taqan*  
 a stream **נַחַל** *nachal*  
 a streaming **נַחֲלָה** *nachalah*  
 strength **עֹז** *'oz*  
 a stripping **גִּזַּל** *gizal*  
 a stroke **פְּאֵם** *pa'am*  
 to be-strong **אָזַז** *'azaz*  
 study **לִלְמַד** *lilמד*  
 to succeed **כִּשְׁרָה** *kishrah*  
 success **כִּשְׁרוֹן** *kishron*  
 the sun **שֶׁמֶשׁ** *shemesh*  
 to surround **צָבַח** *zabach*  
 a surrounding **צְבִיבוּת** *zabivuth*  
 to swallow **בָּלַע** *bila'*  
 sweet **מִתְּהַדָּק** *mit'hadeq*  
 a swinger **דֵּלֶת** *deleth*  
 tearfulness **דִּמְוָה** *dimvah*  
 ten **עָשָׂר** *'asar*  
 a termination **עֲדָה** *'edah*  
 to test **נִסְּה** *nisah*  
 then **אָז** *'az*  
 there **שָׁמָּה** *shama*  
 these **אֵלֶּה** *'elleh*  
 they **הֵם** *hem*  
 they' **הֵמָּה** *hemmah*  
 to think **בִּיָּן** *biyan*  
 thou **אַתָּה** *'attah*

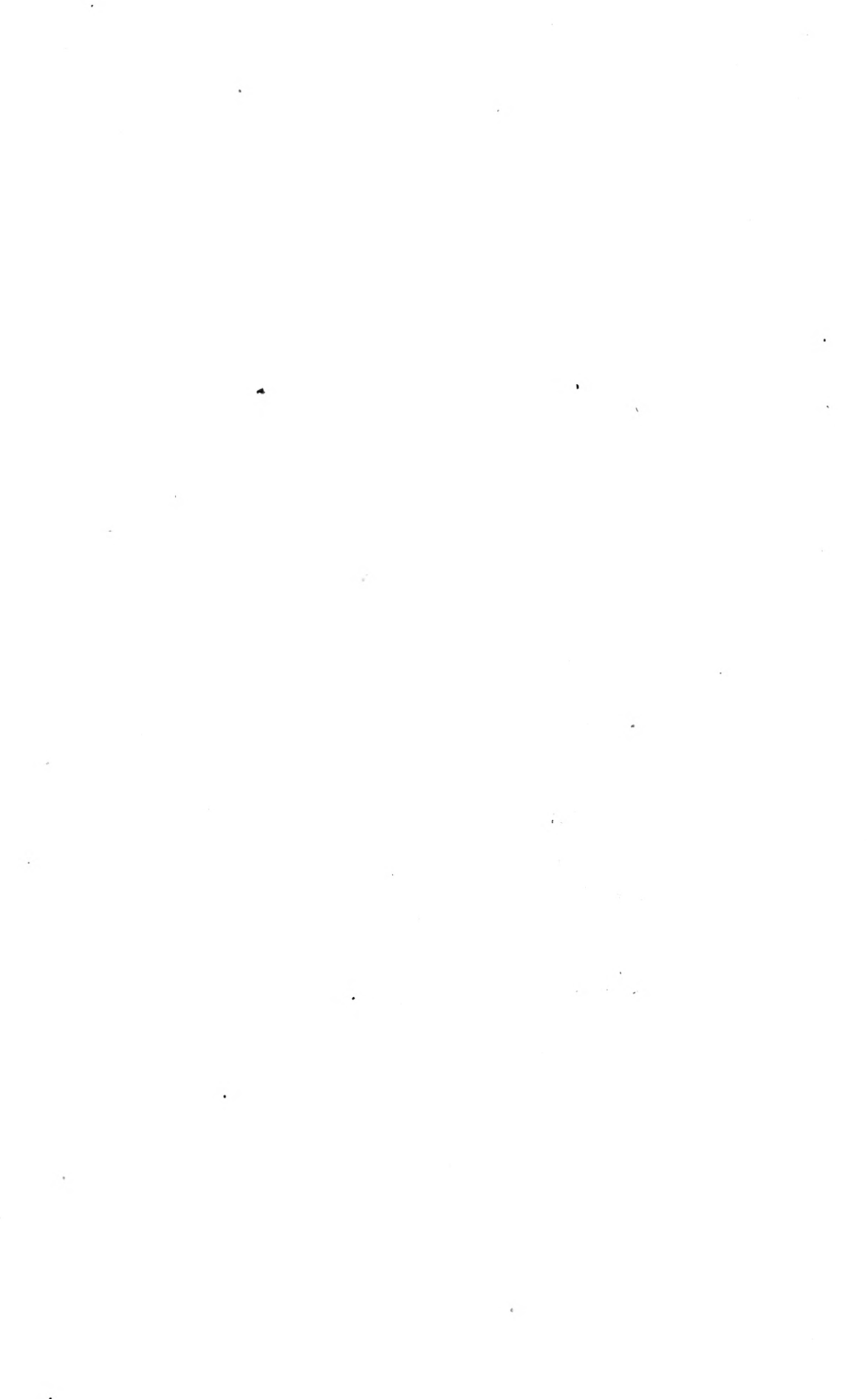
to throw שָׁלַק *shálak*  
 toil אָמַל *'ámál*  
 to toil אָמַל *'ámál*  
 toiling אָמַל *'ámél*  
 the tongue לָשׁוֹן *lashóon*  
 to totter זָרַע *záru'*  
 to touch נָגַע *nágu'*  
 toward אֶל *'el*  
 a trap פֶּחַח *pach*  
 a traversed-place שִׁוּרָק *shúwq*  
 a tread דֶּרֶךְ *derek*  
 a treasure קַנְזָה *q'gulláh*  
 to treble שָׁלַשׁ *shálash*  
 to be-in-trepidation בָּהַל *báhal*  
 trustfulness בִּטְחוֹן *bit'áchóon*  
 a turn סָר *sír*  
 to turn סָר *súrr*  
 a turned-thing סָר *sír*  
 a twist { חֶבֶל *chêbel*  
           { חֶבֶל *chêbel*  
 to twist חָבַל *chúbal*  
 a twitterer צִפּוֹר *tsippóor*  
 two שְׁנַיִם *shenayím*  
 under תַּחַת *tachath*  
 upright יָשָׁר *yáshúr*  
 uprightness יָשָׁר *yósher*  
 to vacate בָּטַל *bátal*  
 a vanishing-point עוֹלָם *'órlám*  
 to vex קָאָץ *ká'ac*  
 vexation קָאָץ *ka'ac*  
 a vineyard כֶּרֶם *kerem*  
 the voice קוֹל *qóul*  
 a vow נָדַר *neder*  
 to vow נָדַר *nádar*  
 to walk הָלַק *hálak*

to walk' יָלַק *yálak*  
 to be-warm יָחַם *yácham*  
 the watchful-tree שָׁקֵד *sháqéd*  
 water מַיִם *mayim*  
 wealth יָשָׁר *'ósher*  
 wealthy אֲשֵׁר *'úshúr*  
 weariness יָגַע *yé'gá'áh*  
 weary יָגַע *yágéa'*  
 to be-weary יָגַע *yágá'*  
 to weep בָּכָה *bákáh*  
 what? { מַה *máh* } etc.  
           { מַה *meh* }  
 whatever כִּי־אִמַּרְתִּי *me'á'ur máh*  
 where? אַי *'éy*  
 which אֲשֶׁר *'úsher*  
 which' שֶׁל *shel*  
 white לָבָן *lábán*  
 who? מִי *míy*  
 wicked רָשָׁע *ráshá'*  
 to be-wicked רָשָׁע *rásha'*  
 wickedness רָשָׁע *resha'*  
 a wind רִיחַ *rúrach*  
 wine יַיִן *yayín*  
 a wing כַּנָּף *kánáph*  
 wisdom חֹכְמָה *chokmáh*  
 wise חָכָם *chá'kám*  
 to be-wise חָכַם *chá'kam*  
 to-wit אֵל *'élh*  
 woe אֵי *'éy*  
 a woman אִשָּׁה *'ishsháh*  
 to wreck רָצַץ *rátsats*  
 to write כָּתַב *káthab*  
 a writhe חַיִּיל *chayíl*  
 yet אַף *'aph*  
 yon זֶה *zeh*  
 yon' הוּא *zoh*



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