ECCLESIASTES;
OR,
THE PREACHER.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introduction.)

A | 1.1. INTRODUCTION.

B | 1.2—6.9. THE CHIEF GOOD. WHAT IT IS NOT.

B | 6.10—12.12. THE CHIEF GOOD. WHAT IT IS.

A | 12.13,14. CONCLUSION.

1 The name of this book comes direct from the Latin Vulgate through the Sept. version. The Hebrew name is KOHELETH = Assembler or Convene (an appellative, not a proper name). It is feminine, to agree with the word "Wisdom", which is feminine, and is therefore Wisdom personified (as in Prov. 1.20; 8.1, and always with masculine verbs. Cp. Matt. 11.19; Luke 7.35; 11.49, 50). KOHELETH is from kahal = to call, assemble, or gather together. This is what Solomon did (1 Kings 8.1, 2, 6). It occurs with a feminine verb in 7.27. The word Kôheleth occurs seven times in the book (Ap. 10): three times at the beginning (1.1, 2, 12); three times at the end (12.8, 9, 10); and once in the middle (7.27).

This book formed part of the Hebrew Bible long before the time of Christ, and is therefore included in His word, "the Scriptures" (Matt. 22.29; 2 Tim. 3.16, &c.). It is given in the list of canonical books by Josephus (a.d. 37), and is included in all the Ancient Versions made before Christ. It has been rejected by some, or put to a late date, on account of its alleged Theology. Theology is man's reasoning about the Word of God, as Science (so called) is man's reasoning about the Works of God. Because Genesis does not agree with Science that book is rejected by Rationalists. Because Ecclesiastes does not agree with Theology, this book is rejected, as uninspired, even by some Evangelical theologians.

True, the Bible contains an inspired record of what people said and did; and it does not follow that all that they said or did was inspired. Nevertheless, it is inconceivable that this can apply to a whole book, without a word of warning. Those who can imagine such a thing refuse the evidence that Christ in Luke 16.19-30 is using the language of His enemies, and in v. 31 giving His own Divine pronouncement. They strain out the gnat and swallow the camel. They do not see that, if anyone whole book is not a part of "The Oracles of God", every Christian doctrine loses its foundation. There could have been in that case no Divine selection or preservation of books, and no Divine Canon or Scripture. If one book is thus ruled out, then another may be. Doubt is thus cast upon the whole Bible, and we have no "Word of God" at all! If this book be not part of the Word and words of God, then we have no reply to those who reject Genesis, Daniel, Jonah, or the Apocalypse, who do so on the same ground of human reasoning. If the inner consciousness of each individual is to decide what is and what is not "Scripture", there is an end of Divine Revelation altogether.

In any case Solomon's "wisdom" was given him by God (1 Kings 3.5-13; 4.29-34), and this "wisdom" was therefore "from above" (Jas. 3.17), as Luke's was (see note on Luke 1.3). Moreover, Solomon did not lose it, for it "remained with" him (Ecc. 2.2).
ECCLESIASTES;
OR, THE PREACHER.

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

2 Vanity of vanities, saith the Preacher, All is vanity.

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

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

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

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

7 All the rivers come, thither is, unto the sea: and the sea is not full; unto the place from whence the rivers come, thither is the water return again.

8 All things are full of 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 that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new? it hath been already of old, and is gone from before us.

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

12 The Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all things that are; these latter must be dealt with and reconciled and harmonised as other supposed "discrepancies" usually are; not cast aside as uninspired. It may be that it is man's theology which has yet to be conformed to these inspired statements.

4 abideth = standeth still, as in first occurrence (Gen. 18: 22; 19: 27. Josh. 18: 5; Ps. 119: 90). for ever. Heb. 'adam = for ages; 'adam occurs in Ecc. seven times: 1: 4, 10; 2: 16; 3: 11, 14; 9: 6; 12: 5. See the notes thereon. It is the world in relation to time past and future: we use it when we speak of the ancient world, the old world, the modern world, the world to come, the Roman world.

6 wind. Heb. 'ruach. Ap. 9. The first part of y s denotes the wind, going to the south (in winter) and turning about to the north (in summer).

7 It whirleth: i.e., the wind whirleth. This is the subject of v. 6. They return again. This is the point of the illustration.

11 remembrance = memorial of former things. Supply the Ellipsis (Ap. 6) with the word "men", to complete the argument from v. 2 to 4. The Chaldee for the former [men] version supplies the word "generation", after = "after them", or at the last.

12 3. Solomon knew that the kingdom was to be rent (1 Kings 11: 11, 12) and the People scattered; therefore he sought to kill Jeroboam (1 Kings 11: 39-40). The Chalde. Targum says, on v. 1: "These are the words of the prophecy which Kohleth delivered when Solomon foresaw, by the Spirit of prophecy, that the kingdom of Rehoboam his son would be divided by Jeroboam the son of Nebat". was = came to be.

13 wisdom. Heb. 'okhmah.
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ECCLESIASTES.

1. 13.

1. 12–2. 26 (C, p. 907). PERSONAL SEARCH.

1. 12. 26 (C1). (Division and Extended and Repeated Alternation.)

C1 F1 a1 | 1. 12–15. Labour. Things done.
| b1 | 1. 16–18. Wisdom.
| c1 | 2. 1–3. Pleasure sought.

F2 a2 | 2. 4–8. Labour. "Great works".
| b2 | 2. 9. Wisdom.

F3 a3 | 2. 10–11. Labour. "Great works".
| b3 | 2. 12–16. Wisdom.

F4 a4 | 2. 17–25. Labour. "All my labour".

under heaven—under the heavens. Some codices, with one early printed edition, Aram., Syr., and Vulg., read "under the sun".

God. Heb. Elohim. Ap. 4. I. The title "Jehovah" is not used in Ecclesiastes, as this book refers to man in relation to his Creator only, and not to man in covenant with Him as "Jehovah." Hence the frequent use of Heb. 'adam for "man" in this book.

exercised—humbled.

14. vanity. See note on 1. 2.


16. my heart= I myself.

madness= the opposite of wisdom, as displayed in the loss of self-control; raving with self-conceit. See elsewhere in this book.

folly= infatuation. Heb. sa·kal. See note on "wisdom", Prov. 1. 2

18. meat—mortification. sorrow—smarting.

2. 1. enjoy= look thou into.

2. beheld. Fig. Asterismos. Ap. 6.

2. Of laughter—laughter. It is mad. See note on "madness", 1. 17.

2. The word of wisdom—mirth. "What doeth it? = What doth she do?"

2. In mine heart= i.e. resolved to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of man, which they should do under the heaven all the days of their life.

2. I made me great works; I builded me houses; I planted me vineyards;

2. I made me gardens and orchards, and I planted trees in them of all kind of fruits:

2. I made me pools of water, to water them with the wood that bringeth forth trees:

2. I bought me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

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

2. 22. I. 25. 2. Iss. 26. 2. 5. orchards. Heb. par·dē'ēm = paradises, parks, or pleasure grounds. Different from "gardens"," which were cultivated (Deut. 11. 10; 1 Kings 21. 2). Paradises were formed by eastern monarchs. In the British Museum may be seen a portion of a similar catalogue of Sennacherib. The Paradise in Rev. 2. 2; 22. 1, 2, refers to the future paradise, which will be as literal and real, not figurative.

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10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

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

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

13 Then saw I that wisdom excelleth folly, as the light excelleth darknes.

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

15 Then said I in my heart, That this also vanity.

16 For there is no remembrance of the wise more than of the foolish: for both shall be forgotten. Yea, I said in my heart, That this also vanity.

17 Therefore I hated mine own life; because it is vanity which proceedeth under the sun.

18 Therefore I hated all my labour which I had taken under the sun: because I should leave it unto him that shall be after me.

19 And who knoweth whether he shall be a man that shall have rule over all my labour which I have laboured to do, and wherein I have shewed myself wise under the sun? This also is vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

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

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days are sorrows, and his heart is full of grief: yea, his heart taketh not rest in the night. This is also vanity.

24 But mankind are better, because they have this comfort, that their labour is a gift of God.

25 For who can eat, or who can hold a cup in his hand?

26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy:

27 This also is vanity and vexation of spirit.
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2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;
3 A time to kill, and a time to heal; a time to brake down, and a time to build up;
4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;
5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;
6 A time to get, and a time to lose; a time to keep, and a time to cast away;
7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;
8 A time to love, and a time to hate; a time of war, and a time of peace.

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

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

11 He hath made everything beautiful in his time: also He hath set the world in their heart, that no man can find out the work that God maketh from the beginning to the end.

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

13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

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

15 That which hath been is now; and that which is to come hath already been; and Godrequireth that which is past.

3. 10-4. 16 (C. p. 907). PERSONAL OBSERVATION. (Revised and Extended Alternation.)

10 seen the travail considered the business of

travail. See note on 2. 23. God. Heb. Elohim. Ap. 4. I. Occurs eight times in this chapter. See note on 1. 13. men. Heb. 'adam. Ap. 14. I. Observe the use of this word in Ecclesiastes. See note on 1. 70. his time its proper season. set = put the world. Heb. 'adam the ages; or the world (in relation to time). Here, put by Fig. Metonymy (of Subject) for that which is ineradicable by past man. v. 13. obscurity as to the past man; the future ages, resulting in man's incapacity for finding out, or comprehending the whole of what God doeth. This has resulted from the Fall. their: i.e. the sons of men (v. 10). God. Heb. Elohim (with Art.) = the true God, or the Deity. Ap. 4. I. maketh = hath made, or done. beginning to the end. The reason being given in v. 14. Man sees his own time of v. 1-8; but what God doeth is from time past to time future (v. 14); so that man cannot find that out to the end from the beginning. The end. Heb. 'aph. One of the words said to belong to later Hebrew, but it is found in 1 Chron. 20. 16 ("conclusion"), and Joel 2. 20 ("hinder part"). See also 7. 2; 12 13, and Ap. 76. vi. during. 14 for ever. Same word as "world" in v. 11. See note on 1. 4.
which is to be hath already been; and 10 God requireth that which is past.

18 And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

17 3 said in mine heart, 10 God shall judge the righteous and 0 the wicked: for there is a time there for every 1 purpose and for every work.

18 3 said in mine heart concerning the estate of the sons of 10men, that God might manifest them, and that they might see that they themselves are 0 beasts.

19 For 0 that which befalleth the sons of 10men befalleth 10 beasts; even 0 one thing befalleth them: as the one dieth, so dieth the other; yea, they have all 0 one breath; that a 10 man hath no preeminence above a 18 beast: for all is vanity.

20 All go unto 0 one place; all are 0 of the dust, and all 0 turn to dust again.

21 Who knoweth the spirit 0 of 10 man that goeth upward, and the 0 spirit of the 18 beast that goeth downward to the earth?

22 Wherefore I perceive that there is nothing better, than that a 11 man should rejoice in his own works; for that is 0 his portion: for who shall bring him to see what shall be after him?

4 So 3 returned, and considered all the oppressions that are done 0 under the sun: and beheld the tears of such as were oppressed, and they had no comforter: and on the 0 side of their oppressors there was power; but 0 they had no comforter.

2 Wherefore 3 praised the dead which are already dead more than the living which are yet alive.

3 Yea, 0 better is he than they, which hath not yet seen, who hath not seen the 0 evil work that is done 0 under the sun.

4 Again, 3 considered all 0 travail, and 0 every right work, that for is an 0 man is envied of his neighbour. This is also vanity and 0 vexation of 0 spirit.

5 The 0 fool foldeth his hands together, and eateth his own flesh.

6 Better is a handmaiden with quietness, than both the hands full with 1 travail and 1 vexation of 0 spirit.

7 Then 3 returned, and I saw vanity 1 under the sun.

8 There is one alone, and there is not a second: yea, he hath neither 0 child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, 0 For whom do 0 labour, and bereave my soul of good? This is also vanity, yea, it is a sore 0 travail.

9 Two are 0 better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him 0 that is alone when he falleth; for he hath not another to help him up.

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

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

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

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

B3 K1 (p. 912)

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

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

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

4 When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed.

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

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

7 For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter;

9 Moreover the profit of the earth is for all: the king himself is served by the field.

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

11 When goods increase, they are increased, and they increase that eat them: and what is good is here to the owners thereof, saving the beholding of them with their eyes?

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

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.

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

16 And this also is a sore evil, that in all

5. 16.

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


poor= needy, in want. Heb.رش. See note on "poverty", Prov. 6. 11.

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

5. 1-12 (B3, p. 907). MAN. HIS WORKS. (Repeated Alternation.)

B1 K1 | 1. 2. Works.

K2 | 4. 6. Vows.

L1 | 3. Reason.

L3 | 8. Reason.

K3 | 5. 7. Perverting of judgment.


K1 | 9-12. Riches.


2 thing= word.

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

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

5 Better. See note on 2. 24.

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

7 divers vanities. Plural of emphasis = great vanity: i.e. in many dreams and many words, also [there is] great vanity: referring to v. 3 above.


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

10 He that is higher, &c. = the high One above the high order thereof, even the Most High is over them.

11 for all= consists in the whole, i.e. not confined to one day.

12 to sleep= to sleep soundly.

5. 13-6. 9 (C3, p. 907). PERSONAL OBSERVATION. (Alternations.)


h1 | 5. 14. Profitless.

h2 | 5. 17. Profitless.

N | 5. 18-20. Long life.


h3 | 6. 2-2. Profitless.

N | 6. 4-9. Long life.

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

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

16. PROFIT—Advantage. 7. 2.

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Mg. 6 There is an evil which I have seen under the sun, and it is common among men:
2 A man to whom God hath given riches, and wealth, and honour, that he may wanteth nothing for his soul of all that he desireth.
3 If a man beget an hundred children, and live many years, so that the days of his years be many,
4 So that his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.

N 6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?
7 All the labour of one man is for his mouth, and yet the appetite is not filled.
8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?
9 Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.
10 That which hath been is named already, and it is known that it is man: neither may he contend with Him That is mightier than he.

R 11 Seeing there be many things that increase vanity, what is man the better?
12 For who knoweth what is good for a man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

B 7 A good name is better than precious ointment; and the day of death is better than the day of one's birth.
2 It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

ECCLESIASTES.
7. 3. 

ECCLESIASTES.

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.
6 For as the crackling of thorns under a pot, so is the laughter of fools: 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 hast not enquired wisely concerning this.

R
(p. 914)

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 better than the excellency of folly.
13 Consider the work of God: for who can make that straight, which He hath made crooked?
14 In the day of prosperity be joyful, but in the day of adversity consider: also God hath set the one over against the other, to the end that man should not find anything after him.

P1 S1 S2 S3 S4
(p. 914)

15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.
16 Be not righteous overmuch: neither make thyself lonely: i.e. forsaken.

m1 why shouldest thou destroy thyself?

17 Be not over much wicked, neither be thou foolish:

m2 why shouldest thou die before thy time?

18 It is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

S3 S1 S2
19 1 Wisdom strengtheneth the wise more than ten mighty men which are in the city.

m3 For there is not a just man upon earth, that doeth good, and sinneth not.

21 Also take no heed unto all words that are spoken; lest thou hearken to thy servant "curse thee:"

m4 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

S5 S6
23 All this have I proved by wisdom: I said, I will be wise; but it was far from me.
24 That which is far off, and exceeding deep, who can find it out?
25 I applied mine heart to know, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

4 fools = fat, inert. Heb. ἴφιλλ. Same word as in vv. 5, 6, 8, 25 ("folly"). Not the same as "foolish" (v. 17), or "foolishness", v. 25. See note on "poverty", Prov. 1. 7.
6 crackling. Same word as "voice" (Gen. 3. 5), used of any sound.
7 thorns... pot. Note Fig. Paronomasia (Ap. 6). Heb. ῥασῆριμ... ῥασῆρ. May be Englished by "nettles... kettles".
8 vanity. See note on 1. 2.
9 oppression = oppressing: i.e. the act of oppressing, maketh... mad. Referring to the madness of folly.
10 mad = beyond control. See note on 1. 17.
12 Wisdom. Heb. חכמָה. See note on Prov. 1. 2.
13 with, &c. = like, or as. See 2.16; 8.1. Gen. 18. 23, 24. Job 5. 14; 9. 20; 21. 8; 40. 15. Ps. 73. 5, 25; 145. 7.
14 reason. "Wisdom [is as] good as riches, and more advantageous to them that see the sun."
15 see the sun: i.e. the idiom for "are alive".
16 life = future life. See note on Lev. 18. 5.
18 find = discover.

7. 15-29 (P1, p. 913). PERSONAL PROVING.

(Division and Repeated Alternation.)

P1
S1 | S2 | S3 | S4
15 | 16 | 17 | 18
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24 That which is far off, and exceeding deep, who can find it out?
25 I applied mine heart to know, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

26 And 3 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.

7. 27 Behold, this have I found, saith the preacher, 6 "counting one by one, to find out the account:

m2

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8. 14. 8. 1-8 (O'). MAN. IN HIS WISDOM. (Introduction and Alternation.)

O'. T. U | 4. King's word.
O'. T. o | 8-6. Reason.

1. as = like. who... P. Supply the Ellipsis (Ap. 6), from the preceding line: "Who is like him that knoweth?"
2. as counsel thee: or I say, then.
3. in regard of = on account of.
5. wisdom. Heb. châkmîth. See note on Prov. 1. 2.
6. boldness = sternness.
8. power = might, or control. Heb. shâlîth. Occurs only here and in v. 8.
9. feel = know.
10. evil = calamity. Heb. ra'â'n'. Ap. 44. viii.
11. time and judgment = a time, yes, a judgment time.
12. F. See note on 3. 1.
13. there is = there exists. Heb. yâsh. therefore the misery = when the evil (Heb. ra'â'n'). Ap. 44. viii.
14. great = heavy.
16. discharge in that war = no furlough in the battle [of life].
17. wickedness. Heb. ra'â'n'. Ap. 44. viii. Perhaps here = cunning: no cunning will save the wicked.
18. those that are given to it = its possessors.

8. 9, 10 (O'). PERSONAL OBSERVATION. (Alternation.)

O'. X. P. V | 9-. Observation.
O'. W | 9-. Result.
O'. V | 10-. Observation.
O'. W | 10-. Result.

1. under the sun. See note on 1. 3.
2. there is a time wherein = sometimes.
10. I saw = I have seen. the wicked = lawless men (pl.). Heb. ra'ashâ'. Ap. 44. x. come and gone. Supply the complex Fig. Ellipsis (Ap. 6). * I have seen wicked men come [to the grave; and righteous men depart [in death, Gen. 15. 2] from the place of the holy, and be forgotten", &c.

13. the wicked = a lawless one.

8. 14-9. 1 (For Structure see next page).
8. 14. ECCLESIASTES.

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

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry:

16 When I applied my heart to know wisdom, and to see the business that is done under the sun:

17 Then I beheld all the work of God, that a man cannot find out the work which is done under the sun:

because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it.

9 For all this I considered in my 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 love or hatred by all that is before them.

2 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 swareth, as he that feareth an oath.

3 This is an evil among all things that are 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.

4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

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

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

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

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

A


9. 2-10 (O1, p. 913). MAN. IN HIS END. (Repeated Alternation.)

O1 C1 | 2, 3. The dead.

O2 C2 | 4-5. The living.

O3 C3 | 6-10. The living.

1 All things come alike to all = just as before all others. Reading on from v. 1, one event = i.e. death. See note on 2. 14, the wicked = a lawless one. Heb. rasha'. Ap. 44. x.

2 Sinner. Heb. chaláj. Ap. 44. i. All the nouns in this verse are sing.

3 An evil. The Preposition (ב ב) in בחר, gives the force of the superlative: i.e. the greatest or worst calamity of all, &c.

evil = calamity. Heb. ra'ah. Ap. 44. viii. under the sun. See note on 1. 3.

madness. Fr. as elsewhere. See note on 1. 17.

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

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


a living dog. Fig. Paromia. Ap. 8. Same proverb in Arabic.

living dog. Regarded by the Jews as the most unclean and despicable creature (i Sam. 17. 43; 24. 14.


is = [is] = i.e. even be.

better. See note on 2. 24.

lion. Regarded as the noblest of animals (Gen. 49. 14.


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

a reward = any advantage to them.

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

them. The Heb. suffix "them" must be taken as the subject in all the four nouns alike. As in v. 6, the possessive pronoun "their" is, and must be, taken alike in Ps. 77. 4, where it is parallel with "clean gone for ever" (v. 6), where it stands parallel with "perished" and "for ever".

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


916

The Companion Bible http://worldeventsandthebible.com

E. W. Bullinger
9. 10.

10  Whatsover thy hand findeth to do, so do it with thy might;

C3 (p. 916)

for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 I returned, and saw under the sun, that the race is not to the swift, 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.

s4 but one

s6

s'

s'

s6

12 For a man 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; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

F3 r3

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

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

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.

F3 r3

16 Then said 3, Wisdom is better than strength:

s1 nevertheless the poor man's wisdom is despised, and his words are not heard.

F4 r4

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.

F3 r3

10 Dead flies cause the ointment of the apothecary to be stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

s5 2 A wise man's heart is at his right hand; but a s fool's heart is at his left.

s5 3 Yea also, when he that is a fool walketh by the way, his wisdom faileth him,

s6 and he saith to every one that  he is a fool.

F7 r7

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

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

s7 6 Folly is set in great dignity, and the rich sit in low place.

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

F3 r3

8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

yielding, &c. = gentleness preventeth greater outrages.

5 evil. Heb. ra'ah. Ap. 44. viii. under the sun. See note on 1. 8 Folly = a great dross. Heb. šıkal, as in vv. 13, 3, 14. in great dignity = in many high positions. 7 horses. No evidence of a late origin of this book, for we read of them in 1 Kings 4. 26, 28; 10. 26, 28; 22. 4, 2 Kings 9. 33; 14. 20. If not in common use, it was because of the Law (Deut. 17. 14), and because of Solomon's disobedience (1 Kings 10. 29. 2 Chron. 1. 16, 17; 9. 28.), upon the earth. See note on 8. 8 hedge = a wall built of loose stones without mortar. Heb. gidar, used especially of sheep-folds (Num. 32. 15, 24, 36. 1 Sam. 24. 3. Zeph. 2. 4); also for fencing pathways between the vineyards (Num. 22. 44. Ps. 62. 3. 80. 13.). The crevices between the loose stones form hiding-places for lizards and other creeping things.
10.9  

ECCLESIASTES.

10. 9.  

Whosoremovethstones shall be hurtthere- 

with; and be that cleaveth wood shall be en- 

dangered thereby.  

10. If the iron be blunt, and he do not whet the 

dge, then must he put to more strength: 

but wisdom is profitable to direct.  

11. Surely the serpent will bite without en- 

chantment; and a babble is no better.  

12. The words of a wise man's mouth are 

gracious; 

but the lips of a fool will swallow up himself.  

13. The beginning of the words of his mouth is 

foolishness; and the end of his talk is 

mischievous madness.  

14. A fool also is full of words: a man cannot 

tell what shall be; and what shall be after him, who can tell him?  

15. The labour of the foolish wear eth every 

one of them, because he knoweth not how to 

go to the city.  

16. Woe to thee, O land, when thy king is 

a child, and thy princes eat in the morning! 

17. 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 drunken- 

ness!  

18. Cast thy bread upon the waters: for thou shalt 

find it after many days.  

Give a portion to seven, and also to 
eight; for thou knowest not what evil shall be 

upon the earth.  

If the clouds be full of rain, they empty 

themselves upon the earth: and if the tree 

fall toward the south, or toward the north, in 

the place where the tree falleth, there it shall be.  

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 
spirit, nor how the bones do grow in the 

vestment of her that is with child: even so thou 

knowest not the works of God Who maketh 

all.  

In the morning sow thy seed, and in the 

evening withhold not thine hand: for thou 

knowest not whether shall prosper, either 

this or that, or whether they both shall 

be alike good.  

Truly the light is sweet, and a pleasant 

thing it is for the eyes to behold the sun:  

But if a man live many years, and rejoice 

in them all; 

yet let him remember the days of darkness; 

for they shall be many.  

All that cometh is vanity.  

13. foolishness. Heb. šāκal, as in vv. 3, 6, 14, 

madness. See note on 1. 17.  


on 1. 13.  

labour=toil.  

foolish. Heb. k’pjil, as in vv. 2 and 12; not šākāl, as 

in vv. 3, 6, 13, 14.  

10. 18-12. 8 (O', p. 918). MAN IN HIS 

DIFFERENT PORTIONS. (Extended Alternation.)  

0° F | 10. 16. 17. Kings and the Land. 


P | 10. 20. Kings and subjects. 


H | 11. 7-19. Youth.  

Blessed = Happy. Heb. 'əshrey. The only occurrence 
in this book. 

building decayeth = the roof falleth in. 
droppeth through = leaketh.  

wine. Heb. ṣyu'd. Ap. 27. i. 

maketh merry = will gladden life. Cp. Ps. 104. 15, 

answereth all things = maketh everything respond 
[to their requirements]; i.e. will procure both [feast 

and wine]. See note on 5. 19, the only two occurrences 
of ṣimāh in this book.  

Curse not the king = Revile not a king. 

in thy thought = in thy secret thought: i.e. with all 

thy [acquired] knowledge. Heb. maddā, a rare word. 

Occurs only six times. Rendered "thought", here; 

"knowledge" (2 Chron. 1. 19, 11, 19. Dan. 1. 17); 

"science" (Dan. 1. 4).  

11. 1 bread. Put by Fig. Metonymy (of Effect), 

Ap. 6, for the seed from which it is produced. 

upon = upon the surface of. 

it = the profit or result of it.  

Give: i.e. in charity. 

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

7 six...eight. An idiomatic phrase denoting 

several or many, like the idiom "once...twice"= 

several times (Job 33. 14. Ps. 62. 11); "twice... 

thrice"=often (Job 33. 29. Isa. 17. 6); "three and 

d four"=frequently, or many (Ex. 20. 5; 34. 7. 

Prov. 30. 13, 18, 11. Amos 1. 3, 4, 5, 11, 13; 

2. 1, 4, 6); "four and five" (Isa. 17. 6); "six and seven"=many (Job 

5. 19); "seven and eight"=M (Mic. 5. 5). 

what evil. As the verb is Masc. but "evil" is Fem., 

render "what will prove a misfortune".  


upon the earth. See note on 6. 2. 


shall not sow...shall not reap. The ploughing 
must be done when the early rains have come, even in 

the face of storm and tempest; otherwise there will be 

no reaping after the latter rains.  

As=According as. See note on John 3. 8. 


God. Heb. Elohim (with Art.)=the [true]God, or the 


prosper. Heb. ṭaḥâh: supposed to be a later 

Hebrew word, but a kindred form seems to be found in 

Ps. 68. 6, where "with chains" should be rendered 

"into prosperity". See Ap. 75. xi.  

11. 7-12. 8 (H, above). YOUTH. 

(Repeated Alternations.)  

J  J  J 

11. 7-8. Youth. Rejoice. 

Remembrance. Days of darkness.  

v1 | 11. 7. Youth. Rejoice. 


v1 | 12. -8. Years. 

on 1. 13; and rejoice=let him rejoice.
11. 9.

ECCLESIASTES.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes:

but know thou, that for all these things God will bring thee into judgment.

Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

12 Remember 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 them;'

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

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened:

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

5 Also when they shall be afraid of that which is high, and of fears shall be in the way,

and the almond tree shall flourish, and the grasshopper shall be a burden,

and desire shall fail: (because man goeth to his long home, and the mourners go about the streets;) the silver cord shall be broken at the fountain, or the wheel broken at the cistern.

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

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

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

The preacher sought to find out acceptable words:

and that which was written was upright, even words of truth.

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

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

youth=childhood.

thy youth. Same word as "young man ".

judgment=the judgment.

evil=sadness.

youth=dawning of life. Heb. shaharuth. Occurs only here.

12. 1 now=also.

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

12. -1-7 (u², p. 918). KNOWLEDGE. DAYS OF EVIL. (Introversion and Repeated Alternation.)

Remember 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 them;'

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

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened:

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

5 Also when they shall be afraid of that which is high, and of fears shall be in the way,

and the almond tree shall flourish, and the grasshopper shall be a burden,

and desire shall fail: (because man goeth to his long home, and the mourners go about the streets;) the silver cord shall be broken at the fountain, or the wheel broken at the cistern.

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

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

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

The preacher sought to find out acceptable words:

and that which was written was upright, even words of truth.
The words of the wise are as goads, fastened well planted, of the assembly. And moreover, the efforts of Bohebeth. And further, the efforts of others. The efforts of IJoheleth. Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. The words of the wise. See notes on p. 984, and Ap. 7. 4. nails. These were built into a wall, because Eastern walls were too hard or too soft for them to be hammered in. fastened = planted. Masc. while "nails" is Fem.; but the Accents unite the two words. The verb nata' is found again only in 3. 2, where it is singular. by the masters = are the lords, or rulers. Heb. ba'al. one shepherd. The Inspirer. See Gen. 48. 15; 49. 24. Ps. 23. 1. 12 And further = Beyond these. Note the Structure above. 13 the conclusion. See note on "the end", 3. 11. God. Heb. 'eth ha-Elohim = the [true and only] God; the great Creator, who throughout the book is put in contrast with man (Heb. 'adam. Ap. 14.) the creature. Ap. 4. 1. 14 secret = hidden. evil. Heb. rd'a'. Ap. 44. viii.

THE SONG OF SOLOMON*. THE STRUCTURE OF THE BOOK AS A WHOLE†.

(Introversion and Alternation.)

A 1.1–11. THE INTRODUCTION. THE SHULAMITE SEPARATED. TAKEN BY SOLOMON FROM HER HOME AND HER BELOVED (SHEPHERD) INTO THE ROYAL TENTS, PITCHED NEAR THEM.

B | C | 1.12–2.7. THE SHULAMITE AND HER BELOVED TOGETHER.

D | 2.8–3.5. THE SHULAMITE AND HER BELOVED APART.

B | C | 3.6–5.1. THE SHULAMITE AND HER BELOVED TOGETHER.

D | 5.2–8.4. THE SHULAMITE AND HER BELOVED APART.

A | 8.5–14. THE CONCLUSION. THE SHULAMITE RESTORED. RETURN FROM SOLOMON TO HER HOME WITH HER BELOVED (SHEPHERD).

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

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