

## Limitations to Human Wisdom and Righteousness (vv. 15-18)

**VERSE 15** I have seen everything [both] during my lifetime of futility (בְּיָמַי הַבְּלָה)

אֶת־הַכֹּל רָאִיתִי [d.a.w/d.o. + d.a/w/noun m.s.abs. kol “everything” + Qal perf.1s. ra-ah see + prep beth w/noun m.p.constr. yom “lifetime” + noun m.s.constr.w/1s.suff. hebel futility]; **there is a righteous man who perishes in his righteousness and there is a wicked man who prolongs his life in his wickedness** [אֶבֶר בְּצַדִּיק וַיֵּשׁ רָשָׁע מֵאֲרִיךְ בְּרַעְתּוֹ / יֵשׁ צַדִּיק יִפְּסֵק וַיֵּשׁ רָשָׁע מֵאֲרִיךְ בְּרַעְתּוֹ] [part yesh there exists + adj.m.s.abs. tsedeq righteous + Qal part.m.s.abs. abad perish + prep beth w/noun m.s.constr.w/3m.s.suff. tsedaqah righteousness + waw w/part yesh there exists + adj.m.s.abs. resha wicked + Hiphil part.m.s.abs. arak be long + prep beth w/noun f.s.constr.w/3m.s.suff. ra-ah evil].

**VERSE 16** Do not be excessively righteous and do not be overly wise (יֹתֵר)

אַל־תִּהְיֶה צַדִּיק הַרְבֵּה וְאַל־תִּחְכַּם יוֹתֵר [adv al not + Qal impf.2m.s. hayah be + adj.m.s.abs. tsadiq righteous + Hiphil infin.constr. rabah be much + waw w/adv al not + Hithpael impf.2m.s. chakam be wise + noun m.s.abs. yoter better; “overly”].

**Why should you ruin yourself** (לָמָּה תִּשְׁוֶמֶם) [interrog. lammah why? + Hithpael impf.2m.s. shamem be desolate, appalled; “ruin”]?

**VERSE 17 Do not be excessively wicked and do not be a fool** (וְאַל־תְּהִי סָכָל)

אַל־תִּרְשָׁע הַרְבֵּה [adv al not + Qal impf.2m.s. rasha be wicked + Hiphil infin.constr. rabah be much; “excessively” + waw w/adv al not + Qal impf.2m.s. hayah be + noun m.s.abs. sakal fool]).

**Why should you die before your time** (לָמָּה תָּמוּת בְּלֹא עֵתָּךְ) [interrog. lammah why?

+ Qal impf.2m.s. muth die + prep beth w/neg lo + noun f.s.constr.w/2m.s.suff. eth time])?

**VERSE 18 It is good that you grasp one thing and also not let go of the**

**other** (טוֹב אֲשֶׁר תִּאָּחַז בְּזֶה וְנִגְמַמְזָה אֶל־תִּנְחַ אֶת־יָדְךָ) [adj.m.s.abs. tob + rel.pro. asher

+ Qal impf.2m.s. achaz take hold; “grasp” + prep beth w/adj.m.s.abs. zeh “one thing” + waw

w/conj gam also + prep min w/adj.m.s.abs. zeh “the other”+ adv al not + Hiphil impf.3m.s.

nuach rest; “let go” + d.o. + noun f.s.constr.w/2m.s.suff. yad hand]; **for the one who fears**

**God comes forth with both of them** (כִּי־יִרָא אֱלֹהִים יֵצֵא אֶת־כֻּלָּם) [part ki +

adj.m.s.constr. yare afraid + noun m.p.abs. Elohim + Qal impf.3m.s. yatsa go forth + d.o. +

noun m.s.constr.w/3m.s.suff. kol all “both”]).

#### ANALYSIS: VERSE 15-18

1. There is a general consensus that verse 15 begins a new section, but it is debated as to where the section ends.
2. Part of the difficulty is that some verses can stand alone.
3. Here the position taken is that verses 15-18 are a unit based on the repetition of the word ‘both.’
4. During this period in Solomon’s life he observed the seeming contradictions of human experience.
5. Verse 15 demonstrates this conundrum of the fate of two opposing individuals.
6. Qohelet’s observation, he affirms, is based on empirical observation (“I have seen during the days of my futility;” Literal translation).
7. Quite simply, he sees good people suffering and evil people prospering.
8. His experience is a tension with a strand of thinking in the ancient world which was the notion that one’s actions have a determined and reasonable result.

9. The term translated “everything” (adj. *kol* all) is taken here as ‘both.’
10. One of his favorite terms “futility” (*hebel*) is used here, but in an uncharacteristic way.
11. Normally it is used in the phrase “everything is vanity,” but here it modifies “days.”
12. “Both” refers to two situations that follow.
13. They are both introduced by the existential particle “there exists” (*yesh*).
14. He frequently uses this term to introduce case studies.
15. The two case studies present us with a paradox, and he clearly wants the reader to be alarmed by this paradox.
16. He “saw the righteous perishing” and “the wicked living long.”
17. This is at odds with what some strands of biblical teaching asserts.
18. Adherence to the Law prolongs life (Ex. 20:12; Deut. 4:40) and there is the wisdom of Prov. 3:1-2 that says that righteousness led to life.
19. Q. struggled with the same conflict that faced the psalmist in Psalm 73, but without reaching the same resolution.
20. But he does reach a valid resolution.
21. Instead, Q’s observation leads him to offer some shocking (seemingly) advice in light of this contradiction of conventional wisdom.
22. In vv. 16 & 17 he advises his readers not to be overly righteous and not to be excessively evil!
23. Both verses begin with two negated jussives, followed by a question that begins with “why.”
24. One view that is advanced is that Q. is referring to pretense with respect to righteousness.
25. But to be consistent the fool would also have to be pretending to be a fool.
26. This makes no sense.
27. Q. warns those who seek sincere righteousness and true wisdom, not to be excessive.
28. I take it as a warning against exaggerated righteousness; or put another way: to try to be perfect as that is out of the reach of humans.
29. This advice follows on the heels of the observation that the righteous receive no special favors.
30. Thus, the question arises.
31. Why exert oneself to attain it?
32. The warning to avoid extremes of righteousness and wisdom is followed by a question designed to provide further incentives.
33. The verb translated “ruin yourself” is difficult to pin down.
34. The term may simply mean to “burn out.”
35. Verse 17 has a similar syntactical structure to verse 16.
36. Four character traits are presented in these two verses: righteousness and wisdom, and wickedness, but folly is unqualified.
37. He believes folly is to be totally avoided.
38. Also, he warns against excessive wickedness, which leaves open the possibility of a “reasonable” level of wickedness.
39. This attitude seems far removed from the divine admonition of Lev. 19:2, “Be holy because I, the LORD your God, is holy.”
40. But again, no one can achieve absolute unqualified sinlessness so don’t try!
41. Interestingly, verse 17 envisions the possibility of a premature end to the excessively wicked, just as verse 16 warns of a terrible fate for the overweening righteous person.

42. Taking he has said in these two verses it can be adduced that the wicked do not always live longer and have fewer problems.
43. And, that there is not in the principle of retribution that which assures that the righteous will always be better off than the wicked.
44. After the observation and two lines of advice, Qohelet provides an evaluation in verse 18.
45. In the previous verses, he has observed that good people suffer and bad people thrive.
46. He then advised a kind of middle-of-the-road approach to life, not overzealous about wisdom or foolishness, righteousness or wickedness.
47. Here, he observes that the best course is to keep one's foot in each world ("that you grasp this, and also not remove your hand from the other" modified translation).
48. He further concludes that "he who fears God" will do just that; choose the middle way between the extremes!
49. He labels this as "good" which is not a *tob* proverb here as there is no comparative *min* ("than").
50. The pronouns in this verse (*this and that; zeh...zeh*) are indefinite referring to the two extremes.
51. The second sentence in verse 18 ("God comes forth with both of them.") is troublesome.
52. Here the noun "both" (*kol*) has with it the 3<sup>rd</sup> plural suffix ("them").
53. The observation is directed towards "the one who fears God will come forth with both of them" namely, that this is the status quo of the God-fearer.
54. This supports what Scripture teaches regarding the tendency of believers to sin based on the ISTA (ex. Gal. 5:17 "For the flesh sets its desire against the Spirit, and the Spirit against the flesh, for these are in opposition to one another, so that you may not do the things you please.").

#### Wisdom's Strengths and Limitations (vv. 19-22)

#### VERSE 19 **Wisdom strengthens a wise man more than ten rulers who are in a city**

הַחֲכָמָה תָּעִז לְחָכָם מִעֲשָׂרָה שְׁלִיטִים אֲשֶׁר הֵיוּ בְּעִיר) [d.a.w/noun f.s.abs. *chokmah*

*wisdom + Qal impf.3f.s. azaz be strong + d.a.w/prep lamed w/adj.m.s.abs. chakam wise + prep*

*min w/adj.f.s.abs. ashar ten + adj.m.p.abs. shalit master, rulers + rel.pro. asher who + Qal*

*perf.3m.p. hayah + d.a.w/prep beth w/noun f.s.abs. ir city]]).*

**VERSE 20** Indeed, there is not a righteous man on earth who continually does

good and who never sins (כִּי אָדָם אֵין צַדִּיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה-טוֹב וְלֹא יַחֲטָא)

[part ki + noun m.s.abs. adam + adv ayin not + adj.m.s.abs. tsedeq righteous + d.a.w/prep beth w/noun both s.abs. eretz earth + rel.pro. asher + Qal impf.3m.s. ashah do + noun m.s.abs. tob + waw w/neg lo + Qal impf.3m.s. chata sin]).

**VERSE 21** Also, do not take seriously all words which are spoken (וְתַתֵּן לְבָבְךָ אֶשֶׁר)

גַּם לְכָל-הַדְּבָרִים אֲשֶׁר יִדְבְּרוּ אֵל

+ d.a.w/noun m.p.abs. dabar word + rel.pro. asher + Qal impf.3m.p. dabar speak + adv al not + Qal impf.2m.s. nathan give; “take” + prep lamed w/noun m.s.constr.w/2m.s.suff. leb heart +

rel.pro. asher which], so that you will not hear your servant cursing you (מִקְלָלְךָ

לֹא-תִשְׁמַע אֶת-עַבְדְּךָ

[neg lo + Qal impf.2m.s. shama hear + d.o. + noun m.s.constr.w/2m.s.suff. ebed servant + Piel part.m.s.constr.w/2m.s.suff. qalal curse or denigrate]).

**VERSE 22** For you also have realized that you likewise have many times cursed

others (כִּי גַם-פְּעָמִים רַבּוֹת יָדַע לְבָבְךָ אֲשֶׁר גַּם-אַתָּה) [אַתָּה] קָלַלְתָּ אֲחֵרִים) [part ki +

conj gam + noun f.p.abs. pa-am step; “times” + adj.f.p.abs. rab many + Qal impf.3m.s. yada know; “realized” + noun m.s.constr.w/2m.s.suff. leb + rel.pro. asher + conj gam + pro.2m.s.

attah you + Piel perf.2m.s. qalal curse + adj.m.p.abs. acher another]).

#### ANALYSIS: VERSES 19-22

1. The mention of wisdom connects verse 19 with verse 16, but the content seems irrelevant.
2. Here Qohelet gives wisdom great value.
3. The point of the saying, which may be a proverb, is simply that wisdom is much more important than other human achievements or abilities.
4. Wisdom here is divine viewpoint.

5. Political authorities are regarded as the most important people in a city.
6. They are invested with power and make important decisions.
7. But Q. says that wisdom residing in a wise man provides him with more than ten leading citizens in his city.
8. “Wisdom strengthens” (Qal impf. *azaz* makes strong) refers to inner strength that is able to face any situation in life no matter how dire.
9. Verse 20 provides a counterbalance to verse 19.
10. The wise are of great value to a community (city-state with rulers), but no one, not even the wise is without sin.
11. This verse is doctrinally in line with the body of divine revelation (Rom. 7; Psa. 143:2 “And do not enter into judgment with Your servant. For in Your sight no man living is righteous.”).
12. Here he limits his observation to “a righteous” person, that is someone who is not excessively wicked.
13. Verses 21 & 22 provide an illustration of the assertion in verse 20.
14. Everyone sins and everyone “curses” (bad-mouth’s) others.
15. For instance masters should not place too much stock in their servants words of praise, because too often behind their backs they are running them down (v. 21).
16. Solomon no doubt had experienced this kind of treatment in his palace.
17. Even masters speak ill of others.
18. That servants are sometimes overheard speaking ill of masters should dampen the ill-will of masters as they too are guilty of the same type of verbal sinning (v. 22).
19. Here he warns against eavesdropping of servants because masters will not like what they hear and engage in retaliation.
20. But if masters are honest with themselves, they will acknowledge that they too engage in this kind of verbal sinning.
21. The Hebrew has: “your heart knows” refers to “conscience.”
22. Readers also know that they on occasion behave in this fashion.

#### Inaccessible Wisdom (vv. 23-24)

**VERSE 23 I tested all this with wisdom, and I said, "I will be wise," but it was far**

**from me** כָּל־זֶה נִסִּיתִי בְּחָכְמָה אָמַרְתִּי אֶחְכַּמָּה וְהָיָה רַחֲוֹקָה מִמֶּנִּי [noun m.s.constr.

*kol + pro.f.s.abs. zeh this + Piel perf.1s. nasah test + d.a.w/prep beth w/noun f.s.abs. chokmah wisdom + Qal perf.1s. amar say + Qal impf.1s. chakam be wise + waw w/pro.3m.s. hu it + adj.f.s.abs. rachaqa be far + prep min w/1s.suff. “from me”]).*

**VERSE 24 What has been is remote and exceedingly mysterious** (עמוק עמוק)

מה־שֶׁהָיָה רָחוֹק [adj.m.s.abs. rabeq departing; “remote” + interrog mah what + rel.pro.prefix asher w/Qal perf.3m.s. hayah is + waw w/adj.m.s.abs. amaq deep; “mysterious” + adj.m.s.abs. ameq deep; “exceedingly”].

**Who can discover it** (מִי יִמְצָאנוּ) [interrog. mi who? + Qal impf.3m.s.w.3m.s.suff. matsa find)]?

**ANALYSIS: VERSES 23-24**

1. “All this” looks backward and forward.
2. The theme here is seeking as in 7:25-29.
3. He reminds us that his experiment was guided by wisdom (v. 23).
4. Wisdom refers to his methodology, which has as its object to “be wise.”
5. The search for wisdom includes seeking to understand how the world works.
6. This understanding is what has evaded him Qohelet so here he comments “it was far from me.”
7. The pronoun “it” refers to his quest to know and understand it all.
8. Like sinless perfection this is neither possible nor expected of any wisdom seeker.
9. There is always something to learn.
10. It is a lifelong quest.
11. In verse 24 he states the reason for his failure to attain the level of wisdom as being “remote” which is the same term (*rachok*) as in verse 23 (“far from me.”).
12. Here it comes at the beginning of verse 24 and at the end of verse 23.
13. The translation “What has been” should be “that which is” (Qal perf. *hayah*) and refers to the entire realm of wisdom and knowledge.
14. No one can attain to that level neither is it required of man.
15. He further labels this whole of wisdom as “exceedingly mysterious” which correctly translates the double use of the adjective “deep” (*amok*).
16. Verse 24 ends with a rhetorical question (“Who can discover it?”) which requires the answer “No one.”
17. In his quest Q. went overboard considering the scope of his investigation.
18. There are limits to what we can know.
19. We should stick with knowing what is in the WOG, but even in that quest we will fall short of 100% of the body of truth.

## Seeking and (not) Finding (vv. 25-29)

**VERSE 25** I directed my mind to know, to investigate and to seek wisdom and an

**explanation** סְבוּתִי אָנִי וְלִבִּי לְדַעַת וְלִתְוֹר וּבִקֵּשׁ חֲכָמָה וְחִשְׁבֹּן [Qal perf.1s. sabab

turn around; “I directed” + pro.1s. ani I + waw w/noun m.s.constr.w/1s.suff. leb heart; “my

mind” + prep lamed w/Qal infin.constr. yada know + waw w/prep lamed w/Qal infin.constr. tur

search out; “to investigate” + aw w/Piel infin.constr. baqash seek + noun f.s.abs. chokmah

wisdom + waw w/noun m.s.abs. chishbbon account; “an explanation” or “a reason”] **and to**

**know the evil of folly and the foolishness of madness** [כֶּסֶל וְהַסְּכָלוֹת הוֹלִלוֹת] וְלִדְעַת רָשָׁע

[waw w/prep lamed w/Qal infin.constr. yada know + noun m.s.abs. kirsla folly +

waw w/d.a.w/noun f.s.abs. sikloth foolishness + noun f.p.abs. holelah madness]).

**VERSE 26** And I discovered more bitter than death the woman whose heart is

**snare and nets, whose hands are chains** מְצוּרִים וְחֶרְמִים לְבָהּ אֲסוּרִים יְדֶיהָ) וּמוֹצָא אָנִי מֵרַ מִמּוֹת אֶת־הָאִשָּׁה אֲשֶׁר־הִיא

[waw w/Qal part.m.s.abs. matsa find + pro.1s. ani I + adj.m.s.abs. mar bitter + prep min w/noun m.s.abs. maweth death + d.o. + d.a.w/noun

f.s.abs. ishsha woman + rel.pro. asher who + pro.3f.s. hi she + noun m.p.abs. matsor “snare”

+ waw w/noun m.p.abs. cherem net + noun m.s.constr.w/3f.s.suff. leb heart + noun m.p.abs. esur

band; “chains” + noun f. dual constr.w/3f.s.suff. yad hand]).

**One who is pleasing to God will escape from her, but the sinner will be captured**

**by her** טוֹב לְפָנַי הָאֱלֹהִים יִמְלֹט מִמּוֹנָה וְחוֹטֵא יִלְכָּד בָּהּ) [Qal part.m.s.abs. tob be

pleasant, good + prep lamed w/noun both p.constr. paneh face + d.a.w/noun m.p.abs. Elohim +

Niphal impf.3m.s. matat escape + prep min w/3f.s.suff. “from her” + waw w/Qal part.m.s.abs.

chatta sin; “sinner” + Niphal impf.3m.s. lakad capture + prep beth w/3f.s.suff. “by her”]).

**VERSE 27 "Behold, I have discovered this," says the Preacher, "adding one thing**

**to another to find an explanation** (מִצְאָתִי אֲמַרָה קִהְלֶת אַחַת לְאַחַת לְמִצְאָה חֶשְׁבוֹן)

רָאָה זֶה [Qal imper.m.s. ra-ah see "Behold" + adj.m.s. zeh this + Qal perf.1s. matsa find; "I have discovered" + Qal perf.3f.s. amar say + noun m.s.abs. Qohelet preacher + adj.f.s.abs. echad one; "one thing" + prep lamed w/adj.f.s.abs. echad "to another" + prep lamed w/Qal infin.constr. matsa find + noun m.s.abs. cheshbon ab account; "an explanation")],

**VERSE 28 which I am still seeking but have not found** (בְּקִשָּׁה נַפְשִׁי וְלֹא מִצְאָתִי)

אֲשֶׁר עוֹד [rel.pro. asher + adv odh still + Piel perf.3f.s. baqash seek + waw w/neg lo + Qal perf.1s. matsa find]).

**I have found one man among a thousand, but I have not found a woman among**

**all these** (אָדָם אֶחָד מֵאַלְפֵי מִצְאָתִי וְאִשָּׁה בְּכָל־אֵלֶּה לֹא מִצְאָתִי)

[noun m.s.abs. adam + adj.m.s.abs. echad one + prep min w/adj.m.s.abs. eleph thousand + Qal perf.1s. matsa find + waw w/noun f.s.abs. ishshah woman + prep beth w/noun m.s.constr. qol "all" + adj.p.abs. elleh these + neg lo + Qal perf.1s. matsa find]).

**VERSE 29 "Behold, I have found only this, that God made men upright, but they**

**have sought out many devices** (אֶת־הָאָדָם יָשָׁר וְהִמָּוֶה בְּקִשּׁוֹ חֶשְׁבֹּנוֹת רַבִּים)

לְבַד רָאֵה־זֶה מִצְאָתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים [prep lamed w/noun m.s.abs. bad alone; "only"

+ adj.m.s.abs. zeh this + Qal perf.1s. matsa find + rel.pro. asher that + Qal perf.3m.s. ashah make + d.a.w/noun m.p.abs. Elohim + d.o. + d.a.w/noun m.s.abs. adam + adj.m.s.abs. yashar upright + waw w/pro.3m.p. hem they + Piel perf.3p. baqash seek; "sought out" + noun m.p.abs. chirshshaton device, scheme + adj.m.p.abs. rab many])."

**ANALYSIS: VERSES 25-29**

1. Verse 25 begins the conclusion of the findings of his search.
2. The failure of his search was not due to lack of commitment on his part.
3. He asserts: “I fully dedicated myself” which literally reads: “I and my heart turned.”
4. This is followed by three infinitives in a row (“to know, and to search, and to seek”) to underscore the serious nature of the search.
5. It is also clear that the scope of the search was comprehensive as the word translated “explanation” means something like ‘the sum of all things’ (noun *cheshbon*).
6. It occurs here and in verses 27 and 29 (also 9:10).
7. He desired to know how the world works, what is good for mankind (6:12), the work of God in the world (7:13), and how all this affects the righteous and the wicked (7:15-18).
8. Here it included an explanation for “wickedness of folly and the foolishness of madness” (also at 1:17 and 2:1).
9. His starting point here is opposite the two approaches to living laid out in Proverbs.
10. In other words, he did not prejudice his search for wisdom and righteousness; nor did he make his starting point the fear of God.
11. He places wisdom and righteousness on the same level as wickedness and foolishness in his investigation into the meaning of human existence.
12. He sought “to know” (4<sup>th</sup> infin.) the stupidity of wickedness” and “the foolishness of madness.”
13. His quest was to understand why people do that which is self-destructive.
14. For “madness” see also 1:17; 2:12; 9:3 and 10:13 (*holeluth* from *halal* ‘to be insane’).
15. I have not clue as to how Q. went about his laborious investigation (that’s left to the reader’s imagination).
16. Things he has discovered in his search are the topic of vv. 26-29.
17. Here he sets forth what he has found or what he has not found.
18. An example of the “the stupidity of wickedness” is given in verse 26a with the unexpected case study of a totally corrupt female.
19. It is introduced by, “And I discovered,” and followed by, a type of female who is so evil that a relationship with her is “more bitter than death.”
20. “Whose heart is snares and nets” recalls the woman of Prov. 6:26 who seek out young men to seduce.
21. The analogy to snaring game birds point to her tactics to enslave an unwary male.
22. “Whose hands are chains” adds to the picture of the evil woman who has no genuine regard for her play-thing.
23. Wisdom and folly are manifest in two type of males who come in contact with such a woman (v. 26b).
24. The one turns away from her predatory assault.
25. Q. characterizes the male who “escapes from her” (again, using gaming metaphor) as “one who is pleasing to God.”
26. By implication this male makes use of wisdom in his approach to women.
27. On the other hand, “the sinner will be trapped by her.”
28. Verse 27 introduces Qohelet second finding which is found in vv. 28 & 29.
29. The narrator makes his presence known for the only time in the body of the book by adding the simple phrase, *Qohelet says.*”
30. He enjoins the reader to take note using the imperative form “Behold” (vb. *ra-ah* to see).

31. His discovery came by “adding one (adj. *echad* one followed with same adj. w/prefix lamed) thing to another.”
32. He indicates that his conclusion does not arise out of a single experience, but through careful analysis of evidence in order to arrive at his goal (“an explanation/reason” see v. 25).
33. Verse 28 has caused considerable consternation and creative interpretations.
34. It has been taken as an unfair attack on humans in general and women in particular.
35. The search he announced in verse 27 is that he found only one man among a thousand, and not one woman!
36. Of course, the obvious question is: What was he looking for in people that brought him to this conclusion?
37. The context suggests that he was looking for the virtue that wisdom provides.
38. Based on verse 29 he is referring to those who are upright—that is in tune with God and His plan as He designed people to be.
39. Here there are so few males and even fewer females that fall into the “upright” category.
40. What his investigations revealed to be right on the mark (“only this”) is “that God made men (generic) to be upright.”
41. Original creation placed in man a conscience to know right from wrongdoing.
42. While God created humans without moral blemish, men and women “sought out many devices/schemes.”
43. This verse echoes Gen. 6:5 “Then the LORD say that the wickedness of man was great on the earth, and the every intent of the *thoughts* of his heart was only evil continually.”
44. The italicized “thoughts” is the same noun (*heshshabon*) translated “devices” (or ‘schemes’) here, and in verses 25, 27, and 9:10.
45. So the doctrine of universal depravity is in view here.

**END: Ecclesiastes Chapter Seven**  
**January 2019**  
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