

2:7 זָכַר re"e"ber, a super..oops, co"parative construction.

2:8 מְדִינָה *n.f. /provinces/

 זָרָה n.m. /luxury/ EDB 772

 שָׂוָה * n.f. see note in EDB 994 and offer suggestion.

You will see three words with an asterisk at each. We will not concentrate on this but the asterisk words are such as show (supposedly) the Aramaic influence. You will notice that many times the questioned words are also found in Canticles. That should give you food for thought.

2:10 שָׁחָה /lay aside/ EDB 369

At this point, the ideas sound good and appear to be going well....if the book stopped here a lot of things would be different.

But we go on..

2:11 מְדַבֵּר worthy study to apply to one's own weary day by day style.

A few significant ideas, etc., in the early verse.

1. 1:1 is a capsule, anticipatory, statement.
2. 1:4 is a general statement of extent. The word $\text{לְ} \text{יָ} \text{יָ} \text{יָ}$ shows this.
3. 1:12...the expression "Preacher" perhaps offers an internal clue to the author's function as king.
4. 1:18 is a capsule, conclusionary, statement.

In this regard, 1:1 and 1:18 correspond to the better known capsule statements of Genesis 1. Specifically: 1:1 and 1:31. If we can identify the capsule ideas, we are delivered from undeserved conclusions based on incomplete evidence.

5. 2:3 and 2:9 show the real wisdom of the writer.
6. 2:3 with 1:13 show the fuller purpose of the book.
7. This section plus 1:13 allows us to outline the book on the concept of the author in terms of Purpose, Plan, Performance, and Point. 1:13, 2:3 give purpose, and the others come naturally.
8. 2:4-10 outlines Coheleth's participation in life-things. vs. 4-6, material things, vs. 7-8 earthly position, vs. 9, human prominence, vs. 10 possessions.
9. Note the contrast of activity of hand, attitude of heart, and impression of eye.