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Introduction

These opening chapters introduce Kohelet's central preoccupations: the tension between wisdom and futility, the fleeting nature of pleasure, and the yearning for meaning in a world that offers no permanence.

Kohelet begins with a name, or rather a title. The word appears seven times in the book, most notably at the beginning: Divrei Kohelet ben David melekh bi-Yerushalayim—"The words of Kohelet son of David, king in Jerusalem" (1:1). Traditionally identified with King Solomon, the title Kohelet seems to derive from kahal, to assemble. He is either one who gathers wisdom or one who gathers people to share it—an ancient preacher-philosopher. The Greek translation, Ecclesiastes, reflects this notion: one who addresses the assembled.

But why does Solomon speak through a nickname? As one midrash (Deuteronomy Rabbah 1:5) observes, if anyone else had declared "havel havalim," we might dismiss him as bitter or impoverished. Only someone who had everything—wealth, wisdom, success—could credibly proclaim the futility of it all. Kohelet becomes not merely Solomon, but a stand-in for every person who reflects deeply on life, death, and the search for meaning.

Though the persona is royal, the voice shifts. The early chapters describe kingly accomplishments, but by the end of chapter 2 the royal framing fades. The epilogue refers to Kohelet not as king but as a sage. This suggests a deliberate transition: from historical monarch to timeless teacher. What begins as a personal account becomes a universal meditation on the human condition.

“Havel Havalim”: The Motto of the Sefer (1:2–3)

The book’s opening declaration—Havel havalim…ha-kol havel—resounds as its central motif. The word hevel appears 38 times in Kohelet (out of 73 in all of Tanakh), often translated as “vanity” or “futility.” In biblical Hebrew, it literally means “breath” or “vapor.” This metaphor, developed in Kohelet Rabbah and drawing from a related meaning in Job 7:16, evokes ephemerality—life as a puff of air, hevel marks the dissolution of coherence under suffering.

But the tone is more than ephemeral—it’s often painful. Hevel is paired with ra’ah (evil), holi ra (grievous sickness), and inyan ra (troubling occupation). The theme isn’t simply that life is short; it is incomprehensible, even unjust. This view emerges sharply in 2:21–23 and 6:1–2: people labor with wisdom and skill only to have their portion go to someone unworthy.

Michael V. Fox describes hevel as “absurdity”: not nihilism, but the intrusion of the irrational into a world we expect to make sense. 129 Rashi and Rashbam (on Ecclesiastes 8:14) adopt a similar interpretation. Yet critics like Mark Sneed push back, noting that hevel in Tanakh typically means “worthless” or “futile,” not absurd. 130 Samuel Goh suggests a mediating view: Vapor is vague, amorphous. Wisdom, enjoyment, and divine justice—much like hevel—resist absolute definition. Life defies either/or meaning, and is filled with contradictions. Goh affirms Fox’s insight into the ambiguity of life, while preserving the word’s more traditional connotations of vapor, futility, and impermanence. 131

Hevel thus marks the boundary between human longing and the ungraspable nature of reality—a motif Kohelet returns to again and again.

The Quest for Yitron (1:3)

Kohelet's great question is: Mah yitron la-adam be-khol amalo?—"What profit does a person have from all his toil under the sun?" The term yitron, "lasting benefit," is key. While there may be helek, momentary portion or joy, yitron implies permanence—and that is what eludes us.

Amal, "toil," appears frequently—13 times as a verb in Kohelet and 22 more times as a noun. It captures both the effort and its fruit. But everything "under the sun"—a phrase unique to Kohelet (29 times)—is bounded by human experience. Yonatan Grossman and Asael Abelman distinguish between tahat ha-shemesh (human activity) and tahat ha-shamayim (a broader, divine vantage point, which appears three times in Kohelet). Kohelet's perspective is human, grounded in the temporal world. 132

Nature, Memory, and Meaning (1:4–11)

Nature's cycles—sun, wind, rivers—are described with rhythmic beauty in 1:4–7. Yet for Kohelet, their endless repetition signals futility. As Ibn Ezra and Mordechai Zer-Kavod note, nature's constancy contrasts with human transience: the earth endures, but people vanish. Rashbam, however, reads the passage as showing that even nature exhibits no progress, only cycles.

Grossman and Abelman 133 add a subtle point: Unlike Psalm 104, which celebrates the cyclical order of nature as divine providence, Kohelet sees these cycles as oppressive—a beautiful machine that ultimately goes nowhere.

Everything is in motion, yet nothing advances. Just as the ocean is never full, the human appetite is never satisfied (1:8). The prose in 1:9–11 reinforces the poem's message: everything that seems new has happened before, and human memory is unreliable. People—and their deeds—are forgotten. History offers no redemptive progress.

The Futility of Knowing (1:12–18)

Kohelet presents himself as a seeker: ani Kohelet hayiti melekh—"I, Kohelet, was king." His quest for wisdom becomes a burden. La'anot bo, refers both to pursuit

and
affliction. The Targum and several later commentators, including Mordechai Zer-Kavod,
connect this phrase to inuy, suffering. Wisdom does not ease frustration—it intensifies it
(1:18).
The phrase re’ut ru’ah—“a chasing after wind”—appears seven times. Like trying to shepherd the wind (Hosea 12:2), it is futile and maddening. Fox distinguishes between

re’ut ru’ah and ra’ayon ru’ah (1:17): the pursuit of wisdom may succeed, but it still
brings vexation.
The Limits of Pleasure and Achievement (Chapter 2)
Finding wisdom vexing, Kohelet turns to another domain—pleasure—but finds it similarly fleeting. Kohelet turns from wisdom to pleasure: wine, gardens, wealth, music,
and concubines. He builds palaces and orchards, amassing more than any before him
(2:4–10). The repeated root asah (“to make”) underscores the scale of his accomplishments.
Yet none of it endures. Though his wisdom remains intact (2:9), it offers no ultimate advantage. The final verdict: ha-kol hevel u-re’ut ru’ah, it was all futile and
pursuit of wind (2:11). Kohelet’s unprecedented success becomes his proof text for the
futility of even the best-case scenario.
Notably, even wisdom itself contains complexity. It is certainly better than folly (2:13), yet it cannot prevent death (2:16). The wise and the fool share the same fate.
Worse, one’s legacy may fall into the hands of a fool (2:18–23).
A Theology of Gratitude (2:24–26)
In response to life’s unpredictability, Kohelet begins to emphasize a more modest joy: enjoying one’s portion. En tov ba-adam… ki im le-ekhol ve-lishtot—there is nothing
better than to eat, drink, and find satisfaction in one’s toil. This is not hedonism, but a
theology of helek, of recognizing the gifts that come from God, not from our own merit.
Kohelet Rabbah and Rashi spiritualize this verse—interpreting food and drink as

Torah and commandments. But the peshat, as Rashbam, Mordechai Zer-Kavod, and
others note, emphasizes the fleeting joys of life as God's gift. Work hard, live decently—but recognize that control is limited. The difference between the wise and the
fool lies in how they respond to life's challenges and limitations. This shift recurs throughout the book in similar refrains (e.g., 3:12–13, 5:17–19), reinforcing its role as a
kind of "practical theology."

Time and Eternity (Chapter 3)

The famous poem in 3:1–8—"a time for every purpose"—underscores human limitations. We do not control time. Kohelet recognizes that God "placed eternity in the
human heart" (3:11), yet withheld the ability to grasp it fully.

Ibn Ezra and Zer-Kavod interpret ha-olam as a yearning for eternity. We desire permanence, but live in a fleeting world of change. This too, Kohelet says, is God's
design: that we should be humbled, stand in awe, and learn our limits (3:14).

While some verses affirm divine justice (3:15–17), others question it. Kohelet compares humans to animals—both die, both return to dust. The refrain mi yode'a—"who knows?"—signals humility. He does not deny afterlife, but rather cannot
appeal to it to resolve the moral dilemmas of this world.

Kohelet 1–3 lays bare the soul's aching tension: the yearning for permanence amid life's transience. In this opening meditation, Kohelet teaches not to resolve the
tension, but to live honestly within it.

Kohelet deliberately avoids any appeal to afterlife or resurrection in his account of divine justice. His theological vision is entirely this-worldly. For a broader discussion of
afterlife in Jewish thought, and how later Jewish texts grappled with the same tensions
Kohelet raises, see the appendix essay, "Afterlife in Jewish Thought."

Kohelet 1–3 sets the tone for a book that never settles for easy answers. In the face of toil, impermanence, and uncertainty, Kohelet urges not despair, but attentiveness—to fleeting joy, to moral humility, and to the awe of God that arises from
honest limitation.