

## Dr. Al Fuhr, Ecclesiastes, Session 2

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When most people think of the book of Ecclesiastes, right away what comes to mind is the introduction in chapter 1 and verse 2, especially out of the King James Version of the Bible, Vanity of vanities saith the preacher. This word vanity, where does it come from? It's repeated 38 times throughout the book of Ecclesiastes. It's translated in other modern English translations as meaningless in the NIV or in some other translations you have some variety.

Futility or futile might be a word that you find in certain English translations. But this word vanity or meaninglessness as we find it in the NIV, where does this word come from? It's actually the Hebrew word hevel. It's a word that literally means mist or vapor.

It's described by one popular Bible teacher as that which is left after a soap bubble pops. And this idea of mist or vapor or hevel as we find it in the book of Ecclesiastes really takes on an aura of itself that really does program the way that we read the book of Ecclesiastes. If we have an accurate understanding of the word hevel as it's used so frequently and so significantly in the book of Ecclesiastes, I would suggest to you that the trajectory of our interpretation will be on the right path.

But if we misinterpret or misunderstand this key critical Hebrew word hevel in the book of Ecclesiastes, it's quite likely that we misread the rest. And so we want to take some time during this lecture to explore this keyword, its function in the book of Ecclesiastes, and its use as a very significant, I would even suggest to you, it is a programmatic term in the book. Ecclesiastes chapter 1 and verse 1, again I've got an NIV in front of me for English Bible reading, reads, meaningless, meaningless, says the teacher.

We looked at in the first lecture the word teacher is the Hebrew word kohelet, so this is our primary figure in the book. Utterly meaningless everything is meaningless. Now if you see this word hevel translated as meaningless throughout the NIV, you probably come to the assumption that the book of Ecclesiastes is about finding meaning in life.

That life without God perhaps is meaningless or purposeless and that finding life in God brings meaning or fulfillment to life. Now if that's what the Hebrew word is intended to convey or to mean in the book of Ecclesiastes, great. We've kind of got a lot of Ecclesiastes figured out.

But if the word doesn't mean meaninglessness, or if it doesn't mean life without God is without purpose or meaning, then we could easily be misled in how we read the

rest of the segments of the book of Ecclesiastes. So again, we want to take some time to explore this word in some detail. As I've already mentioned the word means mist or vapor, but it's more often than not used in the Old Testament in a metaphorical way.

It's used as a metaphor. A metaphor has this wonderful capacity to be able to carry multiple ideas in singular terms. There's a sense of ambiguity sometimes associated with metaphor, but that ambiguity allows the necessary flexibility to convey ideas that are beyond the scope of the literal meaning of terms or the literal glosses behind particular words.

For instance, in the Psalms you find God described as a rock or as a fortress. There might be multiple ideas associated with a rock in that description in view. In other words, the author, when he says God is our rock or God is my rock, the author might actually be intending for multiple ideas to be conveyed for the reader or the hearer to think of various ways in which God is like a rock and then associate those ideas with a description of the reality of who God is.

So, for instance, with God being a rock, it's not so much that God is dense or that God is heavy or that God is hard or that God is igneous or sedimentary or anything like that. It might actually be the idea that God is firm or that God is stable or that God is a sure foundation piece or something like that. There might be multiple ideas associated with that, certainly not unlimited ideas.

Well, Kohelet is going to use the word hevel, mist or vapor, to describe various facets of life lived in a fallen world and he's going to tap into that capacity, that inherent capacity within metaphor to tap into multiple senses. And so what we're going to find is some flexibility as we study this word in the Book of Ecclesiastes. In certain contexts, the hevel idea might actually be highlighting a certain aspect of life lived in a fallen world, whereas in another context it might be another aspect of life lived in a fallen world that is being highlighted or centered.

Of course, again, with the wonderful capacity of multiple or flexible meanings in the use of metaphor, it might actually be that Kohelet taps into two or three senses, even in a singular context. And so that's going to be one of the important and fascinating aspects of studying this Hebrew word in the Book of Ecclesiastes. Before we get more in-depth with its use in Ecclesiastes, let's take a quick look at how this word is used elsewhere in the Old Testament. By doing an abbreviated word study here, we might actually find that the word hevel is better understood through its use elsewhere in the Old Testament.

So, for example, the Hebrew word hevel can be highlighting the transience or the fleeting nature of life. We see that, for instance, in the Psalms. Psalm 144 and verse 4 reads in the NIV, Man is like a hevel, his days are like a fleeting shadow.

Now, the word hevel is used there for breath, a more literal meaning, and it's used again for the translation fleeting. So it would actually read, Man is like a hevel, his days are like a hevel shadow. Man is like a breath, he's like mist or vapor, his days are like a hevel, fleeting shadow.

Pointing out the transience of man's life. Or in Psalm 39 and verses 4 and 5, Show me, O Lord, my life's end, and number my days, and the number of my days. Let me know how hevel is my life, how fleeting is my life, the NIV has it.

You have made my days a mere hand breath. The span of my years is as nothing before you. Each man's life is but a hevel, is but a breath.

Again, the idea there is clearly by context, not meaninglessness or purposelessness in life, nor is it actually vanity. Each man's life is not vain here, but rather each man's life is fleeting. The number of my days passing like a shadow.

Psalm 39 and verse 11, You rebuke and discipline men for their sin, you consume their wealth like a moss, each man is but a breath. Again, the idea of fleetingness seems to be highlighted here. Job regarded his life as fleeting or as hevel, set in a parallel arrangement to the phrase not live forever.

Listen to this out of the NASB. Job chapter 7 and verse 16, I waste away, I will not live forever. Leave me alone, for my days are but a hevel.

My days are but a breath, kind of pointing to the literal translation, but what is the concept here? My days are fleeting like a breath. The word hevel is often times used to refer to vanity, things which are vain. Where no immediate fruit or profit is found or is evident.

So, in the book of Ecclesiastes, you might be familiar with that translation, vanity of vanities. And we'll find in the book of Ecclesiastes that the fleeting nature of hevelness is highlighted, but also the vain sense of hevelness might also be highlighted in another context. So, in Job chapter 9 and verse 29, the NASB reads, I am accounted wicked, why then should I toil in hevel? It's not the fleeting nature of toil, but rather the vain sense in which one toils after something that cannot be accomplished.

Or, for instance, you might find that the word hevel refers to something which is without hope or is vain in that sense. In Psalm 62 verses 9 and 10, again out of the NASB, the text reads, Men of low degree are only hevel, only vanity and men of rank are a lie. In the balances they go up, they are together lighter than hevel.

Do not trust in oppression, and do not vainly hevel hope in robbery. If riches increase, do not set your heart upon them. So here you're not dealing so much with transience or the fleeting nature of things, but rather the vain sense of hopelessness in something being accomplished.

In Job, you find other examples where the word hevel is probably best sensed or denoting the idea of vanity. Job 21 and verse 34 reads, how then will you hevel, comfort me? How then will you vainly comfort me? For your answers remain full of falsehood. Again, comfort is without any ability to bring Job comfort.

Those words are hevel. Or in Job chapter 27 and verse 12, Behold, all of you have seen it. Why then do you act heavily? Act vainly in your words, in your language.

So, Job opens his mouth in Job 35 and verse 16, Emptily, vainly, he multiplies words without knowledge. Again, seems to be dealing with the inadequacy of effort. It's very interesting in the book of Jeremiah that Jeremiah almost exclusively uses the word hevel to describe false prophets and false idols.

And so, for instance in Jeremiah chapter 10 and verse 8, But they are altogether stupid and foolish in their discipline of delusion. Their hevel is wood. Their idol, their worthless idol is wood.

Or Jeremiah chapter 14 and verse 22, Are there any among the hevels, among the idols of the nations, who give rain? Or can the heavens grant showers? Is it not you, O Lord our God? Therefore, we hope in you. So, the idols are hevel. They're worthless.

They're vain in their ability to be able to provide any rain or any other benefit. Jeremiah chapter 8 and verse 9, Behold, listen, the cry of the daughter of my people from a distant land. Is the Lord not in Zion? Is our King not within her? Why have they provoked me with their graven images, their foreign hevels, their foreign idols? And so, we see here in the Old Testament just by this brief survey, That there is considerable flexibility in how this word mist or vapor or breath can be translated.

And the various ideas that it's able to communicate through metaphor. Now back to the book of Ecclesiastes. How does the book of Ecclesiastes refer to hevelness? Well, there are different families of meaning that Ecclesiastes seems to tap into.

And so, we want to look at some of these different families of what I call families of meaning. All of these families of meaning seem to be conveying different aspects of life lived in a fallen world. Now I'm going to try to support this idea of fallenness as really being the essence of hevelness.

And really the dilemma that the Kohelet faces in the book of Ecclesiastes. But before we get there, let's look at some of these families of meaning. We saw other examples in the Old Testament where hevelness seemed to be referring or pointing towards the fleeting nature.

The transience of life. Certainly, in a mortal world, we all recognize that life is fleeting. At this time, at the time of our taping, I'm 44 years old.

And I spend a lot of time with college students. I teach in a university environment. And I see their youth now and I think back to 20 years ago when I was in my 20s and I was younger and I was more athletic and I was full of vigor.

And I think to myself how quickly this is fleeting. And I look at some of my colleagues that are in their 60s and getting ready to retire. And they tell me stories of when they were in their 20s and they were athletes and they were playing semi-pro baseball and these things.

And I look at them now and I think to myself how the mighty have fallen. I mean, you know, we all experience this kind of common experience of aging. And I had a professor years ago when I was probably 20 years old and he was in his 70s.

And he used to make comments about, you know, aging is not for sissies. And so we all know the common destiny of mankind. We don't get younger, we get older.

Life is fleeting. And if you speak to an older individual, they'll tell you how quickly it went by. I've got young children and whenever I speak to somebody about my young children, they say, treasure the moments now.

They're going to be passing by quickly. And so, life in a fallen and immortal world is inherently transient. It's fleeting.

Take a look with me at some of these examples in the book of Ecclesiastes where you've got observations made regarding the fleeting or hevel nature of life. For instance, chapter 6 and verse 12. Ecclesiastes chapter 6 and verse 12.

For who knows what is good for a man in life during the few and... Is it meaningless days or is it rather fleeting days? I would suggest it's fleeting. During the few and fleeting days, he passes through like a shadow. I think the companion phrase through like a shadow would seem to suggest ephemerality or a fleeting transient existence to these days which we experience in our lives.

Or chapter 9 and verse 9. Enjoy life with your wife whom you love all the days of this hevel life. Is it a meaningless life that we enjoy our lives and our days of our youth?

No, it's rather fleeting lives. In all the days of this hevel life that God has given you under the sun all your hevel days.

I would suggest there that probably the idea of transience is more likely front and center. Or chapter 11 and verse 9. Be happy young man while you are young. Setting the stage here.

And let your heart give you joy in the days of your youth. Follow the ways of your heart and whatever your eyes see. But know that for all these things God will bring you to judgment.

So then, banish anxiety from your heart and cast off the troubles of your body. For youth and vigor are hevel. Are youth and vigor meaningless? Are youth and vigor vain? Well, maybe in some sense youth and vigor is without full capacity to do this or that.

But it seems like in context here the Kohelet is referring to the fleeting nature of youth and vigor. As I pointed out, it didn't seem too long ago that I was full of youth and vigor in my 20s. And I still feel pretty good today in my 40s.

But it's not quite the same. And I think that many of you watching this know what I'm talking about. Actually, it's interesting that the Hebrew word hevel is found in Proverbs 31-30.

Where we find that beauty is hevel. Is beauty vain? Well, maybe in some context it could be. Or is beauty fleeting? Maybe in other contexts that would be a more proper understanding of mist or vapor.

Beauty is mist or vapor. Beauty is like a breath. Well, in what sense is it like a breath? It might actually be that in some sense it is both.

Right? And that's part of the magic of metaphor, right? To be able to carry that capacity of multiple ideas. But usually there is some idea that comes to the forefront that comes to prominence. What about the word vanity? What about the family of meaning behind hevel here that might be pointing towards vain effort? Or effort that really does not find fulfillment.

Sometimes human effort, maybe even the application of wisdom, is unable to solve the dilemma of the hevelness of life. And so in that sense, Kohelet is going to discover that certain things are vain in providing a kind of solution to the dilemma of hevel. Oftentimes in the book of Ecclesiastes, you'll find the word hevel associated with a companion phrase, chasing after the wind.

And this chasing after the wind idea points to something which is a vain effort. Okay? And so, it's not a matter of fleetingness, but rather it is a matter of being unable to actually find or fulfill a certain goal. And so, in any case, let's take a look at a few examples where vanity or vain or futility might actually be the idea that is at the forefront.

Chapter 2 and verse 11. Yet when I surveyed all that my hands had done, this is following the autobiographical testimony of the Kohelet, that he was able to do this, that, and the other, that he achieved so many things in this world, and yet with all those things, he looked at what his hands had done and what my toiling had achieved, everything was hevel, a chasing after the wind, nothing was gained, there was no yitrone, this is a keyword that we're going to explore here in just a few minutes, gained under the sun. There was no yitrone under the sun.

And so, everything was hevel. However, in pursuit of the goal, he found that all of these things that were at his disposal were ultimately futile. They were vain in providing a solution.

It's not that they were fleeting, but rather they were vain. Or take a look with me at chapter 2 and verse 17. You'll get the same sense of this idea in the word hevel.

So, I hated life because the work that is done under the sun was grievous to me. All of it is hevel, a chasing after the wind. Again, the companion phrase kind of clues us into the fact that vain effort seems to be at the forefront here.

Or in verse 26, we find that Kohelet says, To the man who pleases him God gives wisdom, knowledge, and happiness, but to the sinner he gives the task of gathering and storing up wealth, to hand it over to one who pleases God. This too is hevel, a chasing after the wind. Perhaps the idea of vanity is at the forefront.

I would even suggest to you that perhaps the next family of definition here, absurdity, might be in part in mind here when we find the word hevel used in verse 26. Or chapter 4 and verse 4, we'll see a few more examples of the companion phrase chasing after the wind associated with hevelness. In chapter 4 and verse 4, it reads, And I saw that all the labor and all the achievement of man sprang from man's envy of his neighbor.

This too is hevel, a chasing after the wind. It's kind of like keeping up with the Joneses idea. There's only so much that a man can accomplish and in the end, it all seems to achieve very little.

It's vain in that sense. Or in verse 8, There was a man all alone. He had neither son nor brother.

There was no end to his toil, yet his eyes were not content with his wealth. So, he's accumulating, accumulating, accumulating, only to lose it all in the end. For whom am I toiling, he asked, and why am I depriving myself of enjoyment? This too is hevel, a miserable business.

It's vain in accomplishing anything. And we would see a negative judgment associated with the companion phrase here, a miserable business, which is actually going to reflect another family of meaning. Alright, so we see that hevelness can point to life's fleetingness.

We see that hevelness can point to the vanity of human effort or wisdom in accomplishing certain tasks or goals. But we also see that there are judgments made concerning observations and experiences that Kohelet has in this fallen world where he simply refers to it as hevel. He seems to be highlighting the absurdity of things.

Sometimes there's a kind of senselessness to things. Sometimes things happen in this world that seem to be an affront to human reason. And so, the hevelness of things does not always describe a fleeting or transient experience or vain effort, but sometimes the absurdity of the way things happen in a fallen world.

For instance, this is probably best seen in Ecclesiastes chapter 8 and verse 14. Ecclesiastes 8, 14 reads, There is something else hevel that occurs on earth. Righteous men who get what the wicked deserve, and wicked men who get what the righteous deserve.

This too, I say, is hevel. I think that most of us know somebody who we would deem a righteous person who has had terrible tragedy occur in their lives. And we probably all know people, just like Kohelet did, who are deserving of judgment, who are deserving of being cut off from the earth, as the psalmist might put it.

And yet they prosper. And this causes Kohelet no end to vexation. In a fallen world, even a fallen world overseen by a sovereign God, there are certain things that seem to be an affront to reason.

They just don't make sense the way that they play out. I've got a good friend, a mentor, a very, very godly man, who came down with cancer, melanoma cancer, a number of years ago. Suffered through three surgeries, including a brain surgery.

And yet he recovered from these only to be hit by a car and left in a wheelchair in a vegetative state for the past few years. And I visited this man not too long ago, and I just thought to myself, this is hevel. It's just not right.

It's just not right for a man, a godly man who followed after the Lord, who taught others the ways of God, a godly man, a family man, to suffer a fate like this. If it was



somebody who was deserving of these things, I could live with that. But he wasn't deserving of these things.

And I would agree with Kohelet, this is hevel. It's absurd. It doesn't make any sense.

Especially in a world where we believe God runs the show. And this actually brings us to the last of the families of meaning that seem to be carried in the capacity of the metaphor hevel. And that is kind of the negative judgment.

Sometimes it seems like hevel points to the frustration of things. I just suggested to you with the testimony of my friend, it's not just an intellectual senselessness. It's not just a theological dilemma that this man sits in a wheelchair today where he just simply doesn't deserve to.

But I would suggest it's a terrible thing. As Kohelet would say, it's a grievous evil. It makes us mad.

It makes us mad when we see injustice in this world. And Kohelet looks at the things that occur in this world, and he sees that life is fleeting, he sees that efforts are made which turn out to be futile or vain, he sees things that occur that are absurd, that are an affront to human reason, that is somewhat ironic, sometimes an enigma. But then he attaches a negative judgment to these things, and he realizes it's just not the way it ought to be.

And it makes him mad. And it causes him no end of vexation that even in his wisdom, in the greatest wisdom that any man was ever able to bring to the table, wisdom still was incapable of providing a solution to these things, to providing a solution to life's hevelness. We find that Kohelet the wise man seeks and chases after a journey.

And essentially the book of Ecclesiastes explores the heaviness of life and what I like to call the dilemma of heaviness, and seeks to find if there is anything through observation or experience, through proverbial musings, that might be able to provide a solution to the dilemma of heaviness. Now what is this solution that we're referring to? Well, we see some clues in the book of Ecclesiastes. As a matter of fact, in chapter 1 and verse 3, we kind of have an interrogative, I believe this is an interrogative rather than just simply a rhetorical question, that sets the stage for the inquiry into the quest that Kohelet undertakes within this wisdom book.

After proclaiming everything to be heavily in a superlative way, verse 3 follows up with a question. What does man gain from all his labor at which he toils under the sun? Now there's a key Hebrew word within this verse. The word that is translated as gain is the Hebrew word yitron.

Some translations translate yitron as profit. What profit is there? Others translate surplus. It's actually a word that is like hevel, somewhat tricky and fluid in the sense that Kohelet seems to be applying it to his own quest.

Yitron seems to be some kind of a surplus, an advantage, a gain. It could be a word that is found in a merchandise transaction, something which is left over, thus the translation profit or gain. But it seems like in context Kohelet is not referring to bartering or trading or those kinds of transactions, but rather he seeks to be finding some solution to the dilemma of life's hevelness.

Is there any surplus gain, any advantage that wisdom might bring to the table that might provide a solution to the dilemma of hevelness? And so we find in the interrogative question that sets the program for the book of Ecclesiastes, what yitron is there in all the labor that man toils with under the sun? Or to find it again in chapter 3 and verse 9, what does the worker gain? What yitron is there from all his toil under the sun? We find that Kohelet seems to not discover yitron through his musings and through his ponderings, his experiences, and his reflections. As a matter of fact, even early on in the book in chapter 2 and verse 11, we find the word yitron again, or verse 10 actually. Let me go ahead and begin with verse 10.

I denied myself nothing my eyes desired, I refused my heart no pleasure. My heart took delight in all my work, and this was the reward for all my labor. Yet when I surveyed all that, my hands had done, and what I had toiled to achieve, I found that it was hevel, chasing after the wind.

No yitron was found under the sun. Kohelet actually never finds what he's looking for in the book of Ecclesiastes. I would suggest to you that he transitions his approach from finding yitron to finding what is tov, to finding what is good.

You find the Hebrew word tov repeated throughout the book of Ecclesiastes. In association with the enjoy life refrains, there is nothing better than. You'll find that there are frequent reflections on finding what is tov, what is good.

What can wisdom bring to the table to provide some form of advantage to man, even if yitron, a solution to the dilemma of hevel, cannot be found? I would suggest to you that in chapter 6 and verse 12, there's a kind of transition in the quest that takes place. From what yitron to what tov? For who knows what is tov, what is good, for a man in life, during these few and hevel days that he passes through like a shadow? If wisdom cannot provide a solution to the dilemma of hevel, then wisdom might still nevertheless provide man tov, something which is good in this fallen world. Now Ecclesiastes is very important canonically within God's inspired scripture.

We find that the book of Ecclesiastes does provide wisdom that we can carry with us in a very practical and pragmatic way, setting a paradigm for living in a fallen world.

Tremendously relevant, and tremendously applicable. Theologically, however, we find that the book of Ecclesiastes doesn't provide the solution to mankind's dilemma, to the curse, to the fallenness of this world.

And by the way, I know that maybe I'm making somewhat of an assumption to associate hevelness with fallenness, but it is amazing that the book of Ecclesiastes has so many references, what we might call intertextual references, back to the book of Genesis. Over and over again, the Kohelet reflects on the situation that brought about the condition that we now live in. We can go back to Genesis chapter 3 and read all about that.

Man is mortal. We live in a fallen, ugly world. A world that sometimes we find things occurring in that are an affront to human reason, that we might proclaim a negative judgment against and say, this simply is hevel.

This is not the way things ought to be. And man is frustrated by what God imposes upon him. Even though we desire a solution, anything at man's capacity of what wisdom might bring to the table is ultimately unable to provide the yitron, the solution.

But God does not leave us without hope. Even though Ecclesiastes might not provide the solution through revelation knowledge, Scripture does provide that solution. And it wasn't through wisdom that God provided the solution, but rather through revelation.

It's interesting to me that in Romans chapter 8, we find that, of course we're in Greek now, in the book of Romans rather than in Hebrew, but in Romans chapter 8 and verse 20, as the Apostle Paul ponders the corruption in this present world and what we all hope for in a future redeemed world, he actually uses a word that the Greek Septuagint, the translation of the Hebrew Old Testament, uses to translate the Hebrew word hevel. And so let me read for us Romans chapter 8 beginning in verse 18. I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.

The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to hevel. For the creation is subjected to this fallen current condition.

The NIV for Romans chapter 8 verse 20 uses the word frustration. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it. As I mentioned before, one of the motifs that we're going to find in Ecclesiastes is the idea of the imposition of limitation on mankind.

God being an active subject in bringing about imposed limitation in a fallen world. Creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the hope of the children of God. Will there ever be a solution to the dilemma of hevel? Well, Jesus Christ brings the solution to the dilemma of hevel.

It's only through Christ, not just through the application of wisdom, but through Christ that we find a solution to the fallen condition. Nevertheless, wisdom provides what is tov, provides what is good. And we're going to explore in the book of Ecclesiastes some of the tov, some of the good that wisdom brings to the table that Kohelet provides for us in this fascinating book.

An accurate understanding of the word hevel is essential to understanding the book of Ecclesiastes. I hope that through this little lecture, we see that the Hebrew word hevel, found 38 times in the book of Ecclesiastes, has a tremendous capacity to provide some variance in meaning, all pointing to some aspect of life lived in a fallen world. When we see the word used in various contexts throughout the book, and we're able to be kind of subtle and flexible in our understanding of what aspect of life's fallenness is being highlighted, it provides a tremendous advantage for the interpreter of the book in the final message of the book.

And so, I hope that with that, you all have come to a greater understanding of the Hebrew word. Really good. Thanks.

You know, on videotape, the hardest part is starting and finishing. It really, it is so, I got tripped up there at the end, and I just didn't know how to bring it to a landing. But anyhow, hopefully, it wasn't too bad.

Yeah, that's good. It was really good. I don't think I'm even thinking about all sorts of stuff.

Yeah, I liked your intertextual stuff with Genesis. My head was going there anyway. Yeah.

And then you tied it in, and I thought, man, this is... Well, I don't really have that as part of the motifs, but they're tremendous. I mean, if you just work your way through Ecclesiastes, I mean, there are so many places where there are the kind of intertextual language... With Genesis 3. With Genesis 3. I mean, it's clear that the writer of Ecclesiastes knows Genesis. Yeah, come back to that.

Maybe you should... Yeah. Give me... Do a list of that. Yeah, yeah. It's the pull-out stuff. Yeah. That's really fascinating.

There have been a few articles written on that, to that end. Yeah. It is pretty neat.

Yeah, that's ... as a matter of fact, even just in the sense that you find many references to Adam, to man...