

ECCLESIASTES

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A verse can express a spiritual truth even if it is in a story which may not be historical.

There is no “Yahweh” in the right column.

(Because of Microsoft software problems, verses can independently move from where they have been placed. A ` has been placed on each vacant line in order to stop the verses from moving so much from where they have been placed.)

1769 King James Version	2019 King James Version
<p>`</p> <p>1:1 The words of the Preacher, the son of David, king in Jerusalem.</p> <p>2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.</p> <p>`</p> <p>`</p> <p>3 What profit hath a man of all his labour which he taketh under the sun?</p> <p>4 One generation passeth away, and another generation cometh: but the earth abideth for ever.</p> <p>5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he</p>	<p style="text-align: center;">There is much futility in this world</p> <p>1:1 The words of the philosopher, the son of David, king in Jerusalem.</p> <p>2 “Vanity of vanities,” says the philosopher, “Vanity of vanities; all striving is in vain.</p> <p>`</p> <p style="text-align: center;">The meaninglessness of all things mortal</p> <p>3 “What profit results from anyone’s labor under the sun?”</p> <p>4 “One generation passes away, and another generation comes, but the earth remains forever.</p> <p>5 “The sun also rises, and the sun goes down and travels to the place where it arose.</p>

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 run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they 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 time, which was 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.

12 I 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 done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

15 That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my

6 "The wind goes toward the south, and turns about to the north; it whirls about continually, and the wind returns according to its circulation.

7 "All the rivers run into the sea, yet the sea is not full, and the rivers return to the place from where they come.

8 "All things repeat over and over; there is no end to this story; the eye is not satisfied with seeing nor the ear satisfied with hearing.

9 "The thing that has been 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 anything of which it may be said, 'See, this is new?' It has been already from former times which preceded us.

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

12 I the philosopher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under the heavens. God has given many this difficult work.

14 I have seen all the works that are done under the sun; and, behold, all effort is futile and stress upon the spirit.

15 That which is crooked cannot be made straight, and that which is not there cannot be counted.

16 I communed with my own heart, saying, "Behold, I have come to high position and have gotten more wisdom than all those who have been before me in Jerusalem." Yes, my heart had great experience of wisdom and knowledge.

<p>heart had great experience of wisdom and knowledge. 17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. 18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.</p>	<p>17 And I gave my heart to know wisdom, and to understand madness and folly; I perceived that this also is worthless striving. 18 For with much worldly wisdom comes much grief, and the person who increases knowledge increases sorrow. ` `</p>
<p>2:1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. 2 I said of laughter, It is mad: and of mirth, What doeth it? 3 I sought in mine heart 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 men, which they should do under the heaven all the days of their life. ` ` 4 I made me great works; I builded me houses; I planted me vineyards: 5 I made me gardens and orchards, and I planted trees in them of all kind of fruits: 6 I made me pools of water, to water therewith the wood that bringeth forth trees: 7 I got 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: 8 I gathered me also silver and gold, and the peculiar treasure of kings and of the 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. 9 So I was great, and increased more than all</p>	<p>2:1 I said in my heart, "All right, I will try jolly company; therefore, enjoy pleasure." And, behold, this also is vanity. 2 I said of laughter, "It is crazy," and of pleasure, "What good is it?" 3 I decided to give myself to wine, yet acquainting my heart with wisdom, and to understand foolishness as well till I might see what was good for people, what they should do under the heavens all the days of their life. ` The meaninglessness of many pursuits 4 I made great works; I built houses; I planted vineyards. 5 I made for myself gardens and orchards, and I planted trees in them of all kind of fruits. 6 I made ponds to water the woods that contain trees. 7 I acquired male and female servants and had servants born in my house; also I had great herds of cattle and sheep, more than all who were in Jerusalem before me. 8 I also gathered silver, gold, and the special treasure of kings and of provinces; I acquired male and female singers and the delights of people such as musical instruments of all sorts. 9 So I was great, and increased more than all</p>

that were before me in Jerusalem: also my wisdom remained with me.

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 I looked on all the works that my hands had wrought, and on 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 I saw that wisdom excelleth folly, as far as light excelleth darkness.

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

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool.

17 Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

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

19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule

who were before me in Jerusalem; also my wisdom remained with me.

10 And whatever my eyes desired, I did not keep from them; I did not withhold my heart from any joy, for my heart rejoiced in all my labor, and this was my reward for all my labor.

11 Then I looked on all the works that my hands had been involved in and on the labor that I had labored to do. And, behold, all was worthless and futile effort, and there was no profit under the sun.

12 Then I began to reflect on wisdom and crazyness and folly; for what can the next king do? Only what has already been done.

13 Then I saw that wisdom exceeds folly as greatly as light exceeds darkness.

14 The wise person's eyes are in his head, but the fool walks in darkness, and I also perceived that the same events happen to them all.

15 Then I said in my heart, "As it happens to the fool, so it happens even to me. And am I truly wiser?" Then I said in my heart, "This also is futility."

16 For the wise are not remembered any more than the fool, seeing that that which is now shall all be forgotten in the days to come. And how does the wise person die? Just as the fool.

17 Therefore I hated life because the work that is done under the sun has become tiresome to me, for all is futility and stress upon the spirit.

18 Yes, I hated all that I had accomplished under the sun because I would leave it to the ruler who would come after me.

19 And who knows whether this person will be a wise person or a fool? Yet this person will possess all the results of my labor which

<p>over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.</p> <p>20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.</p> <p>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.</p> <p>22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?</p> <p>23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.</p> <p>24 There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.</p> <p>25 For who can eat, or who else can hasten hereunto, more than I?</p> <p>26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.</p>	<p>I undertook, and in which I have shown myself wise under the sun. This is also futility.</p> <p>20 Therefore I despaired regarding all the labor which I did under the sun.</p> <p>21 For there is a person whose labor is in wisdom, in knowledge, and in skill; yet someone who has not labored in them will inherit the fruits of his labor. This also is unfair and a great evil.</p> <p>22 For what reward do people receive from all their labor and from the vexation of their hearts while they have labored under the sun?</p> <p>23 For all their days are sorrows, and their travail grief; yes, their hearts take no rest in the night. This is also vanity.</p> <p>24 There is nothing better for people than to eat and drink and to make their souls (spirit) enjoy good while they labored. This also I saw was from <i>the hand of God</i>.</p> <p>25 For who enjoys eating or living more than I?</p> <p>26 For Yahweh gives to a person who is good in His sight wisdom, knowledge and joy, but to the sinner He gives hard work, to gather and to heap up wealth that Yahweh may give to the person who pleases Him. This also is vanity and vexation of spirit.</p>
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<p>3:1 To every thing there is a season, and a time to every purpose under the heaven: 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 break down, and a time to build up; 4 A time to weep, and a time to laugh; a time</p>	<p style="text-align: center;">There is a time for everything</p> <p>3:1 To everything there is a season, and a time to every purpose under the heavens: 2 a time to be born and a time to pass on; 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 break down and a time to build up; 4 a time to weep and a time to laugh; a time</p>
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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 every thing beautiful in his time: also he hath set the world in their heart, so 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 be hath already been; and God requireth that which is past.
 16 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 I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.

to mourn and a time to dance;
 5 a time to cast away and a time to gather 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 (tear) and a time to sew; a time to keep silence and a time to speak;
 8 a time to love and a time of peace, but not a time to hate nor a time to make war.
 9 What profit do workers get from their labors?
 10 I have seen the responsibilities which God has given humanity to be occupied with.
 11 He has made everything beautiful in its time. Also, He has set a sense of time in their hearts, but no one can fully understand God's work from the beginning to the end.
 12 I know that there is nothing better for people than to rejoice and to do good in their lives.
 13 And also that all people should eat and drink and enjoy the good of all their labor. This is the gift of God.
 14 I know that whatever God does, it is forever; nothing can be added to it, nor anything taken away from it,¹ and Yahweh does it so that people will fear before Him.²
 15 That which has been is now, and that which is to be has already been, and God requires that which is past.

The evil and good in this world

16 Moreover, I saw under the sun that where justice should have been, there was wickedness, and where righteousness should have been, there was wickedness.
 17 I said in my heart, "God will judge the righteous and the wicked, for there is a time

<p>18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.</p> <p>19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.</p> <p>20 All go unto one place; all are of the dust, and all turn to dust again.</p> <p>21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?</p> <p>22 Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?</p>	<p>for every purpose and for every work under the sun.”</p> <p>18 I prayed in my heart concerning the situation of humanity, that Yahweh might give them clarity of sight so that they might see that they themselves are animals.</p> <p>19 For that which befalls people befalls animals; the same thing befalls them: animals die, and so do humans. Yes, they all have one breath; so that a person has no preeminence above an animal, for all is futile pride.</p> <p>20 All go to one place; all are of the dust, and all turn to dust again.</p> <p>21 Who knows whether the spirit of humans goes upward, and the spirit of the animal goes downward to the earth?</p> <p>22 Therefore I perceive that there is nothing better than that people should rejoice in their own works, for that is their portion. For who will enable them to see what will come after them?</p>
<p>4:1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.</p> <p>2 Wherefore I praised the dead which are already dead more than the living which are yet alive.</p> <p>3 Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.</p> <p>4 Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.</p> <p>5 The fool foldeth his hands together, and</p>	<p>4:1 So I returned, and considered all the oppressions that are done under the sun and saw the tears of those who were oppressed, and they had no comforter. And on the side of their oppressors there was power, but they had no comforter.</p> <p>2 Therefore I decided that the dead who are already dead are happier than the living.</p> <p>3 Yes, but better off than both is the one who was never born, who never saw the evil work that is done under the sun.</p> <p>4 Again, I considered that all hard labor and all skillful work is done out of envy for one's neighbor. This is also vanity and vexation of spirit.</p> <p>5 The fool folds his hands together and eats his own flesh.</p>

eateth his own flesh.

6 Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

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

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

9 Two are 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 that is alone when he falleth; for he hath not another to help him up.

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

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 Better is a poor and a wise child than an old and foolish king, who will no more be admonished.

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.

6 Better is a handful with quietness than both hands full with trouble and vexation of spirit.

7 Then I returned and saw vanity under the sun.

8 There are those who are alone and have neither child nor brother nor sister; yet there is no end of all their labor. They are not satisfied with their riches, and they do not ask, "For whom do I labor, and rob my soul (spirit) of good?" This is vanity; yes, it is very sad.

9 Two are better than one, because they can help each other in their labor.

10 And if one falls, the other will lift the fallen person up; but woe to the person who is alone while falling, for there is no one to help this person up.

11 Again, if two lie together on a cold night, then they have warmth; but how can one be warm alone?

12 And if someone threatens another person, two can withstand the first person; and a threefold cord is not quickly broken.

Wide-ranging proverbs

13 Better is a poor and wise child than an old and foolish king who no longer listen to criticism.

14 Out of prison one may come to reign; whereas one who was born to reign may become poor.

15 I considered all the living who walk under the sun, with the second child who will reign in place of the first child.

16 There is no end of all the people, even of all who have been before them; those also who come after shall not rejoice in those who went before. Surely this also is vanity and vexation of spirit.

5:1 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: for he that is higher than the highest regardeth; and there be higher than they.

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

10 He that loveth 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 that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?

12 The sleep of a labouring man is sweet,

5:1 Be careful when you go to the temple of Yahweh, and be more ready to hear than to give the sacrifice of fools;³ for they do not consider that they do evil.

2 Do not be rash with your mouth, and do not let your heart be hasty to utter anything before God, for God is in heaven, and you are upon the earth; therefore, let your words be few.

3 Bad dreams come through a multitude of cares, and a fool's voice is known by a multitude of words.

4 When you vow a vow to God, do not be slow to pay it; for He has no pleasure in fools; pay what you have vowed.

5 It is better for you not to vow than to vow and not pay.

6 Do not allow your mouth to cause your flesh to sin; neither say before the angel that it was an error. Then Yahweh would be angry at your voice and destroy the work of your hands.

7 For in the multitude of dreams and many words, there are also many different vanities; but be in awe of Yahweh.

8 If you see oppression of the poor and violent perversion of judgment and justice in a province, do not be surprised. For He that is higher than the "highest" person sees, and He is a higher power than all governments.

9 The profit of the earth is for all; even the king himself is dependent on the harvest of the field.

10 Those who love silver will not be satisfied with silver, nor those who love abundance with increase; this also is vanity.

11 When goods increase, there is an enlargement of those who eat. And what good is that to their owners, except for the

<p>whether he eat little or much: but the abundance of the rich will not suffer him to sleep.</p> <p>13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.</p> <p>14 But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.</p> <p>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.</p> <p>16 And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?</p> <p>17 All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.</p> <p>18 Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.</p> <p>19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.</p> <p>20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart.</p>	<p>knowledge that they are rich?</p> <p>12 The sleep of a laboring person is sweet, whether the person eats little or much, but the abundance of the rich will not allow them to sleep peacefully.</p> <p>13 There is a sore evil which I have seen under the sun, namely, riches kept for its owners to their hurt.</p> <p>14 But those riches perish in some bad business deal. And the person has a child, and the person has nothing to give the child.</p> <p>15 As all come forth from their mother's womb, naked shall they leave this earth, and they can take nothing from all their labor which they can carry away in their hand.</p> <p>16 And this also is a sad evil, that exactly as they came, so shall they go. And what profit do they have who have labored for the wind?</p> <p>17 All their days they eat in darkness, and they have much sorrow and pain in sickness.</p> <p>18 Accept that which I have seen; it is good and appropriate for people to eat and to drink and to enjoy the good of all their labor that they do under the sun all the days of their lives which God gives them. For it is their portion.</p> <p>19 To those whom God has given riches and wealth, and health to eat well, and to take their portion and to rejoice in their labor: this is the gift of God.</p> <p>20 They shall not be sad at how short life is, because God has given them much joy in their life.</p>
<p>6:1 There is an evil which I have seen under the sun, and it is common among men:</p> <p>2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth,</p>	<p>6:1 There is an evil which I have seen under the sun and it is common among humanity:</p> <p>2 There are those whom God has given riches, wealth, and honor, so that they lack nothing for their spirit of all that they desire,</p>

<p>yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.</p> <p>3 If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.</p> <p>4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.</p> <p>5 Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other.</p> <p>6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?</p> <p>7 All the labour of man is for his mouth, and yet the appetite is not filled.</p> <p>8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?</p> <p>9 Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.</p> <p>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.</p> <p>11 Seeing there be many things that increase vanity, what is man the better?</p> <p>12 For who knoweth what is good for 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?</p>	<p>yet God does not give them the health to eat well, but a stranger eats their food. This is a bad joke and a sad evil.</p> <p>3 If one has a hundred children and lives many years, but their soul is not filled with good, and they have no burial; I say that a stillborn child is better off.</p> <p>4 For the stillborn child comes in without any hope and departs in darkness, and the child's name is covered with darkness.</p> <p>5 However, though the child has not seen the sun nor known anything, the child has more rest than the others.</p> <p>6 A person may live a thousand years twice told yet see no good, and do not all go to the same place?</p> <p>7 All the labor of humanity is for their mouths, and yet they are not filled.</p> <p>8 What have the wise more than the fool? What good does it do the poor to know how to conduct themselves before the living?</p> <p>9 What is before you is better than the wandering desire; this is also useless, like chasing the wind.</p> <p>10 That which has already been is already known, and the ways of humanity are known; neither may anyone win over one who is mightier.</p> <p>11 Seeing that there are many words that increase vanity, what use are they?</p> <p>12 For who knows what is good for people in this life, all the days of their vain lives which they spend like a shadow? For who can tell anyone what shall be after them under the sun?</p>
<p>7:1 A good name is better than precious ointment; and the day of death than the day of one's birth.</p> <p>2 It is better to go to the house of mourning,</p>	<p>7:1 A good name is better than precious ointment, and the day of death than the day of one's birth.</p> <p>2 It is better to go to the house of mourning</p>

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.

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 the fool: 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 dost not inquire wisely concerning this.

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, that wisdom giveth life to them that have it.

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: God also hath set the one over against the other, to the end that man should find nothing after him.

than to go to the house of feasting, for that is the end of all people, and the living will ponder it in their hearts.

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 foolish laughter.

5 It is better to hear the rebuke of the wise than to hear the song of fools.

6 Like the sound of the crackling of thorns burning under a pot is the laughter of the fool; this also is worthless.

7 Surely oppression robs the reason of a wise person, and taking a bribe destroys one's character.

8 The end of a thing is better than its beginning, and the patient in spirit are better than the proud in spirit.

9 Do not be quick in your spirit to be angry, for the place of anger is in the bosom of fools.

10 Do not say, "What is the cause that the former days were better than these?" For you do not inquire wisely concerning this.

11 Wisdom is good with an inheritance, and with it there is profit to those who are alive to see the sun.

12 Wisdom is a defense, and money is a defense, but the excellency of knowledge is this: that wisdom protects the life of those who have it.

13 Consider the work of God; who can make straight that which He has made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider this: God has made the one and also the other; people do not know what the future holds.

15 I have seen all things in my meaningless

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 longeth his life in his wickedness.

16 Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?

17 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

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

19 Wisdom strengtheneth the wise more than ten mighty men which are in the city.

20 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 hear thy servant curse thee:

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

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 search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:

26 And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the

life: there are just persons who perish in their righteousness, and there are wicked persons who prolong their lives in their wickedness.

16 Do not be overly righteous; neither make yourself overly wise: why should you destroy yourself?

17 Do not be overly wicked; neither be foolish. Why should you die before your time?

18 It is good that you should understand this; yes, from this do not withdraw your hand; for the person who fears Yahweh shall come forth ahead of them all.

19 Wisdom strengthens the wise more than ten mighty people of the city.

20 For there is not a just person upon the earth who does only good and does not sin.

21 Also, do not listen to all the words that are spoken, lest you hear your servant curse you.

22 For your own heart knows that you yourself have often cursed others.

23 All this I have proved by wisdom: I said, "I will be wise," but it was far from me.

24 That which is far off and exceedingly deep, who can find it out?

25 I applied my heart to know, to search, to seek out wisdom and the reason of things, and to know the wickedness of folly, even of foolishness and stupidity.

26 And I find more bitter than death the person, whose intention is to catch others, and whose hands are like handcuffs. Whoever pleases God shall escape from that person, but the sinner shall be taken.

27 "Behold, this I have found," says the philosopher, "counting one by one to find out the truth

28 "which my soul (spirit) seeks, but I do not

<p>preacher, counting one by one, to find out the account: 28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found. 29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.</p>	<p>find one person among a thousand who has the truth. 29 “Behold, this have I found, that God has made man⁴ upright; but mortals have sought out many ways to invent evil.” ` ` ` `</p>
<p>8:1 Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed. 2 I counsel thee to keep the king's commandment, 3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. ` 4 Where the word of a king is, there is power: and who may say unto him, What doest thou? 5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. ` 6 Because to every purpose there is time and judgment, therefore the misery of man is great upon him. 7 For he knoweth not that which shall be: for who can tell him when it shall be? 8 There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. 9 All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over</p>	<p>8:1 Who is a wise person? And who knows the interpretation of a thing? Wisdom = makes one's face to shine, and changes the way it looks. 2 I counsel you to keep the king's commandment. 3 Do not be in a hurry to go out of the king's sight; do not take your stand for an evil thing; for he has the power to do whatever pleases him. 4 Where the word of a king is, there is power. And who may say to him, “What are you doing?” 5 Whoever keeps the commandments will not be confronted by any evil thing, and a wise person's mind discerns both time and judgment. 6 In every matter there is a time and a judgment, though it may cause misery to the people. 7 For they do not know what will be. And who can tell them when it will be? 8 No person has power over the spirit to retain the spirit; neither does the person have power over the day of their death. And there is no discharge in that war; neither will wickedness save anyone from death. 9 All this I have seen, and applied my thinking to every action that is done under the sun; there are times when oppression</p>

another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to 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: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea further; though a wise man think to know it, yet shall he not be able to find it.

over others causes one's own hurt.

10 And so I saw the wicked buried, who had gone in and out of the holy place, and they were forgotten in the city where they had done so. This is also meaningless.

11 Because sentencing against an evil work is not executed speedily, the hearts of many are fully set in them to do evil.

12 Even though sinners do evil a hundred times and still live long lives, yet I surely know that it will be well with those who fear Yahweh, who fear before Him.

13 But it will not be well with the wicked; neither will they prolong their days which are as a shadow, because they do not fear Yahweh.

14 There is an injustice which is done upon the earth, that there are righteous persons to whom bad happens from the work of the wicked. Again, there are wicked persons to whom good happens from the work of the righteous; I said that this also is meaningless.

15 Then I promised enjoyment of life, because there is no better thing under the sun than to eat and to drink and to be merry. For that joy will abide with them through their labor all the days of their life which God gives them under the sun.

16 Then I applied my heart to know wisdom, and to see the business that is done upon the earth. For there are those who neither day nor night see sleep with their eyes.

17 Then I saw that in all the works of God, no one can find out all His work that is done under the sun because, though people labor to seek it out, yet they will not find it. Yes, though wise people think they know it, yet they will not be able to find and comprehend it.

9:1 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 sweareth, 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: but 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 perished; 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 now 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 thou

9:1 All this I considered in my heart, that the righteous and the wise and their works are governed by the discretion of God. No one knows whether it is love or hatred that will come to them.

2 All things come alike to all: the very same fate happens to the righteous and the wicked, to the good and the bad, to the clean and the unclean, to those who sacrifice and to those who do not sacrifice, to the good, and to the sinner, to the one who swears an oath and to the one who fears an oath.

3 This is an evil among all things that are done under the sun, that there is one fate that comes to all. Yes, also the hearts of all are full of evil, and stupidity is in their heart while they live; and after that they go to the dead.

4 To the person who is still among the living there is hope, for a living dog is better than a dead lion.

5 For the living know that they shall die. But the dead do not know anything; neither do they have a reward anymore, for the memory of them is forgotten.

6 Also, their loves and their hatreds and their envy have now perished; neither do they have a part anymore in anything that is done under the sun.

7 Go your way, eat your food with joy, and drink your wine with a merry heart; for it seems that God now accepts your works.

8 Let your garments be always white; and let your head not lack ointment.

9 Live joyfully with the spouse whom you love all the days of this senseless life which Yahweh has given you under the sun. For this is your portion in life from your labor which you do under the sun.

<p>takest under the sun.</p> <p>10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.</p> <p>11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, 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.</p> <p>12 For 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.</p> <p>13 This wisdom have I seen also under the sun, and it seemed great unto me:</p> <p>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:</p> <p>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.</p> <p>16 Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.</p> <p>17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.</p> <p>18 Wisdom is better than weapons of war: but one sinner destroyeth much good.</p>	<p>10 Whatever your hand finds to do, do it well with all your might; for there is no work, thought, knowledge, nor wisdom in the grave to which you go.</p> <p>11 I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither food to the wise, nor riches to people of understanding, nor favor to people of skill. But time and chance happens to them all.</p> <p>12 For no one knows what will happen in their time. Just like the fish that are taken in an evil net and like the birds that are caught in the snare, people are snared in an evil time when it falls suddenly upon them.</p> <p>13 This wisdom I have seen also under the sun, and it seemed great to me:</p> <p style="text-align: center;">Wisdom is to be desired</p> <p>14 there was a little city and few people within it; and a great king came against it and besieged it and built great bulwarks against it.</p> <p>15 Now there was a poor wise person in the city who by wisdom saved the city, yet no one remembered that same poor person.</p> <p>16 Then I said, "Wisdom is better than strength; nevertheless, the poor person's wisdom is despised, and the person's words are not remembered."</p> <p>17 The words of wise persons are heard in quiet more than the loud voice of one who rules among fools.</p> <p>18 Wisdom is better than weapons of war, but one sinner destroys much good.</p>
<p>10:1 Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation</p>	<p>10:1 Dead flies cause the perfumed ointment of the apothecary to send forth a stinking smell, and likewise a little folly can</p>

for wisdom and honour.

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

3 Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

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:

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.

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

9 Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

11 Surely the serpent will bite without enchantment; and a babbler 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 wearieth every one of them, because he knoweth not how to

ruin one who has a reputation for wisdom and honor.

2 The heart of wise people is at their right hand, but the heart of fools is at their left.

3 When people who are fools walk by the way, their wisdom fails them, and it is plain to everyone that they are fools.

4 If the anger of a ruler rises up against you, remain calm and steadfast, and peace may return in spite of great error.

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

6 folly is set in great dignity, and the rich sit in a lowly place.

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

8 The person who digs a pit for another will fall into it, and whoever breaks a hedge will be bitten by a serpent.

9 Whoever steals stones from a quarry will be hurt by doing so, and whoever splits great logs will be endangered by doing so.

10 If the iron is blunt and the worker does not sharpen the edge, then the person must strike with the ax more strongly, but wisdom is useful to direct the ax.

11 Surely the serpent will bite if it has not been charmed, and a babbler is no better.

12 The words of a wise person's mouth are gracious; fools are destroyed by their own lips.

13 The beginning of their words is foolishness, and the end of their talk is wicked crazyness.

14 A fool is full of words; no one can tell what will happen next. And as for the future, who can tell?

15 The labor of the foolish wearies every one of them so immediately, they cannot

<p>go to the city. 16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! `</p> <p>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 drunkenness!</p> <p>18 By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.</p> <p>19 A feast is made for laughter, and wine maketh merry: but money answereth all things.</p> <p>20 Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter</p>	<p>even do a simple task 16 Woe to you, O land, when your king is a child, and your princes feast all night and into the morning!</p> <p>17 Blessed are you, O land, when your king is the son of nobles, and your princes eat at correct times for strength and not for drunkenness!</p> <p>18 By much slothfulness the building decays, and through idleness of the hands, the house falls down.</p> <p>19 A feast is made for laughter and wine makes merry, but money answers all things.</p> <p>20 Do not curse the king, no not in your thought; and do not curse the rich in your bedchamber. For a bird of the air will carry the words, and that which has wings will tell the matter.</p>
<p>`</p> <p>11:1 Cast thy bread upon the waters: for thou shalt find it after many days.</p> <p>2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.</p> <p>3 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.</p> <p>4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.</p> <p>5 As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.</p> <p>6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou</p>	<p>More wide-ranging proverbs</p> <p>11:1 Be generous, and you will be rewarded.</p> <p>2 Give a portion to seven and also to eight, for you do not know what evil will be upon the earth, and then you will need help.</p> <p>3 If the clouds are full of rain, they empty themselves upon the earth. And if the tree falls toward the south or toward the north, in the place where the tree falls, there it will be.</p> <p>4 The farmer who only spends time observing the wind will not sow; and the person who consistently worries about the clouds will not reap.</p> <p>5 Just as you do not understand the way of the spirit, nor how the bones grow in the womb of her who is pregnant, even so you cannot understand the works of God who makes all.⁵</p> <p>6 In the morning sow your seed, and in the evening also sow; for you do not know</p>

<p>knowest not whether shall prosper, either this or that, or whether they both shall be alike good.</p> <p>7 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:</p> <p>8 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.</p> <p>9 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.</p> <p>10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.</p>	<p>which will prosper, either this or that, or whether they both will be good.</p> <p>7 Truly the light is sweet, and it is a pleasant thing for the eyes to see the sun.</p> <p>8 But even if a person lives many years and rejoices in them all, let the person remember the days of darkness, for they will be many. In the end all is worthless.</p> <p>9 Young people rejoice in your youth, and may your hearts cheer you in the days of your youth; walk in the ways of your heart and in the sight of your eyes. But know that for all these things God will judge you.</p> <p>10 Therefore remove sorrow from your hearts, and put away evil from your flesh; for childhood and youth are without value.</p> <p>`</p> <p>`</p>
<p>12:1 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;</p> <p>2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:</p> <p>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,</p> <p>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 musick shall be brought low;</p> <p>5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire</p>	<p>12:1 Remember now your Creator in the days of your youth, before the evil days come and the years draw near when you say, "I have no pleasure in them,"⁶ =</p> <p>2 while the sun, or the light, or the moon, or the stars are not darkened, and the clouds do not return after the rain.</p> <p>3 The day will come when the keepers of the house will tremble, and strong people will be bent, and the grinders cease because they are few, and the sight, looking out of the windows will fail.</p> <p>4 And the doors will be shut in the streets, and the sound of the grinding will be low; and people will rise up at the voice of the bird, and all the singers will be brought low.</p> <p>5 Also, they will be afraid of heights, and fearful on roads. The almond tree will flourish, but the body will be a burden, and desire will fail, because now is the time for the final resting place, and the mourners will</p>

<p>shall fail: because man goeth to his long home, and the mourners go about the streets:</p> <p>6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.</p> <p>7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.</p> <p>8 Vanity of vanities, saith the preacher; all is vanity.</p> <p>9 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.</p> <p>10 The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.</p> <p>11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.</p> <p>12 And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.</p> <p>、</p> <p>、</p> <p>13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.</p> <p>14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.</p>	<p>go about the streets.</p> <p>6 Then the silver cord will be loosed; the golden bowl will be broken; the pitcher will be broken at the fountain, and the wheel will be broken at the cistern.</p> <p>7 Then the dust will return to the earth as it was, and the spirit will return to God who gave it.</p> <p>8 “Nothing has meaning,” says the philosopher, “all is vanity.”</p> <p>9 And moreover, because the philosopher was wise, he still taught the people knowledge; yes, he gave good advice and sought out and set in order many proverbs.</p> <p>10 The philosopher sought to find out acceptable words and whether what was written was correct and true.</p> <p>11 The words of the wise are like goads and like nails fastened by master carpenters ordered by one leader.</p> <p>12 And further, by these words, my offspring, be admonished; of making many books there is no end, and much study is a weariness to the body.</p> <p>、</p> <p>、</p> <p>、</p> <p style="text-align: center;">Fear Yahweh and keep His commandments</p> <p>13 Let us hear the conclusion of the whole matter: Fear Yahweh and keep His commandments, for this is the whole duty of humanity.⁷</p> <p>14 God will bring every work into judgment with every secret thing, whether it is good or whether it is evil.⁸</p>
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¹ 3:14 This verse in the 1769 KJV portrays the Deity as the Supreme Ruler of the whole earth.

² 3:14 Readers may wish to pray over the word “fear” in this verse in the 1769 KJV in the light of the following footnote. The English language has a larger vocabulary than any other language, having over a million differently defined words. The Old Covenant (Testament) according to *Strong’s Concordance* published in 1890, had a vocabulary of only 8674 word roots. Bible scholars no longer believe Strong’s work to be definitive, but his work does indicate the small vocabulary of Biblical Hebrew. The word, “fear” in the Old Testament (O.T.), according to *The Theological Wordbook of the Old Testament*, had to accommodate five different meanings: “1) the emotion of fear, 2) the anticipation of evil without emphasis on the emotional reaction, 3) reverence or awe, 4) righteous behavior or piety, and 5) formal religious worship.” The writers of the O.T. put the responsibility on the reader of the O.T. to determine which definition was meant in each verse containing the word “fear.”

³ 5:1 This may be a statement against animal sacrifice. Ecclesiastes seems to have a progressive attitude toward the temple at Jerusalem.

⁴ 7:29 “Man” may be considered to be generic man, perfect and eternal, both male and female.

⁵ 11:5 This verse in the 1769 KJV portrays God as the God of the whole earth.

⁶ 12:1 This verse in the 1769 KJV seems to portray God as the God of the whole earth.

⁷ 12:13 I think that it is right for Christian Scientists to spiritually interpret this section provided that they realize that they are reading spirituality into the text, which is not in the text. In that case, they may spiritually interpret this section as: “In praise of Father-Mother God 13 Let us hear the conclusion of the whole matter: love God and keep God’s commandments, for this is what God has created the man made in the image and likeness of God to do.”

⁸ 12: 13, 14 These verses in the 1769 KJV portray the Supreme Ruler as the Supreme Ruler of the whole earth.