

## Ecclesiastes or, the Preacher

<sup>1</sup> The words of the preacher, the son of David, king of Jerusalem. <sup>2</sup> Vanity of vanities, saith the preacher, vanity of vanities; all is vanity. <sup>3</sup> What profit hath a man of all his labor, which he taketh under the sun? <sup>4</sup> *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever. <sup>5</sup> The sun also riseth, and the sun goeth down, and hasteth to his place where he arose. <sup>6</sup> The wind goeth towards the south, and turneth about to the north; it whirleth about continually, and the wind returneth again according to its circuits. <sup>7</sup> All the rivers run into the sea; yet the sea is not full; to the place from whence the rivers come, thither they return again. <sup>8</sup> All things *are* full of labor; man cannot utter *it* : the eye is not satisfied with seeing, nor the ear filled with hearing. <sup>9</sup> 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. <sup>10</sup> Is there *any* thing of which it may be said, See, this is new? it hath been already of old time, which was before us. <sup>11</sup> *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. <sup>12</sup> I the preacher was king over Israel in Jerusalem. <sup>13</sup> And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this grievous

labor hath God given to the sons of man to be exercised with it. <sup>14</sup> I have seen all the works that are done under the sun; and behold, all *is* vanity and vexation of spirit. <sup>15</sup> *That which is crooked cannot be made straight: and that which is wanting cannot be numbered.* <sup>16</sup> I communed with my own heart, saying, Lo, I have come to great estate, and have gained more wisdom than all *they* that have been before me in Jerusalem: and my heart had great experience of wisdom and knowledge. <sup>17</sup> And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. <sup>18</sup> For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

## 2

<sup>1</sup> I said in my heart, Come now, I will prove thee with mirth, therefore enjoy pleasure: and behold, this also *is* vanity. <sup>2</sup> I said of laughter, *It is mad:* and of mirth, What doeth it? <sup>3</sup> I sought in my heart, to give myself to wine, yet acquainting my 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. <sup>4</sup> I made me great works; I built me houses; I planted me vineyards: <sup>5</sup> I made me gardens and orchards, and I planted trees in them of all *kind of* fruits: <sup>6</sup> I made me pools of water, to water with them the wood that bringeth forth trees: <sup>7</sup> I procured *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: <sup>8</sup> I gathered me also silver and gold, and the peculiar treasure of kings, and of the provinces: I procured me men-singers and women-singers, and the delights of the sons of men, *as* musical instruments, and of all sorts. <sup>9</sup> So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. <sup>10</sup> And whatever my eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor. <sup>11</sup> Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun. <sup>12</sup> 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. <sup>13</sup> Then I saw that wisdom excelleth folly, as far as light excelleth darkness. <sup>14</sup> 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. <sup>15</sup> 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. <sup>16</sup> 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. <sup>17</sup> Therefore I hated life; because the work that is wrought under the sun

is grievous to me: for all *is* vanity and vexation of spirit. <sup>18</sup> Yes, I hated all my labor which I had taken under the sun; because I should leave it to the man that shall be after me. <sup>19</sup> And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labor in which I have labored, and in which I have showed myself wise under the sun. This *is* also vanity. <sup>20</sup> Therefore I went about to cause my heart to despair of all the labor which I took under the sun. <sup>21</sup> For there is a man whose labor is in wisdom, and in knowledge, and in equity; yet to a man that hath not labored in it, shall he leave it *for* his portion. This also *is* vanity and a great evil. <sup>22</sup> For what hath man of all his labor, and of the vexation of his heart, in which he hath labored under the sun? <sup>23</sup> For all his days *are* sorrows, and his labor grief; yes, his heart taketh not rest in the night. This is also vanity. <sup>24</sup> *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 labor. This also I saw, that it *was* from the hand of God. <sup>25</sup> For who can eat, or who else can hasten *to it* more than I? <sup>26</sup> For *God* giveth to a man who *is* good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth toil, to gather, and to amass, that he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

### 3

<sup>1</sup> To every *thing there is* a season, and a time to every purpose under the heaven: <sup>2</sup> A time to be born, and a time to die; a time to plant, and a

time to pluck up *that which is* planted; <sup>3</sup> A time to kill, and a time to heal; a time to break down, and a time to build up; <sup>4</sup> A time to weep, and a time to laugh; a time to mourn, and a time to dance; <sup>5</sup> A time to cast away stones, and a time to gather stones; a time to embrace, and a time to refrain from embracing; <sup>6</sup> A time to get, and a time to lose; a time to keep, and a time to cast away; <sup>7</sup> A time to rend, and a time to sew; a time to keep silence, and a time to speak; <sup>8</sup> A time to love, and a time to hate; a time of war, and a time of peace. <sup>9</sup> What profit hath he that worketh in that in which he laboreth? <sup>10</sup> I have seen the labor, which God hath given to the sons of men to be exercised in it. <sup>11</sup> He hath made every *thing* beautiful in its 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. <sup>12</sup> I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life. <sup>13</sup> And also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God. <sup>14</sup> I know that, whatever God doeth, it shall be for ever: nothing can be added to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him. <sup>15</sup> That which hath been is now; and that which is to be hath already been; and God requireth that which is past. <sup>16</sup> And moreover I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there. <sup>17</sup> I said in my heart, God will judge the righteous and the wicked: for

*there is* a time there for every purpose and for every work. <sup>18</sup> I said in my heart concerning the state of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. <sup>19</sup> For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yes, they have all one breath; so that a man hath no pre-eminence above a beast: for all *is* vanity. <sup>20</sup> All go to one place; all are of the dust, and all turn to dust again. <sup>21</sup> Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? <sup>22</sup> 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?

## 4

<sup>1</sup> 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. <sup>2</sup> Wherefore I praised the dead who are already dead more than the living who are yet alive. <sup>3</sup> Yes, better is *he* than both they, who hath not yet been, who hath not seen the evil work that is done under the sun. <sup>4</sup> Again, I considered all labor, and every right work, that for this a man is envied by his neighbor. This *is* also vanity and vexation of spirit. <sup>5</sup> The fool foldeth his hands together, and eateth his own flesh.

<sup>6</sup> Better *is* a handful *with* quietness, than both the hands full *with* toil and vexation of spirit. <sup>7</sup> Then I returned, and I saw vanity under the sun. <sup>8</sup> There is one *alone* , and *there is* not a second; yes, he hath neither child nor brother: yet *is there* no end of all his labor; neither is his eye satisfied with riches; neither *saith he* , For whom do I labor, and bereave my soul of good? This *is* also vanity, yes, it *is* a grievous labor. <sup>9</sup> Two *are* better than one; because they have a good reward for their labor. <sup>10</sup> 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 to rise. <sup>11</sup> Again, if two lie together, then they have heat: but how can one be warm *alone* ? <sup>12</sup> And if one prevaieth against him, two shall withstand him; and a three-fold cord is not quickly broken. <sup>13</sup> Better *is* a poor and a wise child, than an old and foolish king, who will no more be admonished. <sup>14</sup> For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor. <sup>15</sup> I considered all the living who walk under the sun, with the second child that shall stand up in his stead. <sup>16</sup> *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.

## 5

<sup>1</sup> 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. <sup>2</sup> Be not rash with thy mouth, and let not thy heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few. <sup>3</sup> For a dream cometh through the multitude of business; and a fool's voice *is known* by a multitude of words. <sup>4</sup> When thou vowest a vow to God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed. <sup>5</sup> Better *is it* that thou shouldst not vow, than that thou shouldst vow and not pay. <sup>6</sup> Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: why should God be angry at thy voice, and destroy the work of thy hands? <sup>7</sup> For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God. <sup>8</sup> If thou seest the oppression of the poor, and violent perversion of judgment and justice in a province, wonder not at the matter: for *he that is* higher than the highest regardeth; and *there are* higher than they. <sup>9</sup> Moreover, the profit of the earth is for all: the king *himself* is served by the field. <sup>10</sup> He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity. <sup>11</sup> When goods increase, they are increased that eat them: and what good *is there* to the owners of them, saving the beholding *of them* with their eyes? <sup>12</sup> The sleep of a laboring man *is* sweet, whether he eateth little or much: but the abundance of the rich will not suffer him to sleep. <sup>13</sup> There is a grievous evil *which* I have seen under the sun, *namely* , riches kept for the owners of them to

their hurt. <sup>14</sup> But those riches perish by evil labor: and he begetteth a son, and *there is* nothing in his hand. <sup>15</sup> As he came into the world, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand. <sup>16</sup> And this also is a grievous evil, *that* in all points as he came, so shall he go: and what profit hath he that hath labored for the wind? <sup>17</sup> All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness. <sup>18</sup> 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 labor that he taketh under the sun all the days of his life, which God giveth him: for *it is* his portion. <sup>19</sup> Every man also to whom God hath given riches and wealth, and hath given him power to eat of it, and to take his portion, and to rejoice in his labor; *this is* the gift of God. <sup>20</sup> For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

## 6

<sup>1</sup> There is an evil which I have seen under the sun, and *it is* common among men: <sup>2</sup> A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat of it, but a stranger eateth it: *this is* vanity, and *it is* an evil disease. <sup>3</sup> If a man begetteth a hundred *children* , and liveth many years, so that the days of his years are many, and his soul is not filled with good, and also *that* he hath no burial; I say,

*that* an untimely birth *is* better than he. <sup>4</sup> For he cometh with vanity, and departeth in darkness, and his name shall be covered with darkness. <sup>5</sup> Moreover he hath not seen the sun, nor known *any thing* : this hath more rest than the other. <sup>6</sup> Yes, though he liveth a thousand years twice *told* , yet hath he seen no good: do not all go to one place? <sup>7</sup> All the labor of man *is* for his mouth, and yet the appetite is not filled. <sup>8</sup> For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? <sup>9</sup> Better *is* the sight of the eyes than the wandering of the desire: this *is* also vanity and vexation of spirit. <sup>10</sup> 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. <sup>11</sup> Seeing there are many things that increase vanity, what *is* man the better? <sup>12</sup> 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?

## 7

<sup>1</sup> A good name *is* better than precious ointment; and the day of death than the day of one's birth. <sup>2</sup> *It is* better to go to the house of mourning, 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. <sup>3</sup> Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better. <sup>4</sup> The heart of the wise *is* in the house of mourning; but the heart of

fools is in the house of mirth. <sup>5</sup> *It is better to hear the rebuke of the wise, than for a man to hear the song of fools.* <sup>6</sup> For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity. <sup>7</sup> Surely oppression maketh a wise man mad; and a gift destroyeth the heart. <sup>8</sup> Better is the end of a thing than its beginning: *and the patient in spirit is better than the proud in spirit.* <sup>9</sup> Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. <sup>10</sup> Say not thou, What is *the cause* that the former days were better than these? for thou dost not inquire wisely concerning this. <sup>11</sup> Wisdom is good with an inheritance: and *by it there is profit to them that see the sun.* <sup>12</sup> For wisdom is a defense, *and money is a defense:* but the excellence of knowledge is, *that wisdom giveth life to them that have it.* <sup>13</sup> Consider the work of God: for who can make *that* straight, which he hath made crooked? <sup>14</sup> 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. <sup>15</sup> 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 prolongeth *his life* in his wickedness. <sup>16</sup> Be not righteous over much; neither make thyself over wise: why shouldst thou destroy thyself? <sup>17</sup> Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time? <sup>18</sup> *It is good that thou shouldst take hold of this; yes, also from this withdraw not thy hand: for*

he that feareth God shall escape from them all. <sup>19</sup> Wisdom strengtheneth the wise more than ten mighty *men* who are in the city. <sup>20</sup> For *there is* not a just man upon earth, that doeth good, and sinneth not. <sup>21</sup> Also take no heed to all words that are spoken; lest thou hear thy servant curse thee: <sup>22</sup> For often also thy own heart knoweth that thou thyself likewise hast cursed others. <sup>23</sup> All this have I proved by wisdom: I said, I will be wise; but it *was* far from me. <sup>24</sup> That which is far off, and exceedingly deep, who can find it out? <sup>25</sup> I applied my 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: <sup>26</sup> And I find more bitter than death the woman whose heart *is* snares and nets, *and* her hands *as* bands: whoever pleaseth God shall escape from her; but the sinner shall be taken by her. <sup>27</sup> Behold, this have I found, saith the preacher, *counting* one by one, to find out the account: <sup>28</sup> 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. <sup>29</sup> Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

## 8

<sup>1</sup> 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. <sup>2</sup> I *counsel thee* to keep the king's commandment, and *that* in regard of the

oath of God. <sup>3</sup> Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatever pleaseth him. <sup>4</sup> Where the word of a king is , *there is* power: and who may say to him, what doest thou? <sup>5</sup> He who keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. <sup>6</sup> Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him. <sup>7</sup> For he knoweth not that which shall be: for who can tell him when it shall be? <sup>8</sup> *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. <sup>9</sup> All this have I seen, and applied my heart to every work that is done under the sun: *there is* a time in which one man ruleth over another to his own hurt. <sup>10</sup> 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. <sup>11</sup> 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. <sup>12</sup> Though a sinner doeth evil a hundred times, and his *days* are prolonged, yet surely I know that it will be well with them that fear God, who fear before him: <sup>13</sup> But it will not be well with the wicked, neither will he prolong *his* days, *which are* as a shadow; because he feareth not before God. <sup>14</sup> There is a vanity which is done upon the earth; that there are just *men* , to whom it happeneth according to

the work of the wicked; again, there are wicked *men* , to whom it happeneth according to the work of the righteous: I said that this also is vanity. <sup>15</sup> 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 labor the days of his life, which God giveth him under the sun. <sup>16</sup> When I applied my 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:) <sup>17</sup> 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 may labor to seek *it* out, yet he shall not find *it* ; yes further; though a wise *man* thinketh to know *it* , yet shall he not be able to find *it* .

## 9

<sup>1</sup> 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. <sup>2</sup> 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. <sup>3</sup> This *is* an evil among all *things* that are done under the sun, that *there is* one event to all: yes, 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. <sup>4</sup> For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. <sup>5</sup> 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. <sup>6</sup> Also their love, and their hatred, and their envy, hath now perished; neither have they any more a portion for ever in any *thing* that is done under the sun. <sup>7</sup> Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. <sup>8</sup> Let thy garments be always white; and let thy head lack no ointment. <sup>9</sup> 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 labor which thou takest under the sun. <sup>10</sup> Whatever 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. <sup>11</sup> 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 favor to men of skill; but time and chance happeneth to them all. <sup>12</sup> 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. <sup>13</sup> This wisdom have I seen also under the sun, and it *seemed* to me great: <sup>14</sup> *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: <sup>15</sup> 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. <sup>16</sup> Then said I, wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard. <sup>17</sup> The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools. <sup>18</sup> Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

## 10

<sup>1</sup> Dead flies cause the ointment of the apothecary to send forth an offensive odor: *so doth* a little folly him that is in reputation for wisdom *and* honor. <sup>2</sup> A wise man's heart *is* at his right hand; but a fool's heart *is* at his left. <sup>3</sup> 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. <sup>4</sup> If the spirit of the ruler riseth against thee, leave not thy place; for yielding pacifieth great offenses. <sup>5</sup> There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler: <sup>6</sup> Folly is set in great dignity, and the rich sit in low place. <sup>7</sup> I have seen servants upon horses, and princes walking as servants upon the earth. <sup>8</sup> He that diggeth a pit shall fall into it; and whoever breaketh a hedge, a serpent shall bite him. <sup>9</sup> Whoever removeth stones shall be hurt by them; *and* he that cleaveth wood shall be endangered by it.

<sup>10</sup> If the iron is blunt, and he doth not whet the edge, then must he use more strength: but wisdom *is* profitable to direct. <sup>11</sup> Surely the serpent will bite without enchantment; and a babbler is no better. <sup>12</sup> The words of a wise man's mouth *are* gracious; but the lips of a fool will swallow up himself. <sup>13</sup> The beginning of the words of his mouth *is* foolishness: and the end of his talk *is* mischievous madness. <sup>14</sup> A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? <sup>15</sup> The labor of the foolish wearieth every one of them, because he knoweth not how to go to the city. <sup>16</sup> Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning! <sup>17</sup> 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! <sup>18</sup> By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. <sup>19</sup> A feast is made for laughter, and wine maketh merry: but money answereth all *things* . <sup>20</sup> Curse not the king, no not in thy thought; and curse not the rich in thy bed-chamber: for a bird of the air will carry the voice, and that which hath wings will tell the matter.

## 11

<sup>1</sup> Cast thy bread upon the waters: for thou shalt find it after many days. <sup>2</sup> Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. <sup>3</sup> If the clouds are full of rain, they empty *themselves* upon the earth: and

if the tree falleth towards the south, or towards the north, in the place where the tree falleth, there it shall be. <sup>4</sup> He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. <sup>5</sup> As thou knowest not what *is* the way of the spirit, *nor* the structure of the parts of conception in her that is with child: even so thou knowest not the works of God who maketh all. <sup>6</sup> In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good. <sup>7</sup> Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun: <sup>8</sup> But if a man shall 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. <sup>9</sup> 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 thy heart, and in the sight of thy eyes: but know thou, that for all these *things* God will bring thee into judgment. <sup>10</sup> Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

## 12

<sup>1</sup> 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; <sup>2</sup> While the sun, or the light, or the moon, or the stars, are not darkened, nor the clouds return after the rain: <sup>3</sup> 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 shall be darkened, <sup>4</sup> And the doors shall be shut in the streets, when the sound of the grinding shall be low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. <sup>5</sup> 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 shall fail: because man goeth to his long home, and the mourners go about the streets: <sup>6</sup> Or ever the silver cord shall be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. <sup>7</sup> Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it. <sup>8</sup> Vanity of vanities saith the preacher; all is vanity. <sup>9</sup> And moreover, because the preacher was wise, he still taught the people knowledge: yes, he gave good heed, and sought out, *and* set in order many proverbs. <sup>10</sup> The preacher sought to find out acceptable words: and *that which* was written was upright, *even* words of truth. <sup>11</sup> The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd. <sup>12</sup> 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. <sup>13</sup> Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. <sup>14</sup> For God

will bring every work into judgment, with every secret thing, whether *it is* good, or whether *it is* evil.

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