

ECCLESIASTES

OR, THE PREACHER

1 The words of the Preacher, the son of David, king in Jerusalem.

² Vanity of vanities, saith the Preacher,
vanity of vanities, all is vanity.

³ What profit hath a man of all his labour
which he taketh under the sun?

⁴ One generation passeth away, and another generation
cometh:
but the earth abideth for ever.

⁵hasteth: Heb. *panteth*

⁵ The sun also ariseth, and the sun goeth down,
and hasteth to the place where he 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.

⁷return: Heb. *return to go*

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 anything 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.

¹³to be: or, *to afflict them*

¹⁵that: Heb. *defect*

¹⁶had: Heb. *had seen much*

¹²I the Preacher was king over Israel in Jerusalem. ¹³And 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. ¹⁴I have seen all the works that are done under the sun, and behold, all is vanity and vexation of spirit. ¹⁵That which is crooked cannot be made straight: and that which is wanting cannot be numbered. ¹⁶I communed with my 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 heart had great experience of wisdom and knowledge. ¹⁷And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. ¹⁸For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

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2 I said in my heart, ‘Go to now, I will prove thee with mirth, therefore enjoy pleasure’: and behold, this also is vanity. ²I said of laughter, ‘It is mad’: and of mirth, ‘What doeth it?’ ³I sought in my heart to give myself unto 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.

³to give: Heb. *to draw my flesh with wine*

⁴I made me great works, I built me houses, I planted me vineyards. ⁵I made me gardens and orchards, and I planted trees in them of all kind of fruits. ⁶I made me pools of water, to water therewith the wood that bringeth forth trees: ⁷I 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: ⁸I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. ⁹So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. ¹⁰And whatsoever my 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. ¹¹Then 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.

⁵all: Heb. *the number of the days of their life*

⁷servants: Heb. *sons of my house*

⁸as: Heb. *musical instrument and instruments*

¹²And 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. ¹³Then I saw that wisdom excelleth folly, as far as light excelleth darkness. ¹⁴The 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. ¹⁵Then 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. ¹⁶For 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 be forgotten. And how dieth the wise man? as the fool. ¹⁷Therefore I hated life, because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. ¹⁸Yea, 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. ¹⁹And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shown myself wise under the sun. This is also vanity.

¹²even: or, *in those things which have been already done*

¹³that: Heb. *that there is an excellence in wisdom more than in folly, &c.*

¹⁵happeneth even: Heb. *happeneth to me, even to me*

¹⁸taken: Heb. *laboured*

²⁰Therefore I went about to cause my heart to despair of all the labour which I took under the sun. ²¹For 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. ²²For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? ²³For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

²¹leave: Heb. *give*

²⁴There is nothing better for a man, than that he should eat and

²⁴should make: or,
delight his senses

²⁶in: Heb. *before him*

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. ²⁵For who can eat, or who else can hasten hereunto, more than I? ²⁶For 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.

²to be: Heb. *to bear*

3 To everything 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 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.

⁵to refrain: Heb. *to be
far from*

⁶get: or, *seek*

⁹What profit hath he that worketh in that wherein he laboureth? ¹⁰I have seen the travail which God hath given to the sons of men to be exercised in it. ¹¹He hath made everything 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. ¹²I know that there is no good in them, but for a man to rejoice, and to do good in his life. ¹³And also that every man should eat and drink, and enjoy the good of all his labour: it is the gift of God. ¹⁴I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. ¹⁵That which hath been is now: and that which is to be hath already been; and God requireth that which is past.

¹⁵that: Heb. *that which
is driven away*

¹⁶And moreover I saw under the sun the place of judgement, that wickedness was there; and the place of righteousness, that iniquity was there. ¹⁷I said in my heart, 'God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work'.

¹⁸that God: or, *that they
might clear God and see,
&c.*

¹⁸I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. ¹⁹For 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 pre-eminence above a beast: for all is vanity. ²⁰All go unto one place, all are of the dust, and all turn to dust again. ²¹Who knoweth the spirit of man that goeth upward, and

²¹of man: Heb. *of the
sons of men*

²¹goeth upward: Heb.
is ascending

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the spirit of the beast that goeth downward to the earth? ²²Wherefore 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 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. ²Wherefore I praised the dead which are already dead more than the living which are yet alive. ³Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

¹side: Heb. *hand*

⁴Again, 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. ⁵The fool foldeth his hands together, and eateth his own flesh. ⁶Better is a handful with quietness, than both the hands full with travail and vexation of spirit.

⁴every: Heb. *all the rightness of work*

⁴for: Heb. *this is the envy of a man from his neighbour*

⁷Then I returned, and I saw vanity under the sun. ⁸There 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. ⁹Two are better than one, because they have a good reward for their labour. ¹⁰For 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. ¹¹Again, if two lie together, then they have heat: but how can one be warm alone? ¹²And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

¹³Better is a poor and a wise child than an old and foolish king, who will no more be admonished. ¹⁴For out of prison he cometh to reign, whereas also he that is born in his kingdom becometh poor. ¹⁵I considered all the living which walk under the sun, with the second child that shall stand up in his stead. ¹⁶There 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.

¹³who: Heb. *who knoweth not to be admonished*

5 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. ²Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few. ³For a dream cometh through the multitude of business, and a fool's voice is known by multitude of words. ⁴When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools: pay that which thou hast vowed. ⁵Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. ⁶Suffer 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 thy hands? ⁷For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

²thing: or, *word*

⁸at: Heb. *at the will, or purpose*

⁸If thou seest the oppression of the poor, and violent perverting of judgement 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.

⁹Moreover the profit of the earth is for all: the king himself is served by the field. ¹⁰He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. ¹¹When 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? ¹²The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. ¹³There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. ¹⁴But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand. ¹⁵As 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. ¹⁶And 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? ¹⁷All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

¹⁸it is good: Heb. *there is a good which is comely, &c.*

¹⁸all: Heb. *the number of the days*

²⁰For: or, *Though he give not much, yet he remembereth, &c.*

¹⁸Behold 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. ¹⁹Every 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. ²⁰For he shall not much remember the days of his life: because God answereth him in the joy of his heart.

6 There is an evil which I have seen under the sun, and it is common among men: ²a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.

³If a man beget a 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. ⁴For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. ⁵Moreover he hath not seen the sun, nor known anything: this hath more rest than the other. ⁶Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

⁷appetite: Heb. *soul*

⁷All the labour of man is for his mouth, and yet the appetite is not filled. ⁸For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? ⁹Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.

⁹than: Heb. *than the walking of the soul*

¹⁰That 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.

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¹¹Seeing there be many things that increase vanity, what is man the better? ¹²For 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?

¹²all: Heb. *the number of the days of the life of his vanity*

7 A good name is better than precious ointment:
and the day of death than the day of one's birth.

²It 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.

³Sorrow is better than laughter:
for by the sadness of the countenance the heart is made better.

³Sorrow: or, Anger

⁴The heart of the wise is in the house of mourning:
but the heart of fools is in the house of mirth.

⁵It is better to hear the rebuke of the wise,
than for a man to hear the song of fools.

⁶For as the crackling of thorns under a pot,
so is the laughter of the fool:
this also is vanity.

⁶crackling: Heb. *sound*

⁷Surely oppression maketh a wise man mad:
and a gift destroyeth the heart.

⁸Better is the end of a thing than the beginning thereof:
and the patient in spirit is better than the proud in spirit.

⁹Be not hasty in thy spirit to be angry:
for anger resteth in the bosom of fools.

¹⁰Say not thou, 'What is the cause that the former days were better than these?'
for thou dost not inquire wisely concerning this.

¹⁰wisely: Heb. *out of wisdom*

¹¹Wisdom is good with an inheritance:
and by it there is profit to them that see the sun.

¹¹good: or, *as good as an inheritance, yea, better too*

¹²For wisdom is a defence, and money is a defence:
but the excellence of knowledge is,
that wisdom giveth life to them that have it.

¹²defence: Heb. *shadow*

¹³Consider the work of God:
for who can make that straight, which he hath made crooked?

¹⁴In 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. ¹⁵All 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. ¹⁶Be not righteous over much, neither make thyself over wise: why shouldst thou destroy thyself? ¹⁷Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time? ¹⁸It is good that thou shouldst take hold of this; yea, also from this withdraw not thy hand:

¹⁴set: Heb. *made*

¹⁶destroy: Heb. *be desolate*

¹⁷before: Heb. *not in thy time*

for he that feareth God shall come forth of them all. ¹⁹Wisdom strengtheneth the wise more than ten mighty men which are in the city. ²⁰For there is not a just man upon earth, that doeth good, and sinneth not. ²¹Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee. ²²For oftentimes also thy own heart knoweth that thou thyself likewise hast cursed others.

²¹take: Heb. *give not thy heart*

²³All this have I proved by wisdom: I said, 'I will be wise', but it was far from me. ²⁴That which is far off, and exceeding deep, who can find it out?

²⁵I: Heb. *I and my heart compassed*

²⁵I 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. ²⁶And 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. ²⁷Behold, this have I found (saith the preacher), counting one by one, to find out the account: ²⁸which 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. ²⁹Lo, this only have I found, that God hath made man upright: but they have sought out many inventions.

²⁶whoso: Heb. *he that is good before God*
²⁷counting: or, *weighing one thing after another to find out the reason*

8 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. ²I counsel thee to keep the king's commandment, and that in regard of the oath of God. ³Be not hasty to go out of his sight: stand not in an evil thing, for he doeth whatsoever pleaseth him. ⁴Where the word of a king is, there is power: and who may say unto him, 'What doest thou?' ⁵Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgement.

¹the boldness: Heb. *the strength*

⁵shall: Heb. *shall know*

⁶Because to every purpose there is time and judgement, therefore the misery of man is great upon him. ⁷For he knoweth not that which shall be: for who can tell him when it shall be? ⁸There 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. ⁹All 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 another to his own hurt.

⁷when: or, *how it shall be?*

⁸discharge: or, *casting of weapons*

¹⁰And 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. ¹¹Because 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. ¹²Though a sinner do evil a 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. ¹³But 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. ¹⁴There 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. ¹⁵Then 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

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abide with him of his labour the days of his life, which God giveth him under the sun.

¹⁶When 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): ¹⁷then 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 farther; though a wise man think to know it, yet shall he not be able to find it.

9 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. ²All 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. ³This 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.

⁴For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. ⁵For the living know that they shall die: but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. ⁶Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in anything that is done under the sun.

⁷Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. ⁸Let thy garments be always white; and let thy head lack no ointment. ⁹Live 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 takest under the sun.

¹⁰Whatsoever 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.

¹¹I 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. ¹²For 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.

¹³This wisdom have I seen also under the sun, and it seemed great unto me: ¹⁴there 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: ¹⁵now 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. ¹⁶Then said I, 'Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard'. ¹⁷The

¹¹: Heb. *I gave, or set to my heart*

⁹Live: Heb. *See, or enjoy life*

words of wise men are heard in quiet more than the cry of him that ruleth among fools. ¹⁸Wisdom is better than weapons of war: but one sinner destroyeth much good.

¹Dead: Heb. *Flies of death*

10 Dead flies cause the ointment of the apothecary to send forth a stinking savour:
so doth a little folly him that is in reputation for wisdom and honour.

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

³his: Heb. *his heart*

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.

⁵from: Heb. *from before*

⁵ There is an evil which I have seen under the sun,
as an error which proceedeth from the ruler.

⁶in great: Heb. *in great heights*

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 a 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.

^{11a}: Heb. *the master of the tongue*

¹¹ Surely the serpent will bite without enchantment,
and a babbler is no better.

¹²gracious: Heb. *grace*

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.

¹³his talk: Heb. *his mouth*

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?

¹⁴is: Heb. *multiplieth words*

¹⁵ The labour of the foolish wearieth every one of them,
because he knoweth not how to go to the city.

¹⁶ Woe to thee, O land, when thy king is a child,
and thy princes eat in the morning.

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.

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¹⁸ By much slothfulness the building decayeth;
and through idleness of the hands the house droppeth
through.

¹⁹ A feast is made for laughter, and wine maketh merry:
but money answereth all things.

¹⁹maketh: Heb. *maketh
glad the life*

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.

²⁰thought: or,
conscience

11 Cast thy bread upon the waters:
for thou shalt find it after many days.

¹upon: Heb. *upon the
face of the waters*

² Give a portion to seven, and also to eight;
for thou knowest not what evil shall be upon the earth.

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.

⁴ He that observeth the wind shall not sow:
and he that regardeth the clouds shall not reap.

⁵As 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. ⁶In 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.

⁶shall prosper: Heb.
shall be right

⁷Truly the light is sweet, and a pleasant thing is it for the eyes to
behold the sun. ⁸But 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.

⁹Rejoice, 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 judgement. ¹⁰Therefore remove sorrow from thy heart, and
put away evil from thy flesh: for childhood and youth are vanity.

¹⁰sorrow: or, *anger*

12 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': ²while the sun, or the light, or the
moon, or the stars, be not darkened, nor the clouds return after the
rain: ³in 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, ⁴and 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 music shall be brought low. ⁵Also when they shall be afraid of that

³the grinders: or, *the
grinders fail, because they
grind little*

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Excerpt

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ECCLESIASTES 12

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: ⁶or 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. ⁷Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

⁸Vanity of vanities (saith the preacher); all is vanity.

⁹moreover: or, *the more wise the preacher was,* &c.

¹⁰acceptable: Heb. *words of delight*

⁹And 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. ¹⁰The preacher sought to find out acceptable words, and that which was written was upright, even words of truth. ¹¹The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. ¹²And further, by these, my son, be admonished: of making many books there is no end, and much study is a weariness of the flesh.

¹²study: or, *reading*

¹³Let: or, *The end of the matter, even all that hath been heard, is*

¹³Let us hear the conclusion of the whole matter: fear God, and keep his commandments, for this is the whole duty of man. ¹⁴For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil.