

Chapter 1

1. The words of the Preacher, the son of David, king in Jerusalem. 2. “Vanity of vanities,” says the Preacher, “Vanity of vanities! All is vanity.” 3. What advantage does man have in all his work which he does under the sun?

Eccl. 1:4 A generation goes and a generation comes,
 But the earth remains forever.

Eccl. 1:5 Also, as the sun rises and the sun sets;
 And hastening to its place it rises there again.

Eccl. 1:6 Blowing toward the south,
 Then turning toward the north,
 The wind continues swirling along;
 And on its circular courses the wind returns.

Eccl. 1:7 All the rivers flow into the sea,
 Yet the sea is not full.
 To the place where the rivers flow,
 There they flow again.

Eccl. 1:8 All things are wearisome;
 Man is not able to tell it.
 The eye is not satisfied with seeing,
 Nor is the ear filled with hearing.

Eccl. 1:9 That which has been is that which will be,
 And that which has been done is that which will be done.
 So there is nothing new under the sun.

Eccl. 1:10 Is there anything of which one might say,
 “See this, it is new”?
 Already it has existed for ages
 Which were before us.

Eccl. 1:11 There is no remembrance of earlier things;
 And also of the later things which will occur,
 There will be for them no remembrance
 Among those who will come later still.

Eccl. 1:12 ¶ I, the Preacher, have been king over Israel in Jerusalem.

Eccl. 1:13 And I set my mind to seek and explore by wisdom concerning all that has been done under heaven. It is a grievous task which God has given to the sons of men to be afflicted with.

Eccl. 1:14 I have seen all the works which have been done under the sun, and behold, all is 1avanity and striving after wind.

Eccl. 1:15 What is acrooked cannot be straightened and what is lacking cannot be counted.

Eccl. 1:16 ¶ I 1said to myself, “Behold, I have magnified and increased awisdom more than all who were over Jerusalem before me; and my 2mind has observed 3a wealth of wisdom and knowledge.”

Eccl. 1:17 And I aset my 1mind to know wisdom and to bknow madness and folly; I realized that this also is cstriving after wind.

Eccl. 1:18 Because ain much wisdom there is much grief, and increasing knowledge results in increasing pain.

Eccl. 2:1 ¶ I said 1to myself, “Come now, I will test you with apleasure. So 2enjoy yourself.” And behold, it too was futility.

Eccl. 2:2 al said of laughter, “It is madness,” and of pleasure, “What does it accomplish?”

Eccl. 2:3 I explored with my 1mind how to astimulate my body with wine while my 1mind was guiding me wisely, and how to take hold of bfolly, until I could see cwhat good there is for the sons of men 2to do under heaven the few 3years of their lives.

Eccl. 2:4 I enlarged my works: I abuilt houses for myself, I planted bvineyards for myself;

Eccl. 2:5 I made agardens and bparks for myself and I planted in them all kinds of fruit trees;

Eccl. 2:6 I made aponds of water for myself from which to irrigate a forest of growing trees.

Eccl. 2:7 I bought male and female slaves and I had 1ahomeborn slaves. Also I possessed flocks and bherds larger than all who preceded me in Jerusalem.

Eccl. 2:8 Also, I collected for myself silver and agold and the treasure of kings and provinces. I provided for myself bmale and female singers and the pleasures of men — many concubines.

Eccl. 2:9 ¶ Then I became agreat and increased more than all who preceded me in Jerusalem. My wisdom also stood by me.

Eccl. 2:10 aAll that my eyes desired I did not refuse them. I did not withhold my heart from any pleasure, for my heart was pleased because of all my labor and this was my breward for all my labor.

Eccl. 2:11 Thus I considered all my activities which my hands had done and the labor which I had 1exerted, and behold all was 2avanity and striving after wind and there was bno profit under the sun.

Eccl. 2:12 ¶ So I turned to aconsider wisdom, madness and folly; for what will the man do who will come after the king except bwhat has already been done?

Eccl. 2:13 And I saw that awisdom excels folly as light excels darkness.

Eccl. 2:14 The wise man’s eyes are in his head, but the afool walks in darkness. And yet I know that bone fate befalls them both.

Eccl. 2:15 Then I said 1to myself, “aAs is the fate of the fool, it will also befall me. bWhy then have I been extremely wise?” So 2I said to myself, “This too is vanity.”

Eccl. 2:16 For there is ano 1lasting remembrance of the wise man as with the fool, inasmuch as in the coming days all will be forgotten. And bhow the wise man and the fool alike die!

Eccl. 2:17 So I ahated life, for the work which had been done under the sun was 1grievous to me; because everything is futility and striving after wind.

Eccl. 2:18 ¶ Thus I hated aall the fruit of my labor for which I had labored under the sun, for I must bleave it to the man who will come after me.

Eccl. 2:19 And who knows whether he will be a wise man or aa fool? Yet he will have 1control over all the fruit

of my labor for which I have labored by acting wisely under the sun. This too is vanity.

Eccl. 2:20 Therefore I completely despaired of all the fruit of my labor for which I had labored under the sun.

Eccl. 2:21 When there is a man who has labored with wisdom, knowledge and skill, then he gives his legacy to one who has not labored with them. This too is vanity and a great evil.

Eccl. 2:22 For what does a man get in all his labor and in his striving with which he labors under the sun?

Eccl. 2:23 Because all his days his task is painful and grievous; even at night his mind does not rest. This too is vanity.

Eccl. 2:24 ¶ There is nothing better for a man than to eat and drink and tell himself that his labor is good. This also I have seen that it is from the hand of God.

Eccl. 2:25 For who can eat and who can have enjoyment without Him?

Eccl. 2:26 For to a person who is good in His sight He has given wisdom and knowledge and joy, while to the sinner He has given the task of gathering and collecting so that he may give to one who is good in God's sight. This too is vanity and striving after wind.

Eccl. 3:1 ¶ There is an appointed time for everything. And there is a time for every event under heaven —

Eccl. 3:2 A time to give birth and a time to die;
A time to plant and a time to uproot what is planted.

Eccl. 3:3 A time to kill and a time to heal;
A time to tear down and a time to build up.

Eccl. 3:4 A time to weep and a time to laugh;
A time to mourn and a time to dance.

Eccl. 3:5 A time to throw stones and a time to gather stones;
A time to embrace and a time to shun embracing.

Eccl. 3:6 A time to search and a time to give up as lost;
A time to keep and a time to throw away.

Eccl. 3:7 A time to tear apart and a time to sew together;
A time to be silent and a time to speak.

Eccl. 3:8 A time to love and a time to hate;
A time for war and a time for peace.

Eccl. 3:9 ¶ What profit is there to the worker from that in which he toils?

Eccl. 3:10 I have seen the task which God has given the sons of men with which to occupy themselves.

Eccl. 3:11 He has made everything appropriate in its time. He has also set eternity in their heart, yet so that man will not find out the work which God has done from the beginning even to the end.

Eccl. 3:12 ¶ I know that there is nothing better for them than to rejoice and to do good in one's lifetime;

Eccl. 3:13 moreover, that every man who eats and drinks sees good in all his labor — it is the gift of God.

Eccl. 3:14 I know that everything God does will remain forever; there is nothing to add to it and there is nothing to take from it, for God has so worked that men should fear Him.

Eccl. 3:15 That which has been already and that which will be has already been, for God seeks what has passed by.

Eccl. 3:16 ¶ Furthermore, I have seen under the sun that in the place of justice there is awickedness and in the place of righteousness there is wickedness.

Eccl. 3:17 I said 1to myself, “aGod will judge both the righteous man and the wicked man,” for a btime for every 2matter and for every deed is there.

Eccl. 3:18 I said 1to myself concerning the sons of men, “God has surely tested them in order for them to see that they are but abeasts.”

Eccl. 3:19 aFor the fate of the sons of men and the fate of beasts 1is the same. As one dies so dies the other; indeed, they all have the same breath and there is no advantage for man over beast, for all is 2vanity.

Eccl. 3:20 All go to the same place. All came from the adust and all return to the dust.

Eccl. 3:21 Who knows that the abreath of man ascends upward and the breath of the beast descends downward to the earth?

Eccl. 3:22 I have seen that nothing is better than that man should be happy in his activities, for that is his lot. For who will bring him to see bwhat will occur after him?

Eccl. 4:1 ¶ Then I looked again at all the acts of aoppression which were being done under the sun. And behold I saw the tears of the oppressed and that they had bno one to comfort them; and on the side of their op-pressors was power, but they had no one to comfort them.

Eccl. 4:2 So al congratulated the dead who are already dead more than the living who are still living.

Eccl. 4:3 But abetter off than both of them is the one who has never existed, who has never seen the evil ac-tivity that is done under the sun.

Eccl. 4:4 ¶ I have seen that every labor and every askill which is done is the result of rivalry between a man and his neighbor. This too is 1bvanity and striving after wind.

Eccl. 4:5 The fool afolds his hands and bconsumes his own flesh.

Eccl. 4:6 One hand full of rest is abetter than two fists full of labor and striving after wind.

Eccl. 4:7 ¶ Then I looked again at vanity under the sun.

Eccl. 4:8 There was a certain man without a 1dependent, having neither a son nor a brother, yet there was no end to all his labor. Indeed, ahis eyes were not satisfied with riches and he never asked, “And bfor whom am I laboring and depriving myself of pleasure?” This too is vanity and it is a cgrievous task.

Eccl. 4:9 ¶ Two are better than one because they have a good return for their labor.

Eccl. 4:10 For if 1either of them falls, the one will lift up his companion. But woe to the one who falls when there is not 2another to lift him up.

Eccl. 4:11 Furthermore, if two lie down together they 1keep warm, but ahow can one be warm alone?

Eccl. 4:12 And if 1one can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart.

Eccl. 4:13 ¶ A apoor yet wise lad is better than an old and foolish king who no longer knows how to receive 1instruction.

Eccl. 4:14 For he has come aout of prison to become king, even though he was born poor in his kingdom.

Eccl. 4:15 I have seen all the living under the sun throng to the side of the second lad who 1replaces him.

Eccl. 4:16 There is no end to all the people, to all who were before them, and even the ones who will come later will not be happy with him, for this too is avanity and striving after wind.

Eccl. 5:1 ¶ 1aGuard your steps as you go to the house of God and draw near to listen rather than to offer the bsacrifice of fools; for they do not know they are doing evil.

Eccl. 5:2 1Do not be ahasty 2in word or 3impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your bwords be few.

Eccl. 5:3 For the dream comes through much 1effort and the voice of a fool through many words.

Eccl. 5:4 ¶ When you amake a vow to God, do not be late in paying it; for He takes no delight in fools. bPay what you vow!

Eccl. 5:5 It is abetter that you should not vow than that you should vow and not pay.

Eccl. 5:6 Do not let your 1speech cause 2you to sin and do not say in the presence of the messenger of God that it was a amistake. Why should God be angry on account of your voice and destroy the work of your hands?

Eccl. 5:7 For in many dreams and in many words there is 1emptiness. Rather, 2afear God.

Eccl. 5:8 ¶ If you see aoppression of the poor and bdenial of justice and righteousness in the province, do not be cshocked at the 1sight; for one 2official watches over another 2official, and there are higher 3officials over them.

Eccl. 5:9 After all, a king who cultivates the field is an advantage to the land.

Eccl. 5:10 ¶ aHe who loves money will not be satisfied with money, nor he who loves abundance with its in-come. This too is 1vanity.

Eccl. 5:11 aWhen good things increase, those who consume them increase. So what is the advantage to their owners except to 1look on?

Eccl. 5:12 The sleep of the working man is apleasant, whether he eats little or much; but the 1full stomach of the rich man does not allow him to sleep.

Eccl. 5:13 ¶ There is a grievous evil which I have seen under the sun: ariches being 1hoarded by their owner to his hurt.

Eccl. 5:14 When those riches were lost through 1a bad investment and he had fathered a son, then there was nothing 2to support him.

Eccl. 5:15 aAs he had come naked from his mother's womb, so will he return as he came. He will btake nothing from the fruit of his labor that he can carry in his hand.

Eccl. 5:16 This also is a grievous evil — exactly as a man 1is born, thus will he 2die. So awhat is the advan-tage to him who btoils for the wind?

Eccl. 5:17 Throughout his life ahe also eats in darkness with bgreat vexation, sickness and anger.

Eccl. 5:18 ¶ Here is what I have seen to be agood and 1fitting: to eat, to drink and 2enjoy oneself in all one's labor in which he toils under the sun during the few 3years of his life which God has given him; for this is his 4breward.

Eccl. 5:19 Furthermore, as for every man to whom aGod has given riches and wealth, He has also bempow-ered him to eat from them and to receive his 1reward and rejoice in his labor; this is the cgift of God.

Eccl. 5:20 For he will not often 1consider the 2years of his life, because aGod keeps 3him occupied with the gladness of his heart.

Eccl. 6:1 ¶ There is an aevil which I have seen under the sun and it is prevalent 1among men —

Eccl. 6:2 a man to whom God has agiven riches and wealth and honor so that his soul blacks nothing of all that he desires; yet God has not empowered him to eat from them, for a foreigner 1enjoys them. This is 2vani-ty and a severe affliction.

Eccl. 6:3 If a man fathers a hundred children and lives many years, however many 1they be, but his soul is not satisfied with good things and he does not even have a proper aburial, then I say, "Better bthe miscarriage

than he,

Eccl. 6:4 for it comes in futility and goes into obscurity; and its name is covered in obscurity.

Eccl. 6:5 “It never sees the sun and it never knows anything; 1it is better off than he.

Eccl. 6:6 “Even if the other man lives a thousand years twice and does not 1enjoy good things — ado not all go to one place?”

Eccl. 6:7 ¶ aAll a man’s labor is for his mouth and yet the 1appetite is not 2satisfied.

Eccl. 6:8 For awhat advantage does the wise man have over the fool? What advantage does the poor man have, knowing how to walk before the living?

Eccl. 6:9 What the eyes asee is better than what the soul 1desires. This too is bfutility and a striving after wind.

Eccl. 6:10 ¶ Whatever aexists has already been named, and it is known what man is; for he bcannot dispute with him who is stronger than he is.

Eccl. 6:11 For there are many words which increase futility. What then is the advantage to a man?

Eccl. 6:12 For who knows what is good for a man during his lifetime, during the few 1years of his futile life? He will 2spend them like a shadow. For who can tell a man awhat will be after him under the sun?

Eccl. 7:1 ¶ A a good name is better than a good ointment,

And the bday of one’s death is better than the day of one’s birth.

Eccl. 7:2 It is better to go to a house of mourning

Than to go to a house of feasting,

Because 1that is the aend of every man,

And the living 2btakes it to 3heart.

Eccl. 7:3 aSorrow is better than laughter,

For bwhen a face is sad a heart may be happy.

Eccl. 7:4 The 1mind of the wise is in the house of mourning,

While the 1mind of fools is in the house of pleasure.

Eccl. 7:5 It is better to alisten to the rebuke of a wise man

Than for one to listen to the song of fools.

Eccl. 7:6 For as the 1crackling of athorn bushes under a pot,

So is the blaughter of the fool;

And this too is futility.

Eccl. 7:7 For aoppression makes a wise man mad,

And a bbribe 1corrupts the heart.

Eccl. 7:8 The aend of a matter is better than its beginning;

bPatience of spirit is better than haughtiness of spirit.

Eccl. 7:9 Do not be 1aeager in your heart to be angry,

For anger resides in the bosom of fools.

Eccl. 7:10 Do not say, “Why is it that the former days were better than these?”

For it is not from wisdom that you ask about this.

Eccl. 7:11 Wisdom along with an inheritance is good

And an advantage to those who see the sun.

Eccl. 7:12 For wisdom is protection just as money is protection,

But the advantage of knowledge is that wisdom preserves the lives of its possessors.

Eccl. 7:13 Consider the work of God,

For who is able to straighten what He has bent?

Eccl. 7:14 In the day of prosperity be happy,

But in the day of adversity consider —

God has made the one as well as the other

So that man will not discover anything that will be after him.

Eccl. 7:15 ¶ I have seen everything during my lifetime of futility; there is a righteous man who perishes in his righteousness and there is a wicked man who prolongs his life in his wickedness.

Eccl. 7:16 Do not be excessively righteous and do not be overly wise. Why should you ruin yourself?

Eccl. 7:17 Do not be excessively wicked and do not be a fool. Why should you die before your time?

Eccl. 7:18 It is good that you grasp one thing and also not let go of the other; for the one who fears God comes forth with both of them.

Eccl. 7:19 ¶ Wisdom strengthens a wise man more than ten rulers who are in a city.

Eccl. 7:20 Indeed, there is not a righteous man on earth who continually does good and who never sins.

Eccl. 7:21 Also, do not take seriously all words which are spoken, so that you will not hear your servant cursing you.

Eccl. 7:22 For you also have realized that you likewise have many times cursed others.

Eccl. 7:23 ¶ I tested all this with wisdom, and I said, “I will be wise,” but it was far from me.

Eccl. 7:24 What has been is remote and exceedingly mysterious. bWho can discover it?

Eccl. 7:25 I directed my mind to know, to investigate and to seek wisdom and an explanation, and to know the evil of folly and the foolishness of madness.

Eccl. 7:26 And I discovered more bitter than death the woman whose heart is snares and nets, whose hands are chains. cOne who is pleasing to God will escape from her, but dthe sinner will be captured by her.

Eccl. 7:27 ¶ “Behold, I have discovered this,” says the Preacher, “adding one thing to another to find an explanation,

Eccl. 7:28 which I am still seeking but have not found. I have found one man among a thousand, but I have not found a woman among all these.

Eccl. 7:29 “Behold, I have found only this, that aGod made men upright, but they have sought out many devices.”

Eccl. 8:1 ¶ Who is like the wise man and who knows the interpretation of a matter? A man’s wisdom illumines him and causes his stern face to beam.

Eccl. 8:2 ¶ I say, “Keep the command of the king because of the oath before God.

Eccl. 8:3 “Do not be in a hurry to leave him. Do not join in an evil matter, for he will do whatever he pleases.”

Eccl. 8:4 Since the word of the king is authoritative, awho will say to him, “What are you doing?”

Eccl. 8:5 ¶ He who akeeps a royal command bexperiences no 1trouble, for a wise heart knows the proper time and procedure.

Eccl. 8:6 For athere is a proper time and procedure for every delight, though a man’s trouble is heavy upon him.

Eccl. 8:7 If no one aknows what will happen, who can tell him when it will happen?

Eccl. 8:8 aNo man has authority to restrain the wind with the wind, or authority over the day of death; and there is no discharge in the time of war, and bevil will not deliver 1those who practice it.

Eccl. 8:9 All this I have seen and applied my 1mind to every deed that has been done under the sun wherein a man has exercised aauthority over another man to his hurt.

Eccl. 8:10 ¶ So then, I have seen the wicked buried, those who used to go in and out from the holy place, and they are asoon forgotten in the city where they did thus. This too is futility.

Eccl. 8:11 Because the asentence against an evil deed is not executed quickly, therefore bthe hearts of the sons of men among them are given fully to do evil.

Eccl. 8:12 Although a sinner does evil a hundred times and may alengthen his life, still I know that it will be bwell for those who fear God, who fear 1Him openly.

Eccl. 8:13 But it will anot be well for the evil man and he will not lengthen his days like a bshadow, because he does not fear God.

Eccl. 8:14 ¶ There is futility which is done on the earth, that is, there are arighteous men to whom it 1happens according to the deeds of the wicked. On the other hand, there are bevil men to whom it 1happens according to the deeds of the righteous. I say that this too is futility.

Eccl. 8:15 So I commended pleasure, for there is nothing good for aa man under the sun except to eat and to drink and to be merry, and this will stand by him in his 1toils throughout the days of his life which God has given him under the sun.

Eccl. 8:16 ¶ When I agave my heart to know wisdom and to see the task which has been done on the earth (even though one should 1bnever sleep day or night),

Eccl. 8:17 and I saw every work of God, I concluded that aman cannot discover the work which has been done under the sun. Even though man should seek laboriously, he will not discover; and bthough the wise man should say, “I know,” he cannot discover.

Eccl. 9:1 ¶ For I have taken all this to my heart and explain 1it that righteous men, wise men, and their deeds are ain the hand of God. bMan does not know whether it will be clove or hatred; anything 2awaits him.

Eccl. 9:2 ¶ alt is the same for all. There is bone fate for the righteous and for the wicked; for the good, for the clean and for the unclean; for the man who offers a sacrifice and for the one who does not sacrifice. As the good man is, so is the sinner; as the swearer is, so is the one who 1is afraid to swear.

Eccl. 9:3 This is an evil in all that is done under the sun, that there is aone fate for all men. Furthermore, bthe hearts of the sons of men are full of evil and cinsanity is in their hearts throughout their lives. Afterwards they go to the dead.

Eccl. 9:4 For whoever is joined with all the living, there is hope; surely a live dog is better than a dead lion.

Eccl. 9:5 For the living know they will die; but the dead ado not know anything, nor have they any longer a reward, for their bmemory is forgotten.

Eccl. 9:6 Indeed their love, their hate and their zeal have already perished, and they will no longer have a ashare in all that is done under the sun.

Eccl. 9:7 ¶ Go then, aeat your bread in happiness and drink your wine with a cheerful heart; for God has al-

ready approved your works.

Eccl. 9:8 Let your aclothes be white all the time, and let not boil be lacking on your head.

Eccl. 9:9 Enjoy life with the woman whom you love all the days of your 1afleeting life which He has given to you under the sun²; for this is your breward in life and in your toil in which you have labored under the sun.

Eccl. 9:10 ¶ Whatever your hand finds to do, ado it with all your might; for there is no bactivity or planning or knowledge or wisdom in cSheol where you are going.

Eccl. 9:11 ¶ I again saw under the sun that the arace is not to the swift and the bbattle is not to the warriors, and neither is bread to the wise nor cwealth to the discerning nor favor to men of ability; for time and dchance overtake them all.

Eccl. 9:12 Moreover, man does not aknow his time: like fish caught in a treacherous net and bbirds trapped in a snare, so the sons of men are censnared at an evil time when it dsuddenly falls on them.

Eccl. 9:13 ¶ Also this I came to see as wisdom under the sun, and 1it impressed me.

Eccl. 9:14 There awas a small city with few men in it and a great king came to it, surrounded it and construct-ed large siegeworks against it.

Eccl. 9:15 But there was found in it a apoor wise man and he 1delivered the city bby his wisdom. Yet cno one remembered that poor man.

Eccl. 9:16 So I said, “aWisdom is better than strength.” But the wisdom of the poor man is despised and his words are not heeded.

Eccl. 9:17 The awords of the wise heard in quietness are better than the shouting of a ruler among fools.

Eccl. 9:18 aWisdom is better than weapons of war, but bone sinner destroys much good.

Eccl. 10:1 ¶ Dead flies make a aperfumer’s oil stink, so a little foolishness is weightier than wisdom and honor.

Eccl. 10:2 A wise man’s heart directs him toward the right, but the foolish aman’s heart directs him toward the left.

Eccl. 10:3 Even when the fool walks along the road, his 1sense is lacking and he 2ademonstrates to everyone that he is a fool.

Eccl. 10:4 If the ruler’s 1temper rises against you, ado not abandon your position, because bcomposure allays great offenses.

Eccl. 10:5 ¶ There is an evil I have seen under the sun, like an error which goes forth from the ruler —

Eccl. 10:6 afolly is set in many exalted places while rich men sit in humble places.

Eccl. 10:7 I have seen aslaves riding bon horses and princes walking like slaves on the land.

Eccl. 10:8 ¶ aHe who digs a pit may fall into it, and a bserpent may bite him who breaks through a wall.

Eccl. 10:9 He who quarries stones may be hurt by them, and he who splits logs may be endangered by them.

Eccl. 10:10 If the 1axe is dull and he does not sharpen its edge, then he must 2exert more strength. Wisdom has the advantage of giving success.

Eccl. 10:11 If the serpent bites 1abefore being charmed, there is no profit for the charmer.

Eccl. 10:12 aWords from the mouth of a wise man are gracious, while the lips of a bfool consume him;

Eccl. 10:13 the beginning of 1his talking is folly and the end of 2it is wicked amadness.

Eccl. 10:14 Yet the afool multiplies words. No man knows what will happen, and who can tell him bwhat will come after him?

Eccl. 10:15 The toil of 1a fool so wearies him that he does not even know how to go to a city.

Eccl. 10:16 Woe to you, O land, whose aking is a lad and whose princes 1feast in the morning.

Eccl. 10:17 Blessed are you, O land, whose king is of nobility and whose princes eat at the appropriate time — for strength and not for adrunkenness.

Eccl. 10:18 Through aindolence the rafters sag, and through slackness the house leaks.

Eccl. 10:19 Men prepare a meal for enjoyment, and awine makes life merry, and bmoney 1is the answer to everything.

Eccl. 10:20 Furthermore, ain your bedchamber do not bcurse a king, and in your sleeping rooms do not curse a rich man, for a bird of the heavens will carry the sound and the winged creature will make the matter known.

Eccl. 11:1 ¶ aCast your bread on the surface of the waters, for you awill find it 1after many days.

Eccl. 11:2 aDivide your portion to seven, or even to eight, for you do not know what bmisfortune may occur on the earth.

Eccl. 11:3 If the clouds are full, they pour out rain upon the earth; and whether a tree falls toward the south or toward the north, wherever the tree falls, there it 1lies.

Eccl. 11:4 He who watches the wind will not sow and he who looks at the clouds will not reap.

Eccl. 11:5 Just as you do not aknow 1the path of the wind and bhow bones are formed in the womb of the 2pregnant woman, so you do not cknow the activity of God who makes all things.

Eccl. 11:6 ¶ Sow your seed ain the morning and do not 1be idle in the evening, for you do not know whether 2morning or evening sowing will succeed, or whether both of them alike will be good.

Eccl. 11:7 ¶ The light is pleasant, and it is good for the eyes to asee the sun.

Eccl. 11:8 Indeed, if a man should live many years, let him arejoice in them all, and let him remember the bdays of darkness, for they will be many. Everything that is to come will be futility.

Eccl. 11:9 ¶ Rejoice, young man, during your childhood, and let your heart be pleasant during the days of young manhood. And follow the 1impulses of your heart and the 2adesires of your eyes. Yet know that bGod will bring you to judgment for all these things.

Eccl. 11:10 So, remove grief and anger from your heart and put away 1again from your body, because childhood and the prime of life are fleeting.

Eccl. 12:1 ¶ aRemember also your Creator in the days of your youth, before the bevil days come and the years draw near when you will say, “I have no delight in them”;

Eccl. 12:2 before the asun and the light, the moon and the stars are darkened, and clouds return after the rain;

Eccl. 12:3 in the day that the watchmen of the house tremble, and mighty men astoop, the grinding ones stand idle because they are few, and bthose who look through 1windows grow dim;

Eccl. 12:4 and the doors on the street are shut as the asound of the grinding mill is low, and one will arise at the sound of the bird, and all the bdaughters of song will 1sing softly.

Eccl. 12:5 Furthermore, 1men are afraid of a high place and of terrors on the road; the almond tree blossoms, the grasshopper drags himself along, and the caperberry is ineffective. For man goes to his eternal ahome while bmourners go about in the street.

Eccl. 12:6 Remember Him before the silver cord is 1broken and the agolden bowl is crushed, the pitcher by the well is shattered and the wheel at the cistern is crushed;

Eccl. 12:7 then the adust will return to the earth as it was, and the 1bspirit will return to cGod who gave it.

Eccl. 12:8 “aVanity of vanities,” says the Preacher, “all is vanity!”

Eccl. 12:9 ¶ In addition to being a wise man, the Preacher also taught the people knowledge; and he pon-

dered, searched out and arranged amany proverbs.

Eccl. 12:10 The Preacher sought to find adelightful words and to write bwords of truth correctly.

Eccl. 12:11 ¶ The awords of wise men are like bgoads, and masters of these collections are like 1well-driven cnails; they are given by one Shepherd.

Eccl. 12:12 But beyond this, my son, be warned: the 1writing of amany books is endless, and excessive bdevotion to books is wearying to the body.

Eccl. 12:13 ¶ The conclusion, when all has been heard, is: afear God and bkeep His commandments, because this applies to cevery person.

Eccl. 12:14 For aGod will bring every act to judgment, everything which is hidden, whether it is good or evil.