

# The Composite Reflection Bible

The Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a "composite" understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

Gary D. Rose June, 2010 Dade City, FL.

The World English Bible  
American Standard Version of 1901  
Young's Literal Translation

## Ecclesiastes

- 1 The words of the Preacher, the son of David, king in Jerusalem:**  
**The words of the Preacher, the son of David, king in Jerusalem.**  
**Words of a preacher, son of David, king in Jerusalem:**
- 2 "Vanity of vanities," says the Preacher; "Vanity of vanities, all is vanity."**  
**Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity.**  
**Vanity of vanities, said the Preacher, Vanity of vanities: the whole [is] vanity.**
- 3 What does man gain from all his labor in which he labors under the sun?**  
**What profit hath man of all his labor wherein he laboreth under the sun?**  
**What advantage [is] to man by all his labour that he laboreth at under the sun?**

LiteralSpiritualPracticalMeaning

- 4** One generation goes, and another generation comes; but the earth remains forever.  
**One generation goeth, and another generation cometh; but the earth abideth for ever.**  
**A generation is going, and a generation is coming, and the earth to the age is standing.**
- 5** The sun also rises, and the sun goes down, and hurries to its place where it rises.  
**The sun also ariseth, and the sun goeth down, and hasteth to its place where it ariseth.**  
**Also, the sun hath risen, and the sun hath gone in, and unto its place panting it is rising there.**
- 6** The wind goes toward the south, and turns around to the north. It turns around continually as it goes, and the wind returns again to its courses.  
**The wind goeth toward the south, and turneth about unto the north; it turneth about continually in its course, and the wind returneth again to its circuits.**  
**Going unto the south, and turning round unto the north, turning round, turning round, the wind is going, and by its circuits the wind hath returned.**
- 7** All the rivers run into the sea, yet the sea is not full. To the place where the rivers flow, there they flow again.  
**All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again.**  
**All the streams are going unto the sea, and the sea is not full; unto a place whither the streams are going, thither they are turning back to go.**
- 8** All things are full of weariness beyond uttering. The eye is not satisfied with seeing, nor the ear filled with hearing.  
**All things are full of weariness; man cannot utter [it]: the eye is not satisfied with seeing, nor the ear filled with hearing.**  
**All these things are wearying; a man is not able to speak, the eye is not satisfied by seeing, nor filled is the ear from hearing.**

LiteralSpiritualPracticalMeaning

**9** That which has been is that which shall be; and that which has been done is that which shall be done: and there is no new thing under the sun.

That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun.

What [is] that which hath been? it [is] that which is, and what [is] that which hath been done? it [is] that which is done, and there is not an entirely new thing under the sun.

**10** Is there a thing of which it may be said, "Behold, this is new?" It has been long ago, in the ages which were before us.

Is there a thing whereof it may be said, See, this is new? it hath been long ago, in the ages which were before us.

There is a thing of which [one] saith: `See this, it [is] new!` already it hath been in the ages that were before us!

**11** There is no memory of the former; neither shall there be any memory of the latter that are to come, among those that shall come after.

There is no remembrance of the former [generations]; neither shall there be any remembrance of the latter [generations] that are to come, among those that shall come after.

There is not a remembrance of former [generations]; and also of the latter that are, there is no remembrance of them with those that are at the last.

**12** I, the Preacher, was king over Israel in Jerusalem.

I the Preacher was king over Israel in Jerusalem.

I, a preacher, have been king over Israel in Jerusalem.

**13** I applied my heart to seek and to search out by wisdom concerning all that is done under the sky. It is a heavy burden that God has given to the sons of men to be afflicted with.

And I applied my heart to seek and to search out by wisdom concerning all that is done under heaven: it is a sore travail that God hath given to the sons of men to be exercised therewith.

And I have given my heart to seek and to search out by wisdom concerning all that hath been done under the heavens. It [is] a sad travail God hath given to the sons of man to be humbled by it.

LiteralSpiritualPracticalMeaning

- 14** I have seen all the works that are done under the sun; and, behold, all is vanity and a chasing after wind.  
I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind.  
I have seen all the works that have been done under the sun, and lo, the whole [is] vanity and vexation of spirit!
- 15** That which is crooked can't be made straight; and that which is lacking can't be counted.  
That which is crooked cannot be made straight; and that which is wanting cannot be numbered.  
A crooked thing [one] is not able to make straight, and a lacking thing is not able to be numbered.
- 16** I said to myself, "Behold, I have obtained for myself great wisdom above all who were before me in Jerusalem. Yes, my heart has had great experience of wisdom and knowledge."  
I communed with mine own hear, saying, Lo, I have gotten me great wisdom above all that were before me in Jerusalem; yea, my heart hath had great experience of wisdom and knowledge.  
I -- I spake with my heart, saying, `I, lo, I have magnified and added wisdom above every one who hath been before me at Jerusalem, and my heart hath seen abundantly wisdom and knowledge.
- 17** I applied my heart to know wisdom, and to know madness and folly. I perceived that this also was a chasing after wind.  
And I applied my heart to know wisdom, and to know madness and folly: I perceived that this also was a striving after wind.  
And I give my heart to know wisdom, and to know madness and folly: I have known that even this [is] vexation of spirit;
- 18** For in much wisdom is much grief; and he who increases knowledge increases sorrow.  
For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow.  
for, in abundance of wisdom [is] abundance of sadness, and he who addeth knowledge addeth pain.`

LiteralSpiritualPracticalMeaning

- 1** I said in my heart, "Come now, I will test you with mirth: therefore enjoy pleasure;" and, behold, this also was vanity.  
I said in my heart, Come now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also was vanity.  
I said in my heart, `Pray, come, I try thee with mirth, and look thou on gladness;` and lo, even it [is] vanity.
- 2** I said of laughter, "It is foolishness;" and of mirth, "What does it accomplish?"  
I said of laughter, It is mad; and of mirth, What doeth it?  
Of laughter I said, `Foolish!` and of mirth, `What [is] this it is doing?`
- 3** I searched in my heart how to cheer my flesh with wine, my heart yet guiding me with wisdom, and how to lay hold of folly, until I might see what it was good for the sons of men that they should do under heaven all the days of their lives.  
I searched in my heart how to cheer my flesh with wine, my heart yet guiding [me] with wisdom, and how to lay hold on folly, till I might see what it was good for the sons of men that they should do under heaven all the days of their life.  
I have sought in my heart to draw out with wine my appetite, (and my heart leading in wisdom), and to take hold on folly till that I see where [is] this -- the good to the sons of man of that which they do under the heavens, the number of the days of their lives.
- 4** I made myself great works. I built myself houses. I planted myself vineyards.  
I made me great works; I builded me houses; I planted me vineyards;  
I made great my works, I builded for me houses, I planted for me vineyards.
- 5** I made myself gardens and parks, and I planted trees in them of all kinds of fruit.  
I made me gardens and parks, and I planted trees in them of all kinds of fruit;  
I made for me gardens and paradises, and I planted in them trees of every fruit.

LiteralSpiritualPracticalMeaning

- 6** I made myself pools of water, to water therefrom the forest where trees were reared.  
**I made me pools of water, to water therefrom the forest where trees were reared;**  
**I made for me pools of water, to water from them a forest shooting forth trees.**
- 7** I bought men-servants and maid-servants, and had servants born in my house. I also had great possessions of herds and flocks, above all who were before me in Jerusalem;  
**I bought men-servants and maid-servants, and had servants born in my house; also I had great possessions of herds and flocks, above all that were before me in Jerusalem;**  
**I got men-servants, and maid-servants, and sons of the house were to me; also, I had much substance -- herd and flock -- above all who had been before me in Jerusalem.**
- 8** I also gathered silver and gold for myself, and the treasure of kings and of the provinces. I got myself men-singers and women-singers, and the delights of the sons of men -- musical instruments, and that of all sorts.  
**I gathered me also silver and gold, and the treasure of kings and of the provinces; I gat me men-singers and women-singers, and the delights of the sons of men, musical instruments, and that of all sorts.**  
**I gathered for me also silver and gold, and the peculiar treasure of kings and of the provinces. I prepared for me men-singers and women-singers, and the luxuries of the sons of man -- a wife and wives.**
- 9** So I was great, and increased more than all who were before me in Jerusalem. My wisdom also remained with me.  
**So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.**  
**And I became great, and increased above every one who had been before me in Jerusalem; also, my wisdom stood with me.**
- 10** Whatever my eyes desired, I didn't keep from them. I didn't withhold my heart from any joy, for my heart rejoiced because of all my labor, and this was my portion from all my labor.  
**And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy; for my heart rejoiced because of all my labor; and this was my portion from all my labor.**  
**And all that mine eyes asked I kept not back from them; I withheld not my heart from any joy, for my heart rejoiced because of all my labour, and this hath been my portion, from all my labour,**

LiteralSpiritualPracticalMeaning

- 11** Then I looked at all the works that my hands had worked, and at the labor that I had labored to do; and, behold, all was vanity and a chasing after wind, and there was no profit under the sun.  
 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 a striving after wind, and there was no profit under the sun.  
 and I have looked on all my works that my hands have done, and on the labour that I have laboured to do, and lo, the whole [is] vanity and vexation of spirit, and there is no advantage under the sun!
- 12** I turned myself to consider wisdom, madness, and folly: for what can the king's successor do? Just that which has been done long ago.  
 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 done long ago.  
 And I turned to see wisdom, and madness, and folly, but what [is] the man who cometh after the king? that which [is] already -- they have done it!
- 13** Then I saw that wisdom excels folly, as far as light excels darkness.  
 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.  
 And I saw that there is an advantage to wisdom above folly, like the advantage of the light above the darkness.
- 14** The wise man's eyes are in his head, and the fool walks in darkness -- and yet I perceived that one event happens to them all.  
 The wise man's eyes are in his head, and the fool walketh in darkness: and yet I perceived that one event happeneth to them all.  
 The wise! -- his eyes [are] in his head, and the fool in darkness is walking, and I also knew that one event happeneth with them all;
- 15** Then said I in my heart, "As it happens to the fool, so will it happen even to me; and why was I then more wise?" Then said I in my heart that this also is vanity.  
 Then said I in my heart, As it happeneth to the fool, so will it happen even to me; and why was I then more wise? Then said I in my heart, that this also is vanity.  
 and I said in my heart, `As it happeneth with the fool, it happeneth also with me, and why am I then more wise?` And I spake in my heart, that also this [is] vanity:

LiteralSpiritualPracticalMeaning

- 16** For of the wise man, even as of the fool, there is no memory for ever, seeing that in the days to come all will have been long forgotten. Indeed, the wise man must die just like the fool!  
For of the wise man, even as of the fool, there is no remembrance for ever; seeing that in the days to come all will have been long forgotten. And how doth the wise man die even as the fool!  
That there is no remembrance to the wise -- with the fool -- to the age, for that which [is] already, [in] the days that are coming is all forgotten, and how dieth the wise? with the fool!
- 17** So I hated life, because the work that is worked under the sun was grievous to me; for all is vanity and a chasing after wind.  
So I hated life, because the work that is wrought under the sun was grievous unto me; for all is vanity and a striving after wind.  
And I have hated life, for sad to me [is] the work that hath been done under the sun, for the whole [is] vanity and vexation of spirit.
- 18** I hated all my labor in which I labored under the sun, seeing that I must leave it to the man who comes after me.  
And I hated all my labor wherein I labored under the sun, seeing that I must leave it unto the man that shall be after me.  
And I have hated all my labour that I labour at under the sun, because I leave it to a man who is after me.
- 19** Who knows whether he will be a wise man or a fool? Yet he will have rule over all of my labor in which I have labored, and in which I have showed myself wise under the sun. This also is vanity.  
And who knoweth whether he will be a wise man or a fool? yet will he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun. This also is vanity.  
And who knoweth whether he is wise or foolish? yet he doth rule over all my labour that I have laboured at, and that I have done wisely under the sun! this also [is] vanity.
- 20** Therefore I began to cause my heart to despair concerning all the labor in which I had labored under the sun.  
Therefore I turned about to cause my heart to despair concerning all the labor wherein I had labored under the sun.  
And I turned round to cause my heart to despair concerning all the labour that I laboured at under the sun.



LiteralSpiritualPracticalMeaning

- 21** For there is a man whose labor is with wisdom, with knowledge, and with skillfulness; yet he shall leave it for his portion to a man who has not labored therein. This also is vanity and a great evil.  
For there is a man whose labor is with wisdom, and with knowledge, and with skillfulness; yet to a man that hath not labored therein shall he leave it for his portion. This also is vanity and a great evil.  
For there is a man whose labour [is] in wisdom, and in knowledge, and in equity, and to a man who hath not laboured therein he giveth it -- his portion! Even this [is] vanity and a great evil.
- 22** For what has a man of all his labor, and of the striving of his heart, in which he labors under the sun?  
For what hath a man of all his labor, and of the striving of his heart, wherein he laboreth under the sun?  
For what hath been to a man by all his labour, and by the thought of his heart that he laboured at under the sun?
- 23** For all his days are sorrows, and his travail is grief; yes, even in the night his heart takes no rest. This also is vanity.  
For all his days are [but] sorrows, and his travail is grief; yea, even in the night his heart taketh no rest. This also is vanity.  
For all his days are sorrows, and his travail sadness; even at night his heart hath not lain down; this also [is] vanity.
- 24** There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labor. This also I saw, that it is from the hand of God.  
There is nothing better for a man [than] that he should eat and drink, and make his soul enjoy good in his labor. This also I saw, that it is from the hand of God.  
There is nothing good in a man who eateth, and hath drunk, and hath shewn his soul good in his labour. This also I have seen that it [is] from the hand of God.
- 25** For who can eat, or who can have enjoyment, more than I?  
For who can eat, or who can have enjoyment, more than I?  
For who eateth and who hasteth out more than I?

LiteralSpiritualPracticalMeaning

**26** For to the man who pleases him, God gives wisdom, knowledge, and joy; but to the sinner he gives travail, to gather and to heap up, that he may give to him who pleases God. This also is vanity and a chasing after wind.

For to the man that pleaseth him [God] giveth 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 pleaseth God. This also is vanity and a striving after wind.

For to a man who [is] good before Him, He hath given wisdom, and knowledge, and joy; and to a sinner He hath given travail, to gather and to heap up, to give to the good before God. Even this [is] vanity and vexation of spirit.

**1** For everything there is a season, and a time for every purpose under heaven:

For everything there is a season, and a time for every purpose under heaven:

To everything -- a season, and a time to every delight under the heavens:

**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;

a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

A time to bring forth, And a time to die. A time to plant, And a time to eradicate the planted.

**3** A time to kill, And a time to heal; A time to break down, And a time to build up;

a time to kill, and a time to heal; a time to break down, and a time to build up;

A time to slay, 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;

a time to weep, and a time to laugh; a time to mourn, and a time to dance;

A time to weep, And a time to laugh. A time to mourn, And a time to skip.

LiteralSpiritualPracticalMeaning

- 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;  
a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;  
A time to cast away stones, And a time to heap up stones. A time to embrace, And a time to be far from embracing.
- 6** A time to seek, And a time to lose; A time to keep, And a time to cast away;  
a time to seek, and a time to lose; a time to keep, and a time to cast away;  
A time to seek, And a time to destroy. A time to keep, And a time to cast away.
- 7** A time to tear, And a time to sew; A time to keep silence, And a time to speak;  
a time to rend, and a time to sew; a time to keep silence, and a time to speak;  
A time to rend, And a time to sew. A time to be silent, And a time to speak.
- 8** A time to love, And a time to hate; A time for war, And a time for peace.  
a time to love, and a time to hate; a time for war, and a time for peace.  
A time to love, And a time to hate. A time of war, And a time of peace.
- 9** What profit has he who works in that in which he labors?  
What profit hath he that worketh in that wherein he laboreth?  
What advantage hath the doer in that which he is labouring at?
- 10** I have seen the burden which God has given to the sons of men to be afflicted with.  
I have seen the travail which God hath given to the sons of men to be exercised therewith.  
I have seen the travail that God hath given to the sons of man to be humbled by it.

LiteralSpiritualPracticalMeaning

- 11** He has made everything beautiful in its time. He has also set eternity in their hearts, yet so that man can't find out the work that God has done from the beginning even to the end.  
**He hath made everything beautiful in its time: also he hath set eternity in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end.**  
**The whole He hath made beautiful in its season; also, that knowledge He hath put in their heart without which man findeth not out the work that God hath done from the beginning even unto the end.**
- 12** I know that there is nothing better for them than to rejoice, and to do good as long as they live.  
**I know that there is nothing better for them, than to rejoice, and to do good so long as they live.**  
**I have known that there is no good for them except to rejoice and to do good during their life,**
- 13** Also that every man should eat and drink, and enjoy good in all his labor, is the gift of God.  
**And also that every man should eat and drink, and enjoy good in all his labor, is the gift of God.**  
**yea, even every man who eateth and hath drunk and seen good by all his labour, it [is] a gift of God.**
- 14** I know that whatever God does, it shall be forever. Nothing can be added to it, nor anything taken from it; and God has done it, that men should fear before him.  
**I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it; and God hath done it, that men should fear before him.**  
**I have known that all that God doth is to the age, to it nothing is to be added, and from it nothing is to be withdrawn; and God hath wrought that they do fear before Him.**
- 15** That which is has been long ago, and that which is to be has been long ago: and God seeks again that which is passed away.  
**That which is hath been long ago; and that which is to be hath long ago been: and God seeketh again that which is passed away.**  
**What is that which hath been? already it is, and that which [is] to be hath already been, and God requireth that which is pursued.**

LiteralSpiritualPracticalMeaning

- 16** Moreover I saw under the sun, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there.  
And moreover I saw under the sun, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there.  
And again, I have seen under the sun the place of judgment -- there [is] the wicked; and the place of righteousness -- there [is] the wicked.
- 17** 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."  
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.  
I said in my heart, `The righteous and the wicked doth God judge, for a time [is] to every matter and for every work there.`
- 18** I said in my heart, "As for the sons of men, God tests them, so that they may see that they themselves are like animals.  
I said in my heart, [It is] because of the sons of men, that God may prove them, and that they may see that they themselves are [but as] beasts.  
I said in my heart concerning the matter of the sons of man that God might cleanse them, so as to see that they themselves [are] beasts.
- 19** For that which happens to the sons of men happens to animals. Even one thing happens to them. As the one dies, so the other dies. Yes, they have all one breath; and man has no advantage over the animals: for all is vanity.  
For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; and man hath no preeminence above the beasts: for all is vanity.  
For an event [is to] the sons of man, and an event [is to] the beasts, even one event [is] to them; as the death of this, so [is] the death of that; and one spirit [is] to all, and the advantage of man above the beast is nothing, for the whole [is] vanity.
- 20** All go to one place. All are from the dust, and all turn to dust again.  
All go unto one place; all are of the dust, and all turn to dust again.  
The whole are going unto one place, the whole have been from the dust, and the whole are turning back unto the dust.

LiteralSpiritualPracticalMeaning

**21** Who knows the spirit of man, whether it goes upward, and the spirit of the animal, whether it goes downward to the earth?"

Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?

Who knoweth the spirit of the sons of man that is going up on high, and the spirit of the beast that is going down below to the earth?

**22** Therefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion: for who can bring him to see what will be after him?

Wherefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion: for who shall bring him [back] to see what shall be after him?

And I have seen that there is nothing better than that man rejoice in his works, for it [is] his portion; for who doth bring him in to look on that which is after him?

**1** Then I returned and saw all the oppressions that are done under the sun: and, behold, the tears of those who were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

Then I returned and saw 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.

And I have turned, and I see all the oppressions that are done under the sun, and lo, the tear of the oppressed, and they have no comforter; and at the hand of their oppressors [is] power, and they have no comforter.

**2** Therefore I praised the dead who have been long dead more than the living who are yet alive.

Wherefore I praised the dead that have been long dead more than the living that are yet alive;

And I am praising the dead who have already died above the living who are yet alive.

**3** Yes, better than them both is him who has not yet been, who has not seen the evil work that is done under the sun.

yea, better than them both [did I esteem] him that hath not yet been, who hath not seen the evil work that is done under the sun.

And better than both of them [is] he who hath not yet been, in that he hath not seen the evil work that hath been done under the sun.

LiteralSpiritualPracticalMeaning

- 4** Then I saw all of labor and of achievement that is the envy of a man`s neighbor. This also is vanity and a striving after wind.  
Then I saw all labor and every skilful work, that for this a man is envied of his neighbor. This also is vanity and a striving after wind.  
And I have seen all the labour, and all the benefit of the work, because for it a man is the envy of his neighbour. Even this [is] vanity and vexation of spirit.
- 5** The fool folds his hands together and ruins himself.  
The fool foldeth his hands together, and eateth his own flesh.  
The fool is clasping his hands, and eating his own flesh:
- 6** Better is a handful, with quietness, than two handfuls with labor and chasing after wind.  
Better is a handful, with quietness, than two handfuls with labor and striving after wind.  
`Better [is] a handful [with] quietness, than two handfuls [with] labour and vexation of spirit.`
- 7** Then I returned and saw vanity under the sun.  
Then I returned and saw vanity under the sun.  
And I have turned, and I see a vain thing under the sun:
- 8** There is one who is alone, and he has neither son nor brother. There no end to all of his labor, neither are his eyes satisfied with wealth. For whom then, do I labor, and deprive my soul of enjoyment? This also is vanity, yes, it is a miserable business.  
There is one that is alone, and he hath not a second; yea, he hath neither son nor brother; yet is there no end of all his labor, neither are his eyes satisfied with riches. For whom then, [saith he], do I labor, and deprive my soul of good? This also is vanity, yea, it is a sore travail.  
There is one, and there is not a second; even son or brother he hath not, and there is no end to all his labour! His eye also is not satisfied with riches, and [he saith not], `For whom am I labouring and bereaving my soul of good?` This also is vanity, it is a sad travail.

LiteralSpiritualPracticalMeaning

- 9** Two are better than one, because they have a good reward for their labor.  
**Two are better than one, because they have a good reward for their labor.**  
**The two [are] better than the one, in that they have a good reward by their labour.**
- 10** For if they fall, the one will lift up his fellow; but woe to him who is alone when he falls, and doesn't have another to lift him up.  
**For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up.**  
**For if they fall, the one raiseth up his companion, but wo to the one who falleth and there is not a second to raise him up!**
- 11** Again, if two lie together, then they have warmth; but how can one keep warm alone?  
**Again, if two lie together, then they have warmth; but how can one be warm [alone]?**  
**Also, if two lie down, then they have heat, but how hath one heat?**
- 12** If a man prevails against one who is alone, two shall withstand him; and a threefold cord is not quickly broken.  
**And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken.**  
**And if the one strengthen himself, the two stand against him; and the threefold cord is not hastily broken.**
- 13** Better is a poor and wise youth than an old and foolish king who doesn't know how to receive admonition any more.  
**Better is a poor and wise youth than an old and foolish king, who knoweth not how to receive admonition any more.**  
**Better is a poor and wise youth than an old and foolish king, who hath not known to be warned any more.**



LiteralSpiritualPracticalMeaning

- 14** For out of prison he came forth to be king; yes, even in his kingdom he was born poor.  
For out of prison he came forth to be king; yea, even in his kingdom he was born poor.  
For from a house of prisoners he hath come out to reign, for even in his own kingdom he hath been poor.
- 15** I saw all the living who walk under the sun, that they were with the youth, the other, who succeeded him.  
I saw all the living that walk under the sun, that they were with the youth, the second, that stood up in his stead.  
I have seen all the living, who are walking under the sun, with the second youth who doth stand in his place;
- 16** There was no end of all the people, even of all them over whom he was -- yet those who come after shall not rejoice in him. Surely this also is vanity and a chasing after wind.  
There was no end of all the people, even of all them over whom he was: yet they that come after shall not rejoice in him. Surely this also is vanity and a striving after wind.  
there is no end to all the people, to all who were before them; also, the latter rejoice not in him. Surely this also is vanity and vexation of spirit.
- 1** Guard your steps when you go to God's house; for to draw near to listen is better than to give the sacrifice of fools, for they don't know that they do evil.  
Keep thy foot when thou goest to the house of God; for to draw nigh to hear is better than to give the sacrifice of fools: for they know not that they do evil.  
Keep thy feet when thou goest unto a house of God, and draw near to hear rather than to give of fools the sacrifice, for they do not know they do evil.
- 2** Don't be rash with your mouth, and don't let your heart be hasty to utter anything before God; for God is in heaven, and you on earth. Therefore let your words be few.  
Be 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.  
Cause not thy mouth to hasten, and let not thy heart hasten to bring out a word before God, for God is in the heavens, and thou on the earth, therefore let thy words be few.

LiteralSpiritualPracticalMeaning

- 3** For as a dream comes with a multitude of cares, so a fool's speech with a multitude of words.  
**For a dream cometh with a multitude of business, and a fool's voice with a multitude of words.**  
**For the dream hath come by abundance of business, and the voice of a fool by abundance of words.**
- 4** When you vow a vow to God, don't defer to pay it; for he has no pleasure in fools. Pay that which you vow.  
**When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest.**  
**When thou vowest a vow to God, delay not to complete it, for there is no pleasure in fools; that which thou vowest -- complete.**
- 5** It is better that you should not vow, than that you should vow and not pay.  
**Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.**  
**Better that thou do not vow, than that thou dost vow and dost not complete.**
- 6** Don't allow your mouth to lead you into sin. Don't protest before the messenger that this was a mistake. Why should God be angry at your voice, and destroy the work of your hands?  
**Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that is was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands?**  
**Suffer not thy mouth to cause thy flesh to sin, nor say before the messenger, that 'it [is] an error,' why is God wroth because of thy voice, and hath destroyed the work of thy hands?**
- 7** For in the multitude of dreams there are vanities, and in many words: but you must fear God.  
**For in the multitude of dreams there are vanities, and in many words: but fear thou God.**  
**For, in the abundance of dreams both vanities and words abound; but fear thou God.**

LiteralSpiritualPracticalMeaning

- 8** If you see the oppression of the poor, and the violent taking away of justice and righteousness in a district, don't marvel at the matter: for one official is eyed by a higher one; and there are officials over them.  
**If thou seest the oppression of the poor, and the violent taking away of justice and righteousness in a province, marvel not at the matter: for one higher than the high regardeth; and there are higher than they.**  
**If oppression of the poor, and violent taking away of judgment and righteousness thou seest in a province, do not marvel at the matter, for a higher than the high is observing, and high ones [are] over them.**
- 9** Moreover the profit of the earth is for all. The king profits from the field.  
**Moreover the profit of the earth is for all: the king [himself] is served by the field.**  
**And the abundance of a land is for all. A king for a field is served.**
- 10** He who loves silver shall not be satisfied with silver; nor he who loves abundance, with increase: this also is vanity.  
**He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this also is vanity.**  
**Whoso is loving silver is not satisfied [with] silver, nor he who is in love with stores [with] increase. Even this [is] vanity.**
- 11** When goods increase, those who eat them are increased; and what advantage is there to its owner, except to feast on them with his eyes?  
**When goods increase, they are increased that eat them; and what advantage is there to the owner thereof, save the beholding [of them] with his eyes?**  
**In the multiplying of good have its consumers been multiplied, and what benefit [is] to its possessor except the sight of his eyes?**
- 12** The sleep of a laboring man is sweet, whether he eats little or much; but the abundance of the rich will not allow him to sleep.  
**The sleep of a laboring man is sweet, whether he eat little or much; but the fulness of the rich will not suffer him to sleep.**  
**Sweet [is] the sleep of the labourer whether he eat little or much; and the sufficiency of the wealthy is not suffering him to sleep.**

LiteralSpiritualPracticalMeaning

- 13** There is a grievous evil which I have seen under the sun: wealth kept by its owner to his harm.  
There is a grievous evil which I have seen under the sun, [namely], riches kept by the owner thereof to his hurt:  
There is a painful evil I have seen under the sun: wealth kept for its possessor, for his evil.
- 14** Those riches perish by misfortune, and if he has fathered a son, there is nothing in his hand.  
and those riches perish by evil adventure; and if he hath begotten a son, there is nothing in his hand.  
And that wealth hath been lost in an evil business, and he hath begotten a son and there is nothing in his hand!
- 15** As he came forth from his mother`s womb, naked shall he go again as he came, and shall take nothing for his labor, which he may carry away in his hand.  
As he came forth from his mother`s womb, naked shall he go again as he came, and shall take nothing for his labor, which he may carry away in his hand.  
As he came out from the belly of his mother, naked he turneth back to go as he came, and he taketh not away anything of his labour, that doth go in his hand.
- 16** This also is a grievous evil, that in all points as he came, so shall he go. And what profit does he have who labors for the wind?  
And this also is a grievous evil, that in all points as he came, so shall he go: and what profit hath he that he laboreth for the wind?  
And this also [is] a painful evil, just as he came, so he goeth, and what advantage [is] to him who laboreth for wind?
- 17** All his days he also eats in darkness, he is frustrated, and has sickness and wrath.  
All his days also he eateth in darkness, and he is sore vexed, and hath sickness and wrath.  
Also all his days in darkness he consumeth, and sadness, and wrath, and sickness abound.

LiteralSpiritualPracticalMeaning

**18** Behold, that which I have seen to be good and proper is for one to eat and to drink, and to enjoy good in all his labor, in which he labors under the sun, all the days of his life which God has given him; for this is his portion.

Behold, that which I have seen to be good and to be comely is for one to eat and to drink, and to enjoy good in all his labor, wherein he laboreth under the sun, all the days of his life which God hath given him: for this is his portion.

Lo, that which I have seen: [It is] good, because beautiful, to eat, and to drink, and to see good in all one`s labour that he laboreth at under the sun, the number of the days of his life that God hath given to him, for it [is] his portion.

**19** Every man also to whom God has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his labor -- this is the gift of God.

Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor-this is the gift of God.

Every man also to whom God hath given wealth and riches, and hath given him power to eat of it, and to accept his portion, and to rejoice in his labour, this is a gift of God.

**20** For he shall not often reflect on the days of his life; because God occupies him with the joy of his heart.

For he shall not much remember the days of his life; because God answereth [him] in the joy of his heart.

For he doth not much remember the days of his life, for God is answering through the joy of his heart.

**1** There is an evil which I have seen under the sun, and it is heavy on men:

There is an evil which I have seen under the sun, and it is heavy upon men:

There is an evil that I have seen under the sun, and it [is] great on man:

LiteralSpiritualPracticalMeaning

**2** a man to whom God gives riches, wealth, and honor, so that he lacks nothing for his soul of all that he desires, yet God gives him no power to eat of it, but an alien eats it. This is vanity, and it is an evil disease.

a man to whom God giveth riches, wealth, and honor, so that he lacketh nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but an alien eateth it; this is vanity, and it is an evil disease.

A man to whom God giveth wealth, and riches, and honour, and there is no lack to his soul of all that he desireth, and God giveth him not power to eat of it, but a stranger eateth it; this [is] vanity, and it [is] an evil disease.

**3** If a man fathers a hundred children, and lives many years, so that the days of his years are many, but his soul is not filled with good, and moreover he has no burial; I say, that an untimely birth is better than he:

If a man beget a hundred children, and live many years, so that the days of his years are many, but his soul be not filled with good, and moreover he have no burial; I say, that an untimely birth is better than he:

If a man doth beget a hundred, and live many years, and is great, because they are the days of his years, and his soul is not satisfied from the goodness, and also he hath not had a grave, I have said, `Better than he [is] the untimely birth.`

**4** for it comes in vanity, and departs in darkness, and its name is covered with darkness.

for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness;

For in vanity he came in, and in darkness he goeth, and in darkness his name is covered,

**5** Moreover it has not seen the sun nor known it. This has rest rather than the other.

moreover it hath not seen the sun nor known it; this hath rest rather than the other:

Even the sun he hath not seen nor known, more rest hath this than that.

**6** Yes, though he live a thousand years twice told, and yet fails to enjoy good, don't all go to one place?

yea, though he live a thousand years twice told, and yet enjoy no good, do not all go to one place?

And though he had lived a thousand years twice over, yet good he hath not seen; to the same place doth not every one go?

LiteralSpiritualPracticalMeaning

- 7 All the labor of man is for his mouth, and yet the appetite is not filled.**  
**All the labor of man is for his mouth, and yet the appetite is not filled.**  
**All the labour of man [is] for his mouth, and yet the soul is not filled.**
- 8 For what advantage has the wise more than the fool? What has the poor man, that knows how to walk before the living?**  
**For what advantage hath the wise more than the fool? [or] what hath the poor man, that knoweth how to walk before the living?**  
**For what advantage [is] to the wise above the fool? What to the poor who knoweth to walk before the living?**
- 9 Better is the sight of the eyes than the wandering of the desire. This also is vanity and a chasing after wind.**  
**Better is the sight of the eyes than the wandering of the desire: this also is vanity and a striving after wind.**  
**Better [is] the sight of the eyes than the going of the soul. This also [is] vanity and vexation of spirit.**
- 10 Whatever has been, its name was given long ago; and it is known what man is; neither can he contend with him who is mightier than he.**  
**Whatsoever hath been, the name thereof was given long ago; and it is know what man is; neither can he contend with him that is mightier than he.**  
**What [is] that which hath been? already is its name called, and it is known that it [is] man, and he is not able to contend with him who is stronger than he.**
- 11 For there are many words that create vanity. What does that profit man?**  
**Seeing there are many things that increase vanity, what is man the better?**  
**For there are many things multiplying vanity; what advantage [is] to man?**

LiteralSpiritualPracticalMeaning

- 12** For who knows what is good for man in life, all the days of his vain life which he spends like a shadow? For who can tell a man what will be after him under the sun?  
**For who knoweth what is good for man in [his] 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?**  
**For who knoweth what [is] good for a man in life, the number of the days of the life of his vanity, and he maketh them as a shadow? for who declareth to man what is after him under the sun?**
- 1** A good name is better than fine perfume; and the day of death better than the day of one`s birth.  
**A [good] name is better than precious oil; and the day of death, than the day of one`s birth.**  
**Better [is] a name than good perfume, And the day of death than the day of birth.**
- 2** 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 should take this to heart.  
**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.**  
**Better to go unto a house of mourning, Than to go unto a house of banqueting, For that is the end of all men, And the living layeth [it] unto his heart.**
- 3** Sorrow is better than laughter; for by the sadness of the face the heart is made good.  
**Sorrow is better than laughter; for by the sadness of the countenance the heart is made glad.**  
**Better [is] sorrow than laughter, For by the sadness of the face the heart becometh better.**
- 4** The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.  
**The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.**  
**The heart of the wise [is] in a house of mourning, And the heart of fools in a house of mirth.**
- 5** It is better to hear the rebuke of the wise, than for a man to hear the song of fools.  
**It is better to hear the rebuke of the wise, than for a man to hear the song of fools.**  
**Better to hear a rebuke of a wise man, Than [for] a man to hear a song of fools,**



LiteralSpiritualPracticalMeaning

- 6** For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity.  
For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.  
For as the noise of thorns under the pot, So [is] the laughter of a fool, even this [is] vanity.
- 7** Surely extortion makes the wise man foolish; and a bribe destroys the understanding.  
Surely extortion maketh the wise man foolish; and a bribe destroyeth the understanding.  
Surely oppression maketh the wise mad, And a gift destroyeth the heart.
- 8** Better is the end of a thing than its beginning. The patient in spirit is better than the proud in spirit.  
Better is the end of a thing than the beginning thereof; [and] the patient in spirit is better than the proud in spirit.  
Better [is] the latter end of a thing than its beginning, Better [is] the patient of spirit, than the haughty of spirit.
- 9** Don't be hasty in your spirit to be angry, for anger rests in the bosom of fools.  
Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.  
Be not hasty in thy spirit to be angry, For anger in the bosom of fools resteth.
- 10** Don't say, "Why were the former days better than these?" For you do not ask wisely about this.  
Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.  
Say not thou, `What was it, That the former days were better than these?` For thou hast not asked wisely of this.
- 11** Wisdom is as good as an inheritance. Yes, it is more excellent for those who see the sun.  
Wisdom is as good as an inheritance; yea, more excellent is it for them that see the sun.  
Wisdom [is] good with an inheritance, And an advantage [it is] to those beholding the sun.

LiteralSpiritualPracticalMeaning

- 12** For wisdom is a defense, even as money is a defense; but the excellency of knowledge is that wisdom preserves the life of him who has it.  
**For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.**  
**For wisdom [is] a defense, money [is] a defence, And the advantage of the knowledge of wisdom [is], She reviveth her possessors.**
- 13** Consider the work of God, for who can make that straight, which he has made crooked?  
**Consider the work of God: for who can make that straight, which he hath made crooked?**  
**See the work of God, For who is able to make straight that which He made crooked?**
- 14** In the day of prosperity be joyful, and in the day of adversity consider; yes, God has made the one side by side with the other, to the end that man should not find out anything after him.  
**In the day of prosperity be joyful, and in the day of adversity consider; yea, God hath made the one side by side with the other, to the end that man should not find out anything [that shall be] after him.**  
**In a day of prosperity be in gladness, And in a day of evil consider. Also this over-against that hath God made, To the intent that man doth not find anything after him.**
- 15** All this have I seen in my days of vanity: there is a righteous man who perishes in his righteousness, and there is a wicked man who lives long in his evil-doing.  
**All this have I seen in my days of vanity: there is a righteous man that perisheth in his righteousness, and there is a wicked man that prolongeth [his life] in his evil-doing.**  
**The whole I have considered in the days of my vanity. There is a righteous one perishing in his righteousness, and there is a wrong-doer prolonging [himself] in his wrong.**
- 16** Don't be overly righteous, neither make yourself overly wise. Why should you destroy yourself?  
**Be not righteous overmuch; neither make thyself overwise: why shouldest thou destroy thyself?**  
**Be not over-righteous, nor show thyself too wise, why art thou desolate?**

LiteralSpiritualPracticalMeaning

- 17** Don't be too wicked, neither be foolish. Why should you die before your time?  
**Be not overmuch wicked, neither be thou foolish: why shouldest thou die before thy time?**  
**Do not much wrong, neither be thou a fool, why dost thou die within thy time?**
- 18** It is good that you should take hold of this. Yes, also from that don't withdraw your hand; for he who fears God will come forth from them all.  
**It is good that thou shouldest take hold of this; yea, also from that withdraw not thy hand: for he that feareth God shall come forth from them all.**  
**[It is] good that thou dost lay hold on this, and also, from that withdrawest not thy hand, for whoso is fearing God goeth out with them all.**
- 19** Wisdom is a strength to the wise man more than ten rulers who are in a city.  
**Wisdom is a strength to the wise man more than ten rulers that are in a city.**  
**The wisdom giveth strength to a wise man, more than wealth the rulers who have been in a city.**
- 20** Surely there is not a righteous man on earth, who does good and doesn't sin.  
**Surely there is not a righteous man upon earth, that doeth good, and sinneth not.**  
**Because there is not a righteous man on earth that doth good and sinneth not.**
- 21** Also don't take heed to all words that are spoken, lest you hear your servant curse you;  
**Also take not heed unto all words that are spoken, lest thou hear thy servant curse thee;**  
**Also to all the words that they speak give not thy heart, that thou hear not thy servant reviling thee.**
- 22** for often your own heart knows that you yourself have likewise cursed others.  
**for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.**  
**For many times also hath thy heart known that thou thyself also hast reviled others.**

LiteralSpiritualPracticalMeaning

- 23** All this have I proved in wisdom. I said, "I will be wise;" but it was far from me.  
All this have I proved in wisdom: I said, I will be wise; but it was far from me.  
All this I have tried by wisdom; I have said, `I am wise,` and it [is] far from me.
- 24** That which is, is far off and exceedingly deep. Who can find it out?  
That which is, is far off and exceeding deep; who can find it out?  
Far off [is] that which hath been, and deep, deep, who doth find it?
- 25** I turned around, and my heart sought to know and to search out, and to seek wisdom and the scheme of things, and to know that wickedness is stupidity, and that foolishness is madness.  
I turned about, and my heart [was set] to know and to search out, and to seek wisdom and the reason [of things], and to know that wickedness is folly, and that foolishness is madness.  
I have turned round, also my heart, to know and to search, and to seek out wisdom, and reason, and to know the wrong of folly, and of foolishness the madness.
- 26** I find more bitter than death the woman whose heart is snares and traps, whose hands are chains. Whoever pleases God shall escape from her; but the sinner will be ensnared by her.  
And I find more bitter than death the woman whose heart is snares and nets, [and] whose hands are bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.  
And I am finding more bitter than death, the woman whose heart [is] nets and snares, her hands [are] bands; the good before God escapeth from her, but the sinner is captured by her.
- 27** Behold, this have I found, says the Preacher, one to another, to find out the scheme;  
Behold, this have I found, saith the Preacher, [laying] one thing to another, to find out the account;  
See, this I have found, said the Preacher, one to one, to find out the reason

LiteralSpiritualPracticalMeaning

- 28** which my soul still seeks; but I have not found: one man among a thousand have I found; but a woman among all those have I not found.  
which my soul still seeketh, but I have not found: one man among a thousand have I found; but a woman among all those have I not found.  
(that still my soul had sought, and I had not found), One man, a teacher, I have found, and a woman among all these I have not found.
- 29** Behold, this only have I found: that God made man upright; but they search for many schemes.  
Behold, this only have I found: that God made man upright; but they have sought out many inventions.  
See, this alone I have found, that God made man upright, and they -- they have sought out many devices.
- 1** Who is like the wise man? And who knows the interpretation of a thing? A man`s wisdom makes his face shine, and the hardness of his face is changed.  
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 hardness of his face is changed.  
Who [is] as the wise? and who knoweth the interpretation of a thing? The wisdom of man causeth his face to shine, and the hardness of his face is changed.
- 2** I say, "Keep the king`s command!" because of the oath to God.  
I [counsel thee], Keep the king`s command, and that in regard of the oath of God.  
I pray thee, the commandment of a king keep, even for the sake of the oath of God.
- 3** Don`t be hasty to go out of his presence. Don`t persist in an evil thing, for he does whatever pleases him,  
Be not hasty to go out of his presence; persist not in an evil thing; for he doeth whatsoever pleaseth him.  
Be not troubled at his presence, thou mayest go, stand not in an evil thing, for all that he pleaseth he doth.

LiteralSpiritualPracticalMeaning

- 4** for the king`s word is supreme. Who can say to him, "What are you doing?"  
For the king`s word [hath] power; and who may say unto him, What doest thou?  
Where the word of a king [is] power [is], and who saith to him, `What dost thou?`
- 5** Whoever keeps the commandment shall not come to harm, and his wise heart will know the time and procedure.  
Whoso keepeth the commandment shall know no evil thing; and a wise man`s heart discerneth time and judgment:  
Whoso is keeping a command knoweth no evil thing, and time and judgment the heart of the wise knoweth.
- 6** For there is a time and procedure for every purpose, although the misery of man is heavy on him.  
for to every purpose there is a time and judgment; because the misery of man is great upon him:  
For to every delight there is a time and a judgment, for the misfortune of man is great upon him.
- 7** For he doesn`t know that which will be; for who can tell him how it will be?  
for he knoweth not that which shall be; for who can tell him how it shall be?  
For he knoweth not that which shall be, for when it shall be who declareth to him?
- 8** There is no man who has power over the spirit to contain the spirit; neither does he have power over the day of death. There is no discharge in war; neither shall wickedness deliver those who practices it.  
There is no man that hath power over the spirit to retain the spirit; neither hath he power over the day of death; and there is no discharge in war: neither shall wickedness deliver him that is given to it.  
There is no man ruling over the spirit to restrain the spirit, and there is no authority over the day of death, and there is no discharge in battle, and wickedness delivereth not its possessors.

LiteralSpiritualPracticalMeaning

- 9** All this have I seen, and applied my mind to every work that is done under the sun. There is a time in which one man has power over another to his hurt.  
**All this have I seen, and applied my heart unto every work that is done under the sun: [there is] a time wherein one man hath power over another to his hurt.**  
**All this I have seen so as to give my heart to every work that hath been done under the sun; a time that man hath ruled over man to his own evil.**
- 10** So I saw the wicked buried. Indeed they came also from holiness. They went and were forgotten in the city where they did this. This also is vanity.  
**So I saw the wicked buried, and they came [to the grave]; and they that had done right went away from the holy place, and were forgotten in the city: this also is vanity.**  
**And so I have seen the wicked buried, and they went in, even from the Holy Place they go, and they are forgotten in the city whether they had so done. This also [is] vanity.**
- 11** Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.  
**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.**  
**Because sentence hath not been done [on] an evil work speedily, therefore the heart of the sons of man is full within them to do evil.**
- 12** Though a sinner commits crimes a hundred times, and lives long, yet surely I know that it will be better with those who fear God, who are reverent before him.  
**Though a sinner do evil a hundred times, and prolong his [days], yet surely I know that it shall be well with them that fear God, that fear before him:**  
**Though a sinner is doing evil a hundred [times], and prolonging [himself] for it, surely also I know that there is good to those fearing God, who fear before Him.**
- 13** But it shall not be well with the wicked, neither shall he lengthen days like a shadow; because he doesn't fear God.  
**but it shall not be well with the wicked, neither shall he prolong [his] days, [which are] as a shadow; because he feareth not before God.**  
**And good is not to the wicked, and he doth not prolong days as a shadow, because he is not fearing before God.**

LiteralSpiritualPracticalMeaning

- 14** There is a vanity which is done on the earth, that there are righteous men to whom it happens according to the work of the wicked. Again, there are wicked men to whom it happens according to the work of the righteous. I said that this also is vanity.  
**There is a vanity which is done upon the earth, that there are righteous men unto 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.**  
**There is a vanity that hath been done upon the earth, that there are righteous ones unto whom it is coming according to the work of the wicked, and there are wicked ones unto whom it is coming according to the work of the righteous. I have said that this also [is] vanity.**
- 15** Then I commended mirth, because a man has no better thing under the sun, than to eat, and to drink, and to be joyful: for that will accompany him in his labor all the days of his life which God has given him under the sun.  
**Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be joyful: for that shall abide with him in his labor [all] the days of his life which God hath given him under the sun.**  
**And I have praised mirth because there is no good to man under the sun except to eat and to drink, and to rejoice, and it remaineth with him of his labour the days of his life that God hath given to him under the sun.**
- 16** When I applied my heart to know wisdom, and to see the business that is done on the earth (for also there is that neither day nor night sees sleep with his eyes),  
**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),**  
**When I gave my heart to know wisdom and to see the business that hath been done on the earth, (for there is also a spectator in whose eyes sleep is not by day and by night),**
- 17** then I saw all the work of God, that man can't find out the work that is done under the sun, because however much a man labors to seek it out, yet he won't find it. Yes, moreover, though a wise man thinks he can comprehend it, yet he won't be able to find it.  
**then I beheld all the work of God, that man cannot find out the work that is done under the sun: because however much a man labor to seek it out, yet he shall not find it; yea moreover, though a wise man think to know it, yet shall he not be able to find it.**  
**then I considered all the work of God, that man is not able to find out the work that hath been done under the sun, because though man labour to seek, yet he doth not find; and even though the wise man speak of knowing he is not able to find.**



LiteralSpiritualPracticalMeaning

- 1** For all this I laid to my heart, even to explore all this: that the righteous, and the wise, and their works, are in the hand of God; whether it is love or hatred, man doesn't know it; all is before them. For all this I laid to my heart, even to explore all this: that the righteous, and the wise, and their works, are in the hand of God; whether it be love or hatred, man knoweth it not; all is before them. But all this I have laid unto my heart, so as to clear up the whole of this, that the righteous and the wise, and their works, [are] in the hand of God, neither love nor hatred doth man know, the whole [is] before them.
- 2** All things come alike to all. There is one event to the righteous and to the wicked; to the good, to the clean, to the unclean, to him who sacrifices, and to him who doesn't sacrifice. As is the good, so is the sinner; he who takes an oath, as he who fears an oath. 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. The whole [is] as to the whole; one event is to the righteous and to the wicked, to the good, and to the clean, and to the unclean, and to him who is sacrificing, and to him who is not sacrificing; as [is] the good, so [is] the sinner, he who is swearing as he who is fearing an oath.
- 3** This is an evil in all that is done under the sun, that there is one event to 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. This is an evil in all that is 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. This [is] an evil among all that hath been done under the sun, that one event [is] to all, and also the heart of the sons of man is full of evil, and madness [is] in their heart during their life, and after it -- unto the dead.
- 4** For to him who is joined with all the living there is hope; for a living dog is better than a dead lion. For to him that is joined with all the living there is hope; for a living dog is better than a dead lion. But [to] him who is joined unto all the living there is confidence, for to a living dog it [is] better than to the dead lion.

LiteralSpiritualPracticalMeaning

- 5** For the living know that they will die, but the dead don't know anything, neither do they have any more a reward; for the memory of them is forgotten.  
**For 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.**  
**For the living know that they die, and the dead know not anything, and there is no more to them a reward, for their remembrance hath been forgotten.**
- 6** Also their love, their hatred, and their envy has perished long ago; neither have they any more a portion forever in anything that is done under the sun.  
**As well their love, as their hatred and their envy, is perished long ago; neither have they any more a portion for ever in anything that is done under the sun.**  
**Their love also, their hatred also, their envy also, hath already perished, and they have no more a portion to the age in all that hath been done under the sun.**
- 7** Go your way -- eat your bread with joy, and drink your wine with a merry heart; for God has already accepted your works.  
**Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God hath already accepted thy works.**  
**Go, eat with joy thy bread, and drink with a glad heart thy wine, for already hath God been pleased with thy works.**
- 8** Let your garments be always white, and don't let your head lack oil.  
**Let thy garments be always white; and let not thy head lack oil.**  
**At all times let thy garments be white, and let not perfume be lacking on thy head.**
- 9** Live joyfully with the wife whom you love all the days of your life of vanity, which he has given you under the sun, all your days of vanity: for that is your portion in life, and in your labor in which you labor under the sun.  
**Live joyfully with the wife whom thou lovest all the days of thy life of vanity, which he hath given thee under the sun, all thy days of vanity: for that is thy portion in life, and in thy labor wherein thou laborest under the sun.**  
**See life with the wife whom thou hast loved, all the days of the life of thy vanity, that He hath given to thee under the sun, all the days of thy vanity, for it [is] thy portion in life, even of thy labour that thou art labouring at under the sun.**

LiteralSpiritualPracticalMeaning

**10** Whatever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, where you are going.

Whatsoever thy hand findeth to do, do [it] with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest.

All that thy hand findeth to do, with thy power do, for there is no work, and device, and knowledge, and wisdom in Sheol whither thou art going.

**11** I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happen to them all.

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.

I have turned so as to see under the sun, that not to the swift [is] the race, nor to the mighty the battle, nor even to the wise bread, nor even to the intelligent wealth, nor even to the skilful grace, for time and chance happen with them all.

**12** For man also doesn't know his time. As the fish that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falls suddenly on them.

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, even so are the sons of men snared in an evil time, when it falleth suddenly upon them.

For even man knoweth not his time; as fish that are taken hold of by an evil net, and as birds that are taken hold of by a snare, like these [are] the sons of man snared at an evil time, when it falleth upon them suddenly.

**13** I have also seen wisdom under the sun in this way, and it seemed great to me.

I have also seen wisdom under the sun on this wise, and it seemed great unto me:

This also I have seen: wisdom under the sun, and it is great to me.

LiteralSpiritualPracticalMeaning

- 14** There was a little city, and few men within it; and a great king came against it, besieged it, and built great bulwarks against it.  
**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.**  
**A little city, and few men in it, and a great king hath come unto it, and hath surrounded it, and hath built against it great bulwarks;**
- 15** Now a poor wise man was found in it, and he by his wisdom delivered the city; yet no man remembered that same poor man.  
**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.**  
**and there hath been found in it a poor wise man, and he hath delivered the city by his wisdom, and men have not remembered that poor man!**
- 16** Then said I, Wisdom is better than strength. Nevertheless the poor man`s wisdom is despised, and his words are not heard.  
**Then said I, Wisdom is better than strength: nevertheless the poor man`s wisdom is despised, and his words are not heard.**  
**And I said, `Better [is] wisdom than might, and the wisdom of the poor is despised, and his words are not heard.` --**
- 17** The words of the wise heard in quiet are better than the cry of him who rules among fools.  
**The words of the wise heard in quiet are better than the cry of him that ruleth among fools.**  
**The words of the wise in quiet are heard, More than the cry of a ruler over fools.**
- 18** Wisdom is better than weapons of war; but one sinner destroys much good.  
**Wisdom is better than weapons of war; but one sinner destroyeth much good.**  
**Better [is] wisdom than weapons of conflict, And one sinner destroyeth much good!**

LiteralSpiritualPracticalMeaning

- 1** Dead flies cause the oil of the perfumer to send forth an evil odor; so does a little folly outweigh wisdom and honor.  
**Dead flies cause the oil of the perfumer to send forth an evil odor; [so] doth a little folly outweigh wisdom and honor.**  
**Dead flies cause a perfumer's perfume To send forth a stink; The precious by reason of wisdom -- By reason of honour -- a little folly!**
  
- 2** A wise man's heart is at his right hand, but a fool's heart at his left.  
**A wise man's heart is at his right hand; but a fool's heart at his left.**  
**The heart of the wise [is] at his right hand, And the heart of a fool at his left.**
  
- 3** Yes also, when the fool walks by the way, his understanding fails him, and he says to everyone that he is a fool.  
**Yea also, when the fool walketh by the way, his understanding faileth him, and he saith to every one [that] he is a fool.**  
**And also, when he that is a fool is walking in the way, his heart is lacking, And he hath said to every one, 'He [is] a fool.'**
  
- 4** If the spirit of the ruler rises up against you, don't leave your place; for gentleness lays great offenses to rest.  
**If the spirit of the ruler rise up against thee, leave not thy place; for gentleness allayeth great offences.**  
**If the spirit of the ruler go up against thee, Thy place leave not, For yielding quieteth great sinners.**
  
- 5** There is an evil which I have seen under the sun, the sort of error which proceeds from the ruler.  
**There is an evil which I have seen under the sun, as it were an error which proceedeth from the ruler:**  
**There is an evil I have seen under the sun, As an error that goeth out from the ruler,**

LiteralSpiritualPracticalMeaning

- 6** Folly is set in great dignity, and the rich sit in a low place.  
**folly is set in great dignity, and the rich sit in a low place.**  
**He hath set the fool in many high places, And the rich in a low place do sit.**
- 7** I have seen servants on horses, and princes walking like servants on the earth.  
**I have seen servants upon horses, and princes walking like servants upon the earth.**  
**I have seen servants on horses, And princes walking as servants on the earth.**
- 8** He who digs a pit may fall into it; and whoever breaks through a wall may be bitten by a snake.  
**He that diggeth a pit shall fall into it; and whoso breaketh through a wall, a serpent shall bite him.**  
**Whoso is digging a pit falleth into it, And whoso is breaking a hedge, a serpent biteth him.**
- 9** Whoever carves out stones may be injured by them. Whoever splits wood may be endangered thereby.  
**Whoso heweth out stones shall be hurt therewith; [and] he that cleaveth wood is endangered thereby.**  
**Whoso is removing stones is grieved by them, Whoso is cleaving trees endangered by them.**
- 10** If the ax is blunt, and one doesn't sharpen the edge, then he must use more strength; but skill brings success.  
**If the iron be blunt, and one do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.**  
**If the iron hath been blunt, And he the face hath not sharpened, Then doth he increase strength, And wisdom [is] advantageous to make right.**
- 11** If the snake bites before it is charmed, then is there no profit for the charmer's tongue.  
**If the serpent bite before it is charmed, then is there no advantage in the charmer.**  
**If the serpent biteth without enchantment, Then there is no advantage to a master of the tongue.**

LiteralSpiritualPracticalMeaning

- 12** The words of a wise man`s mouth are gracious; but a fool is swallowed by his own lips.  
The words of a wise man`s mouth are gracious; but the lips of a fool will swallow up himself.  
Words of the mouth of the wise [are] gracious, And the lips of a fool swallow him up.
- 13** The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.  
The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.  
The beginning of the words of his mouth [is] folly, And the latter end of his mouth [Is] mischievous madness.
- 14** A fool also multiplies words. Man doesn`t know what will be; and that which will be after him, who can tell him?  
A fool also multiplieth words: [yet] man knoweth not what shall be; and that which shall be after him, who can tell him?  
And the fool multiplieth words: `Man knoweth not that which is, And that which is after him, who doth declare to him?`
- 15** The labor of fools wearies every one of them; for he doesn`t know how to go to the city.  
The labor of fools wearieth every one of them; for he knoweth not how to go to the city.  
The labour of the foolish wearieth him, In that he hath not known to go unto the city.
- 16** Woe to you, land, when your king is a child, And your princes eat in the morning!  
Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!  
Wo to thee, O land, when thy king [is] a youth, And thy princes do eat in the morning.

LiteralSpiritualPracticalMeaning

- 17** Happy are you, land, when your king is the son of nobles, And your princes eat in due season, For strength, and not for drunkenness!  
**Happy 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!**  
**Happy art thou, O land, When thy king [is] a son of freemen, And thy princes do eat in due season, For might, and not for drunkenness.**
- 18** By slothfulness the roof sinks in; And through idleness of the hands the house leaks.  
**By slothfulness the roof sinketh in; and through idleness of the hands the house leaketh.**  
**By slothfulness is the wall brought low, And by idleness of the hands doth the house drop.**
- 19** A feast is made for laughter, And wine makes the life glad; And money is the answer for all things.  
**A feast is made for laughter, and wine maketh glad the life; and money answereth all things.**  
**For mirth they are making a feast, And wine maketh life joyful, And the silver answereth with all.**
- 20** Don't revile the king, no, not in your thoughts; And don't revile the rich in your bedchamber: For a bird of the sky may carry your voice, And that which has wings may tell the matter.  
**Revile not the king, no, not in thy thought; and revile not the rich in thy bedchamber: for a bird of the heavens shall carry the voice, and that which hath wings shall tell the matter.**  
**Even in thy mind a king revile not, And in the inner parts of thy bed-chamber Revile not the rich: For a fowl of the heavens causeth the voice to go, And a possessor of wings declareth the word.**
- 1** Cast your bread on the waters; For you shall find it after many days.  
**Cast thy bread upon the waters; for thou shalt find it after many days.**  
**Send forth thy bread on the face of the waters, For in the multitude of the days thou dost find it.**
- 2** Give a portion to seven, yes, even to eight; For you don't know what evil will be on the earth.  
**Give a portion to seven, yea, even unto eight; for thou knowest not what evil shall be upon the earth.**  
**Give a portion to seven, and even to eight, For thou knowest not what evil is on the earth.**



LiteralSpiritualPracticalMeaning

- 3** If the clouds are full of rain, they empty themselves on the earth; And if a tree falls toward the south, or toward the north, In the place where the tree falls, there shall it be.  
**If the clouds be full of rain, they empty themselves upon the earth; and if a tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be.**  
**If the thick clouds are full of rain, On the earth they empty [themselves]; And if a tree doth fall in the south or to the north, The place where the tree falleth, there it is.**
- 4** He who observes the wind won't sow; And he who regards the clouds won't reap.  
**He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.**  
**Whoso is observing the wind soweth not, And whoso is looking on the thick clouds reapeth not.**
- 5** As you don't know what is the way of the wind, Nor how the bones grow in the womb of her who is with child; Even so you don't know the work of God who does all.  
**As thou knowest not what is the way of the wind, [nor] how the bones [do grow] in the womb of her that is with child; even so thou knowest not the work of God who doeth all.**  
**As thou knowest not what [is] the way of the spirit, How -- bones in the womb of the full one, So thou knowest not the work of God who maketh the whole.**
- 6** In the morning sow your seed, And in the evening don't withhold your hand; For you don't know which will prosper, whether this or that, Or whether they both will be equally good.  
**In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good.**  
**In the morning sow thy seed, And at even withdraw not thy hand, For thou knowest not which is right, this or that, Or whether both of them alike [are] good.**
- 7** Truly the light is sweet, And a pleasant thing it is for the eyes to see the sun.  
**Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.**  
**Sweet also [is] the light, And good for the eyes to see the sun.**

LiteralSpiritualPracticalMeaning

- 8** Yes, if a man lives many years, let him rejoice in them all; But let him remember the days of darkness, for they shall be many. All that comes is vanity.  
Yea, if a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that cometh is vanity.  
But, if man liveth many years, In all of them let him rejoice, And remember the days of darkness, For they are many! all that is coming [is] vanity.
- 9** Rejoice, young man, in your youth, And let your heart cheer you in the days of your youth, And walk in the ways of your heart, And in the sight of your eyes; But know that for all these things God will bring you into judgment.  
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 thine eyes; but know thou, that for all these things God will bring thee into judgment.  
Rejoice, O young man, in thy childhood, And let thy heart gladden thee in days of thy youth, And walk in the ways of thy heart, And in the sight of thine eyes, And know thou that for all these, Doth God bring thee into judgment.
- 10** Therefore remove sorrow from your heart, And put away evil from your flesh; For youth and the dawn of life are vanity.  
Therefore remove sorrow from thy heart, and put away evil from thy flesh; for youth and the dawn of life are vanity.  
And turn aside anger from thy heart, And cause evil to pass from thy flesh, For the childhood and the age [are] vanity!
- 1** Remember also your Creator in the days of your youth, Before the evil days come, and the years draw near, When you will say, "I have no pleasure in them;"  
Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them;  
Remember also thy Creators in days of thy youth, While that the evil days come not, Nor the years have arrived, that thou sayest, `I have no pleasure in them.`

LiteralSpiritualPracticalMeaning

**2** Before the sun, the light, the moon, and the stars are darkened, And the clouds return after the rain;

before the sun, and the light, and the moon, and the stars, are darkened, and the clouds return after the rain;

While that the sun is not darkened, and the light, And the moon, and the stars, And the thick clouds returned after the rain.

**3** In the day when the keepers of the house shall tremble, And the strong men shall bow themselves, And the grinders cease because they are few, And those who look out of the windows are darkened,

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,

In the day that keepers of the house tremble, And men of strength have bowed themselves, And grinders have ceased, because they have become few. And those looking out at the windows have become dim,

**4** And the doors shall be shut in the street; When the sound of the grinding is low, And one shall rise up at the voice of a bird, And all the daughters of music shall be brought low;

and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low;

And doors have been shut in the street. When the noise of the grinding is low, And [one] riseth at the voice of the bird, And all daughters of song are bowed down.

**5** Yes, they shall be afraid of heights, And terrors will be in the way; And the almond-tree shall blossom, And the grasshopper shall be a burden, And desire shall fail; Because man goes to his everlasting home, And the mourners go about the streets:

yea, they shall be afraid of [that which is] high, and terrors [shall be] in the way; and the almond-tree shall blossom, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his everlasting home, and the mourners go about the streets:

Also of that which is high they are afraid, And of the low places in the way, And the almond-tree is despised, And the grasshopper is become a burden, And want is increased, For man is going unto his home age-during, And the mourners have gone round through the street.

LiteralSpiritualPracticalMeaning

- 6** Before the silver cord is severed, Or the golden bowl is broken, Or the pitcher is broken at the spring, Or the wheel broken at the cistern,  
before the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern,  
While that the silver cord is not removed, And the golden bowl broken, And the pitcher broken by the fountain, And the wheel broken at the well.
- 7** And the dust returns to the earth as it was, And the spirit returns to God who gave it.  
and the dust returneth to the earth as it was, and the spirit returneth unto God who gave it.  
And the dust returneth to the earth as it was, And the spirit returneth to God who gave it.
- 8** Vanity of vanities, says the Preacher; All is vanity!  
Vanity of vanities, saith the Preacher; all is vanity.  
Vanity of vanities, said the preacher, the whole [is] vanity.
- 9** Further, because the Preacher was wise, he still taught the people knowledge. Yes, he pondered, sought out, and set in order many proverbs.  
And further, because the Preacher was wise, he still taught the people knowledge; yea, he pondered, and sought out, [and] set in order many proverbs.  
And further, because the preacher was wise, he still taught the people knowledge, and gave ear, and sought out -- he made right many similes.
- 10** The Preacher sought to find out acceptable words, and that which was written blamelessly, words of truth.  
The Preacher sought to find out acceptable words, and that which was written uprightly, [even] words of truth.  
The preacher sought to find out pleasing words, and, written [by] the upright, words of truth.

LiteralSpiritualPracticalMeaning

- 11** The words of the wise are like goads; and like nails well fastened are words from the masters of assemblies, which are given from one shepherd.  
The words of the wise are as goads; and as nails well fastened are [the words of] the masters of assemblies, [which] are given from one shepherd.  
Words of the wise [are] as goads, and as fences planted [by] the masters of collections, they have been given by one shepherd.
- 12** Furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.  
And furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.  
And further, from these, my son, be warned; the making of many books hath no end, and much study [is] a weariness of the flesh.
- 13** This is the end of the matter. All has been heard. Fear God, and keep his commandments; for this is the whole duty of man.  
[This is] the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole [duty] of man.  
The end of the whole matter let us hear: -- `Fear God, and keep His commands, for this [is] the whole of man.
- 14** For God will bring every work into judgment, with every hidden thing, whether it is good, or whether it is evil.  
For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil.  
For every work doth God bring into judgment, with every hidden thing, whether good or bad.`