

Ecclesiastes or, the Preacher

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

² Vanity of vanities, saith Koheleth, vanity of vanities: all is vanity.

³ What profit hath a man of all his toil which he toil-eth under the sun?

⁴ One generation passeth away, and another generation cometh; but the earth endureth for ever.

⁵ The sun also riseth, and the sun goeth down, and striving to reach his place he riseth again there.

⁶ Going toward the south, and turning round toward the north, the wind moveth round about continually; and around its circles doth the wind return again.

⁷ All the rivers run into the sea; yet the sea is never full: unto the place whither the rivers go, thither will they continue to go.

⁸ All things weary themselves [constantly]; man can not utter them: the eye is never satisfied with seeing, nor the ear filled with hearing.

⁹ That which hath been, is the same which will be; and that which hath been done, is the same which will be done; and there is nothing new under the sun.

¹⁰ If there be any thing whereof it is said, See, this is new: It hath already been in olden times which were before us.

¹¹ [Only] there is no recollection of former [generations]; and also of the later ones, that are to be—of these [likewise] there will be no recollection with those that will be still later.

¹² I Koheleth was king over Israel in Jerusalem.

¹³ And I directed my heart to inquire and to search out by wisdom concerning all that is done under the heavens: this is an evil employment which God hath given to the sons of man to busy themselves therewith.

¹⁴ I saw all the deeds that are done under the sun: and, behold, all is vanity and a torture of the spirit.

¹⁵ What is crooked cannot be made straight; and that which is defective cannot be numbered.

¹⁶ I spoke with my own heart, saying, Lo, I have truly obtained greater and more wisdom than all those who have been before me over Jerusalem: yea, my heart had seen much wisdom and knowledge.

¹⁷ And I directed my heart to know wisdom, and to know madness and folly; [but] I have perceived that this also is a torture of the spirit.

¹⁸ For where there is much wisdom there is much vexation: and he that increaseth knowledge increaseth pain.

2

¹ Come, then, I said in my heart, I will have a taste of joy, and thou shalt see what is good; but, behold, this also was vanity.

² Of laughter I said, It maketh one mad: and of joy, What doth this do?

³ I resolved in my heart to indulge my body with wine, while my heart guideth itself with wisdom; and to lay fast hold on folly, till I might see what it is that is good for the sons of men, which they should do under the heavens during the number of the days of their life.

⁴ I made great works: I built myself houses; I planted myself vineyards;

⁵ I made myself gardens and orchards, and I planted therein trees of all kinds of fruit;

⁶ I made myself pools of water, to water therewith the forest overgrown with trees;

⁷ I bought men-servants and maid-servants, and I had likewise those born in my house; I had also great possessions of cattle and flocks above all that had been before me in Jerusalem.

⁸ I gathered unto myself also silver and gold, and the choice treasures of kings and of the provinces: I procured myself male singers and female singers, and the delights of the sons of men, wagons and chariots.

⁹ So was I great, and obtained more than all that had been before me in Jerusalem: also my wisdom remained with me.

¹⁰ And whatsoever my eyes desired I refused them not; I withheld not my heart from any joy; for my heart was rejoiced with all my toil, and this was my portion of all my toil.

¹¹ But when I turned myself [to look] on all my works that my hands had wrought, and on the toil that I had toiled to accomplish: then, behold, all was vanity and a torture of the spirit, and there was no profit under the sun.

¹² And then I turned myself to behold wisdom, and madness, and folly; for what [can] the man [do] that cometh after the king? [only] that which [others] have done already.

¹³ But I saw indeed that wisdom hath the advantage over folly, as great as the advantage of light over darkness.

¹⁴ The wise man hath his eyes in his head, while the fool walketh in darkness; but I myself perceived then also that one occurrence will befall all of them.

¹⁵ Then said I in my heart, The same that befalleth the fool will also befall even me; and why have I then been wiser? Then spoke I in my heart, that this is also vanity.

¹⁶ For there is no recollection of the wise any more than of the fool for ever: seeing that which hath long ago been will, in the days that are coming, all be forgotten. And how doth the wise die equally with the fool!

¹⁷ Therefore I hated life; because I felt displeased with the work that is wrought under the sun; for all is vanity and a torture of the spirit.

¹⁸ Yea, I hated also all my toil with which I had toiled under the sun; because I should have to leave it unto the man that will be after me.

¹⁹ And who knoweth, whether he will be a wise man or a fool? yet will he have full sway over all my toil wherein I have toiled, and wherein I have shown myself wise under the sun. Also this is vanity.

²⁰ Therefore I turned about to cause my heart to give up thinking of all the toil wherewith I had

toiled under the sun.

²¹ For there is many a man whose toil is in wisdom, and in knowledge, and with energy; yet to a man that hath not toiled therefore must he give it as his portion. Also this is vanity and a great evil.

²² For what doth a man obtain of all his toil, and of the torture of his heart, wherewith he toileth under the sun?

²³ For all his days are full of pains, and vexation is [mingled with] his employment: yea, even in the night his heart taketh not rest. Also this is vanity.

²⁴ It is not a good thing [inherent] in man that he should eat and drink, and that he should make his soul enjoy happiness for his toil. Also this have I seen, that it cometh out of the hand of God.

²⁵ For who can well eat, or who can enjoy earthly things more than I?

²⁶ For to a man who is good in his presence [God] giveth wisdom, and knowledge, and joy; but to the sinner he giveth employment, to gather up and to bring together, that he may give it to him that is good before God. Also this is vanity and a torture of the spirit.

3

¹ For every thing there is a season; and a [proper] time is for every pursuit under the heavens.

² [There is] a time to be born, and a time to die; a time to plant, and a time to pluck up what hath been planted;

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

⁴ A time to weep, and a time to laugh; a time to mourn, and a time to dance;

⁵ A time to throw away stones, and a time to gather up stones; a time to embrace, and a time to be far from embracing;

⁶ A time to seek, and a time to let things be lost; a time to keep, and a time to throw away;

⁷ A time to rend, and a time to sew; a time to keep silence, and a time to speak;

⁸ A time to love, and a time to hate; a time of war, and a time of peace.

⁹ What profit hath [now] he that worketh in that wherein he toileth?

¹⁰ I have seen the employment, which God hath given to the sons of men to busy themselves therewith.

¹¹ Every thing hath he made beautiful in its [proper] time: he hath also placed the eternity in their heart, without a man's being able to find out the work that God hath made from the beginning to the end.

¹² I know that there is nothing good [inherent] in them, but for every one to rejoice and to do what is good during [all] his life.

¹³ For also that every man should eat and drink, and enjoy what is good for all his toil, is likewise a gift of God.

¹⁴ I know that whatsoever God doth, that will be for ever; to it nothing can be added, and from it there is nothing to be diminished: and God hath so made it, that men should be afraid of

him.

¹⁵ That which hath been hath long since appeared [again]; and what is to be hath already been; and God seeketh [again] that which is sped away.

¹⁶ And moreover I have seen under the sun, [that in] the place of justice, even there was wickedness; and [that in] the place of righteousness, even there was wickedness.

¹⁷ I said in my heart, God will judge the righteous and the wicked; for there is a time for every pursuit; and on account of every deed there [will he judge].

¹⁸ I said in my heart concerning the speaking of the sons of men, that God might make it clear to them, and that they might see that they by themselves are but beasts.

¹⁹ For that which befalleth the sons of men befalleth beasts; even the same thing befalleth them; as the one dieth, so dieth the other; yea, they have all one kind of spirit: so that the preeminence of man above the beast is nought; for all is vanity.

²⁰ Every thing goeth unto one place: every thing came from the dust, and every thing returneth to the dust.

²¹ Who knoweth the spirit of the sons of man that ascendeth upward, and the spirit of the beast that descendeth downward to the earth?

²² And so did I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion; for who can bring him to look with pleasure on what will be after him?

4

¹ And I turned about, and beheld all the oppressed that are made so under the sun: and, behold, there are the tears of the oppressed, and they have no comforter; and from the hand of their oppressors they suffer violence; and they have no comforter.

² Thereupon praised I the dead that are already dead, more than the living who are still alive;

³ And as happier than both of them, him who hath not yet come into being, who hath not seen the evil-doing that is done under the sun.—

⁴ Again, I beheld all the toil, and all the energy in doing, that it is [from] the envy of one man of his neighbor. Also this is vanity and a torture of the spirit.

⁵ The fool foldeth his hands together, and eateth his own flesh.

⁶ Better is a handful of quiet, than both the hands full of toil and torture of spirit.

⁷ Then I turned about, and I saw a vanity under the sun.

⁸ There is one alone, and he hath not a companion; yea, he hath neither son nor brother: yet is there no end to all his toil; his eye also is not satisfied with riches. Yet for whom do I toil, and deprive my soul of good? Also this is vanity, yea, it is a bad employment.

⁹ Two are better than one; because they will have a good reward for their toil.

¹⁰ For if they fall, the one will lift up his fellow; but woe to the single one that falleth; for he hath no companion to lift him up.

¹¹ Also, if two lie together, then will they become warm; but how can one person alone become warm?

¹² And if a man could overpower him, the single one, two would stand up against him: and a threefold cord cannot quickly be torn asunder.

¹³ Better is a poor and a wise youth than an old and foolish king, who knoweth not how to be admonished any more.

¹⁴ For out of the prison cometh the one to reign: whereas also in his kingdom the other becometh poor.

¹⁵ I have seen all the living who walk under the sun, being with the second child that is to stand up in his stead.

¹⁶ There was no end to all the people, [belonging] to all that have been before them: they also that come after will not rejoice in him. Surely this also is vanity and a torture of the spirit.—

5

¹ (4:17) Watch thy foot when thou goest to the house of God, and be near to hearken [to his will], more than to give the sacrifice of fools; for they consider not that they do evil [to themselves].

² (5:1) Suffer not thy mouth to be rash, and let thy heart not be hasty to utter any word before God; for God is in the heavens, and thou art upon the earth: therefore let thy words be few.

³ (5:2) For a dream cometh through being much employed [with something], and the voice of a fool cometh with a multitude of words.

⁴ (5:3) When thou makest a vow unto God, do not delay to pay it; for he hath no pleasure in such fools: that which thou hast vowed must thou pay.

⁵ (5:4) It is better that thou shouldst not vow, than that thou shouldst vow and not pay.

⁶ (5:5) Suffer not thy mouth to cause thy body to sin; and say thou not before the messenger, that it was an error: wherefore should God be angry because of thy voice, and destroy the work of thy hands?

⁷ (5:6) For in the multitude of dreams and vanities there are also many words; but rather fear thou God.

⁸ (5:7) If thou see the oppression of the poor, and violence done to justice and righteousness in a province, do not feel astounded at the matter; for one that is high watcheth over the high; and over them, the highest Power.

⁹ (5:8) But the advantage of a land in all things is, a king who is subject to the country.

¹⁰ (5:9) He that loveth money will never be satisfied with money; nor he that loveth abundance, with any increase. Also this is vanity.

¹¹ (5:10) When prosperity increaseth, those that consume it [likewise] increase: and what advantage is there to its owner, saving to see [it] with his eyes?

¹² (5:11) Sweet is the sleep of the laboring man, whether he eat little or much; but the overabundance of the rich will not suffer him to sleep.

¹³ (5:12) There is a sore evil which I have seen under the sun, [namely,] riches reserved for their

owner to his own hurt.

¹⁴ (5:13) And these riches are lost through an unfortunate event; and he begetteth a son, and hath not the least in his hand:

¹⁵ (5:14) As he came forth out of his mother's womb, naked will he return to go as he came; and not the least will he carry off for his toil, which he might take away with him.

¹⁶ (5:15) And also this is a sore evil, that in all points as he came, so must he go: and what profit hath he that hath toiled for the wind?

¹⁷ (5:16) All his days also had he to eat in darkness, and hath had much vexation and wrath with his sickness.

¹⁸ (5:17) Behold, what I have truly seen as a good thing, that it is fitting to eat and to drink, and to enjoy the good of all one's toil that he taketh under the sun the number of the days of his life, which God hath given him; for this is his portion.

¹⁹ (5:18) Also every man to whom God hath given riches and property, and hath given him power to eat thereof, and to take his portion, and to rejoice in his toil— this is the gift of God.

²⁰ (5:19) Let him then remember, that the days of his life are not many, that God hath answered him with the joy of his heart.

6

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

² [There is many] a man to whom God hath given riches, property, and honor, and nothing is wanting for his soul of all that he longeth for:

yet God empowereth him not to eat thereof, but a stranger will consume it. This is vanity, and it is an evil disease.

³ If a man were to beget a hundred children, and live many years, so that the days of his years were many, and his soul were not satisfied with what is good, and he have not had even a burial: then do I say, that an untimely birth is better than he.

⁴ For in vanity it came, and in darkness it departeth, and with darkness will its name be covered.

⁵ Moreover it never saw the sun, and knew nothing: this hath more rest than the other.

⁶ Yea, though he were to live a thousand years twice told, and had not seen any good— doth not every one go to one place?

⁷ All the toil of a man is for his mouth; and yet is his desire never filled.

⁸ For what hath the wise more than the fool? what hath the poor, that knoweth to walk [properly] before the living?

⁹ Better is what one seeth with the eyes than the wandering of the desire. Also this is vanity and a torture of the spirit.

¹⁰ That which hath been is already called by its name, and it is known that he is a man: and he is not able to contend with him that is mightier than he.

¹¹ For there are many things that increase vanity: what advantage [cometh thence] for man?

¹² For who knoweth what is good for man in this life, the number of the days of his vain life,

that he should spend them as a shadow? for who can tell a man what will be after him under the sun?

7

¹ A good name is better than precious oil, and the day of death, better than the day of one's birth.

² It is better to go to the house of mourning than to go to the house of feasting; inasmuch as that is the end of all men: and let the living lay it to his heart.

³ Better is vexation than laughing; for through the sadness of the countenance the heart is made better.

⁴ The heart of the wise is in the house of mourning; but the heart of fools is in the house of joy.

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

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

⁷ For [exercising] oppression maketh a wise man mad; and bribery corrupteth the heart.

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

⁹ Be not rash in thy spirit to be angry; for anger resteth in bosom of fools.

¹⁰ Thou must not say, How was it that the former days were better than these? for it is not out of wisdom that thou askest concerning this.

¹¹ Wisdom is better than an inheritance, yea, preferable for those that see the sun;

¹² For under the shadow of wisdom [a man is equally well as] under the shadow of money; but the superior excellency of knowledge is, that wisdom giveth life to him that possesseth it.

¹³ Consider [then] the work of God; for who can make straight what he hath made crooked?

¹⁴ On the day of prosperity be happy, but on the day of adversity look on: also this hath God made in equal measure with the other, to the end that man should not find the least to censure him.

¹⁵ All things have I seen in the days of my vanity: there is many a righteous man that perisheth in his righteousness, and there is many a wicked man that liveth long in his wickedness.—

¹⁶ Be not righteous over much; neither show thyself over wise: why wouldst thou destroy thyself?

¹⁷ Be not wicked over much, and be no fool: why wouldst thou die before thy time?

¹⁸ It is good that thou shouldst take hold of that, and that also from this thou withdraw not thy hand; for he that feareth God will come forth out of them all.

¹⁹ Wisdom giveth more strength to the wise than ten rulers which were in the city.

²⁰ For no man is so righteous upon earth, that he should do always good, and never sin.—

²¹ Also take no heed unto all the words that are spoken: lest thou hear thy servant cursing thee.

²² For oftentimes also doth thy own heart know that thou thyself likewise hast cursed others.—

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

²⁴ Far is what formerly was so, and what was deep remaineth deep: who can find it out?

²⁵ Then I turned myself about together with my heart to know, and to search, and to seek out wisdom, and experience, and to know the wickedness of folly, and the foolishness of madness.

²⁶ And I find as more bitter than death the woman, whose heart is snares and nets, and whose hands are bonds: he that is deemed good before God will escape from her; but the sinner will be caught by her.

²⁷ Behold, this have I found, saith Koheleth, [adding] one to the other, to find experience,

²⁸ What my soul constantly sought, but I found it not; one man among a thousand did I find; but a woman among all these did I not find.

²⁹ Lo, this only did I find, that God hath made man upright; but they have sought for many [sinful] devices.

8

¹ Who is like the wise? and who knoweth [as well] the explanation of a thing? a man's wisdom enlighteneth his face, and the boldness of his face will be lessened.

² I [counsel thee], Keep the king's command, and that which regardeth the oath [to him taken] by God.

³ Be not hasty to go out of his presence; engage not in an evil thing; for whatsoever pleaseth him, can he do;

⁴ Because the word of a king is powerful; and who may say unto him, What doest thou?—

5 Whoso keepeth the commandment will experience no evil thing; and a wise man's heart knoweth both time and the just consequence.

6 Because for every pursuit there is a time and a just consequence; for the evil of man [resteth] heavily upon him.

7 For he knoweth not that which will be; for who can tell him how it will be?

8 No man hath control over the spirit to detain the spirit; and there is no control over the day of death; and there is no representation in that war; and wickedness will not deliver those that practise it.

9 All this have I seen, and directed my heart unto every work that is done under the sun: there is a time when one man ruleth over another to his own injury.

10 Then also did I see the wicked buried, who had gone to their rest; but those who had acted correctly had to go away from the holy place, and were forgotten in the city. Also this is vanity.

11 Because the punishment against evil deeds is not executed speedily, therefore is the heart of the sons of men filled up in them to do evil.

12 But let a sinner do evil a hundred times, and [God] withhold long his punishment from him; still do I truly know for certain that it will be well with those that fear God, because they are afraid of him;

13 And that it will not be well with the wicked, and that he will not endure many days, like the shadow; because he is not afraid of God.

14 There is a vanity which is done upon the

earth, that there are righteous men, unto whom it happeneth in accordance with the deeds of the wicked; again, there are wicked men, to whom it happeneth in accordance with the deeds of the righteous. I said that this also is vanity.

¹⁵ Therefore do I praise joyfulness, that there is nothing better for man under the sun, than to eat, and to drink, and to be joyful; for this will adhere to him in his toil, during the days of his life which God hath given him under the sun.—

¹⁶ When I applied my heart to know wisdom, and to see the employment that is done upon the earth, how even neither by day nor by night sleep is seen in the eyes of some men:

¹⁷ Then did I see [in] the whole work of God, that a man is not able to find out the work that is done under the sun; inasmuch as though a man were to toil to seek for it, he would yet not find it; and even if the wise were to think to know it, he would yet not be able to find it.

9

¹ For all this did I reflect over in my heart and to explain all this, that the righteous, and the wise, and their services, are in the hand of God: that man knoweth neither love nor hatred; it is all [ordained] before them;

² Every thing as it is to happen to all; there is but one occurrence for the righteous, and for the wicked; for the good and for the clean, and for the unclean; and for him that sacrificeth, and for him that sacrificeth not; as is the good, so is the

sinner; he that sweareth, as he that feareth an oath.

³ This is an evil among all things that are done under the sun, that there is one occurrence for all, and that also the heart of the sons of men is full of evil, and that madness is in their heart while they live, and after this they go to the dead.

⁴ For whoever is yet united with all the living hath still hope; for a living dog fareth better than a dead lion.

⁵ For the living know that they will die; but the dead know not the least; nor have they longer any reward; for their memory is forgotten.

⁶ Also their love, and their hatred, and their envy, are now already lost; and they will have never more a portion in all that is done under the sun.

⁷ Go, eat with joy thy bread, and drink with a merry heart thy wine, if God have already received thy works in favor.

⁸ At all times let thy garments be white, and let oil not be wanting on thy head.

⁹ Enjoy life with the wife whom thou lovest all the days of the life of thy vanity, which God hath given thee under the sun, [yea,] all the days of thy vanity; for this is thy portion in this life, and in thy toil with which thou toilest under the sun.

¹⁰ Whatsoever thy hand findeth to do with thy might, that do; for there is no work, nor experience, nor knowledge, nor wisdom, in the nether world, whither thou goest.—

¹¹ I turned about, and saw under the sun, that the race is not to the swift, nor the battle to the mighty; and that also the wise have no bread,

nor yet the men of understanding riches, nor yet men of knowledge favor; but time and fate will overtake them all.

¹² For man also knoweth not his time, like the fishes that are caught in an evil net, and like the birds that are caught in the snare: like these are the sons of men ensnared at an evil time, when it falleth upon them suddenly.

¹³ Also in this manner have I seen wisdom under the sun, and it seemed great unto me:

¹⁴ There was a little city, and the men therein were few; and there came against it a great king, who enclosed it, and built around it great works of siege;

¹⁵ But there was found in it a poor wise man, and he delivered the city by his wisdom; yet no man had thought of that same poor man.

¹⁶ Then said I, Wisdom is better than might: although the poor man's wisdom is held in contempt, and his words are not heard.

¹⁷ The words of wise men heard in quiet are better than the cry of him that ruleth among fools.

¹⁸ Wisdom is better than weapons of war; but one sinner causes much good to be lost.

10

¹ Dead flies cause the precious oil of the apothecary to become stinking and foaming; so doth a little folly him that is valued for wisdom and honor.

² The heart of a wise man is at his right hand; but the heart of a fool is at his left.

³ Yea also, on whatever way the fool walketh, doth he lack proper sense, and he saith to all that he is a fool.

⁴ If the spirit of the ruler rise up against thee, leave not thy place; for submissiveness causeth great offences to be avoided.

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

⁶ Folly is set in great high places, and the rich sit in lowness.

⁷ I have seen servants on horses, and princes walking like servants upon the ground.—

⁸ He that diggeth a pit will fall into it; and him who breaketh down a fence—a serpent will bite him.

⁹ Whoso removeth stones will be hurt through them; and he that cleaveth wood will be endangered thereby.

¹⁰ If the iron be blunt, and man do not whet the edge, then must he exert more strength; but the advantage of making it properly sharp is wisdom.

¹¹ If the serpent do bite because no one uttered a charm, then hath the man that can use his tongue [in charming] no preference.—

¹² The words of a wise man's mouth [bring] grace; but the lips of a fool will destroy himself.

¹³ The beginning of the words of his mouth is foolishness; and the last that cometh out of his mouth is evil-bringing madness.

¹⁴ The fool also multiplieth words; [but] a man cannot know what is to be; and what is to be after him, who can tell him?

15 The toil of the foolish will weary every one of them, because he knoweth not how to go to the city.—

16 Woe to thee, O land, when thy king is lowminded, and when thy princes eat in the morning!

17 Happy art thou, O land, when thy king is noble-spirited, and thy princes eat in proper time, for strengthening, and not for gluttony!—

18 Through slothful hands the rafters will sink; and through idleness of the hands the house will become leaky.

19 For gay pleasure they prepare a feast, and wine is to make the living joyful; but money procureth all things.

20 Even in thy thought thou must not curse a king; and in thy bed-chambers do not curse the rich; for a bird of the air can carry the sound, and that which hath wings can tell the word.

11

1 Cast thy bread upon the face of the waters; for after many days wilt thou find it again.

2 Give a portion to seven, and also to eight: for thou knowest not what evil may come upon the earth.—

3 If the clouds be full of rain, they will empty it out upon the earth; and if the tree fall toward the south, or toward the north, on the place where the tree falleth, there will it remain.

4 He that watcheth the wind will not sow; and he that gazeth on the clouds will not reap.

⁵ As thou knowest not which is the way of the wind, as little as what is enclosed in the womb of her that is with child: even so thou canst not know the works of God who maketh all.

⁶ In the morning sow thy seed, and in the evening let not thy hand rest; for thou knowest not which will succeed, whether this or that, or whether both of them will be alike good.

⁷ Truly the light is sweet, and it is a pleasant thing for the eyes to see the sun;

⁸ For if a man live [even] many years, let him rejoice in them all; and let him remember the days of darkness; for they will be many; all that cometh is vanity.

⁹ Rejoice, O young man, in thy childhood; and let thy heart cheer thee in the days of thy youthful vigor, and walk firmly in the ways of thy heart, and in [the direction which] thy eyes see: but know thou, that concerning all these things God will bring thee into judgment.

¹⁰ And remove vexation from thy heart, and cause evil to pass away from thy body; for childhood and the time when the head is black are vanity.

12

¹ But remember also thy Creator in the days of thy youthful vigor, while the evil days are not yet come, nor those years draw nigh of which thou wilt say, I have no pleasure in them;

² While the sun, and the light, and the moon, and the stars, are not yet darkened, and the clouds return not again after the rain;

³ On the day when the watchmen of the house will tremble and the men of might will bend themselves, and the grinders stand idle, because they are become few, and those be darkened that look through the windows;

⁴ And when the two doors on the streets will be locked, while the sound of the mill becometh dull, and man riseth up at the voice of the bird, and all the daughters of song are brought low;

⁵ Also when men will be afraid of every elevation, and are terrified on every way, and the almond-tree will refuse [its blossom], and the locust will drag itself slowly along, and the desire will gainsay compliance; because man goeth to his eternal home, and the mourners go about the streets;

⁶ While the silver cord is not yet torn loose, and the golden bowl is not crushed, and the pitcher is not broken at the fountain, and the wheel is not crushed at the cistern;

⁷ When the dust will return to the earth as it was, and the spirit will return unto God who gave it.—

⁸ Vanity of vanities, saith Koheleth: all is vanity.—

⁹ And in addition to this that Koheleth was wise, he continually also taught the people knowledge, and he probed, and searched out, and composed many proverbs.

¹⁰ Koheleth sought to find out acceptable words, and that which would be written down uprightly, even words of truth.

¹¹ The words of the wise are like goads, and like nails fastened [are the words of] the men of the

assemblies, which are given by one shepherd.

¹² But more than all these, my son, take warning for thyself: the making of many books would have no end; and much preaching is a weariness of the flesh.

¹³ The end of the matter is, let us hear the whole: Fear God, and keep his commandments; for this is the whole [duty of] man.

¹⁴ For every deed will God bring into the judgment concerning every thing that hath been hidden, whether it be good, or whether it be bad.

Isaac Leeser Tanakh
The Isaac Leeser Tanakh (Jewish Bible)

Public Domain

Language: English

Dialect: archaic British

Translation by: Isaac Leeser

2020-10-14

PDF generated using Haiola and XeLaTeX on 18 Apr 2025 from source
files dated 31 Aug 2023
cba57fa5-d4e5-5bb4-928d-ef0115db539f