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King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) The words of the Preacher, the son of David, king in Jerusalem.</p> <p>(2) Vanity of vanities, saith the Preacher, vanity of vanities; all <i>is</i> vanity.</p> <p>(3) What profit hath a man of all his labour which he taketh under the sun?</p> <p>(4) <i>One</i> generation passeth away, and <i>another</i> generation cometh: but the earth abideth for ever.</p> <p>(5) The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.</p> <p>(6) The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.</p> <p>(7) All the rivers run into the sea; yet the sea <i>is</i> not full; unto the place from whence the rivers come, thither they return again.</p> <p>(8) All things <i>are</i> full of labour; man cannot utter <i>it</i>: the eye is not satisfied with seeing, nor the ear filled with hearing.</p> <p>(9) The thing that hath been, it <i>is that</i> which shall be; and that which is done <i>is</i> that which shall be done: and <i>there is</i> no new <i>thing</i> under the sun.</p> <p>(10) Is there <i>any</i> thing whereof it may be said, See, this <i>is</i> new? it hath been already of old time, which was before us.</p> <p>(11) <i>There is</i> no remembrance of former <i>things</i>; neither shall there be <i>any</i> remembrance of <i>things</i> that are to come with <i>those</i> that shall come after.</p>	<p>Chapter 1</p> <p>(1) The words of the Preacher, the son of David, king in Jerusalem.^a</p> <p>(2) Vanity of vanities, says the Preacher, vanity of vanities; all <i>is</i> vanity {worthless; futile}.</p> <p>(3) What profit does a man have from all his labor which he undertakes under the sun?</p> <p>(4) <i>One</i> generation passes away, and <i>another</i> generation comes: but the earth remains forever.</p> <p>(5) The sun also rises, and the sun goes down, and hurries to his place where he arose.</p> <p>(6) The wind goes towards the south, and turns about to the north; it whirls about continually, and the wind returns again according to his circuits.</p> <p>(7) All the rivers run into the sea; yet the sea <i>is</i> not full; to the place from which the rivers come, there they return again.</p> <p>(8) All things <i>are</i> full of labor; man cannot speak <i>it</i>: the eye is not satisfied with seeing, nor the ear filled with hearing.</p> <p>(9) That which has been, it <i>is that</i> which will be; and that which is done <i>is</i> that which will be done: and <i>there is</i> no new <i>thing</i> under the sun.</p> <p>(10) Is there <i>anything</i> of which it may be said, See, this <i>is</i> new? it has been already from old times, which was before us.</p> <p>(11) <i>There is</i> no memory of former <i>things</i>; neither will there be <i>any</i> memory of <i>things</i> that are to come with <i>those</i> who will come afterward.</p>
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<p>(12) I the Preacher was king over Israel in Jerusalem.</p> <p>(13) And I gave my heart to seek and search out by wisdom concerning all <i>things</i> that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.</p> <p>(14) I have seen all the works that are done under the sun; and, behold, all <i>is</i> vanity and vexation of spirit.</p> <p>(15) <i>That which is</i> crooked cannot be made straight: and that which is wanting cannot be numbered.</p> <p>(16) I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all <i>they</i> that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.</p> <p>(17) And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.</p> <p>(18) For in much wisdom <i>is</i> much grief: and he that increaseth knowledge increaseth sorrow.</p>	<p>(12) I the Preacher was king over Israel in Jerusalem.</p> <p>(13) And I gave my heart to seek and search out by wisdom concerning all <i>things</i> that are done under heaven: this hard labor God has given to the sons of man to be exercised by it.</p> <p>(14) I have seen all the works that are done under the sun; and, indeed, all <i>is</i> vanity and futility of spirit.</p> <p>(15) <i>That which is</i> crooked cannot be made straight: and that which is lacking cannot be numbered.</p> <p>(16) I communed with my own heart, saying, Look, I have come to a great estate, and have obtained more wisdom than all <i>those</i> who have been before me in Jerusalem: yes, my heart has great experience of wisdom and knowledge.</p> <p>(17) And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also <i>is</i> futility of spirit.</p> <p>(18) Because in much wisdom <i>is</i> much grief: and he who increases in knowledge increases in sorrow.</p>
<p>Chapter 2</p> <p>(1) I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also <i>is</i> vanity.</p> <p>(2) I said of laughter, <i>It is</i> mad: and of mirth, What doeth it?</p>	<p>Chapter 2</p> <p>(1) I said in my heart, Go now, I will prove you with joy, therefore enjoy pleasure: and, indeed, this also <i>is</i> vanity.</p> <p>(2) I said of laughter, <i>It is</i> mad: and of joy, What does it accomplish?</p>

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<p>(3) I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what <i>was</i> that good for the sons of men, which they should do under the heaven all the days of their life.</p> <p>(4) I made me great works; I builded me houses; I planted me vineyards:</p> <p>(5) I made me gardens and orchards, and I planted trees in them of all <i>kind of</i> fruits:</p> <p>(6) I made me pools of water, to water therewith the wood that bringeth forth trees:</p> <p>(7) I got <i>me</i> servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:</p> <p>(8) I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, <i>as</i> musical instruments, and that of all sorts.</p> <p>(9) So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.</p> <p>(10) And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.</p>	<p>(3) I sought in my heart to give myself to wine, yet acquainting my heart with wisdom; and to lay hold on folly, until I might see what good that <i>was</i> for the sons of men, which they should do under the heaven all the days of their lives.</p> <p>(4) I made for myself great works; I built for myself houses; I planted for myself vineyards:</p> <p>(5) I made for myself gardens and orchards, and I planted trees in them of all <i>kinds of</i> fruits:</p> <p>(6) I made for myself pools of water, to water with the wood that brings forth trees:</p> <p>(7) I obtained <i>for myself</i> servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all who were in Jerusalem before me:</p> <p>(8) I gathered for myself also silver and gold, and the peculiar treasure of kings and of the provinces: I got for myself men singers and women singers, and the delights of the sons of men, <i>as</i> musical instruments, and that of all sorts.</p> <p>(9) So I was great, and increased more than all who were before me in Jerusalem: my wisdom also remained with me.</p> <p>(10) And whatever my eyes desired I did not keep from them, I did not withhold my heart from any joy; because my heart rejoiced in all my labor: and this was my portion of all my labor.</p>

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<p>(11) Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all <i>was</i> vanity and vexation of spirit, and <i>there was</i> no profit under the sun.</p> <p>(12) And I turned myself to behold wisdom, and madness, and folly: for what <i>can</i> the man <i>do</i> that cometh after the king? <i>even</i> that which hath been already done.</p> <p>(13) Then I saw that wisdom excelleth folly, as far as light excelleth darkness.</p> <p>(14) The wise man's eyes <i>are</i> in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.</p> <p>(15) Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also <i>is</i> vanity.</p> <p>(16) For <i>there is</i> no remembrance of the wise more than of the fool for ever; seeing that which now <i>is</i> in the days to come shall all be forgotten. And how dieth the wise <i>man?</i> as the fool.</p> <p>(17) Therefore I hated life; because the work that is wrought under the sun <i>is</i> grievous unto me: for all <i>is</i> vanity and vexation of spirit.</p> <p>(18) Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.</p>	<p>(11) Then I looked on all the works that my hands had done, and on the labor that I had labored to do: and, indeed, all <i>was</i> vanity {worthless; futile} and trouble of spirit, and <i>there was</i> no profit under the sun.</p> <p>(12) And I turned myself to look at wisdom, and madness, and folly: because what <i>can</i> the man <i>do</i> who comes after the king? <i>even</i> that which has been already done.</p> <p>(13) Then I saw that wisdom is greater than folly, as far as light is greater than darkness.</p> <p>(14) The wise man's eyes <i>are</i> in his head; but the fool walks in darkness: and I myself perceived also that one event happens to them all.</p> <p>(15) Then I said in my heart, As it happens to the fool, so it happens even to me; and why was I then more wise? Then I said in my heart, that this also <i>is</i> vanity.</p> <p>(16) Because <i>there is</i> no memory of the wise more than of the fool forever; since that which now <i>is</i> in the days to come shall all be forgotten. And how does the wise <i>man</i> die? just as the fool.</p> <p>(17) Therefore I hated life; because the work that is done under the sun <i>is</i> grievous to me: because all <i>is</i> vanity and trouble of spirit.</p> <p>(18) Yes, I hated all my labor which I had taken under the sun: because I should leave it to the man who will come after me.</p>

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<p>(19) And who knoweth whether he shall be a wise <i>man</i> or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity.</p> <p>(20) Therefore I went about to cause my heart to despair of all the labour which I took under the sun.</p> <p>(21) For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it <i>for</i> his portion. This also is vanity and a great evil.</p> <p>(22) For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?</p> <p>(23) For all his days <i>are</i> sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.</p> <p>(24) <i>There is</i> nothing better for a man, <i>than</i> that he should eat and drink, and <i>that</i> he should make his soul enjoy good in his labour. This also I saw, that it <i>was</i> from the hand of God.</p> <p>(25) For who can eat, or who else can hasten <i>hereunto</i>, more than I?</p> <p>(26) For <i>God</i> giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to <i>him that is</i> good before God. This also is vanity and vexation of spirit.</p>	<p>(19) And who knows whether he will be a wise <i>man</i> or a fool? yet he will have rule over all my labor in which I have labored, and in which I have shown myself wise under the sun. This is also vanity.</p> <p>(20) Therefore I went about to cause my heart to despair of all the labor which I took under the sun.</p> <p>(21) Because there is a man whose labor is in wisdom, and in knowledge, and in fairness; yet to a man who has not labored in it he will leave it <i>for</i> his portion. This also is vanity and a great evil.</p> <p>(22) Because what has man of all his labor, and of the trouble of his heart, in which he has labored under the sun?</p> <p>(23) Because all his days <i>are</i> sorrows, and his labor grief; yes, his heart does not take rest in the night. This is also vanity.</p> <p>(24) <i>There is</i> nothing better for a man, <i>than</i> that he should eat and drink, and <i>that</i> he should make his soul good in his labor. This also I saw, that it <i>was</i> from the hand of God.</p> <p>(25) Because who can eat, or who else can hurry <i>to it</i>, more than I?</p> <p>(26) Because <i>God</i> gives to a man what is good in His sight wisdom, and knowledge, and joy: but to the sinner He gives trouble, to gather and to heap up, that He may give to <i>him what is</i> good before God. This also is vanity and trouble of spirit.</p>

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<p>Chapter 3</p> <p>(1) To every <i>thing there is</i> a season, and a time to every purpose under the heaven:</p> <p>(2) A time to be born, and a time to die; a time to plant, and a time to pluck up <i>that which is</i> planted;</p> <p>(3) A time to kill, and a time to heal; a time to break down, and a time to build up;</p> <p>(4) A time to weep, and a time to laugh; a time to mourn, and a time to dance;</p> <p>(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;</p> <p>(6) A time to get, and a time to lose; a time to keep, and a time to cast away;</p> <p>(7) A time to rend, and a time to sew; a time to keep silence, and a time to speak;</p> <p>(8) A time to love, and a time to hate; a time of war, and a time of peace.</p> <p>(9) What profit hath he that worketh in that wherein he laboureth?</p> <p>(10) I have seen the travail, which God hath given to the sons of men to be exercised in it.</p> <p>(11) He hath made every <i>thing</i> beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.</p> <p>(12) I know that <i>there is</i> no good in them, but for <i>a man</i> to rejoice, and to do good in his life.</p>	<p>Chapter 3</p> <p>(1) To everything <i>there is</i> a season, and a time to every purpose under the heaven:</p> <p>(2) A time to be born, and a time to die; a time to plant, and a time to reap <i>that which is</i> planted;</p> <p>(3) A time to kill, and a time to heal; a time to break down, and a time to build up;</p> <p>(4) A time to weep, and a time to laugh; a time to mourn, and a time to dance;</p> <p>(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;</p> <p>(6) A time to get, and a time to lose; a time to keep, and a time to cast away;</p> <p>(7) A time to tear, and a time to sew; a time to keep silence, and a time to speak;</p> <p>(8) A time to love, and a time to hate; a time of war, and a time of peace.</p> <p>(9) What profit does he have who works in that in which he labors?</p> <p>(10) I have seen the trouble, which God has given to the sons of men to be exercised in it.</p> <p>(11) He has made everything beautiful in His time: He has also set the world in their heart, so that no man can find out the work that God makes from the beginning to the end.</p> <p>(12) I know that <i>there is</i> no good in them, but for <i>a man</i> to rejoice, and to do good in his life.</p>

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<p>(13) And also that every man should eat and drink, and enjoy the good of all his labour, it <i>is</i> the gift of God.</p> <p>(14) I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth <i>it</i>, that <i>men</i> should fear before him.</p> <p>(15) That which hath been is now; and that which is to be hath already been; and God requireth that which is past.</p> <p>(16) And moreover I saw under the sun the place of judgment, <i>that</i> wickedness <i>was</i> there; and the place of righteousness, <i>that</i> iniquity <i>was</i> there.</p> <p>(17) I said in mine heart, God shall judge the righteous and the wicked: for <i>there is</i> a time there for every purpose and for every work.</p> <p>(18) I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.</p> <p>(19) 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; so that a man hath no preeminence above a beast: for all <i>is</i> vanity.</p> <p>(20) All go unto one place; all are of the dust, and all turn to dust again.</p> <p>(21) Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?</p>	<p>(13) And also that every man should eat and drink, and enjoy the good of all his labor, it <i>is</i> the gift of God.</p> <p>(14) I know that, whatever God does, it will be forever: nothing can be added to it, nor anything taken from it: and God does <i>it</i>, that <i>men</i> should fear {reverence} Him.</p> <p>(15) That which has been is now; and that which is to be has already been; and God requires that which is past.</p> <p>(16) And furthermore I saw under the sun the place of judgment, <i>that</i> wickedness <i>was</i> there; and the place of righteousness, <i>that</i> sin <i>was</i> there.</p> <p>(17) I said in my heart, God will judge the righteous and the wicked: because <i>there is</i> a time there for every purpose and for every work.</p> <p>(18) I said in my heart concerning the estate of the sons of men, that God might reveal them, and that they might see that they themselves are beasts.</p> <p>(19) Because that which happens to the sons of men happens to beasts; even one thing happens to them: as the one dies, so dies the other; yes, they have all one breath; so that a man has no prominence above a beast: because all <i>is</i> vanity.</p> <p>(20) All go to one place; all are of the dust, and all turn to dust again.</p> <p>(21) Who knows the spirit of man that goes upward, and the spirit of the beast that goes downward to the earth?</p>

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<p>(22) Wherefore I perceive that <i>there</i> is nothing better, than that a man should rejoice in his own works; for that <i>is</i> his portion: for who shall bring him to see what shall be after him?</p> <p>Chapter 4</p> <p>(1) So I returned, and considered all the oppressions that are done under the sun: and behold the tears of <i>such as were</i> oppressed, and they had no comforter; and on the side of their oppressors <i>there was</i> power; but they had no comforter.</p> <p>(2) Wherefore I praised the dead which are already dead more than the living which are yet alive.</p> <p>(3) Yea, better <i>is he</i> than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.</p> <p>(4) Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This <i>is</i> also vanity and vexation of spirit.</p> <p>(5) The fool foldeth his hands together, and eateth his own flesh.</p> <p>(6) Better <i>is</i> an handful <i>with</i> quietness, than both the hands full <i>with</i> travail and vexation of spirit.</p> <p>(7) Then I returned, and I saw vanity under the sun.</p>	<p>(22) Therefore I perceive that <i>there is</i> nothing better, than that a man should rejoice in his own works; because that <i>is</i> his portion: because who will bring him to see what will be after him?</p> <p>Chapter 4</p> <p>(1) So I returned, and considered all the oppressions that are done under the sun: and indeed the tears of <i>such as were</i> oppressed, and they had no comforter; and on the side of their oppressors <i>there was</i> power; but they had no comforter.</p> <p>(2) Therefore I praised the dead which are already dead more than the living which are yet alive.</p> <p>(3) Yes, better <i>is he</i> than both they, which have not yet been, who has not seen the evil work that is done under the sun.</p> <p>(4) Again, I considered all trouble, and every right work, for which a man is envied by his neighbor. This <i>is</i> also vanity and trouble of spirit.</p> <p>(5) The fool folds his hands together, and eats his own flesh.</p> <p>(6) Better <i>is</i> a handful <i>with</i> quietness, than both the hands full <i>with</i> trouble and turmoil of spirit.</p> <p>(7) Then I returned, and I saw vanity under the sun.</p>

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<p>(8) There is one <i>alone</i>, and <i>there is</i> not a second; yea, he hath neither child nor brother: yet <i>is there</i> no end of all his labour; neither is his eye satisfied with riches; neither <i>saith he</i>, For whom do I labour, and bereave my soul of good? This <i>is</i> also vanity, yea, it is a sore travail.</p> <p>(9) Two <i>are</i> better than one; because they have a good reward for their labour.</p> <p>(10) For if they fall, the one will lift up his fellow: but woe to him <i>that is</i> alone when he falleth; for <i>he hath</i> not another to help him up.</p> <p>(11) Again, if two lie together, then they have heat: but how can one be warm <i>alone</i>?</p> <p>(12) And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.</p> <p>(13) Better <i>is</i> a poor and a wise child than an old and foolish king, who will no more be admonished.</p> <p>(14) For out of prison he cometh to reign; whereas also <i>he that is</i> born in his kingdom becometh poor.</p> <p>(15) I considered all the living which walk under the sun, with the second child that shall stand up in his stead.</p> <p>(16) <i>There is</i> no end of all the people, <i>even</i> of all that have been before them: they also that come after shall not rejoice in him. Surely this also <i>is</i> vanity and vexation of spirit.</p>	<p>(8) There is one <i>alone</i>, and <i>there is</i> not a second; yes, he has neither child nor brother: yet <i>is there</i> no end of all his labor; neither is his eye satisfied with riches; neither does <i>he ask</i>, For whom do I labor, and deprive my soul of good? This <i>is</i> also vanity, yes, it is a great trouble.</p> <p>(9) Two <i>are</i> better than one; because they have a good reward for their labor.</p> <p>(10) Because if they fall, the one will lift up his fellow: but woe to him <i>who is</i> alone when he falls; because <i>he has no one</i> to help him up.</p> <p>(11) Again, if two lie together, then they have heat: but how can one be warm <i>alone</i>?</p> <p>(12) And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.</p> <p>(13) Better <i>is</i> a poor and a wise child than an old and foolish king, who will no more be admonished.</p> <p>(14) Because out of prison he comes to reign; whereas also <i>he that is</i> born in his kingdom becomes poor.</p> <p>(15) I considered all the living who walk under the sun, with the second child that will stand up in his place.</p> <p>(16) <i>There is</i> no end of all the people, <i>even</i> of all that have been before them: those also who come after shall not rejoice in him. Surely this also <i>is</i> vanity and turmoil of spirit.</p>

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<p>Chapter 5</p> <p>(1) Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.</p> <p>(2) Be not rash with thy mouth, and let not thine heart be hasty to utter <i>any</i> thing before God: for God <i>is</i> in heaven, and thou upon earth: therefore let thy words be few.</p> <p>(3) For a dream cometh through the multitude of business; and a fool's voice <i>is known</i> by multitude of words.</p> <p>(4) When thou vowest a vow unto God, defer not to pay it; for <i>he hath</i> no pleasure in fools: pay that which thou hast vowed.</p> <p>(5) Better <i>is it</i> that thou shouldest not vow, than that thou shouldest vow and not pay.</p> <p>(6) Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it <i>was</i> an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?</p> <p>(7) For in the multitude of dreams and many words <i>there are</i> also <i>divers</i> vanities: but fear thou God.</p> <p>(8) If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for <i>he that is</i> higher than the highest regardeth; and <i>there be</i> higher than they.</p>	<p>Chapter 5</p> <p>(1) Watch your step when you go to the house {temple} of God, and be more ready to listen, than to give the sacrifice of fools: because they do not consider that they are doing evil.</p> <p>(2) Do not be quick to speak, and do not let your heart be quick to speak anything before God: because God <i>is</i> in heaven, and you <i>are</i> upon earth: therefore let your words be few.</p> <p>(3) Because a dream comes through the multitude of business; and a fool's voice <i>is known</i> by multitude of words.</p> <p>(4) When you vow a vow to God, do not delay to pay it; because <i>He has</i> no pleasure in fools: pay that which you have vowed.</p> <p>(5) It is better that you not make a vow, than that you should make a vow and not pay.</p> <p>(6) Do not allow your mouth to cause your flesh to sin; neither say before the angel, that it <i>was</i> a mistake: why should God be angry at your voice, and destroy the work of your hands?</p> <p>(7) Because in the multitude of dreams and many words <i>there are</i> also <i>various</i> vanities: but fear {revere} God.</p> <p>(8) If you see the oppression of the poor, and violent perverting of judgment and justice in a province, do not marvel at the matter: because <i>He Who is</i> higher than the highest is watching; and <i>there are those</i> higher than they.</p>

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<p>(9) Moreover the profit of the earth is for all: the king <i>himself</i> is served by the field.</p> <p>(10) He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this <i>is</i> also vanity.</p> <p>(11) When goods increase, they are increased that eat them: and what good <i>is there</i> to the owners thereof, saving the beholding <i>of them</i> with their eyes?</p> <p>(12) The sleep of a labouring man <i>is</i> sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.</p> <p>(13) There is a sore evil <i>which</i> I have seen under the sun, <i>namely</i>, riches kept for the owners thereof to their hurt.</p> <p>(14) But those riches perish by evil travail: and he begetteth a son, and <i>there is</i> nothing in his hand.</p> <p>(15) As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.</p> <p>(16) And this also <i>is</i> a sore evil, <i>that</i> in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?</p> <p>(17) All his days also he eateth in darkness, and <i>he hath</i> much sorrow and wrath with his sickness.</p>	<p>(9) Moreover the profit of the earth is for all: the king <i>himself</i> is served by the field.</p> <p>(10) He who loves silver will not be satisfied with silver; nor he who loves abundance with increase: this <i>is</i> also vanity.</p> <p>(11) When goods increase, those who eat them are increased: and what good <i>is there</i> to its owners, except <i>seeing them</i> with their eyes?</p> <p>(12) The sleep of a laboring man <i>is</i> sweet, whether he eats little or much: but the abundance of the rich will not allow him to sleep.</p> <p>(13) There is a great evil <i>which</i> I have seen under the sun, <i>namely</i>, riches kept for its owners to their own hurt.</p> <p>(14) But those riches perish by evil trouble and he fathers a son, and <i>there is</i> nothing in his hand.</p> <p>(15) As he came forth from his mother's womb, naked he will return to go as he came, and will take nothing of his labor, which he may carry way in his hand.</p> <p>(16) And this also <i>is</i> a great evil, <i>that</i> in all points as he came, so will he go: and what profit does he have who has labored for the wind?</p> <p>(17) Also, all his days he eats in darkness, and <i>he has</i> much sorrow and anger with his sickness.</p>

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<p>(18) Behold <i>that</i> which I have seen: <i>it is good and comely for one</i> to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it <i>is</i> his portion.</p> <p>(19) 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 labour; <i>this is</i> the gift of God.</p> <p>(20) For he shall not much remember the days of his life; because God answereth <i>him</i> in the joy of his heart.</p>	<p>(18) Indeed <i>that</i> which I have seen: <i>it is good and beautiful for one</i> to eat and to drink, and to enjoy the good of all his labor that he takes under the sun all the days of his life, which God gives him: because it <i>is</i> his portion.</p> <p>(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; <i>this is</i> the gift of God.</p> <p>(20) Because he will not long remember the days of his life; because God answers <i>him</i> in the joy of his heart.</p>
<p>Chapter 6</p> <p>(1) There is an evil which I have seen under the sun, and it <i>is</i> common among men:</p> <p>(2) A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: <i>this is</i> vanity, and it <i>is</i> an evil disease.</p> <p>(3) If a man beget an hundred <i>children</i>, and live many years, so that the days of his years be many, and his soul be not filled with good, and also <i>that</i> he have no burial; I say, <i>that</i> an untimely birth <i>is</i> better than he.</p> <p>(4) For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.</p> <p>(5) Moreover he hath not seen the sun, nor known <i>any thing</i>: this hath more rest than the other.</p>	<p>Chapter 6</p> <p>(1) There is an evil which I have seen under the sun, and it <i>is</i> common among men:</p> <p>(2) A man to whom God has given riches, wealth, and honor, so that he lacks nothing for his soul of all that he desires, yet God does not give him power to eat of it, but a stranger eats it: <i>this is</i> vanity, and it <i>is</i> an evil disease.</p> <p>(3) If a man fathers a hundred <i>children</i>, and lives many years, so that the days of his years are many, and his soul is not filled with good, and <i>that</i> he also has no burial; I say, <i>that</i> an untimely birth <i>is</i> better than he.</p> <p>(4) Because he comes in with vanity, and departs in darkness, and his name shall be covered with darkness.</p> <p>(5) Furthermore he has not seen the sun, nor known <i>anything</i>: this has more rest than the other.</p>

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<p>(6) Yea, though he live a thousand years twice <i>told</i>, yet hath he seen no good: do not all go to one place?</p> <p>(7) All the labour of man <i>is</i> for his mouth, and yet the appetite is not filled.</p> <p>(8) For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?</p> <p>(9) Better <i>is</i> the sight of the eyes than the wandering of the desire: this <i>is</i> also vanity and vexation of spirit.</p> <p>(10) That which hath been is named already, and it is known that it <i>is</i> man: neither may he contend with him that is mightier than he.</p> <p>(11) Seeing there be many things that increase vanity, what <i>is</i> man the better?</p> <p>(12) For who knoweth what <i>is</i> good for man in <i>this</i> 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?</p>	<p>(6) Yes, though he live a thousand years twice <i>told</i>, yet he has seen no good: do not all go to one place?</p> <p>(7) All the labor of man <i>is</i> for his mouth, and yet the appetite is not filled.</p> <p>(8) Because what does the wise man have more than the fool? what does the poor have, who knows to walk before the living?</p> <p>(9) Better <i>is</i> the sight of the eyes than the wandering of the desire: this <i>is</i> also vanity and turmoil of spirit.</p> <p>(10) That which has been is named already, and it is known that it <i>is</i> man: neither may he contend with one who is mightier than he.</p> <p>(11) Since there are many things that increase vanity, what <i>is</i> man the better?</p> <p>(12) Because who knows what <i>is</i> good for man in <i>this</i> life, all the days of his vain life which he spends as a shadow? because who can tell a man what will be after him under the sun?</p>
<p>Chapter 7</p> <p>(1) A good name <i>is</i> better than precious ointment; and the day of death than the day of one's birth.</p> <p>(2) <i>It is</i> better to go to the house of mourning, than to go to the house of feasting: for that <i>is</i> the end of all men; and the living will lay <i>it</i> to his heart.</p> <p>(3) Sorrow <i>is</i> better than laughter: for by the sadness of the countenance the heart is made better.</p>	<p>Chapter 7</p> <p>(1) A good name <i>is</i> better than precious ointment; and the day of death than the day of one's birth.</p> <p>(2) <i>It is</i> better to go to the house of mourning, than to go to the house of feasting: because that <i>is</i> the end of all men; and the living will lay <i>it</i> to his heart.</p> <p>(3) Sorrow <i>is</i> better than laughter: because by the sadness of the countenance {facial expression} the heart is made better.</p>

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<p>(4) The heart of the wise <i>is</i> in the house of mourning; but the heart of fools <i>is</i> in the house of mirth.</p> <p>(5) <i>It is</i> better to hear the rebuke of the wise, than for a man to hear the song of fools.</p> <p>(6) For as the crackling of thorns under a pot, so <i>is</i> the laughter of the fool: this also <i>is</i> vanity.</p> <p>(7) Surely oppression maketh a wise man mad; and a gift destroyeth the heart.</p> <p>(8) Better <i>is</i> the end of a thing than the beginning thereof: <i>and</i> the patient in spirit <i>is</i> better than the proud in spirit.</p> <p>(9) Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.</p> <p>(10) Say not thou, What is <i>the cause</i> that the former days were better than these? for thou dost not enquire wisely concerning this.</p> <p>(11) Wisdom <i>is</i> good with an inheritance: and <i>by it there is</i> profit to them that see the sun.</p> <p>(12) For wisdom <i>is</i> a defence, <i>and</i> money <i>is</i> a defence: but the excellency of knowledge <i>is, that</i> wisdom giveth life to them that have it.</p> <p>(13) Consider the work of God: for who can make <i>that</i> straight, which he hath made crooked?</p> <p>(14) In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.</p>	<p>(4) The heart of the wise <i>is</i> in the house of mourning; but the heart of fools <i>is</i> in the house of pleasure.</p> <p>(5) <i>It is</i> better to hear the rebuke of the wise, than for a man to hear the song of fools.</p> <p>(6) Because as the crackling of thorns under a pot, so <i>is</i> the laughter of the fool: this also <i>is</i> vanity.</p> <p>(7) Surely oppression makes a wise man mad; and a bribe destroys the heart.</p> <p>(8) Better <i>is</i> the end of a thing than its beginning: <i>and</i> the patient in spirit <i>is</i> better than the proud in spirit.</p> <p>(9) Do not be quick in your spirit to be angry: because anger rests in the bosom of fools.</p> <p>(10) Do not say, <i>Why is it</i> that the former days were better than these? because you do not inquire wisely concerning this.</p> <p>(11) Wisdom <i>is</i> good with an inheritance: and <i>by it there is</i> profit to those who see the sun.</p> <p>(12) Because wisdom <i>is</i> a defense, <i>and</i> money <i>is</i> a defense: but the excellency of knowledge <i>is, that</i> wisdom gives life to those who have it.</p> <p>(13) Consider the work of God: because who can make <i>that</i> straight, which He has made crooked?</p> <p>(14) In the day of prosperity be joyful, but in the day of adversity consider: God also has set the one opposite the other, to the end that man should find nothing after him.</p>

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<p>(15) All <i>things</i> have I seen in the days of my vanity: there is a just <i>man</i> that perisheth in his righteousness, and there is a wicked <i>man</i> that prolongeth <i>his life</i> in his wickedness.</p> <p>(16) Be not righteous over much; neither make thyself over wise: why shouldst thou destroy thyself?</p> <p>(17) Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?</p> <p>(18) <i>It is</i> good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.</p> <p>(19) Wisdom strengtheneth the wise more than ten mighty <i>men</i> which are in the city.</p> <p>(20) For <i>there is</i> not a just man upon earth, that doeth good, and sinneth not.</p> <p>(21) Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:</p> <p>(22) For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.</p> <p>(23) All this have I proved by wisdom: I said, I will be wise; but it <i>was</i> far from me.</p> <p>(24) That which is far off, and exceeding deep, who can find it out?</p> <p>(25) I applied mine heart to know, and to search, and to seek out wisdom, and the reason <i>of things</i>, and to know the wickedness of folly, even of foolishness <i>and</i> madness:</p>	<p>(15) All <i>things</i> I have seen in the days of my vanity: there is a just <i>man</i> who perishes in his righteousness, and there is a wicked <i>man</i> who prolongs <i>his life</i> in his wickedness.</p> <p>(16) Do not be overly righteous; neither make yourself overly wise: why should you destroy yourself?</p> <p>(17) Do not be overly wicked, neither be foolish: why should you die before your time?</p> <p>(18) <i>It is</i> good that you should take hold of this; yes, also from this do not withdraw your hand: because he who fears {reverences} God will come forth from them all.</p> <p>(19) Wisdom strengthens the wise more than ten mighty <i>men</i> which are in the city.</p> <p>(20) Because <i>there is</i> not a just man upon earth, who does good, and does not sin.</p> <p>(21) Also take no heed to all words that are spoken; lest you hear your servant curse you:</p> <p>(22) Because also your own heart knows that often times you yourself likewise have cursed others.</p> <p>(23) All this I have proved by wisdom: I said, I will be wise; but it <i>was</i> far from me.</p> <p>(24) That which is far off, and exceedingly deep, who can find it out?</p> <p>(25) I applied my heart to know, and to search, and to seek out wisdom, and the reason <i>of things</i>, and to know the wickedness of folly, even of foolishness <i>and</i> madness:</p>

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<p>(26) And I find more bitter than death the woman, whose heart <i>is</i> snares and nets, <i>and</i> her hands <i>as</i> bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.</p> <p>(27) Behold, this have I found, saith the preacher, <i>counting</i> one by one, to find out the account:</p> <p>(28) Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.</p> <p>(29) Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.</p> <p>Chapter 8</p> <p>(1) Who <i>is</i> as the wise <i>man</i>? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.</p> <p>(2) I <i>counsel thee</i> to keep the king's commandment, and <i>that</i> in regard of the oath of God.</p> <p>(3) Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.</p> <p>(4) Where the word of a king <i>is</i>, <i>there</i> is power: and who may say unto him, What doest thou?</p> <p>(5) Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.</p>	<p>(26) And I find the woman, whose heart <i>is</i> snares and nets, more bitter than death <i>and</i> her hands <i>as</i> bands: whoever pleases God will escape from her; but the sinner will be taken by her.</p> <p>(27) Indeed, this I have found, says the preacher, <i>counting</i> one by one, to find out the account:</p> <p>(28) Which my soul seeks yet, but I do not find it: one man among a thousand I have found; but a woman among all those I have not found.</p> <p>(29) Look, this only I have found, that God has made man upright; but they have sought out many inventions.</p> <p>Chapter 8</p> <p>(1) Who <i>is</i> as the wise <i>man</i>? and who knows the interpretation of a thing? a man's wisdom causes his face to shine, and the boldness of his face will be changed.</p> <p>(2) I <i>counsel you</i> to keep the king's commandment, and <i>that</i> in regard to the oath of God.</p> <p>(3) Do not be quick to go out of his sight: do not stand in an evil thing; because he does whatever pleases him.</p> <p>(4) Where the word of a king <i>is</i>, <i>there</i> is power: and who may say to him, What are you doing?</p> <p>(5) Whoever keeps the commandment shall feel no evil thing: and a wise man's heart discerns both time and judgment.</p>

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<p>(6) Because to every purpose there is time and judgment, therefore the misery of man <i>is</i> great upon him.</p> <p>(7) For he knoweth not that which shall be: for who can tell him when it shall be?</p> <p>(8) <i>There is</i> no man that hath power over the spirit to retain the spirit; neither <i>hath he</i> power in the day of death: and <i>there is</i> no discharge in <i>that</i> war; neither shall wickedness deliver those that are given to it.</p> <p>(9) All this have I seen, and applied my heart unto every work that is done under the sun: <i>there is</i> a time wherein one man ruleth over another to his own hurt.</p> <p>(10) And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: <i>this is</i> also vanity.</p> <p>(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.</p> <p>(12) Though a sinner do evil an hundred times, and his <i>days</i> be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:</p> <p>(13) But it shall not be well with the wicked, neither shall he prolong <i>his</i> days, <i>which are</i> as a shadow; because he feareth not before God.</p>	<p>(6) Because to every purpose there is time and judgment, therefore the misery of man <i>is</i> great upon him.</p> <p>(7) Because he does not know that which will be: because who can tell him when it will be?</p> <p>(8) <i>There is</i> no man who has power over the spirit to retain the spirit; neither does he have power in the day of death: and <i>there is</i> no discharge in <i>that</i> war; neither will wickedness deliver those who are given to it.</p> <p>(9) All this have I seen, and applied my heart to every work that is done under the sun: <i>there is</i> a time in which one man rules over another to his own hurt.</p> <p>(10) And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: <i>this is</i> also vanity.</p> <p>(11) Because sentence is not executed speedily against an evil work, therefore the heart of the sons of men is fully set in them to do evil.</p> <p>(12) Though a sinner does evil a hundred times, and his <i>days</i> are prolonged, yet surely I know that it shall be well with those who fear {reverence} God, who fear before Him:</p> <p>(13) But it will not be well with the wicked, neither will he prolong <i>his</i> days, <i>which are</i> as a shadow; because he does not fear {reverence} God.</p>

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<p>(14) There is a vanity which is done upon the earth; that there be just <i>men</i>, unto whom it happeneth according to the work of the wicked; again, there be wicked <i>men</i>, to whom it happeneth according to the work of the righteous: I said that this also <i>is</i> vanity.</p> <p>(15) Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.</p> <p>(16) When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also <i>there is that</i> neither day nor night seeth sleep with his eyes:)</p> <p>(17) Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek <i>it</i> out, yet he shall not find <i>it</i>; yea further; though a wise <i>man</i> think to know <i>it</i>, yet shall he not be able to find <i>it</i>.</p>	<p>(14) There is a vanity which is done upon the earth; that there are just <i>men</i>, to whom it happens according to the work of the wicked; again, there are wicked <i>men</i>, to whom it happens according to the work of the righteous: I said that this also <i>is</i> vanity.</p> <p>(15) Then I commended joy, because a man has no better thing under the sun, than to eat, and to drink, and to be merry: because his labor the days of his life will stay with him, which God gives him under the sun.</p> <p>(16) When I applied my heart to know wisdom, and to see the business that is done upon the earth: (because also <i>there is that one who</i> neither day nor night sees sleep with his eyes:)</p> <p>(17) Then I saw all the work of God, that a man cannot find out the work that is done under the sun: because though a man labors to seek <i>it</i> out, yet he will not find <i>it</i>; yes further; though a wise <i>man</i> thinks to know <i>it</i>, yet he will not be able to find <i>it</i>.</p>

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<p>Chapter 9</p> <p>(1) For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, <i>are</i> in the hand of God: no man knoweth either love or hatred <i>by</i> all <i>that is</i> before them.</p> <p>(2) All <i>things come</i> alike to all: <i>there is</i> 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 <i>is</i> the good, so <i>is</i> the sinner; <i>and</i> he that sweareth, as <i>he</i> that feareth an oath.</p> <p>(3) This <i>is</i> an evil among all <i>things</i> that are done under the sun, that <i>there is</i> one event unto all: yea, also the heart of the sons of men is full of evil, and madness <i>is</i> in their heart while they live, and after that <i>they go</i> to the dead.</p> <p>(4) For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.</p> <p>(5) For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.</p> <p>(6) Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any <i>thing</i> that is done under the sun.</p> <p>(7) Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.</p>	<p>Chapter 9</p> <p>(1) For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, <i>are</i> in the hands of God: no man knows either love or hatred <i>by</i> all <i>that is</i> before them.</p> <p>(2) All <i>things come</i> alike to all: <i>there is</i> one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him who sacrifices, and to him who does not sacrifice: as <i>is</i> the good, so <i>is</i> the sinner; <i>and</i> he who swears, as <i>he</i> who fears an oath.</p> <p>(3) This <i>is</i> an evil among all <i>things</i> that are done under the sun, that <i>there is</i> one event to all: yes, also the heart of the sons of men is full of evil, and madness <i>is</i> in their heart while they live, and after that <i>they go</i> to the dead.</p> <p>(4) Because to him who is joined to all the living there is hope: because a living dog is better than a dead lion.</p> <p>(5) Because the living know that they will die: but the dead do not know anything, neither do they have any more a reward; because the memory of them is forgotten.</p> <p>(6) Also their love, and their hatred, and their envy, is now perished; neither do they have any more a portion forever in <i>anything</i> that is done under the sun.</p> <p>(7) Go your way, eat your bread with joy, and drink your wine with a merry heart; because God now accepts your works.</p>

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<p>(8) Let thy garments be always white; and let thy head lack no ointment.</p> <p>(9) Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that <i>is</i> thy portion in <i>this</i> life, and in thy labour which thou takest under the sun.</p> <p>(10) Whatsoever thy hand findeth to do, do <i>it</i> with thy might; for <i>there is</i> no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.</p> <p>(11) I returned, and saw under the sun, that the race <i>is</i> not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.</p> <p>(12) For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so <i>are</i> the sons of men snared in an evil time, when it falleth suddenly upon them.</p> <p>(13) This wisdom have I seen also under the sun, and it <i>seemed</i> great unto me:</p> <p>(14) <i>There was</i> 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:</p> <p>(15) 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.</p>	<p>(8) Let your clothes be always white; and let your head lack no ointment.</p> <p>(9) Live joyfully with the wife whom you love all the days of the life of your vanity, which He has given you under the sun, all the days of your vanity: because that <i>is</i> your portion in <i>this</i> life, and in your labor which you take under the sun.</p> <p>(10) Whatever your hand finds to do, do <i>it</i> with your might; because <i>there is</i> no work, nor device, nor knowledge, nor wisdom, in the grave, where you go.</p> <p>(11) I returned, and saw under the sun, that the race <i>is</i> 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 happens to them all.</p> <p>(12) Because man also does not know his time: as the fish that are taken in an evil net, and as the birds that are caught in the snare; so <i>are</i> the sons of men snared in an evil time, when it comes suddenly upon them.</p> <p>(13) This wisdom I have seen also under the sun, and it <i>seemed</i> great to me:</p> <p>(14) <i>There was</i> 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:</p> <p>(15) 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.</p>

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<p>(16) Then said I, Wisdom <i>is</i> better than strength: nevertheless the poor man's wisdom <i>is</i> despised, and his words are not heard.</p> <p>(17) The words of wise <i>men are</i> heard in quiet more than the cry of him that ruleth among fools.</p> <p>(18) Wisdom <i>is</i> better than weapons of war: but one sinner destroyeth much good.</p> <p>Chapter 10</p> <p>(1) Dead flies cause the ointment of the apothecary to send forth a stinking savour: <i>so doth</i> a little folly him that is in reputation for wisdom <i>and</i> honour.</p> <p>(2) A wise man's heart <i>is</i> at his right hand; but a fool's heart at his left.</p> <p>(3) Yea also, when he that is a fool walketh by the way, his wisdom faileth <i>him</i>, and he saith to every one <i>that</i> he is a fool.</p> <p>(4) If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.</p> <p>(5) There is an evil <i>which</i> I have seen under the sun, as an error <i>which</i> proceedeth from the ruler:</p> <p>(6) Folly is set in great dignity, and the rich sit in low place.</p> <p>(7) I have seen servants upon horses, and princes walking as servants upon the earth.</p>	<p>(16) Then I said, Wisdom <i>is</i> better than strength: nevertheless the poor man's wisdom <i>is</i> despised, and his words are not heard.</p> <p>(17) The words of wise <i>men are</i> heard in quiet more than the cry of him who rules among fools.</p> <p>(18) Wisdom <i>is</i> better than weapons of war: but one sinner destroys much good.</p> <p>Chapter 10</p> <p>(1) Dead flies cause the ointment of the perfume to send forth a stinking aroma: <i>so does</i> a little folly to him who has a reputation for wisdom <i>and</i> honor.</p> <p>(2) A wise man's heart <i>is</i> at his right hand; but a fool's heart at his left.</p> <p>(3) Yes also, when he who is a fool walks by the way, his wisdom fails <i>him</i>, and he says to everyone <i>that</i> he is a fool.</p> <p>(4) If the spirit of the ruler rises up against you, do not leave your place; because yielding pacifies great offenses.</p> <p>(5) There is an evil <i>which</i> I have seen under the sun, as an error <i>which</i> proceeds from the ruler:</p> <p>(6) Folly is set in great dignity, and the rich sit in low place.</p> <p>(7) I have seen servants upon horses, and princes walking as servants upon the earth.</p>

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<p>(8) He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.</p> <p>(9) Whoso removeth stones shall be hurt therewith; <i>and</i> he that cleaveth wood shall be endangered thereby.</p> <p>(10) If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom <i>is</i> profitable to direct.</p> <p>(11) Surely the serpent will bite without enchantment; and a babbler is no better.</p> <p>(12) The words of a wise man's mouth <i>are</i> gracious; but the lips of a fool will swallow up himself.</p> <p>(13) The beginning of the words of his mouth <i>is</i> foolishness: and the end of his talk <i>is</i> mischievous madness.</p> <p>(14) A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?</p> <p>(15) The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.</p> <p>(16) Woe to thee, O land, when thy king <i>is</i> a child, and thy princes eat in the morning!</p> <p>(17) Blessed <i>art</i> thou, O land, when thy king <i>is</i> the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!</p> <p>(18) By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.</p>	<p>(8) He who digs a pit will fall into it; and whoever breaks a hedge, a snake will bite him.</p> <p>(9) Whoever removes stones will be hurt by it; <i>and</i> he who splits wood will be endangered by it.</p> <p>(10) If the iron is blunt, and he does not sharpen the edge, then he must use more strength: but wisdom <i>is</i> profitable to direct.</p> <p>(11) Surely the snake will bite without enchantment; and a babbler is no better.</p> <p>(12) The words of a wise man's mouth <i>are</i> gracious; but the lips of a fool will swallow up himself.</p> <p>(13) The beginning of the words of his mouth <i>is</i> foolishness: and the end of his talk <i>is</i> mischievous madness.</p> <p>(14) A fool also is full of words: a man cannot tell what will be; and what will be after him, who can tell him?</p> <p>(15) The labor of the foolish wearies everyone of them, because he does not know how to go to the city.</p> <p>(16) Woe to you, O land, when your king <i>is</i> a child, and your princes eat in the morning!</p> <p>(17) Blessed <i>are</i> you, O land, when your king <i>is</i> the son of nobles, and your princes eat in due season, for strength, and not for drunkenness!</p> <p>(18) By much laziness the building decays; and through idleness of the hands the house drops through.</p>

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<p>(19) A feast is made for laughter, and wine maketh merry: but money answereth all <i>things</i>.</p> <p>(20) Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.</p> <p>Chapter 11</p> <p>(1) Cast thy bread upon the waters: for thou shalt find it after many days.</p> <p>(2) Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.</p> <p>(3) If the clouds be full of rain, they empty <i>themselves</i> upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.</p> <p>(4) He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.</p> <p>(5) As thou knowest not what <i>is</i> the way of the spirit, <i>nor</i> how the bones <i>do grow</i> in the womb of her that is with child: even so thou knowest not the works of God who maketh all.</p> <p>(6) In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both <i>shall be</i> alike good.</p>	<p>(19) A feast is made for laughter, and wine makes merry: but money answers all <i>things</i>.</p> <p>(20) Do not curse the king, no not even in your thoughts; and do not curse the rich in your bedroom: because a bird of the air will carry the voice, and that which has wings will tell the matter.</p> <p>Chapter 11</p> <p>(1) Cast your bread upon the waters: because you will find it after many days.</p> <p>(2) Give a portion to seven, and also to eight; because you do not know what evil will be upon the earth.</p> <p>(3) If the clouds are full of rain, they empty <i>themselves</i> upon the earth: and if the tree falls towards the south, or towards the north, in the place where the tree falls, there it will remain.</p> <p>(4) He who observes the wind will not sow; and he who regards the clouds will not reap.</p> <p>(5) As you do not know what <i>is</i> the way of the spirit, <i>nor</i> how the bones <i>do grow</i> in the womb of her who is with child: even so you do not know the works of God Who makes all.</p> <p>(6) In the morning sow your seed, and in the evening do not withhold your hand: because you do not know whether either this or that will prosper, or whether they both <i>will be</i> alike good.</p>

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<p>(7) Truly the light <i>is</i> sweet, and a pleasant <i>thing it is</i> for the eyes to behold the sun:</p> <p>(8) But if a man live many years, <i>and</i> rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh <i>is</i> vanity.</p> <p>(9) 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 thine heart, and in the sight of thine eyes: but know thou, that for all these <i>things</i> God will bring thee into judgment.</p> <p>(10) Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth <i>are</i> vanity.</p>	<p>(7) Truly the light <i>is</i> sweet, and a pleasant <i>thing it is</i> for the eyes to see the sun:</p> <p>(8) But if a man lives many years, <i>and</i> rejoices in them all; yet let him remember the days of darkness; because they will be many. All that comes <i>is</i> vanity.</p> <p>(9) Rejoice, O 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 <i>things</i> God will bring you into judgment.</p> <p>(10) Therefore remove sorrow from your heart, and put away evil from your flesh: because childhood and youth <i>are</i> vanity.</p>
<p>Chapter 12</p> <p>(1) Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;</p> <p>(2) While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:</p> <p>(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 that look out of the windows be darkened,</p>	<p>Chapter 12</p> <p>(1) Remember now your Creator in the days of your youth, while the evil days do not come, nor the years draw near, when you will say, I have no pleasure in them;</p> <p>(2) While the sun, or the light, or the moon, or the stars, are not darkened, nor the clouds return after the rain:</p> <p>(3) In the day when the keepers of the house will tremble, and the strong men will bow themselves, and the grinders cease because they are few, and those who look out of the windows are darkened,</p>

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<p>(4) And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;</p> <p>(5) Also <i>when</i> they shall be afraid of <i>that which is</i> high, and fears <i>shall be</i> in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:</p> <p>(6) Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.</p> <p>(7) Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.</p> <p>(8) Vanity of vanities, saith the preacher; all <i>is</i> vanity.</p> <p>(9) And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, <i>and</i> set in order many proverbs.</p> <p>(10) The preacher sought to find out acceptable words: and <i>that which was</i> written <i>was</i> upright, <i>even</i> words of truth.</p> <p>(11) The words of the wise <i>are</i> as goads, and as nails fastened <i>by</i> the masters of assemblies, <i>which</i> are given from one shepherd.</p>	<p>(4) And the doors will be shut in the streets, when the sound of the grinding is low, and he will rise up at the voice of the bird, and all the daughters of music will be brought low;</p> <p>(5) Also <i>when</i> they will be afraid of <i>that which is</i> high, and fears <i>will be</i> in the way, and the almond tree will flourish, and the grasshopper will be a burden, and desire will fail: because man goes to his long home, and the mourners go about the streets:</p> <p>(6) Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.</p> <p>(7) Then the dust will return to the earth as it was: and the spirit will return to God Who gave it.</p> <p>(8) Vanity of vanities, says the preacher; all <i>is</i> vanity.</p> <p>(9) And furthermore, because the preacher was wise, he still taught the people knowledge; yes, he gave good heed, and sought out, <i>and</i> set in order many proverbs.</p> <p>(10) The preacher sought to find out acceptable words: and <i>that which was</i> written <i>was</i> upright, <i>even</i> words of truth.</p> <p>(11) The words of the wise <i>are</i> as goads {pointed sticks; cattle prods}, and as nails fastened <i>by</i> the masters of assemblies, <i>which</i> are given from one shepherd.</p>

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<p>(12) And further, by these, my son, be admonished: of making many books <i>there is</i> no end; and much study <i>is</i> a weariness of the flesh.</p> <p>(13) Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this <i>is</i> the whole <i>duty</i> of man.</p> <p>(14) For God shall bring every work into judgment, with every secret thing, whether <i>it be</i> good, or whether <i>it be</i> evil.</p>	<p>(12) And further, by these, my son, be admonished: of making many books <i>there is</i> no end; and much study <i>is</i> a weariness of the flesh.</p> <p>(13) Let us hear the conclusion of the whole matter: Fear {reverence} God, and keep His commandments: because this <i>is</i> the whole <i>duty</i> of man.</p> <p>(14) Because God will bring every work into judgment, with every secret thing, whether <i>it is</i> good, or whether <i>it is</i> evil.</p>