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**Ecclesiastes**

**Version 37**

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# Ecclesiastes

## Chapter 1

<sup>1</sup>The words of Qoheleth, the son of David, king in Jerusalem.

<sup>2</sup>"Most futile of futile things, Qoheleth has said,

"Most futile of futile things,

the entirety is futile."

<sup>3</sup>What profit is for mankind in all his toil that he continually toils under the sun?

<sup>4</sup>A generation is going,

and a generation is coming,

but the earth remains for forever.

<sup>5</sup>Likewise, the sun rises,

and the sun comes in,

and comes panting to its place, it rises there.

<sup>6</sup>Going towards south

and circling towards north,

circling, circling, the wind goes

and upon its circuits the wind returns.

<sup>7</sup>All the rivers are flowing to the sea,

but the sea, it is not full.

To a place where the rivers are going,

there they are returning to go.

<sup>8</sup>All the things are wearisome,

man is not able to explain.

An eye is not satisfied by seeing,

likewise an ear is not fulfilled from hearing.

<sup>9</sup>Whatever that has been, it is what will be,

and whatever that has been done, it is what will be done.

So there is not anything new under the sun.

<sup>10</sup>Is there anything about which one may say,

'See this, it is new?'

Formerly it existed

in ages that existed from before our faces.

<sup>11</sup>There is not a remembrance of former things,

or even of latter things

which may be.

There will not be a remembrance of them like what will be of the latter things." <sup>12</sup>I am Qoheleth, I have been king over Israel in Jerusalem. <sup>13</sup>Now I gave my heart to study and to search out with the wisdom about everything that has been done under the sun. It is a frustrating task God has given to the sons of the human to be busy with it. <sup>14</sup>I have seen all the deeds that have been done under the sun, and look, the entirety is futile as tending wind.

<sup>15</sup>Twisted is not able to be straight,

and missing is not able to be counted! <sup>16</sup>I, myself, have spoken with my heart, by saying, "Myself, look, I have amassed and I have increased wisdom over all who were before my face in Jerusalem. Indeed, my heart has seen much wisdom and knowledge." <sup>17</sup>So I gave my heart to know wisdom and knowledge, foolishness and folly. I have known that even this, it is tending wind. <sup>18</sup>For with abundance of wisdom is much sorrow, and one adding knowledge, he will add anguish.

## Chapter 2

<sup>1</sup>I myself said in my heart, "Come now! Let me test you with joy, so experience with pleasure." But look, it also was futile. <sup>2</sup>About laughter I said, "Making one a fool," and about joy, "What is this doing?" <sup>3</sup>I sought out in my heart to expand my flesh with wine, while my heart was guiding into the wisdom, although by holding on to folly, until that I would see how this is good for the sons of the man, what they would do under the heavens the number of the days of their lives. <sup>4</sup>I expanded my works. I built houses for myself. I planted vineyards for myself. <sup>5</sup>I made for myself gardens and parks, and I planted a tree of every kind of fruit in them. <sup>6</sup>I made for myself reservoirs of waters in order to irrigate from them a forest sprouting up trees. <sup>7</sup>I acquired male servants and maidservants, and sons of the house were for me; also property, cattle and a flock of small animals. Much was for me, more than all who were before me in Jerusalem. <sup>8</sup>I also amassed for myself silver and gold, and valued property of kings and the provinces. I prepared male singers and female singers for myself, and the luxuries of the sons of the man, a concubine, indeed concubines.<sup>[1]</sup> <sup>9</sup>So I became wealthy and I added more than all who were before me in Jerusalem, moreover my wisdom stood with me.

<sup>10</sup>Thus all that my eyes asked,

I did not refuse from them.

I did not deny my heart from any joy,

because my heart was joyful from all my toil

and this was my portion from all my toil.

<sup>11</sup>Then I turned myself toward all my works that my hands had done,

and at toil that I have toiled to do,

and look, the entirety is futile as tending wind.

Thus there was not an advantage under the sun.

<sup>12</sup>Also I turned myself to see wisdom,  
and foolishness and folly,  
for who is the man who would come after the king?  
What already exists, they have done it.

<sup>13</sup>Then I myself saw  
that there is an advantage to the wisdom more than the folly,  
as the advantage of the light over the darkness.

<sup>14</sup>The wise, his eyes are in his head,  
but the fool is walking in the darkness,  
although I know, even myself, that one event will happen to all of them.

<sup>15</sup>Then I myself said in my heart,  
"As the fate of the fool,  
also myself, it will happen to me.  
So how am I myself wise, then, abundantly?"  
So I spoke in my heart,  
that also this is futile.

<sup>16</sup>For there is no remembrance of the wise man, equally with the fool for forever,  
in that already the coming days the entirety is forgotten,

and how the wise along with the fool will die. <sup>17</sup>So I hated this life because of evil around me, the work that was being done under the sun, for the entirety was futile as tending wind. <sup>18</sup>Moreover I myself hated all my toil, that I had become a toiler under the sun since I must bestow it to the man who will come after me. <sup>19</sup>For who knows whether he will be a wise man or a fool? Yet he will rule over all my toil which I have toiled and for which I have acted wisely under the sun. Also this is futile. <sup>20</sup>Therefore I turned myself to despair in my heart about all the toil which I had toiled under the sun. <sup>21</sup>For there is a man whom his toil is with wisdom, and with knowledge, and with skill, but to a man who has not toiled over it, he will give it as his portion. This also is futile and a great calamity. <sup>22</sup>For what happens to the man in exchange for all his toil, and concerning the striving of his heart for which he is toiling under the sun? <sup>23</sup>Because all his days are sorrows, and grievous is his travail. Even in the night his heart does not take rest. Also this, it is futile. <sup>24</sup>There is nothing good in the man who would eat and he would drink then he would show his innermost being good in the toil of him. Also this I myself saw that from the hand of the true God it is. <sup>25</sup>For who may eat and who may have enjoyment further than me? <sup>26</sup>For to a man who is good before his face, he gives wisdom and knowledge and joy. But to the one who sins he gives travail to gather and to heap up in order to give to a good one before the face of the true God. This also is futile as tending wind.

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2:8 <sup>[1]</sup> , , etc.

## Chapter 3

<sup>1</sup>For the entirety there is a set time, and a proper time for every experience under the heavens:

<sup>2</sup>a proper time for bearing and a proper time for dying,

a proper time for planting and a proper time for plucking up what was planted,

<sup>3</sup>a proper time for slaying and a proper time for healing,

a proper time for breaking down and a proper time for building,

<sup>4</sup>a proper time for weeping and a proper time for laughing,

a proper time of wailing and a proper time of skipping about,

<sup>5</sup>a proper time for casting stones and a proper time of gathering stones,

a proper time for embracing, and a proper time for refraining from embracing,

<sup>6</sup>a proper time for searching and a proper time for letting go,

a proper time for keeping and a proper time for throwing away,

<sup>7</sup>a proper time for tearing apart and a proper time for sewing together,

a proper time for keeping quiet and a proper time for speaking,

<sup>8</sup>a proper time for loving and a proper time for hating,

a proper time of battle, and a proper time of peace. <sup>9</sup>What advantage is there for the one working? In exchange for what is he a laborer? <sup>10</sup>I have seen the travail that God has given to the sons of man to be occupied with it. <sup>11</sup>The entirety he has made beautiful at its proper time. He has also given the concept of eternity in their heart, because without that the man would not discover the work that God has done, from beginning even to end. <sup>12</sup>I know that there is no good in them, but only to rejoice and to do good during his life, <sup>13</sup>and the whole of mankind, that he eats and he drinks and he sees good in all of his toil. It is a gift of God. <sup>14</sup>I know that everything that the true God does, it will be for forever. To it there is nothing to add and from it there is nothing to remove, for the true God has acted so that they should fear from before his faces.

<sup>15</sup>Whatever that is, formerly it was,

and what is to be, formerly it was.

So the true God searches out what is pursued.<sup>[1]</sup> <sup>16</sup>Moreover, still I have seen under the sun the place of judgment, to there is the wicked one, and the place of the righteous, to there is the wicked one. <sup>17</sup>I myself said in my heart, "The true God will judge the righteous and the wicked, for a proper time is for every experience and on account of all of the work there." <sup>18</sup>I myself said in my heart, "Concerning the manner of the sons of man, upon the true God purging them and upon seeing that they, themselves are an animal by themselves, <sup>19</sup>because a destiny awaits the sons of man and a destiny awaits the animal. So one destiny for them as a death this one, so a death this one. Now one spirit for the entirety and an advantage of the man over the beast, there is none, for the entirety is futile. <sup>20</sup>The entirety is going to one place. The entirety was from the dust, and the entirety returns to the dust. <sup>21</sup>Who knows, the spirit of the sons of man, that it is going up towards upward or the spirit of the beast, that it is going down, towards downwards into the earth?<sup>[2]</sup> <sup>22</sup>So I saw that there is nothing better than that the man would rejoice in his works, because it is his portion. For who will bring him to see about what that will be after him?"

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3:15 <sup>[1]</sup>, other modern versions interpret this line in different ways.

3:21 <sup>[2]</sup>

## Chapter 4

<sup>1</sup>Then I turned myself and I saw all those being oppressed, what was being done under the sun.

Now look, the tears of those being oppressed,

and there is not a comforter for them!

Indeed, out of the hand of their oppressors is strength,

but there is not a comforter for them!

<sup>2</sup>So I myself commended the dead ones, who have already died,

more than the living ones, who they are still alive.

<sup>3</sup>However, better than the two of them is the one who has not yet been,

who has not seen the evil work that is being done under the sun. <sup>4</sup>Then I myself saw every accomplishment and every success of the work, that it was the envy of a man before his neighbor. This also is futile as tending wind.

<sup>5</sup>The fool is clasping his hands,

thus devouring his flesh.

<sup>6</sup>Better is a fullness of palm at rest

than a fullness of both fists with toil that is tending wind. <sup>7</sup>Then I myself turned and I saw futility under the sun.

<sup>8</sup>There is one and there is not a second.

Even a son or a brother there is not for him,

and there is not an end to all his toil.

Even his eye is not satisfied with wealth.

So for what am I a laborer

and depriving my being of pleasure?

This also is futile and an evil activity it is.

<sup>9</sup>Better are the two than the one,

because there is for them a good reward in exchange for their toil.

<sup>10</sup>For if the one should fall, he will lift up his companion.

But woe to him, the one that would fall

but there is not a second to lift him up.

<sup>11</sup>Also if two would lie down, then it is warm for them,

but for one, how will he be warm?

<sup>12</sup>Indeed, if the one would overpower him,



the two would stand against him,

and a tripled rope is not torn apart in a hurry. <sup>13</sup>Better is a poor but wise child than an old and foolish king who does not know to be admonished any longer. <sup>14</sup>For from the house of those who are imprisoned he came forth to become king, even if in his kingdom he was born being in want. <sup>15</sup>I saw all the living, those walking around under the sun, along with the second child who would stand in his place. <sup>16</sup>There is no end to all the people, to all who are before them, even though the ones afterward will not rejoice in him. But also this is futile as tending wind.

## Chapter 5

<sup>1</sup>Guard your feet accordingly when you go to the house of the true God, and draw near to listen rather than by the giving of the foolish ones, a sacrifice when there is not for them knowing of doing evil.

<sup>2</sup>Do not be hasty with regard to your mouth,

and your heart, may it not hurry to bring forth a matter before the faces of the true God.

For the true God is in the heavens, but you are on the earth,

on account of this let your words be few.

<sup>3</sup>For the dream comes with much work activity,

but the voice of a fool with many words. <sup>4</sup>Accordingly, when you vow a vow to God, do not delay to complete it, for there is no delight in the fools. What you vow, complete! <sup>5</sup>It is better that you would not vow, than that you would vow but you would not complete. <sup>6</sup>Do not give your mouth over to make your flesh sin, and do not say before the faces of the messenger that it was a mistake. Why should the true God be angry on account of your voice, that he would ruin the work of your hands? <sup>7</sup>For with many dreams, then futilities and many words. Instead fear God. <sup>8</sup>If you see oppression of poor and plunder of justice and righteousness in a district, do not marvel over the matter, for a higher one than over the high one is watching, and even higher ones over them. <sup>9</sup>Moreover, an advantage for a land, along with everyone, it is a king being in a field being worked.

<sup>10</sup>A lover of silver is not satisfied with silver,

and who loves being in abundance not by income.

This also, is futile.

<sup>11</sup>When goodness increases, ones consuming it increase.

So what advantage is for the owner of it

except if his eyes are beholding?

<sup>12</sup>Sweet is the sleep of the one working,

whether a little or whether much he should eat,

but the satiation of a rich one, it does not permit resting for him to sleep. <sup>13</sup>There is a sickening evil I have seen under the sun:

wealth being kept by its owner, resulting in his misery.

<sup>14</sup>When that wealth was lost in a bad business matter,

though he had fathered a son, yet there is not anything in his hand.

<sup>15</sup>Just as he comes forth from the womb of his mother,  
naked he will return by going just how he came.

Also he can not take anything in spite of his toiling that may go in his hand. <sup>16</sup>Moreover, this also is a sickening evil,  
everyone corresponding to how he came, in the same manner he will go away.

So what advantage is for him that he should toil for the wind?

<sup>17</sup>Even all his days he eats in the darkness

and he is greatly vexed with his sickness and strife. <sup>18</sup>Look, what I myself have seen is good, what is appealing is to eat and to drink and to see good in all his toiling that he should toil under the sun the number of the days of his life that the true God has given to him, for it is his portion. <sup>19</sup>Indeed, the whole of mankind, because the true God has given to him wealth and treasures, and he has empowered him to eat from it, and to take up his portion and to rejoice in his toiling, this, it is a gift from God. <sup>20</sup>For he does not remember much about the days of his lifetime, because God causes a response with the pleasures of his heart.

## Chapter 6

<sup>1</sup>There is an evil that I have seen under the sun, and it is abundant on the human being. <sup>2</sup>A man who the true God might give to him wealth, and treasures, and distinction so that there is not for him a lacking for his being out of all that he might crave for himself, but the true God might not enable him to eat from it. Instead, a disassociated man will eat of it. This is futility, and it is an evil agony. <sup>3</sup>If a man should father 100 and he should live many years, however abundant that the days of his years may be, but his being is not satisfied from the good, and also there is not a burial place for him, I say better than him is the miscarriage. <sup>4</sup>For in the futility he came and in the darkness he will go, and in the darkness his name is being concealed. <sup>5</sup>Even sunshine he did not see, but he did not know. There is a rest for this one more than that one. <sup>6</sup>Even if he should live 1,000 years twice, but good he did not see, is it not to one place that everyone is going?

<sup>7</sup>All the toil of the man is for his mouth,  
even though the being is not filled.

<sup>8</sup>Indeed, what more is for the wise one over the fool?

What is for the poor one

knowing to go about before the living ones?

<sup>9</sup>Better is a view from eyes

than a going away of a being,

also this is futile as tending wind.

<sup>10</sup>Whatever that was, already it has been called its name, and it is known that he is a man. So he is not able to strive with who is the mightier than he.

<sup>11</sup>For there are many matters increasing futility,

what more is for the man? <sup>12</sup>For who knows what is good for the man during the lifetime, the number of the days of his futile life, that he will experience them like a shadow? For who will explain to the man what will be after him under the sun?

## Chapter 7

<sup>1</sup>A good name is better than fine oil,  
and the day of the death is better than the day of his being born.

<sup>2</sup>It is better to go to a house of mourning  
than to go to a house of a drinking banquet.  
by the reason that it is the end of the entirety of mankind,  
so the living should convey to his heart.

<sup>3</sup>Grief is better than laughter,  
for by sadness of faces a heart becomes better.

<sup>4</sup>A heart of wise ones is in a house of mourning,  
but a heart of fools is in house of revelry.

<sup>5</sup>Better to heed a rebuke of a wise one  
than a man listening to a song of fools.

<sup>6</sup>For like the sound of the thorns under the pot,  
so is the laughter of the fool.  
Indeed, even this is futility.

<sup>7</sup>For the extortion makes a wise one foolish,  
and a gift destroys a heart.

<sup>8</sup>Better is an end of a matter than its beginning.  
Better is patient in spirit than proud in spirit.

<sup>9</sup>Do not hasten to anger in your spirit,  
for anger rests in a bosom of fools.

<sup>10</sup>Do not say, "What has happened that the former days were better than these?"  
For you did not ask about this out of wisdom.

<sup>11</sup>Wisdom is good with an inheritance,  
and an advantage to seers of the sun.

<sup>12</sup>For the wisdom is as a defense as the defense of the silver,  
and an advantage of knowledge is the wisdom preserves her owners. <sup>13</sup>See the handiwork of the true God!  
For who is able to straighten when he has made it crooked?

<sup>14</sup>When a day is good, live in goodness,

but when a day is bad, see  
the true God has done even this along with that,  
by reason of because the man will not discover anything after it. <sup>15</sup>I have seen the whole in the days of my futility.

There is a righteous one perishing in his righteousness,  
and there is a wicked one living long in his evil.

<sup>16</sup>Do not be overly righteous,  
and do not show yourself as wise to excess.

Why should you put yourself to shame?

<sup>17</sup>Do not be increasingly wicked and do not be a fool.  
Why should you die when it is not your proper time?

<sup>18</sup>It is good that you should take hold of this,  
and also of that you should not let your hand go.  
For the fearer of God will go forth with all of them.<sup>[1]</sup>

<sup>19</sup>The wisdom is strong for the wise,  
more than ten rulers who are in the city.

<sup>20</sup>For mankind, there is not a righteous one on the earth  
who does good and does not sin.

<sup>21</sup>Also, to all of the words that they might speak, do not convey to your heart,  
that you will not hear your servant belittling you.

<sup>22</sup>For likewise, many times your heart knows  
that even you yourself have belittled others. <sup>23</sup>All of this I have tested with wisdom. I said,  
"Let me be wise,"  
but it was far from me.

<sup>24</sup>Far away is what that has been, and deep, unfathomable.  
Who can discover it?

<sup>25</sup>I myself turned even my heart to know and to seek out  
and searching for wisdom and reason,  
and to know wickedness is foolish  
and folly is madness.

<sup>26</sup>However, I myself found more bitter than death is the woman  
when her heart, it is as snares and nets,

her hands are chains.

A good person before the faces of the true God will be rescued from her,

but a sinner will be captured by her. <sup>27</sup>“See, this I have found out,” says Qohelet. “One by one in order to find reason. <sup>28</sup>What still my being has sought, but I have not found: one man among a thousand I found. However a woman among all of those I did not find. <sup>29</sup>Only see this I have found: that the true God made the man upright, but they themselves have sought out many inventions.”

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7:18 <sup>[1]</sup>, some modern versions have different interpretations of this difficult passage.

## Chapter 8

<sup>1</sup>Who is like a wise one,

and who knows an interpretation of a matter?

Wisdom in a man enlightens his faces,

and the strength of his faces is altered. <sup>2</sup>Myself, observe the mouth of a king, even for the sake of the oath to God.

<sup>3</sup>Do not be disturbed, away from his faces you may go. Do not stand on the side of an evil matter, for all that he delights, he will do. <sup>4</sup>In that a word of a king is authoritative, so who may say to him, “What are you doing?”

<sup>5</sup>A keeper of a command will not know anything evil,

and a wise heart will know a proper time and judgment.

<sup>6</sup>Because for every delight there is a proper time and a judgment,

therefore the distress of the man is abundant upon him.

<sup>7</sup>For there is no one who knows what that will be, for just as it will be,

who will explain to him?

<sup>8</sup>There is not a man having power over his breath to hold back the breath,<sup>[1]</sup>

and there is not a ruler over the day of the death.

Also there is no discharge during the battle,

and wickedness will not deliver its owners.

<sup>9</sup>All this I have seen, and given my heart to every kind of action that has been done under the sun, a proper time when the man has dominion over a man for distress to him.<sup>[2]</sup> <sup>10</sup>Indeed, when thus I have seen wicked ones buried, even they used to go in and out from a holy place. They would go about but they are forgotten in the city where thus they had done. This also is futile.<sup>[3]</sup> <sup>11</sup>When nothing is done about the sentence regarding the evil action quickly, on account of this the heart of the sons of the man is filled within them to do evil. <sup>12</sup>Seeing that a sinner is doing evil a hundredfold yet living long in spite of it, truly also I know that it will be better for the fearers of the true God, who do fear from the standpoint of before his faces. <sup>13</sup>But it will not be well for a wicked one, and he will not lengthen days like the shadow, because he has no fearing at the standpoint of before the faces of God. <sup>14</sup>There is futility that has been done on the earth, that there are righteous ones who have happen to them as the experience of the wicked ones, and there are wicked ones who have happen to them as the experience of the righteous ones. I say that this too is futile. <sup>15</sup>So I myself recommend the pleasure, for there is nothing better for the man under the sun except for to eat and to drink and to rejoice, and it will remain with him in his toiling the days of his life that God has given to him under the sun. <sup>16</sup>Just as I gave my heart to know wisdom and to see the travail

that has been done on the earth, for even in the day or in the night there was not sleep for him in his eyes seeing,  
<sup>17</sup>however I saw every work of the true God, that the man is not able to discover the work that has been done under the sun, in that whatsoever the man would toil to seek, yet he would not find. Also, even if the wise one would claim to know, he is not able to find out.

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8:8 <sup>[1]</sup> .

8:9 <sup>[2]</sup> . The Hebrew passage can be interpreted either way.

8:10 <sup>[3]</sup> . Other versions have .

## Chapter 9

<sup>1</sup>For all of this I have given to my heart, and to examine all of this, because the righteous ones and the wise ones and their deeds are in the hand of the true God. Even love, even hate, the man has no knowing the whole coming to their faces.

<sup>2</sup>The entirety is the same as what is for everyone, one fate

is for the righteous one and for the wicked one,

for the good one,<sup>[1]</sup>

and for the pure one, and for the unclean one,

and for the one who is sacrificing and for one when he is not sacrificing.

As a good one,

just as the sinner,

the one who puts himself under an oath,

just as one fearing an oath. <sup>3</sup>This is an evil among everything that has been done under the sun, that one fate is for everyone. Indeed, also the heart of the sons of the man is full of evil, and foolishness is in their heart during their lives, then after it to the dead ones. <sup>4</sup>For whoever that has become joined to all the living ones, there is hope, for a living dog, it is better than the dead lion.<sup>[2]</sup>

<sup>5</sup>For the living ones know that they will die,

but the dead ones, there is not their knowing anything.

Truly there is no longer for them a reward

because their memory is forgotten.

<sup>6</sup>Even their love, even their hate, even their jealousy

has perished long ago.

Thus there is not for them a portion any longer for forever

in everything that has been done under the sun. <sup>7</sup>Go, eat your bread with joy, and drink your wine with a happy heart, for the true God is already pleased with your actions. <sup>8</sup>At every time let your garments be white and may oil on your head not be lacking. <sup>9</sup>See life with a wife whom you love all the days of your life of futility, that he has given to you under the sun, all your days of futility, because it is your portion among the living and during your toil that you toil under the sun. <sup>10</sup>All that your hand should find to do, do in your strength, because there is no deed or invention or knowledge or wisdom in Sheol, where you are going to there.

<sup>11</sup>I have turned and certainly seen under the sun,  
 that the race is not for the swift ones,  
 and the battle is not for the strong ones,  
 and even bread is not for the wise ones,  
 and even wealth is not for the ones who are intelligent,  
 and even favor is not for the ones having understanding.  
 Instead, time and chance will happen to all of them.

<sup>12</sup>Surely, also the man does not know his time.  
 As the fish that are caught in a evil net,  
 or as the birds that are caught in the snare,  
 like them, the sons of the man are ensnared by an evil time

as when it falls upon them suddenly. <sup>13</sup>Also, this I have seen: wisdom under the sun, and great it is to me. <sup>14</sup>A small city with a few men in it, and a great king came against it and he surrounded it and he built mighty siege ramps against it. <sup>15</sup>Now he found in it a poor, wise man, and he delivered the city by his wisdom. Yet a man did not remember that poor man. <sup>16</sup>So I myself said, "Better is wisdom than strength, but the wisdom of the poor one is despised, and his words, they are not heeded."

<sup>17</sup>Words of wise ones in quietness are heeded more  
 than an outcry of a ruler among the fools.

<sup>18</sup>Better is wisdom than weapons of war,  
 but one sinner can destroy much good.

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9:2 <sup>[1]</sup> . In this way, they make the phrase complete. Translators may decide to imitate them.  
 9:4 <sup>[2]</sup> .

## Chapter 10

<sup>1</sup>Dead flies make precious oil of a perfumer give forth a stench,  
 a little foolishness is more weightier than wisdom.

<sup>2</sup>A heart of a wise one is at his right hand,  
 but a heart of a fool is at his left.

<sup>3</sup>Now even as soon as when the fool is going along a road,  
 his heart is deficient,  
 and he will say to everyone a fool he is.

<sup>4</sup>If the spirit of the ruler should rise up against you, do not leave your place,  
 because restoration will settle down great offenses.

<sup>5</sup>There is an evil I have seen under the sun,  
like an error that comes forth from before the faces of the ruler.

<sup>6</sup>The fool is given into the many dignified positions,  
while rich ones are sitting in the humble rank.

<sup>7</sup>I have seen slaves on horses,  
and princes walking like slaves on the ground.

<sup>8</sup>Anyone digging a pit  
may fall into it, and anyone breaking down a hedge,  
a snake may strike him.

<sup>9</sup>Anyone pulling out stones  
may be hurt by them,  
anyone splitting timbers  
may be endangered by them.

<sup>10</sup>If the iron blade is dull, and he does not whet surfaces, then he must use greater strength, but an advantage is wisdom gives success.

<sup>11</sup>If the snake should strike because there was no charming,  
then there is no advantage for the master of the tongue.

<sup>12</sup>Words of a mouth of a wise one are gracious,  
but lips of a fool will swallow him.

<sup>13</sup>The beginning of the words of his mouth are foolishness,  
and at the end his mouth is wicked folly.

<sup>14</sup>Moreover, the fool multiplies words,  
the man does not know what that will happen, or what will be beyond after him.  
Who can explain to him?

<sup>15</sup>The toil of the foolish ones makes him weary,  
so that he does not know to go to a city.

<sup>16</sup>Woe to you, O land, when your king is a lad,  
and your princes are feasting in the morning!

<sup>17</sup>Blessed are you, O land, when your king is a son of noble ones,  
and your princes are eating at the proper time,  
for strength, and not for the drinking!



<sup>18</sup>Because of laziness the rafter will sag,  
and because of idleness of hands the house will drip.

<sup>19</sup>For laughter they prepare bread,  
and wine gladdens life,  
but the silver will answer the whole thing.

<sup>20</sup>Even in your thinking, do not curse a king,  
and in the chambers of your bed, do not curse a rich one.  
For a bird of the heavens will carry the voice,  
and an owner of wings will expose a matter.

## Chapter 11

<sup>1</sup>Let your bread go out over the surfaces of the waters,  
for in the multitude of the days you will find it.

<sup>2</sup>Give a portion to seven, or even to eight,  
for you do not know what evil will happen upon the earth.

<sup>3</sup>If the dark clouds are filled with rain,  
they will empty out upon the earth,  
but if a tree should fall toward the south or even toward the north,  
any place where the tree should fall, there it will remain.

<sup>4</sup>A watcher of wind might not sow,  
and one who stares at the dark clouds might not harvest.

<sup>5</sup>Just as it is not for you knowing what is the path of the wind,  
so the bones being in the womb of the full one,<sup>[1]</sup>  
so likewise you do not know the work of the true God,  
who is doing everything.

<sup>6</sup>In the morning sow your seed,  
and until the evening, do not let your hand rest,  
for it is not for you knowing whether this will prosper.  
Will it be this or that,  
or whether the two of them as one would be better?

<sup>7</sup>Truly the light is sweet,

and it is a good thing for the eyes to see the sun.

<sup>8</sup>Even if the man should live many years,  
in all of them let him rejoice.

But let him remember the days of darkness,  
for they will be many.

Everything that comes will be futility.

<sup>9</sup>Rejoice, young man, in your childhood times,  
and let your heart gladden you in the days of your youthful times.

So, go out in the ways of your heart,  
and with the the sights of your eyes.

But, know that on account of all these things, the true God will bring you into the judgment.

<sup>10</sup>So remove anger from your heart,  
and keep away sorrow from your flesh,  
because the childhood and the youth is futility.

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11:5 <sup>[1]</sup> .

## Chapter 12

<sup>1</sup>Now remember your Creator in the days of your youthful times, even when the days of the evil have not come,  
but years will arrive when you will say,  
“There is not delight for me in them,”

<sup>2</sup>as long as that the sun is not dark, nor the light of the moon, or the stars,  
and the dark clouds return after the rain.

<sup>3</sup>On the day it will happen that the guards of the house will tremble,  
and the men of strength will be stooped over,  
and the women grain millers will cease from labor because they are few,  
and the seeing through the latticework will grow dim.

<sup>4</sup>Then doors will be shut along the street,  
when the sound of the handmill becomes quiet,  
when they rise up at the sound of the bird,  
and all the daughters of the song are weakened.

<sup>5</sup>They will even be afraid of height

and terrors along the road.

Although the almond tree might blossom,

yet the locusts fatten themselves

and the caperberry frustrates.

For the man is going to his eternal home

and the mourners will surround in the street.

<sup>6</sup>Until that the cord of silver has not been fastened,

or the bowl of gold gets crushed,

then a jar is shattered at the fountain,

and the wheel crushes at the well,

<sup>7</sup>Likewise the dust will return to the earth as what it was,

and the spirit will return to the true God who gave it.

<sup>8</sup>"Most futile of futile things," says the Qohelet, "the entirety is futile." <sup>9</sup>Moreover also because Qohelet was wise continually he taught the people knowledge. Also he pondered and he examined. He composed many proverbs.

<sup>10</sup>Qohelet sought to discover words of delight, and upright words of truth were written. <sup>11</sup>Words of wise ones are like goads, and like pegs implanted are masters of collections given by one shepherd. <sup>12</sup>Furthermore also, from them, my son, be enlightened: making many scrolls, there is no end and much study is wearying to flesh.

<sup>13</sup>The end of the matter

is the whole has been heard:

fear the true God and keep his commandments,

for this is the entirety of the man.

<sup>14</sup>On account of every deed, the true God will bring into judgment,

along with anything having been hidden,

whether good or whether evil.

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