

## ECCLESIASTES, Or the Preacher.

### THE ARGUMENT.

*Salomón, as a preacher & one that desired to instruct all in the way of salvation, describeth the deceivable vanities of this world, that man should not be addicted to any thing under the sun, but rather inflamed with the desire of the heavenlie life: therefore he confuteth their opinions, which set their felicity, either in knowledge, or in pleasures, or in dignity & riches, shewing that man's true felicity consisteth in that that he is united with God and shal enjoy his presence: so that all other things must be rejected, save in as much as they further us to attain to this heavenly treasure, which is sure and permanent, and can not be found in any other save in God alone.*

#### Chapter 1

*2 All things in this world are full of vanity, and of none endurance.  
13 All man's wisdom is but folly and grief.*

**T**he words of the <sup>a</sup>Preacher, the son of David King in Jerusalem. <sup>2</sup> <sup>b</sup>Vanity of vanities, saith the Preacher: vanity of vanities, all *is* vanity.

<sup>3</sup> What remaineth unto man in all his <sup>c</sup>travail, which he suffereth under the sun?

<sup>4</sup> *One* generation passeth, and *another* generation succedeth: but the earth remaineth for <sup>d</sup>ever.

<sup>5</sup> The sun riseth, and the sun goeth down, and draweth to his place, where he riseth.

<sup>6</sup> The <sup>e</sup>wind goeth toward the South, and compasseth toward the North: the wind goeth round about, and returneth by his circuits.

<sup>7</sup> \*All the rivers go into the sea, yet the sea is not full: for the rivers go unto the place, <sup>f</sup>whence they return, and go.

<sup>8</sup> All things are full of labor: man can not utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

<sup>9</sup> <sup>g</sup>What is it that hath been? that that shalbe: and what is it that hath been done that which shalbe done: and there *is* no new thing under the sun.

<sup>10</sup> Is there any thing, whereof one may say, Behold this, it is new? it hath been already in the old time that was before us.

<sup>11</sup> There is no memory of the former, neither shal there be a remembrance of the later that shalbe, with them that shal come after.

<sup>12</sup> ¶ <sup>h</sup>I the Preacher have been King over Israél in Jerusalém:

<sup>13</sup> And I have given mine heart to search and find out wisdom by all things that are done under the heaven. (this sore travail hath God given to the sons of men, <sup>i</sup>to humble them thereby)

<sup>14</sup> I have considered all the works that are done under the sun, and behold, all *is* vanity, and vexation of the spirit.

<sup>15</sup> That which is <sup>k</sup>crooked, can none make straight: and that

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1 a Solomon is here called a Preacher, or one that assembles the people, because he teaches the true knowledge of God, and how men ought to pass their life in this transitory world.

2 b He condemns the opinions of all men that set felicity in anything, but in God alone, seeing that in this world all things are as vanity & nothing.

3 c Solomon does not condemn man's labor or diligence, but shows that there is no full contentation in anything under the heaven, nor in any creature, forasmuch as all things are transitory.

4 d One man dies after another, and the earth remains longest, even to the last day, which yet is subject to corruption.

6 e By the sun, wind and rivers he shows that the greatest labor and longest has an end, and therefore there can be no felicity in this world.

7 \*Eccles. 40.11.

7 f The sea which compasses all the earth, fills the veins thereof, the which pour out springs and rivers into the sea again.

9 g He speaks of times and seasons and things done in them, which as they have been in times past, so come they to pass again.

12 h He proves that if any could have attained to felicity in this world by labor and study, he chiefly should have obtained it, because he had gifts and aides of God thereunto above all other.

13 i Man of nature has a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend only upon God.

15 k Man is not able by all his diligence to cause things to go otherwise then they do neither can he number the fautes that are committed, much less remedy them.

which faileth, can not be numbered.

<sup>16</sup> I thought in mine heart, and said, Behold, I am become great, and excel in wisdom all them that have been before me in Jerusalem: and mine heart hath seen much wisdom and knowledge.

<sup>17</sup> And I gave mine heart to know wisdom & knowledge, <sup>l</sup>madness and foolishness: I knew also that this is a vexation of the spirit.

<sup>18</sup> For in the multitude of wisdom *is* much <sup>m</sup>grief: and he that increaseth knowledge, increaseth sorrow.

#### Chapter 2

*Pleasures, sumptuous buildings, riches and possessions are but vanity. 14 The wise and the fool have both one end, touching the bodily death.*

**I** said in mine heart, Go to now, I wil prove <sup>a</sup>thee with joy: therefore take thou pleasure in pleasant things: and behold, this also is vanity.

<sup>2</sup> I said of laughter, Thou art mad: and of joy, What is this that thou doest?

<sup>3</sup> I sought in mine heart <sup>n</sup>to give my self to wine, and to lead mine heart in <sup>o</sup>wisdom, and to take hold of folly, til I might see where is that goodness of the children of men, which they <sup>o</sup>enjoy under the sun: the *whole* number of the days of their life.

<sup>4</sup> I have made my great works: I have built me houses: I have planted me vineyards.

<sup>5</sup> I have made me gardens and <sup>p</sup>orchards, and planted in them trees of all fruit.

<sup>6</sup> I have made me cisterns of water, to water therewith the woods that grow with trees.

<sup>7</sup> I have gotten servants and maids, and had children *born* in the <sup>q</sup>house: also I had great possession of beves and sheep above all that were before me in Jerusalém.

<sup>8</sup> I have gathered unto me also silver and gold, and the chief treasures of Kings and provinces: I have provided me men singers and women singers, and the <sup>r</sup>delites of the sons of men, as a woman <sup>q</sup>taken captive, and women taken captives.

<sup>9</sup> And I was great, and increased above all that were before me in Jerusalém: also my wisdom <sup>s</sup>remained with me.

<sup>10</sup> And what soever mine eyes desired, I withheld it not from

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17 l That is, vain things, which served unto pleasure, wherein was no commodity, but grief and trouble of conscience.

18 m Wisdom and knowledge can not be come by without great pain of body and mind for when a man has attained to the highest, yet is his mind never fully content: therefore in this world is no true felicity.

#### Chapter 2

1 a Solomon makes this discourse with himself, as though he would try whether there were contentation in ease and pleasures.

3 <sup>n</sup>Ebr., draw my flesh to wine.

3 b Albeit I gave myself to pleasures, yet I thought to keep wisdom and the fear of God in my heart, and govern my affairs by the same.

3 <sup>n</sup>Ebr., do.

5 <sup>n</sup>Ebr., paradises.

7 c Meaning, of the servants or slaves, which he had bought: so the children born in their servitude, were the master's.

8 d That is, whatsoever men take pleasure in.

8 e Which were the most beautiful of them that were taken in war, as Judges 5.30. Some understand by these words, not women but instruments of music.

9 f For all this God did not take his gift of wisdom from me.

them: I withdrew not mine heart from any joy: for mine heart rejoiced in all my labor: and this was my <sup>a</sup>portion of all my travail.  
11 Then I looked on all my works that mine hands had wrought, & on the travail that I had labored to do: and behold, all *is* vanity and vexation of the spirit: & there *is* no profit under the sun.

12 ¶ And I turned to behold <sup>h</sup>wisdom, and madness and folly: (for who is the man that <sup>^</sup>will come after the King in things, which men now have done?)

13 Then I saw that there is profit in wisdom, more then in folly: as the light is more excellent then darkness.

14 \*For the wise man's eyes *are* in his head, but the fool walketh in darkness: yet I know also that the same <sup>k</sup>condition falleth to them all.

15 Then I thought in mine heart, It befalleth unto me, as it befalleth to the fool. Why therefore do I then labor to be more wise? And I said in mine heart, that this also is vanity.

16 For there shalbe no remembrance of the wise, nor of the fool for ever, for that that now is, in the days to come shal all be forgotten. And <sup>m</sup>how dyeth the wise man, as doeth the fool?

17 Therefore I hated life: for the work that is wrought under the sun is grievous unto me: for all *is* vanity, & vexation of the spirit.

18 I hated also all my labor, wherein I had travailed under the sun, which I shal leave to the man that shalbe after me.

19 And who knoweth whether he shalbe wise or foolish? yet shal he have rule over all my labor, wherein I have travailed, & wherein I have shewed my self wise under the sun. This is also vanity.

20 Therefore I went about to make mine heart <sup>n</sup>abhor all the labor, wherein I had travailed under the sun.

21 For there is a man whose travail is in wisdom, and in knowledge and in equity: yet to a man that hath not travailed herein, shal he <sup>o</sup>give his portion: this also is vanity & a great grief.

22 For what hath man of all his travail and grief of his heart, wherein he hath travailed under the sun?

23 For all his days are sorrows, and his travail grief, his heart also taketh not rest in the night, which also is vanity.

24 There *is* no profit to man but that he eat, and drink, and <sup>p</sup>delite his soul with the profit of his labor. I saw also this, that it was of the hand <sup>o</sup>of God.

25 For who could eat, and who could haste to <sup>o</sup>outward things more then I?

26 Surely to a man that is good in his sight, *God* giveth wisdom, and knowledge, and joy: but to the sinner he giveth pain, to gather, and to heap to give to him that is good before God, this is also vanity, and vexation of the spirit.

### Chapter 3

*All things have their time 14 The works of God are perfect, and cause us to fear him. 17 God shal judge both the just, and unjust.*

10 g This was the fruit of all my labor, a certain pleasure mixed with care, which he calls vanity in the next verse.

12 h I bethought with myself whether it were better to follow wisdom, or my own affections and pleasures, which he calls madness.

12 <sup>^</sup>Or, compare with the King.

14 \*Pro. 17.24.

14 i He foresees things, which the fool can not for lack of wisdom.

14 k For both die and are forgotten, as verse 16, or they both alike have prosperity or adversity.

16 l Meaning, in this world.

16 m He wonders that men forget a wise man, being dead, as soon as they do a fool.

20 n That I might seek the true felicity which is in God.

21 o Among other griefs this was not the least to leave that which he had gotten by great travail, to one that had taken no pain therefore, and whom he knew not whether he were a wise man or a fool.

24 p When man has all labored, he can get no more then food & refreshing, yet he confesses, also this comes of God's blessing as Ch. 3.13.

25 q Meaning, to pleasures.

To all things *there is* an <sup>a</sup>appointed time, and a time to every purpose under the heaven. 2 A time to be born, & a time to die: a time to plant, & a time to pluck up that, which is planted.

3 A time to slay, and a time to heal, a time to break down, and a time to build.

4 A time to weep, and a time to laugh: a time to mourn, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be far from embracing.

6 A time to seek, and a time to lose: a time to keep, and a time to cast away.

7 A time to rent, and a time to sow: a time to keep silence, and a time to speak.

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

9 What profit *hath* he that worketh, of the thing wherein he travaileth?

10 I have seen the travail that God hath given to the sons of men <sup>b</sup>to humble them thereby.

11 He hath made every thing beautiful in his time: also he hath set the <sup>c</sup>world in their heart, yet can not man find out the work that God hath wrought from the beginning even to the end.

12 I know that there is nothing good in them, but to rejoice, and to do good in his life.

13 And also that every man eateth and drinketh, and seeth the commodity of all his labor, this is the <sup>d</sup>gift of God.

14 I know that whatsoever God shal do, it shalbe for <sup>e</sup>ever: to it can no man add, and from it can none diminish: for God hath done it, that they should fear before him.

15 What is that that hath been? that is now: and that that shalbe, hath now been: for God <sup>f</sup>requireth that which is past.

16 And moreover I have seen under the sun the place of judgement, where *was* wickedness, and the place of justice where *was* iniquity.

17 I thought in mine heart, God wil judge the just and the wicked, for time is <sup>g</sup>there for every purpose and for every work.

18 I considered in mine heart the state of the children of men that God had <sup>h</sup>purged them: yet to see too, they are in them selves as beasts.

19 For the condition of the children of men, and the condition of beasts *are* even as one <sup>i</sup>condition unto them. As the one dyeth, so dyeth the other, for them have all one breath, and there is no excellency of man above the beast, for all *is* vanity.

20 All go to one place, and all was of the dust, and all shal return to the dust.

21 Who <sup>k</sup>knowest whether the spirit of man ascend upward, and

1 a He speaks of this diversity of time for two causes, first to declare that there is nothing in this world perpetual, next to teach us not to be grieved if we have not all things at once according to our desires, neither enjoy them so long as we would wish.

10 b Read Ch. 1.13.

11 c God has given man a desire and affection to seek out the things of this world and to labor therein.

13 d Read Ch. 2.24, and these places declare that we should do all things with sobriety, and in the fear of God, forasmuch as he gives not his gifts to the intent that they should be abused.

14 e That is, man shall never be able to let God's work, but as he has determined, so it shall come to pass.

15 f God only causes that, which is past, to return.

17 g Meaning, with God, howsoever man neglect his duty.

18 h And made them pure in their first creation.

19 i Man is not able by his reason, and judgement to put difference between man and beast, as touching those things whereunto both are subject for the eye can not judge any otherwise of a man being dead, then of a beast, which is dead, yet by the word of God and faith we easily know the diversity, as verse 21.

21 k Meaning, that reason can not comprehend that which faith believes herein.

the spirit of the beast descend downward to the earth?

22 Therefore I see that there is nothing better than that a man should rejoice in his affairs, because this is his portion. For who shall bring him to see what shall be after him?

#### Chapter 4

*1 The innocents are oppressed. 4 Men's labors are full of abuse and vanity. 9 Man's society is necessary 13 A young man poor, and wise is to be preferred to an old King that is a fool.*

**S**o I turned, and considered all the oppressions that are wrought under the sun, and behold, the tears of the oppressed, and none comforteth them, and lo, the strength is of the hand of them that oppress them, and none comforteth them. 2 Wherefore I praised the dead which now are dead, above the living, which are yet alive.

3 And I count him better than them both, which hath not yet been, for he hath not seen the evil works which are wrought under the sun.

4 Also I beheld all travail, and all perfection of works that this is the envy of a man against his neighbor, this also is vanity and vexation of spirit.

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

6 Better is an handful with quietness, then two handfuls with labor and vexation of spirit.

7 Again I returned, and saw vanity under the sun.

8 There is one alone, and there is not a second, which hath neither son nor brother, yet is there none end of all his travail, neither can his eye be satisfied with riches: neither doeth he think, For whom do I travail and defraud my soul of pleasure? this also is vanity, and this is an evil travail.

9 Two are better than one: for they have better wages for their labor.

10 For if they fall, the one will lift up his fellow: but wo unto him that is alone: for he falleth, & there is not a second to lift him up.

11 Also if two sleep together, then shall they have heat: but to one how should there be heat?

12 And if one overcome him, two shall stand against him: and a threefold cord is not easily broken.

13 Better is a poor and wise child, then an old and foolish King, which will no more be admonished.

14 For out of the prison he cometh forth to reign: when as he that is born in his kingdom, is made poor.

15 I beheld all the living, which walk under the sun, with the second child, which shall stand up in his place.

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22 I By the often repetition of this sentence, as Ch. 2.24, 3.12 and 22, 5.17, and 8.15 he declares that man by reason can comprehend nothing better in this life than to use the gifts of God, soberly and comfortably: for to know further is a special gift of God revealed by his Spirit.

#### Chapter 4

1 a He makes here another discourse with himself concerning the tyranny of them that oppressed the poor.

2 b Because they are no more subject to these oppressions.

3 c He speaks according to the judgement of the flesh, which can not abide to feel, or see troubles.

4 d The more profit that the work is, of the more is it envied of the wicked.

5 e For idleness he is compelled to destroy himself.

9 f Forasmuch as when man is alone, he can neither help himself nor others, he shows that men ought to live in mutual society, to the intent they may be profitable one to another, and that their things may increase.

12 g By this proverb he declares how necessary it is, that men should live in society.

14 h That is, from a poor, and base estate, or out of trouble, and prison, as Joseph did, Gen 41.14.

14 i Meaning, that is born a King.

15 k Which follow, and flatter the King's son, or him that shall succeed to enter into credit with them in hope of gain.

16 There is none end of all the people, nor of all that were before them, and they that come after, shall not rejoice in him: surely this is also vanity and vexation of spirit.

17 Take heed to thy foot when thou entrest into the House of God, and be more near to hear than to give the sacrifice of fools: for they know not that they do evil.

#### Chapter 5

*1 Not to speak lightly, chiefly in God's matters. 9 The covetous can never have enough. 11 The laborer's sleep is sweet. 14 Man when he dyeth, taketh nothing with him. 18 To live joyfully, and with a contented mind is the gift of God.*

**B**e not rash with thy mouth, nor let thine heart be hasty to utter a thing before God: for God is in the heavens, and thou art on the earth: therefore let thy words be few.

2 For as a dream cometh by the multitude of business: so the voice of a fool is in the multitude of words.

3 \*When thou hast vowed a vow to God, defer not the pay it: for he deliveth not in fools, pay therefore that thou hast vowed.

4 It is better that thou shuldest not vow, then that thou shuldest vow and not pay it.

5 Suffer not thy mouth to make thy flesh to sin: neither say before the Angel, that this is ignorance: wherefore shall God be angry by thy voice, and destroy the work of thine hands?

6 For in the multitude of dreams, and vanities are also many words: but fear thou God.

7 If in a country thou seest the oppression of the poor, and the defrauding of judgement and justice, be not astonished at the matter: for he that is higher than the highest, regardeth, and there be higher than they.

8 And the abundance of the earth is over all: the King also consisteth by the field that is tilled.

9 He that loveth silver, shall not be satisfied with silver, & he that loveth riches, shall be without the fruit thereof: this also is vanity.

10 When goods increase, they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

11 The sleep of him that travaileth, is sweet, whether he eat little or much: but the satiety of the rich will not suffer him to sleep.

12 There is an evil sickness that I have seen under the sun: to wit, riches reserved to the owners thereof for their evil.

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16 I They never cease by all means to creep into favor: but when they obtain not their greedy desires, they think themselves abused, as others have been in time past, and so care no more for him.

17 m That is, with what affection you come to hear the word of God.

17 n Meaning, of the wicked, which think to please God with ceremonies, and have neither faith nor repentance.

#### Chapter 5

1 a Either in vowing or in praying meaning that we should use all reverence to Godward.

1 b He hears you not for your many words sake, or often repetitions, but considers your faith, and fervent mind.

3 \*Deut. 23.21.

3 c He speaks of vows, which are approved by God's word, and serve to his glory.

5 d Cause not yourself to sin by vowing rashly: as they do which make a vow to live unmarried, and such like.

5 e That is, before God's messenger when he shall examine your doing: as though your ignorance should be a just excuse.

7 f Meaning, that God will redress these things, and therefore we must depend upon him.

8 g The revenues of the earth are to be preferred above all things, which appertain to this life.

8 h Kings and princes can not maintain their estate without tillage, which thing commends the excellency of tillage.

11 i That is, his great abundance of riches, or the surfeiting, which comes by his great feeding.

12 k When covetous men heap up riches, which turn to their destruction.

13 And these riches perish by evil travail, and he begetteth a son, and in his <sup>h</sup>hand is nothing.

14 \*As he came forth of his mother's belly, he shal return naked to go as he came, and shal bear away nothing of his labor, which he hath caused to pass by his hand.

15 And this also is an evil sickness *that* in all points as he came, so shal he go, and what profit hath he that he hath travailed for the <sup>m</sup>wind?

16 Also all his days he eateth in <sup>n</sup>darkness with much grief, and *in* his sorrow and anger.

17 Behold then, what I have seen good, that it is comely to <sup>o</sup>eat, and to drink, and to take pleasure in all his labor, wherein he travaileth under the sun, the *whole* number of the days of his life, which God giveth him: for this is his portion.

18 Also to every man to whom God hath given riches and treasures, and giveth him power to eat thereof, and to take his part, and to enjoy his labor: this is the gift of God.

19 Surely he wil not much remember the days of his <sup>p</sup>life, because God answereth to the joy of his heart.

### Chapter 6

*The miserable estate of him to whom God hath given riches, and not the grace to use them.*

**T**here is an evil, which I saw under the sun, and it is much among men: 2 A man to whom God hath given riches and treasures and honor, and he wanteth nothing, for his soul of all that it desireth: but <sup>a</sup>God giveth him not power to eat thereof, but a strange man shal eat it up: this is vanity, and this is an evil sickness.

3 If a man beget an hundreth *children* and live many years, and the days of his years be multiplied, and his soul be not <sup>b</sup>satisfied with good things, and he be not <sup>c</sup>buried, I say that an untimely fruit is better then he.

4 For <sup>d</sup>he cometh into vanity and goeth into darkness, and his name shalbe covered with darkness.

5 Also he hath not seen the sun, nor known it: *therefore* this hath more rest then the other.

6 And if he had lived a thousand years twice told, and had seen no good, shal not all go to one place?

7 All the labor of man *is* for his mouth: yet the <sup>e</sup>soul is not filled.

8 For what hath the wise man more then the fool? what hath the poor that <sup>f</sup>knoweth how to walk before the living?

9 The <sup>g</sup>sight of the eye is better then to walk in the lusts: this also is vanity and vexation of spirit.

10 What is that that hath been? the name thereof is now named, and it is knowen that it is man, and he can not strive with him that is <sup>h</sup>stronger then he.

13 I He does not enjoy his father's riches.

14 \*Job 1.21, Wis. 7.6, 1 Tim. 6.7.

15 m Meaning, in vain, and without profit.

16 n In affliction, and great grief of mind.

17 o Read Ch. 3.22.

19 p He will take no great thought for the pains that he has endured in time past.

### Chapter 6

2 a He shows that it is the plague of God when the rich man has not a liberal heart to use his riches.

3 b If he can never have enough.

3 c As we see often times, that the covetous man either falls into crimes that deserve death, or is murdered or drowned or hangs himself or such like, and so lacks the honor of burial which is the last office of humanity.

4 d Meaning, the untimely fruit whose life did neither profit or hurt any.

7 e His desire and affection.

8 f That knows to use his goods well in the judgement of men.

9 g To be content with that which God has given, is better then to follow the desires that never can be satisfied.

10 h Meaning, God who will make him to feel that he is mortal.

### Chapter 7

*Divers precepts to follow that which is good, and to avoid the contrary.*

**S**urely there be many things that increase vanity *and* what savaieth it man? 2 For who knoweth what is <sup>a</sup>good for man in the life *and* in the number of the days of the life of his vanity, seeing he maketh them as a \*shadow? For who can shewe unto man what shalbe after him under the sun?

3 \*A good name *is better* then a good ointment, and the day of <sup>b</sup>death, then the day that one is born.

4 It is better to go to the house of <sup>c</sup>mourning, then to go to the house of feasting, because this is the end of all men, and the living shal lay it to his heart.

5 Anger is better then laughter: for by a sad look the heart is made better.

6 The heart of the wise *is* in the house of mourning, but the heart of fools *is* in the house of mirth.

7 Better it is to hear the rebuke of a wise man, then that a man should hear the song of fools.

8 For like the noise of the <sup>d</sup>thorns under the pot, so *is* the laughter of the fool, this also in vanity.

9 Surely oppression maketh a wise man <sup>e</sup>mad: and the reward destroyeth the heart.

10 The <sup>f</sup>end of a thing is better then the beginning thereof, *and* the patient in spirit is better then the proud in spirit.

11 Be not thou of an hasty spirit to be angry: for anger resteth in the bosom of fools.

12 Say not thou, Why is it that the former days were better then these? for thou doest not inquire <sup>g</sup>wisely of this thing.

13 Wisdom is good with an <sup>h</sup>inheritance, and excellent to them that see the sun.

14 For *man shal rest* in the shadow of wisdom, and in the shadow of silver: but the excellency of the knowledge of wisdom giveth life to the possessors thereof.

15 Behold the work of God: for who can make \*straight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction <sup>i</sup>consider: God also hath made this contrary to that, to the intent that man should find <sup>k</sup>nothing after him.

17 I have seen all things in the days of my vanity: there is a just man that perisheth in his <sup>j</sup>justice, and there is a wicked man that continueth long in his malice.

18 Be not thou just <sup>m</sup>overmuch, neither make thy self over wise: wherefore shuldest thou be desolate?

2 a There is no state, wherein man can live to have perfect quietness in this life.

2 \*Job 14.2, Ps. 144.4.

3 \*Prov. 22.1.

3 b He speaks thus after the judgement of the flesh, which thinks death to be the end of all evils or els, because that this corporal death is the entering into life everlasting.

4 c Where we may see the hand of God and learn to examine our lives.

8 d Which crackle for a while and profit nothing.

9 e A man that is esteemed wise, when he falls to oppression, becomes like a beast.

10 f He notes their lightness which enterprise a thing, and suddenly leave it off again.

12 g Murmur not against God when he sends adversities for man's sins.

13 h He answers to them that esteem not wisdom, except riches be joined therewith, showing that both are the gifts of God, but that wisdom is far more excellent and may be without riches.

15 \*Ch. 1.15.

16 i Consider wherefore God does send it and what may comfort you.

16 k That man should be able to control nothing in his works.

17 l Meaning, that cruel tyrants put the godly to death and let the wicked go free.

18 m Boast not too much of your own justice and wisdom.

19 Be not thou wicked<sup>n</sup> overmuch, neither be thou foolish: wherefore shuldest thou perish not in thy time?

20 It is good that thou lay hold on<sup>o</sup> this: but yet withdraw not thine hand from<sup>p</sup> that: for he that feareth God, shal come forth of them all.

21 Wisdom shal strengthen the wise man more then ten mighty princes that are in the city.

22 \*Surely there is no man just in the earth, that doeth good and sinneth not.

23 Give not thine<sup>q</sup> heart also to all the words that men speak, lest thou do hear thy servant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast<sup>r</sup> cursed others.

25 All this have I proved by wisdom: I thought I wil be wise, but it went far from me.

26 It is far off, what may<sup>s</sup> it be? and it is a profound deepness, who can find it?

27 I have compassed about, *both* I and mine heart to know and to inquire and to search wisdom and reason, and to know the wickedness of folly, and the foolishness of madness,

28 And I find more bitter then death the woman whose heart is as nets and snares, *and* her hands, as bands: he that is good before God, shalbe delivered from her, but the sinner shalbe taken by her.

29 Behold, saith the Preacher, this have I found, *seeking* one by one to<sup>t</sup> find the count:

30 And yet my soul seeketh, but I find it not. I have found one man of a thousand: but a woman among them all have I not found.

31 Only lo, this have I found, that God hath made man righteous: but they have sought many<sup>u</sup> inventions.

### Chapter 8

*2 To obey Princes and Magistrates. 17 The works of God pass man's knowledge.*

**W**ho is as the wise man? and who knoweth the interpretation of a thing? the wisdom of a man doeth make his<sup>a</sup> face to shine: and the<sup>b</sup> strength of his face shalbe changed.

2 I *advertise thee* to take heed to the<sup>c</sup> mouth of the King, and to the word of the oath of God.

3 <sup>d</sup>Haste not to go forth of his sight: stand not in an evil thing: for he will do whatsoever pleaseth him.

4 Where the word of the King is, *there is* power, and who shal say unto him, *What doest thou?*

5 He that kepeth the commandment, shal know none evil thing, and the heart of the wise shal know the<sup>e</sup> time and judgement.

6 For to every purpose there is a time and judgement because

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19 n Tarry not long when you are admonished to come out of the way of wickedness.

20 o To wit, on these admonitions that go before.

20 p Consider what desolation and destruction shall come, if you do not obey them.

22 \*1 King 8.46, 2 Chron. 6.36, Prov. 20.9, 1 John 1.8.

23 q Credit them not, neither care for them.

24 ^Or, spoken evil of others.

26 r Meaning, wisdom.

29 s That is, to come to a conclusion.

31 t And so are cause of their own destruction.

### Chapter 8

1 a That is, does get him favor and prosperity.

1 b Whereas before he was proud and arrogant, he shall become humble and meek.

2 c That is, that you obey the King, and keep the oath that you have made for the same cause.

3 d Withdraw not yourself lightly from the obedience of your prince.

5 e That is, when time is to obey, and how far he should obey.

the<sup>f</sup> misery of man is great, upon him.

7 For he knoweth not that which shalbe: for who can tel him when it shalbe?

8 Man is not lord<sup>g</sup> over the spirit to retain the spirit: neither hath he power in the day of death, nor deliverance in the battle, neither shal wickedness deliver the possessors thereof.

9 All this have I seen, and have given mine heart to every work, which is wrought under the sun, *and I saw* a time that man ruleth over man to his own<sup>h</sup> hurt.

10 And likewise I saw the wicked buried, and<sup>i</sup> they returned, and they that came from the holie<sup>k</sup> place, were yet forgotten in the city where they had done right: this also is vanity.

11 Because sentence against an evil work is not<sup>l</sup> executed speedily, therefore the heart of the children of men is fully set in them to do evil.

12 Though a sinner do evil an hundred times, and *God* prolongeth *his days*, yet I know that it shalbe well with them that fear the Lord, and do reverence before him.

13 But it shal not be well to the wicked, neither shal he prolong *his days*: *he shalbe* like a shadow, because he feareth not before God.

14 There is a vanity, which is done upon the earth, that there be righteous men to whom it cometh according to the<sup>m</sup> work of the wicked: and there be wicked men to whom it cometh according to the work of the just: I thought also that this is vanity.

15 And I praised joy: for there is no goodness to man under the sun, save<sup>n</sup> to eat & to drink & to rejoice: for this is adjoined to his labor, the days of his life that God hath given him under the sun.

16 When I applied mine heart to know wisdom, and to behold the business that is done on earth, that neither day nor night the eyes of man take sleep,

17 Then I beheld the whole work of God, that man can not find out the work that is wrought under the sun, for the which man laboreth to seek it, and can not find it: yea, and though the wise man think to know it, he can not find it.

### Chapter 9

*1 By no outward thing can man know whom God loveth or hateth. 12 No man knoweth his end. 16 Wisdom excelleth strength.*

**I** have surely given mine heart to all this, and to declare all this, that the just, and the wise, and their works *are* in the hand of God, and no man knoweth either love or<sup>a</sup> hatred of all *that is* before them.

2 All things *come* alike to all: and the same condition *is* to the just and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner, he that sweareth, as he that feareth an oath.

3 This is evil among all that is done under the sun, that there is

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6 f Man of himself is miserable, and therefore ought to do nothing to increase the same, but to work all things by wisdom, and counsel.

8 g Man has no power to save his own life, and therefore must not rashly cast himself into danger.

9 h As comes oft times to tyrants, and wicked rulers.

10 i That is, others as wicked as they.

10 k They that feared God, and worshipped him according as he had appointed.

11 l Where justice is delayed, there sin reigns.

14 m Which are punished as though they were wicked, as Ch. 7.16.

15 n Read Ch. 3.22.

### Chapter 9

1 a Meaning, what things he ought to choose or refuse or man knows not by these outward things, that is by prosperity or adversity, whom God does favor or hate: for he sends them aswell to the wicked as to the godly.

one <sup>b</sup>condition to all, and also the heart of the sons of men is full of evil, and madness *is* in their hearts whiles they live, and after that, *they go* to the dead.

4 Surely whosoever is joined to all the living, there is hope: for it is better to a <sup>c</sup>living dog, then to a dead lyon.

5 For the living know that they shal die, but the dead know nothing at all: neither have they any more a reward: for their remembrance is forgotten.

6 Also their love, and their hatred, & their envy is now perished, and they have no more portion forever, in all that is done under the sun.

7 Go, eat thy bread with joy, and drink thy wine with a cheerful heart: for God now <sup>d</sup>accepteth thy works.

8 At all times let thy garments be <sup>e</sup>white, and let not oil be lacking upon thine head.

9 <sup>f</sup>Rejoice with the wise whom thou hast loved all the days of the life of thy vanity, *which God* hath given thee under the sun all the days of thy vanity: for this is thy portion in the life, and in thy travail wherein thou laborest under the sun.

10 All that thine hand shal find to do, do it with *all* thy power: for there is neither work nor invention, nor knowledge, nor wisdom in the grave whether thou goest.

11 I returned, and I saw under the sun that the race is not to the swift, nor the battle to the strong, nor yet bread to the wise, nor also riches to men of understanding, neither yet favor to men of knowledge: but time and <sup>g</sup>chance cometh to them all.

12 For neither doeth man know his <sup>h</sup>time, *but* as the fishes, which are taken in an evil net, and as the birds that are caught in the snare: so are the children of men snared in the evil time when it falleth upon them suddenly.

13 I have also seen this wisdom under the sun, and it is great unto me.

14 A little city and few men in it, and a great King came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poor and wise man, and he delivered the city by his wisdom: but none remembered this poor man.

16 Then said I, Better is wisdom then strength: yet the wisdom of the poor is despised, and his words are not heard.

17 The words of the wise are more heard in quietness, then the cry of him that ruleth among fools.

18 Better is wisdom then weapons of war: but one sinner destroyeth much good.

### Chapter 10

*1 The difference of foolishness and wisdom. 11 A slanderer is like a serpent that can not be charmed. 16 Of foolish Kings, and drunken princes, 17 And of good Kings and princes.*

**D**ead flies cause to stink, and putrefy the ointment of the apothecary: *so doeth* a little folly him that is in estimation for

3 b In outward things as riches, and poverty, sickness, and health there is no difference between the godly, and the wicked but the difference is that the godly are assured by faith of God's favor and assistance.

4 c He notes the Epicures, and carnal men, which made their belly their god, and had no pleasure but in this life, wishing rather to be an abject, and vile person in this life, then a man of authority, and so to die, which is meant by the dog and lion.

7 d They flatter themselves to be in God's favor, because they have all things in abundance.

8 e Rejoice, be merry, and spare for no cost, thus speak the wicked belly gods.

9 <sup>f</sup>Ebr., regard the life.

9 <sup>g</sup>Ch. 5.18.

11 f Thus the worldelings say to prove that all things are lawful for them and attribute that to chance and fortune, which is done by the providence of God.

12 g That is, he does not foresee what shall come.

wisdom, *and* for glory.

2 The heart of a <sup>a</sup>wise man *is* at his right hand: but the heart of a fool *is* at his left hand.

3 And also when the fool goeth by the way, his heart faileth, and he <sup>b</sup>telleth unto all that he is a fool.

4 If the <sup>c</sup>spirit of him that ruleth, rise up against thee, leave not thy place: for gentleness pacifieth great sins.

5 There is an evil *that* I have seen under the sun, as an <sup>d</sup>error that procedeth from the face of him that ruleth.

6 Folly is set in great excellency, & the <sup>e</sup>rich set in the low place.

7 I have seen servants on horses & princes walking as servants on the ground.

8 <sup>f</sup>He that diggeth a pit, shal fall into it, and he that breaketh the hedge, a serpent shal bite him.

9 He that removeth stones, shal hurt him self thereby, *and* he that cutteth wood, shalbe in danger thereby.

10 If the iron be blunt, and one hath not whet the edge, he must then put to more <sup>g</sup>strength: but the excellency to direct a thing *is* wisdom.

11 If the serpent bite, when he is not charmed: no better is a babler.

12 The words of the mouth of a wise man *have* grace: but the lips of a fool devour him self.

13 The beginning of the words of his mouth *is* foolishness, and the latter end of his mouth *is* wicked madness.

14 For the fool multiplieth words, *saying*, Man knoweth not what shalbe: and who can tel him what shalbe after him?

15 The labor of the foolish doeth weary him: for he knoweth not to go into the <sup>h</sup>city.

16 Wo to thee, <sup>i</sup>o land, when thy King *is* a <sup>h</sup>child, and thy princes <sup>i</sup>eat in the morning.

17 Blessed art thou, <sup>i</sup>o land, when thy King *is* the son of <sup>k</sup>nobles, & thy princes eat in time, for strength and not for dronkennes.

18 By slothfulness the roof of the house goeth to decay, and by the idleness of the hands the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the living, but silver answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the <sup>l</sup>fowl of the heaven shal carry the voice, and that which hath wings, shal declare the matter.

### Chapter 11

*1 To be liberal to the poor. 4 Not to doubt of God's providence 8 All worldly prosperity is but vanity 9 God will judge all.*

**C**ast thy bread upon the <sup>a</sup>waters: for after many days thou shalt find it. 2 Give a portion to seven, and also to eight: for thou knowest not what evil shalbe upon the earth.

2 a So that he does all things well, and justly, where as the fool does the contrary.

3 b By his doings he bewrays himself.

4 c If your superior be angry with you, be you discreet, and not moved.

5 d Meaning, that it is an evil thing when they that are in authority, fail, and do not their duty.

6 e They that are rich in wisdom and virtue.

8 <sup>f</sup>Ps. 7.16, Prov. 26.27, Eccles. 27.30.

10 f Without wisdom whatsoever a man takes in hand, turns to his own hurt.

15 g The ignorance and beastliness of the wicked is such, that they know not common things, and yet will they discuss high matters.

16 h That is, without wisdom and counsel.

16 i Are given to their lusts and pleasures.

17 k Meaning, when he is noble for virtue and wisdom and with the gifts of God.

20 l You can not work evil so secretly, but it shall be known.

### Chapter 11

1 a That is, be liberal to the poor, and though it seem to be as a thing ventured on the sea, yet it shall bring you profit.

3 If the <sup>b</sup>clouds be ful, they wil pour forth rain upon the earth: and if the <sup>c</sup>tree do fall toward the South, or toward the North, in the place that the tree falleth, there it shalbe.

4 He that observeth the <sup>a</sup>wind, shal not sow, and he that regardeth the clouds, shal not reap.

5 As thou knowest not which is the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: so thou knowest not the work of God that worketh all.

6 In the morning sow thy seed, and in the evening let not thine hand <sup>e</sup>rest: for thou knowest not whether shal prosper, this or <sup>f</sup>that, or whether both shalbe alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sun.

8 Though a man live many years, *and* in them all he rejoyce, yet he shal remember the days of <sup>g</sup>darkness, because they are many, all that cometh *is* vanity.

9 <sup>h</sup>Rejoyce, ô young man, in thy youth, and let thine 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 that for all these things, God wil bring thee to judgement.

10 Therefore take away <sup>i</sup>grief out of thine heart, and cause evil <sup>k</sup>to depart from thy flesh, for childhood and youth *are* vanity.

### Chapter 12

*1 To think on God in youth and not to differ til age. 7 The soul returneth to God 11 Wisdom is the gift of God and consisteth in fearing him and keeping his commandments.*

**R**emember now thy Creator in the days of thy youth, whiles the evil days come not, nor the years approach, wherein thou shalt say, I have no pleasure in them:

2 Whiles the sun is not dark, nor the light, nor the moon, nor the stars, nor the <sup>a</sup>clouds return after the rain:

3 When the <sup>b</sup>keepers of the house shal tremble, and the <sup>c</sup>strong men shal bow them selves, & the <sup>d</sup>grinders shal cease, because

3 b As the clouds that are full, pour out rain, so the rich that have abundance, must distribute it liberally.

3 c He exhorts to be liberal, while we live: for after there is no power.

4 d He that fears inconveniences, when necessity requires, shal never do his duty.

6 e Be not weary of well doing.

6 f That is, which of your works are most agreeable to God.

8 g That is, of affliction and trouble.

9 h He derides them that set their delite in worldly pleasures, as though God would not call them to an account.

10 i To wit, anger, and envy

10 k Meaning, carnal lusts whereunto youth is given.

### Chapter 12

2 a Before you come to continual misery for when the clouds remain after the rain, man's grief is increased.

3 b The hands, which keep the body.

3 c The legs.

3 d The teeth.

they are few, and they wax dark that <sup>e</sup>look out by the windows:

4 And the <sup>f</sup>doors shal be shut without by the base sound of the <sup>g</sup>grinding, and he shal rise up at the voice of the <sup>h</sup>bird: and all the <sup>i</sup>daughters of singing shalbe abased.

5 Also they shalbe afraid of the <sup>k</sup>high thing, and fear *shalbe* in <sup>l</sup>the way, and the almond tree shal <sup>m</sup>florish and the <sup>n</sup>grasshopper shalbe a burden, and concupiscence shalbe driven away, for man goeth to the house of his age, and the mourners go about in the street.

6 Whiles the <sup>o</sup>silver cord is not lengthened, nor the golden <sup>p</sup>ewer broken, nor the <sup>q</sup>pitcher broken at the <sup>r</sup>well, nor the <sup>s</sup>wheel broken at the <sup>t</sup>cistern.

7 And dust return to the earth as it was, and the <sup>u</sup>spirit return to God that gave it.

8 Vanity of vanities, saith the Preacher, all *is* vanity.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to hear, and searched forth, and prepare many parables.

10 The Preacher sought to find out pleasant words, and an upright writing, *even* then words of truth.

11 The words of the wise are like goads, & like nails <sup>x</sup>fastened by the masters of the assemblies, *which* are given by one <sup>y</sup>pastor.

12 And of other things besides these, my son, take thou heed, for there is none end in making many <sup>z</sup>books, and much reading is a weariness of the flesh.

13 Let us hear the end of all: fear God and keep his commandments: for this is the whole *duty* of man.

14 For God wil bring every work unto judgement, with every secret thing, whether it be good or evil.

3 e The eyes.

4 f The lips or mouth.

4 g When the jaws shall scarce open and not be able to chew nomore.

4 h He shall not be able to sleep.

4 i That is, the wind pipes, or the ears shall be deaf and not able to hear singing.

5 k To climb high because of their weakness, or they stoop down, as though they were afraid lest any thing should hit them.

5 l They should tremble as they go, as though they were afraid.

5 m Their head shall be as white as the blossoms of an almond tree.

5 n They shall be able to bear nothing.

6 o Meaning the marrow of the backbone and the sinews.

6 p The little skin that covers the brain, which is in color like gold.

6 q That is, the veins.

6 r Meaning, the liver.

6 s Which is the head.

6 t That is, the heart, out of the which the head draws the powers of life.

7 u The soul incontinently either goes to joy or torment, and sleeps not as the wicked imagine.

11 x Which are well applied by the ministers whom he calls masters.

11 y That is, by God.

12 z These things can not be comprehended in books, or learned by study, but God must instruct the heart that you may only know that wisdom is the true felicity, and the way thereunto is to fear God.