

{3:14} 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 [it,] that [men] should fear before him. {3:15} That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

{3:16} And moreover I saw under the sun the place of judgment, [that] wickedness [was] there; and the place of righteousness, [that] iniquity [was] there. {3:17} I said in mine heart, God shall judge the righteous and the wicked: for [there is] a time there for every purpose and for every work. {3:18} 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. {3:19} 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 [is] vanity. {3:20} All go unto one place; all are of the dust, and all turn to dust again. {3:21} Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? {3:22} Wherefore I perceive that [there is] nothing better, than that a man should rejoice in his own works; for that [is] his portion: for who shall bring him to see what shall be after him?

{4:1} So I returned, and considered all the oppressions that are done under the sun: and behold the tears of [such as were] oppressed, and they had no comforter; and on the side of their oppressors [there was] power; but they had no comforter. {4:2} Wherefore I praised the dead which are already dead more than the living which are yet alive. {4:3} Yea, better [is he] than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

{4:4} Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This [is] also vanity and vexation of spirit. {4:5} The fool foldeth his hands together, and eateth his own flesh. {4:6} Better [is] an handful [with] quietness, than both the hands full [with] travail and vexation of spirit.

{4:7} Then I returned, and I saw vanity under the sun. {4:8} There is one [alone,] and [there is] not a second; yea, he hath neither child nor brother: yet [is there] no end of all his labour; neither is his eye satisfied with riches; neither [saith he,] For whom do I labour, and bereave my soul of good? This [is] also vanity, yea, it [is] a sore travail.

{4:9} Two [are] better than one; because they have a good reward for their labour. {4:10} For if they fall, the one will lift up his fellow: but woe to him [that is] alone when he falleth; for [he hath] not another to help him up. {4:11} Again, if two lie together, then they have heat: but how can one be warm [alone?] {4:12} And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

{4:13} Better [is] a poor and a wise child than an old and foolish king, who will no more be admonished. {4:14} For out of prison he cometh to reign; whereas also [he that is] born in his kingdom becometh poor. {4:15} I considered all the living which walk under the sun, with the second child that shall stand up in his stead. {4:16} [There is] no end of all the people, [even] of all that have been before them: they also that come after shall not rejoice in him. Surely this also [is] vanity and vexation of spirit.

{5:1} 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. {5:2} Be not rash with thy mouth, and let not thine heart be hasty to utter [any] thing before God: for God [is] in heaven, and thou upon earth: therefore let thy words be few. {5:3} For a dream cometh through the multitude of business; and a fool's voice [is known] by multitude of words. {5:4} When thou vowest a vow unto God, defer not to pay it; for [he hath] no pleasure in fools: pay that which thou hast vowed. {5:5} Better [is it] that thou shouldst not vow, than that thou shouldst vow and not pay. {5:6} Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it [was] an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? {5:7} For in the multitude of dreams and many words [there are] also [divers] vanities: but fear thou God.

{5:8} If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for [he that is] higher than the highest regardeth; and [there be] higher than they.

{5:9} Moreover the profit of the earth is for all: the king [himself] is served by the field. {5:10} He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this [is] also vanity. {5:11} When goods increase, they are increased that eat them: and what good [is there] to the owners thereof, saving the beholding [of them] with their eyes? {5:12} The sleep of a labouring man [is] sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. {5:13} There is a sore evil [which] I have seen under the sun, [namely,] riches kept for the owners thereof to their hurt. {5:14} But those riches perish by evil travail: and he begetteth a son, and [there is] nothing in his hand. {5:15} 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. {5:16} And this also [is] a sore evil, [that] in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? {5:17} All his days also he eateth in darkness, and [he hath] much sorrow and wrath with his sickness.

{5:18} Behold [that] which I have seen: [it is] good and comely [for one] 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 [is] his portion. {5:19} 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; this [is] the gift of God. {5:20} For he shall not much remember the days of his life; because God answereth [him] in the joy of his heart.

{6:1} There is an evil which I have seen under the sun, and it [is] common among men: {6:2} 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: this [is] vanity, and it [is] an evil disease.

{6:3} If a man beget an hundred [children,] and live many years, so that the days of his years be many, and his soul be not filled with good, and also [that] he have no burial; I say, [that] an untimely birth [is] better than he. {6:4} For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. {6:5} Moreover he hath not seen the sun, nor known [any thing:] this hath more rest than the other.

{6:6} Yea, though he live a thousand years twice [told,] yet hath he seen no good: do not all go to one place? {6:7} All the labour of man [is] for his mouth, and yet the appetite is not filled. {6:8} For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

{6:9} Better [is] the sight of the eyes than the wandering of the desire: this [is] also vanity and vexation of spirit. {6:10} That which hath been is named already, and it is known that it [is] man: neither may he contend with him that is mightier than he.

{6:11} Seeing there be many things that increase vanity, what [is] man the better? {6:12} For who knoweth what [is] good for man in [this] 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?

{7:1} A good name [is] better than precious ointment; and the day of death than the day of one's birth.

{7:2} [It is] better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay [it] to his heart. {7:3} Sorrow [is] better than laughter: for by the sadness of the countenance the heart is made better. {7:4} The heart of the wise [is] in the house of mourning; but the heart of fools [is] in the house of mirth. {7:5} [It is] better to hear the rebuke of the wise, than for a man to hear the song of fools. {7:6} For as the crackling of thorns under a pot, so [is] the laughter of the fool: this also [is] vanity.

{7:7} Surely oppression maketh a wise man mad; and a gift destroyeth the heart. {7:8} Better [is] the end of a thing than the beginning thereof: [and] the patient in spirit [is] better than the proud in spirit. {7:9} Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. {7:10} Say not thou, What is [the cause] that the former days were better than these? for thou dost not enquire wisely concerning this.

{7:11} Wisdom [is] good with an inheritance: and [by it] there is] profit to them that see the sun. {7:12} For wisdom [is] a defence, [and] money [is] a defence: but the excellency of knowledge [is, that] wisdom giveth life to them that have it. {7:13} Consider the work of God: for who can make [that] straight, which he hath made crooked? {7:14} 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. {7:15} All [things] have I seen in the days of my vanity: there is a just [man] that perisheth in his righteousness, and there is a wicked [man] that prolongeth [his life] in his wickedness. {7:16} Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself? {7:17} Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time? {7:18} [It is] good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all. {7:19} Wisdom strengtheneth the wise more than ten mighty [men] which are in the city. {7:20} For [there is] not a just man upon earth, that doeth good, and sinneth not. {7:21} Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee: {7:22} For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

{7:23} All this have I proved by wisdom: I said, I will be

wise; but it [was] far from me. {7:24} That which is far off, and exceeding deep, who can find it out? {7:25} I applied mine heart to know, and to search, and to seek out wisdom, and the reason [of things,] and to know the wickedness of folly, even of foolishness [and] madness: {7:26} And I find more bitter than death the woman, whose heart [is] snares and nets, [and] her hands [as] bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her. {7:27} Behold, this have I found, saith the preacher, [counting] one by one, to find out the account: {7:28} 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. {7:29} Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

{8:1} Who [is] as the wise [man?] and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed. {8:2} I [counsel thee] to keep the king's commandment, and [that] in regard of the oath of God. {8:3} Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. {8:4} Where the word of a king [is, there is] power: and who may say unto him, What doest thou? {8:5} Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

{8:6} Because to every purpose there is time and judgment, therefore the misery of man [is] great upon him. {8:7} For he knoweth not that which shall be: for who can tell him when it shall be? {8:8} [There is] no man that hath power over the spirit to retain the spirit; neither [hath he] power in the day of death: and [there is] no discharge in [that] war; neither shall wickedness deliver those that are given to it. {8:9} All this have I seen, and applied my heart unto every work that is done under the sun: [there is] a time wherein one man ruleth over another to his own hurt. {8:10} 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: this [is] also vanity. {8:11} 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.

{8:12} Though a sinner do evil an hundred times, and his [days] be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: {8:13} But it shall not be well with the wicked, neither shall he prolong [his] days, [which are] as a shadow; because he feareth not before God. {8:14} There is a vanity which is done upon the earth; that there be just [men,] unto whom it happeneth according to the work of the wicked; again, there be wicked [men,] to whom it happeneth according to the work of the righteous: I said that this also [is] vanity. {8:15} 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.

{8:16} When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also [there is that] neither day nor night seeth sleep with his eyes:) {8:17} 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 [it] out, yet he shall not find [it;] yea further; though a wise [man] think to know [it,] yet shall he not be able to find [it].

{9:1} For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred [by] all [that is] before them. {9:2} All [things come] alike to all: [there is] one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as [is] the good, so [is] the sinner; [and] he that sweareth, as [he] that feareth an oath. {9:3} This [is] an evil among all [things] that are done under the sun, that [there is] one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that [they go] to the dead.

{9:4} For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. {9:5} 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. {9:6} Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any [thing] that is done under the sun.

{9:7} Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. {9:8} Let thy garments be always white; and let thy head lack no ointment. {9:9} 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 [is] thy portion in [this] life, and in thy labour which thou takest under the sun. {9:10} Whatsoever thy hand findeth to do, do [it] with thy might; for [there is] no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

{9:11} I returned, and saw under the sun, that the race [is] not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. {9:12} 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 [are] the sons of men snared in an evil time, when it falleth suddenly upon them.

{9:13} This wisdom have I seen also under the sun, and it [seemed] great unto me: {9:14} [There was] a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: {9:15} 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. {9:16} Then said I, Wisdom [is] better than strength: nevertheless the poor man's wisdom [is] despised, and his words are not heard. {9:17} The words of wise [men are] heard in quiet more than the cry of him that ruleth among fools. {9:18} Wisdom [is] better than weapons of war: but one sinner destroyeth much good.

{10:1} Dead flies cause the ointment of the apothecary to send forth a stinking savour: [so doth] a little folly him that is in reputation for wisdom [and] honour. {10:2} A wise man's heart [is] at his right hand; but a fool's heart at his left. {10:3} Yea also, when he that is a fool walketh by the way, his wisdom faileth [him,] and he saith to every one [that] he [is] a fool. {10:4} If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences. {10:5} There is an evil [which] I have seen under the sun, as an error [which] proceedeth from the ruler: {10:6} Folly is set in great dignity, and the rich sit in low place. {10:7} I have seen servants upon horses, and princes

walking as servants upon the earth. {10:8} He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. {10:9} Whoso removeth stones shall be hurt therewith; [and] he that cleaveth wood shall be endangered thereby. {10:10} If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom [is] profitable to direct. {10:11} Surely the serpent will bite without enchantment; and a babbler is no better. {10:12} The words of a wise man's mouth [are] gracious; but the lips of a fool will swallow up himself. {10:13} The beginning of the words of his mouth [is] foolishness: and the end of his talk [is] mischievous madness. {10:14} A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? {10:15} The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

{10:16} Woe to thee, O land, when thy king [is] a child, and thy princes eat in the morning! {10:17} Blessed [art] thou, O land, when thy king [is] the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

{10:18} By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

{10:19} A feast is made for laughter, and wine maketh merry: but money answereth all [things].

{10:20} 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.

{11:1} Cast thy bread upon the waters: for thou shalt find it after many days. {11:2} Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. {11:3} If the clouds be full of rain, they empty [themselves] 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. {11:4} He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. {11:5} As thou knowest not what [is] the way of the spirit, [nor] how the bones [do grow] in the womb of her that is with child: even so thou knowest not the works of God who maketh all. {11:6} 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 [shall be] alike good.

{11:7} Truly the light [is] sweet, and a pleasant [thing it is] for the eyes to behold the sun: {11:8} But if a man live many years, [and] rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh [is] vanity.

{11:9} 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 [things] God will bring thee into judgment. {11:10} Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth [are] vanity.

{12:1} 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; {12:2} While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: {12:3}

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, {12:4} 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; {12:5} Also [when] they shall be afraid of [that which is] high, and fears [shall be] 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: {12:6} 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. {12:7} Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

{12:8} Vanity of vanities, saith the preacher; all [is] vanity. {12:9} And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, [and] set in order many proverbs. {12:10} The preacher sought to find out acceptable words: and [that which was] written [was] upright, [even] words of truth. {12:11} The words of the wise [are] as goads, and as nails fastened by the masters of assemblies, [which] are given from one shepherd. {12:12} And further, by these, my son, be admonished: of making many books [there is] no end; and much study [is] a weariness of the flesh.

{12:13} Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this [is] the whole [duty] of man. {12:14} For God shall bring every work into judgment, with every secret

## The Song of Solomon

{1:1} The song of songs, which [is] Solomon's. {1:2} Let him kiss me with the kisses of his mouth: for thy love [is] better than wine. {1:3} Because of the savour of thy good ointments thy name [is as] ointment poured forth, therefore do the virgins love thee. {1:4} Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee. {1:5} I [am] black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. {1:6} Look not upon me, because I [am] black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; [but] mine own vineyard have I not kept. {1:7} Tell me, O thou whom my soul loveth, where thou feedest, where thou makest [thy flock] to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

{1:8} If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents. {1:9} I have compared thee, O my love, to a company of horses in Pharaoh's chariots. {1:10} Thy cheeks are comely with rows [of jewels,] thy neck with chains [of gold. ] {1:11} We will make thee borders of gold with studs of silver.

{1:12} While the king [sitteth] at his table, my spikenard sendeth forth the smell thereof. {1:13} A bundle of myrrh [is] my wellbeloved unto me; he shall lie all night betwixt my breasts. {1:14} My beloved [is] unto me [as] a cluster of camphire in the vineyards of En-gedi. {1:15} Behold, thou [art] fair, my love; behold, thou [art] fair; thou [hast] doves' eyes. {1:16} Behold, thou [art] fair, my beloved, yea, pleasant: also our bed [is] green. {1:17} The beams of our house [are] cedar, [and] our rafters of fir.

{2:1} I [am] the rose of Sharon, [and] the lily of the valleys. {2:2} As the lily among thorns, so [is] my love among the daughters. {2:3} As the apple tree among the trees of the wood, so [is] my beloved among the sons. I sat down under his shadow with great delight, and his fruit [was] sweet to my taste. {2:4} He brought me to the banquetting house, and his banner over me [was] love. {2:5} Stay me with flagons, comfort me with apples: for I [am] sick of love. {2:6} His left hand [is] under my head, and his right hand doth embrace me. {2:7} I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake [my] love, till he please.

{2:8} The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. {2:9} My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. {2:10} My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. {2:11} For, lo, the winter is past, the rain is over [and] gone; {2:12} The flowers appear on the earth; the time of the singing [of birds] is come, and the voice of the turtle is heard in our land; {2:13} The fig tree putteth forth her green figs, and the vines [with] the tender grape give a [good] smell. Arise, my love, my fair one, and come away.

{2:14} O my dove, [that art] in the clefts of the rock, in the secret [places] of the stairs, let me see thy countenance,

let me hear thy voice; for sweet [is] thy voice, and thy countenance [is] comely. {2:15} Take us the foxes, the little foxes, that spoil the vines: for our vines [have] tender grapes.

{2:16} My beloved [is] mine, and I [am] his: he feedeth among the lilies. {2:17} Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

{3:1} By night on my bed I sought him whom my soul loveth: I sought him, but I found him not. {3:2} I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. {3:3} The watchmen that go about the city found me: [to whom I said,] Saw ye him whom my soul loveth? {3:4} [It was] but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. {3:5} I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake [my] love, till he please.

{3:6} Who [is] this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? {3:7} Behold his bed, which [is] Solomon's; threescore valiant men [are] about it, of the valiant of Israel. {3:8} They all hold swords, [being] expert in war: every man [hath] his sword upon his thigh because of fear in the night. {3:9} King Solomon made himself a chariot of the wood of Lebanon. {3:10} He made the pillars thereof [of] silver, the bottom thereof [of] gold, the covering of it [of] purple, the midst thereof being paved [with] love, for the daughters of Jerusalem. {3:11} Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

{4:1} Behold, thou [art] fair, my love; behold, thou [art] fair; thou [hast] doves' eyes within thy locks: thy hair [is] as a flock of goats, that appear from mount Gilead. {4:2} Thy teeth [are] like a flock [of sheep that are even] shorn, which came up from the washing; whereof every one bear twins, and none [is] barren among them. {4:3} Thy lips [are] like a thread of scarlet, and thy speech [is] comely: thy temples [are] like a piece of a pomegranate within thy locks. {4:4} Thy neck [is] like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. {4:5} Thy two breasts [are] like two young roes that are twins, which feed among the lilies. {4:6} Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. {4:7} Thou [art] all fair, my love; [there is] no spot in thee.

{4:8} Come with me from Lebanon, [my] spouse, with me from Lebanon: look from the top of Amanah, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. {4:9} Thou hast ravished my heart, my sister, [my] spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. {4:10} How fair is thy love, my sister, [my] spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! {4:11} Thy lips, O [my] spouse, drop [as] the honeycomb: honey and milk [are] under thy tongue; and the smell of thy garments [is] like the smell of Lebanon. {4:12} A garden inclosed [is] my sister, [my] spouse; a spring shut up, a fountain sealed. {4:13} Thy

plants [are] an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, {4:14} Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: {4:15} A fountain of gardens, a well of living waters, and streams from Lebanon.

{4:16} Awake, O north wind; and come, thou south; blow upon my garden, [that] the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

{5:1} I am come into my garden, my sister, [my] spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

{5:2} I sleep, but my heart waketh: [it is] the voice of my beloved that knocketh, [saying,] Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, [and] my locks with the drops of the night. {5:3} I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? {5:4} My beloved put in his hand by the hole [of the door,] and my bowels were moved for him. {5:5} I rose up to open to my beloved; and my hands dropped [with] myrrh, and my fingers [with] sweet smelling myrrh, upon the handles of the lock. {5:6} I opened to my beloved; but my beloved had withdrawn himself, [and] was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. {5:7} The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. {5:8} I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I [am] sick of love.

{5:9} What [is] thy beloved more than [another] beloved, O thou fairest among women? what [is] thy beloved more than [another] beloved, that thou dost so charge us? {5:10} My beloved [is] white and ruddy, the chiefest among ten thousand. {5:11} His head [is as] the most fine gold, his locks [are] bushy, [and] black as a raven. {5:12} His eyes [are] as [the eyes] of doves by the rivers of waters, washed with milk, [and] fitly set. {5:13} His cheeks [are] as a bed of spices, [as] sweet flowers: his lips [like] lilies, dropping sweet smelling myrrh. {5:14} His hands [are as] gold rings set with the beryl: his belly [is as] bright ivory overlaid [with] sapphires. {5:15} His legs [are as] pillars of marble, set upon sockets of fine gold: his countenance [is] as Lebanon, excellent as the cedars. {5:16} His mouth [is] most sweet: yea, he [is] altogether lovely. This [is] my beloved, and this [is] my friend, O daughters of Jerusalem.

{6:1} Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. {6:2} My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. {6:3} I [am] my beloved's, and my beloved [is] mine: he feedeth among the lilies.

{6:4} Thou [art] beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as [an army] with banners. {6:5} Turn away thine eyes from me, for they have overcome me: thy hair [is] as a flock of goats that appear from Gilead. {6:6} Thy teeth [are] as a flock of sheep which go up from the washing, whereof every one beareth twins, and [there is] not one barren among them. {6:7} As a piece of a pomegranate [are] thy temples within thy locks. {6:8} There are threescore queens, and fourscore concubines, and virgins

without number. {6:9} My dove, my undefiled is [but] one; she [is] the [only] one of her mother, she [is] the choice [one] of her that bare her. The daughters saw her, and blessed her; [yea,] the queens and the concubines, and they praised her.

{6:10} Who [is] she [that] looketh forth as the morning, fair as the moon, clear as the sun, [and] terrible as [an army] with banners? {6:11} I went down into the garden of nuts to see the fruits of the valley, [and] to see whether the vine flourished, [and] the pomegranates budded. {6:12} Or ever I was aware, my soul made me [like] the chariots of Amminadib. {6:13} Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

{7:1} How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs [are] like jewels, the work of the hands of a cunning workman. {7:2} Thy navel [is like] a round goblet, [which] wanteth not liquor: thy belly [is like] an heap of wheat set about with lilies. {7:3} Thy two breasts [are] like two young roes [that are] twins. {7:4} Thy neck [is] as a tower of ivory; thine eyes [like] the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose [is] as the tower of Lebanon which looketh toward Damascus. {7:5} Thine head upon thee [is] like Carmel, and the hair of thine head like purple; the king [is] held in the galleries. {7:6} How fair and how pleasant art thou, O love, for delights! {7:7} This thy stature is like to a palm tree, and thy breasts to clusters [of grapes. ] {7:8} I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; {7:9} And the roof of thy mouth like the best wine for my beloved, that goeth [down] sweetly, causing the lips of those that are asleep to speak.

{7:10} I [am] my beloved's, and his desire [is] toward me. {7:11} Come, my beloved, let us go forth into the field; let us lodge in the villages. {7:12} Let us get up early to the vineyards; let us see if the vine flourish, [whether] the tender grape appear, [and] the pomegranates bud forth: there will I give thee my loves. {7:13} The mandrakes give a smell, and at our gates [are] all manner of pleasant [fruits,] new and old, [which] I have laid up for thee, O my beloved.

{8:1} O that thou [wert] as my brother, that sucked the breasts of my mother! [when] I should find thee without, I would kiss thee; yea, I should not be despised. {8:2} I would lead thee, [and] bring thee into my mother's house, [who] would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate. {8:3} His left hand [should be] under my head, and his right hand should embrace me. {8:4} I charge you, O daughters of Jerusalem, that ye stir not up, nor awake [my] love, until he please. {8:5} Who [is] this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth [that] bare thee.

{8:6} Set me as a seal upon thine heart, as a seal upon thine arm: for love [is] strong as death; jealousy [is] cruel as the grave: the coals thereof [are] coals of fire, [which] hath a] most vehement flame. {8:7} Many waters cannot quench love, neither can the floods drown it: if [a] man would give all the substance of his house for love, it would utterly be contemned.

{8:8} We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be