

# Ecclesiastes - Chapter 1

- 1** Verba Ecclesiastes filii David regis Hierusalem  
**1** The words of Ecclesiastes, the son of David, king of Jerusalem.
- 2** vanitas vanitatum dixit Ecclesiastes vanitas vanitatum omnia vanitas  
**2** Vanity of vanities, said Ecclesiastes: vanity of vanities, and all is vanity.
- 3** quid habet amplius homo de universo labore suo quod laborat sub sole  
**3** What hath a man more of all his labour, that he taketh under the sun?
- 4** generatio praeterit et generatio advenit terra vero in aeternum stat  
**4** One generation passeth away, and another generation cometh: but the earth standeth for ever.
- 5** oritur sol et occidit et ad locum suum revertitur ibique renascens  
**5** The sun riseth, and goeth down, and returneth to his place: and there rising again,
- 6** gyrat per meridiem et flectitur ad aquilonem lustrans universa circuitu pergit spiritus et in circulos suos regreditur  
**6** Maketh his round by the south, and turneth again to the north: the spirit goeth forward surveying all places round about, and returneth to his circuits.
- 7** omnia flumina intrant mare et mare non redundat ad locum unde exeunt flumina revertuntur ut iterum fluant  
**7** All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again.
- 8** cunctae res difficiles non potest eas homo explicare sermone non saturatur oculus visu nec auris impletur auditu  
**8** All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing.
- 9** quid est quod fuit ipsum quod futurum est quid est quod factum est ipsum quod fiendum est  
**9** What is it that hath been? the same thing that shall be. What is it that hath been done? the same that shall be done.
- 10** nihil sub sole novum nec valet quisquam dicere ecce hoc recens est iam enim praecessit in saeculis quae fuerunt ante nos  
**10** Nothing under the sun is new, neither is any man able to say: Behold this is new: for it hath already gone before in the ages that were before us.
- 11** non est priorum memoria sed nec eorum quidem quae postea futura sunt erit recordatio apud eos qui futuri sunt in novissimo  
**11** There is no remembrance of former things: nor indeed of those things which hereafter are to come, shall there be any remembrance with them that shall be in the latter end.
- 12** ego Ecclesiastes fui rex Israhel in Hierusalem  
**12** I Ecclesiastes was king over Israel in Jerusalem,
- 13** et proposui in animo meo quaerere et investigare sapienter de omnibus quae fiunt sub sole hanc occupationem pessimam dedit Deus filiis hominum ut occuparentur in ea  
**13** And I proposed in my mind to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men, to be exercised therein.
- 14** vidi quae fiunt cuncta sub sole et ecce universa vanitas et adflictio spiritus  
**14** I have seen all things that are done under the sun, and behold all is vanity, and vexation of spirit.
- 15** perversi difficile corriguntur et stultorum infinitus est numerus  
**15** The perverse are hard to be corrected, and the number of fools is infinite.
- 16** locutus sum in corde meo dicens ecce magnus effectus sum et praecessi sapientia omnes qui fuerunt ante me in Hierusalem et mens mea contemplata est multa sapienter et didicit  
**16** I have spoken in my heart, saying: Behold I am become great, and have gone beyond all in wisdom, that were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned.
- 17** dedique cor meum ut scirem prudentiam atque doctrinam erroresque et stultitiam et agnovi quod in his quoque esset labor et adflictio spiritus  
**17** And I have given my heart to know prudence, and learning, and errors, and folly: and I have perceived that in these also there was labour, and vexation of spirit,
- 18** eo quod in multa sapientia multa sit indignatio et qui addit scientiam addat et laborem  
**18** Because in much wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

## Ecclesiastes - Chapter 2

**1** Dixi ego in corde meo vadam et affluam deliciis et fruar bonis et vidi quod hoc quoque esset vanitas

**2** risum reputavi errorem et gaudio dixi quid frustra deciperis

**3** cogitavi in corde meo abstrahere a vino carnem meam ut animum meum transferrem ad sapientiam devitareque stultitiam donec viderem quid esset utile filiis hominum quod facto opus est sub sole numero dierum vitae suae

**4** magnificavi opera mea aedificavi mihi domos plantavi vineas

**5** feci hortos et pomeria et consevi ea cuncti generis arboribus

**6** extruxi mihi piscinas aquarum ut inrigarem silvam lignorum germinantium

**7** possedi servos et ancillas multamque familiam habui armenta quoque et magnos ovium greges ultra omnes qui fuerunt ante me in Hierusalem

**8** coacervavi mihi argentum et aurum et substantias regum ac provinciarum feci mihi cantores et cantrices et delicias filiorum hominum scyphos et urceos in ministerio ad vina fundenda

**9** et supergressus sum opibus omnes qui fuerunt ante me in Hierusalem sapientia quoque perseveravit mecum

**10** et omnia quae desideraverunt oculi mei non negavi eis nec prohibui cor quin omni voluptate frueretur et oblectaret se in his quae paraveram et hanc ratus sum partem meam si uterer labore meo

**11** cumque me convertissem ad universa opera quae fecerant manus meae et ad labores in quibus frustra sudaveram vidi in omnibus vanitatem et afflictionem animi et nihil permanere sub sole

**12** transivi ad contemplandam sapientiam erroresque et stultitiam quid est inquam homo ut sequi possit regem factorem suum

**13** et vidi quia tantum praecederet sapientia stultitiam quantum differt lux tenebris

**14** sapientis oculi in capite eius stultus in tenebris ambulat et didici quod unus utriusque esset interitus

**15** et dixi in corde meo si unus et stulti et meus occasus erit quid mihi prodest quod maiorem sapientiae dedi operam locutusque cum mente mea animadverti quod hoc quoque esset vanitas

**16** non enim erit memoria sapientis similiter ut stulti in perpetuum et futura tempora oblivione cuncta pariter obruent moritur doctus similiter et indoctus

**1** I said in my heart: I will go, and abound with delights, and enjoy good things. And I saw that this also was vanity.

**2** Laughter I counted error: and to mirth I said: Why art thou vainly deceived?

**3** I thought in my heart, to withdraw my flesh from wine, that I might turn my mind to wisdom, and might avoid folly, till I might see what was profitable for the children of men: and what they ought to do under the sun, all the days of their life.

**4** I made me great works, I built me houses, and planted vineyards,

**5** I made gardens, and orchards, and set them with trees of all kinds,

**6** And I made me ponds of water, to water therewith the wood of the young trees,

**7** I got me menservants, and maidservants, and had a great family: and herds of oxen, and great flocks of sheep, above all that were before me in Jerusalem:

**8** I heaped together for myself silver and gold, and the wealth of kings, and provinces: I made me singing men, and singing women, and the delights of the sons of men, cups and vessels to serve to pour out wine:

**9** And I surpassed in riches all that were before me in Jerusalem: my wisdom also remained with me.

**10** And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared: and esteemed this my portion, to make use of my own labour.

**11** And when I turned myself to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun.

**12** I passed further to behold wisdom, and errors and folly, (What is man, said I that he can follow the King his maker?)

**13** And I saw that wisdom excelled folly, as much as light differeth from darkness.

**14** The eyes of a wise man are in his head: the fool walketh in darkness: and I learned that they were to die both alike.

**15** And I said in my heart: If the death of the fool and mine shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity.

**16** For there shall be no remembrance of the wise no more than of the fool forever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned.

**17** et idcirco taeduit me vitae meae videntem mala esse universa sub sole et cuncta vanitatem atque adflictionem spiritus

**18** rursum detestatus sum omnem industriam meam quae sub sole studiosissime laboravi habiturus heredem post me

**19** quem ignoro utrum sapiens an stultus futurus sit et dominabitur in laboribus meis quibus desudavi et sollicitus fui et est quicquam tam vanum

**20** unde cessavi renuntiavitque cor meum ultra laborare sub sole

**21** nam cum alius laboret in sapientia et doctrina et sollicitudine homini otioso quaesita dimittit et hoc ergo vanitas et magnum malum

**22** quid enim proderit homini de universo labore suo et adflictione spiritus qua sub sole cruciatus est

**23** cuncti dies eius doloribus et aerumnis pleni sunt nec per noctem mente requiescit et haec non vanitas est

**24** nonne melius est comedere et bibere et ostendere animae suae bona de laboribus suis et hoc de manu Dei est

**25** quis ita vorabit et deliciis affluet ut ego

**26** homini bono in conspectu suo dedit Deus sapientiam et scientiam et laetitiam peccatori autem dedit adflictionem et curam superfluum ut addat et congreget et tradat ei qui placuit Deo sed et hoc vanitas et cassa sollicitudo mentis

**17** And therefore I was weary of my life, when I saw that all things under the sun are evil, and all vanity and vexation of spirit.

**18** Again I hated all my application wherewith I had earnestly laboured under the sun, being like to have an heir after me,

**19** Whom I know not whether he will be a wise man or a fool, and he shall have rule over all my labours with which I have laboured and been solicitous: and is there anything so vain?

**20** Wherefore I left off and my heart renounced labouring anymore under the sun.

**21** For when a man laboureth in wisdom, and knowledge, and carefulness, he leaveth what he hath gotten to an idle man: so this also is vanity, and a great evil.

**22** For what profit shall a man have of all his labour, and vexation of spirit, with which he hath been tormented under the sun?

**23** All his days are full of sorrows and miseries, even in the night he doth not rest in mind: and is not this vanity?

**24** Is it not better to eat and drink, and to shew his soul good things of his labours? and this is from the hand of God.

**25** Who shall so feast and abound with delights as I?

**26** God hath given to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he hath given vexation, and superfluous care, to heap up and to gather together, and to give it to him that hath pleased God: but this also is vanity, and a fruitless solicitude of the mind.

## Ecclesiastes - Chapter 3

**1** Omnia tempus habent et suis spatiis transeunt universa sub caelo

**2** tempus nascendi et tempus moriendi tempus plantandi et tempus evellendi quod plantatum est

**3** tempus occidendi et tempus sanandi tempus destruendi et tempus aedificandi

**4** tempus flendi et tempus ridendi tempus plangendi et tempus saltandi

**5** tempus spargendi lapides et tempus colligendi tempus amplexandi et tempus longe fieri a complexibus

**6** tempus acquirendi et tempus perdendi tempus custodiendi et tempus abiciendi

**7** tempus scindendi et tempus consuendi tempus tacendi et tempus loquendi

**8** tempus dilectionis et tempus odii tempus belli et tempus pacis

**9** quid habet amplius homo de labore suo

**10** vidi adflictionem quam dedit Deus filiis hominum ut distendantur in ea

**1** All things have their season, and in their times all things pass under heaven.

**2** A time to be born and a time to die. A time to plant, and a time to pluck up that which is planted.

**3** A time to kill, and a time to heal. A time to destroy, 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 scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces.

**6** A time to get, and a time to lose. A time to keep, and a time to cast away.

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

**8** A time of love, and a time of hatred. A time of war, and a time of peace.

**9** What hath man more of his labour?

**10** I have seen the trouble, which God hath given the sons of men to be exercised in it.

- 11** cuncta fecit bona in tempore suo et mundum tradidit disputationi eorum ut non inueniat homo opus quod operatus est Deus ab initio usque ad finem
- 11** He hath made all things good in their time, and hath delivered the world to their consideration, so that man cannot find out the work which God hath made from the beginning to the end.
- 12** et cognovi quod non esset melius nisi laetari et facere bene in vita sua
- 12** And I have known that there was no better thing than to rejoice, and to do well in this life.
- 13** omnis enim homo qui comedit et bibit et videt bonum de labore suo hoc donum Dei est
- 13** For every man that eateth and drinketh, and seeth good of his labour, this is the gift of God.
- 14** didici quod omnia opera quae fecit Deus perseverent in perpetuum non possumus eis quicquam addere nec auferre quae fecit Deus ut timeatur
- 14** I have learned that all the works which God hath made, continue for ever: we cannot add any thing, nor take away from those things which God hath made that he may be feared.
- 15** quod factum est ipsum permanet quae futura sunt iam fuerunt et Deus instaurat quod abiit
- 15** That which hath been made, the same continueth: the things that shall be, have already been: and God restoreth that which is past.
- 16** vidi sub sole in loco iudicii impietatem et in loco iustitiae iniquitatem
- 16** I saw under the sun in the place of judgment wickedness, and in the place of justice iniquity.
- 17** et dixi in corde meo iustum et impium iudicabit Deus et tempus omni rei tunc erit
- 17** And I said in my heart: God shall judge both the just and the wicked, and then shall be the time of every thing.
- 18** dixi in corde meo de filiis hominum ut probaret eos Deus et ostenderet similes esse bestiis
- 18** I said in my heart concerning the sons of men, that God would prove them, and shew them to be like beasts.
- 19** idcirco unus interitus est hominis et iumentorum et aequa utriusque condicio sicut moritur homo sic et illa moriuntur similiter spirant omnia et nihil habet homo iumento amplius cuncta subiacent vanitati
- 19** Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity.
- 20** et omnia pergunt ad unum locum de terra facta sunt et in terram pariter revertentur
- 20** And all things go to one place: of earth they were made, and into earth they return together.
- 21** quis novit si spiritus filiorum Adam ascendat sursum et si spiritus iumentorum descendat deorsum
- 21** Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?
- 22** et deprehendi nihil esse melius quam laetari hominem in opere suo et hanc esse partem illius quis enim eum adducet ut post se futura cognoscat
- 22** And I have found that nothing is better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

## Ecclesiastes - Chapter 4

- 1** Verti me ad alia et vidi calumnias quae sub sole geruntur et lacrimas innocentum et consolatorem neminem nec posse resistere eorum violentiae cunctorum auxilio destitutos
- 1** I turned myself to other things, and I saw the oppressions that are done under the sun, and the tears of the innocent, and they had no comforter; and they were not able to resist their violence, being destitute of help from any.
- 2** et laudavi magis mortuos quam viventes
- 2** And I praised the dead rather than the living:
- 3** et feliciorem utroque iudicavi qui necdum natus est nec vidit mala quae sub sole fiunt
- 3** And I judged him happier than them both, that is not yet born, nor hath seen the evils that are done under the sun.
- 4** rursum contemplatus omnes labores hominum et industrias animadverti patere invidiae proximi et in hoc ergo vanitas et cura superflua est
- 4** Again I considered all the labours of men, and I remarked that their industries are exposed to the envy of their neighbour: so in this also there is vanity, and fruitless care.
- 5** stultus complicat manus suas et comedit carnes suas dicens
- 5** The fool foldeth his hands together, and eateth his own flesh, saying:
- 6** melior est pugillus cum requie quam plena utraque manus cum labore et adflictione animi
- 6** Better is a handful with rest, than both hands full with labour, and vexation of mind.
- 7** considerans repperi et aliam vanitatem sub sole
- 7** Considering I found also another vanity under the sun:

**8** unus est et secundum non habet non filium non fratrem et tamen laborare non cessat nec satiantur oculi eius divitiis nec recogitat dicens cui laboro et fraudo animam meam bonis in hoc quoque vanitas est et adflictio pessima

**9** melius ergo est duos simul esse quam unum habent enim emolumentum societatis suae

**10** si unus ceciderit ab altero fulcietur vae soli quia cum ruerit non habet sublevantem

**11** et si dormierint duo fovebuntur mutuo unus quomodo calefiet

**12** et si quispiam praevaluerit contra unum duo resistent ei funiculus triplex difficile rumpitur

**13** melior est puer pauper et sapiens rege sene et stulto qui nescit providere in posterum

**14** quod et de carcere catenisque interdum quis egrediatur ad regnum et alius natus in regno inopia consumatur

**15** vidi cunctos viventes qui ambulant sub sole cum adulescente secundo qui consurgit pro eo

**16** infinitus numerus est populi omnium qui fuerunt ante eum et qui postea futuri sunt non laetabuntur in eo sed et hoc vanitas et adflictio spiritus

**17** custodi pedem tuum ingrediens domum Dei multo enim melior est oboedientia quam stultorum victimae qui nesciunt quid faciant mali

**8** There is but one, and he hath not a second, no child, no brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he reflect, saying: For whom do I labour, and defraud my soul of good things? in this also is vanity, and a grievous vexation.

**9** It is better therefore that two should be together, than one: for they have the advantage of their society:

**10** If one fall he shall be supported by the other: woe to him that is alone, for when he falleth, he hath none to lift him up.

**11** And if two lie together, they shall warm one another: how shall one alone be warmed?

**12** And if a man prevail against one, two shall withstand him: a threefold cord is not easily broken.

**13** Better is a child that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter.

**14** Because out of prison and chains sometimes a man cometh forth to a kingdom: and another born king is consumed with poverty.

**15** I saw all men living, that walk under the sun with the second young man, who shall rise up in his place.

**16** The number of the people, of all that were before him is infinite: and they that shall come afterwards, shall not rejoice in him: but this also is vanity, and vexation of spirit.

**17** Keep thy foot, when thou goest into the house of God, and draw nigh to hear. For much better is obedience, than the victims of fools, who know not what evil they do.

## Ecclesiastes - Chapter 5

**1** Ne temere quid loquaris neque cor tuum sit velox ad proferendum sermonem coram Deo Deus enim in caelo et tu super terram idcirco sint pauci sermones tui

**2** multas curas sequuntur somnia et in multis sermonibus invenitur stultitia

**3** si quid vovisti Deo ne moreris reddere displicet enim ei infidelis et stulta promissio sed quodcumque voveris redde

**4** multoque melius est non vovere quam post votum promissa non complere

**5** ne dederis os tuum ut peccare faciat carnem tuam neque dicas coram angelo non est providentia ne forte iratus Deus super sermone tuo dissipet cuncta opera manuum tuarum

**6** ubi multa sunt somnia plurimae vanitates et sermones innumeri tu vero Deum time

**7** si videris calumnias egenorum et violenta iudicia et subverti iustitiam in provincia non mireris super hoc negotio quia excelso alius

**1** Speak not any thing rashly, and let not thy heart be hasty to utter a word before God. For God is in heaven, and thou upon earth: therefore let thy words be few.

**2** Dreams follow many cares: and in many words shall be found folly.

**3** If thou hast vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast vowed, pay it.

**4** And it is much better not to vow, than after a vow not to perform the things promised.

**5** Give not thy mouth to cause thy flesh to sin: and say not before the angel: There is no providence: lest God be angry at thy words, and destroy all the works of thy hands.

**6** Where there are many dreams, there are many vanities, and words without number: but do thou fear God.

**7** If thou shalt see the oppressions of the poor, and violent judgments, and justice perverted in the province, wonder not at this matter: for he

excelsior est et super hos quoque eminentiores sunt alii

**8** et insuper universae terrae rex imperat servienti

**9** avarus non implebitur pecunia et qui amat divitias fructus non capiet ex eis et hoc ergo vanitas

**10** ubi multae sunt opes multi et qui comedant eas et quid prodest possessori nisi quod cernit divitias oculis suis

**11** dulcis est somnus operanti sive parum sive multum comedat saturitas autem divitis non sinit dormire eum

**12** est et alia infirmitas pessima quam vidi sub sole divitiae conservatae in malum domini sui

**13** pereunt enim in afflictione pessima generavit filium qui in summa egestate erit

**14** sicut egressus est nudus de utero matris suae sic revertetur et nihil auferet secum de labore suo

**15** miserabilis prorsus infirmitas quomodo venit sic revertetur quid ergo prodest ei quod laboravit in ventum

**16** cunctis diebus vitae suae comedit in tenebris et in curis multis et in aerumna atque tristitia

**17** hoc itaque mihi visum est bonum ut comedat quis et bibat et fruatur laetitia ex labore suo quod laboravit ipse sub sole numerum dierum vitae suae quos dedit ei Deus et haec est pars illius

**18** et omni homini cui dedit Deus divitias atque substantiam potestatemque ei tribuit ut comedat ex eis et fruatur parte sua et laetetur de labore suo hoc est donum Dei

**19** non enim satis recordabitur dierum vitae suae eo quod Deus occupet deliciis cor eius

that is high hath another higher, and there are others still higher than these:

**8** Moreover there is the king that reigneth over all the land subject to him.

**9** A covetous man shall not be satisfied with money: and he that loveth riches shall reap no fruit from them: so this also is vanity.

**10** Where there are great riches, there are also many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes?

**11** Sleep is sweet to a labouring man, whether he eat little or much: but the fulness of the rich will not suffer him to sleep.

**12** There is also another grievous evil, which I have seen under the sun: riches kept to the hurt of the owner.

**13** For they are lost with very great affliction: he hath begotten a son, who shall be in extremity of want.

**14** As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour.

**15** A most deplorable evil: as he came, so shall he return. What then doth it profit him that he hath laboured for the wind?

**16** All the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow.

**17** This therefore hath seemed good to me, that a man should eat and drink, and enjoy the fruit of his labour, wherewith he hath laboured under the sun, all the days of his life, which God hath given him: and this is his portion.

**18** And every man to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour: this is the gift of God.

**19** For he shall not much remember the days of his life, because God entertaineth his heart with delight.

## Ecclesiastes - Chapter 6

**1** Est et aliud malum quod vidi sub sole et quidem frequens apud homines

**2** vir cui dedit Deus divitias et substantiam et honorem et nihil deest animae eius ex omnibus quae desiderat nec tribuit ei potestatem Deus ut comedat ex eo sed homo extraneus vorabit illud hoc vanitas et magna miseria est

**3** si genuerit quispiam centum et vixerit multos annos et plures dies aetatis habuerit et anima illius non utatur bonis substantiae suae sepulturaque careat de hoc ego pronuntio quod melior illo sit abortivus

**4** frustra enim venit et pergit ad tenebras et oblivione delebitur nomen eius

**5** non vidit solem neque cognovit distantiam

**1** There is also another evil, which I have seen under the sun, and that frequent among men:

**2** A man to whom God hath given riches, and substance, and honour, and his soul wanteth nothing of all that he desireth: yet God doth not give him power to eat thereof, but a stranger shall eat it up. This is vanity and a great misery.

**3** If a man beget a hundred children, and live many years, and attain to a great age, and his soul make no use of the goods of his substance, and he be without burial: of this man I pronounce, that the untimely born is better than he.

**4** For he came in vain, and goeth to darkness, and his name shall be wholly forgotten.

**5** He hath not seen the sun, nor known the distance of good and evil:

boni et mali

**6** etiam si duobus milibus annis vixerit et non fuerit perfruitus bonis nonne ad unum locum properant omnia

**6** Although he lived two thousand years, and hath not enjoyed good things: do not all make haste to one place?

**7** omnis labor hominis in ore eius sed anima illius non impletur

**7** All the labour of man is for his mouth, but his soul shall not be filled.

**8** quid habet amplius sapiens ab stulto et quid pauper nisi ut pergat illuc ubi est vita

**8** What hath the wise man more than the fool? and what the poor man, but to go thither, where there is life?

**9** melius est videre quod cupias quam desiderare quod nescias sed et hoc vanitas est et praesumptio spiritus

**9** Better it is to see what thou mayst desire, than to desire that which thou canst not know. But this also is vanity, and presumption of spirit.

**10** qui futurus est iam vocatum est nomen eius et scitur quod homo sit et non possit contra fortiorem se in iudicio contendere

**10** He that shall be, his name is already called: and it is known, that he is a man, and cannot contend in judgment with him that is stronger than himself.

**11** verba sunt plurima multa in disputando habentia vanitatem

**11** There are many words that have much vanity in disputing.

## Ecclesiastes - Chapter 7

**1** Quid necesse est homini maiora se quaerere cum ignoret quid conducat sibi in vita sua numero dierum peregrinationis suae et tempore quo velut umbra praeterit aut quis ei poterit indicare quid post eum futurum sub sole sit

**1** What needeth a man to seek things that are above him, whereas he knoweth not what is profitable for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow? Or who can tell him what shall be after him under the sun?

**2** melius est nomen bonum quam unguenta pretiosa et dies mortis die nativitatis

**2** A good name is better than precious ointments: and the day of death than the day of one's birth.

**3** melius est ire ad domum luctus quam ad domum convivii in illa enim finis cunctorum admonetur hominum et vivens cogitat quid futurum sit

**3** It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come.

**4** melior est ira risu quia per tristitiam vultus corrigitur animus delinquentis

**4** Anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected.

**5** cor sapientium ubi tristitia est et cor stultorum ubi laetitia

**5** The heart of the wise is where there is mourning, and the heart of fools where there is mirth.

**6** melius est a sapiente corripiri quam stultorum adulatione decipi

**6** It is better to be rebuked by a wise man, than to be deceived by the flattery of fools.

**7** quia sicut sonitus spinarum ardentium sub olla sic risus stulti sed et hoc vanitas

**7** For as the crackling of thorns burning under a pot, so is the laughter of a fool: now this also is vanity.

**8** calumnia conturbat sapientem et perdet robur cordis illius

**8** Oppression troubleth the wise, and shall destroy the strength of his heart.

**9** melior est finis orationis quam principium melior est patiens arrogante

**9** Better is the end of a speech than the beginning. Better is the patient man than the presumptuous.

**10** ne velox sis ad irascendum quia ira in sinu stulti requiescit

**10** Be not quickly angry: for anger resteth in the bosom of a fool.

**11** ne dicas quid putas causae est quod priora tempora meliora fuere quam nunc sunt stulta est enim huiusmodi interrogatio

**11** Say not: What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish.

**12** utilior est sapientia cum divitiis et magis prodest videntibus solem

**12** Wisdom with riches is more profitable, and bringeth more advantage to them that see the sun.

**13** sicut enim protegit sapientia sic protegit pecunia hoc autem plus habet eruditio et sapientia quod vitam tribuunt possessori suo

**14** considera opera Dei quod nemo possit corrigere quem ille despexerit

**15** in die bona frui bonis et malam diem praecave sicut enim hanc sic et illam fecit Deus ut non inveniatur homo contra eum iustas querimonias

**16** haec quoque vidi in diebus vanitatis meae iustus perit in iustitia sua et impius multo vivit tempore in malitia sua

**17** noli esse iustus multum neque plus sapias quam necesse est ne obstupescas

**18** ne impie agas multum et noli esse stultus ne moriaris in tempore non tuo

**19** bonum est te sustentare iustum sed et ab illo ne subtrahas manum tuam quia qui Deum timet nihil neglegit

**20** sapientia confortabit sapientem super decem principes civitatis

**21** non est enim homo iustus in terra qui faciat bonum et non peccet

**22** sed et cunctis sermonibus qui dicuntur ne accomodes cor tuum ne forte audias servum tuum maledicentem tibi

**23** scit enim tua conscientia quia et tu crebro maledixisti aliis

**24** cuncta temptavi in sapientia dixi sapiens efficiar et ipsa longius recessit a me

**25** multo magis quam erat et alta profunditas quis inveniet eam

**26** lustravi universa animo meo ut scirem et considerarem et quaererem sapientiam et rationem et ut cognoscerem impietatem stulti et errorem imprudentium

**27** et inveni amariorem morte mulierem quae laqueus venatorum est et sagena cor eius vincula sunt manus illius qui placet Deo effugiet eam qui autem peccator est capietur ab illa

**28** ecce hoc inveni dicit Ecclesiastes unum et alterum ut invenirem rationem

**29** quam adhuc quaerit anima mea et non inveni virum de mille unum repperi mulierem ex omnibus non inveni

**30** solummodo hoc inveni quod fecerit Deus hominem rectum et ipse se infinitis miscuerit quaestionibus quis talis ut sapiens est et quis cognovit solutionem verbi

**13** For as wisdom is a defence, so money is a defence: but learning and wisdom excel in this, that they give life to him that possesseth them.

**14** Consider the works of God, that no man can correct whom he hath despised.

**15** In the good day enjoy good things, and beware beforehand of the evil day: for God hath made both the one and the other, that man may not find against him any just complaint.

**16** These things also I saw in the days of my vanity: A just man perisheth in his justice, and a wicked man liveth a long time in his wickedness.

**17** Be not over just: and be not more wise than is necessary, lest thou become stupid.

**18** Be not overmuch wicked: and be not foolish, lest thou die before thy time.

**19** It is good that thou shouldst hold up the just, yea and from him withdraw not thy hand: for he that feareth God, neglecteth nothing.

**20** Wisdom hath strengthened the wise more than ten princes of the city.

**21** For there is no just man upon earth, that doth good, and sinneth not.

**22** But do not apply thy heart to all words that are spoken: lest perhaps thou hear thy servant reviling thee.

**23** For thy conscience knoweth that thou also hast often spoken evil of others.

**24** I have tried all things in wisdom. I have said: I will be wise: and it departed farther from me,

**25** Much more than it was: it is a great depth, who shall find it out?

**26** I have surveyed all things with my mind, to know, and consider, and seek out wisdom and reason: and to know the wickedness of the fool, and the error of the imprudent:

**27** And I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her: but he that is a sinner, shall be caught by her.

**28** Lo this have I found, said Ecclesiastes, weighing one thing after another, that I might find out the account,

**29** Which yet my soul seeketh, and I have not found it. One man among a thousand I have found, a woman among them all I have not found.

**30** Only this I have found, that God made man right, and he hath entangled himself with an infinity of questions. Who is as the wise man? and who hath known the resolution of the word?

## Ecclesiastes - Chapter 8

**1** Sapientia hominis lucet in vultu eius et potentissimus faciem illius commutavit

**2** ego os regis observo et praecepta iuramenti Dei

**1** The wisdom of a man shineth in his countenance, and the most mighty will change his face.

**2** I observe the mouth of the king, and the commandments of the oath of God.



<b>3</b> ne festines recedere a facie eius neque permanes in opere malo quia omne quod voluerit faciet	<b>3</b> Be not hasty to depart from his face, and do not continue in an evil work: for he will do all that pleaseth him:
<b>4</b> et sermo illius potestate plenus est nec dicere ei quisquam potest quare ita facis	<b>4</b> And his word is full of power: neither can any man say to him: Why dost thou so?
<b>5</b> qui custodit praeceptum non experietur quicquam mali tempus et responsionem cor sapientis intellegit	<b>5</b> He that keepeth the commandment, shall find no evil. The heart of a wiser man understandeth time and answer.
<b>6</b> omni negotio tempus est et oportunitas et multa hominis adfliccio	<b>6</b> There is a time and opportunity for every business, and great affliction for man:
<b>7</b> quia ignorat praeterita et ventura nullo scire potest nuntio	<b>7</b> Because he is ignorant of things past, and things to come he cannot know by any messenger.
<b>8</b> non est in hominis ditione prohibere spiritum nec habet potestatem in die mortis nec sinitur quiescere ingruente bello neque salvabit impietas impium	<b>8</b> It is not in man's power to stop the spirit, neither hath he power in the day of death, neither is he suffered to rest when war is at hand, neither shall wickedness save the wicked.
<b>9</b> omnia haec consideravi et dedi cor meum in cunctis operibus quae fiunt sub sole interdum dominatur homo homini in malum suum	<b>9</b> All these things I have considered, and applied my heart to all the works that are done under the sun. Sometimes one man ruleth over another to his own hurt.
<b>10</b> vidi impios sepultos qui etiam cum adviverent in loco sancto erant et laudabantur in civitate quasi iustorum operum sed et hoc vanitas est	<b>10</b> I saw the wicked buried: who also when they were yet living were in the holy place, and were praised in the city as men of just works: but this also is vanity.
<b>11</b> etenim quia non profertur cito contra malos sententia absque ullo timore filii hominum perpetrant mala	<b>11</b> For because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear.
<b>12</b> attamen ex eo quod peccator centies facit malum et per patientiam sustentatur ego cognovi quod erit bonum timentibus Deum qui verentur faciem eius	<b>12</b> But though a sinner do evil a hundred times, and by patience be borne withal, I know from thence that it shall be well with them that fear God, who dread his face.
<b>13</b> non sit bonum impio nec prolongentur dies eius sed quasi umbra transeant qui non timent faciem Dei	<b>13</b> But let it not be well with the wicked, neither let his days be prolonged, but as a shadow let them pass away that fear not the face of the Lord.
<b>14</b> est et alia vanitas quae fit super terram sunt iusti quibus multa proveniunt quasi opera egerint impiorum et sunt impii qui ita securi sunt quasi iustorum facta habeant sed et hoc vanissimum iudico	<b>14</b> There is also another vanity, which is done upon the earth. There are just men to whom evils happen, as though they had done the works of the wicked: and there are wicked men, who are as secure as though they had the deeds of the just: but this also I judge most vain.
<b>15</b> laudavi igitur laetitiam quod non esset homini bonum sub sole nisi quod comederet et biberet atque gauderet et hoc solum secum auferret de labore suo in diebus vitae quos dedit ei Deus sub sole	<b>15</b> Therefore I commended mirth, because there was no good for a man under the sun, but to eat, and drink, and be merry, and that he should take nothing else with him of his labour in the days of his life, which God hath given him under the sun.
<b>16</b> et adposui cor meum ut scirem sapientiam et intellegerem distentionem quae versatur in terra est homo qui diebus ac noctibus somnum oculis non capit	<b>16</b> And I applied my heart to know wisdom, and to understand the distraction that is upon earth: for there are some that day and night take no sleep with their eyes.
<b>17</b> et intellexi quod omnium operum Dei nullam possit homo invenire rationem eorum quae fiunt sub sole et quanto plus laboraverit ad quaerendum tanto minus inveniat etiam si dixerit sapiens se nosse non poterit reperire	<b>17</b> And I understood that man can find no reason of all those works of God that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea, though the wise man shall say, that he knoweth it, he shall not be able to find it.

## Ecclesiastes - Chapter 9

**1** Omnia haec tractavi in corde meo ut curiose intellegere[m] sunt iusti atque sapientes et opera eorum in manu Dei et tamen nescit homo utrum amore an odio dignus sit

**2** sed omnia in futuro servantur incerta eo quod universa aequ[e] eveniant iusto et impio bono et malo mundo et immundo immolanti victimas et sacrificia contemnenti sicut bonus sic et peccator ut periurus ita et ille qui verum deierat

**3** hoc est pessimum inter omnia quae sub sole fiunt quia eadem cunctis eveniunt unde et corda filiorum hominum implentur malitia et contemptu in vita sua et post haec ad inferos deducuntur

**4** nemo est qui semper vivat et qui huius rei habeat fiduciam melior est canis vivens leone mortuo

**5** viventes enim sciunt se esse morituros mortui vero nihil noverunt amplius nec habent ultra mercedem quia oblivioni tradita est memoria eorum

**6** amor quoque et odium et invidia simul perierunt nec habent partem in hoc saeculo et in opere quod sub sole geritur

**7** vade ergo et comede in laetitia panem tuum et bibe cum gaudio vinum tuum quia Deo placent opera tua

**8** omni tempore sint vestimenta tua candida et oleum de capite tuo non deficiat

**9** perfrue[re] vita cum uxore quam diligis cunctis diebus vitae instabilitatis tuae qui dati sunt tibi sub sole omni tempore vanitatis tuae haec est enim pars in vita et in labore tuo quod laboras sub sole

**10** quodcumque potest manus tua facere instanter operare quia nec opus nec ratio nec scientia nec sapientia erunt apud inferos quo tu properas

**11** verti me alio vidique sub sole nec velocium esse cursum nec fortium bellum nec sapientium panem nec doctorum divitias nec artificum gratiam sed tempus casumque in omnibus

**12** nescit homo finem suum sed sicut pisces capiuntur hamo et sicut aves conprehenduntur laqueo sic capiuntur homines tempore malo cum eis extemplo supervenerit

**13** hanc quoque vidi sub sole sapientiam et probavi maximam

**14** civitas parva et pauci in ea viri venit contra eam rex magnus et vallavit eam extruxitque munitiones per gyrum et perfecta est obsidio

**1** All these things have I considered in my heart, that I might carefully understand them: there are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred:

**2** But all things are kept uncertain for the time to come, because all things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth sacrifices. As the good is, so also is the sinner: as the perjured, so he also that sweareth truth.

**3** This is a very great evil among all things that are done under the sun, that the same things happen to all men: whereby also the hearts of the children of men are filled with evil, and with contempt while they live, and afterwards they shall be brought down to hell.

**4** There is no man that liveth always, or that hopeth for this: a living dog is better than a dead lion.

**5** For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten.

**6** Their love also, and their hatred, and their envy are all perished, neither have they any part in this world, and in the work that is done under the sun.

**7** Go then, and eat thy bread with joy, and drink thy wine with gladness: because thy works please God.

**8** At all times let thy garments be white, and let not oil depart from thy head.

**9** Live joyfully with the wife whom thou lovest, all the days of thy unsteady life, which are given to thee under the sun, all the time of thy vanity: for this is thy portion in life, and in thy labour wherewith thou labourest under the sun.

**10** Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening.

**11** I turned me to another thing, and I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favour to the skilful: but time and chance in all.

**12** Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them.

**13** This wisdom also I have seen under the sun, and it seemed to me to be very great:

**14** A little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it, and the siege was perfect.

**15** inventusque in ea vir pauper et sapiens  
liberavit urbem per sapientiam suam et nullus  
deinceps recordatus est hominis illius pauperis

**16** et dicebam ego meliorem esse sapientiam  
fortitudine quomodo ergo sapientia pauperis  
contempta est et verba eius non sunt audita

**17** verba sapientium audiuntur in silentio plus  
quam clamor principis inter stultos

**18** melior est sapientia quam arma bellica et qui  
in uno peccaverit multa bona perdet

**15** Now there was found in it a man poor and  
wise, and he delivered the city by his wisdom,  
and no man afterward remembered that poor  
man.

**16** And I said that wisdom is better than  
strength: how then is the wisdom of the poor  
man slighted, and his words not heard?

**17** The words of the wise are heard in silence,  
more than the cry of a prince among fools.

**18** Better is wisdom, than weapons of war: and he  
that shall offend in one, shall lose many good  
things.

## Ecclesiastes - Chapter 10

**1** Muscae morientes perdunt suavitatem  
unguenti pretiosior est sapientia et gloria parva  
ad tempus stultitia

**2** cor sapientis in dextera eius et cor stulti in  
sinistra illius

**3** sed et in via stultus ambulans cum ipse  
insipiens sit omnes stultos aestimat

**4** si spiritus potestatem habentis ascenderit  
super te locum tuum ne dimiseris quia curatio  
cessare faciet peccata maxima

**5** est malum quod vidi sub sole quasi per errorem  
egrediens a facie principis

**6** positum stultum in dignitate sublimi et divites  
sedere deorsum

**7** vidi servos in equis et principes ambulantes  
quasi servos super terram

**8** qui fodit foveam incidet in eam et qui dissipat  
sepe mordebit eum coluber

**9** qui transfert lapides adfligetur in eis et qui  
scindit ligna vulnerabitur ab eis

**10** si retunsum fuerit ferrum et hoc non ut prius  
sed hebetatum erit multo labore exacuatur et  
post industriam sequitur sapientia

**11** si mordeat serpens in silentio nihil eo minus  
habet qui occulte detrahit

**12** verba oris sapientis gratia et labia insipientis  
praecipitabunt eum

**13** initium verborum eius stultitia et  
novissimum oris illius error pessimus

**14** stultus verba multiplicat ignorat homo quid  
ante se fuerit et quod post futurum est quis illi  
poterit indicare

**15** labor stultorum adfliget eos qui nesciunt in  
urbem pergere

**16** vae tibi terra cuius rex est puer et cuius  
principes mane comedunt

**17** beata terra cuius rex nobilis est et cuius  
principes vescuntur in tempore suo ad

**1** Dying flies spoil the sweetness of the  
ointment. Wisdom and glory is more precious  
than a small and shortlived folly.

**2** The heart of a wise man is in his right hand, and  
the heart of a fool is in his left hand.

**3** Yea, and the fool when he walketh in the way,  
whereas he himself is a fool, esteemeth all men  
fools.

**4** If the spirit of him that hath power, ascend  
upon thee, leave not thy place: because care will  
make the greatest sins to cease.

**5** There is an evil that I have seen under the sun,  
as it were by an error proceeding from the face  
of the prince:

**6** A fool set in high dignity, and the rich sitting  
beneath.

**7** I have seen servants upon horses: and princes  
walking on the ground as servants.

**8** He that diggeth a pit, shall fall into it: and he  
that breaketh a hedge, a serpent shall bite him.

**9** He that removeth stones, shall be hurt by  
them: and he that cutteth trees, shall be  
wounded by them.

**10** If the iron be blunt, and be not as before, but  
be made blunt, with much labour it shall be  
sharpened: and after industry shall follow  
wisdom.

**11** If a serpent bite in silence, he is nothing  
better than backbiteth secretly.

**12** The words of the mouth of a wise man are  
grace: but the lips of a fool shall throw him down  
headlong.

**13** The beginning of his words is folly, and the  
end of his talk is a mischievous error.

**14** A fool multiplieth words. A man cannot tell  
what hath been before him: and what shall be  
after him, who can tell him?

**15** The labour of fools shall afflict them that  
know not how to go to the city.

**16** Woe to thee, O land, when thy king is a child,  
and when the princes eat in the morning.

**17** Blessed is the land, whose king is noble, and  
whose princes eat in due season for refreshment,

reficiendum et non ad luxuriam

**18** in pigritiis humiliabitur contignatio et in infirmitate manuum perstillabit domus

**19** in risu faciunt panem ac vinum ut epulentur viventes et pecuniae oboedient omnia

**20** in cogitatione tua regi ne detrahas et in secreto cubiculi tui ne maledixeris diviti quia avis caeli portabit vocem tuam et qui habet pinnas adnuntiabit sententiam

and not for riotousness.

**18** By slothfulness a building shall be brought down, and through the weakness of hands, the house shall drop through.

**19** For laughter they make bread, and wine that the living may feast: and all things obey money.

**20** Detract not the king, no not in thy thought; and speak not evil of the rich man in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.

## Ecclesiastes - Chapter 11

**1** Mitte panem tuum super transeuntes aquas quia post multa tempora invenies illum

**2** da partem septem necnon et octo quia ignoras quid futurum sit mali super terram

**3** si repletae fuerint nubes imbrem super terram effundent si ceciderit lignum ad austrum aut ad aquilonem in quocumque loco ceciderit ibi erit

**4** qui observat ventum non seminat et qui considerat nubes numquam metet

**5** quomodo ignoras quae sit via spiritus et quae ratione conpingantur ossa in ventre praegnantis sic nescis opera Dei qui fabricator est omnium

**6** mane semina sementem tuam et vespere ne cesset manus tua quia nescis quid magis oriatur hoc an illud et si utrumque simul melius erit

**7** dulce lumen et delectabile est oculis videre solem

**8** si annis multis vixerit homo et in omnibus his laetatus fuerit meminisse debet tenebrosi temporis et dierum multorum qui cum venerint vanitatis arguentur praeterita

**9** laetare ergo iuvenis in adulescentia tua et in bono sit cor tuum in diebus iuventutis tuae et ambula in viis cordis tui et in intuitu oculorum tuorum et scito quod pro omnibus his adducet te Deus in iudicium

**10** aufer iram a corde tuo et amove malitiam a carne tua adulescentia enim et voluptas vana sunt

**1** Cast thy bread upon the running waters: for after a long time thou shalt find it again.

**2** Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.

**3** If the clouds be full, they will pour out rain upon the earth. If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be.

**4** He that observeth the wind, shall not sow: and he that considereth the clouds, shall never reap.

**5** As thou knowest not what is the way of the spirit, nor how the bones are joined together in the womb of her that is with child: so thou knowest not the works of God, who is the maker of all.

**6** In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that: and if both together, it shall be the better.

**7** The light is sweet, and it is delightful for the eyes to see the sun.

**8** If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days: which when they shall come, the things past shall be accused of vanity.

**9** Rejoice therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment.

**10** Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain.

## Ecclesiastes - Chapter 12

**1** Memento creatoris tui in diebus iuventutis tuae antequam veniat tempus afflictionis et adpropinquent anni de quibus dicas non mihi placent

**2** antequam tenebrescat sol et lumen et luna et stellae et revertantur nubes post pluviam

**3** quando commovebuntur custodes domus et

**1** Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not:

**2** Before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain:

**3** When the keepers of the house shall tremble,

nutabuntur viri fortissimi et otiosae erunt  
molentes inminuto numero et tenebrescent  
videntes per foramina

**4** et claudent ostia in platea in humilitate vocis  
molentis et consurgent ad vocem volucris et  
obsurdescent omnes filiae carminis

**5** excelsa quoque timebunt et formidabunt in via  
florebit amigdalum inpinguabitur lucusta et  
dissipabitur capparis quoniam ibit homo in  
domum aeternitatis suae et circumibunt in  
platea plangentes

**6** antequam rumpatur funis argenteus et  
recurrat vitta aurea et conteratur hydria super  
fontem et confringatur rota super cisternam

**7** et revertatur pulvis in terram suam unde erat  
et spiritus redeat ad Deum qui dedit illum

**8** vanitas vanitatum dixit Ecclesiastes omnia  
vanitas

**9** cumque esset sapientissimus Ecclesiastes  
docuit populum et enarravit quae fecerit et  
investigans conposuit parabolas multas

**10** quaesivit verba utilia et conscripsit sermones  
rectissimos ac veritate plenos

**11** verba sapientium sicut stimuli et quasi clavi  
in altum defixi quae per magistrorum concilium  
data sunt a pastore uno

**12** his amplius fili mi ne requiras faciendi plures  
libros nullus est finis frequensque meditatio  
carnis adflictio est

**13** finem loquendi omnes pariter audiamus  
Deum time et mandata eius observa hoc est  
enim omnis homo

**14** et cuncta quae fiunt adducet Deus in  
iudicium pro omni errato sive bonum sive malum  
sit

and the strong men shall stagger, and the  
grinders shall be idle in a small number, and they  
that look through the holes shall be darkened:

**4** And they shall shut the doors in the street,  
when the grinder's voice shall be low, and they  
shall rise up at the voice of the bird, and all the  
daughters of music shall grow deaf.

**5** And they shall fear high things, and they shall  
be afraid in the way, the almond tree shall  
flourish, the locust shall be made fat, and the  
caper tree shall be destroyed: because man shall  
go into the house of his eternity, and the  
mourners shall go round about in the street.

**6** Before the silver cord be broken, and the  
golden fillet shrink back, and the pitcher be  
crushed at the fountain, and the wheel be  
broken upon the cistern,

**7** And the dust return into its earth, from whence  
it was, and the spirit return to God, who gave it.

**8** Vanity of vanities, said Ecclesiastes, and all  
things are vanity.

**9** And whereas Ecclesiastes was very wise, he  
taught the people, and declared the things that  
he had done: and seeking out, he set forth many  
parables.

**10** He sought profitable words, and wrote words  
most right, and full of truth.

**11** The words of the wise are as goads, and as  
nails deeply fastened in, which by the counsel of  
masters are given from one shepherd.

**12** More than these, my son, require not. Of  
making many books there is no end: and much  
study is an affliction of the flesh.

**13** Let us all hear together the conclusion of the  
discourse. Fear God, and keep his  
commandments: for this is all man:

**14** And all things that are done, God will bring  
into judgment for every error, whether it be  
good or evil.