

Ecclesiastes 1 Commentary

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(in the days of King Solomon)					
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King Solomon					
Author					

Under the Sun vs. Above the Sun

Under the Sun	Above the Sun
Life limited to human understanding	Life informed by divine wisdom
Temporary and often frustrating experiences	Eternal perspective brings purpose and peace
Pursuing gain, pleasure, knowledge, or power	Pursuing God and His will (cf. Ecclesiastes 12:13)

Ecclesiastes 1:1 The words of the Preacher, the son of David, king in Jerusalem.

KJV Ecclesiastes 1:1 The words of the Preacher, the son of David, king in Jerusalem.

BGT Ecclesiastes 1:1 ματα κκλησιαστο υ ο Δαυιδ βασιλ ως Ισραηλ ν Ιερουσαλημ

LXE Ecclesiastes 1:1 The words of the Preacher, the son of David, king of Israel in Jerusalem.

NET Ecclesiastes 1:1 The words of the Teacher, the son of David, king in Jerusalem:

CSB Ecclesiastes 1:1 The words of the Teacher, son of David, king in Jerusalem.

ESV Ecclesiastes 1:1 The words of the Preacher, the son of David, king in Jerusalem.

NIV Ecclesiastes 1:1 The words of the Teacher, son of David, king in Jerusalem:

NLT Ecclesiastes 1:1 These are the words of the Teacher, King David's son, who ruled in Jerusalem.

YLT Ecclesiastes 1:1 Words of a preacher, son of David, king in Jerusalem:

NJB Ecclesiastes 1:1 Composition of Qoheleth son of David, king in Jerusalem.

NRS Ecclesiastes 1:1 The words of the Teacher, the son of David, king in Jerusalem.

NAB Ecclesiastes 1:1 The words of David's son, Qoheleth, king in Jerusalem:

GWN Ecclesiastes 1:1 The words of the spokesman, the son of David and the king in Jerusalem.

- **the Preacher:** Ec 1:12 Eccl 7:27 Ec 12:8-10 Ne 6:7 Ps 40:9 Isa 61:1 Jon 3:2 2Pe 2:5
- **king:** Ec 1:12 1Ki 11:42,43 2Ch 9:30 10:17-19

THE WORDS OF THE PREACHER SOLOMON

The words of the Preacher (qoheleth; Lxx - ekklesiastes), the son of David, king in Jerusalem.

Preacher (06953) **qoheleth** (from qahal = to gather or assemble, convocation - 116v frequently in context of assembling people for worship, war or teaching) refers to a collector (of sentences or of wisdom), preacher, public speaker, speaker in an assembly, Qoheleth. Qōheleṯ only occurs in Ecclesiastes and is the Hebrew name for the book.

The English title **Ecclesiastes** is a transliteration of the Greek (Lxx) word **ekklesiastes**, which is one who speaks to the assembly or a preacher/public speaker in an assembly and is derived from [ekklesia/ecclesia](#) which means assembly or congregation. In sum, the Greek **ekklesiastes** is one who addresses the congregation or the assembly.

[Complete Biblical Library](#) The Hebrew word qōheleth occurs seven times in the Book of Ecclesiastes and is the name of the Book in Hebrew. It functions as a Qal active participle, feminine, singular absolute from the verb qāhal, meaning "to gather together." It is translated as "Teacher" (NIV, NLT), "Preacher," (KJV) or is transliterated into English from Hebrew as "Kohleth" (Ecc. 1:1; 12:9). The word is masculine despite its seemingly feminine form. (It is traditionally held that Kohleth was Solomon.) All of the uses of qōheleth are treated as masculine in the Book; that is, it is modified by masculine adjectives or used with a masculine form of the verb that accompanies it. The speaker sought out wisdom and even composed proverbs to serve as goads to encourage his hearers to listen and learn (Ecc. 12:9). Some scholars think that the object of his "gathering" or "collecting" were the proverbs and sayings of the wise which he then delivered to his hearers or

readers. He was evidently both the convener of the people and the one who delivered his words to them (Ecc. 1:1f, 12; 7:27; 12:8ff). He was a king over Israel who had the wealth and influence to live the "good life" and report his findings to the assembly.

TWOT (PAGE 790) - qōhelet. Preacher, speaker in assemblies. qōhelet is a Qal feminine participle from qāhal which in the Niphal means "to come together" and in the Hiphil "to bring together." The Qal form is used only here. The word is related to the noun qāhal (assembly). The LXX chose ecclesiastes (a member of an assembly) as a translation due to the alleged relation of qāhāl to ecclēsia (assembly, see above). The English rendering "Preacher" follows Jerome's Latin concionatur ("speaker before an assembly"), however the meaning of the Hebrew name is by no means clear. The content of the book fits the wisdom literature category rather than the sermonic category. A second conjecture contends that the Qal form qōhelet is used as though it were a Hiph 1 and means "one who convenes an assembly." The word has the definite article in Eccles. 12:8 which lends credence to the claim that the word is intended to be a description, not a personal name.

qōhelet occurs seven times in the book of Ecclesiastes (Eccles. 1:1-2, 12; Eccles. 7:27; Eccles. 12:8-10) and nowhere else in biblical literature. As a noun designating the speaker, it also gives the Hebrew name Qōhelet to the book itself. The noun is ordinarily construed with masculine forms of verbs. The exception in Eccles. 7:27 may be due to an erroneous word division since qōhelet identifies himself as a son of David, king in Jerusalem (Eccles. 1:1, 12).

QOHELETH - 7V - Preacher(7). Eccl. 1:1; Eccl. 1:2; Eccl. 1:12; Eccl. 7:27; Eccl. 12:8; Eccl. 12:9; Eccl. 12:10

Ecclesiastes 1:2 "Vanity of vanities," says the Preacher, "Vanity of vanities! All is vanity."

KJV Ecclesiastes 1:2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

BGT Ecclesiastes 1:2 μαται της ματαιοτ των ε πεν κκλησιαστ ς μαται της ματαιοτ των τ πι ντα μαται της

LXE Ecclesiastes 1:2 Vanity of vanities, said the Preacher, vanity of vanities; all is vanity.

NET Ecclesiastes 1:2 "Futile! Futile!" laments the Teacher, "Absolutely futile! Everything is futile!"

CSB Ecclesiastes 1:2 "Absolute futility," says the Teacher. "Absolute futility. Everything is futile."

ESV Ecclesiastes 1:2 Vanity of vanities, says the Preacher, vanity of vanities! All is vanity.

NIV Ecclesiastes 1:2 "Meaningless! Meaningless!" says the Teacher. "Utterly meaningless! Everything is meaningless."

NLT Ecclesiastes 1:2 "Everything is meaningless," says the Teacher, "completely meaningless!"

YLT Ecclesiastes 1:2 Vanity of vanities, said the Preacher, Vanity of vanities: the whole is vanity.

NJB Ecclesiastes 1:2 Sheer futility, Qoheleth says. Sheer futility: everything is futile!

NRS Ecclesiastes 1:2 Vanity of vanities, says the Teacher, vanity of vanities! All is vanity.

NAB Ecclesiastes 1:2 Vanity of vanities, says Qoheleth, vanity of vanities! All things are vanity!

GWN Ecclesiastes 1:2 "Absolutely pointless!" says the spokesman. "Absolutely pointless! Everything is pointless."

BBE Ecclesiastes 1:2 All is to no purpose, said the Preacher, all the ways of man are to no purpose.

- Ec 2:11,15,17,19,21,23,26 Ec 3:19 Ec 4:4,8,16 Ec 5:10 Ec 6:11 Ec 11:8,10 Ec 12:8 Ps 39:5,6 62:9,10 Ps 144:4 Ro 8:20

Related Passage:

Jeremiah 2:5 Thus says the LORD, "What injustice did your fathers find in Me, That they went far from Me And walked after emptiness ([hebel](#)) and became empty?

2 Kings 17:15 They rejected His statutes and His covenant which He made with their fathers and His warnings with which He warned them. And they followed vanity and became vain, and went after the nations which surrounded them, concerning which the LORD had commanded them not to do like them.

Vanity ([hebel](#); Lxx - [mataiotes](#)) **of vanities** ([hebel](#)) **says the Preacher** (qoheleth; Lxx - ekklesiastes) - Note the repetition, "Vanity of

vanities" is a Hebrew superlative, analogous to the Hebrew idiom "Holy of Holies" or "Song of Songs". The idea is "The most utter vanity" or "complete emptiness." The Preacher (Qohelet) is declaring that everything under the sun — all human efforts, wisdom, pleasures, and toil — are ultimately temporary, unsatisfying, and elusive apart from God. The phrase captures the existential frustration of life "under the sun" of life without eternal perspective, and specifically life without the Son!

Vanity is translated in the Septuagint with [mataiotes](#), which describes the state of being without use or value, emptiness, futility, purposelessness, transitoriness.

The word **vanity** ([hebel](#); Lxx - [mataiotes](#)) challenges us to: (1) See the limits of earthly pursuits. (2) Acknowledge the brevity and fragility of life. (3) Find lasting meaning not "under the sun," but in the fear of God (Eccl. 12:13) Hebel is not just pessimism — it's a poetic and prophetic call to seek substance beyond the smoke. Hebel doesn't mean "pointless" so much as "transitory, elusive, or without lasting substance."

Vanity ([hebel](#); Lxx - [mataiotes](#)) **of vanities** ([hebel](#); Lxx - [mataiotes](#)). **All is vanity** ([hebel](#); Lxx - [mataiotes](#)) - Solomon uses the adjective "**all**" which usually means "all without exception!"

The words of James 4:14+ sound very similar to the opening words of Solomon "Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away."

[Don Anderson](#) - What does it mean "meaningless?" It's kind of like taking the cotton candy in your mouth—it disappears when you put your mouth on it. It's like when we were kids, we always get this bubble stuff and fill the air with bubbles. But every time you reached out to try to touch one, you know, it disappeared in thin air. It's a bubble that pops. It's cotton candy that disappears when you try to bite into it. There's no content. Life is as empty as possible. It's utter futility. It's emptiness.

Bridges points out, "This verse appears to have been intended to be a the compendium of the whole treatise. The subject opens upon us abruptly and no wonder. The preacher's heart is so filled with it, He longs to make a forcible impression. His text is the whole world with all the pleasures and profits and honors and endeavors and business and events that are under the sun. He brings out his subject with a vast variety of illustration and then closes with emphatically repeating his judgment. He seems as if he could not give full expression to his convictions. It is not only vain, but vanity itself. He redoubles his assertion to show the certainty of it and that all is unmixed vanity in its highest degree: "Vanity of vanities!" Nor does this belong only to a part. Everything severally, all things collectively, all is one expanse, one vast heap of numberless perishing vanities. I affirm again and again that there is nothing in this world for the great end of man's true happiness. It only enlarges his desires in the endeavor to gratify them. But it leaves behind an aching void, a blank that it cannot fill up." ([Ecclesiastes 1 Commentary](#))

David Hubbard points out, "Strong language the Preacher used. Everything is empty, hollow, futile. Life is not what it seems, not what we want it to be. Not only is everything vanity but it is the vainest kind of vanity, the most futile brand of futility. The expression conveys a superlative quality. A Song of Songs means the finest song and as King of Kings points to the greatest kings, so vanity of vanities means that life is as empty as possible. It is marked by the worst sort of futility. (BORROW [The Preacher's Commentary - Ecclesiastes, Song of Solomon page 44](#))

Derek Kidner points out, "A wisp of vapor, a puff of wind, a mere breath, nothing you could get your hands on, the nearest thing to zero: that is the vanity this book is about. What makes this reading of life disturbing is that this airy nothingness is not seen as a mere flicker on the surface of things, where it might even have had a certain charm. It is the sum total. If that is really so and the rest of the book will be arguing that it is, it makes vanity a desperate word. It will no longer mean simply what is slight and passing but more ominously, what is pointless. The author doubles and redoubles this bitter word, using twice-over a phrase which might be a parody of that other superlative 'Holy of Holies'. Utter emptiness stands here in mute contrast to utter holiness, that potent reality which gave shape and point to the traditional piety of Israel. Finally, he clenches it with the terse dismissal, 'All is vanity'. In the terms we use today, the summing up could be, 'Utter futility! Utter futility! The whole thing is futile.'"

J. Vernon McGee points out, "Vanity here speaks of emptiness. It is to waste life without any purpose or any goal. It means to live like an animal or a bird lives. There are a great many people who live like that. Without God and without a relationship to the person of Jesus Christ this is truly a summary of life. It is sort of like eating cotton candy. When you put it in your mouth, it just sort of disappears. (BORROW [Ecclesiastes and Song of Solomon](#))

Vanity (3153) ([mataiotes](#) from [mataios](#) = vain, empty <> derived from **maten** = to no purpose or in vain) means emptiness, vanity, nonsense, nothingness, , frailty, folly, purposelessness, transitoriness! Thayer says **mataiotes** is a "purely Biblical and ecclesiastical word" which describes "what is devoid of truth and appropriateness". It defines the inability to reach a goal or achieve a purpose. It includes the idea of being without success, of being unable to achieve a goal or purpose. It has the quality of being empty, fruitless, nonproductive, useless. **Mataiotes** speaks of want of attainment with the idea of aimlessness or of leading to no object or end.

See also lengthy discussion by Trench in [Synonyms of the New Testament](#).

Futility is best pictured in Greek mythology. Doomed to Tatarus (hell) forever, [Sisyphus](#) is given the endless task of trying to roll a huge stone up to the top of a mountain. But just when he gets within sight of the pinnacle, the weight of the stone pushes him and the stone all the way down to the bottom, where he begins again the futile attempt to push the stone to the top. Complete futility!

Vanity (futility, idols, breath, delusion, worthless, emptiness) ([01892](#)) [hebel](#) means breath, vapor, vanity, emptiness, meaninglessness; idols. The first OT use refers to idols (Dt 32:21, cf 1 Ki 16:13, 26, Jer 8:19; Jeremiah 10:8, 15; Jer 14:22 Jer 51:18; Jonah 2:9; Ps 31:6), a fitting word picture for the worthlessness of idols! **Hebel** refers to breath because of its transitory fleeting character, as in Job's figurative use "my days are but a **breath**." (Job 7:16, cf similar idea Ps 39:5, 6, 11; Ps 62:9; Ps 78:33 where hebel parallels behâlâ from root bâhal "to hasten": Ps 94:11; Ps 144:4) **Hebel** "generally appears in contexts where it is used as a simile emphasizing the transitory state of an object, never as descriptive of the biological function. A prime example would be "Humanity is like a breath (Ps. 144:4). Not only is breath ethereal and of short duration, but all things which breathe will die." (Gilbrant)

Vine's summary of **hebel** - **First**, the word represents human "breath" as a transitory thing: "I loathe it; I would not live always: let me alone; for my days are vanity [literally, but a breath] (Job 7:16). **Second**, hebel means something meaningless and purposeless: "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity" (Eccl. 1:2). **Third**, this word signifies an "idol," which is unsubstantial, worthless, and vain: "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities ..." (Dt. 32:21, the first occurrence). See SPIRIT usage notes.

Warren Baker adds that **hebel** "refers to the vanity and ultimate emptiness and meaninglessness of all things in this life, whether they seem good or bad (Eccl. 1:2, 14; 2:11, 15, 3:19; 4:4, 7, 8; 5:7; 6:2, 4, 9; 7:6, 15; 8:10; 9:9; 11:8). Combined with itself in the plural, it means **absolute meaninglessness** (Eccl. 1:2). Idols and the vain religious customs associated with them are all delusions (Jer. 10:3, 15). It denotes an empty, vain life (Eccl. 6:12). Used with the verb hâḇal, it means to carry out vain talk or action or what is empty (Job 27:12). As an adverb, it means to talk in vain, emptily (Job 35:16). To walk after hebel means to go after or follow vanity (2 Ki. 17:15; Jer. 2:5). Anything obtained through evil is vain, such as wealth (Prov. 13:11)." (Complete Word Study Dictionary— Old Testament)

Victor Hamilton on "the cluster of references (of [hebel](#)) found in Ecclesiastes (thirty-six). These may be grouped into several subdivisions. First are those passages in which the author states his inability to find fulfillment in work, both in his failure to be creative and in his lack of control over the privilege of free disposition of his possessions; this is "vanity": Eccl 2:11, 19, 21, 23; Eccles. 4:4, 8; Eccles. 6:2. Second are those verses in which the author struggles with the idea that the connection between sin and judgment, righteousness and final deliverance is not always direct or obvious. This is an anomaly about life and it is vanity": Eccles. 2:15; Eccles. 6:7-9; Eccles. 8:10-14. The meaning of hebel here would be "senseless." Thirdly are those verses in which the author laments the shortness of life; this is vanity": Eccles. 3:19; Eccles. 6:12; Eccles. 11:8, 10. Life, in its quality, is "empty" or "vacuous" (and thus unsubstantial), and in its quantity is "transitory." Rather than the above observations being final conclusions about life by the author of Ecclesiastes, perhaps they reveal something of his method and his concealed premise. He may be attempting to demonstrate man's inability to find meaning to life unaided by divine revelation and interruption. This solo quest will always end in futility.

HEBEL - 67X/64V - **breath(5), delusion(2), emptily(1), emptiness(2), fleeting(2), fraud(1), futile(1), futility(13), idols(7), mere breath(2), nothing(1), useless(1), vain(3), vainly(1), vanity(19), vanity of vanities(3), vapor(1), worthless(2)**. Deut. 32:21; 1 Ki. 16:13; 1 Ki. 16:26; 2 Ki. 17:15; Job 7:16; Job 9:29; Job 21:34; Job 27:12; Job 35:16; Ps. 31:6; Ps. 39:5; Ps. 39:6; Ps. 39:11; Ps. 62:9; Ps. 78:33; Ps. 94:11; Ps. 144:4; Prov. 13:11; Prov. 21:6; Prov. 31:30; Eccl. 1:2; Eccl. 1:14; Eccl. 2:1; Eccl. 2:11; Eccl. 2:15; Eccl. 2:17; Eccl. 2:19; Eccl. 2:21; Eccl. 2:23; Eccl. 2:26; Eccl. 3:19; Eccl. 4:4; Eccl. 4:7; Eccl. 4:8; Eccl. 4:16; Eccl. 5:7; Eccl. 5:10; Eccl. 6:2; Eccl. 6:4; Eccl. 6:9; Eccl. 6:11; Eccl. 6:12; Eccl. 7:6; Eccl. 7:15; Eccl. 8:10; Eccl. 8:14; Eccl. 9:9; Eccl. 11:8; Eccl. 11:10; Eccl. 12:8; Isa.

30:7; Isa. 49:4; Isa. 57:13; Jer. 2:5; Jer. 8:19; Jer. 10:3; Jer. 10:8; Jer. 10:15; Jer. 14:22; Jer. 16:19; Jer. 51:18; Lam. 4:17; Jon. 2:8; Zech. 10:2

Ecclesiastes 1:3 What advantage does man have in all his work Which he does under the sun?

KJV Ecclesiastes 1:3 What profit hath a man of all his labour which he taketh under the sun?

BGT Ecclesiastes 1:3 τς περισσε ατ νθρ π ν παντ μ χθ ατο μοχθε π τ ν λιον

LXE Ecclesiastes 1:3 What advantage is there to a man in all his labour that he takes under the sun?

NET Ecclesiastes 1:3 What benefit do people get from all the effort which they expend on earth?

CSB Ecclesiastes 1:3 What does a man gain for all his efforts that he labors at under the sun?

ESV Ecclesiastes 1:3 What does man gain by all the toil at which he toils under the sun?

NIV Ecclesiastes 1:3 What does man gain from all his labor at which he toils under the sun?

NLT Ecclesiastes 1:3 What do people get for all their hard work under the sun?

YLT Ecclesiastes 1:3 What advantage is to man by all his labour that he laboureth at under the sun?

NJB Ecclesiastes 1:3 What profit can we show for all our toil, toiling under the sun?

NRS Ecclesiastes 1:3 What do people gain from all the toil at which they toil under the sun?

NAB Ecclesiastes 1:3 What profit has man from all the labor which he toils at under the sun?

GWN Ecclesiastes 1:3 What do people gain from all their hard work under the sun?

- profit: Ec 2:22 3:9 5:16 Pr 23:4,5 Isa 55:2 Hab 2:13,18 Mt 16:26 Mk 8:36,37 Joh 6:27
- under: Ec 2:11,19 4:3,7 5:18 6:12 7:11 8:15-17 9:3,6,13

Related Passages:

Luke 12:19-20+ ‘And I will say to my soul, “Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry.”’ 20 “But God said to him, ‘You fool! This very night your soul is required of you; and now who will own what you have prepared?’

What advantage does man have in all his work Which he does under the sun? - What does "under the sun" mean? It would seem that since no place on earth is hidden from the sun he is in essence referring to life on earth, in the visible, temporal realm (not the supernatural realm as with angels). **Under the sun** describes life from a horizontal, earthly perspective — and shows that without God, everything is ultimately hebel (vapor).

Under the sun - 30x/28v - 2 Sam. 12:12; Eccl. 1:3; Eccl. 1:9; Eccl. 1:14; Eccl. 2:11; Eccl. 2:17; Eccl. 2:18; Eccl. 2:19; Eccl. 2:20; Eccl. 2:22; Eccl. 3:16; Eccl. 4:1; Eccl. 4:3; Eccl. 4:7; Eccl. 4:15; Eccl. 5:13; Eccl. 5:18; Eccl. 6:1; Eccl. 6:12; Eccl. 8:9; Eccl. 8:15; Eccl. 8:17; Eccl. 9:3; Eccl. 9:6; Eccl. 9:9; Eccl. 9:11; Eccl. 9:13; Eccl. 10:5

Solomon’s Use of “Under the Sun” to Explore Life’s Meaning

Passage	What’s Being Examined “Under the Sun”
Ecclesiastes 1:3	Human labor — what gain is there for all the toil?
Ecclesiastes 2:11	Pleasure and accomplishments — even great works are vanity
Ecclesiastes 3:16	Injustice in the place of judgment — even justice is corrupted
Ecclesiastes 4:1–3	Oppression and suffering — those who suffer have no comforter

Passage	What's Being Examined "Under the Sun"
Ecclesiastes 5:18	Enjoyment in labor — it is a gift from God, yet brief and fleeting
Ecclesiastes 8:9	Human authority — rulers often misuse power, causing harm

Solomon observes that even the best things, when considered "under the sun" (i.e., without God's eternal perspective), are ultimately unsatisfying.

Meaning of "Under the Sun" in Ecclesiastes

"Under the Sun" Means...	Explanation
Life in a fallen world	Life affected by sin, toil, aging, and death (Genesis 3 consequences)
The human experience apart from divine revelation or eternal hope	It emphasizes what can be known or done without God in the equation
A perspective limited to the earthly and temporal	What life looks like if we only see what's "under" — not what's above
The boundaries of human wisdom and effort	It marks the limits of what man can achieve, understand, or enjoy by himself

Ecclesiastes 1:4 A generation goes and a generation comes, But the earth remains forever.

KJV Ecclesiastes 1:4 One generation passeth away, and another generation cometh: but the earth abideth for ever.

BGT Ecclesiastes 1:4 γενε πορε εται κα γενε ρχεται κα γ ε ς τ ν α να στηκεν

LXE Ecclesiastes 1:4 A generation goes, and a generation comes: but the earth stands for ever.

NET Ecclesiastes 1:4 A generation comes and a generation goes, but the earth remains the same through the ages.

CSB Ecclesiastes 1:4 A generation goes and a generation comes, but the earth remains forever.

ESV Ecclesiastes 1:4 A generation goes, and a generation comes, but the earth remains forever.

NIV Ecclesiastes 1:4 Generations come and generations go, but the earth remains forever.

NLT Ecclesiastes 1:4 Generations come and generations go, but the earth never changes.

YLT Ecclesiastes 1:4 A generation is going, and a generation is coming, and the earth to the age is standing.

NJB Ecclesiastes 1:4 A generation goes, a generation comes, yet the earth stands firm for ever.

NRS Ecclesiastes 1:4 A generation goes, and a generation comes, but the earth remains forever.

NAB Ecclesiastes 1:4 One generation passes and another comes, but the world forever stays.

GWN Ecclesiastes 1:4 Generations come, and generations go, but the earth lasts forever.

BBE Ecclesiastes 1:4 One generation goes and another comes; but the earth is for ever.

- One generation: Ec 6:12 Ge 5:3-31 11:20-32 36:9-19 47:9 Ex 1:6,7 6:16-27 Ps 89:47,48 90:9,10 Zec 1:5
- but: Ps 102:24-28 104:5 119:90,91 Mt 24:35 2Pe 3:10-13

A generation goes and a generation comes, But the earth remains forever.

Ecclesiastes 1:5 Also, the sun rises and the sun sets; And hastening to its place it rises there again.

KJV Ecclesiastes 1:5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

BGT Ecclesiastes 1:5 καὶ ἀναστὰς ὁ ἥλιος καὶ ἔσται πρὸς τὸν ὅπου ἦν

LXE Ecclesiastes 1:5 And the sun arises, and the sun goes down and draws toward its place;

NET Ecclesiastes 1:5 The sun rises and the sun sets; it hurries away to a place from which it rises again.

CSB Ecclesiastes 1:5 The sun rises and the sun sets; panting, it returns to its place where it rises.

ESV Ecclesiastes 1:5 The sun rises, and the sun goes down, and hastens to the place where it rises.

NIV Ecclesiastes 1:5 The sun rises and the sun sets, and hurries back to where it rises.

NLT Ecclesiastes 1:5 The sun rises and the sun sets, then hurries around to rise again.

YLT Ecclesiastes 1:5 Also, the sun hath risen, and the sun hath gone in, and unto its place panting it is rising there.

NJB Ecclesiastes 1:5 The sun rises, the sun sets; then to its place it speeds and there it rises.

NRS Ecclesiastes 1:5 The sun rises and the sun goes down, and hurries to the place where it rises.

NAB Ecclesiastes 1:5 The sun rises and the sun goes down; then it presses on to the place where it rises.

GWN Ecclesiastes 1:5 The sun rises, and the sun sets, and then it rushes back to the place where it will rise again.

BBE Ecclesiastes 1:5 The sun comes up and the sun goes down, and goes quickly back to the place where he came up.

- sun: Ge 8:22 Ps 19:4-6 89:36,37 104:19-23 Jer 33:20
- hasteth: Heb. panteth, Jos 10:13,14 Ps 42:1 Hab 3:11

Also, the sun rises and the sun sets; And hastening to its place it rises there again

Ecclesiastes 1:6 Blowing toward the south, Then turning toward the north, The wind continues swirling along; And on its circular courses the wind returns.

KJV Ecclesiastes 1:6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

BGT Ecclesiastes 1:6 ἀναπνεύσας ὁ ἀνέμος πρὸς νότον καὶ κύκλῳ πρὸς βορρην κύκλῳ κύκλῳ ἀναπνεύσας ὁ ἀνέμος ἐπιστρέφει πρὸς νότον

LXE Ecclesiastes 1:6 arising there it proceeds southward, and goes round toward the

north. The wind goes round and round, and the wind returns to its circuits.

NET Ecclesiastes 1:6 The wind goes to the south and circles around to the north; round and round the wind goes and on its rounds it returns.

CSB Ecclesiastes 1:6 Gusting to the south, turning to the north, turning, turning, goes the wind, and the wind returns in its cycles.

ESV Ecclesiastes 1:6 The wind blows to the south and goes around to the north; around and around goes the wind, and on its circuits the wind returns.

NIV Ecclesiastes 1:6 The wind blows to the south and turns to the north; round and round it goes, ever returning on its course.

NLT Ecclesiastes 1:6 The wind blows south, and then turns north. Around and around it goes, blowing in circles.

YLT Ecclesiastes 1:6 Going unto the south, and turning round unto the north, turning round, turning round, the wind is going, and by its circuits the wind hath returned.

NJB Ecclesiastes 1:6 Southward goes the wind, then turns to the north; it turns and turns again; then back to its circling goes the wind.

NRS Ecclesiastes 1:6 The wind blows to the south, and goes around to the north; round and round goes the wind, and on its circuits the wind returns.

NAB Ecclesiastes 1:6 Blowing now toward the south, then toward the north, the wind turns again and again, resuming its rounds.

GWN Ecclesiastes 1:6 The wind blows toward the south and shifts toward the north. Round and round it blows. It blows in a full circle.

BBE Ecclesiastes 1:6 The wind goes to the south, turning back again to the north; circling round for ever.

- The wind: Job 37:9,17 Ps 107:25,29 Jon 1:4 Mt 7:24,27 Joh 3:8 Ac 27:13-15

GOING IN CIRCLES

Blowing toward the south, Then turning toward the north, The wind continues swirling along; And on its circular courses the wind returns The wind follows a never-ending pattern — going south, turning north, circling, and returning — yet never arriving, never resting. It is in constant motion, but it accomplishes no lasting change. Solomon is using the wind to illustrate the cyclical, weary nature of life — a central theme in Ecclesiastes 1. Even the wind — powerful and free — is caught in a repetitive loop. Just like the wind, human life can feel circular: working, aging, striving — but nothing ever seems to finally satisfy. The verse connects with verse 7 (rivers flowing) and verse 8 (weariness) — all expressing a cosmic treadmill. Solomon isn't condemning nature — he's showing how, without God, even nature reflects a kind of endless motion without meaning. But it also sets up the contrast: just as the wind and waters follow divine design, so too must man look beyond the cycle for eternal truth.

"The Wind Turns Still"

Blowing south, then north again,
A restless breeze without an end,
It dances high, then bows below,
Yet finds no place it's meant to go.

It swirls and spins in silent grace,
Yet never lands in any place.
A power great, yet blind in aim,
Its path returns — yet not the same.

So too, our lives beneath the sky,

We strive and labor, laugh and cry.
We chase the wind with hearts aflame,
But wake to find it's still the same.

The seasons change, the tides recede,
But nothing fills the soul's true need.
The motion stirs, the silence stays—
The weary wind outlasts our days.

O breath of God, come blow within,
Dispel the weight of earthbound sin.
Give purpose to our fleeting days,
And turn our circles into praise.

Ecclesiastes 1:7 All the rivers flow into the sea, Yet the sea is not full. To the place where the rivers flow, There they flow again.

KJV Ecclesiastes 1:7 All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.

BGT Ecclesiastes 1:7 π ντες ο χε μαρροι πορε ονται ε ς τ ν θ λασσαν κα θ λασσα ο κ σται μπιμπλαμ νη ε ς τ πον ο ο χε μαρροι πορε ονται κε α το πιστρ φουσιν το πορευθ ναι

LXE Ecclesiastes 1:7 All the rivers run into the sea; and yet the sea is not filled: to the place whence the rivers come, thither they return again.

NET Ecclesiastes 1:7 All the streams flow into the sea, but the sea is not full, and to the place where the streams flow, there they will flow again.

CSB Ecclesiastes 1:7 All the streams flow to the sea, yet the sea is never full. The streams are flowing to the place, and they flow there again.

ESV Ecclesiastes 1:7 All streams run to the sea, but the sea is not full; to the place where the streams flow, there they flow again.

NIV Ecclesiastes 1:7 All streams flow into the sea, yet the sea is never full. To the place the streams come from, there they return again.

NLT Ecclesiastes 1:7 Rivers run into the sea, but the sea is never full. Then the water returns again to the rivers and flows out again to the sea.

YLT Ecclesiastes 1:7 All the streams are going unto the sea, and the sea is not full; unto a place whither the streams are going, thither they are turning back to go.

NJB Ecclesiastes 1:7 Into the sea go all the rivers, and yet the sea is never filled, and still to their goal the rivers go.

NRS Ecclesiastes 1:7 All streams run to the sea, but the sea is not full; to the place where the streams flow, there they continue to flow.

NAB Ecclesiastes 1:7 All rivers go to the sea, yet never does the sea become full. To the place where they go, the rivers keep on going.

GWN Ecclesiastes 1:7 All streams flow into the sea, but the sea is never full. The water goes back to the place where the streams began in order to start flowing again.

BBE Ecclesiastes 1:7 All the rivers go down to the sea, but the sea is not full; to the place where the rivers go, there they go again.

- the rivers run: Job 38:10,11 Ps 104:6-9
- return again: Heb. return to go

All the rivers flow into the sea, Yet the sea is not full. To the place where the rivers flow, There they

Ecclesiastes 1:8 All things are wearisome; Man is not able to tell it. The eye is not satisfied with seeing, Nor is the ear filled with hearing.

KJV Ecclesiastes 1:8 All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

BGT Ecclesiastes 1:8 π ντες ο λ γοι γκοποι ο δυν σεται ν ρ το λαλε ν κα ο κ μπλησθ σεται φθαλμ ς το ρ ν κα ο πληρωθ σεται ο ς π κρο σεως

LXE Ecclesiastes 1:8 All things are full of labour; a man will not be able to speak of them: neither shall the eye be satisfied with seeing, neither shall the ear be filled with hearing.

NET Ecclesiastes 1:8 All this monotony is tiresome; no one can bear to describe it: The eye is never satisfied with seeing, nor is the ear ever content with hearing.

CSB Ecclesiastes 1:8 All things are wearisome; man is unable to speak. The eye is not satisfied by seeing or the ear filled with hearing.

ESV Ecclesiastes 1:8 All things are full of weariness; a man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing.

NIV Ecclesiastes 1:8 All things are wearisome, more than one can say. The eye never has enough of seeing, nor the ear its fill of hearing.

NLT Ecclesiastes 1:8 Everything is wearisome beyond description. No matter how much we see, we are never satisfied. No matter how much we hear, we are not content.

YLT Ecclesiastes 1:8 All these things are wearying; a man is not able to speak, the eye is not satisfied by seeing, nor filled is the ear from hearing.

NJB Ecclesiastes 1:8 All things are wearisome. No one can say that eyes have not had enough of seeing, ears their fill of hearing.

NRS Ecclesiastes 1:8 All things are wearisome; more than one can express; the eye is not satisfied with seeing, or the ear filled with hearing.

NAB Ecclesiastes 1:8 All speech is labored; there is nothing man can say. The eye is not satisfied with seeing nor is the ear filled with hearing.

GWN Ecclesiastes 1:8 All of these sayings are worn-out phrases. They are more than anyone can express, comprehend, or understand.

BBE Ecclesiastes 1:8 All things are full of weariness; man may not give their story: the eye has never enough of its seeing, or the ear of its hearing.

- full: Ec 2:11,26 Mt 11:28 Ro 8:22,23
- man: Ec 4:1-4 7:24-26
- the eye: Ec 4:8 5:10,11 Ps 63:5 Pr 27:20 30:15,16 Mt 5:6 Rev 7:16,17

All things are wearisome; Man is not able to tell it. The eye is not satisfied with seeing, Nor is the ear filled with hearing.

Ecclesiastes 1:9 That which has been is that which will be, And that which has been done is that which will be done. So there is nothing new under the sun.

KJV Ecclesiastes 1:9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

BGT Ecclesiastes 1:9 τ τ γεγον ς α τ τ γενησ μενον κα τ τ πεποιημ νον α τ τ ποιηθησ μενον κα ο κ σιν π ν πρ σφατον π τ ν λιον

LXE Ecclesiastes 1:9 What is that which has been? the very thing which shall be: and what is that which has been done? the very thing which shall be done: and there is no new thing under the sun.

NET Ecclesiastes 1:9 What exists now is what will be, and what has been done is what will be done; there is nothing truly new on earth.

CSB Ecclesiastes 1:9 What has been is what will be, and what has been done is what will be done; there is nothing new under the sun.

ESV Ecclesiastes 1:9 What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun.

NIV Ecclesiastes 1:9 What has been will be again, what has been done will be done again; there is nothing new under the sun.

NLT Ecclesiastes 1:9 History merely repeats itself. It has all been done before. Nothing under the sun is truly new.

YLT Ecclesiastes 1:9 What is that which hath been? it is that which is, and what is that which hath been done? it is that which is done, and there is not an entirely new thing under the sun.

NJB Ecclesiastes 1:9 What was, will be again, what has been done, will be done again, and there is nothing new under the sun!

NRS Ecclesiastes 1:9 What has been is what will be, and what has been done is what will be done; there is nothing new under the sun.

NAB Ecclesiastes 1:9 What has been, that will be; what has been done, that will be done. Nothing is new under the sun.

GWN Ecclesiastes 1:9 Whatever has happened before will happen again. Whatever has been done before will be done again. There is nothing new under the sun.

- that hath: Ec 3:15 7:10 2Pe 2:1
- and there: Isa 43:19 Jer 31:22 Rev 21:1,5

That which has been is that which will be, And that which has been done is that which will be done. So there is nothing new under the sun.

Ecclesiastes 1:10 Is there anything of which one might say, "See this, it is new"? Already it has existed for ages Which were before us.

KJV Ecclesiastes 1:10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

BGT Ecclesiastes 1:10 ὅς λαλᾷ καὶ ῥεῖ τὸ το καὶ νῦν ὁ γ γονεν ν το ς α σιν το ς γενομ νοις π μπροσθεν μ ν

LXE Ecclesiastes 1:10 Who is he that shall speak and say, Behold, this is new? it has already been in the ages that have passed before us.

NET Ecclesiastes 1:10 Is there anything about which someone can say, "Look at this! It is new!"? It was already done long ago, before our time.

CSB Ecclesiastes 1:10 Can one say about anything, "Look, this is new"? It has already existed in the ages before us.

ESV Ecclesiastes 1:10 Is there a thing of which it is said, "See, this is new"? It has been already in the ages before us.

NIV Ecclesiastes 1:10 Is there anything of which one can say, "Look! This is something new"? It was here already, long ago; it was here before our time.

NLT Ecclesiastes 1:10 Sometimes people say, "Here is something new!" But actually it is old; nothing is ever truly new.

YLT Ecclesiastes 1:10 There is a thing of which one saith: 'See this, it is new!' already it hath been in the ages that were before us!

NJB Ecclesiastes 1:10 Take anything which people acclaim as being new: it existed in the centuries preceding us.

NRS Ecclesiastes 1:10 Is there a thing of which it is said, "See, this is new"? It has already been, in the ages before us.

NAB Ecclesiastes 1:10 Even the thing of which we say, "See, this is new!" has already existed in the ages that preceded us.

GWN Ecclesiastes 1:10 Can you say that anything is new? It has already been here long before us.

BBE Ecclesiastes 1:10 Is there anything of which men say, See, this is new? It has been in the old time which was before us.

- it hath: Mt 5:12 23:30-32 Lu 17:26-30 Ac 7:51 1Th 2:14-16 2Ti 3:8

Is there anything of which one might say, "See this, it is new"? Already it has existed for ages Which were before us.

Ecclesiastes 1:11 There is no remembrance of earlier things; And also of the later things which will occur, There will be for them no remembrance Among those who will come later still.

KJV Ecclesiastes 1:11 There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

BGT Ecclesiastes 1:11 ο κ σπιν μν μη το ς πρ τοις κα γε το ς σχ τοις γενομ νοις ο κ σται α το ς μν μη μετ τ ν γενησομ νων ε ς τ ν σχ την

LXE Ecclesiastes 1:11 There is no memorial to the first things; neither to the things that have been last shall their memorial be with them that shall at the last time.

NET Ecclesiastes 1:11 No one remembers the former events, nor will anyone remember the events that are yet to happen; they will not be remembered by the future generations.

CSB Ecclesiastes 1:11 There is no remembrance of those who came before; and of those who will come after there will also be no remembrance by those who follow them.

ESV Ecclesiastes 1:11 There is no remembrance of former things, nor will there be any remembrance of later things yet to be among those who come after.

NIV Ecclesiastes 1:11 There is no remembrance of men of old, and even those who are yet to come will not be remembered by those who follow.

NLT Ecclesiastes 1:11 We don't remember what happened in the past, and in future generations, no one will remember what we are doing now.

YLT Ecclesiastes 1:11 There is not a remembrance of former generations; and also of the latter that are, there is no remembrance of them with those that are at the last.

NJB Ecclesiastes 1:11 No memory remains of the past, and so it will be for the centuries to come -- they will not be remembered by their successors.

NRS Ecclesiastes 1:11 The people of long ago are not remembered, nor will there be any remembrance of people yet to come by those who come after them.

NAB Ecclesiastes 1:11 There is no remembrance of the men of old; nor of those to come will there be any remembrance among those who come after them.

GWN Ecclesiastes 1:11 Nothing from the past is remembered. Even in the future, nothing will be remembered by those who come after us.

BBE Ecclesiastes 1:11 There is no memory of those who have gone before, and of those who come after there will be no memory for those who are still to come after them.

- **There is:** Ec 2:16 Ps 9:6 Isa 41:22-26 42:9

Related Passages:

Ecclesiastes 2:16 For there is no lasting remembrance of the wise man as with the fool, inasmuch as in the coming days all will be forgotten. And how the wise man and the fool alike die!

There is no remembrance of earlier things; And also of the later things which will occur, There will be for them no remembrance Among those who will come later still.

Ecclesiastes 1:12 I, the Preacher, have been king over Israel in Jerusalem.

KJV Ecclesiastes 1:12 I the Preacher was king over Israel in Jerusalem.

BGT Ecclesiastes 1:12 γ κκλησιαστ ς γεν μην βασιλε ς π Ισραηλ ν Ιερουσαλημ

LXE Ecclesiastes 1:12 I the Preacher was king over Israel in Jerusalem.

NET Ecclesiastes 1:12 I, the Teacher, have been king over Israel in Jerusalem.

CSB Ecclesiastes 1:12 I, the Teacher, have been king over Israel in Jerusalem.

ESV Ecclesiastes 1:12 I the Preacher have been king over Israel in Jerusalem.

NIV Ecclesiastes 1:12 I, the Teacher, was king over Israel in Jerusalem.

NLT Ecclesiastes 1:12 I, the Teacher, was king of Israel, and I lived in Jerusalem.

YLT Ecclesiastes 1:12 I, a preacher, have been king over Israel in Jerusalem.

NJB Ecclesiastes 1:12 I, Qoheleth, have reigned over Israel in Jerusalem.

NRS Ecclesiastes 1:12 I, the Teacher, when king over Israel in Jerusalem,

NAB Ecclesiastes 1:12 I, Qoheleth, was king over Israel in Jerusalem,

GWN Ecclesiastes 1:12 I, the spokesman, have been king of Israel in Jerusalem.

BBE Ecclesiastes 1:12 I, the Preacher, was king over Israel in Jerusalem.

- Ec 1:1 1Ki 4:1-19

I, the Preacher (qoheleth; Lxx - ekklesiastes), **have been king over Israel in Jerusalem** - Solomon repeats much of what we find in Ec 1:1.

Ecclesiastes 1:13 And I set my mind to seek and explore by wisdom concerning all that has been done under heaven. It is a grievous task which God has given to the sons of men to be afflicted with.

KJV Ecclesiastes 1:13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

BGT Ecclesiastes 1:13 κα δωκα τ ν καρδ αν μου το κζητ σαι κα το κατασκ ψασθαι ν τ σοφ περ π ντων τ ν γινομ νων π τ ν ο ραν ν τι περισπασμ ν πονηρ ν δωκεν θε ς το ς υ ο ς το νθρ που το περισπ σθαι ν α τ

LXE Ecclesiastes 1:13 And I applied my heart to seek out and examine by wisdom

concerning all things that are done under heaven, for God has given to the sons of men an evil trouble to be troubled therewith.

NET Ecclesiastes 1:13 I decided to carefully and thoroughly examine all that has been accomplished on earth. I concluded: God has given people a burdensome task that keeps them occupied.

CSB Ecclesiastes 1:13 I applied my mind to seek and explore through wisdom all that is done under heaven. God has given people this miserable task to keep them occupied.

ESV Ecclesiastes 1:13 And I applied my heart to seek and to search out by wisdom all that is done under heaven. It is an unhappy business that God has given to the children of man to be busy with.

NIV Ecclesiastes 1:13 I devoted myself to study and to explore by wisdom all that is done under heaven. What a heavy burden God has laid on men!

NLT Ecclesiastes 1:13 I devoted myself to search for understanding and to explore by wisdom everything being done under heaven. I soon discovered that God has dealt a tragic existence to the human race.

YLT Ecclesiastes 1:13 And I have given my heart to seek and to search out by wisdom concerning all that hath been done under the heavens. It is a sad travail God hath given to the sons of man to be humbled by it.

NJB Ecclesiastes 1:13 Wisely I have applied myself to investigation and exploration of everything that happens under heaven. What a wearisome task God has given humanity to keep us busy!

NRS Ecclesiastes 1:13 applied my mind to seek and to search out by wisdom all that is done under heaven; it is an unhappy business that God has given to human beings to be busy with.

NAB Ecclesiastes 1:13 and I applied my mind to search and investigate in wisdom all things that are done under the sun. A thankless task God has appointed for men to be busied about.

GWN Ecclesiastes 1:13 With all my heart I used wisdom to study and explore everything done under heaven. Mortals are weighed down with a terrible burden that God has placed on them.

BBE Ecclesiastes 1:13 And I gave my heart to searching out in wisdom all things which are done under heaven: it is a hard thing which God has put on the sons of men to do.

- I gave: Ec 1:17 7:25 8:9,16,17 Ps 111:2 Pr 2:2-4 4:7 18:1,15 23:26 1Ti 4:15
- this sore: Ec 3:10 4:4 12:12 Ge 3:19
- to be exercised: or, to afflict them

And I set my mind to seek and explore by wisdom concerning all that has been done under heaven. It is a grievous task which God has given to the sons of men to be afflicted with.

Ecclesiastes 1:14 I have seen all the works which have been done under the sun, and behold, all is vanity and striving after wind.

KJV Ecclesiastes 1:14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

BGT Ecclesiastes 1:14 εδον σ ν π ντα τ ποιματα τ πεποιημ να π τ ν λιον κα δο τ π ντα μαται της κα προα ρεις πνε ματος

LXE Ecclesiastes 1:14 I beheld all the works that were wrought under the sun; and, beheld, all were vanity and waywardness of spirit.

NET Ecclesiastes 1:14 I reflected on everything that is accomplished by man on earth, and I concluded: Everything he has accomplished is futile— like chasing the wind!

CSB Ecclesiastes 1:14 I have seen all the things that are done under the sun and have found everything to be futile, a pursuit of the wind.

ESV Ecclesiastes 1:14 I have seen everything that is done under the sun, and behold, all is vanity and a striving after wind.

NIV Ecclesiastes 1:14 I have seen all the things that are done under the sun; all of them are meaningless, a chasing after the wind.

NLT Ecclesiastes 1:14 I observed everything going on under the sun, and really, it is all meaningless-- like chasing the wind.

YLT Ecclesiastes 1:14 I have seen all the works that have been done under the sun, and lo, the whole is vanity and vexation of spirit!

NJB Ecclesiastes 1:14 I have seen everything that is done under the sun: how futile it all is, mere chasing after the wind!

NRS Ecclesiastes 1:14 I saw all the deeds that are done under the sun; and see, all is vanity and a chasing after wind.

NAB Ecclesiastes 1:14 I have seen all things that are done under the sun, and behold, all is vanity and a chase after wind.

GWN Ecclesiastes 1:14 I have seen everything that is done under the sun. Look at it! It's all pointless. It's like trying to catch the wind.

BBE Ecclesiastes 1:14 I have seen all the works which are done under the sun; all is to no purpose, and desire for wind.

- Ec 1:17,18 2:11,17,26 1Ki 4:30-32 Ps 39:5,6

I have seen all the works which have been done under the sun, and behold, all is vanity and striving after wind

Ecclesiastes 1:15 What is crooked cannot be straightened and what is lacking cannot be counted.

KJV Ecclesiastes 1:15 That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

BGT Ecclesiastes 1:15 διεστραμμενον ο δυνσεται το πικροσμηθηναι κα στερημα ο δυνσεται το ριμηνθηναι

LXE Ecclesiastes 1:15 That which is crooked cannot be made straight: and deficiency cannot be numbered.

NET Ecclesiastes 1:15 What is bent cannot be straightened, and what is missing cannot be supplied.

CSB Ecclesiastes 1:15 What is crooked cannot be straightened; what is lacking cannot be counted.

ESV Ecclesiastes 1:15 What is crooked cannot be made straight, and what is lacking cannot be counted.

NIV Ecclesiastes 1:15 What is twisted cannot be straightened; what is lacking cannot be counted.

NLT Ecclesiastes 1:15 What is wrong cannot be made right. What is missing cannot be recovered.

YLT Ecclesiastes 1:15 A crooked thing one is not able to make straight, and a lacking

thing is not able to be numbered.

NJB Ecclesiastes 1:15 What is twisted cannot be straightened, what is not there cannot be counted.

NRS Ecclesiastes 1:15 What is crooked cannot be made straight, and what is lacking cannot be counted.

NAB Ecclesiastes 1:15 What is crooked cannot be made straight, and what is missing cannot be supplied.

GWN Ecclesiastes 1:15 No one can straighten what is bent. No one can count what is not there.

BBE Ecclesiastes 1:15 That which is bent may not be made straight, and that which is not there may not be numbered.

- crooked: Ec 3:14 7:12,13 Job 11:6 34:29 Isa 40:4 La 3:37 Da 4:35 Mt 6:27
- wanting: Heb. defect

What is crooked cannot be straightened and what is lacking cannot be counted.

Ecclesiastes 1:16 I said to myself, "Behold, I have magnified and increased wisdom more than all who were over Jerusalem before me; and my mind has observed a wealth of wisdom and knowledge."

KJV Ecclesiastes 1:16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

BGT Ecclesiastes 1:16 Ἀλησά γινκαρδ μου τ λγειν γ δο μεγαλ νθην κα προσθηκα σοφ αν π π σιν ο γ νοντο μπροσθ ν μου ν Ιερουσαλημ κα καρδ α μου ε δεν πολλ σοφ αν κα γν σιν

LXE Ecclesiastes 1:16 I spoke in my heart, saying, Behold, I am increased, and have acquired wisdom beyond all who were before me in Jerusalem: also I applied my heart to know wisdom and knowledge.

NET Ecclesiastes 1:16 I thought to myself, "I have become much wiser than any of my predecessors who ruled over Jerusalem; I have acquired much wisdom and knowledge."

CSB Ecclesiastes 1:16 I said to myself, "Look, I have amassed wisdom far beyond all those who were over Jerusalem before me, and my mind has thoroughly grasped wisdom and knowledge."

ESV Ecclesiastes 1:16 I said in my heart, "I have acquired great wisdom, surpassing all who were over Jerusalem before me, and my heart has had great experience of wisdom and knowledge."

NIV Ecclesiastes 1:16 I thought to myself, "Look, I have grown and increased in wisdom more than anyone who has ruled over Jerusalem before me; I have experienced much of wisdom and knowledge."

NLT Ecclesiastes 1:16 I said to myself, "Look, I am wiser than any of the kings who ruled in Jerusalem before me. I have greater wisdom and knowledge than any of them."

YLT Ecclesiastes 1:16 I -- I spake with my heart, saying, 'I, lo, I have magnified and added wisdom above every one who hath been before me at Jerusalem, and my heart hath seen abundantly wisdom and knowledge.

NJB Ecclesiastes 1:16 I thought to myself: I have acquired a greater stock of wisdom than anyone before me in Jerusalem. I myself have mastered every kind of wisdom and science.

NRS Ecclesiastes 1:16 I said to myself, "I have acquired great wisdom, surpassing all

who were over Jerusalem before me; and my mind has had great experience of wisdom and knowledge."

NAB Ecclesiastes 1:16 Though I said to myself, "Behold, I have become great and stored up wisdom beyond all who were before me in Jerusalem, and my mind has broad experience of wisdom and knowledge";

GWN Ecclesiastes 1:16 I thought to myself, "I have grown wiser than anyone who has ruled Jerusalem before me. I've had a lot of experience with wisdom and knowledge."

BBE Ecclesiastes 1:16 I said to my heart, See, I have become great and am increased in wisdom more than any who were before me in Jerusalem -- yes, my heart has seen much wisdom and knowledge.

- communed: 2Ki 5:20 Ps 4:4 77:6 Isa 10:7-14 Jer 22:14 Eze 38:10,11 Da 4:30
- Lo: Ec 2:9 1Ki 3:12,13 4:30 10:7,23,24 2Ch 1:10-12 2:12 9:22,23
- great experience of: Heb. seen much, Heb 5:14

I said to myself, "Behold, I have magnified and increased wisdom more than all who were over Jerusalem before me; and my mind has observed a wealth of wisdom and knowledge." 1

Ecclesiastes 1:17 And I set my mind to know wisdom and to know madness and folly; I realized that this also is striving after wind.

KJV Ecclesiastes 1:17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

BGT Ecclesiastes 1:17 καὶ ὥκα καρδία μου τὸ γινῶναι σοφίαν καὶ γινῶσιν παραβολὰς καὶ πιστὴν μὴν γνῶν τι καὶ γέτο τὸ σὶν προαρεσίς πνεύματος

LXE Ecclesiastes 1:17 And my heart knew much-- wisdom, and knowledge, parables and understanding: I perceived that this also is waywardness of spirit.

NET Ecclesiastes 1:17 So I decided to discern the benefit of wisdom and knowledge over foolish behavior and ideas; however, I concluded that even this endeavor is like trying to chase the wind!

CSB Ecclesiastes 1:17 I applied my mind to know wisdom and knowledge, madness and folly; I learned that this too is a pursuit of the wind.

ESV Ecclesiastes 1:17 And I applied my heart to know wisdom and to know madness and folly. I perceived that this also is but a striving after wind.

NIV Ecclesiastes 1:17 Then I applied myself to the understanding of wisdom, and also of madness and folly, but I learned that this, too, is a chasing after the wind.

NLT Ecclesiastes 1:17 So I set out to learn everything from wisdom to madness and folly. But I learned firsthand that pursuing all this is like chasing the wind.

YLT Ecclesiastes 1:17 And I give my heart to know wisdom, and to know madness and folly: I have known that even this is vexation of spirit;

NJB Ecclesiastes 1:17 I have applied myself to understanding philosophy and science, stupidity and folly, and I now realise that all this too is chasing after the wind.

NRS Ecclesiastes 1:17 And I applied my mind to know wisdom and to know madness and folly. I perceived that this also is but a chasing after wind.

NAB Ecclesiastes 1:17 yet when I applied my mind to know wisdom and knowledge, madness and folly, I learned that this also is a chase after wind.

GWN Ecclesiastes 1:17 I've used my mind to understand wisdom and knowledge as well as madness and stupidity. Now I know that this is like trying to catch the wind.

BBE Ecclesiastes 1:17 And I gave my heart to getting knowledge of wisdom, and of the ways of the foolish. And I saw that this again was desire for wind.

- I gave: Ec 1:13 2:3,12 7:23-25 1Th 5:21
- I perceived: Ec 2:10,11

And I set my mind to know wisdom and to know madness and folly; I realized that this also is striving after win

Ecclesiastes 1:18 Because in much wisdom there is much grief, and increasing knowledge results in increasing pain.

KJV Ecclesiastes 1:18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

BGT Ecclesiastes 1:18 τι ν πλ θει σοφ ας πλ θος γν σεως κα προσπιθε ς γν σιν προσθ σει λγημα

LXE Ecclesiastes 1:18 For in the abundance of wisdom is abundance of knowledge; and he that increases knowledge will increase sorrow.

NET Ecclesiastes 1:18 For with great wisdom comes great frustration; whoever increases his knowledge merely increases his heartache.

CSB Ecclesiastes 1:18 For with much wisdom is much sorrow; as knowledge increases, grief increases.

ESV Ecclesiastes 1:18 For in much wisdom is much vexation, and he who increases knowledge increases sorrow.

NIV Ecclesiastes 1:18 For with much wisdom comes much sorrow; the more knowledge, the more grief.

NLT Ecclesiastes 1:18 The greater my wisdom, the greater my grief. To increase knowledge only increases sorrow.

YLT Ecclesiastes 1:18 for, in abundance of wisdom is abundance of sadness, and he who addeth knowledge addeth pain.'

NJB Ecclesiastes 1:18 Much wisdom, much grief; the more knowledge, the more sorrow.

NRS Ecclesiastes 1:18 For in much wisdom is much vexation, and those who increase knowledge increase sorrow.

NAB Ecclesiastes 1:18 For in much wisdom there is much sorrow, and he who stores up knowledge stores up grief.

GWN Ecclesiastes 1:18 With a lot of wisdom comes a lot of heartache. The greater your knowledge, the greater your pain.

BBE Ecclesiastes 1:18 Because in much wisdom is much grief, and increase of knowledge is increase of sorrow.

- For in: Ec 2:15 7:16 12:12,13 Job 28:28 1Co 3:18-20 Jas 3:13-17

Because in much wisdom there is much grief, and increasing knowledge results in increasing pain.