

THE
DIXIE BIBLE
WITH SACRED NAMES
AND CLARIFICATIONS

CONTAINING THE
OLD AND NEW TESTAMENTS

THE DIXIE BIBLE WITH SACRED NAMES AND CLARIFICATIONS
COMPILED AND TRANSLATED BY DEWEY H. TUCKER

Copyrighted © 2015 by Dewey H. Tucker. All rights reserved.

Published by Dewey H. Tucker
830 Tucker Place
Dandridge, TN 37725

ECCLESIASTES

CHAPTER 1

THE words of the Preacher, the son of David, king in Jerusalem.

Vanity of vanities, said the Preacher, vanity of vanities; all *is* vanity.

What profit has *an* adamite of all his labor which he takes under the sun?

One gene-race-aion passes away, and *another* gene-race-aion comes: but the land abides forever.

The sun also arises, and the sun goes down, and hastens to his place where he arose.

The spirit goes toward the south, and turns about unto the north; it whirls about continually, and the spirit returns again according to his circuits.

All the rivers run into the sea; yet the sea *is* not full; unto the place from where the rivers come, there they return again.

All things *are* full of labor; man cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing.

The thing that has 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.

Is there *anything* whereof it may be said, See, this *is* new? it has been already of old time, which was before us.

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.

I the Preacher was king over Israel in Jerusalem.

And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail has the ELOHEEM given to the sons of man to be exercised therewith.

I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

I communed with my own heart, saying, Behold, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yes, my heart had great experience of wisdom and knowledge.

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

For in much wisdom *is* much grief: and he that increases knowledge increases sorrow.

CHAPTER 2

I SAID in my heart, Go to now, I will prove you with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity.

I said of laughter, *It is* mad: and of mirth, What does it?

I sought in my heart to give myself unto wine, yet acquainting my heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of adamites, which they should do under the heaven all the days of their life.

I made me great works; I built me houses; I planted me vineyards:

I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

I made me pools of water, to water therewith the wood that brings forth trees:

I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small flocks above all that were in Jerusalem before me:

I gathered me also silver and gold, and the special treasure of kings and of the provinces: I gat me *men* singers and women singers, and the delights of the sons of adamites, *as* musical instruments, and that of all sorts.

So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

And whatsoever my eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor.

Then I looked on all the works that my hands had worked, and on the labor that I had labored to do: and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

And I turned myself to behold wisdom, and madness, and folly: for what *can* the adamites *do* that comes after the king? *even* that which has been already done.

Then I saw that wisdom excells folly, as far as light excells darkness.

The wise man's eyes *are* in his head; but the fool walks in darkness: and I myself perceived also that one event happens to them all.

Then said I in my heart, As it happens to the fool, so it happens even to me; and why was I then more wise?

Then I said in my heart, that this also *is* vanity.

For *there is* no remembrance of the wise more than of the fool forever; seeing that which now *is* in the days to come shall all be forgotten. And how dies the wise *man?* as the fool.

Therefore I hated life; because the work that is worked under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

Yes, I hated all my labor which I had taken under the sun: because I should leave it unto the adamites that shall be after me.

And who knows whether he shall be *a wise man* or *a fool?* yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun. This *is* also vanity.

Therefore I went about to cause my heart to despair of all the labor which I took under the sun.

For there is *an* adamite whose labor *is* in wisdom, and in knowledge, and in equity; yet to *an* adamite that has not labored therein shall he leave it *for* his portion. This also *is* vanity and *a* great evil.

For what has adamite of all his labor, and of the vexation of his heart, wherein he has labored under the sun?

For all his days *are* sorrows, and his travail grief; yes, his heart takes not rest in the night. This is also vanity.

There is nothing better for *an* adamite, *than* that he should eat and drink, and *that* he should make his person enjoy good in his labor. This also I saw, that it *was* from the hand of the ELOHEEM.

For who can eat, or who else can hasten *hereunto*, more than I?

For *God* gives to *an* adamite that *is* good in his sight wisdom, and knowledge, and joy: but to the sinner he gives travail, to gather and to heap up, that he may give to *him that is* good before the ELOHEEM. This also *is* vanity and vexation of spirit.

CHAPTER 3

TO everything *there is* a season, and *a* time to every purpose under the heaven:

A time to be born, and *a* time to die; *a* time to plant, and *a* time to pick the planted;

A time to kill, and *a* time to heal; *a* time to break down, and *a* time to build up;

A time to weep, and *a* time to laugh; *a* time to mourn, and *a* time to dance;

A time to cast away stones, and *a* time to gather stones together; *a* time to embrace, and *a* time to refrain from embracing;

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

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

A time to love, and *a* time to hate; *a* time of war, and *a* time of peace.

What profit has he that works in that wherein he labors?

I have seen the travail, which the ELOHEEM has given to the sons of adamites to be exercised in it.

He has made everything beautiful in his time: also he has set the World in their heart, so that no adamite can find out the work that the ELOHEEM makes from the beginning to the ending.

I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

And also that every adamite should eat and drink, and enjoy the good of all his labor, it *is* the gift of the ELOHEEM.

I know that, whatsoever the ELOHEEM does, it shall be forever: nothing can be put to it, nor anything taken from it: and the ELOHEEM does *it*, that *men* should fear before him.

That which has been is now; and that which is to be has already been; and the ELOHEEM requires that which is past.

And moreover I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

I said in my heart, the ELOHEEM shall judge the righteous and the wicked: for *there is a* time there for every purpose and for every work.

I said in my heart concerning the estate of the sons of adamites, that the ELOHEEM might manifest them, and that they might see that they themselves are beasts.

For that which befalls the sons of adamites befalls beasts; even one thing befalls them: as the one dies, so dies the other; yes, each one has *a* spirit; so that *an* adamite has no preeminence above *a* beast: for all *is* vanity.

All go unto one place; all are of the dust, and all turn to dust again.

Who knows the spirit of adamites that goes upward, and the spirit of the beasts that goes downward into the land?

Wherefore I perceive that nothing is better, than that *an* adamite should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

CHAPTER 4

SO I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter.

Wherefore I praised the dead which are already dead more than the living which are yet alive.

Yes, better *is he* than both they, which has not yet been, who has not seen the evil work that is done under the sun.

Again, I considered all travail, and every right work, that for this *a* man is envied of his neighbour. This *is* also vanity and vexation of spirit.

The fool folds his hands together, and eats his own flesh.

Better *is a* handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

Then I returned, and I saw vanity under the sun.

There is one *alone*, and *there is* not *a* second; yes, he has neither child nor brother: yet *is there* no end of all his labor; neither is his eye satisfied with riches; neither *said he*, For whom do I labor, and bereave my person of good? This *is* also vanity, yes, it *is a* sore travail.

Two *are* better than one; because they have *a* good reward for their labor.

For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falls; for *he has* not another to help him up.

Again, if two lie together, then they have heat: but how can one be warm *alone*?

And if one prevail against him, two shall withstand him; and *a* threefold cord is not quickly broken.

Better *is a* poor and *a* wise child than *an* old and foolish king, who will no more be admonished.

For out of prison he comes to reign; whereas also *he that is* born in his kingdom becomes poor.

I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

There is no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

CHAPTER 5

KEEP your foot when you go to the house of the ELOHEEM, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

Be not rash with your mouth, and let not your heart be hasty to utter *anything* before the ELOHEEM: for the ELOHEEM *is* in heaven, and you upon land: therefore let your words be few.

For *a* dream comes through the multitude of business; and *a* fool's voice *is known* by multitude of words.

When you vowe *a* vow unto the ELOHEEM, defer not to pay it; for *he has* no pleasure in fools: pay that which

you have vowed.

Better *is it* that you should not vow, than that you should vow and not pay.

Suffer not your mouth to cause your flesh to sin; neither say you before the angel, that it *was an* error: wherefore should the ELOHEEM be angry at your voice, and destroy the work of your hands?

For in the multitude of dreams and many words *there are* also *different* vanities: but fear you the ELOHEEM.

If you see the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regards; and *there be* higher than they.

Moreover the profit of the land is for all: the king *himself* is served by the field.

He that loves silver shall not be satisfied with silver; nor he that loves abundance with increase: this *is* also vanity.

When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, or the beholding *of them* with their eyes?

The sleep of a laboring *man is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

But those riches perish by evil travail: and he begets a son, and *there is* nothing in his hand.

As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand.

And this also *is a* sore evil, *that* in all points as he came, so shall he go: and what profit has he that has labored for the wind?

All his days also he eats in darkness, and *he has* much sorrow and wrath with his sickness.

Behold *that* which I have seen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labor that he takes under the sun all the days of his life, which the ELOHEEM gives him: for it *is* his portion.

Every adamite also to whom the ELOHEEM has given riches and wealth, and has given him power to eat thereof, and to take his portion, and to rejoice in his labor; this *is* the gift of the ELOHEEM.

For he shall not much remember the days of his life; because the ELOHEEM answers *him* in the joy of his heart.

CHAPTER 6

THERE *is an* evil which I have seen under the sun, and it *is* common among adamites:

A man to whom the ELOHEEM has given riches, wealth, and honor, so that he wants nothing for his person of all that he desires, yet the ELOHEEM gives him not power to eat thereof, but a stranger eats it: this *is* vanity, and it *is an* evil disease.

If a man beget a hundred *children*, and live many years, so that the days of his years be many, and his person be not filled with good, and also *that* he have no burial; I say, *that an* untimely birth *is* better than he.

For he comes in with vanity, and departs in darkness, and his name shall be covered with darkness.

Moreover he has not seen the sun, nor known *anything*: this has more rest than the other.

Yes, though he live a thousand years twice *told*, yet has he seen no good: do not all go to one place?

All the labor of adamite *is* for his mouth, and yet the person is not filled.

For what has the wise more than the fool? what has the poor, that knows to walk before the living?

Better *is* the sight of the eyes than the wandering of the person: this *is* also vanity and vexation of spirit.

That which has been is named already, and it is known that it *is* adamite: neither may he contend with him that is mightier than he.

Seeing there be many things that increase vanity, what *is* adamite the better?

For who knows what *is* good for adamite in *this* life, all the days of his vain life which he spends as a shadow? for who can tell *an* adamite what shall be after him under the sun?

CHAPTER 7

A GOOD name *is* better than precious ointment; and the day of death than the day of one's birth.

It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all adamites; and the living will lay it to his heart.

Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.

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

It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

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

Surely oppression makes a wise *man* mad; and a gift destroys the heart.

Better *is* the ending of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit.

Be not hasty in your spirit to be angry: for anger rests in the bosom of fools.

Say not you, What is *the cause* that the former days were better than these? for you do not inquire wisely concerning this.

Wisdom *is* good with an inheritance: and *by it there is* profit to them that see the sun.

For wisdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wisdom gives life to them that have it.

Consider the work of the ELOHEEM: for who can make *that* straight, which he has made crooked?

In the day of prosperity be joyful, but in the day of adversity consider: the ELOHEEM also has set the one over against the other, to the end that adamite should find nothing after him.

All *things* have I seen in the days of my vanity: there is a just *man* that perishes in his righteousness, and there is a wicked *man* that prolongs *his life* in his wickedness.

Be not righteous over much; neither make yourself over wise: why should you destroy yourself?

Be not over much wicked, neither be you foolish: why should you die before your time?

It is good that you should take hold of this; yes, also from this withdraw not your hand: for he that fears the ELOHEEM shall come forth of them all.

Wisdom strengthens the wise more than ten mighty *men* which are in the city.

For *there is* not a just adamite upon land, that does good, and sins not.

Also take no heed unto all words that are spoken; lest you hear your servant curse you:

For oftentimes also your own heart knows that you yourself likewise have cursed others.

All this have I proved by wisdom: I said, I will be wise; but it *was* far from me.

That which is far off, and exceeding deep, who can find it out?

I applied my heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleases the ELOHEEM shall escape from her; but the sinner shall be taken by her.

Behold, this have I found, said the preacher, *counting* one by one, to find out the account:

Which yet my person seeks, but I find not: one adamite among a thousand have I found; but a woman among all those have I not found.

Behold, this only have I found, that ELOHEEM has made adamites upright; but they have sought out many inventions.

CHAPTER 8

WHO *is* as the wise *man*? and who knows the interpretation of a thing? *an adamite's* wisdom makes his face to shine, and the boldness of his face shall be changed.

I *counsel* you to keep the king's commandment, and *that* in regard of the oath of the ELOHEEM.

Be not hasty to go out of his sight: stand not in an evil thing; for he does whatsoever pleases him.

Where the word of a king *is*, *there is* power: and who may say to him, What do you?

Whoso keeps the commandment shall feel no evil thing: and a wise man's heart discerns both time and judgment.

Because to every purpose there is time and judgment, therefore the misery of adamites *is* great upon him.

For he knows not that which shall be: for who can tell him when it shall be?

There is no adamite that has power over the spirit to retain the spirit; neither *has he* power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.

All this have I seen, and applied my heart unto every work that is done under the sun: *there is a* time wherein one adamite rules over another to his own hurt.

And so I saw the wicked buried, who had come and gone from the place of the sanctified, and they were forgotten in the city where they had so done: *this is* also vanity.

Because sentence against *an* evil work is not executed speedily, therefore the heart of the sons of adamites is fully set in them to do evil.

Though *a* sinner do evil *a* hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear the ELOHEEM, which fear before him:

But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as *a* shadow; because he fears not before the ELOHEEM.

There is *a* vanity which is done upon the land; that there be just *men*, unto whom it happens according to the work of the wicked; again, there be wicked *men*, to whom it happens according to the work of the righteous: I said that *this also is* vanity.

Then I commended mirth, because *an* adamite has no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labor the days of his life, which the ELOHEEM gives him under the sun.

When I applied my heart to know wisdom, and to see the business that is done upon the land: (*for also there is that neither day nor night sees sleep with his eyes,*)

Then I beheld all the work of ELOHEEM, that *an* adamite cannot find out the work that is done under the sun: because though *an* adamite labor to seek *it* out, yet he shall not find *it*; yes further; though *a* wise *man* think to know *it*, yet shall he not be able to find *it*.

CHAPTER 9

FOR all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of ELOHEEM: no adamite knows either love or hatred *by* all *that is* before them.

All *things* come alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrifices, and to him that sacrifices not: as *is* the good, so *is* the sinner; *and* he that swears, as *he* that fears *an* oath.

This is an evil among all *things* that are done under the sun, that *there is* one event unto all: yes, also the heart of the sons of adamites is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

For to him that is joined to all the living there is confidence: for *a* living dog is better than *a* dead lion.

For the living know that they shall die: but the dead know not anything, neither have they anymore *a* reward; for the memory of them is forgotten.

Also their love, and their hatred, and their envy, is now perished; neither have they anymore *a* portion forever in anything that is done under the sun.

Go your way, eat your bread with joy, and drink your wine with *a* merry heart; for ELOHEEM now accepts your works.

Let your garments be always white; and let your head lack no ointment.

Live joyfully with the wife whom you love all the days of the Life of your vanity, which he has given you under the sun, all the days of your vanity: for that *is* your portion in *this* life, and in your labor which you take under the sun.

Whatsoever your hand finds to do, do *it* with your might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, where you go.

I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happens to them all.

For adamite also knows not his time: as the fish that are taken in *an* evil net, and as the birds that are caught in the snare; so *are* the sons of adamites snared in *an* evil time, when it falls suddenly upon them.

This wisdom have I seen also under the sun, and it *seemed* great unto me:

There was a little city, and few men inside of it; and there came *a* great king against it, and besieged it, and built great bulwarks against it:

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

Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

The words of wise *men are* heard in quiet more than the cry of him that rules among fools.

Wisdom *is* better than weapons of war: but one sinner destroys much good.

CHAPTER 10

DEAD flies cause the ointment of the apothecary to send forth *a* stinking savour: *so does a* little folly him that is in reputation for wisdom *and* honor.

A wise man's heart *is* at his right hand; but *a* fool's heart at his left.

Yes also, when he that is *a* fool walks by the way, his wisdom fails *him*, and he said to every one *that he is a* fool.

If the spirit of the ruler rise up against you, leave not your place; for yielding pacifies great offences.

There is *an* evil *which* I have seen under the sun, as *an* error *which* proceeds from the ruler:

Folly is set in great dignity, and the rich sit in low place.

I have seen servants upon horses, and princes walking as servants upon the land.

He that digs *a* pit shall fall into it; and whoso breaks *a* hedge, *a* serpent shall bite him.

Whoso removes stones shall be hurt therewith; *and* he that cleaves wood shall be endangered thereby.

If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct.

Surely the serpent will bite without enchantment; and *a* babbler is no better.

The words of *a* wise man's mouth *are* gracious; but the lips of *a* fool will swallow up himself.

The beginning of the words of his mouth *is* foolishness: and the end of his talk *is* mischievous madness.

A fool also is full of words: *an* adamite cannot tell what shall be; and what shall be after him, who can tell him?

The labor of the foolish wearies every one of them, because he knows not how to go to the city.

Woe to you, O land, when your king *is a* child, and your princes eat in the morning!

Blessed *are* you, O land, when your king *is* the son of nobles, and your princes eat in due season, for strength, and not for drunkenness!

By much slothfulness the building decays; and through idleness of the hands the house drops through.

A feast is made for laughter, and wine makes merry: but money answers all *things*.

Curse not the king, no not in your thought; and curse not the rich in your bedchamber: for *a* bird of the air shall carry the voice, and that which has wings shall tell the matter.

CHAPTER 11

CAST your bread upon the waters: for you shall find it after many days.

Give *a* portion to seven, and also to eight; for you know not what evil shall be upon the land.

If the clouds be full of rain, they empty *themselves* upon the land: and if the tree fall toward the south, or toward the north, in the place where the tree falls, there it shall be.

He that observes the spirit shall not sow; and he that regards the clouds shall not reap.

As you know not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child:

even so you know not the works of ELOHEEM who makes all.

In the morning sow your seed, and in the evening withhold not your hand: for you know not whether shall prosper, either this or that, or whether they both *shall be* alike good.

Truly the Light *is* sweet, and *a* pleasant *thing it is* for the eyes to behold the sun:

But if *an* adamite live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that comes *is* vanity.

Rejoice, O young man, in your youth; and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes: but know you, that for all these *things* the ELOHEEM will bring you into judgment.

Therefore remove sorrow from your heart, and put away evil from your flesh: for childhood and youth *are* vanity.

CHAPTER 12

REMEMBER now your Creator in the days of your youth, while the evil days come not, nor the years draw near, when you shall say, I have no pleasure in them;

While the sun, or the Light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be *a* burden, and desire shall fail: because adamite goes to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the land as it was: and the spirit shall return unto the ELOHEEM who gave it.

Vanity of vanities, said the preacher; all *is* vanity.

And moreover, because the preacher was wise, he still taught the people knowledge; yes, he gave good heed, and sought out, *and* set in order many proverbs.

The preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth.

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

And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is a* weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear the ELOHEEM, and keep his commandments: for this *is* the whole *duty* of adamites.

For the ELOHEEM shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

This concludes the book of Ecclesiastes.