

# Sepher Koheleth (Ecclesiastes)

## Chapter 10

חפצא נמשׁו םכּגכּ װכּכּגכּ װכּכּגכּ װכּכּגכּ Ecc10:1  
:םכּגכּ װכּכּגכּ װכּכּגכּ װכּכּגכּ

אזבויבּי מוֹת יבאִישׁ יביעֵ שְׁמֵן רוֹקֵם  
יִקָּר מִחֲכָמָה מִכְבוֹד סְכָלוֹת מְעָט:

1. z'bubey maweth yab'ish yabi`a shemen roqeach  
yaqar mechak'mah mikabod sik'luth m`at.

**Ecc10:1** Dead flies cause the ointment of the perfumer to stink and fement,  
so a little foolishness is weightier than wisdom and than honor.

<10:1> Μυῖαι θανατοῦσαι σαπριοῦσιν σκευασίαν ἐλαίου ἡδύσματος·  
τίμιον ὀλίγον σοφίας ὑπὲρ δόξαν ἀφροσύνης μεγάλης.

1 Muiai thanatousai sapriousin skeuasian elaiou hēdysmatos;  
A fly put to death shall rot a concoction oil of luscious;  
timion oligon sophias hyper doxan aphrosynēs megalēs.  
is valuable A little wisdom over glory of folly great.

:זכּכּגכּ װכּכּגכּ װכּכּגכּ װכּכּגכּ װכּכּגכּ  
ב לב חכּם לימינו וּלב כּסיל לשמאִלוֹ:

2. leb chakam limino w'leb k'sil lis'mo'lo.

**Ecc10:2** A wise man's heart is toward his right hand,  
but the foolish man's heart is toward the left.

<2> καρδία σοφοῦ εἰς δεξιὸν αὐτοῦ, καὶ καρδία ἄφρονος εἰς ἀριστερὸν αὐτοῦ·

2 kardia sophou eis dexion autou, kai kardia aphronos eis aristeron autou;  
A heart of a wise man is at his right hand; and the heart of a fool is at his left.

:כּכּגכּ װכּכּגכּ װכּכּגכּ װכּכּגכּ װכּכּגכּ  
ג וגם־בּוֹרֵךְ כּשֶׁחֶסֶד לְבֹו חָסֵד וְאָמַר לְכֹל סָכַל הוּאִ:

3. w'gam-baderek k'shehasakal holek libo chaser w'amar lakol sakal hu'.

**Ecc10:3** And also in the way in which a fool walks, his heart fails,  
and he demonstrates to everyone that he is a fool.

<3> καὶ γε ἐν ὁδῷ ὅταν ἄφρων πορεύηται,  
καρδία αὐτοῦ ὑστερήσει, καὶ ἅ λογιεῖται πάντα ἀφροσύνη ἐστίν.

3 kai ge en hodō hotan aphrōn poreuētai,  
And indeed in the way whenever a fool goes  
kardia autou hysterēsei, kai ha logieitai panta aphrosynē estin.  
of his heart, he shall fail, and which he considers all is folly.

חגּכּגכּ װכּכּגכּ װכּכּגכּ װכּכּגכּ װכּכּגכּ

דאס-רויח המוישל תעלה עליך מקומך אל-תנח  
כי מרפא נניח חטאים גדולים:

4. 'im-ruach hamoshel ta`aleh `aleyak m'qom'ak 'al-tanach  
ki mar'pe' yaniach chata'im g'dolim.

**Ecc10:4** If the spirit of the ruler rises up against you, do not leave your place,  
for composure quiets great offenses.

<4> εὐὰν πνεῦμα τοῦ ἐξουσιάζοντος ἀναβῆ̄ ἐπὶ σέ, τόπον σου μὴ ἀφῆ̄ς,  
ὅτι ἴαμα καταπαύσει ἁμαρτίας μεγάλας.

4 ean pneuma tou exousiazontos anabē epi se,

If spirit of the one exercising authority should ascend against you,

topon sou mē aphēs, hoti iama katapausei hamartias megalas.

your place you should not leave; for a cure shall put to rest sins great.

היש רעה ראיתי תחת השמש כשגגה שישא מלפני השליט:  
:חטא מרפא נניח חטאים גדולים:

5. yesh ra`ah ra'ithi tachath hashamesh kish'gagah sheyotsa' miliph'ney hashalit.

**Ecc10:5** There is an evil I have seen under the sun,  
as an error which goes forth from the ruler's presence.

<5> ἔστιν πονηρία, ἣν εἶδον ὑπὸ τὸν ἥλιον,  
ὡς ἀκούσιον, ὃ ἐξῆλθεν ἀπὸ προσώπου τοῦ ἐξουσιάζοντος.

5 estin ponēria, hēn eidon hypo ton hēlion,

There is a wickedness which I beheld under the sun,

hōs akousion, ho exēlthen apo prosōpou tou exousiazontos;

as an unintentional act came forth from the person of one exercising authority.

ונתן הסכל במרומים רבים ועשירים בנשפל יושבו:  
:חטא מרפא נניח חטאים גדולים:

6. nitan hasekel bam'romim rabbim wa`ashirim bashephel yeshebu.

**Ecc10:6** folly is set in many high positions, and the rich men sit in low places.

<6> ἐδόθη ὁ ἄφρων ἐν ὑψησι μεγάλοις, καὶ πλούσιοι ἐν ταπεινῶ καθήσονται.

6 edothē ho aphrōn en huuesi megalois, kai plousioi en tapeinō kathēsontai;

was put The fool in heights great, and the rich in low shall settle.

זראיתי עבדים על-סוסים ושרים הלכים כעבדים על-הארץ:  
:חטא מרפא נניח חטאים גדולים:

7. ra'ithi `abadim `al-susim w'sarim hol'kim ka`abadim `al-ha'arets.

**Ecc10:7** I have seen servants upon horses and princes walking as servants upon the land.

<7> εἶδον δούλους ἐφ' ἵππους καὶ ἀρχοντας πορευομένους ὡς δούλους ἐπὶ τῆς γῆς.

7 eidon doulous eph' hippous kai archontas poreuomenous hōs doulous epi tēs gēs.

I beheld servants upon horses, and rulers going as servants upon the ground.

חחפר גומץ בו יפול ופרץ גדר ושכנו נחש׃  
חחפר גומץ בו יפול ופרץ גדר ושכנו נחש׃

8. **chopher gumats bo yipol uphorets gader yish'kenu nachash.**

**Ecc10:8** He who digs a pit may fall into it,  
and the one breaking a wall, a serpent may bite him.

<8> ὁ ὀρύσσων βόθρον ἐν αὐτῷ ἐμπeseitai,  
καὶ καθαιροῦντα φραγμόν, δῆξεται αὐτὸν ὄφης·

8 ho oryssōn bothron en autō empeseitai,

The one digging a cesspool into it shall fall;

kai kathairounta phragmon, dēxetai auton ophis;

and the one demonishing a fence boundary, shall bite him a serpent.

טמסיע אבנים יעצב בהם בוקע עצים יסכן בהם׃  
טמסיע אבנים יעצב בהם בוקע עצים יסכן בהם׃

9. **masi`a `abanim ye`atseb bahem boqe`a `etsim yisaken bam.**

**Ecc10:9** He who removes stones may be hurt by them,  
and he who splits wood may be endangered by them.

<9> ἐξαίρων λίθους διαπονηθήσεται ἐν αὐτοῖς, σχίζων ξύλα κινδυνεύσει ἐν αὐτοῖς.

9 exairōn lithous diaponēthēsetai en autois,

One lifting away stones shall work hard among them;

schizōn xyla kindyneusei en autois.

one splitting wood shall be exposed to danger in them.

יאם קקה הפרזל והוא לא פנים קלקל  
ואתלים יגבר ויתרון הכשיר חכמה׃  
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10. **'im-qegah habar'zel w'hu' lo'-phanim qil'qal  
wachayalim y'gaber w'yith'ron hak'sheyir chak'mah.**

**Ecc10:10** If the iron is blunt and he does not sharpen its edge,  
then he must exert more strength. Wisdom has the advantage of giving success.

<10> εἰάν ἐκπέση τὸ σιδήριον, καὶ αὐτὸς πρόσωπον ἐτάραξεν,  
καὶ δυνάμεις δυναμώσει, καὶ περισσεία τοῦ ἀνδρείου σοφία.

10 ean ekpesē to sidērion, kai autos prosōpon etaraxen,

If should fall off an iron implement, and he in countenance is disturbed,

kai dynameis dynamōsei,

then his power he shall strengthen,

kai perisseia tou andreiou sophia.

and abundance is to the man of which is wisdom.

11 יא אס-ישך הנחש בלוא-לחש ואין יתרון לבעל הלשון:  
:יזכא לוגל יזאזז זכזז זחל-זזזז זחזז זזזז-זזז 11

11. 'im-yishok hanachash b'lo'-lachash w'eyn yith'ron l'ba'al halashon.

**Ecc10:11** If the serpent shall bite without enchantment,  
then there is no advantage for the owner of the tongue.

<11> εὰν δάκη ὁ ὄφης ἐν οὐ ψιθυρισμῶ, καὶ οὐκ ἔστιν περισσειά τῷ ἐπάδοντι.

11 ean dakē ho ophis en ou psithyrisimō,

If should bite the serpent with no enchanter whispering,

kai ouk estin perisseia tō epādonti.

then there is no advantage to the one charming.

12 יב דברי פי-חכם חן ושפתות כסיל תבלענו:  
:זזזזזז זזזזזז זזזזזז זזזזזז זזזזזז זזזזזז זזזזזז זזזזזז 12

12. dib'rey phi-chakam chen w'siph'thoth k'sil t'bal'enu.

**Ecc10:12** The words of a wise man's mouth are gracious,  
while the lips of a fool consume him;

<12> λόγοι στόματος σοφοῦ χάρις, καὶ χεῖλη ἄφρονος καταποντιοῦσιν αὐτόν·

12 logoi stomatos sophou charis, kai cheilē aphronos katapontiousin auton;

The words mouth of a wise carry favor; but the lips of a fool shall sink him;

13 יג תחלת דברי-פיהו סכלות ואחרית פיהו הוללות רעה:  
:זזזז זזזז זזזז זזזז זזזז זזזז זזזז זזזז זזזז זזזז 13

13. t'chilath dib'rey-phiu sik'luth w'acharith pihu holeluth ra'ah.

**Ecc10:13** the beginning of the words of his mouth is foolishness:  
and the end of his mouth is evil madness.

<13> ἀρχὴ λόγων στόματος αὐτοῦ ἀφροσύνη,  
καὶ ἐσχάτη στόματος αὐτοῦ περιφέρεια πονηρά·

13 archē logōn stomatos autou aphrosonē,

the beginning of the words of his mouth are folly,

kai eschatē stomatos autou periphereia ponēra;

and the end of his mouth madness is wicked.

יד והסכל ירבה דברים לא-יבדע האדם מה-שיתהו:  
:זזזז זזזז זזזז זזזז זזזז זזזז זזזז זזזז זזזז זזזז 14

14. w'hasakal yar'beh d'barim lo'-yeda` ha'adam mah-sheyih'yeh  
wa'asher yih'yeh me'acharayu mi yagid lo.

**Ecc10:14** Yet the fool makes many words;

A man knows not what shall be, and who can tell him what shall come after him?

<14> καὶ ὁ ἄφρων πληθύνει λόγους. οὐκ ἔγνω ὁ ἄνθρωπος τί τὸ γενόμενον,

καὶ τί τὸ ἐσόμενον ὀπίσω αὐτοῦ, τίς ἀναγγελεῖ αὐτῷ;

14 kai ho aphrōn plēthynei logous. **ouk** egnō ho anthrōpos **ti to genomenon**,  
And the fool multiplies words. **does not know** Man **what** the thing **becoming is**,  
kai **ti to esomenon opisō** autou, **tis anaggelei autō**?  
and **what** the thing **shall be**; for **after him who shall announce to him**?

15 :אמל-האמל חסר-אשר לא ידע ללכת אל-עיר:

טו עמל הכסילים תיגענו אשר לא ידע ללכת אל-עיר:

15. `amal hak'silim t'yag`enu 'asher lo'-yada` laleketh 'el-`ir.

**Ecc10:15** The toil of a fool wears him that he does not know how to go to a city.

<15> μόχθος τῶν ἀφρόνων κοπώσει αὐτούς, ὃς οὐκ ἔγνω τοῦ πορευθῆναι εἰς πόλιν.

15 mochthos tōn aphronōn kopōsei autous,  
The effort of the fools shall trouble them

hos **ouk** egnō tou poreuthēnai eis polin.

as one **who does not know** how to go into the city.

16 :אני-לך ארץ שמלךך נער ושׂרׂיך בבקר יאכלו:

טז אני-לך ארץ שמלךך נער ושׂרׂיך בבקר יאכלו:

16. 'i-lak 'erets shemal'kek na`ar w'sarayi'k baboqer yo'kelu.

**Ecc10:16** Woe to you, O land, when your king is a lad and your princes eat in the morning.

<16> οὐαί σοι, πόλις, ἥς ὁ βασιλεύς σου νεώτερος  
καὶ οἱ ἄρχοντές σου ἐν πρωΐα ἐσθίουσιν·

16 ouai soi, polis, hēs ho basileus sou neōteros

**Woe to you**, O city of **which your king is younger**,

kai hoi archontes sou en prōiā esthiousin;

and your rulers in the morning eat.

17 :אשר-לך ארץ שמלךך בן-חורים  
ושריך בעת יאכלו בגבורה ולא בשתי:

יז אשר-לך ארץ שמלךך בן-חורים

ושריך בעת יאכלו בגבורה ולא בשתי:

17. 'ash'reyak 'erets shemal'kek ben-chorim  
w'sarayik ba`eth yo'kelu big'burah w'lo' bash'thi.

**Ecc10:17** Blessed are you, O land, when your king is the son of nobles,  
and your princes eat in due time for strength and not for drunkenness.

<17> μακαρία σύ, γῆ, ἥς ὁ βασιλεύς σου υἱὸς ἐλευθέρων  
καὶ οἱ ἄρχοντές σου πρὸς καιρὸν φάγονται ἐν δυνάμει καὶ οὐκ αἰσχυνθήσονται.

17 makaria sy, gē, hēs ho basileus sou huios eleutherōn

**Blessed is your land of which your king is a son of free nobles**,

kai hoi archontes sou pros kairon phagontai en dynamei kai **ouk** aischyntēsontai.

and your rulers at a proper time shall eat in force, and shall not be ashamed.



and in the closets of your bedroom you should not curse a rich man.  
hoti peteinon tou ouranou apoisei syn tēn phōnēn,  
For a winged creature of heaven shall carry your voice,  
kai ho echōn tas pterygas apaggelei logon.  
and the one having the wings shall report your word.