

Sepher Koheleth (Ecclesiastes)

Chapter 2

אֶחָדָה אָמַרְתִּי בְּלִבִּי לֵאמֹר אֶנְסֶכָה בְּשִׂמְחָה
וְרֵאָה בְּטוֹב וְהִנֵּה גַם־הוּא הֶבֶל׃ Ecc2:1

1. 'amar'ti 'ani b'libi l'kah-na' 'anas'kah b'sim'chah ur'eh b'tob
w'hinneh gam-hu' habel.

Ecc2:1 I said with my heart, Come now, I shall test you with mirth;
therefore consider with good. And behold, it also is vanity.

<2:1> Εἶπον ἐγὼ ἐν καρδίᾳ μου Δεῦρο δὴ πειράσω σε ἐν εὐφροσύνῃ,
καὶ ἰδὲ ἐν ἀγαθῷ· καὶ ἰδοὺ καί γε τοῦτο ματαιότης.

1 Eipon egō en kardia mou Deuro dē peirasō se en euphrosynē,
I said in my heart, Come now indeed, I shall test you with gladness,
kai ide en agathō; kai idou kai ge touto mataiotēs.
and therefore know good! And behold, also even this is folly.

בְּלִשְׁחֹק אָמַרְתִּי מְהֻלָּל וּלְשִׂמְחָה מֵהַזֶּה עֲשֵׂה׃
אֶחָדָה אָמַרְתִּי בְּלִבִּי לֵאמֹר אֶנְסֶכָה בְּשִׂמְחָה וְרֵאָה בְּטוֹב וְהִנֵּה גַם־הוּא הֶבֶל׃ Ecc2:2

2. lis'choq 'amar'ti m'holal ul'sim'chah mah-zoh `osah.

Ecc2:2 I said of laughter, It is madness, and of mirth, What does it accomplish?

<2> τῷ γέλωτι εἶπα περιφορὰν καὶ τῇ εὐφροσύνῃ Τί τοῦτο ποιεῖς;

2 tō gelōti eipa periphoran kai tē euphrosynē Ti touto poieis?

To laughter, I said, Deviation. and to gladness, Why do you do this?

גַּתְרֹתַי בְּלִבִּי לְמִשׁוֹךְ בִּינִין אֶת־בְּשָׂרִי וּלְבִי נֹהֵג בְּחִכְמָה
וּלְאַחַז בְּסִכְלוֹת עַד אֲשֶׁר־אֶרְאֶה אִי־זֶה טוֹב לְבָנֵי הָאָדָם
אֲשֶׁר יַעֲשׂוּ תַחַת הַשָּׁמַיִם מִסִּפֵּר יָמֵי חַיֵּיהֶם׃

3. tar'ti b'libi lim'shok bayayin 'eth-b'sari w'libi noheg bachak'mah
w'le'echoz b'sik'luth `ad 'asher-'er'eh 'ey-zeh tob lib'ney ha'adam
'asher ya`asu tachath hashamayim mis'par y'mey chayeyhem.

Ecc2:3 I sought in my heart how to stimulate my body with wine, yet leading my heart
with wisdom, and to lay hold of folly, until I might see where that good was for the sons
of men, which they should do under the heavens the number of days of their lives.

<3> κατεσκεψάμην ἐν καρδίᾳ μου τοῦ ἐλκύσαι εἰς οἶνον τὴν σάρκα μου

--καὶ καρδία μου ὠδήγησεν ἐν σοφίᾳ-- καὶ τοῦ κρατῆσαι ἐπ' ἀφροσύνη,
 ἕως οὗ ἶδω ποῖον τὸ ἀγαθὸν τοῖς υἱοῖς τοῦ ἀνθρώπου,
 ὃ ποιήσουσιν ὑπὸ τὸν ἥλιον ἀριθμὸν ἡμερῶν ζωῆς αὐτῶν.

3 kateskepsamēn en kardia mou tou helkysai eis oinon tēn sarka mou
 And I surveyed if my heart would draw with wine my flesh;
 --kai kardia mou hōdēgēsen en sophiā-- kai tou kratēsai ep' aphrosynē,
 and my heart guided me in wisdom; and to hold upon gladness
 heōs hou idō poion to agathon tois huiōis tou anthrōpou,
 until I should see what kind of good there was to the sons of men,
 ho poiēsousin hypo ton hēlion arithmon hēmerōn zōēs autōn.
 which they shall do under the sun numbered days of life with their.

ד הגדלתי מעשי בנתי לי בתים נטעתי לי כרמים:
 4 חגלתי מעשי בנתי לי בתים נטעתי לי כרמים:

4. hig'dal'ti ma`asay banithi li batim nata`ti li k'ramim.
Ecc2:4 I enlarged my works: I built houses for myself, I planted vineyards for myself;
 <4> ἐμεγάλυνα ποιήμα μου, ὠκοδόμησά μοι οἴκους, ἐφύτευσά μοι ἀμπελώνας,
 4 emegalyna poiēma mou, ōkodomēsa moi oikous, ephyteusa moi ampelōnas,
 I magnified my action; I built to myself houses; I planted my vineyards.

העשיתי לי גנות ופרדסים ונטעתי בהם עץ כל-פרי:
 5 חגלתי מעשי בנתי לי גנות ופרדסים ונטעתי בהם עץ כל-פרי:

5. `asithi li ganoth uphar`desim w'nata`ti bahem `ets kal-peri.
Ecc2:5 I made gardens and parks for myself and I planted in them of all kinds of fruits;
 <5> ἐποίησά μοι κήπους καὶ παραδείσους καὶ ἐφύτευσά ἐν αὐτοῖς ξύλον πᾶν καρποῦ·
 5 epoiēsa moi kēpous kai paradeisous kai ephyteusa en autois xylon pan karpou;
 I made to myself gardens and parks; and I planted in them a tree for every fruit.

ועשיתי לי ברכות מים להשקות מהם יער צומח עצים:
 6 חגלתי מעשי בנתי לי ברכות מים להשקות מהם יער צומח עצים:

6. `asithi li b'rekoth mayim l'hash'qoth mehem ya`ar tsomeach `etsim.
Ecc2:6 I made pools of water for myself, to water from them the forest shooting forth trees.
 <6> ἐποίησά μοι κολυμβήθρας ὑδάτων τοῦ ποτίσαι ἀπ' αὐτῶν δρυμὸν βλαστῶντα ξύλα·
 6 epoiēsa moi kolymbēthras hydatōn tou potisai ap' autōn drymon blastōnta xyla;
 I made to myself pools of waters to water by them the grove bursting forth wood.

זקניתי ועבדתי ונשפחות ובני-בית הנה לי גם מקנה בקר
 זקניתי ועבדתי ונשפחות ובני-בית הנה לי גם מקנה בקר:

וְצֵאן הַרְבֵּה הָיָה לִי מִכֹּל שֶׁהָיוּ לְפָנַי בִּירוּשָׁלַם:

7. qanithi `abadim ush'phachoth ub'ney-bayith hayah li gam miq'neh baqar wats'o'n har'beh hayah li mikol shehayu l'phanay biY'rushalam.

Ecc2:7 I bought servants and maidens and I had sons of the house for me; also I had great possessions of a herd and a flock for me above all that were in Yerushalam before me.

<7> ἐκτησάμην δούλους καὶ παιδίσκας, καὶ οἰκογενεῖς ἐγένοντό μοι, καί γε κτήσις βουκολίου καὶ ποιμνίου πολλὴ ἐγένετό μοι ὑπὲρ πάντας τοὺς γενομένους ἔμπροσθέν μου ἐν Ἰερουσαλημ·

7 ektēsamēn doulous kai paidiskas,

I acquired manservants, and maidservants;

kai oikogeneis egenonto moi,

and native-born servants were born to me;

kai ge ktēsis boukoliou kai poimniou pollē egeneto moi

and indeed a possession herd and flock of a great became to me

hyper pantas tous genomenous emprosthen mou en Ierousalēm;

above all the ones being before me in Jerusalem.

חַכְמַתִּי לִי גַם-כֶּסֶף וְזָהָב וְסִגְלֹת מְלָכִים
וְהַמְדִינֹת עֲשִׂיתִי לִי שָׂרִים וְשָׂרוֹת
וְתַעֲנוּגֹת בְּנֵי הָאָדָם שֶׁהָיוּ לְפָנַי בִּירוּשָׁלַם

8. kanas'ti li gam-keseeph w'zahab us'gulath m'lakim w'ham'dinoth `asithi li sharim w'sharoth w'tha`anugoth b'ney ha'adam shidah w'shidoth.

Ecc2:8 Also, I collected for myself silver and gold and the treasure of kings and provinces. I provided for myself male singers and female singers and the delights of the sons of men, a concubine and the concubines.

<8> συνήγαγόν μοι καί γε ἀργύριον καὶ χρυσίον καὶ περιουσιασμοὺς βασιλέων καὶ τῶν χωρῶν· ἐποίησά μοι ἄδοντας καὶ ἄδούσας καὶ ἐντροφήματα υἱῶν τοῦ ἀνθρώπου οἰνοχόον καὶ οἰνοχόσας·

8 synēgagon moi kai ge argyrion kai chryson

I brought together to myself also indeed silver, and indeed gold,

kai periousiasmous basileōn kai tōn chōrōn;

and prized possessions of kings and of the places.

epoiēsa moi adontas kai adousas

I prepared to myself male singers and female singers,

kai entrophēmata huiōn tou anthrōpou

and amusements of the sons of man;

oinochoon kai oinochoas;

and male wine servants and female wine servers.

זגגז אבבב אבבב זגגז זגגז זגגז זגגז
:זג אבבב זגגז זגגז זגגז זגגז
טוגדלתי והוספתתי מכל שהיה לפני
בירוושלם אף חכמתי עמדה לי:

9. w'gadal'ti w'hosaph'ti mikol shehayah l'phanay
biY'rushalam 'aph chak'mathi `am'dah li.

Ecc2:9 Then I was great and increased more than all that were before me in Yerushalam.
My wisdom also stood by me.

«9» καὶ ἐμεγαλύνθην καὶ προσέθηκα παρὰ πάντας τοὺς γενομένους
ἔμπροσθέν μου ἐν Ἱερουσαλημ· καὶ γε σοφία μου ἐστάθη μοι.

9 kai emegalynthēn kai prosethēka para pantas tous genomenous
I became magnified, and proceeded in wisdom past all the ones being
emprosthen mou en Ierousalēm; kai ge sophia mou estathē moi.
before me in Jerusalem; and indeed my wisdom was established to me.

זגגז זגגז זגגז זגגז זגגז זגגז זגגז זגגז זגגז זגגז
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:זג אבבב זגגז זגגז זגגז זגגז זגגז זגגז זגגז זגגז זגגז
י וכל אשר שאלו עיני לא אצלתתי מהם
לא מנעתתי את לבי מכל שמחה פי לבי שמחה
מכל עמלי וזה היה חלקי מכל עמלי:

10. w'kol 'asher sha'alu `eynay lo' 'atsal'ti mehem lo'-mana'ti 'eth-libi
mikal-sim'chah ki-libi sameach mikal-`amali w'zeh-hayahchel'qi mikal-`amali.

Ecc2:10 All that my eyes desired I did not keep from them. I did not withhold my heart
from any pleasure, for my heart was pleased because of all my labor
and this was my reward for all my labor.

«10» καὶ πᾶν, ὃ ἤτησαν οἱ ὀφθαλμοί μου, οὐχ ὑφείλον ἀπ' αὐτῶν,
οὐκ ἀπεκόλυσα τὴν καρδίαν μου ἀπὸ πάσης εὐφροσύνης,
ὅτι καρδία μου εὐφράνθη ἐν παντὶ μόχθῳ μου,
καὶ τοῦτο ἐγένετο μερίς μου ἀπὸ παντὸς μόχθου μου.

10 kai pan, ho ẽtēsan hoi ophthalmoi mou, ouch hypheilon ap' autōn,
And all whatever asked for my eyes was not at a distance from them.
ouk apekōlysa tēn kardian mou apo pasēs euphrosynēs,
I did not detain my heart from any gladness,
hoti kardia mou euphranthē en pantī mochthō mou,
for my heart was gladdened in all my effort.
kai touto egeneto meris mou apo pantos mochthou mou.
And this was my portion of all my effort.

זגגז זגגז זגגז זגגז זגגז זגגז זגגז זגגז זגגז זגגז
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יֵא וּפְנִיתִי אֲנִי בְּכָל־מַעֲשֵׂי שְׁעָשׂוֹ יָדַי וּבְעֵמָל שְׁעַמְלָתִי לַעֲשׂוֹת
וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוּת רוּחַ וְאֵין יִתְרוֹן תַּחַת הַשָּׁמֶשׁ:

11. uphanithi 'ani b'kal-ma`asay she`asu yaday ube`amal she`amal'tila`asoth
w'hinneh hakol hebel ur`uth ruach w'eyn yith'ron tachath hashamesh.

Ecc2:11 Then I looked on all my works that my hands had done and on the labor which I had labored, and behold all was vanity and vexation of spirit and there was no profit under the sun.

<11> καὶ ἐπέβλεψα ἐγὼ ἐν πᾶσιν ποιήμασίν μου, οἷς ἐποίησαν αἱ χεῖρές μου, καὶ ἐν μόχθῳ, ᾧ ἐμόχθησα τοῦ ποιεῖν, καὶ ἰδοὺ τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος, καὶ οὐκ ἔστιν περισσειά ὑπὸ τὸν ἥλιον.

11 kai epeblepsa egō en pasin poiēmasin mou, hois epoiēsan hai cheires mou, And I looked upon all my actions, the things which I did by my hands, kai en mochthō, hō emochthēsa tou poiein, and on the effort in which I made an effort to do.

kai idou ta panta mataiotēs kai proairesis pneumatōs, And behold, all things were folly and a resolve of spirit,

kai ouk estin perisseia hypo ton hēlion. and there is no advantage under the sun.

יֵב וּפְנִיתִי אֲנִי לְרֵאוֹת הַחֲמָה וְהוֹלִלוֹת וְסִכְלוֹת
כִּי מָה הָאָדָם שְׁיִבֹא אַחֲרַי הַמֶּלֶךְ אֵת אֲשֶׁר־כָּבַר עָשׂוּהוּ:

12. uphanithi 'ani lir'oth chak'mah w'holeloth w'sik'luth
ki meh ha'adam sheyabo' 'acharey hamelek 'eth 'asher-k'bar `asuhu.

Ecc2:12 So I turned to behold wisdom, madness and folly; for what shall the man do who shall come after the king when it has already been done?

<12> Καὶ ἐπέβλεψα ἐγὼ τοῦ ἰδεῖν σοφίαν καὶ περιφορὰν καὶ ἀφροσύνην· ὅτι τίς ὁ ἄνθρωπος, ὃς ἐπελεύσεται ὀπίσω τῆς βουλῆς τὰ ὅσα ἐποίησεν αὐτήν;

12 Kai epeblepsa egō tou idein sophian kai periphoran kai aphrosynēn; And I looked around to behold wisdom and deviation and folly;

hoti tis ho anthrōpos, hos epeleusetai opisō tēs boulēs ta hosa epoiēsen autēn? for who is the man who shall come after counsel, with as much as they did it?

יֵג וְרֵאִיתִי אֲנִי שְׁיִשׁ יִתְרוֹן לַחֲמָה מִן־הַסִּכְלוֹת
כִּי־יִתְרוֹן הָאֹר מִן־הַחֲשֶׁךְ:

13. w'ra'ithi 'ani sheyesh yith'ron lachak'mah min-hasik'luth
kith'ron ha'or min-hachoshek.

Ecc2:13 Then I saw that there is advantage to wisdom above folly,
as far as light has advantage above darkness.

<13> καὶ εἶδον ἐγὼ ὅτι ἔστιν περισσεία τῇ σοφίᾳ ὑπὲρ τὴν ἀφροσύνην
ὡς περισσεία τοῦ φωτὸς ὑπὲρ τὸ σκότος·

13 kai eidon egō hoti estin perisseia tē sophiā hyper tēn aphrosynēn
And I beheld that there is an advantage to wisdom over folly;
hōs perisseia tou phōtos hyper to skotos;
as the advantage of the light over the darkness.

יְדַעְתִּי גַם-אֲנִי שֶׁמְקַרְהָ אֶחָד יִקְרָה אֶת-כֻּלָּם:
יְדֹחֲכֶם עֵינַי בְּרֹאשׁוֹ וְהִכְסִיל בְּחֹשֶׁךְ הוֹלֵךְ
יְדַעְתִּי גַם-אֲנִי שֶׁמְקַרְהָ אֶחָד יִקְרָה אֶת-כֻּלָּם 14

14. **hechakam`eynayu b'ro'sho w'hak'sil bachoshek holek
w'yada`ti gam-`ani shemiq'reh `echad yiq'reh `eth-kulam.**

Ecc2:14 The wise man's eyes are in his head, but the fool walks in darkness.
And I also know that one event happens with all of them.

<14> τοῦ σοφοῦ οἱ ὀφθαλμοὶ αὐτοῦ ἐν κεφαλῇ αὐτοῦ,
καὶ ὁ ἄφρων ἐν σκότει πορεύεται. καὶ ἔγνω
καὶ γε ἐγὼ ὅτι συνάντημα ἐν συναντήσεται τοῖς πᾶσιν αὐτοῖς.

14 tou sophou hoi ophthalmoi autou en kephalē autou, kai ho aphrōn en skotei poreuetai.
The wise man – his eyes are in his head; but the fool in darkness goes.
kai egnōn kai ge egō hoti synantēma hen synantēsetai tois pasin autois.
And I knew, even indeed I, that event one shall meet with all them.

טוֹ וְאָמַרְתִּי אֲנִי בְּלִבִּי כְּמִקְרָהּ הִכְסִיל גַם-אֲנִי יִקְרָנִי
וְלָמָּה חָכְמַתִּי אֲנִי אֶז יוֹתֵר וְדַבַּרְתִּי בְּלִבִּי שֶׁגַם-זֶה הַבָּל:
יְדַעְתִּי גַם-אֲנִי שֶׁמְקַרְהָ אֶחָד יִקְרָה אֶת-כֻּלָּם 15

15. **w'amar'ti `ani b'libi k'miq'reh hak'sil gam-`ani yiq'reni
w'lamah chakam'ti `ani `az yother w'dibar'ti b'libi shegam-zeh habel.**

Ecc2:15 Then I said in my heart, As it happens to the fool, so it shall happen even to me.
Why was I then more wise? Then I said in my heart, that this too is vanity.

<15> καὶ εἶπα ἐγὼ ἐν καρδίᾳ μου Ὡς συνάντημα τοῦ ἄφρονος
καὶ γε ἐμοὶ συναντήσεται μοι, καὶ ἵνα τί ἐσοφισάμην;
ἐγὼ τότε περισσὸν ἐλάλησα ἐν καρδίᾳ μου, διότι ἄφρων
ἐκ περισσεύματος λαλεῖ, ὅτι καὶ γε τοῦτο ματαιότης.

15 kai eipa egō en kardiā mou Hōs synantēma tou aphronos
And I said in my heart, As the event of the fool is,
kai ge emoi synantēsetai moi,
even indeed to me it shall meet up with me;

kai hina ti esophisamēn? egō tote perisson elalēsa en kardia mou,
and why have I discerned wisdom? And this extra I said in my heart,
dioti aphrōn ek perisseumatos lalei, hoti kai ge touto mataiotēs.
because the fool from out of abundance speaks for even indeed this is folly.

16 יזכורו לך חכמים וְזָכְרוּן לְחָכְמָךְ עִם-הַכְּסִיל לְעוֹלָם בְּשִׁכְבְּךָ הַיָּמִים
הַבָּאִים הַכֹּל נִשְׁכַּח וְאֵיךְ יָמוּת הַחָכָם עִם-הַכְּסִיל׃

16. ki 'eyn zik'ron lechakam `im-hak'sil l'`olam b'shek'bar hayamim haba'im hakol
nish'kach w'eyak yamuth hechakam `im-hak'sil.

Ecc2:16 For there is no remembrance of the wise man than of the fool for ever;
In that already the coming days all shall be forgotten.
And how the wise man die above the fool?

<16> ὅτι οὐκ ἔστιν μνήμη τοῦ σοφοῦ μετὰ τοῦ ἄφρονος εἰς αἰῶνα,
καθότι ἤδη αἱ ἡμέραι αἱ ἐρχόμεναι τὰ πάντα ἐπελήσθη·
καὶ πῶς ἀποθανεῖται ὁ σοφὸς μετὰ τοῦ ἄφρονος;

16 hoti ouk estin mnēmē tou sophou meta tou aphronos eis aiōna,
For there is no remembrance of the wise man with the fool in the eon;

kathoti ēdē hai hēmerai hai erchomenai ta panta epelēsthē;
in so far as already the days coming all things are forgotten;

kai pōs apothaneitai ho sophos meta tou aphronos?
and how shall die the wise man with the fool?

17 יִזְוֶהוּ אֶת-הַחַיִּים כִּי רַע עָלַי הַמַּעֲשֵׂה שֶׁנַּעֲשֵׂה תַחַת הַשָּׁמַשׁ
כִּי-הַכֹּל הֶבֶל וּרְעוּת רוּחַ׃

17. w'sane'thi 'eth-hachayim ki ra`alay hama`aseh shena`asah tachath hashamesh
ki-hakol hebel ur`uth ruach.

Ecc2:17 So I hated life, for the work which had been done
under the sun was grievous to me; because everything is vanity and vexation of spirit.

<17> καὶ ἐμίσησα σὺν τὴν ζωὴν, ὅτι πονηρὸν ἐπ' ἐμέ τὸ ποίημα
τὸ πεποιημένον ὑπὸ τὸν ἥλιον, ὅτι τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος.

17 kai emisēsa syn tēn zōēn, hoti ponēron ep' eme to poiēma

And I was detested with life; for evil was upon me – the action

to pepoiēmenon hypo ton hēlion, hoti ta panta mataiotēs kai proairesis pneumatos.
of doing a thing under the sun. For all is folly and a resolve of spirit.

18 יַחַד וְשִׁנְאַתִּי אֲנִי אֶת-כָּל-עֲמָלִי שֶׁאֲנִי עֹמֵל תַּחַת הַשָּׁמַשׁ
יַחַד וְשִׁנְאַתִּי אֲנִי אֶת-כָּל-עֲמָלִי שֶׁאֲנִי עֹמֵל תַּחַת הַשָּׁמַשׁ

18. w'sane'thi 'ani 'eth-kal-'amali she'ani `amel tachath hashamesh she'anichenu la'adam sheyih'yeh 'acharay.

Ecc2:18 Thus I hated all my labor for which I had labored under the sun, because I should leave it to the man who shall come after me.

<18> καὶ ἐμίσησα ἐγὼ σὺν πάντα μόχθον μου, ὃν ἐγὼ μοχθῶ ὑπὸ τὸν ἥλιον, ὅτι ἀφίω αὐτὸν τῷ ἀνθρώπῳ τῷ γινομένῳ μετ' ἐμέ·

18 kai emisēsa egō syn panta mochthon mou, hon egō mochthō hypo ton hēlion, And I detested all my effort which I made an effort under the sun.

hoti aphio auton tō anthrōpō tō ginomenō met' eme; For I must leave it coming after me.

כַּחֲמוֹן כַּחֲמוֹ-לַיָּג *כַּחֲזַי לַיָּף יָב אַבְאָב מְעַחֵא סֵאָבָב כַּחֲזַי 19
:לַיָּג אַבְ-מְיָ מְעַחֵא אַחֲא כַּחֲמוֹחֲמַי

יְטוּמִי יוֹדַע הַחֲכָם יִהְיֶה אִו סָכָל וְיִשְׁלַט בְּכָל-עַמְלִי שְׂעַמְלָתִי
וְשַׁחֲכַמְתִּי תַחַת הַשָּׁמֶשׁ גַּם-זֶה הַבָּל:

19. umi yode`a hechakam yih'yeh 'o sakal w'yish'lat b'kal-'amali she`amal'ti w'shechakam'ti tachath hashamesh gam-zeh habel.

Ecc2:19 And who knows whether he shall be a wise man or a fool? Yet he shall have control over all my labor for which I have labored and for which I acted wisely under the sun. This is also vanity.

<19> καὶ τίς οἶδεν εἰ σοφὸς ἔσται ἢ ἄφρων; καὶ ἐξουσιάζεται ἐν παντὶ μόχθῳ μου, ᾧ ἐμόχθησα καὶ ᾧ ἐσοφισάμην ὑπὸ τὸν ἥλιον. καὶ γε τοῦτο ματαιότης.

19 kai tis oiden ei sophos estai ē aphrōn?

And who knows if he shall be a wise man or a fool?

kai exousiazetai en pantí mochthō mou, hō emochthēsa

And if he exercised authority in all my effort in which I made an effort in,

kai hō esophisamēn hypo ton hēlion. kai ge touto mataiotēs.

and in which I gained discernment under the sun. Even indeed this is folly.

כַּחֲמוֹא-לַיָּג לֹ כַּחֲלֹ-אָב מְעַחֵא כַּחֲזַי כַּחֲמוֹחֲמַי 20
:מְעַחֵא אַחֲא כַּחֲמוֹחֲמַי

כּוֹסְבוֹתִי אָנִי לִיֵּאֵשׁ אֶת-לִבִּי עַל כָּל-הָעֵמֶל
שְׂעַמְלָתִי תַחַת הַשָּׁמֶשׁ:

20. w'sabothi 'ani l'ya'esh 'eth-libi `al kal-he`amal she`amal'ti tachath hashamesh.

Ecc2:20 Therefore I turned about to cause my heart to despair of all my labor for which I had labored under the sun.

<20> καὶ ἐπέστρεψα ἐγὼ τοῦ ἀποτάξασθαι τῇ καρδίᾳ μου ἐπὶ παντὶ τῷ μόχθῳ, ᾧ ἐμόχθησα ὑπὸ τὸν ἥλιον,

20 kai epestrepsa egō tou apotaxasthai tē kardia mou

And I turned to dismiss my heart

epi panti tō mochthō, hō emochthēsa hypo ton hēlion,
upon all effort in which I made an effort under the sun.

יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ
:אָדָם אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל

כִּי יֵשׁ אָדָם שֶׁעָמַל וְבָדַעַת וְבָדַעַת וְבָדַעַת וְבָדַעַת וְבָדַעַת וְבָדַעַת וְבָדַעַת וְבָדַעַת וְבָדַעַת וְבָדַעַת
וְלֹא אָדָם שֶׁלֹּא עָמַל-בּוֹ יִתְּנֵנוּ חֶלְקוֹ גַּם-זֶה הַבֶּל וְרַעַה רַבָּה:

21. ki-yesh 'adam she'amalo b'chak'mah ub'da'ath ub'kish'ron
ui'adam shelo' `amal-bo yit'enu chel'qo gam-zeh hebel w'ra'ah rabbah.

Ecc2:21 For there is a man who has labored with wisdom, with knowledge
and with equity; yet to a man that has not labored with it, he shall give it for his share.
This also is vanity and a great evil.

<21> ὅτι ἔστιν ἄνθρωπος, οὗ μόχθος αὐτοῦ ἐν σοφίᾳ καὶ ἐν γνώσει καὶ ἐν ἀνδρείᾳ,
καὶ ἄνθρωπος, ὃς οὐκ ἐμόχθησεν ἐν αὐτῷ, δώσει αὐτῷ μερίδα αὐτοῦ.
καὶ γε τοῦτο ματαιότης καὶ πονηρία μεγάλη.

21 hoti estin anthrōpos, hou mochthos autou en sphiā kai en gnōsei
For there is a man that made his effort in wisdom, and in knowledge,
kai en andreīā, kai anthrōpos, hos ouk emochthēsen en autō,
and in courage; and a man in whom did not make an effort – in him
dōsei autō merida autou. kai ge touto mataiotēs kai ponēria megalē.
he shall give to him his portion. And indeed this is folly and wickedness great

יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ
:אָדָם אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל

כִּי מַה-הִזָּה לְאָדָם בְּכָל-עֵמָלוֹ
וְבָרַעֲיוֹן לְבּוֹ שֶׁהוּא עָמַל תַּחַת הַשָּׁמֶשׁ:

22. ki meh-hoeh la'adam b'kal-`amalo
ub'ra'yon libo shehu' `amel tachath hashamesh.

Ecc2:22 For what is there for a man of all his labor
and of the vexation of his heart which he labors under the sun?

<22> ὅτι τί γίνεται τῷ ἀνθρώπῳ ἐν παντὶ μόχθῳ αὐτοῦ
καὶ ἐν προαιρέσει καρδίας αὐτοῦ, ᾧ αὐτὸς μοχθεῖ ὑπὸ τὸν ἥλιον;

22 hoti ti ginetai tō anthrōpō en panti mochthō autou
For it happens to the man in all his effort,
kai en proairesei kardias autou, hō autos mochthei hypo ton hēlion?
and in resolve of his heart in which he makes an effort under the sun?

יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ יְזַרְמֵנוּ
:אָדָם אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל אֶמְלֹךְ לְעֵמֶל

כִּי כָל-יָמָיו מְכַאֲבִים
וְכַעַס עֲנִיָּנוּ גַם-בְּלִילָה לֹא-שָׁכַב לְבּוֹ גַּם-זֶה הַבֶּל הוּא:

23. **ki kal-yamayu mak'obim**

waka`as`in'yano gam-balay'lah lo'-shakab libo gam-zeh hebel hu'.

Ecc2:23 For all his days are sufferings and his labor grief; his heart does not even rest at night. This also is vanity.

<23> ὅτι πάσαι αἱ ἡμέραι αὐτοῦ ἀλγημάτων καὶ θυμοῦ περισπασμὸς αὐτοῦ, καὶ γε ἐν νυκτὶ οὐ κοιμᾶται ἡ καρδία αὐτοῦ. καὶ γε τοῦτο ματαιότης ἐστίν.

23 **hoti pasai hai hēmerai autou algēmatōn kai thymou perispasmos autou,**

For in all his days are pains and rage of his distraction;

kai ge en nykti ou koimatai hē kardia autou. kai ge touto mataiotēs estin.

and indeed in night does not go to bed heart his. And indeed this is folly.

24
:כּוּכֵי אֵין-טוֹב בְּאָדָם שְׁיֵאכֹל וְשָׂתָה וְהָרָאָה אֶת-נַפְשׁוֹ טוֹב
בְּעִמְלוֹ גַם-זֶה רָאִיתִי אָנֹכִי כִי מִיַּד הָאֱלֹהִים הִיא:

24. **'eyn-tob ba'adam sheyo'kal w'shathah w'her'ah 'eth-naph'sho tob ba'amalo gam-zoh ra'ithi 'ani ki miyad ha'Elohim hi'.**

Ecc2:24 There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labor. This also I saw, that it was from the hand of the Elohim.

<24> Οὐκ ἔστιν ἀγαθὸν ἐν ἀνθρώπῳ· ὃ φάγεται καὶ ὃ πίεται καὶ ὃ δείξει τῇ ψυχῇ αὐτοῦ, ἀγαθὸν ἐν μόχθῳ αὐτοῦ. καὶ γε τοῦτο εἶδον ἐγὼ ὅτι ἀπὸ χειρὸς τοῦ θεοῦ ἐστίν.

24 **Ouk estin agathon en anthrōpō; ho phagetai kai ho pietai**

There is not a good thing to man to eat and to drink,

kai ho deixei tē psychē autou, agathon en mochthō autou.

to show his soul good in his effort.

kai ge touto eidon egō hoti apo cheiros tou theou estin;

And indeed this I knew, that from the hand of Elohim it is.

25
:כּוּ כִי מִי יֵאכֹל וּמִי יִשְׂתֶּה חוּץ מִמֶּנִּי:

25. **ki mi yo'kal umi yachush chuts mimeni.**

Ecc2:25 For who can eat and who can enjoy apart from me?

<25> ὅτι τίς φάγεται καὶ τίς φείσεται παρέξ αὐτοῦ;

25 **hoti tis phagetai kai tis pheisetai parex autou?**

For who shall eat, and who shall drink besides him?

26
:כּוּ כִי לְאָדָם שְׂטוֹב לְפָנָיו נָתַן הַחֵמָה
כּוּכֵי אֵין-טוֹב בְּאָדָם שְׁיֵאכֹל וְשָׂתָה חוּץ מִמֶּנִּי:

וְדַעַת וְשִׂמְחָה וְלַחֲוֹטָא נָתַן עֲנָן לְאַסּוֹף
וְלִכְנוּס לְתַת לְטוֹב לְפָנַי הָאֱלֹהִים גַּם־זֶה הֶבֶל וְרַעוּת רוּחַ:

26. ki l'adam shetob l'phanayu nathan chak'mah
w'da`ath w'sim'chah w'lachote' nathan in'yan le'esoph
w'lik'nos latheth l'tob liph'ney ha'Elohim gam-zeh hebel ur`uth ruach.

Ecc2:26 For to a man who is good in His sight He has given wisdom and knowledge and joy, but to the sinner He has given the task of gathering and collecting so that he may give to one who is good in the sight of the Elohim. This also is vanity and vexation of spirit.

<26> ὅτι τῷ ἀνθρώπῳ τῷ ἀγαθῷ πρὸ προσώπου αὐτοῦ ἔδωκεν σοφίαν καὶ γνῶσιν καὶ εὐφροσύνην· καὶ τῷ ἁμαρτάνοντι ἔδωκεν περισπασμὸν τοῦ προσθεῖναι καὶ τοῦ συναγαγεῖν τοῦ δοῦναι τῷ ἀγαθῷ πρὸ προσώπου τοῦ θεοῦ· ὅτι καὶ γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

26 hoti tō anthrōpō tō agathō pro prosōpou autou edōken sophian
For to the man, to the one good before his face, he gave wisdom,
kai gnōsin kai euphrosynē; kai tō hamartanonti edōken perispasmon
and knowledge, and gladness. And to the one sinning, he gave distraction
tou prostheinai kai tou synagagein
to be added and to bring together;
tou dounai tō agathō pro prosōpou tou theou;
so as to give to the good man before the face of Elohim.
hoti kai ge touto mataiotēs kai proairesis pneumatos.
For even indeed this is folly and resolve of spirit.