

Sepher Koheleth (Ecclesiastes)

Chapter 5

כַּלְחֶמְדְּךָ אֶתְּרֵם וְלֹא יִשְׂבֹּרְךָ עָלֶיךָ עֲצָמְךָ כִּי אֵיךְ אֵתְּרֵם
 וְלֹא יִשְׂבֹּרְךָ עָלֶיךָ עֲצָמְךָ כִּי אֵיךְ אֵתְּרֵם
 אֵל-תְּבַהֵל עַל-פִּיךָ וְלִבְּךָ אַל-יִמְהַר לְהוֹצִיא
 דָּבָר לְפָנַי הָאֱלֹהִים כִּי הָאֱלֹהִים בְּשִׁמְיָם
 וְאַתָּה עַל-הָאָרֶץ עַל-כֵּן יְהִיוּ דְבָרֶיךָ מְעֻטִּים׃

2. (5:1 in Heb.) 'al-t'bahel `al-piyak w'lib'ak 'al-y'maher l'hotsi' dabar
 liph'ney ha'Elohim ki ha'Elohim bashamayim w'atah `al-ha'arets
 `al-ken yih'yu d'baryak m`atim.

Ecc5:2 Do not be hasty on your mouth, and do not let your heart hurry
 to bring forth a word before the Elohim. For the Elohim is in the heavens
 and you are on the earth; therefore let your words be few.

<5:1> μή σπεῦδε ἐπὶ στόματί σου, καὶ καρδία σου μὴ ταχυνάτω
 τοῦ ἐξενέγκαι λόγον πρὸ προσώπου τοῦ θεοῦ·
 ὅτι ὁ θεὸς ἐν τῷ οὐρανῷ ἄνω, καὶ σὺ ἐπὶ τῆς γῆς,
 ἐπὶ τούτῳ ἕστωσαν οἱ λόγοι σου ὀλίγοι.

1 mē speude epi stomati sou, kai kardia sou mē tachynatō
 Do not haste with your mouth, and your heart let not hasten
 tou exenegkai logon pro prosōpou tou theou;
 to bring forth a word before the presence of the Elohim!
 hoti ho theos en tō ouranō anō, kai sy epi tēs gēs,
 For the Elohim is in the heavens upward, and you are upon the earth;
 epi toutō estōsan hoi logoi sou oligoi.
 Upon this be your words few!

בְּכִי בָּא הַחֵלוֹם בְּרַב עֲנָנִין וְקוֹל כְּסִיל בְּרַב דְּבָרִים׃

3. (5:2 in Heb.) ki ba' hachalom b'rob `in'yan w'qol k'sil b'rob d'barim.

Ecc5:3 For the dream comes through the multitude of business
 and the voice of a fool is known by multitude of words.

<2> ὅτι παραγίνεται ἐνύπνιον ἐν πλήθει περισπασμοῦ
 καὶ φωνὴ ἄφρονος ἐν πλήθει λόγων.

2 hoti paraginetai enyption en plēthei perispasmou
 For comes through a dream in a multitude of testing;
 kai phōnē aphronos en plēthei logōn.
 and the voice of a fool in a multitude of words.

חֵמוֹן וְהִסְתַּחֲפֵף וְלֹא יִשְׂבֹּרְךָ עָלֶיךָ עֲצָמְךָ כִּי אֵיךְ אֵתְּרֵם 3

עַבְדְּךָ הַזֶּה יִשְׁלַח אֶת-יָדָיו לְשִׁלּוֹם
גַּבְאֲשֶׁר תִּדְוֹר נְדָר לְאֵלֵהִים אֶל-תִּאָחֵר לְשִׁלְמוֹ
כִּי אֵין חֶפֶץ בְּכִסְיֵלִים אֶת אֲשֶׁר-תִּדְוֹר שְׁלָם:

**4. (5:3 in Heb.) ka'asher tidor neder l'Elohim 'al-t'acher l'shal'mo
ki 'eyn chephets bak'silim 'eth 'asher-tidor shalem.**

Ecc5:4 When you vow a vow to Elohim, do not wait to fulfill it;
for He has no delight in fools. Pay that which you have vowed!

3 <3> καθὼς ἂν εὐξῆ εὐχὴν τῷ θεῷ, μὴ χρονίσῃς τοῦ ἀποδοῦναι αὐτήν·
ὅτι οὐκ ἔστιν θέλημα ἐν ἄφροσιν, σὺν ὅσα ἐὰν εὐξῆ ἀπόδος.

3 kathōs an euxē euchēn tō theō, mē chronisēs tou apodounai autēn;

**As when you vow a vow to Elohim, you should not pass time to render it,
hoti ouk estin thelēma en aphrosin,
for is not his will in foolish vows.**

syn hosa ean euxē apodos.

You then, as much as you should have vowed, render!

ד טוֹב אֲשֶׁר לֹא-תִדְוֹר מִשְׁתְּדוֹר וְלֹא תִשְׁלָם:
ד טוֹב אֲשֶׁר לֹא-תִדְוֹר מִשְׁתְּדוֹר וְלֹא תִשְׁלָם:

5. (5:4 in Heb.) tob 'asher lo'-thidor mishetidor w'lo' th'shalem.

Ecc5:5 It is better that you should not vow than that you should vow and not pay.

4 <4> ἀγαθὸν τὸ μὴ εὐξασθαί σε ἢ τὸ εὐξασθαί σε καὶ μὴ ἀποδοῦναι.

4 agathon to mē euxasthai se ē to euxasthai se kai mē apodounai.

Better to not make a vow for you, than for you to make a vow and not repay.

הָאֵל-תִּתֵּן אֶת-פִּיךָ לְחַטִּיא אֶת-בְּשָׂרְךָ
וְאֵל-תֹּאמֶר לְפִנֵּי הַמְּלָאָךְ כִּי שָׁגָגָה הִיא לְפָנַי יִקְצֹף
הָאֵלֵהִים עַל-קוֹלְךָ וְחָבַל אֶת-מַעֲשֵׂהָ יְדִיךָ:

**6. (5:5 in Heb.) 'al-titen 'eth-piyak lachati' 'eth-b'sarek w'al-to'mar liph'ney hamal'ak
ki sh'gagah hi' lamah yiq'tsoph ha'Elohim `al-qoleak w'chibel 'eth-ma`aseh yadeyak.**

Ecc5:6 Do not let your mouth cause your flesh to sin
and do not say in the presence of the messenger that it was an error.

Why should the Elohim be angry at your voice and destroy the work of your hands?

5 <5> μὴ δῶς τὸ στόμα σου τοῦ ἐξαμαρτῆσαι τὴν σάρκα σου
καὶ μὴ εἴπῃς πρὸ προσώπου τοῦ θεοῦ ὅτι Ἄγνοιά ἐστίν,
ἵνα μὴ ὀργισθῆ ὁ θεὸς ἐπὶ φωνῆ σου καὶ διαφθείρῃ τὰ ποιήματα χειρῶν σου.

5 mē dōs to stoma sou tou examartēsai tēn sarka sou

You should not give your mouth to lead into sin your flesh;

kai mē eipēs pro prosōpou tou theou hoti Agnoia estin,
and you should not say before the presence of the Elohim that, It is in ignorance;
hina mē orgisthē ho theos epi phōnē sou
lest should be provoked to anger Elohim at your voice,
kai diaphtheirē ta poiēmata cheirōn sou.
and should utterly destroy the things made by your hands.

:כַּאֲשֶׁר יִשְׁמַע אֱלֹהִים אֶת-הַקּוֹלְךָ לְעָרֹךְ אֱלֹהִים׃
וּפְּנֵי בָרֹב חַלְמוֹת וְהִבְלִים וְהִקְבָּרִים הַרְבֵּה כִּי אֵת-הָאֱלֹהִים יִרְאֶ׃
7. (5:6 in Heb.) **ki b'rob chalomoth wahabalim
ud'barim har'beh ki 'eth-ha'Elohim y'ra'.**

Ecc5:7 For in the multitude of dreams and many words there are also divers vanities:
but fear the Elohim.

<6> ὅτι ἐν πλήθει ἐνυπνίων καὶ ματαιότητες καὶ λόγοι πολλοί·
ὅτι σὺν τὸν θεὸν φοβοῦ.

6 hoti en plēthei enypniōn kai mataiotētes
For in a multitude of dreams, and follies,
kai logoi polloi; hoti syn ton theon phobou.
and words many, that with that with the Elohim you should fear.

זֶאֱמַר-עֶשְׂק רָשׁ וְגֵזֶל מְשֻׁפֵּט וְצַדִּיק תִּרְאֶה בְמַדִּינָה אֶל-תִּתְמֶה
עַל-הַחֲפִיץ כִּי גָבְהָ מֵעַל גָּבְהָ׃ וְגָבְהֵי שׂוֹמֵר וְגָבְהֵי עֲלֵיהֶם׃
8. (5:7 in Heb.) **'im-`osheq rash w'gezel mish'pat
watsedeq tir'eh bam'dinah 'al-tith'mah `al-hachephets
ki gaboah me`al gaboah shomer ug'bohim `aleyhem.**

Ecc5:8 If you see the oppression of the poor and denial of justice
and righteousness in the province, marvel not at the matter;
for a high one over the high one is observing, and higher ones are over them.

<7> Ἐὰν συκοφαντίαν πένητος καὶ ἀρπαγὴν κρίματος
καὶ δικαιοσύνης ἴδῃς ἐν χώρᾳ, μὴ θαυμάσης ἐπὶ τῷ πράγματι·
ὅτι ὑψηλὸς ἐπάνω ὑψηλοῦ φυλάξαι καὶ ὑψηλοὶ ἐπ' αὐτοῦς.

7 Ean sykophantian penētos kai harpagēn krimatos
If extortion of the needy and seizure by lawsuit

kai dikaiosynēs idēs en chōrā,
and judicial right you should see in a place,
mē thaumasēs epi tō pragmati;
you should not wonder over the thing;

hoti huyēlos epanō huyēlou phylaxai kai huyēloi ep' autous.
for a high one above a high one shall guard, and high ones over them.

:אֲשֶׁר יִשְׁמַע אֱלֹהִים אֶת-הַקּוֹלְךָ לְעָרֹךְ אֱלֹהִים׃
וּפְּנֵי בָרֹב חַלְמוֹת וְהִבְלִים וְהִקְבָּרִים הַרְבֵּה כִּי אֵת-הָאֱלֹהִים יִרְאֶ׃
8

חֲוִיתָרוֹן אֶרֶץ כָּכָל הִיא מֶלֶךְ לְשָׂדֶה נִעְבָּד:

9. (5:8 in Heb.) w'yith'ron 'erets bakol hi' melek l'sadeh ne`ebad.

Ecc5:9 And the advantage of the earth is for all; it is a king that has the field being tilled.

<8> καὶ περισσεία γῆς ἐν παντί ἐστὶ, βασιλεὺς τοῦ ἀγροῦ εἰργασμένου.

8 kai perisseia gēs en panti esti,

And the abundance of the earth for all is;

basileus tou agrou eirgasmenou.

even the king needs the of a field working.

9 אֶרֶץ כָּכָל הִיא מֶלֶךְ לְשָׂדֶה נִעְבָּד
:לְשָׂדֶה נִעְבָּד אֶרֶץ כָּכָל הִיא מֶלֶךְ לְשָׂדֶה נִעְבָּד
ט אֶהָב כֶּסֶף לֹא-יִשְׂבַע כֶּסֶף
וּמִי-אֶהָב בְּהֶמוֹן לֹא תִבּוֹאָה גַם-זֶה הַבָּל:

10. (5:9 in Heb.) 'oheb keseph lo'-yis'ba` keseph umi-'oheb behamon lo' th'bu'ah gam-zeh habel.

Ecc5:10 He who loves silver shall not be satisfied with silver, nor he who loves abundance with increase. This also is vanity.

<9> Ἀγαπῶν ἀργύριον οὐ πλησθήσεται ἀργυρίου·

καὶ τίς ἠγάπησεν ἐν πλήθει αὐτῶν γένημα; καὶ γε τοῦτο ματαιότης.

9 Agapōn argyriou ou plēsthēsetai argyriou;

The one loving silver shall not be filled of silver;

kai tis ēgapēsen en plēthei autōn genēma? kai ge touto mataiotēs.

nor one who loved in their abundance the offspring. And indeed this is folly.

10 אֶהָב כֶּסֶף לֹא יִשְׂבַע כֶּסֶף
:כֶּסֶף לֹא יִשְׂבַע כֶּסֶף לֹא יִשְׂבַע כֶּסֶף
י בְּרִבּוֹת הַטּוֹבָה רַבּוֹ אוֹכְלֶיהָ
וּמִה-כִּשְׂרוֹן לְבַעַלְיָהּ כִּי אִם-רְאֵיתָ עֵינָיו:

11. (5:10 in Heb.) bir'both hatobah rabbu 'ok'leyah umah-kish'ron lib`aleyah ki 'im-r'iath `eynayu.

Ecc5:11 When the good increase, they are increased that eat them.

So what is the advantage to their owners except to see it with their eyes?

<10> ἐν πλήθει τῆς ἀγαθωσύνης ἐπληθύνθησαν ἔσθοντες αὐτήν·

καὶ τί ἀνδρεία τῷ παρ' αὐτῆς ὅτι ἀλλ' ἢ τοῦ ὁρᾶν ὀφθαλμοῖς αὐτοῦ;

10 en plēthei tēs agathōsynēs eplēthynthēsan esthontes autēn;

In a multitude of goodness are multiplied the ones eating of it;

kai ti andreia tō par' autēs

and what courageous thing is it to the one having it,

hoti all' ē tou horan ophthalmois autou?

but the sum of the seeing it with his eyes?

11 חֲשׂוֹן אֶת־הַשְּׂמֵרָה וְאֶת־הַרְבֵּה לֹא־כֹל
 וְהַשְּׂבַע לְעֶשֶׂיר אֵינָנִי מְנִיחַ לוֹ לִישׁוֹן׃

12. (5:11 in Heb.) m'thuqah sh'nath ha`obed 'im-m`at w'im-har'beh yo'kel
 w'hasaba` le`ashir 'eynenu maniach lo lishon.

Ecc5:12 The sleep of the one serving is pleasant, whether he eats little or much;
 but the abundance of the rich man does not allow him to sleep.

<11> γλυκὺς ὕπνος τοῦ δούλου, εἰ ὀλίγον καὶ εἰ πολὺ φάγεται·
 καὶ τῷ ἐμπλησθέντι τοῦ πλουτηῆσαι οὐκ ἔστιν ἀφίων αὐτὸν τοῦ ὑπνῶσαι.

11 glykys hypnos tou doulou, ei oligon kai ei poly phagetai;
 is sweet Sleep for the servant, if little or if much he shall eat.

kai tō emplēsthenti tou ploutēsai ouk estin aphion auton tou hypnōsai.

And to the one being filled to be rich there is none allowing him to sleep.

12 אֶת־הַשְּׂמֵרָה וְאֶת־הַרְבֵּה לֹא־כֹל
 וְהַשְּׂבַע לְעֶשֶׂיר אֵינָנִי מְנִיחַ לוֹ לִישׁוֹן׃

13. (5:12 in Heb.) yesh ra`ah cholah ra'ithi tachath hashamesh
 `osher shamur lib`alayu l'ra`atho.

Ecc5:13 There is a grievous evil which I have seen under the sun:
 riches being kept for their owners to his hurt.

<12> ἔστιν ἀρρωστία, ἣν εἶδον ὑπὸ τὸν ἥλιον,
 πλοῦτον φυλασσόμενον τῷ παρ' αὐτοῦ εἰς κακίαν αὐτοῦ,

12 estin arrōstia, hēn eidon hypo ton hēlion,
 There is a sickness which I beheld under the sun -

plouton phylassomenon tō par' autou eis kakian autou,
 riches being kept by him, for his hurt.

13 יִגְוֶה־בְּעֵינַי הָעֵשֶׂר הַחֹלָה וְאֶת־הַרְבֵּה לֹא־כֹל
 וְהַשְּׂבַע לְעֶשֶׂיר אֵינָנִי מְנִיחַ לוֹ לִישׁוֹן׃

14. (5:13 in Heb.) w'abad ha`osher hahu' b`in'yan ra`
 w'holid ben w'eyn b'yado m'umah.

Ecc5:14 When those riches were lost through an evil investment
 and he had fathered a son, and there is nothing in his hand.

<13> καὶ ἀπολείται ὁ πλοῦτος ἐκεῖνος ἐν περισπασμῷ πονηρῷ,
 καὶ ἐγέννησεν υἴον, καὶ οὐκ ἔστιν ἐν χειρὶ αὐτοῦ οὐδέν.

13 kai **apoleitai ho ploutos ekeinos en perispasmō ponērō,**
And shall be destroyed those riches in distraction an evil;
 kai **egennēsen huion, kai ouk estin en cheiri autou ouden.**
and he engenders a son, and is there not in his hand anything.

כְּשֶׁמָצָא יָצָא מִבֶּטֶן אִמּוֹ עָרוֹם יָשׁוּב לְלֶכֶת כְּשֶׁבָא
 וּמֵאִמָּה לֹא-יִשָּׂא בְעַמְלּוֹ שְׂיִלְךָ בְיָדוֹ: 14

15. (5:14 in Heb.) **ka'asher yatsa' mibeten 'imo `arom yashub laleketh k'sheba' um'umah lo'-yisa' ba'amalo sheyolek b'yado.**

Ecc5:15 As he had come naked from his mother's womb, he turns back to go as he came. He shall take nothing of his labor that he can carry in his hand.

<14> καθὼς ἐξῆλθεν ἀπὸ γαστρὸς μητρὸς αὐτοῦ γυμνός,
 ἐπιστρέφει τοῦ πορευθῆναι ὡς ἦκει καὶ οὐδὲν οὐ λήμψεται ἐν μόχθῳ αὐτοῦ,
 ἵνα πορευθῆ ἐν χειρὶ αὐτοῦ.

14 **kathōs exēlthen apo gastros mētros autou gymnos,**
As he came forth from the womb of his mother naked,
epistrepsei tou poreuthēnai hōs hēkei kai ouden ou lēmpsetai en mochthō autou,
he shall return to go as he comes, and nothing shall he take in his effort,
hina poreuthē en cheiri autou.
that it should go with him in his hand.

טוּ וְגַם-זֶה רָעָה חוֹלָה כָּל-עֲמַת שָׂבָא כִּן יֵלֵךְ
 וּמַה-יִתְרוֹן לוֹ שְׂיַעֲמַל לְרוּחַ: 15

16. (5:15 in Heb.) **w'gam-zoh ra'ah cholah kal-`umath sheba' ken yelek umah-yith'ron lo sheya`amol laruach.**

Ecc5:16 This also is a grievous evil, that in all as he came, so shall he go. And what is the advantage to him who toils for the wind?

<15> καὶ γε τοῦτο πονηρὰ ἀρρωστία· ὡςπερ γὰρ παρεγένετο,
 οὕτως καὶ ἀπελεύσεται, καὶ τίς περισσεία αὐτῷ, ἢ μοχθεῖ εἰς ἄνεμον;

15 kai **ge touto ponēra arrōstia; hōsper gar paregeneto, houtōs kai apeleusetai,**
And indeed this is an evil sickness; for as he came, so also he shall go forth.
 kai **tis perisseia autō, hē mochthei eis anemon?**
And what is his advantage in which he makes an effort into the wind?

טוּ וְגַם כָּל-יָמָיו בַּחֲשֵׁף יֵאָכֵל וְכַעַס הַרְבֵּה וְחֲלָיו וְקִצְףָּ:
 16

17. (5:16 in Heb.) **gam kal-yamayu bachoshek yo'kel w'ka`as har'beh w'chal'yo waqatseph.**

Ecc5:17 All his days also he eats in darkness with much sorrow, sickness and anger.

<16> καὶ γε πασαι αἱ ἡμέραι αὐτοῦ ἐν σκότει καὶ πένθει
καὶ θυμῷ πολλῷ καὶ ἀρρωστία καὶ χόλῳ.

16 kai ge pasai hai hēmerai autou en skotei kai penthei

And indeed all his days are in darkness, and in mourning,

kai thymō pollō kai arrōstiā kai cholō.

and rage much, and sickness, and bitter anger.

×Υ×ω/Υ-/Υγ# / אָךְ-גַּם הַיָּמִים אֲשֶׁר עָלָיו בְּחֹשֶׁךְ וּבְאֵשׁ וּבְחֹלִי וּבְחֹלֶם
ΥΖΗ-ΖΥΖ אָרְוֹסְתִיָּה וְחֹלִי וְחֹלֶם וְחֹלֶם וְחֹלֶם וְחֹלֶם וְחֹלֶם
:ΥΦ/ח #Υא-זַי מְרַבֵּל אֶת הַיָּמִים אֲשֶׁר עָלָיו

יִזְהַר אֲשֶׁר-הָאֵתִי אָנִי טוֹב אֲשֶׁר-יָפֵה לְאֹכֹל-וְלִשְׁתּוֹת
וְלִרְאוֹת טוֹבָה בְּכָל-עֲמָלוֹ שֶׁיַּעֲמֹל תַּחַת-הַשָּׁמַשׁ מִסִּפֵּר יָמֵי-חַיָּו
אֲשֶׁר-נָתַן-לוֹ הָאֱלֹהִים כִּי-הוּא חֶלְקוֹ:

18. (5:17 in Heb.) **hinneh 'asher-ra'ithi 'ani tob 'asher-yapheh le'ekol-w'lish'toth w'lir'oth tobah b'kal-'amalo sheya'amol tachath-hashemesh mis'par y'mey-chayaw 'asher-nathan-lo ha'Elohim ki-hu' chel'qo.**

Ecc5:18 Behold that which I have seen: it is good which is fitting for one to eat, to drink and to enjoy the good of all his labor in which he toils under the sun the number of the days of his life which the Elohim has given him; for it is his reward.

<17> Ἴδου ὃ εἶδον ἐγὼ ἀγαθόν, ὃ ἐστὶν καλόν, τοῦ φαγεῖν καὶ τοῦ πιεῖν
καὶ τοῦ ἰδεῖν ἀγαθωσύνην ἐν παντὶ μόχθῳ αὐτοῦ,
ὧ ἂν μοχθῆ ὑπὸ τὸν ἥλιον ἀριθμὸν ἡμερῶν ζωῆς αὐτοῦ,
ὧν ἔδωκεν αὐτῷ ὁ θεός· ὅτι αὐτὸ μερὶς αὐτοῦ.

17 Idou ho eidon egō agathon, ho estin kalon, tou phagein kai tou piein

Behold, I saw good, which is good to eat and to drink;

kai tou idein agathōsynēn en pantī mochthō autou,

and to see goodness in all his effort

hō ean mochthē hypo ton hēlion

in whatever he should make an effort in under the sun,

arithmon hēmerōn zōēs autou, hōn edōken autō ho theos;

in the number of days of his life which gave to him the Elohim.

hoti auto meris autou.

For it is his portion.

מְרַבֵּל אֶת הַיָּמִים אֲשֶׁר עָלָיו בְּחֹשֶׁךְ וּבְאֵשׁ וּבְחֹלִי וּבְחֹלֶם
:אֲשֶׁר-נָתַן-לוֹ הָאֱלֹהִים כִּי-הוּא חֶלְקוֹ
אֲשֶׁר-יָפֵה לְאֹכֹל-וְלִשְׁתּוֹת וְלִרְאוֹת טוֹבָה בְּכָל-עֲמָלוֹ
שֶׁיַּעֲמֹל תַּחַת-הַשָּׁמַשׁ מִסִּפֵּר יָמֵי-חַיָּו

יִזְהַר אֲשֶׁר-הָאֵתִי אָנִי טוֹב אֲשֶׁר-יָפֵה לְאֹכֹל-וְלִשְׁתּוֹת
וְלִרְאוֹת טוֹבָה בְּכָל-עֲמָלוֹ שֶׁיַּעֲמֹל תַּחַת-הַשָּׁמַשׁ מִסִּפֵּר יָמֵי-חַיָּו
אֲשֶׁר-נָתַן-לוֹ הָאֱלֹהִים כִּי-הוּא חֶלְקוֹ:

19. (5:18 in Heb.) **gam kal-ha'adam 'asher nathan-lo ha'Elohim `osher un'kasim w'hish'lito le'ekol mimenu w'lase'th 'eth-chel'qo w'lis'moach ba`amalozoh matath 'Elohim hi'.**

Ecc5:19 Also every man to whom the Elohim has given to him riches and wealth, He has given him power to eat from them and to receive his reward and to rejoice in his labor; this is the gift of Elohim.

<18> καί γε πᾶς ὁ ἄνθρωπος, ᾧ ἔδωκεν αὐτῷ ὁ θεὸς πλοῦτον καὶ ὑπάρχοντα καὶ ἐξουσίασεν αὐτὸν τοῦ φαγεῖν ἀπ' αὐτοῦ καὶ τοῦ λαβεῖν τὸ μέρος αὐτοῦ καὶ τοῦ εὐφρανθῆναι ἐν μόχθῳ αὐτοῦ, τοῦτο δόμα θεοῦ ἐστίν.

18 kai **ge pas ho anthrōpos, hō edōken autō ho theos plouton kai hyparchonta**
And **indeed, every man to whom gave to him the Elohim riches and possessions,**
kai **exousiasen auton tou phagein ap' autou kai tou labein to meros autou**
and **gave to him authority to eat from it, and to take his portion,**
kai tou **euphranthēnai en mochthō autou, touto doma theou estin.**
and to **be glad in his effort; this a gift of Elohim is.**

יִטְכִי לֹא הִרְבֵּה יִזְכֹּר אֶת-יָמֵי חַיָּו
כִּי הָאֱלֹהִים מַעְנֶה בְּשִׂמְחַת לְבוֹ:
19

20. (5:19 in Heb.) **ki lo' har'beh yiz'kor 'eth-y'mey chayayu ki ha'Elohim ma`aneh b'sim'chath libo.**

Ecc5:20 For he shall not much remember the days of his life, because the Elohim answered him in the joy of his heart.

<19> ὅτι οὐ πολλὰ μνησθήσεται τὰς ἡμέρας τῆς ζωῆς αὐτοῦ· ὅτι ὁ θεὸς περισπᾷ αὐτὸν ἐν εὐφροσύνῃ καρδίας αὐτοῦ.

19 **hoti ou polla mnēsthēsetai tas hēmeras tēs zōēs autou;**
For he shall not much remember the days of his life,
hoti ho theos perispā auton en euphrosynē kardias autou.
for the Elohim distracts him in the gladness of his heart.