

Sepher Koheleth (Ecclesiastes)

Chapter 7

א טוב שם ממשמן טוב ויום המות מיום הולדו: Ecc7:1

1. **tob shem mishemen tob w'yom hamaweth miyom hiual'do.**

Ecc7:1 A good name is better than a good ointment,
and the day of one's death is better than the day of one's birth.

<7:1> Ἀγαθὸν ὄνομα ὑπὲρ ἔλαιον ἀγαθὸν
καὶ ἡμέρα τοῦ θανάτου ὑπὲρ ἡμέραν γενέσεως αὐτοῦ.

1 Agathon onoma hyper elaion agathon

A good name is above oil good,

kai hēmera tou thanatou hyper hēmeran geneseōs autou.

and the day of the death above the day of his birth.

ב טוב ללקת אל-בית-אבל מלקת אל-בית משתה
באשר הוא סוף כל-האדם וחסר יתן אל-לבו:

2. **tob laleketh 'el-beyth-'ebel mileketh 'el-beyth mish'teh
ba'asher hu' soph kal-ha'adam w'hachay yiten 'el-libo.**

Ecc7:2 It is better to go to a house of mourning than to go to a house of feasting,
for that is the end of every man, and the living takes it to heart.

<2> ἀγαθὸν πορευθῆναι εἰς οἶκον πένθους ἢ ὅτι πορευθῆναι εἰς οἶκον πότου,
καθότι τοῦτο τέλος παντὸς τοῦ ἀνθρώπου, καὶ ὁ ζῶν δώσει εἰς καρδίαν αὐτοῦ.

2 agathon poreuthēnai eis oikon penthous ē hoti poreuthēnai eis oikon potou,

It is good to go into a house of mourning, than to go into a house of a banquet;

kathoti touto telos pantos tou anthrōpou,

in so far as this is the end of every man;

kai ho zōn dōsei eis kardia autou.

and the living man shall give good to his heart.

ג טוב כעס משחק כּי-ברע פּנים ייטב לב: Ecc7:3

3. **tob ka`as mis'choq ki-b'ro`a panim yitab leb.**

Ecc7:3 Sorrow is better than laughter, for by the sadness of a face a heart is made better.

<3> ἀγαθὸν θυμὸς ὑπὲρ γέλωτα, ὅτι ἐν κακίᾳ προσώπου ἀγαθυνθήσεται καρδία.

3 agathon thymos hyper gelōta,

Better is rage than laughter,

hoti en kakia prosōpou agathynthēsetai kardia.

for by hurt of countenance shall be made better the heart.

ד לֵב חֲכָמִים בְּבַיִת אֶבֶל וְלֵב כְּסִילִים בְּבַיִת שְׂמֵחָה:
אֶחָד מֵעֵצֵי הַיָּדָה אֶחָד מֵעֵצֵי הַיָּדָה אֶחָד מֵעֵצֵי הַיָּדָה אֶחָד מֵעֵצֵי הַיָּדָה

4. **leb chakamim b'beyth 'ebel w'leb k'silim b'beyth sim'chah.**

Ecc7:4 The heart of the wise is in the house of mourning,
while the heart of fools is in the house of pleasure.

<4> καρδία σοφῶν ἐν οἴκῳ πένθους, καὶ καρδία ἀφρόνων ἐν οἴκῳ εὐφροσύνης.

4 **kardia sophōn en oikō penthous,**

The heart of the wise is in the house of mourning;

kai **kardia aphronōn en oikō euphrosynēs.**

and the heart of fools is in the house of gladness.

ה טוֹב לִשְׁמֹעַ גְּעֵרָת חָכָם מֵאִישׁ שִׁמְעַ שִׁיר כְּסִילִים:
אֶחָד מֵעֵצֵי הַיָּדָה אֶחָד מֵעֵצֵי הַיָּדָה אֶחָד מֵעֵצֵי הַיָּדָה אֶחָד מֵעֵצֵי הַיָּדָה

5. **tob lish'mo`a ga`arath chakam me'ish shome`a shir k'silim.**

Ecc7:5 It is better to hear to the rebuke of a wise than for a man to hear the song of fools.

<5> ἀγαθὸν τὸ ἀκοῦσαι ἐπιτίμησιν σοφοῦ ὑπὲρ ἄνδρα ἀκούοντα ᾄσμα ἀφρόνων·

5 **agathon to akousai epitimēsīn sophou hyper andra akouonta ᾄσμα aphronōn;**

It is good to hear the reproach of the wise, than for a man to hear songs of fools.

ו כִּי כְּקוֹל הַסִּירִים תַּחַת הַסִּיר בֵּן שְׂחֹק הַכְּסִיל וְגַם־זֶה הַבֶּל:
אֶחָד מֵעֵצֵי הַיָּדָה אֶחָד מֵעֵצֵי הַיָּדָה אֶחָד מֵעֵצֵי הַיָּדָה אֶחָד מֵעֵצֵי הַיָּדָה

6. **ki k'qol hasirim tachath hasir ken s'choq hak'sil w'gam-zeh habel.**

Ecc7:6 For as the crackling of thorns under a pot, so is the laughter of the fool;
and this also is vanity.

<6> ὅτι ὡς φωνὴ τῶν ἀκανθῶν ὑπὸ τὸν λέβητα, οὕτως γέλως τῶν ἀφρόνων·
καὶ γε τοῦτο ματαιότης.

6 **hoti hōs phōnē tōn akanthōn hypo ton lebēta,**

As the sound of the thorn-bushes burning under the kettle,

houtōs gelōs tōn aphronōn; kai ge touto mataiotēs.

so the laughter, the one of the fools; and indeed this is folly.

ז כִּי הָעֶשְׂקָה יְהוֹלִיל חָכָם וַיִּאֲבֵד אֶת־לֵב מַתָּנָה:
אֶחָד מֵעֵצֵי הַיָּדָה אֶחָד מֵעֵצֵי הַיָּדָה אֶחָד מֵעֵצֵי הַיָּדָה אֶחָד מֵעֵצֵי הַיָּדָה

7. **ki ha`osheq y'holel chakam wi'abed 'eth-leb matanah.**

Ecc7:7 For oppression makes a wise man mad, and a bribe destroys the heart.

<7> ὅτι ἡ συκοφαντία περιφέρει σοφὸν καὶ ἀπόλλυσι τὴν καρδίαν εὐτονίας αὐτοῦ.

7 **hoti hē sykophantia peripherei sophon**

For extortion drives mad the wise man,

kai **apollysi tēn kardia eutonias autou.**

and destroys the heart of his magnanimity.

ח טוב אַחֲרֵית דְּבַר מְרֵאשִׁיתוֹ טוֹב אֶרֶךְ-רֹיחַ מִגְּבַהּ-רֹיחַ׃
:חַיֵּי-אַגָּתִי חַיֵּי-יָאֵל גַּיְוֹ יִצְחָק־אֵלִי אֵלֶּה אֶבְרָהָם גַּיְוֹ 8

8. tob 'acharith dabar mere'shitho tob 'erek-ruach mig'bah-ruach.

Ecc7:8 Better is the end of a matter than its beginning;
patience of spirit is better than haughtiness of spirit.

<8> ἀγαθὴ ἐσχάτη λόγων ὑπὲρ ἀρχὴν αὐτοῦ,
ἀγαθὸν μακρόθυμος ὑπὲρ ὑψηλὸν πνεύματι.

8 agathē eschatē logōn hyper archēn autou,
Better the last of matters than its beginning;
agathon makrothymos hyper huyēlon pneumatī.
better the lenient than high spirit.

ט אַל-תִּבְהַל בְּרוּחְךָ לְכַעֲוֹם כִּי כַעַס בְּחִיק כְּסִילִים יָנוּחַ׃
:חַיֵּי־מֶלֶךְ מַלְכֵנוּ אֱלֹהֵינוּ אֱמִנָנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ 9

9. 'al-t'bahel b'ruachak lik'os ki ka'as b'cheyaq k'silim yanuach.

Ecc7:9 Do not be hasty in your spirit to be vexed, for anger rests in the bosom of fools.

<9> μὴ σπεύσης ἐν πνεύματί σου τοῦ θυμοῦσθαι,
ὅτι θυμὸς ἐν κόλπῳ ἀφρόνων ἀναπαύεται.

9 mē speusēs en pneumatī sou tou thymousthai,
You should not hasten in your spirit to be engraved,
hoti thymos en kolpō aphronōn anapausetai.
for rage in the bosom of fools shall rest.

י אַל-תֹּאמַר מָה הָיָה שְׁהַיָּמִים הָרִאשׁוֹנִים הָיוּ טוֹבִים מֵאֵלָּה׃
אֱלֹהֵינוּ אֱמִנָנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ 10
:אֱלֹהֵינוּ אֱמִנָנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ 11

10. 'al-to'mar meh hayah shehayamim hari'shonim hayu tobim me'eleh
ki lo' mechak'mah sha'al'at `al-zeh.

Ecc7:10 Do not say, Why is it that the former days were better than these?
For it is not from wisdom that you ask about this.

<10> μὴ εἶπης Τί ἐγένετο ὅτι αἱ ἡμέραι αἱ πρότεραι ἦσαν ἀγαθαὶ ὑπὲρ ταύτας;
ὅτι οὐκ ἐν σοφίᾳ ἐπηρώτησας περὶ τούτου.

10 mē eipēs Ti egeneto hoti hai hēmerai hai proterai ēsan agathai hyper tautas?
You should not say, What happened that the days former were good over these?
hoti ouk en sophiā epērōtēsas peri toutou.
for not in wisdom you asked concerning this.

:אֱלֹהֵינוּ אֱמִנָנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ אֱמֵנוּ 11

יא טובה חכמה עם-נחלה ויתר לראי השמש:

11. tobah chak'mah `im-nachalah w'yother l'ro'ey hashamesh.

Ecc7:11 Wisdom is good with an inheritance and an advantage to those who see the sun.

<11> ἀγαθή σοφία μετὰ κληροδοσίας καὶ περισσεία τοῖς θεωροῦσιν τὸν ἥλιον·

11 agathē sophia meta klērodoσίας kai perisseia tois theōrousin ton hēlion;

is good Wisdom with an allotment and abundance to the ones viewing the sun.

יב כּי בצל החכמה בצל הכסף
ויתרון בעת החכמה תחיה בעליה:

12. ki b'tsel hachak'mah b'tsel hakaseph w'yith'ron da'ath hachak'mah t'chayeh b'aleyah.

Ecc7:12 For wisdom is in a shadow, and money is in a shadow; but the excellency of knowledge is that wisdom gives life to them that have it.

<12> ὅτι ἐν σκιά αὐτῆς ἡ σοφία ὡς σκιά τοῦ ἀργυρίου, καὶ περισσεία γνώσεως τῆς σοφίας ζωοποιήσει τὸν παρ' αὐτῆς.

12 hoti en skiā autēs hē sophia hōs skia tou argyriou,

For in its shadow wisdom is as the shadow of the silver;

kai perisseia gnōseōs tēs sophias

and the advantage of the knowledge of wisdom

zōopoiēsei ton par' autēs.

shall restore to life the one having it.

יג ראה את-מעשה האלהים כי מי יוכל לתקן את אשר עותו:
13. r'eh 'eth-ma`aseh ha'Elohim ki mi yukal l'thaqen 'eth 'asher `iu'tho.

Ecc7:13 Consider the work of the Elohim, for who is able to straighten what He has bent?

<13> ἰδὲ τὰ ποιήματα τοῦ θεοῦ·

ὅτι τίς δυνήσεται τοῦ κοσμηῆσαι ὃν ἂν ὁ θεὸς διαστρέψῃ αὐτόν;

13 ide ta poiēmata tou theou;

Behold the actions of the Elohim!

hoti tis dynēsetai tou kosmēsai hon an ho theos diastrepsē auton?

For who shall be able to adorn what ever the Elohim should turn from him?

יד ביום טובה יהיה בטוב
וביום רעה ראה גם את-זה לעמת-זה עשה האלהים

עַל-הַבְּרַת שְׁלֵא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה:

14. **b'yom tobah heyeh b'tob**
ub'yom ra'ah r'eh gam 'eth-zeh l'umath-zeh 'asah ha'Elohim
'al-dib'rath shelo' yim'tsa' ha'adam 'acharaym m'umah.

Ecc7:14 In the day of prosperity be joyful,
but in the day of adversity consider the Elohim also has made this along with this
on the matter that man shall not find anything that shall be after him.

<14> ἐν ἡμέρᾳ ἀγαθωσύνης ζῆθι ἐν ἀγαθῷ καὶ ἐν ἡμέρᾳ κακίας ἰδέ·
καί γε σὺν τούτῳ σύμφωνον τούτῳ ἐποίησεν ὁ θεὸς περὶ λαλιᾶς,
ἵνα μὴ εὕρη ὁ ἄνθρωπος ὀπίσω αὐτοῦ μηδέν.

14 en hēmerā agathōsynēs zēthi en agathō kai en hēmerā kakias ide;
In the day of goodness live in good! and look out in the day of evil ! Behold!
kai ge syn touto symphōnon toutō epoiēsen ho theos peri lalias,
and indeed with one harmony with these caused Elohim concerning speech,
hina mē heurē ho anthrōpos opisō autou mēden.
that should not find man after him anything.

יָפְאוּ־ג אֶגְבַּ פְּכֵאוּ־בַב וְכַבְּלָא פְּכֵאוּ־בַב פְּכֵאוּ־בַב פְּכֵאוּ־בַב פְּכֵאוּ־בַב 15
:פְּכֵאוּ־בַב פְּכֵאוּ־בַב פְּכֵאוּ־בַב פְּכֵאוּ־בַב פְּכֵאוּ־בַב

טו אַתְּ-הַכֹּל רְאִיתִי בְיָמַי הַבְּלִי יֵשׁ צְדִיק אֲבִד בְּצַדִּיקוֹ
וְיֵשׁ רָשָׁע מְאֲרִיךְ בְּרַעְיוֹ:

15. **'eth-hakol ra'ithi bimey heb'li yesh tsadiq 'obed b'tsid'qo**
w'yesh rasha' ma'arik b'ra'atho.

Ecc7:15 I have seen everything in the days of my vanity;
there is a righteous man who perishes in his righteousness
and there is a wicked man who prolongs his life in his wickedness.

<15> Σὺν τὰ πάντα εἶδον ἐν ἡμέραις ματαιότητός μου·
ἔστιν δίκαιος ἀπολλύμενος ἐν δικαίῳ αὐτοῦ, καὶ ἔστιν ἀσεβῆς μένων ἐν κακίᾳ αὐτοῦ.

15 Syn ta panta eidon en hēmerais mataiotētos mou;
All things I beheld in days of my folly.
estin dikaios apollymenos en dikaiō autou,
There is a just man being destroyed in his justice,
kai estin asebēs menōn en kakiā autou.
and there is an impious man abiding in his evil.

מִשְׁפָּחָא פְּכֵאוּ־בַב פְּכֵאוּ־בַב פְּכֵאוּ־בַב פְּכֵאוּ־בַב פְּכֵאוּ־בַב פְּכֵאוּ־בַב פְּכֵאוּ־בַב 16
טז אַל-תְּהִי צְדִיק הַרְבֵּה וְאַל-תִּתְחַכֵּם יוֹתֵר לְמָה תִּשְׁחַדְמֶם:

16. **'al-t'hi tsadiq har'beh w'al-tith'chakam yother lamah tishomem.**

Ecc7:16 Do not be excessively righteous and do not be overly wise.
Why should you destroy yourself?

<16> μὴ γίνου δίκαιος πολὺ καὶ μὴ σοφίζου περισσά, μήποτε ἐκπλαγῆς.

16 mē ginou dikaios poly kai mē sophizou perissa,

Do not become righteous super, nor discern extra,
mēpote ekplagēs.
lest at any time you should be overwhelmed!

יז אל-תִּרְשַׁע הַרְבֵּה וְאַל-תִּהְיֶה סָכָל לְמַה תָּמוּת בְּלֹא עֵתָּךְ׃
17. 'al-tir'sha` har'beh w'al-t'hi sakal lamah thamuth b'lo' `iteak.

Ecc7:17 Do not be excessively wicked and do not be a fool.
Why should you die before your time?

<17> μὴ ἀσεβήσης πολὺ καὶ μὴ γίνου σκληρός, ἵνα μὴ ἀποθάνῃς ἐν οὐ καιρῷ σου.
17 mē asebēsēs poly kai mē ginou sklēros,
You should not be impious super, and do not become hard,
hina mē apothanēs en ou kairō sou.
that you should not die in your time!

יח טוב אֲשֶׁר תִּאָּחַז בְּזָה וְגַם-מִזֶּה אַל-תִּנַּח אֶת-יָדְךָ׃
כִּי-יִרְאֶה אֱלֹהִים יֵצֵא אֶת-כַּלְמֶם׃
18. tob 'asher te'echoz bazeh w'gam-mizeh 'al-tanach 'eth-yadeak
ki-y're' 'Elohim yetse' 'eth-kulam.

Ecc7:18 It is good that you should take hold of this;
yes, also from this withdraw not your hand:
for the one who fears Elohim comes forth of them all.

<18> ἀγαθὸν τὸ ἀντέχεσθαι σε ἐν τούτῳ, καὶ γε ἀπὸ τούτου μὴ ἀνήσ τὴν χεῖρά σου,
ὅτι φοβούμενος τὸν θεὸν ἐξελεύσεται τὰ πάντα.
18 agathon to antechesthai se en toutō,
It is good for you to hold fast by this;
kai ge apo toutou mē anēs tēn cheira sou,
and indeed of this you should not defile your hand.
hoti phoboumenos ton theon exeleusetai ta panta.
For to the ones fearing Elohim all things shall go forth.

יט החֲכָמָה תַּעֲזֹ לְחַכָּם מֵעֲשָׂרָה שְׁלִיטִים אֲשֶׁר הָיוּ בְּעִיר׃
19. hachak'mah ta'oz lechakam me'asarah shalitim 'asher hayu ba`ir.

Ecc7:19 Wisdom strengthens a wise man more than ten rulers who are in a city.

<19> Ἡ σοφία βοηθήσει τῷ σοφῷ ὑπὲρ δέκα ἐξουσιάζοντας τοὺς ὄντας ἐν τῇ πόλει.
19 Hē sophia boēthēsei tō sophō
Wisdom shall give help to the wise one
hyper deka exousiazontas tous ontas en tē polei;
over ten exercising authority of the ones being in the city.

כִּי אָדָם אֵין צְדִיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה-טוֹב וְלֹא יִחַטָּא׃
20. ki 'adam 'eyn tsadiq ba'arets 'asher ya'aseh-tob w'lo' yecheta'.

Ecc7:20 For there is **not** a righteous man on the earth who does good and sins **not**.

<20> ὅτι ἄνθρωπος οὐκ ἔστιν δίκαιος ἐν τῇ γῆ,
ὅς ποιήσει ἀγαθὸν καὶ οὐχ ἁμαρτήσεται.

20 **hoti anthrōpos ouk estin dikaios en tē gē, hos poiēsei agathon kai ouch hamartēsetai.**
For man there is **no** just on the earth who shall do good and shall **not** sin.

כַּאֲשֶׁר לֹא-תִשְׁמַע אֶת-עַבְדְּךָ מִקְלָלְךָ׃
כֹּאֲשֶׁר לְכָל-הַדְּבָרִים אֲשֶׁר יִדְבַּר וְאֶל-תִּתֶּן לְבָךְ׃
21. gam l'kal-had'barim 'asher y'daberu 'al-titen libeak
'asher lo'-thish'ma` 'eth-`ab'd'ak m'qal'leak.

Ecc7:21 Also give **not** your heart to all words that are spoken;
lest you hear your servant curse you.

<21> καὶ γε εἰς πάντας τοὺς λόγους, οὓς λαλήσουσιν,
μὴ θῆς καρδίαν σου, ὅπως μὴ ἀκούσης τοῦ δούλου σου καταρωμένου σε,

21 **kai ge eis pantas tous logous, hous lalēsousin,**
And **indeed unto all the words which they shall speak,**
mē thēs kardia sou,
you should **not** put them to your heart,
hopōs mē akousēs tou doulou sou katarōmenou se,
so that you should **not** hear your servant cursing you.

כִּבְּכִי גַם-פְּעָמִים רַבּוֹת יָדַע לְבָבְךָ אֲשֶׁר גַּם-אֵת קִלְלַת אֲחֵרִים׃
22. ki gam-p`amim rabboth yada` libeak 'asher gam-`at' qilal'at 'acherim.

Ecc7:22 For also your own heart knows
that you yourself have also cursed others many times.

<22> ὅτι πλειστάκις πονηρεύσεται σε
καὶ καθόδους πολλὰς κακώσει καρδίαν σου, ὅτι ὡς καὶ γε σὺ κατηράσω ἑτέρους.

22 **hoti pleistakis ponēreusetai se**
For **very often** he shall act wickedly against you,
kai kathodous pollas kakōsei kardian sou,
and **returning many times** he shall inflict your heart;
hoti hōs kai ge sy katērasō heterous.
that as also **indeed** you cursed others.

23

כג כָּל-זֶה נִסִּיתִי בַּחֲכָמָה אֲמַרְתִּי אֶחְכְּמָה וְהִיא רְחוֹקָה מִמֶּנִּי:

23. kal-zoh nisithi bachak'mah 'amar'ti 'ech'kamah w'hi r'choqah mimeni.

Ecc7:23 I tested all this with wisdom, and I said, I shall be wise, but it was far from me.

<23> Πάντα ταῦτα ἐπέειρασα ἐν τῇ σοφίᾳ· εἶπα Σοφισθήσομαι,

23 Panta tauta epeirasa en tē sophiā; eipa Sophisthēsomai,

All these things I tested in wisdom. I said, I shall be discerning,

יְיָ כִּי-רָחוֹק מִי הָיָה חֵכְמָה וְאֲמַרְתִּי אֶחְכְּמָה וְהִיא רְחוֹקָה מִמֶּנִּי:

כד רְחוֹק מֵה-נְשָׂהּ יְעִמְקוּ וְעִמְקוּ מִי יִמְצְאוּנָהּ:

24. rachoq mah-shehayah w'amoq `amoq mi yim'tsa'enu.

Ecc7:24 That which is far off, and exceeding deep. Who can discover it?

<24> καὶ αὐτὴ ἐμακρύνθη ἀπ' ἐμοῦ μακρὰν ὑπὲρ ὃ ἦν,
καὶ βαθὺ βάθος, τίς εὐρήσει αὐτό;

24 kai autē emakrynthē ap' emou makran hyper ho ēn,
but it was far from me. Far above what was,

kai bathy bathos, tis heurēsei auto?

and a deep depth – who shall find it?

יָדַעְתִּי כִּי-רָחוֹק מִי הָיָה חֵכְמָה וְאֲמַרְתִּי אֶחְכְּמָה וְהִיא רְחוֹקָה מִמֶּנִּי:
וְלִדְעַת הַשֵּׁעַ כֶּסֶל וְהַסְכָּלוֹת הוֹלִילוֹת:

25. sabothi 'ani w'libi lada`ath w'lathur ubaqesh chak'mah w'chesh'bon
w'lada`ath resha`kesel w'hasik'luth holeloth.

Ecc7:25 I applied my heart to know, to investigate and to seek wisdom
and the reason of things, and to know the evil of folly and the foolishness of madness.

<25> ἐκύκλωσα ἐγὼ, καὶ ἡ καρδία μου τοῦ γνῶναι
καὶ τοῦ κατασκεύασθαι καὶ ζητῆσαι σοφίαν καὶ ψῆφον
καὶ τοῦ γνῶναι ἀσεβοῦς ἀφροσύνην καὶ σκληρίαν καὶ περιφοράν.

25 ekyklōsa egō, kai hē kardia mou tou gnōnai
circled about I and my heart to know,

kai tou kataskepsasthai kai zētēsai sophian kai psēphon

and to survey, and to seek wisdom, and the reckoning of things,

kai tou gnōnai asebaus aphrosynēn kai sklērion kai periphoran.

and to know the impious man's foolishness, and rioting, and deviation.

כּוֹמוֹצָא אֲנִי מֵר מִמּוֹת אֶת-הָאִשָּׁה אֲשֶׁר-הִיא מְצוּדִים
וְלִדְעַת הַשֵּׁעַ כֶּסֶל וְהַסְכָּלוֹת הוֹלִילוֹת:

כּוֹמוֹצָא אֲנִי מֵר מִמּוֹת אֶת-הָאִשָּׁה אֲשֶׁר-הִיא מְצוּדִים

וַחֲרָמִים לְבָהּ אֲסוּרִים יְדִיָּהּ טוֹב לְפָנַי הָאֵלֹהִים יִמְלִט מִמֶּנָּה
וַחֲוִטָא יִלְכָד בָּהּ:

26. umotse' 'ani mar mimaweth 'eth-ha'ishah 'asher-hi' m'tsodim wacharamim libah 'asurim yadeyah tob liph'ney ha'Elohim yimalet mimenah w'chote' yilaked bah.

Ecc7:26 And I found more bitter than death the woman whose heart is snares and nets, whose hands are chains. He who is good before the Elohim shall escape from her, but the sinner shall be captured by her.

<26> καὶ εὐρίσκω ἐγὼ αὐτήν, καὶ ἐρῶ πικρότερον ὑπὲρ θάνατον, σὺν τὴν γυναῖκα, ἥτις ἐστὶν θηρεύματα καὶ σαγήναι καρδία αὐτῆς, δεσμοὶ εἰς χεῖρες αὐτῆς· ἀγαθὸς πρὸ προσώπου τοῦ θεοῦ ἐξαιρεθήσεται ἀπ' αὐτῆς, καὶ ἁμαρτάνων συλλημφθήσεται ἐν αὐτῇ.

26 kai heuriskō egō autēn, kai erō pikroteron hyper thanaton,

And I find her to be, and I shall pronounce to be more bitter than death -

syn tēn gynaika, hētis estin thēreumata kai sagēnai kardia autēs,

with the woman in which is snares and dragonets her heart,

desmoi eis cheires autēs; agathos pro prosōpou tou theou

and a bond in her hands. He that is good before the face of Elohim

exairethēsetai ap' autēs, kai hamartanōn syllēmphthēsetai en autē.

shall be delivered from her; and the one sinning shall be seized with her.

כַּזְרָאָה זֶה מְצָאתִי אֶמְרָה קִהְלֵת אַחַת לְאַחַת לְמִצָּא חֲשׁוֹבִין:

27. r'eh zeh matsa'thi 'am'rah qoheleth 'achath l'achath lim'tso' chesh'bon.

Ecc7:27 Behold, this I have found, says the Preacher, counting one by one, to find out the sum,

<27> ἰδὲ τοῦτο εὗρον, εἶπεν ὁ Ἐκκλησιαστής, μία τῇ μιᾷ τοῦ εὔρειν λογισμὸν,

27 ide touto heuron, eipen ho Ekklesiastēs, mia tē miā tou heurein logismon,

Behold! this I found, said the ecclesiastic, counting one by one, to find a device,

כַּח אֲשֶׁר עוֹד-בְּקִשָּׁה נִפְשִׁי וְלֹא מְצָאתִי אָדָם
אֶחָד מֵאֵלֶּף מְצָאתִי וְאִשָּׁה בְּכָל-אֵלֶּף לֹא מְצָאתִי:

28. 'asher 'od-biq'shah naph'shi w'lo' matsa'thi 'adam 'echad me'eleph matsa'thi w'ishah b'kal-'eleh lo' matsa'thi.

Ecc7:28 which yet my soul seek, but have not found.

I have found one man among a thousand,

but I have not found a woman among all these.

<28> ὃν ἔτι ἐζήτησεν ἡ ψυχὴ μου καὶ οὐχ εὗρον·

ἄνθρωπον ἓνα ἀπὸ χιλίων εὗρον καὶ γυναῖκα ἐν πᾶσι τούτοις οὐχ εὗρον.

28 hon eti ezētēsen hē psychē mou kai ouch heuron;

which anxiously sought my soul, and I did not find.

anthrōpon hena apo chiliōn heuron

Even man one from out of a thousand did I find.

kai gynaika en pasi toutois ouch heuron.

And a woman among all these I did not find.

אֲנִי מְצַדֵּק אֶת-נַפְשִׁי מִכָּל אֶלֶּהִים וְאֵת-הָאָדָם יָשָׁר
כִּי לֹבַד רָאִיתִי מִצְדִּיקֵי אֱלֹהִים עָשָׂה אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת-הָאָדָם יָשָׁר
וְהִמָּה בְקִשְׁוֹ חִשְׁבֹּנוֹת רַבִּים:

29. l'bad r'eh-zeh matsa'thi 'asher `asah ha'Elohim 'eth-ha'adam yashar w'hemah biq'shu chish'bonoth rabbim.

Ecc7:29 Behold, I have found only this, that the Elohim made men upright, but they have sought out many devices.

<29> πλὴν ἰδὲ τοῦτο εὗρον, ὃ ἐποίησεν ὁ θεὸς
σὺν τὸν ἄνθρωπον εὐθῆ, καὶ αὐτοὶ ἐζήτησαν λογισμοὺς πολλούς.

29 plēn ide touto heuron, ho epoiēsen ho theos syn ton anthrōpon euthē,
Except behold! this I found, that the Elohim dealt with the man upright.

kai autoi ezētēsan logismous pollous.
And they sought devices many.