Chapter 7

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.

2. **tob laleketh ‘el-beyth-‘ebel mileketh ‘el-beyth mish’teh ba’asher hu’ soph kai-ha’adam w’chachay 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.

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

4. leb chakamim b’be’eth ‘ebel w’leb k’silim b’be’eth sim’chah.

Ecc 7:4 The heart of the wise is in the house of mourning, while the heart of fools is in the house of pleasure.

4 kardia sophôn en oıkō penthou, kai kardia aphronôn en oıkō euphrosynês.

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

5. tob li`sh’mo`a ga`arath chakam me’ish shome`a shir k’silim.

Ecc 7:5 It is better to hear to the reprove of a wise than for a man to hear the song of fools.

5 agathon to akousai epitimēsin sophou hyper andra akouonta ἀσµα ἀφρόνων;

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

6. ki k’qol hasirim tachath hasir k’n s’choq hak’sil w’gam-zeh habel.

Ecc 7:6 For as the crackling of thorns under a pot, so is the laughter of the fool; and this also is vanity.

6 hoti ὡς φωνὴ τῶν ἀκανθῶν ὑπὸ τὸν λέβητα, οὕτως γέλως τῶν ἀφρόνων;

As the sound of the thorn-bushes burning under the kettle, so the laughter, the one of the fools; and indeed this is folly.

7. ki ha`osheq y’holel chakam wi`abed ‘eth-leb matanah.

Ecc 7:7 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.
and destroys the heart of his magnanimity.

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 agathê eschat logos hyer archên autou, Better the last of matters than its beginning; agathon makrothymos hyer Huylon pneumati. better the lenient than high spirit.

9. **'al-t'bahel b'ruchak ilk'os ki b'hayyim k'lisim yanauch.**

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

9 me speusês en pneumati sou thymousthai, You should not hasten in your spirit to be engraved, hoti thymos en kolpò aphonon anapausetai. for rage in the bosom of fools shall rest.

10. **'al-to'mar meh hayah shehayamim hari'shonom hayu tobin 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 me eipès Ti egeneto hoti hai hêmerai hai proterai êsan agathai hyer tautas? You should not say, What happened that the days former were good over these? hoti ouk en sophià eperôtêtas peri toutou. for not in wisdom you asked concerning this.
11. \textit{tobah} chak'mah `im-nachalah \textit{w'yother l}ro'ey hashamesh.

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

\begin{verbatim}
11 agathē sophia meta klērodosias kai perisseia tois theōrousin ton hēlion;
\end{verbatim}

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

\begin{verbatim}
12 ki bitsel hachak'mah btsel hakaseph
w'yith'ron da`ath hachak'mah t'chayeh b`aleyah.
\end{verbatim}

\textit{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.

\begin{verbatim}
12 hoti en skia auts h sophia hskia tou argyriou,
kai perisseia gnwssews tis sophias zwpnvisei ton par` auts.
\end{verbatim}

12 For in its shadow wisdom is as the shadow of the silver;
and the advantage of the knowledge of wisdom
shall restore to life the one having it.

\begin{verbatim}
13 r'eh `eth-ma`aseh ha`Elohim ki mi yukal l`thaqen `eth `asher `iu`tho.
\end{verbatim}

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

\begin{verbatim}
13 ide ta poiēmata tou theou.
\end{verbatim}

\begin{verbatim}
hoti tis dynēsetai tou kosmēsai on an o theos diastreψei auton?
\end{verbatim}

13 For who shall be able to adorn what ever the Elohim should turn from him?
14. **b’yom toah b’toah**

ub’*yom ra’ah r’e gam ‘eth-zeh l’umath-zeh ‘asah ha’Elohim ‘al-dib’rath she’el yim’tsa’ ha’adam ‘achar ayu 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· καὶ γε σὺν τούτῳ σύµφωνον τούτῳ ἐποίησεν ὁ θεὸς περὶ λαλιᾶς, ἵνα µὴ εὑρῇ ὁ ἄνθρωπος ὀπίσω αὐτοῦ µηδέν.

In the day of goodness live in good! and look out in the day of evil! Behold! and indeed with one harmony with these caused Elohim concerning speech, that should not find man after him anything.

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 ἀσεβὴς µένων ἐν κακίᾳ αὐτοῦ.

All things I beheld in days of my folly.

There is a just man being destroyed in his justice, and there is an impious man abiding in his evil.

16. **‘al-t’hi tsadiq har’beh w’al-lith’chakam yother lamah tishomem.**

**Ecc7:16** Do not be excessively righteous and do not be overly wise.

Why should you destroy yourself?

<16> µὴ γύνων δίκαιος πολὺ καὶ µὴ σοφίζου περισσά, µήποτε ἐκπλαγῇς.
Do not become righteous super, nor discern extra, lest at any time you should be overwhelmed!

17. ‘al-tir’sha har’beh w’al-t’hi sakal lamah thamuth b’lo’ ñteak.

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

17 mế asebsÿs poly kai mế ginou skléroś, You should not be impious super, and do not become hard, hina mé apothanÿs en ou kairó sou. that you should not die in your time!


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 ἡ σοφία βοηθήσει τῷ σοφῷ ὑπὲρ δέκα ἐξουσιάζοντας τοὺς ὄντας ἐν τῇ πόλει· It is good for you to hold fast by this; kai ge apo toutou mê anêς tên 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.

19. hachak’mah ta’oz lechakam me’asarah shalitìm ‘asher hayu ba’îr.

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. Wisdom shall give help to the wise one over ten exercising authority of the ones being in the city.
20. 

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

For man there is no just on the earth who shall do good and shall not sin.

21. 

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

And indeed unto all the words which they shall speak, you should not put them to your heart, so that you should not hear your servant cursing you.

22. 

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

For very often he shall act wickedly against you, and returning many times he shall inflict your heart; that as also indeed you cursed others.

Ecc 7:23 I tested all this with wisdom, and I said, I shall be wise, but it was far from me.


Ecc 7:24 That which is far off, and exceeding deep. Who can discover it?

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

Ecc 7:25 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.
26. umotse’ ani mar mimaweth ‘eth-ha’ishah ‘asher-hi’ m’tsdim wacharamim libah ‘asurim yadeyah tob liph’ney ha’Elohim yimaelet 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 kai heurisk 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 prospōpou tou theou ἐξαιρεθήσεται ἀπ’ αὐτῆς, a bond in her hands. He that is good before the face of Elohim

exairethsetai ap’ autēs, kai hamartanōn syllephthēsetai en autē. shall be delivered from her; and the one sinning shall be seized with her.

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,

ide touto heuron, eipen ho Ekklesiastēs, mia tē mia tou heuren logismon,

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

28. ‘asher ὃν ἔτι ἐζήτησεν ἡ ψυχή µου καὶ οὐχ εὗρον· ἄνθρωπον ἕνα ἀπὸ χιλίων εὗρον καὶ γυναῖκα ἐν πᾶσι τούτοις οὐχ εὗρον.

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.

hon eti ezetēsen hē psychē mou kai ouch heuron;
which anxiously sought my soul, and I did not find.

anthrōpon hena apo chilīon 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.

29. l’bad r’eh-zeh matsa’thi ʿasher ʿasah ha’Elohim ʿeth-ha’adam yashar

w’hemah biq’shu chish’bonoth rabbim.

Behold, I have found only this, that the Elohim made men upright,

but they have sought out many devices.

pln ide touto heuron, ho epoiēsen ho theos syn ton anthrōpon euthē,

Except behold! this I found, that the Elohim dealt with the man upright.

And they sought devices many.