

Sepher Koheleth (Ecclesiastes)

Chapter 8

יָצַח אִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד Ecc8:1
:כָּבוֹד וְאִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד

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1. mi k'hechakam umi yode`a peshar dabar chak'math 'adam ta'ir panayu w'`oz panayu y'shune'.

Ecc8:1 Who is as the wise man and who knows the interpretation of a matter?
A man's wisdom makes his face, and the boldness of his face shall be changed.

<8:1> Τίς οἶδεν σοφούς; καὶ τίς οἶδεν λύσιν ῥήματος;
σοφία ἀνθρώπου φωτιεῖ πρόσωπον αὐτοῦ, καὶ ἀναιδῆς προσώπῳ αὐτοῦ μισηθήσεται.

1 Tis oiden sophous? kai tis oiden lysin hrēmatos?

Who knows the wise? And who knows the loosening of a saying?

sophia anthrōpou phōtiei prosōpon autou,

wisdom A man's shall lighten his countenance;

kai anaidēs prosōpō autou misēthēsetai.

and an impudent man's countenance shall be detested.

בְּאֵי פִי-מֶלֶךְ שְׂמֹר וְעַל דְּבַר־תְּשׁוּבָה אֲלֹהִים
אִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד

2. 'ani pi-melek sh'mor w'al dib'rath sh'bu`ath 'Elohim.

Ecc8:2 I say, Keep the command of the king, even on the matter of the oath of Elohim.

<2> στόμα βασιλέως φύλαξον καὶ περὶ λόγου ὄρκου θεοῦ μὴ σπουδάσης·

2 stoma basileōs phylaxon kai peri logou horkou theou

the mouth of a king Watch! even because of the word of the oath of Elohim.

mē spoudasēs;

not hurriedly

גַּאֲל-תִּבְּחֵל מִפְּנֵי תִּלְךְ אֶל-תַּעֲמֹד בְּדַבַּר רַע
אִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד

כִּי כָל-אֲשֶׁר יִחְפֹּץ יַעֲשֶׂה:
אִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד וְאִישׁ מִכָּבוֹד

3. 'al-tibahel mipanayu telek 'al-ta`amod b'dabar ra` ki kal-'asher yach'pots ya`aseh.

Ecc8:3 Do not be hasty to go out of his sight.
Do not join in an evil matter, for he shall do whatever he pleases.

<3> ἀπὸ προσώπου αὐτοῦ πορεύσῃ, μὴ στηῆς ἐν λόγῳ πονηρῶ·
ὅτι πᾶν, ὃ ἐὰν θελήσῃ, ποιήσει,

3 apo prosōpou autou poreusē, mē stēs en logō ponērō;
from his face You should go. You should not stand in matter an evil,
hoti pan, ho ean thelēsē, poiēsei,
for what ever he wants, he does.

אִשְׁמַח אֶת-פְּנֵי אֱלֹהִים לֹא יִשְׂמַח אֶת-פְּנֵי אֱלֹהִים
דְּבַר אֲשֶׁר דִּבֶּר-מֶלֶךְ שְׁלִטוֹן וּמִי יֹאמֶר-לוֹ מִה-תַּעֲשֶׂה:

4. ba'asher d'bar-melek shil'ton umi yo'mar-lo mah-ta`aseh.

Ecc8:4 Where the word of the king is, there is power,
who shall say to him, What are you doing?

<4> καθὼς βασιλεὺς ἐξουσιάζων, καὶ τίς ἐρεῖ αὐτῷ Τί ποιήσεις;

4 kathōs basileus exousiazōn, kai tis erei autō Ti poiēseis?

As a king exercising authority, and who shall say to him, What do you do?

הַשׁוֹמֵר מִצְוָה לֹא יָדַע דְּבַר רָע וְיַעַת וּמִשְׁפָּט יָדַע לֵב חָכָם:
אֲשֶׁר יִשְׁמַח אֶת-פְּנֵי אֱלֹהִים לֹא יִשְׂמַח אֶת-פְּנֵי אֱלֹהִים

5. shomer mits'wah lo' yeda`dabar ra`w`eth umish'pat yeda`leb chakam.

Ecc8:5 Whoever keeps the commandment shall know no evil thing,
for a wise heart knows both time and judgment.

<5> ὁ φυλάσσων ἐντολήν οὐ γνώσεται ῥῆμα πονηρόν,
καὶ καιρὸν κρίσεως γινώσκει καρδία σοφοῦ·

5 ho phylassōn entolēn ou gnōsetai hrēma ponēron,

The one keeping the commandment shall not know matter an evil.

kai kairon kriseōs ginōskei kardia sophou;

And the time of judgment knows the heart of the wise.

וְכִי לְכָל-חֶפְץ יֵשׁ עֵת וּמִשְׁפָּט כִּי-רָעַת הָאָדָם רַבָּה עָלָיו:
אֲשֶׁר יִשְׁמַח אֶת-פְּנֵי אֱלֹהִים לֹא יִשְׂמַח אֶת-פְּנֵי אֱלֹהִים

6. ki l'kal-chephets yesh`eth umish'pat ki-ra`ath ha'adam rabbah`alayu.

Ecc8:6 Because to every purpose there is time and procedure,
Therefore the evil of man is great upon him.

<6> ὅτι παντὶ πράγματι ἔστιν καιρὸς καὶ κρίσις,
ὅτι γνῶσις τοῦ ἀνθρώπου πολλὴ ἐπ' αὐτόν·

6 hoti panti pragmati estin kairos kai krisis,

For every thing there is a season and judgment;

hoti gnōsis tou anthrōpou pollē ep' auton;

for knowledge of man is vast unto him.

זְכִיר-אֵינְנוּ יָדַע מִה-שְׂיִהְיֶה כִּי כֹאֲשֶׁר יִהְיֶה מִי יִגִּיד לוֹ:
אֲשֶׁר יִשְׁמַח אֶת-פְּנֵי אֱלֹהִים לֹא יִשְׂמַח אֶת-פְּנֵי אֱלֹהִים

7. ki-'eynenu yode`a mah-sheyih'yeh ki ka'asher yih'yeh mi yagid lo.

Ecc8:7 For he does not know that which shall be; for who can tell him when it shall be?

<7> ὅτι οὐκ ἔστιν γινώσκων τί τὸ ἐσόμενον, ὅτι καθὼς ἔσται τίς ἀναγγελεῖ αὐτῷ;

7 **hoti ouk estin ginōskōn ti to esomenon,**

For there is not one knowing what shall be being;

hoti kathōs estai tis anaggelei autō?

for as it shall be, who shall announce him?

חַיִּין אָדָם שְׁלִיט בְּרוּחַ לְכָלוֹא אֶת-הַרוּחַ
וְאִין שְׁלִטוֹן בְּיוֹם הַמָּוֶת וְאִין מְשַׁלְּחַת בְּמִלְחָמָה
וְלֹא-יִמְלֹט רָשָׁע אֶת-בְּעָלָיו:

8. **'eyn 'adam shalit baruach lik'lo' 'eth-haruach w'eyn shil'ton b'yom hamaweth w'eyn mish'lachath bamil'chamah w'lo'-y'malet resha` 'eth-b`alayu.**

Ecc8:8 There is no man that has power over the spirit to retain the spirit; neither has he power in the day of death; and there is no discharge in that war, nor shall wickedness deliver its possessors.

<8> οὐκ ἔστιν ἄνθρωπος ἐξουσιάζων ἐν πνεύματι τοῦ κωλύσαι σὺν τὸ πνεῦμα· καὶ οὐκ ἔστιν ἐξουσία ἐν ἡμέρᾳ τοῦ θανάτου, καὶ οὐκ ἔστιν ἀποστολή ἐν ἡμέρᾳ τῷ πολέμῳ, καὶ οὐ διασώσει ἀσέβεια τὸν παρ' αὐτῆς.

8 **ouk estin anthrōpos exousiazōn en pneumati tou kōlyesai syn to pneuma;**
There is no man exercising authority over spirit to restrain with the spirit;
kai ouk estin exousia en hēmera tou thanatou,
and there is no exercising authority in the day of death;
kai ouk estin apostolē en hēmera tō polemō,
and there is no discharge the day of battle;
kai ou diasōsei asebeia ton par' autēs.
and shall not preserve impiety the thing for her.

טְּאֵת-כָּל-זֶה רְאִיתִי וְנָתַן אֶת-לְבִי לְכָל-מַעֲשֵׂה אֲשֶׁר נַעֲשָׂה תַחַת הַשָּׁמַיִם עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ:

9. **'eth-kal-zeh ra'ithi w'nathon 'eth-libi l'kal-ma`aseh 'asher na`asah tachath hashamesh`eth 'asher shalat ha'adam b'adam l'ra` lo.**

Ecc8:9 All this I have seen and applied my heart to every deed that has been done under the sun: there is a time in which a man rules over a man for the evil to him.

<9> καὶ σὺν πᾶν τούτῳ εἶδον καὶ ἔδωκα τὴν καρδίαν μου εἰς πᾶν ποίημα, ὃ πεποιήται ὑπὸ τὸν ἥλιον, τὰ ὅσα ἐξουσιάσατο ὁ ἄνθρωπος ἐν ἀνθρώπῳ τοῦ κακῶσαι αὐτόν·

9 kai syn pan touto eidon kai edōka tēn kardia mou eis pan poiēma,
 And with all this I beheld; and I gave my heart to every action
 ho pepoiētai hypo ton hēlion, ta hosa exousiasato
 which I had done under the sun; the things, as much as exercises authority
 ho anthrōpos en anthrōpō tou kakōsai auton;
 a man to a man to inflict evil on him.

יָצַדְאָבְּ וְיָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ
 :וְיָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ

יִבְכֶּן רְאִיתִי רְשָׁעִים קְבָרִים וְבָאוּ וּמִמְקוֹם קְדוֹשׁ יִהְיֶה לָּם
 וְיִשְׁתַּכְּחוּ בְעֵיר אֲשֶׁר כִּן-עָשׂוּ גַם-זֶה הַבָּל:

10. ub'ken ra'ithi r'sha'im q'burim waba'u umim'qom qadosh y'haleku
 w'yish'tak'chu ba'ir 'asher ken-asu gam-zeh habel.

Ecc8:10 And so I have seen the wicked buried, and they came
 and went from the place of the holy, and they were forgotten in the city
 where they did thus. This is also vanity.

<10> καὶ τότε εἶδον ἀσεβεῖς εἰς τάφους εἰσαχθέντας,
 καὶ ἐκ τόπου ἁγίου ἐπορεύθησαν καὶ ἐπηνέθησαν ἐν τῇ πόλει,
 ὅτι οὕτως ἐποίησαν. καὶ γε τοῦτο ματαιότης.

10 kai tote eidon asebeis eis taphous eisachthentas,
 And then I beheld the impious into the tombs being brought,
 kai ek topou hagiou eporeuthēsan kai epēnethēsan en tē polei,
 and from out of the holy place; and they went and were praised in the city,
 hoti houtōs epoiēsan. kai ge touto mataiotēs.
 because they did thus. And indeed this is folly.

אֲשֶׁר אֵין-נֶעֱשֶׂה כְּתוּבָה בְּסֵפֶר הַחַיִּים וְיָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ
 :וְיָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ

יֵאֵשֶׁר אֵין-נֶעֱשֶׂה כְּתוּבָה בְּסֵפֶר הַחַיִּים וְיָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ יָצַדְאָבְּ
 עַל-כֵּן מְלֵא לֵב בְּנֵי-הָאָדָם בָּהֶם לַעֲשׂוֹת רָע:

11. 'asher 'eyn-na'asah phith'gam ma'aseh hara'ah m'herah
 'al-ken male' leb b'ney-ha'adam bahem la'asoth ra'.

Ecc8:11 Because the sentence against an evil deed is not executed quickly,
 therefore the heart of the sons of men among them are given fully to do evil.

<11> ὅτι οὐκ ἔστιν γινομένη ἀντίρρησις ἀπὸ τῶν ποιούντων τὸ πονηρὸν ταχύ·
 διὰ τοῦτο ἐπληροφόρηθη καρδία υἱῶν τοῦ ἀνθρώπου
 ἐν αὐτοῖς τοῦ ποιῆσαι τὸ πονηρὸν.

11 hoti ouk estin ginomenē antirrēsis apo tōn poiountōn to ponēron tachy;
 Because there is no existing objection for the ones doing evil quickly,
 dia touto eplērophorēthē kardia huiōn tou anthrōpou
 therefore by this have full assurance the heart of the sons of man
 en autois tou poiēsai to ponēron.

in themselves to do evil.

כגף סאזכ-מג כע זל עכגכזזי ×כז סג אכס כח 12
זכגזלזלזל זכגכז 12
יב אשר חטא עשה רע מאת ומאריך לו כי גם-יודע אני
אשר יהיה-טוב ליראי האלהים אשר יראו מלפניו:

12. 'asher chote' `oseh ra` m'ath uma'arik lo ki gam-yode`a 'ani
'asher yih'yeh-tob l'yir'ey ha'Elohim 'asher yir'u mil'phanayu.

Ecc8:12 Though a sinner does evil a hundred times and his days prolonged to him,
yet surely I know that it shall be well for those who fear the Elohim, who fear before Him.

<12> ὅς ἡμαρτεν, ἐποίησεν τὸ πονηρὸν ἀπὸ τότε καὶ ἀπὸ μακρότητας αὐτῶ·
ὅτι καὶ γε γινώσκω ἐγὼ ὅτι ἔσται ἀγαθὸν τοῖς φοβουμένοις τὸν θεόν,
ὅπως φοβῶνται ἀπὸ προσώπου αὐτοῦ·

12 hos hēmarten, epoiēsen to ponēron apo tote kai apo makrotētos autō;

The one who sinned did evil from then, and of their duration.

hoti kai ge ginōskō egō hoti estai agathon tois phoboumenois ton theon,

For also even I know that there is good to the ones fearing the Elohim,

hopōs phobōntai apo prosōpou autou;

so that they should fear from in front of him.

זכגזלזלזל עכגכזזי-כזל סגא אככז-כזל זכגזלזל 13
זכגזלזלזל זכגזלזל זכגזלזל זכגזלזל זכגזלזל
יג וטוב לא-יהיה לרשע ולא-יאריך ימים כצל
אשר איננו ירא מלפני אלהים:

13. w'tob lo'-yih'yeh larasha` w'lo'-ya'ari'k yamim katsel
'asher 'eynenu yare' miliph'ney 'Elohim.

Ecc8:13 But it shall not be well for the evil man and he shall not lengthen his days
like a shadow, because he does not fear before Elohim.

<13> καὶ ἀγαθὸν οὐκ ἔσται τῷ ἀσεβῆι, καὶ οὐ μακρυνεῖ ἡμέρας ἐν σκιᾷ
ὅς οὐκ ἔστιν φοβούμενος ἀπὸ προσώπου τοῦ θεοῦ.

13 kai agathon ouk estai tō asebei,

But good it shall not be to the impious,

kai ou makrynei hēmeras en skiā

and he shall not prolong his days which are as a shadow;

hos ouk estin phoboumenos apo prosōpou tou theou.

for he is not fearing from before Elohim.

זכגזלזלזל זכגזלזל זכגזלזל זכגזלזל זכגזלזל זכגזלזל זכגזלזל 14
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יד יש-הבל אשר נעשה על-האריך אשר יש צדיקים

אֲשֶׁר מְגִיעַ אֲלֵהֶם כַּמַּעֲשֵׂה הַרְשָׁעִים וַיֵּשׁ רְשָׁעִים שְׂמֹגִיעַ אֲלֵהֶם
כַּמַּעֲשֵׂה הַצְדִּיקִים אֲמַרְתִּי שְׂגָם-זֶה הַבָּל:

14. yesh-hebel 'asher na'asah `al-ha'arets 'asher yesh tsadiqim 'asher magi'a 'alehem k'ma'aseh har'sha'im w'yesh r'sha'im shemagi'a 'alehem k'ma'aseh hatsadiqim 'amar'ti shegam-zeh habel.

Ecc8:14 There is a vanity which is done on the earth, that is, there are righteous men to whom it happens according to the deeds of the wicked. And there are evil men to whom it happens according to the deeds of the righteous. I say that this also is vanity.

<14> ἔστιν ματαιότης, ἣ πεποιῆται ἐπὶ τῆς γῆς, ὅτι εἰσὶ δίκαιοι ὅτι φθάνει πρὸς αὐτοὺς ὡς ποίημα τῶν ἀσεβῶν, καὶ εἰσὶν ἀσεβεῖς ὅτι φθάνει πρὸς αὐτοὺς ὡς ποίημα τῶν δικαίων· εἶπα ὅτι καὶ γε τοῦτο ματαιότης.

14 estin mataiotēs, hē pepoiētai epi tēs gēs,

There is a folly which is done upon the earth;

hoti eisi dikaioi hoti phthanei pros autous

that there are just ones that attain unto them,

hōs poiēma tōn asebōn, kai eisin asebeis hoti phthanei pros autous

as the action of the impious; and there are impious that attain to them,

hōs poiēma tōn dikaiōn; eipa hoti kai ge touto mataiotēs.

as the action of the just. I said that, Indeed also this is folly.

וַיִּשְׁבַּחְתִּי אֲנִי אֶת-הַשְּׂמֹחַ אֲשֶׁר אֵין-טוֹב לְאָדָם תַּחַת הַשָּׁמַשׁ
כִּי אִם-לֶאֱכֹל וְלִשְׁתּוֹת וְלִשְׂמוֹחַ וְהוּא יִלְוֶנּוּ
בְעַמְלֹו יְמֵי חַיָּו אֲשֶׁר-נָתַן-לוֹ הָאֱלֹהִים תַּחַת הַשָּׁמַשׁ:

15. w'shibach'ti 'ani 'eth-hasim'chah 'asher 'eyn-tob la'adam tachath hashemesh ki 'im-le'ekol w'lish'toth w'lis'moach w'hu' yil'wenu ba'amalo y'mey chayayu 'asher-nathan-lo ha'Elohim tachath hashamesh.

Ecc8:15 So I commended pleasure, for there is nothing good for a man under the sun except to eat and to drink and to be glad; for that shall stand by him in his labor for the days of his life which the Elohim has given him under the sun.

<15> καὶ ἐπήνεσα ἐγὼ σὺν τὴν εὐφροσύνην, ὅτι οὐκ ἔστιν ἀγαθὸν τῷ ἀνθρώπῳ ὑπὸ τὸν ἥλιον ὅτι εἰ μὴ τοῦ φαγεῖν καὶ τοῦ πιεῖν καὶ τοῦ εὐφρανθῆναι, καὶ αὐτὸ συμπροσέσται αὐτῷ ἐν μόχθῳ αὐτοῦ ἡμέρας ζωῆς αὐτοῦ, ὅσας ἔδωκεν αὐτῷ ὁ θεὸς ὑπὸ τὸν ἥλιον.

15 kai epēnesa egō syn tēn euphrosynēn,

And I praised with the gladness,

hoti ouk estin agathon tō anthrōpō hypo ton hēlion

because there is no good thing to man under the sun,

hoti ei mē tou phagein kai tou piein kai tou euphranthēnai,

were it not to eat, and to drink, and to be glad.

kai auto symprosestai autō en mochthō autou hēmeras zōēs autou,
 And it shall adhere to him in his effort all the days of his life,
 hosas edōken autō ho theos hypo ton hēlion.
 as gave to him the Elohim under the sun.

אֲשֶׁר חָסַד לְעַבְדֵי-אֱלֹהִים כָּל-יְמֵי חַיָּוְיָתוֹ 16
 וְלֹא-יִשְׁכָּח אֶת-הַמְעֵשָׂה אֲשֶׁר נַעֲשָׂה תַּחַת-הַשֶּׁמֶשׁ
 כִּי גַם בַּיּוֹם וּבַלַּיְלָה שָׁנָה בְּעֵינָיו אֵינְנוּ רֹאֶה:

16. ka'asher nathati 'eth-libi lada`ath chak'mah w'liroth 'eth-ha'in'yan
 'asher na`asah `al-ha'arets ki gam bayom ubalay'lah shenah b`eynayu 'eynenu ro'eh.

Ecc8:16 When I gave my heart to know wisdom and to see the business
 that is done on the earth: (for even by day or by night he does not see sleep in his eyes),

<16> Ἐν οἷς ἔδωκα τὴν καρδίαν μου τοῦ γνῶναι σοφίαν
 καὶ τοῦ ἰδεῖν τὸν περισπασμὸν τὸν πεπονημένον ἐπὶ τῆς γῆς,
 ὅτι καὶ γε ἐν ἡμέρᾳ καὶ ἐν νυκτὶ ὕπνον ἐν ὀφθαλμοῖς αὐτοῦ οὐκ ἔστιν βλέπων,

16 En hois edōka tēn kardian mou tou gnōnai sophian
 Whereupon I gave my heart to know wisdom,

kai tou idein ton perispasmon ton pepoiēmenon epi tēs gēs,
 and to behold the distraction being done upon the earth.

hoti kai ge en hēmerā kai en nykti hypnon en ophthalmois autou ouk estin blepōn,
 For also at day and at night sleep with his eyes a person is not seeing.

וְרָאִיתִי אֶת-כָּל-מַעֲשֵׂה הָאֱלֹהִים כִּי לֹא יוּכַל הָאָדָם
 לַמְצֹא אֶת-הַמְעֵשָׂה אֲשֶׁר נַעֲשָׂה תַּחַת-הַשָּׁמַיִם בְּשֹׁל
 אֲשֶׁר יַעֲמַל הָאָדָם לְבַקֵּשׁ וְלֹא יִמְצָא
 וְגַם אִם-יֵאמֶר הַחֲכָם לְדַעַת לֹא יוּכַל לַמְצֹא:

17. w'ra'ithi 'eth-kal-ma`aseh ha'Elohim ki lo' yukal ha'adam lim'tso' 'eth-hama`aseh
 'asher na`asah thachath-hashemesh b'shel 'asher ya`amol ha'adam l'baqesh
 w'lo' yim'tsa' w'gam 'im-yo'mar hechakam lada`ath lo' yukal lim'tso'.

Ecc8:17 then I saw every work of the Elohim, that a man shall not be able to find the work
 that is done under the sun; because though man labors to seek it out, he shall not find it;
 and even if the wise man speaks of knowing it, yet he shall not be able to find it.

<17> καὶ εἶδον σὺν πάντα τὰ ποιήματα τοῦ θεοῦ, ὅτι οὐ δυνήσεται ἄνθρωπος

τοῦ εὐρεῖν σὺν τὸ ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον·
ὅσα ἂν μοχθήσῃ ὁ ἄνθρωπος τοῦ ζητῆσαι, καὶ οὐχ εὐρήσει·
καὶ γε ὅσα ἂν εἴπη ὁ σοφὸς τοῦ γνῶναι, οὐ δυνήσεται τοῦ εὐρεῖν.

17 kai **eidon syn panta ta poiēmata tou theou, hoti ou dynēsetai anthrōpos**

And I beheld with all the actions of the Elohim, that shall not be able man

tou heurein syn to poiēma to pepoiēmenon hypo ton hēlion;

to find out the action being done under the sun.

hosa an mochthēsē ho anthrōpos tou zētēsai, kai ouch heurēsei;

As long as should make an effort man to seek, even he shall not find it.

kai **ge hosa an eipē ho sophos tou gnōnai,**

And indeed, as long as should speak the wise to know it,

ou dynēsetai tou heurein.

he shall not be able to find it.