

Sepher Koheleth (Ecclesiastes)

Chapter 9

אֲנִי-לָקַחְתִּי אֶת-כָּל-זֶה אֶל-לִבִּי וְלָבוֹר אֶת-כָּל-זֶה
אֲשֶׁר הַצְדִּיקִים וְהַחֲכָמִים וְעָבְדוּהֶם בְּיַד
הָאֱלֹהִים גַּם-אֶהְבָּה גַּם-שָׁנְאַה אֵין יוֹדֵעַ הָאָדָם הַכֹּל לִפְנֵיהֶם:

1. ki 'eth-kal-zeh nathati 'el-libi w'labur 'eth-kal-zeh 'asher hatsadiqim w'hachakamim wa'abadeyhem b'yad ha'Elohim gam-'ahabah gam-sin'ah 'eyn yode'a ha'adam hakol liph'neyhem.

Ecc9:1 For all this I have taken to my heart even to explain all this, that the righteous men, and wise men, and their deeds are in the hand of the Elohim.

Man does not know whether it shall be love or hatred by all that is before them.

<9:1> Ὅτι σὺν πάντων τοῦτο ἔδωκα εἰς καρδίαν μου,
καὶ καρδία μου σὺν πάντων εἶδεν τοῦτο, ὡς οἱ δίκαιοι καὶ οἱ σοφοὶ
καὶ ἔργασίαι αὐτῶν ἐν χειρὶ τοῦ θεοῦ, καὶ γε ἀγάπην
καὶ γε μῖσος οὐκ ἔστιν εἰδὼς ὁ ἄνθρωπος· τὰ πάντα πρὸ προσώπου αὐτῶν,

1 Hoti syn pan touto edōka eis kardian mou, kai kardia mou syn pan eiden touto,
For all this I gave to my heart, and my heart all beheld this.

hōs hoi dikairoi kai hoi sophoi kai ergasiai autōn en cheiri tou theou,
As the just, and the wise, even their works are in the hand of the Elohim.

kai ge agapēn kai ge misos ouk estin eidōs ho anthrōpos;
Indeed even love, indeed even hatred, there is no knowing man

ta panta pro prosōpou autōn,
all the things before them.

בְּהַכֹּל כִּפְאֲשֶׁר לְכֹל מְקַרָּה אֶחָד לַצְדִּיק וְלַרָשָׁע לְטוֹב
וְלַטָּהוֹר וְלַטָּמֵא וְלַזִּבְחַת וְלַאֲשֶׁר אֵינְנוּ זֹבְחִים כְּטוֹב כְּחָטָא
הַנִּשְׁבָּע כִּפְאֲשֶׁר שְׁבוּעָה יֵרָא:

2. hakol ka'asher lakol miq'reh 'echad latsadiq w'larasha' latob w'latahor w'latame' w'lazobeach w'la'asher 'eynenu zobeach katob kachote' hanish'ba' ka'asher sh'bu'ah yare'.

Ecc9:2 All things come alike to all.

There is one event to the righteous and to the wicked; to the good, to the clean and to the unclean; to him that sacrifices, and to him that sacrifices not.

As is the good man, so is the sinner; and he who swears is as he who fears an oath.

<2> ματαιότης ἐν τοῖς πᾶσιν. συνάντημα ἐν τῷ δικαίῳ καὶ τῷ ἀσεβεῖ,
τῷ ἀγαθῷ καὶ τῷ κακῷ καὶ τῷ καθαρῷ καὶ τῷ ἀκαθάρτῳ
καὶ τῷ θυσιάζοντι καὶ τῷ μὴ θυσιάζοντι·
ὡς ὁ ἀγαθός, ὡς ὁ ἁμαρτάνων· ὡς ὁ ὀμνύων, καθὼς ὁ τὸν ὄρκον φοβούμενος.

2 mataiotēs en tois pasin. synantēma hen tō dikaiō kai tō asebei,
Folly is in all things; event there is one to the just, and to the impious;
tō agathō kai tō kakō kai tō katharō kai tō akathartō
to the good and to the bad; and to the clean and to the unclean;
kai tō thysiazonti kai tō mē thysiazonti; hōs ho agathos,
and to the one sacrificing and to the one not sacrificing; as is the good,
hōs ho hamartanōn; hōs ho omnyōn, kathōs ho ton horkon phoboumenos.
as is the one sinning; as the one swearing by the oath, as is the one fearing.

וְכִי־יִשָּׁבֵר אִישׁ אֶת־פִּי־וְיִשְׁבַּע אֶת־שְׁמֵי־יְהוָה
וְכִי־יִשָּׁבֵר אִישׁ אֶת־פִּי־וְיִשְׁבַּע אֶת־שְׁמֵי־יְהוָה
וְכִי־יִשָּׁבֵר אִישׁ אֶת־פִּי־וְיִשְׁבַּע אֶת־שְׁמֵי־יְהוָה
גִּזְהָרָע בְּכֹל אֲשֶׁר־נִעְשָׂה תַחַת הַשָּׁמַיִם
כִּי־מִקְרָה אֶחָד לְכֹל וְגַם לֵב בְּנֵי־הָאָדָם מִלֵּא־רָע
וְהוֹלִלּוֹת בְּלִבָּם בְּחַיֵּיהֶם וְאַחֲרָיו אֶל־הַמֵּתִים:

3. zeh ra` b'kol 'asher-na`asah tachath hashemesh
ki-miq'reh 'echad lakol w'gam leb b'ney-ha'adam male'-ra`
w'holeloth bil'babam b'chayeyhem w'acharayu 'el-hamethim.

Ecc9:3 This is an evil in all that is done under the sun, that there is one fate for all men.
Furthermore, the heart of the sons of men are full of evil and insanity is in their hearts
throughout their lives. After that they go to the dead.

<3> τοῦτο πονηρὸν ἐν παντὶ πεποιημένῳ ὑπὸ τὸν ἥλιον, ὅτι συνάντημα
ἐν τοῖς πᾶσιν· καὶ γε καρδία υἱῶν τοῦ ἀνθρώπου ἐπληρώθη πονηροῦ,
καὶ περιφέρεια ἐν καρδία αὐτῶν ἐν ζῳῇ αὐτῶν, καὶ ὀπίσω αὐτῶν πρὸς τοὺς νεκρούς.

3 touto ponēron en panti pepoiēmenō hypo ton hēlion, hoti synantēma hen tois pasin;
This evil is in all being done under the sun, for there is event one to all.
kai ge kardia huiōn tou anthrōpou eplērōthē ponērou,
And indeed the heart of the sons of man are filled with evil;
kai periphereia en kardia autōn en zōē autōn, kai opisō autōn pros tous nekrous.
and madness in their heart during their life, and after them they go to the dead.

דְּכִי־מִי אֲשֶׁר יִבְחַר אֵל כָּל־חַיִּים יֵשׁ בְּטָחוֹן
כִּי־לְכָל־בַּיִת חַי הוּא טוֹב מִן־הָאֲרִיִּה חַמֵּת:

4. ki-mi 'asher yibacher 'el kal-hachayim yesh bitachon
ki-l'keleb chay hu' tob min-ha'ar'yeh hameth.

Ecc9:4 For whoever is joined with all the living, there is hope; for a living dog is better than a dead lion.

<4> ὅτι τίς ὃς κοινωνεῖ πρὸς πάντας τοὺς ζῶντας; ἔστιν ἐλπίς, ὅτι ὁ κύων ὁ ζῶν, αὐτὸς ἀγαθὸς ὑπὲρ τὸν λέοντα τὸν νεκρόν.

4 **hoti tis hos koinōnei pros pantas tous zōntas?**

For someone who participates with all the living

estin elpis, hoti ho kyōn ho zōn, autos agathos hyper ton leonta ton nekron.
there is hope; for the dog living himself is good over the lion dead.

אִשְׁרָאֵל מְשַׁבֵּחַ מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי 5
:מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי מְשַׁבְּחֵי

הַכִּי הַחַיִּים יוֹדְעִים וְשִׁמְתוֹ וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָּה
וְאֵין-עוֹד לָהֶם שָׂכָר כִּי נִשְׁכַּח זְכוֹרָם:

5. **ki hachayim yod'im sheyamuthu w'hamethim 'eynam yod'im m'umah**
w'eyn-`od lahem sakar ki nish'kach zik'ram.

Ecc9:5 For the living know that they shall die; but the dead do not know anything, nor have they any longer a reward, for their memory is forgotten.

<5> ὅτι οἱ ζῶντες γνῶσονται ὅτι ἀποθανοῦνται, καὶ οἱ νεκροὶ οὐκ εἰσιν γινώσκοντες οὐδέν· καὶ οὐκ ἔστιν αὐτοῖς ἔτι μισθός, ὅτι ἐπελήσθη ἡ μνήμη αὐτῶν·

5 **hoti hoi zōntes gnōsontai hoti apothanountai,**

For the living shall know that they shall die;

kai hoi nekroi ouk eisin ginōskontes ouden;

but the dead are not knowing anything;

kai ouk estin autois eti misthos, hoti epelēsthē hē mnēmē autōn;

and there is not to them any longer a wage, for was forgotten their remembrance.

אֵין-עוֹד לָהֶם שָׂכָר כִּי נִשְׁכַּח זְכוֹרָם וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָּה
וְאֵין-עוֹד לָהֶם שָׂכָר כִּי נִשְׁכַּח זְכוֹרָם וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָּה

וְהַחַיִּים יוֹדְעִים וְשִׁמְתוֹ וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָּה
וְהַחַיִּים יוֹדְעִים וְשִׁמְתוֹ וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָּה

6. **gam 'ahabatham gam-sin'atham gam-qin'atham k'bar 'abadah**
w'cheleq 'eyn-lahem `od l'`olam b'kol 'asher-na`asah tachath hashamesh.

Ecc9:6 Also their love, their hate and their zeal have already perished, and they shall no any longer have a portion for ever in all that is done under the sun.

<6> καὶ γε ἀγάπη αὐτῶν καὶ γε μῖσος αὐτῶν καὶ γε ζῆλος αὐτῶν ἤδη ἀπώλετο, καὶ μερὶς οὐκ ἔστιν αὐτοῖς ἔτι εἰς αἰῶνα ἐν παντὶ τῷ πεποιημένῳ ὑπὸ τὸν ἥλιον.

6 **kai ge agapē autōn kai ge misos autōn**

And indeed their love, and indeed their hatred,

kai ge zēlos autōn ēdē apōleto,

and indeed their zeal already perished;

kai meris ouk estin autois eti eis aiōna
and portion there is no to them any longer into the eon,
en panti tō pepoiēmenō hypo ton hēlion.
in all things being done under the sun.

7. יֵלֵךְ אֲכַל בְּשִׂמְחָה לַחֲמֶה וּנְשַׂתָּה בְּלֵב-טוֹב יִינֶה
כִּי כָבֵד רָצָה הָאֱלֹהִים אֶת-מַעֲשֵׂיךָ:

7. lek 'ekol b'sim'chah lach'meak ushatheh b'leb-tob yeyneak
ki k'bar ratsah ha'Elohim 'eth-ma`aseyak.

Ecc9:7 Go then, eat your bread in happiness and drink your wine with a cheerful heart;
for the Elohim has already approved your works.

<7> Δεῦρο φάγε ἐν εὐφροσύνῃ ἄρτον σου
καὶ πίε ἐν καρδίᾳ ἀγαθῇ οἶνόν σου, ὅτι ἤδη εὐδόκησεν ὁ θεὸς τὰ ποιήματά σου.

7 Deuro phage en euphrosynē arton sou
Come, eat with gladness of your bread,
kai pie en kardia agathē oinon sou,
and drink with heart a good your wine!
hoti edē eudokēsen ho theos ta poiēmata sou.
for already the Elohim thought well of your actions

8. חֲבֵל-עֵת יִהְיוּ בְגָדֶיךָ לְבָנִים וְשֶׁמֶן עַל-רֹאשֶׁךָ אַל-יִחְסָר:
8. יֵלֵךְ אֲכַל בְּשִׂמְחָה לַחֲמֶה וּנְשַׂתָּה בְּלֵב-טוֹב יִינֶה

8. b'kal-`eth yih'yu b'gadeyak l'banim w'shemen `al-ro'sh'ak 'al-yech'sar.

Ecc9:8 Let your garments be white at every time, and let not oil be lacking on your head.

<8> ἐν παντὶ καιρῷ ἔστωσαν ἱμάτιά σου λευκά,
καὶ ἔλαιον ἐπὶ κεφαλὴν σου μὴ ὑστερησάτω.

8 en panti kairō estōsan himatia sou leuka,
In every time let be your garments white,
kai elaion epi kephalēn sou mē hysterēsātō.
and oil upon your head let not be lacking!

9. טְרַאָה חַיִּים עַם-אִשָּׁה אֲשֶׁר-אֶהְבֶּתָּ כָּל-יְמֵי חַיֵּי הַבְּלָה
אֲשֶׁר נָתַתְּ לָהּ תַחַת הַשֶּׁמֶשׁ כֹּל יְמֵי הַבְּלָה
כִּי הוּא הַלְקָה בַּחַיִּים וּבַעֲמָלְךָ אֲשֶׁר-אָתָּה עָמַל תַּחַת הַשֶּׁמֶשׁ:

9. r'eh chayim `im-'ishah 'asher-'ahab'at kal-y'mey chayey heb'lek
'asher nathan-l'ak tachath hashemesh kol y'mey heb'lek

ki hu' chel'q'k bachayim uba`amal'ak 'asher-'atah `amel tachath hashamesh.

Ecc9:9 Look upon life with the woman whom you love all the days of the life of your vanity which He has given to you under the sun, all the days of your vanity; for this is your reward in life and in your labor in which you have labored under the sun.

<9> ἰδὲ ζωὴν μετὰ γυναικός, ἧς ἠγάπησας, πάσας ἡμέρας ζωῆς ματαιότητός σου τὰς δοθείσας σοι ὑπὸ τὸν ἥλιον, πάσας ἡμέρας ζωῆς ματαιότητός σου, ὅτι αὐτὸ μέρος σου ἐν τῇ ζωῇ σου καὶ ἐν τῷ μόχθῳ σου, ᾧ σὺ μοχθεῖς ὑπὸ τὸν ἥλιον.

9 ide zōēn meta gynaikos, hēs ēgapēsas, pasas hēmeras zōēs mataiotētōs sou
And behold life with the wife which you loved all the days of the life of your folly!
tas dotheisas soi hypo ton hēlion, pasas hēmeras zōēs mataiotētōs sou,
the ones being given to you under the sun, all the days of the life of your folly.
hoti auto meris sou en tē zōē sou
For it is your portion in your life,
kai en tō mochthō sou, hō sy mochtheis hypo ton hēlion.
and in your effort wherein you made an effort under the sun.

אָשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחַךָ עֲשֵׂה כִּי אֵין מַעֲשֶׂה
וְחִשְׁבֹּן וְדַעַת וְחִכְמָה בְּשִׂאֵל וְאִשֶּׁר אֶתָּה הַלֵּךְ שָׁמָּה: ס

10. kol 'asher tim'tsa' yad'ak la`asoth b'kochak `aseh ki 'eyn ma`aseh w'chesh'bon w'da`ath w'chak'mah bi'sh'ol 'asher 'atah holek shamah.

Ecc9:10 Whatever your hand finds to do, do it with your might; for there is no activity nor planning nor knowledge nor wisdom in Sheol where you are going there.

<10> πάντα, ὅσα ἂν εὕρη ἡ χεὶρ σου τοῦ ποιῆσαι, ὡς ἡ δύναμις σου ποιήσον, ὅτι οὐκ ἔστιν ποίημα καὶ λογισμὸς καὶ γνῶσις καὶ σοφία ἐν ᾄδῃ, ὅπου σὺ πορεύῃ ἐκεῖ.

10 panta, hosa an heurē hē cheir sou tou poiēsai, hōs hē dynamis sou poiēson,
All as much as should find your hand to do, as is in your power you do;
hoti ouk estin poiēma kai logismos kai gnōsis
for there is no action, nor device, nor knowledge,
kai sophia en hadē, hopou sy poreuē ekei.
nor wisdom in Hades, of where you should go there.

כָּל־עֲשֵׂה יָדְךָ לַעֲשׂוֹת כְּכֹחַךָ וְאִשֶּׁר אֶתָּה הַלֵּךְ שָׁמָּה
וְחִשְׁבֹּן וְדַעַת וְחִכְמָה בְּשִׂאֵל וְאִשֶּׁר אֶתָּה הַלֵּךְ שָׁמָּה: ס

11. shab'ti w'ra'oh thachath-hashemesh ki lo' laqalim hamerots

w'lo' lagiborim hamil'chamah w'gam lo' lachakamim lechem
w'gam lo' lan'bonim `osher w'gam lo' layod'im chen ki-`eth
waphega` yiq'reh 'eth-kulam.

Ecc9:11 I returned, and saw under the sun that the race is not to the swift
and the battle is not to the warriors, and neither is yet bread to the wise
nor yet wealth to the understanding nor yet favor to men of skill;
for time and event meets with them all.

<11> Ἐπέστρεψα καὶ εἶδον ὑπὸ τὸν ἥλιον ὅτι οὐ τοῖς κούφοις ὁ δρόμος
καὶ οὐ τοῖς δυνατοῖς ὁ πόλεμος καὶ γε οὐ τοῖς σοφοῖς ἄρτος
καὶ γε οὐ τοῖς συνετοῖς πλοῦτος καὶ γε οὐ τοῖς γινώσκουσιν χάρις,
ὅτι καιρὸς καὶ ἀπάντημα συναντήσεται τοῖς πᾶσιν αὐτοῖς.

11 **Epestrepsa kai eidon hypo ton hēlion hoti ou tois kouphois ho dromos**
I turned, and I beheld under the sun, that not to the light of foot is the race;
kai ou tois dynatois ho polemos kai ge ou tois sophois artos
and not to the mighty ones in battle; and indeed not to the wise is the bread;
kai ge ou tois synetois ploutos
and indeed not to the discerning ones is the riches;
kai ge ou tois ginōskousin charis,
and indeed not to the ones knowing favor;
hoti kairos kai apantēma synantēsetai tois pasin autois.
for a season and a meeting shall meet with them all.

יב כפי גם לא ידע האדם את-עתו כהגים שנאחזים
במצודה רעה וכצפירים האחזות בפח
כהם יוקנשים בני האדם לעת רעה כשתפול עליהם פתאום:

12. **ki gam lo'-yeda` ha'adam 'eth-`ito kadagim shene'echazim**
bim'tsodah ra`ah w'katsiparim ha'achuzoth bapach
kahem yuqashim b'ney ha'adam l'`eth ra`ah k'shetipol `aleyhem pith'om.

Ecc9:12 for man also does not know his time:
as fish that are taken in an evil net and as birds trapped in a snare,
like them are the sons of men ensnared at an evil time when it suddenly falls on them.

<12> ὅτι καὶ γε οὐκ ἔγνω ὁ ἄνθρωπος τὸν καιρὸν αὐτοῦ·
ὡς οἱ ἰχθύες οἱ θηρεύομενοι ἐν ἀμφιβλήστρω κακῷ
καὶ ὡς ὄρνεα τὰ θηρεύομενα ἐν παγίδι, ὡς αὐτὰ παγιδεύονται οἱ υἱοὶ τοῦ ἀνθρώπου
εἰς καιρὸν πονηρόν, ὅταν ἐπιπέσῃ ἐπ' αὐτοὺς ἄφνω.

12 **hoti kai ge ouk egnō ho anthrōpos ton kairon autou;**
And indeed does not know man his season.
hōs hoi ichthues hoi thēreuomenoi en amphiblēstrō kakō
As fishes being hunted with casting-net a hurtful,
kai hōs ornea ta thēreuomena en pagidi,

as birds being hunted with a snare –

hōs auta pagideuontai hoi huiioi tou anthrōpou eis kairon ponēron,
as them shall be ensnared the sons of man in season an evil,
hotan epipesē ep' autous aphnō.
whenever it should fall upon them suddenly.

13 חֲכָמָה כְּאַיִתִּי הָאֵלֵּי יִגְדֹלְהָ וְנִשְׁמַשׁ וְנִגְדֹלְהָ הִיא אֵלַי׃
13 חֲכָמָה כְּאַיִתִּי הָאֵלֵּי יִגְדֹלְהָ וְנִשְׁמַשׁ וְנִגְדֹלְהָ הִיא אֵלַי׃

13. gam-zoh ra'ithi chak'mah tachath hashamesh ug'dolah hi' 'elay.

Ecc9:13 this wisdom have I seen also under the sun, and it is great unto me.

<13> Καί γε τοῦτο εἶδον σοφίαν ὑπὸ τὸν ἥλιον, καὶ μεγάλη ἐστὶν πρὸς με·

13 Kai ge touto eidon sophian hypo ton hēlion, kai megalē estin pros me;

And indeed this I beheld – wisdom under the sun, and it is great to me.

14 יָד עִיר קְטַנָּה וְאַנְשִׁים בָּהּ מְעָט וּבֵא-אֵלֶיהָ מֶלֶךְ גָּדוֹל
וְסָבַב אֶתָּהּ וּבָנָה עָלֶיהָ מְצֻדִים גְּדֹלִים׃
14 יָד עִיר קְטַנָּה וְאַנְשִׁים בָּהּ מְעָט וּבֵא-אֵלֶיהָ מֶלֶךְ גָּדוֹל
וְסָבַב אֶתָּהּ וּבָנָה עָלֶיהָ מְצֻדִים גְּדֹלִים׃

14. `ir q'tanah wa'anashim bah m`at uba'-'eleyah melek gadol
w`sabab `othah ubanah `aleyah m'tsodim g`dolim.

Ecc9:14 There was a small city with few men in it and a great king came against it,
and besieged it and built great siegeworks against it.

<14> πόλις μικρὰ καὶ ἄνδρες ἐν αὐτῇ ὀλίγοι, καὶ ἔλθη ἐπ' αὐτὴν βασιλεὺς μέγας
καὶ κυκλώσῃ αὐτὴν καὶ οἰκοδομήσῃ ἐπ' αὐτὴν χάρακας μεγάλους·

14 polis mikra kai andres en autē oligoi,

city If there were a small, and the men in it few;

kai elthē ep' autēn basileus megas kai kyklōsē autēn

and there should come against it king a great, and he shall encircle it,

kai oikodomēsē ep' autēn charakas megalous;

shall build against it siege mounds great;

15 טוּ וּמְצָאָהּ בָּהּ אִישׁ מִסְכֵּן חָכָם וּמְלִט-הוּא אֶת-הָעִיר בְּחָכְמָתוֹ
וְאָדָם לֹא זָכַר אֶת-הָאִישׁ הַמְּסָכֵן הַהוּא׃
15 טוּ וּמְצָאָהּ בָּהּ אִישׁ מִסְכֵּן חָכָם וּמְלִט-הוּא אֶת-הָעִיר בְּחָכְמָתוֹ
וְאָדָם לֹא זָכַר אֶת-הָאִישׁ הַמְּסָכֵן הַהוּא׃

15. umatsa' bah 'ish mis'ken chakam umilat-hu' 'eth-ha`ir b'chak'matho
w'adam lo' zakar 'eth-ha'ish hamis'ken hahu'.

Ecc9:15 But there was found in it a poor wise man
and he delivered the city by his wisdom. Yet no man remembered that poor man.

<15> καὶ εὔρη ἐν αὐτῇ ἄνδρα πένητα σοφόν,
καὶ διασώσει αὐτὸς τὴν πόλιν ἐν τῇ σοφίᾳ αὐτοῦ·

καὶ ἄνθρωπος οὐκ ἐμνήσθη σὺν τοῦ ἀνδρὸς τοῦ πένητος ἐκείνου.

15 kai **heurē en autē andra penēta sophon,**
and there should be found in it man a needy wise;

kai **diasōsei autos tēn polin en tē sophiā autou;**
and shall deliver he himself the city in his wisdom;

kai **anthrōpos ouk emnēsthē syn tou andros tou penētos ekeinou.**
but man remembered not with man needy that.

אָנאָמַרְתִּי אֲנִי טוֹבָה חַכְמָה מִגְבוּרָה 16
:אָנאָמַרְתִּי אֲנִי טוֹבָה חַכְמָה מִגְבוּרָה

טוֹבָה חַכְמָה מִגְבוּרָה אֲנִי טוֹבָה חַכְמָה מִגְבוּרָה
וְחַכְמַת הַמְסַכֵּן בְּזוּיָהּ וְדַבָּרָיו אֵינָם נִשְׁמָעִים:

16. **w'amar'ti 'ani tobah chak'mah mig'burah**
w'chak'math hamis'ken b'zuyah ud'barayu 'eynam nish'ma'im.

Ecc9:16 So I said, Wisdom is better than strength.
But the wisdom of the poor man is despised and his words are not heeded.

<16> καὶ εἶπα ἐγὼ Ἀγαθὴ σοφία ὑπὲρ δύναμιν·
καὶ σοφία τοῦ πένητος ἐξουδενωμένη, καὶ λόγοι αὐτοῦ οὐκ εἰσιν ἀκούμενοι.

16 kai **eipa egō Agathē sophia hyper dynamin;**
And I said, is good Wisdom over power.
kai **sophia tou penētos exoudenōmenē,**
But the wisdom of the needy man is being treated with contempt,
kai **logoi autou ouk eisin akouomenoi.**
and his words are not being listened to.

יִזְדַּבְּרֵי חַכְמִים בְּנַחַת נִשְׁמָעִים מִזְעַקַת מוֹשֵׁל בְּכִסְיָיִם 17
:יִזְדַּבְּרֵי חַכְמִים בְּנַחַת נִשְׁמָעִים מִזְעַקַת מוֹשֵׁל בְּכִסְיָיִם

17. **dib'rey chakamim b'nachath nish'ma'im miza'aqath moshel bak'silim.**

Ecc9:17 The words of the wise men are heard in quietness
than the cry of a ruler among fools.

<17> λόγοι σοφῶν ἐν ἀναπαύσει ἀκούονται
ὑπὲρ κραυγὴν ἐξουσιαζόντων ἐν ἀφροσύναις.

17 **logoi sophōn en anapausei akouontai**
Words of the wise being at rest are heard
hyper **kraugēn exousiazontōn en aphrosynais.**
above a cry of ones being authority in follies.

יֵחַ טוֹבָה חַכְמָה מִכְּלֵי קָרָב וְחוּטָא אֶחָד יִאַבֵּד טוֹבָה הַרְבֵּה 18
:יֵחַ טוֹבָה חַכְמָה מִכְּלֵי קָרָב וְחוּטָא אֶחָד יִאַבֵּד טוֹבָה הַרְבֵּה

18. **tobah chak'mah mik'ley q'rab w'chote' 'echad y'abed tobah har'beh.**

Ecc9:18 Wisdom is better than weapons of war, but one sinner destroys much good.

<18> ἀγαθὴ σοφία ὑπὲρ σκεύη πολέμου,

καὶ ἁμαρτάνων εἰς ἀπολέσει ἀγαθωσύνην πολλήν.

18 **agathē sophia** hyper **skeuē polemou**,

is **good Wisdom** over **weapons of war**;

kai **hamartanōn** heis apolesei **agathōsynēn pollēn**.

over but **sinning one** shall **destroy goodness much**.