

Sepher Koheleth (Ecclesiastes)

Chapter 1

Yom Kippur Reading Schedule - Ecc 1-12

אִתְּבַרִי קֹהֵלֶת בֶּן-דָּוִד מֶלֶךְ בִּירוּשָׁלַם:

1. **dib'rey qoheleth ben-Dawid melek biY'rushalam.**

Ecc1:1 The words of the Preacher, the son of Dawid, king in Yerushalam.

<1:1> Ῥήματα Ἐκκλησιαστοῦ υἱοῦ Δαυιδ βασιλέως Ἰσραηλ ἐν Ἱερουσαλημ.

1 Hrēmata Ekklesiastou huiou Dawid basileōs Israēl en Ierousalēm.

The sayings of an Ecclesiastic, son of David, king of Israel in Jerusalem.

בְּהִבֵּל הַבָּלִים אָמַר קֹהֵלֶת הַבֵּל הַבָּלִים הַכֹּל הַבֵּל:

2. **habel habalim 'amar qoheleth habel habalim hakol habel.**

Ecc1:2 Vanity of vanities, says the Preacher, vanity of vanities! All is vanity.

<2> Ματαιότης ματαιότητων, εἶπεν ὁ Ἐκκλησιαστής, ματαιότης ματαιότητων, τὰ πάντα ματαιότης.

2 Mataiotēs mataiotētōn, eipen ho Ekklesiastēs, mataiotēs mataiotētōn, ta panta mataiotēs.

Folly of follies, said the Ecclesiastic, folly of follies; all things are folly.

גַּמָּה-תְּרוֹן לְאָדָם בְּכָל-עֲמָלוֹ שְׂעֵמָל תַּחַת הַשָּׁמֶשׁ:

3. **mah-yith'ron la'adam b'kal-'amalo sheya'amol tachath hashamesh.**

Ecc1:3 What advantage does man have in all his work which he does under the sun?

<3> τίς περισσεία τῷ ἀνθρώπῳ ἐν παντὶ μόχθῳ αὐτοῦ, ᾧ μοχθεῖ ὑπὸ τὸν ἥλιον;

3 tis perisseia tō anthrōpō en panti mochthō autou,

What is abundance to man in all his trouble

hō mochthei hypo ton hēlion?

in which he is troubled under the sun?

דִּדּוֹר הֹלֵךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמָדֶת:

4. **dor holek w'dor ba' w'ha'arets l'olam 'omadeth.**

Ecc1:4 A generation goes and a generation comes, but the earth remains forever.

<4> γενεὰ πορεύεται καὶ γενεὰ ἔρχεται, καὶ ἡ γῆ εἰς τὸν αἰῶνα ἑστήκεν.

4 genea poreuetai kai genea erchetai,

A generation goes, and a generation comes,

kai hē gē eis ton aiōna hestēken.

and the earth into the eon is established.

5 הַזֶּרַח הַשֶּׁמֶשׁ וְבָא הַשֶּׁמֶשׁ וְאֵל-מְקוֹמוֹ שׁוֹאֵף זֶרַח הוּא שָׁם׃

5. w'zarach hashemesh uba' hashamesh w'el-m'qomo sho'eph zoreach hu' sham.

Ecc1:5 The sun also rises and the sun goes down; and hastens to its place; it rises there again.

<5> καὶ ἀνατέλλει ὁ ἥλιος καὶ δύνει ὁ ἥλιος καὶ εἰς τὸν τόπον αὐτοῦ ἔλκει·

5 kai anatellei ho hēlios kai dynei ho hēlios kai eis ton topon autou helkei;

And rises the sun, and goes down the sun, and unto its place it draws.

6 וְהוֹלִיךְ אֶל-הָרוֹם וְסוֹבֵב אֶל-צָפוֹן סוֹבֵב סִבָּב הוֹלִיךְ הָרוֹם וְעַל-סְבִיבֹתָיו שָׁב הָרוֹם׃

6. holek 'el-darom w'sobeb 'el-tsaphon sobeb sobeb holek haruach w'al-s'bibothayu shab haruach.

Ecc1:6 The wind goes toward the south, and it turns around unto the north; turning and turning; and the wind returns on its circuits.

<6> ἀνατέλλων αὐτὸς ἐκεῖ πορεύεται πρὸς νότον καὶ κυκλοῖ πρὸς βορρᾶν·

κυκλοῖ κυκλῶν, πορεύεται τὸ πνεῦμα, καὶ ἐπὶ κύκλους αὐτοῦ ἐπιστρέφει τὸ πνεῦμα.

6 anatellōn autos ekei poreuetai pros noton kai kykloi pros borran;

In its arising there it goes forth to the south, and it circles to the north;

kykloi kyklōn, poreuetai to pneuma, kai epi kyklous autou epistrephei to pneuma.

circles circling going the wind, and at its circuits returns the wind.

7 זָכַל-הַנְּחָלִים הַלְכִים אֶל-הַיָּם וְהַיָּם אֵינָנוּ מֵלֵא אֶל-מְקוֹם שֶׁהַנְּחָלִים הַלְכִים שָׁם הֵם שָׁבִים לָלֶכֶת׃

7. kal-han'chalim hol'kim 'el-hayam w'hayam 'eynenu male' 'el-m'qom shehan'chalim hol'kim sham hem shabim lalaketh.

Ecc1:7 All the rivers flow into the sea, yet the sea is not full. To the place where the rivers flow, there they return to go again.

<7> πάντες οἱ χεῖμαρροι, πορεύονται εἰς τὴν θάλασσαν,

καὶ ἡ θάλασσα οὐκ ἔσται ἐμπιμπλαμένη·

εἰς τόπον, οὗ οἱ χεῖμαρροι πορεύονται, ἐκεῖ αὐτοὶ ἐπιστρέφουσιν τοῦ πορευθῆναι.

7 pantes hoi cheimarroi, poreuontai eis tēn thalassan,

All the rushing streams go into the sea,

kai hē thalassa ouk estai empimplamenē;

and the sea is not filled up.

eis topon, hou hoi cheimarroi poreuontai, ekei autoi epistrepousin tou poreuthēnai.
 To the place where the rushing streams went, there they shall return to go again.

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חָכָל-הַדְּבָרִים יִגְעִים לֹא-יֻכַּל אִישׁ לְדַבֵּר
 לֹא-תִשְׂבַּע עֵין לִרְאוֹת וְלֹא-תִמָּלֵא אָזֶן מִשְׁמָע׃

8. kal-had'barim y'ge'im lo'-yukal 'ish l'daber lo'-this'ba`-ayin lir'oth
 w'lo'-thimale' 'ozen mish'mo`a.

Ecc1:8 All things are wearisome; man is not able to tell it.
 The eye is not satisfied with seeing, nor is the ear filled with hearing.

<8> πάντες οἱ λόγοι ἔγκοποι· οὐκ δυνήσεται ἀνὴρ τοῦ λαλεῖν,
 καὶ οὐκ ἐμπλησθήσεται ὀφθαλμὸς τοῦ ὁρᾶν,
 καὶ οὐκ πληρωθήσεται οὖς ἀπὸ ἀκροάσεως.

8 pantes hoi logoi egkopoi; ou dynēsetai anēr tou lalain,
 All words wearied shall not be able a man to speak;
 kai ouk emplēsthēsetai ophthalmos tou horan, kai ou plērōthēsetai ous apo akroaseōs.
 and shall not be filled up the eye to see, and shall not be filled the ear of hearing.

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טַמָּה-שִׁהְיָה הוּא שִׁהְיָה וּמָה-שֶׁנֶּעֱשֶׂה הוּא שֶׁנֶּעֱשֶׂה
 וְאֵין כָּל-חֶדֶשׁ תַּחַת הַשָּׁמֶשׁ׃

9. mah-shehayah hu' sheyih'yeh umah-shena`asah hu' sheye`aseh
 w'eyn kal-chadash tachath hashamesh.

Ecc1:9 That which has been is that which shall be, and that which has been done,
 is that which shall be done. So there is no any new thing under the sun.

<9> τί τὸ γεγονός, αὐτὸ τὸ γενησόμενον·
 καὶ τί τὸ πεποιημένον, αὐτὸ τὸ ποιηθισόμενον·
 καὶ οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον.

9 ti to gegonos, auto to genēsomenon;
 What is the thing taking place? The same thing as shall be taking place.
 kai ti to pepoiēmenon, auto to poiēthēsomenon;
 And what is the thing being done? The same thing that shall be done;
 kai ouk estin pan prosphaton hypo ton hēlion.
 and there is not anything newly made under the sun.

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יִישׁ דְּבַר נְשִׂיאָמַר רְאֵה-זֶה חֶדֶשׁ הוּא כְּכָר הָיָה לְעֹלָמִים

10. yesh dabar sheyo'mar r'eh-zeh chadash hu' k'bar hayah l'olamim
'asher hayah mil'phanenu.

Ecc1:10 Is there anything of which one might say, see this, it is new?
It has been already for ages which were before us.

<10> ὃς λαλήσει καὶ ἐρεῖ Ἰδέ τοῦτο καινόν ἐστιν,
ἤδη γέγονεν ἐν τοῖς αἰώσιν τοῖς γενομένοις ἀπὸ ἔμπροσθεν ἡμῶν.

10 hos lalēsei kai erei Ide touto kainon estin,
Who shall speak and shall say? Behold this is new!

ēdē gegonen en tois aiōsin tois genomenois
Already it has happened in the eons to the ones having taken place
apo emprosthen hēmōn.
from before us.

וְיֵשׁ דְּבָרַיִם שֶׁיּוֹמְרִים רְאֵה-זֶה חָדָשׁ הוּא כְּבָר הָיָה לְעוֹלָמִים
אֲשֶׁר הָיָה מִלְּפָנֵינוּ: 11

יֵשׁ אֵין זְכוֹרֹן לְרֵאשִׁיטִים וְגַם לְאַחֲרִיטִים
שֶׁיִּהְיֶה לָא-יִהְיֶה לָהֶם זְכוֹרֹן עַם שֶׁיִּהְיֶה לְאַחֲרִיטָה: פ

11. 'eyn zik'ron lari'shonim w'gam la'acharonim
sheyih'yu lo'-yih'yeh lahem zikaron im sheyih'yu la'acharonah.

Ecc1:11 There is no remembrance of earlier things; and also of the later things
which shall occur, there shall be for them no remembrance
among those who shall come afterwards.

<11> οὐκ ἔστιν μνήμη τοῖς πρώτοις, καὶ γε τοῖς ἐσχάτοις γενομένοις
οὐκ ἔσται αὐτοῖς μνήμη μετὰ τῶν γενησομένων εἰς τὴν ἐσχάτην.

11 ouk estin mnēmē tois prōtois,
There is no remembrance to the first things;
kai ge tois eschatois genomenois
and indeed to the last things being,
ouk estai autois mnēmē
there shall not be a remembrance of them,
meta tōn genēsomenōn eis tēn eschatēn.
with the ones being born at the latter end.

וְיֵשׁ אֵין זְכוֹרֹן לְרֵאשִׁיטִים וְגַם לְאַחֲרִיטִים
שֶׁיִּהְיֶה לָא-יִהְיֶה לָהֶם זְכוֹרֹן עַם שֶׁיִּהְיֶה לְאַחֲרִיטָה: 12

יֵשׁ אֲנִי קֹהֵלֶת הָיִיתִי מֶלֶךְ עַל-יִשְׂרָאֵל בִּירוּשָׁלַם:

12. 'ani qohleth hayithi melek al-Yis'ra'El biY'rushalam.

Ecc1:12 I, the Preacher, have been king over Yisra'El in Yerushalam.

<12> Ἐγὼ Ἐκκλησιαστὴς ἐγενόμην βασιλεὺς ἐπὶ Ἰσραὴλ ἐν Ἱερουσαλὴμ.

12 Egō Ekklēsiastēs egenomēn basileus epi Israēl en Ierousalēm;
I an Ecclesiastic became king over Israel in Jerusalem.

13 וְנָתַתִּי אֶת־לְבִי לְדָרוֹשׁ וְלַתּוֹר בַּחֲכָמָה עַל כָּל־אֲשֶׁר תַּחַת
 הַשָּׁמַיִם הוּא עֲנִיָן רָע נָתַן אֱלֹהִים לְבָנֵי הָאָדָם לְעִנּוּת בּוֹ׃

13. w'nathati 'eth-libi lid'rosh w'lathur bachak'mah `al kal-'asher na`asah
 tachath hashamayim hu' `in'yan ra` nathan 'Elohim lib'ney ha'adam la`anoth bo.

Ecc1:13 And I gave my heart to seek and to search out by wisdom concerning all that has been done under the heavens. It is a grievous task which Elohim has given to the sons of men to be humbled by it.

<13> καὶ ἔδωκα τὴν καρδίαν μου τοῦ ἐκζητῆσαι καὶ τοῦ κατασκέψασθαι ἐν τῇ σοφίᾳ περὶ πάντων τῶν γινομένων ὑπὸ τὸν οὐρανόν· ὅτι περισπασμὸν πονηρὸν ἔδωκεν ὁ θεὸς τοῖς υἱοῖς τοῦ ἀνθρώπου τοῦ περισπᾶσθαι ἐν αὐτῷ.

13 kai edōka tēn kardian mou tou ekzētēsai

And I gave my heart to inquire

kai tou kataskepsasthai en tē sophiā peri pantōn

and to survey by wisdom concerning all things

tōn ginomenōn hypo ton ouranon; hoti perispasmon ponēron

happening under the heavens. For distraction a wicked

edōken ho theos tois huiois tou anthrōpou tou perispasthai en autō.

gave Elohim to the sons of men to be distracting to him.

14 וְרָאִיתִי אֶת־כָּל־הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ תַּחַת הַשָּׁמַיִם
 וְהִנֵּה כָּל־הַקָּל וְרַעוּת רוּחַ׃

14. ra'ithi 'eth-kal-hama`asim shena`asu tachath hashamesh
 w'hinneh hakol hebel ur'uth ruach.

Ecc1:14 I have seen all the works which have been done under the sun, and behold, all is vanity and vexation of spirit.

<14> εἶδον σὺν πάντα τὰ ποιήματα τὰ πεποιημένα ὑπὸ τὸν ἥλιον, καὶ ἰδοὺ τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος.

14 eidon syn panta ta poiēmata ta pepoiēmena hypo ton hēlion,

I beheld all the actions, the ones being done under the sun;

kai idou ta panta mataiotēs kai proairesis pneumatatos.

and behold, all was folly and a resolve of spirit.

15 טו מַעֲוָת לֹא־יֻכָּל לְתַקֵּן וְחֶסְרוֹן לֹא־יֻכָּל לְהַמְנוֹת׃

15. m`uuath lo'-yukal lith'qon w'ches'ron lo'-yukal l'himanoth.

Ecc1:15 What is crooked cannot be straightened and what is lacking cannot be counted.

<15> διεστραμμένον οὐ δυνήσεται τοῦ ἐπικοσμηθῆναι,
καὶ ὑστέρημα οὐ δυνήσεται τοῦ ἀριθμηθῆναι.

15 diestrammenon ou dynēsetai tou epikosmēthēnai,

The things being perverted is **not** able to be embellished.

kai hysterēma ou dynēsetai tou arithmēthēnai.

And deficiency is **not** able to be counted.

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

טז דִּבַּרְתִּי אֲנִי עַם-לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגַּדְתִּי
וְהוֹסַפְתִּי חֲכָמָה עַל כָּל-אֲשֶׁר-הָיָה לְפָנַי עַל-יְרוּשָׁלַם
וְלִבִּי רָאָה הַרְבֵּה חֲכָמָה וְדַעַת:

16. dibar'ti 'ani `im-libi le'mor 'ani hinneh hig'dal'ti

w'hosaph'ti chak'mah `al kal-'asher-hayah l'phanay `al-Y'rushalam

w'libi ra'ah har'beh chak'mah wada`ath.

Ecc1:16 I spoke with my heart, saying, Behold, I have magnified
and increased wisdom over all who were over Yerushalam before me;
and my heart has seen much wealth of wisdom and knowledge.

<16> ἐλάλησα ἐγὼ ἐν καρδίᾳ μου τῷ λέγειν Ἐγὼ ἰδοὺ ἐμεγαλύνθην
καὶ προσέθηκα σοφίαν ἐπὶ πᾶσιν, οὐ ἐγένοντο ἔμπροσθέν μου ἐν Ἱερουσαλημ,
καὶ καρδία μου εἶδεν πολλὰ, σοφίαν καὶ γνῶσιν.

16 elalēsa egō en kardia mou tō legein Egō idou emegalynthēn

I spoke in my heart to say, Behold, I was magnified,

kai prosethēka sophian epi pasin, hoi egenonto emprosthen mou en Ierousalēm,

and was added wisdom over all who came before me in Jerusalem.

kai kardia mou eiden polla, sophian kai gnōsin.

And I give my heart to know much wisdom and knowledge.

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

17. wa'et'nah libi lada`ath chak'mah w'da`ath holeloth

w'sik'luth yada`ti shegam-zeh hu' ra`yon ruach.

Ecc1:17 And I gave my heart to know wisdom and to know madness and folly;
I perceived that this also is vexation of spirit.

<17> καὶ ἔδωκα καρδίαν μου τοῦ γινῶναι σοφίαν καὶ γνῶσιν,
παραβολὰς καὶ ἐπιστήμην ἔγνων, ὅτι καὶ γε τοῦτ' ἔστιν προαίρεσις πνεύματος·

17 kai edōka kardia mou tou gnōnai sophian kai gnōsin,

And my heart beheld much wisdom and knowledge,

parabolas kai epistēmēn egnōn, hoti kai ge tout' estin proairesis pneumatos;
parables, and higher knowledge. I knew For even indeed this is resolve of spirit.

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יחֲכִי בְּרַב חֲכָמָה רַב-כָּעַס יוֹסִיף דַּעַת יוֹסִיף מְכַאֵב:

18. ki b'rob chak'mah rab-ka`as w'yosiph da`ath yosiph mak'ob.

Ecc1:18 Because in much wisdom there is much grief,
and he that increases knowledge increases sorrow.

<18> ὅτι ἐν πλήθει σοφίας πλήθος γνώσεως,
καὶ ὁ προστιθεὶς γνῶσιν προσθήσει ἄλγημα.

18 hoti en plēthei sophias plēthos gnōseōs,

For in abundance of wisdom is abundance of knowledge;

kai ho prostitheis gnōsin prosthēsei algēma.

and the one adding knowledge shall add pain.

Chapter 2

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אָמַרְתִּי אָנִי בְּלִבִּי לְכֹה-נָא אֲנִסְכָּה בְּשִׂמְחָה
וְרָאָה בְּטוֹב וְהִנֵּה גַם-הוּא הֶבֱל:

1. 'amar'ti 'ani b'libi l'kah-na' 'anas'kah b'sim'chah
ur'eh b'tob w'hinneh gam-hu' habel.

Ecc2:1 I said with my heart, Come now, I shall test you with mirth;
therefore consider with good. And behold, it also is vanity.

<2:1> Εἶπον ἐγὼ ἐν καρδίᾳ μου Δεῦρο δὴ πειράσω σε ἐν εὐφροσύνῃ,
καὶ ἰδὲ ἐν ἀγαθῷ· καὶ ἰδοὺ καὶ γε τοῦτο ματαιότης.

1 Eipon egō en kardiā mou Deuro dē peirasō se en euphrosynē,

I said in my heart, Come now indeed, I shall test you with gladness,

kai ide en agathō; kai idou kai ge touto mataiotēs.

and therefore know good! And behold, also even this is folly.

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בְּלִשְׁחֹק אָמַרְתִּי מְהֵרָא וּלְשִׂמְחָה מֵה-זֶה עֲשֵׂה:

2. lis'choq 'amar'ti m'holal u'sim'chah mah-zoh `osah.

Ecc2:2 I said of laughter, It is madness, and of mirth, What does it accomplish?

<2> τῷ γέλῳτι εἶπα περιφορὰν καὶ τῇ εὐφροσύνῃ τί τοῦτο ποιεῖς;

2 tō gelōti eipa periphoran kai tē euphrosynē Ti touto poieis?

To laughter, I said, Deviation. and to gladness, Why do you do this?

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גַּתְרִתִּי בְּלִבִּי לְמִשׁוֹךְ בִּינִין אֶת-בְּשָׁרִי וְלִבִּי נִהַג בַּחֲכָמָה
וְלֹאֲחֹז בְּסִכְלוֹת עַד אֲשֶׁר-אֶרְאֶה אִי-זֶה טוֹב לְבָנֵי הָאָדָם
אֲשֶׁר יַעֲשׂוּ תַּחַת הַשָּׁמַיִם מִסְפָּר יְמֵי חַיֵּיהֶם:

3. tar'ti b'libi lim'shok bayayin 'eth-b'sari w'libi noheg bachak'mah
w'le'echoz b'sik'luth `ad 'asher-'er'eh 'ey-zeh tob lib'ney ha'adam
'asher ya`asu tachath hashamayim mis'par y'mey chayeyhem.

Ecc2:3 I sought in my heart how to stimulate my body with wine, yet leading my heart with wisdom, and to lay hold of folly, until I might see where that good was for the sons of men, which they should do under the heavens the number of days of their lives.

<3> κατεσκεψάμην ἐν καρδίᾳ μου τοῦ ἐλκύσαι εἰς οἶνον τὴν σάρκα μου --
καὶ καρδία μου ὠδήγησεν ἐν σοφίᾳ-- καὶ τοῦ κρατῆσαι ἐπ' ἀφροσύνη,
ἕως οὗ ἴδω ποῖον τὸ ἀγαθὸν τοῖς υἱοῖς τοῦ ἀνθρώπου,
ὃ ποιήσουσιν ὑπὸ τὸν ἥλιον ἀριθμὸν ἡμερῶν ζωῆς αὐτῶν.

3 kateskepsamēn en kardia mou tou helkysai eis oinon tēn sarka mou
And I surveyed if my heart would draw with wine my flesh;
kai kardia mou hōdēgēsen en sophiā-- kai tou kratēsai ep' aphrosynē,
and my heart guided me in wisdom; and to hold upon gladness
heōs hou idō poion to agathon tois huiois tou anthrōpou,
until I should see what kind of good there was to the sons of men,
ho poiēsousin hypo ton hēlion arithmon hēmerōn zōēs autōn.
which they shall do under the sun numbered days of life with their.

דִּהְגַּלְתִּי מַעֲשֵׂי בְּנִיתִי לִי בָתִּים נִטְעֵתִי לִי כִרְמִים: דִּהְגַּלְתִּי מַעֲשֵׂי בְּנִיתִי לִי בָתִּים נִטְעֵתִי לִי כִרְמִים:

4. hig'dal'ti ma`asay banithi li batim nata`ti li k'ramim.
Ecc2:4 I enlarged my works: I built houses for myself, I planted vineyards for myself;

<4> ἐμεγάλυνα ποιήμα μου, ὠκοδόμησά μοι οἴκους, ἐφύτευσά μοι ἀμπελῶνας,
4 emegalyna poiēma mou, ōkodomēsa moi oikous, ephyteusa moi ampelōnas,
I magnified my action; I built to myself houses; I planted my vineyards.

הָעֲשִׂיתִי לִי גִנּוֹת וּפְרָדִּיסִים וְנִטְעֵתִי בָהֶם עֵץ כָּל-פְּרִי: הָעֲשִׂיתִי לִי גִנּוֹת וּפְרָדִּיסִים וְנִטְעֵתִי בָהֶם עֵץ כָּל-פְּרִי:

5. `asithi li ganoth uphar'desim w'nata`ti bahem `ets kal-peri.
Ecc2:5 I made gardens and parks for myself
and I planted in them of all kinds of fruit trees;

<5> ἐποίησά μοι κήπους καὶ παραδείσους καὶ ἐφύτευσά ἐν αὐτοῖς ξύλον πάντων καρποῦ.
5 epoiēsa moi kēpous kai paradeisous kai ephyteusa en autois xylon pan karpou;
I made to myself gardens and parks; and I planted in them a tree for every fruit.

וַעֲשִׂיתִי לִי בְּרִכּוֹת מַיִם לְהִשְׁקוֹת מֵהֶם יַעַר צֹמֵחַ עֲצִים׃

6. `asithi li b'rekoth mayim l'hash'goth mehem ya`ar tsomeach `etsim.

Ecc2:6 I made pools of water for myself, to water from them the forest shooting forth trees.

<6> ἐποίησά μοι κολυμβήθρας ὑδάτων τοῦ ποτίσαι ἀπ' αὐτῶν δρυμὸν βλαστῶντα ξύλα·

6 epoīēsa moi kolymbēthras hydatōn tou potisai ap' autōn drymon blastōnta xyla;
I made to myself pools of waters to water by them the grove bursting forth wood.

וַאֲנִי אֶבְרִים וְשִׁפְחוֹת וּבְנֵי-בֵית הָיָה לִי גַם מִקְנֶה בָּקָר
וְצֹאֵן הֶרְבֵּה הָיָה לִי מִכֹּל שֶׁהָיוּ לְפָנַי בִּירוּשָׁלַם׃

7. qanithi `abadim ush'phachoth ub'ney-bayith hayah li gam miq'neh baqar watso'n har'beh hayah li mikol shehayu l'phanay biY'rushalam.

Ecc2:7 I bought servants and maidens and I had sons of the house for me; also I had great possessions of a herd and a flock for me above all that were in Yerushalam before me.

<7> ἐκτησάμην δούλους καὶ παιδίσκας, καὶ οἰκογενεῖς ἐγένοντό μοι, καί γε κτήσις βουκολίου καὶ ποιμνίου πολλή ἐγένετό μοι ὑπὲρ πάντας τοὺς γενομένους ἔμπροσθέν μου ἐν Ἱερουσαλὴμ·

7 ektēsamēn doulous kai paidiskas,
I acquired manservants, and maidservants;
kai oikogeneis egenonto moi,
and native-born servants were born to me;
kai ge ktēsis boukoliou kai poimniou pollē egeneto moi
and indeed a possession herd and flock of a great became to me
hyper pantas tous genomenous emprosthen mou en Ierousalēm;
above all the ones being before me in Jerusalem.

וְאֲנִי אֶסְגֹּלַת וְזָהָב וְכֶסֶף וְאֲנִי אֶסְגֹּלַת מְלָכִים
וְהַמְּדִינוֹת עָשִׂיתִי לִי שָׂרִים וְשָׂרוֹת
וְתַעֲנוּגֹת בְּנֵי הָאָדָם שִׁדָּה וְשִׁדּוֹת׃

8. kanas'ti li gam-keseeph w'zahab us'gulath m'lakim w'ham'dinoth `asithi li sharim w'sharoth w'tha`anugoth b'ney ha'adam shiddah w'shidoth.

Ecc2:8 Also, I collected for myself silver and gold and the treasure of kings and provinces.

I provided for myself male singers and female singers and the delights of the sons of men, a concubine and the concubines.

<8> συνήγαγόν μοι καὶ γε ἀργύριον καὶ χρυσίον
καὶ περιουσιασμούς βασιλέων καὶ τῶν χωρῶν· ἐποίησά μοι ᾄδοντας καὶ ᾄδούσας
καὶ ἐντρυφήματα υἱῶν τοῦ ἀνθρώπου οἰνοχόον καὶ οἰνοχόας·

8 synēgagon moi kai ge argyrion kai chrysiōn
I brought together to myself also indeed silver, and indeed gold,
kai periousiasmous basileōn kai tōn chōrōn;
and prized possessions of kings and of the places.
epoiēsa moi ᾄdōntas kai ᾄdousas
I prepared to myself male singers and female singers,
kai entryphēmata huiōn tou anthrōpou
and amusements of the sons of man;
oinochoon kai oinochoas;
and male wine servants and female wine servers.

וְיָגַדְתִּי וְהוֹסַפְתִּי מִכֹּל שֶׁהָיָה לְפָנַי
בִּירוּשָׁלַם אֶף חֲכָמָתִי עִמָּדָה לִּי:

9. w'gadal'ti w'hosaph'ti mikol shehayah l'phanay
biY'rushalam 'aph chak'mathi `am'dah li.

Ecc2:9 Then I was great and increased more than all that were before me in Yerushalam.
My wisdom also stood by me.

<9> καὶ ἐμεγαλύνθην καὶ προσέθηκα παρὰ πάντας τοὺς γενομένους
ἐμπροσθέν μου ἐν Ἱερουσαλημ· καὶ γε σοφία μου ἐστάθη μοι.

9 kai emegalynthēn kai prosethēka para pantas tous genomenous
I became magnified, and proceeded in wisdom past all the ones being
emprosthen mou en Ierousalēm; kai ge sophia mou estathē moi.
before me in Jerusalem; and indeed my wisdom was established to me.

יִכְבֹּל אֲשֶׁר שָׁאֻלוּ עֵינַי לֹא אֶצְלָתִי מֵהֶם
לֹא-מִנְעָתִי אֶת-לְבִי מִכָּל-שִׂמְחָה כִּי-לְבִי שִׂמְחָה
מִכָּל-עֲמָלִי וְזֶה-הָיָה חֶלְקִי מִכָּל-עֲמָלִי:

10. w'kol 'asher sha'alu `eynay lo' 'atsal'ti mehem lo'-mana'ti 'eth-libi
mikal-sim'chah ki-libi sameach mikal-`amali w'zeh-hayah chel'qi mikal-`amali.

Ecc2:10 All that my eyes desired I did not keep from them. I did not withhold my heart
from any pleasure, for my heart was pleased because of all my labor
and this was my reward for all my labor.

<10> καὶ πᾶν, ὃ ᾔτησαν οἱ ὀφθαλμοί μου, οὐχ ὑφείλον ἀπ' αὐτῶν,
οὐκ ἀπεκώλυσα τὴν καρδίαν μου ἀπὸ πάσης εὐφροσύνης,
ὅτι καρδία μου εὐφράνθη ἐν παντὶ μόχθῳ μου,
καὶ τοῦτο ἐγένετο μερίς μου ἀπὸ παντὸς μόχθου μου.

10 kai pan, ho ētēsan hoi ophthalmoi mou, ouch hypheilon ap' autōn,
And all whatever asked for my eyes was not at a distance from them.
ouk apekōlysa tēn kardian mou apo pasēs euphrosynēs,
I did not detain my heart from any gladness,
hoti kardia mou euphranthē en panti mochthō mou,
for my heart was gladdened in all my effort.
kai touto egeneto meris mou apo pantos mochthou mou.
And this was my portion of all my effort.

אֲנִי לֹא אֶפְנִיתִי אֶת עֵינַי מִלְּבַקְשׁוֹתַי מִלְּבַקְשׁוֹתַי לְעֵשׂוֹת
וְהִנֵּה כָּל הַבָּל וְרֵעוּת רוּחַ וְאֵין תְּרוּן תַּחַת הַשָּׁמֶשׁ׃

וְהִנֵּה כָּל הַבָּל וְרֵעוּת רוּחַ וְאֵין תְּרוּן תַּחַת הַשָּׁמֶשׁ׃

11. uphanithi 'ani b'kal-ma'asay she'asu yaday ube'amal she'amal'ti la'asoth
w'hinneh hakol hebel ur'uth ruach w'eyn yith'ron tachath hashamesh.

Ecc2:11 Then I looked on all my works that my hands had done and on the labor
which I had labored to do, and behold all was vanity and vexation of spirit
and there was no profit under the sun.

<11> καὶ ἐπέβλεψα ἐγὼ ἐν πᾶσιν ποιήμασίν μου, οἷς ἐποίησαν αἱ χεῖρές μου,
καὶ ἐν μόχθῳ, ᾧ ἐμόχθησα τοῦ ποιεῖν,
καὶ ἰδοὺ τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος,
καὶ οὐκ ἔστιν περισσεία ὑπὸ τὸν ἥλιον.

11 kai epeblepsa egō en pasin poiēmasin mou, hois epoiēsan hai cheires mou,
And I looked upon all my actions, the things which I did by my hands,
kai en mochthō, hō emochthēsa tou poiein,
and on the effort in which I made an effort to do.
kai idou ta panta mataiotēs kai proairesis pneumatatos,
And behold, all things were folly and a resolve of spirit,
kai ouk estin perisseia hypo ton hēlion.
and there is no advantage under the sun.

אֲנִי לֹא אֶפְנִיתִי אֶת עֵינַי מִלְּבַקְשׁוֹתַי מִלְּבַקְשׁוֹתַי לְעֵשׂוֹת
וְהִנֵּה כָּל הַבָּל וְרֵעוּת רוּחַ וְאֵין תְּרוּן תַּחַת הַשָּׁמֶשׁ׃

יב וּפְנִיתִי אֶת לְבָבוֹתַי חֲכָמָה וְהוֹלָלוֹת וְסִבְלוֹת
כִּי מִה הָאָדָם שִׁיבוֹא אַחֲרַי הַמֶּלֶךְ אֶת אֲשֶׁר-כָּבַר עָשׂוּהוּ׃

12. uphanithi 'ani lir'oth chak'mah w'holeloth w'sik'luth
ki meh ha'adam sheyabo' 'acharey hamelek 'eth 'asher-k'bar `asuhu.

Ecc2:12 So I turned to behold wisdom, madness and folly;

for what shall the man do who shall come after the king when it has already been done?

<12> Καὶ ἐπέβλεψα ἐγὼ τοῦ ἰδεῖν σοφίαν καὶ περιφορὰν καὶ ἀφροσύνην·
ὅτι τίς ὁ ἄνθρωπος, ὃς ἐπελεύσεται ὀπίσω τῆς βουλῆς τὰ ὅσα ἐποίησεν αὐτήν;

12 Kai epeblepsa egō tou idein sophian kai periphoran kai aphrosynēn;

And I looked around to behold wisdom and deviation and folly;

hoti tis ho anthrōpos, hos epeleusetai opisō tēs boulēs ta hosa epoiēsen autēn?

for who is the man who shall come after counsel, with as much as they did it?

13 כְּחֵץ מִן-הַחֶשֶׁךְ יִגְדַּל אֶת־יְהוָה וְיִתְרֹן אֶת־הַחֶשֶׁךְ
וְיִתְרֹן אֶת־הַחֶשֶׁךְ וְיִתְרֹן אֶת־הַחֶשֶׁךְ

יגדל אתי אֶת־יְהוָה וְיִתְרֹן אֶת־הַחֶשֶׁךְ
כִּי־יִתְרֹן אֶת־הַחֶשֶׁךְ

13. w'ra'ithi 'ani sheyesh yith'ron lachak'mah min-hasik'luth
kith'ron ha'or min-hachoshek.

Ecc2:13 Then I saw that there is advantage to wisdom above folly,
as far as light has advantage above darkness.

<13> καὶ εἶδον ἐγὼ ὅτι ἔστιν περισσεΐα τῇ σοφίᾳ ὑπὲρ τὴν ἀφροσύνην
ὥς περισσεΐα τοῦ φωτὸς ὑπὲρ τὸ σκότος·

13 kai eidon egō hoti estin perisseia tē sophiā hyper tēn aphrosynēn

And I beheld that there is an advantage to wisdom over folly;

hōs perisseia tou phōtos hyper to skotos;

as the advantage of the light over the darkness.

14 וְיִתְרֹן אֶת־יְהוָה וְיִתְרֹן אֶת־הַחֶשֶׁךְ
וְיִתְרֹן אֶת־הַחֶשֶׁךְ וְיִתְרֹן אֶת־הַחֶשֶׁךְ

יְהוָה וְיִתְרֹן אֶת־יְהוָה וְיִתְרֹן אֶת־הַחֶשֶׁךְ
וְיִתְרֹן אֶת־הַחֶשֶׁךְ וְיִתְרֹן אֶת־הַחֶשֶׁךְ

14. hechakam `eynayu b'ro'sho w'hak'sil bachoshek holek
w'yada'ti gam-'ani shemiq'reh 'echad yiq'reh 'eth-kulam.

Ecc2:14 The wise man's eyes are in his head, but the fool walks in darkness.
And I also know that one event happens with all of them.

<14> τοῦ σοφοῦ οἱ ὀφθαλμοὶ αὐτοῦ ἐν κεφαλῇ αὐτοῦ,
καὶ ὁ ἄφρων ἐν σκότει πορεύεται. καὶ ἔγνων
καὶ γέ ἐγὼ ὅτι συνάντημα ἐν συναντήσεται τοῖς πᾶσιν αὐτοῖς.

14 tou sophou hoi ophthalmoi autou en kephalē autou, kai ho aphrōn en skotei poreuetai.

The wise man – his eyes are in his head; but the fool in darkness goes.

kai egnōn kai ge egō hoti synantēma hen synantēsetai tois pasin autois.

And I knew, even indeed I, that event one shall meet with all them.

15 וְיִתְרֹן אֶת־יְהוָה וְיִתְרֹן אֶת־הַחֶשֶׁךְ
וְיִתְרֹן אֶת־הַחֶשֶׁךְ וְיִתְרֹן אֶת־הַחֶשֶׁךְ

טוֹאֲמַרְתִּי אָנִי בְּלִבִּי כְּמִקְרָה הַכָּסִיל גַּם-אָנִי יִקְרָנִי
וְלִמָּה חֲכַמְתִּי אָנִי אֶז יוֹתֵר וְדִבַּרְתִּי בְּלִבִּי שְׁגָם-זֶה הַבֵּל:

15. w'amar'ti 'ani b'libi k'miq'reh hak'sil gam-'ani yiq'reni
w'lamah chakam'ti 'ani 'az yother w'dibar'ti b'libi shegam-zeh habel.

Ecc2:15 Then I said in my heart, As it happens to the fool, so it shall happen even to me.
Why was I then more wise? Then I said in my heart, that this too is vanity.

<15> καὶ εἶπα ἐγὼ ἐν καρδίᾳ μου Ὡς συνάντημα τοῦ ἄφρονος
καὶ γε ἐμοὶ συναντήσεται μοι, καὶ ἵνα τί ἐσοφισάμην;
ἐγὼ τότε περισσὸν ἐλάλησα ἐν καρδίᾳ μου, διότι ἄφρων
ἐκ περισσεύματος λαλεῖ, ὅτι καὶ γε τοῦτο ματαιότης.

15 kai eipa egō en kardia mou Hōs synantēma tou aphronos
And I said in my heart, As the event of the fool is,
kai ge emoi synantēsetai moi,
even indeed to me it shall meet up with me;
kai hina ti esophisamēn? egō tote perisson elalēsa en kardia mou,
and why have I discerned wisdom? And this extra I said in my heart,
dioti aphrōn ek perisseumatos lalei, hoti kai ge touto mataiotēs.
because the fool from out of abundance speaks for even indeed this is folly.

טוֹאֲמַרְתִּי אָנִי בְּלִבִּי כְּמִקְרָה הַכָּסִיל גַּם-אָנִי יִקְרָנִי
וְלִמָּה חֲכַמְתִּי אָנִי אֶז יוֹתֵר וְדִבַּרְתִּי בְּלִבִּי שְׁגָם-זֶה הַבֵּל:

טוֹאֲמַרְתִּי אָנִי בְּלִבִּי כְּמִקְרָה הַכָּסִיל גַּם-אָנִי יִקְרָנִי
וְלִמָּה חֲכַמְתִּי אָנִי אֶז יוֹתֵר וְדִבַּרְתִּי בְּלִבִּי שְׁגָם-זֶה הַבֵּל:

16. ki 'eyn zik'ron lechakam `im-hak'sil p'olam b'shek'bar hayamim haba'im hakol
nish'kach w'ey'k yamuth hechakam `im-hak'sil.

Ecc2:16 For there is no remembrance of the wise man than of the fool for ever;
In that already the coming days all shall be forgotten.
And how the wise man die above the fool?

<16> ὅτι οὐκ ἔστιν μνήμη τοῦ σοφοῦ μετὰ τοῦ ἄφρονος εἰς αἰῶνα,
καθότι ἤδη αἱ ἡμέραι αἱ ἐρχόμεναι τὰ πάντα ἐπελήσθη·
καὶ πῶς ἀποθανεῖται ὁ σοφὸς μετὰ τοῦ ἄφρονος;

16 hoti ouk estin mnēmē tou sophou meta tou aphronos eis aiōna,
For there is no remembrance of the wise man with the fool in the eon;
kathoti ēdē hai hēmerai hai erchomenai ta panta epelēsthē;
in so far as already the days coming all things are forgotten;
kai pōs apothaneitai ho sophos meta tou aphronos?
and how shall die the wise man with the fool?

טוֹאֲמַרְתִּי אָנִי בְּלִבִּי כְּמִקְרָה הַכָּסִיל גַּם-אָנִי יִקְרָנִי
וְלִמָּה חֲכַמְתִּי אָנִי אֶז יוֹתֵר וְדִבַּרְתִּי בְּלִבִּי שְׁגָם-זֶה הַבֵּל:

יִזְשַׁנְאֲתִי אֶת-הַחַיִּים כִּי רַע עָלִי הַמַּעֲשֶׂה שְׁנַעֲשֶׂה תַחַת הַשָּׁמַיִם

כִּי-הַכֹּל הֶבֶל וְרֵעוֹת רוּחַ:

17. w'sane'thi 'eth-hachayim ki ra'`alay hama`aseh shena`asah tachath hashamesh ki-hakol hebel ur'`uth ruach.

Ecc2:17 So I hated life, for the work which had been done under the sun was grievous to me; because everything is vanity and vexation of spirit.

<17> καὶ ἐμίσησα σὺν τὴν ζωήν, ὅτι πονηρὸν ἐπ' ἐμέ τὸ ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον, ὅτι τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος.

17 kai emisēsa syn tēn zōēn, hoti ponēron ep' eme to poiēma
And I was detested with life; for evil was upon me – the action
to pepoiēmenon hypo ton hēlion, hoti ta panta mataiotēs kai proairesis pneumatos.
of doing a thing under the sun. For all is folly and a resolve of spirit.

וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי 18
:וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי

יְהוָה וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי
וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי:

18. w'sane'thi 'ani 'eth-kal-`amali she'ani `amel tachath hashamesh she'anichenu la'adam sheyih'yeh 'acharay.

Ecc2:18 Thus I hated all my labor for which I had labored under the sun, because I should leave it to the man who shall come after me.

<18> καὶ ἐμίσησα ἐγὼ σὺν πάντα μόχθον μου, ὃν ἐγὼ μοχθῶ ὑπὸ τὸν ἥλιον, ὅτι ἀφ' ἡμέρας αὐτὸν τῷ ἀνθρώπῳ τῷ γινομένῳ μετ' ἐμέ.

18 kai emisēsa egō syn panta mochthon mou, hon egō mochthō hypo ton hēlion,
And I detested all my effort which I made an effort under the sun.
hoti aphīō auton tō anthrōpō tō ginomenō met' eme;
For I must leave it to the man coming after me.

וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי 19
:וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי

יְהוָה וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי
וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי וְשָׂנֵאתִי אֶת-כָּל-עֲמָלִי:

19. umi yode`a hechakam yih'yeh 'o sakal w'yish'lat b'kal-`amali she`amal'ti w'shechakam'ti tachath hashamesh gam-zeh habel.

Ecc2:19 And who knows whether he shall be a wise man or a fool? Yet he shall have control over all my labor for which I have labored and for which I acted wisely under the sun. This is also vanity.

<19> καὶ τίς οἶδεν εἰ σοφὸς ἔσται ἢ ἄφρων; καὶ ἐξουσιάζεται ἐν παντὶ μόχθῳ μου, ᾧ ἐμόχθησα καὶ ᾧ ἐσοφισάμην ὑπὸ τὸν ἥλιον. καὶ γε τοῦτο ματαιότης.

19 kai tis oiden ei sophos estai ē aphrōn?
And who knows if he shall be a wise man or a fool?
kai exousiazetai en panti mochthō mou, hō emochthēsa

And if he exercised authority in all my effort in which I made an effort in,
 kai hō esophisamēn hypo ton hēlion. kai ge touto mataiotēs.
 and in which I gained discernment under the sun. Even indeed this is folly.

20 וְשִׁבּוֹתִי אֲנִי לִיָּאֵשׁ אֶת-לְבִי עַל-כָּל-הָעֵמָל
 :וְעַמְלָתִי תַחַת הַשֶּׁמֶשׁ

20. w'sabothi 'ani l'ya'esh 'eth-libi `al kal-he`amal she`amal'ti tachath hashamesh.

Ecc2:20 Therefore I turned about to cause my heart to despair of all my labor
 for which I had labored under the sun.

<20> καὶ ἐπέστρεψα ἐγὼ τοῦ ἀποτάξασθαι τῇ καρδίᾳ μου
 ἐπὶ παντὶ τῷ μόχθῳ, ᾧ ἐμόχθησα ὑπὸ τὸν ἥλιον,

20 kai epestrepsa egō tou apotaxasthai tē kardiā mou

And I turned to dismiss my heart

epi panti tō mochthō, hō emochthēsa hypo ton hēlion,

upon all effort in which I made an effort under the sun.

21 כִּי-יֵשׁ אָדָם שֶׁעָמַל בְּחָכְמָה וּבִדְעָה וּבְכִשְׁרוֹן
 וּלְאָדָם שֶׁלֹּא עָמַל-בּוֹ יִתְּנֶנּוּ חֶלְקוֹ גַּם-זֶה הֶבֶל וְרַעַה רַבָּה:

21. ki-yesh 'adam she'amalo b'chak'mah ub'da'ath ub'kish'ron
 u'adam shelo' `amal-bo yit'nenu chel'qo gam-zeh hebel w'ra'ah rabbah.

Ecc2:21 For there is a man who has labored with wisdom, with knowledge
 and with equity; yet to a man that has not labored with it, he shall give it for his share.
 This also is vanity and a great evil.

<21> ὅτι ἔστιν ἄνθρωπος, οὗ μόχθος αὐτοῦ ἐν σοφίᾳ καὶ ἐν γνώσει καὶ ἐν ἀνδρείᾳ,
 καὶ ἄνθρωπος, ὃς οὐκ ἐμόχθησεν ἐν αὐτῷ, δώσει αὐτῷ μερίδα αὐτοῦ.
 καὶ γε τοῦτο ματαιότης καὶ πονηρία μεγάλη.

21 hoti estin anthrōpos, hou mochthos autou en sophiā kai en gnōsei

For there is a man that made his effort in wisdom, and in knowledge,

kai en andreia, kai anthrōpos, hos ouk emochthēsen en autō,

and in courage; and a man in whom did not make an effort – in him

dōsei autō merida autou. kai ge touto mataiotēs kai ponēria megalē.

he shall give to him his portion. And indeed this is folly and wickedness great.

22 כִּבְכִי מֶה-הָיָה לְאָדָם בְּכָל-עֵמָלוֹ
 :וְעַמְלָתוֹ כְּעַמְלַת הַבָּיִת וְכַגְּבִי

כב כִּי מֶה-הָיָה לְאָדָם בְּכָל-עֵמָלוֹ

וּבְרַעֲיוֹן לְבוֹ שֶׁהוּא עָמַל תַּחַת הַשֶּׁמֶשׁ:

22. **ki meh-hoeh la'adam b'kal-`amalo**
ub'ra`yon libo shehu' `amel tachath hashamesh.

Ecc2:22 For what is there for a man of all his labor
and of the vexation of his heart which he labors under the sun?

<22> ὅτι τί γίνεται τῷ ἀνθρώπῳ ἐν παντὶ μόχθῳ αὐτοῦ
καὶ ἐν προαιρέσει καρδίας αὐτοῦ, ᾧ αὐτὸς μοχθεῖ ὑπὸ τὸν ἥλιον;

22 **hoti ti ginetai tō anthrōpō en panti mochthō autou**

For it happens to the man in all his effort,

kai en proairesei kardias autou, hō autos mochthei hypo ton hēlion?

and in resolve of his heart in which he makes an effort under the sun?

23 וְכִי כָל-יָמָיו מְכַאֲבִים

וְכֵן עֲנִינוֹ גַם-בְּלִילָה לֹא-שָׁכַב לְבוֹ גַם-זֶה הָבֵל הוּא:

23. **ki kal-yamayu mak'obim**

waka`as `in'yano gam-balay'lah lo'-shakab libo gam-zeh hebel hu'.

Ecc2:23 For all his days are sufferings and his labor grief;
his heart does not even rest at night. This also is vanity.

<23> ὅτι πάσαι αἱ ἡμέραι αὐτοῦ ἀλγημάτων καὶ θυμοῦ περισπασμὸς αὐτοῦ,
καὶ γε ἐν νυκτὶ οὐ κοιμᾶται ἡ καρδιά αὐτοῦ. καὶ γε τοῦτο ματαιότης ἐστίν.

23 **hoti pasai hai hēmerai autou algēmatōn kai thymou perispasmos autou,**

For in all his days are pains and rage of his distraction;

kai ge en nykti ou koimatai hē kardia autou. kai ge touto mataiotēs estin.

and indeed in night does not go to bed heart his. And indeed this is folly.

24 כִּדְאִין-טוֹב בְּאָדָם שִׁיאָכֵל וְשָׁתָה וְהָרָאָה אֶת-נַפְשׁוֹ טוֹב

בְּעָמְלוֹ גַם-זֶה רְאִיתִי אָנִי כִי מִיַּד הָאֱלֹהִים הוּא:

24. **'eyn-tob ba'adam sheyo'kal w'shathah w'her'ah 'eth-naph'sho tob ba`amalo**
gam-zoh ra'ithi 'ani ki miyad ha'Elohim hi'.

Ecc2:24 There is nothing better for a man than that he should eat and drink,
and that he should make his soul enjoy good in his labor.
This also I saw, that it was from the hand of the Elohim.

<24> Οὐκ ἔστιν ἀγαθὸν ἐν ἀνθρώπῳ· ὃ φάγεται καὶ ὃ πίνεται
καὶ ὃ δείξει τῇ ψυχῇ αὐτοῦ, ἀγαθὸν ἐν μόχθῳ αὐτοῦ.
καὶ γε τοῦτο εἶδον ἐγὼ ὅτι ἀπὸ χειρὸς τοῦ θεοῦ ἐστίν.

24 **Ouk estin agathon en anthrōpō; ho phagetai kai ho pietai**

There is not a good thing to man to eat and to drink,

kai ho **deixei** tē psychē autou, **agathon en** mochthō autou.
to **show** his soul **good in** his effort.

kai **ge** touto eidon egō **hoti** apo **cheiros** tou theou **estin**;
And **indeed this I** knew, **that from the hand of Elohim it is**.

25 וְגַם כִּי יֵאָכֵל וְיִשְׁתֶּה מִמִּנֵּי

כֹּה כִּי מִי יֵאָכֵל וְיִשְׁתֶּה מִמִּנֵּי:

25. ki mi yo'kal umi yachush chuts mimeni.

Ecc2:25 For **who** can eat and **who** can enjoy apart from me?

<25> ὅτι τίς φάγεται καὶ τίς φείσεται παρὲς αὐτοῦ;

25 hoti tis phagetai kai tis pheisetai parex autou?

For who shall eat, and who shall drink besides him?

26 וְגַם כִּי יֵאָכֵל וְיִשְׁתֶּה מִמִּנֵּי
כֹּה כִּי מִי יֵאָכֵל וְיִשְׁתֶּה מִמִּנֵּי:
כֹּה כִּי מִי יֵאָכֵל וְיִשְׁתֶּה מִמִּנֵּי

כֹּה כִּי מִי יֵאָכֵל וְיִשְׁתֶּה מִמִּנֵּי

וְדַעַת וְשִׂמְחָה וְלִחוּטָא נָתַן עֲנָנָן לְאֶסּוּף

וְלִכְנוּס לְתֵת לְטוֹב לְפָנֵי הָאֱלֹהִים גַּם-זֶה הֶבֶל וְרַעוּת רוּחַ:

26. ki l'adam shetob l'phanayu nathan chak'mah

w'da'ath w'sim'chah w'lachote' nathan in'yan le'esoph

w'lik'nos latheth l'tob liph'ney ha'Elohim gam-zeh hebel ur'uth ruach.

Ecc2:26 For to a man who is good in His sight He has given wisdom and knowledge and joy, but to the sinner He has given the task of gathering and collecting so that he may give to one who is good in the sight of the Elohim.
This also is vanity and vexation of spirit.

<26> ὅτι τῷ ἀνθρώπῳ τῷ ἀγαθῷ πρὸ προσώπου αὐτοῦ ἔδωκεν σοφίαν καὶ γνῶσιν καὶ εὐφροσύνην· καὶ τῷ ἁμαρτάνοντι ἔδωκεν περισπασμὸν τοῦ προσθεῖναι καὶ τοῦ συναγαγεῖν τοῦ δοῦναι τῷ ἀγαθῷ πρὸ προσώπου τοῦ θεοῦ· ὅτι καὶ γὰρ τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

26 hoti tō anthrōpō tō agathō pro prosōpou autou edōken sophian

For to the man, to the one good before his face, he gave wisdom,

kai **gnōsin** kai **euphrosynēn**; kai tō hamartanonti edōken perispasmon

and **knowledge**, and **gladness**. And to the one sinning, he gave **distraction**

tou **prostheinai** kai tou **synagagein**

to be added and to bring together;

tou **dounai** tō **agathō pro prosōpou** tou theou;

so as to give to the good man before the face of Elohim.

hoti kai **ge** touto mataiotēs kai **proairesis** pneumatos.

For even indeed this is folly and resolve of spirit.

Chapter 3

א לכל זמן ועת לכל-חפץ תחת השמים: 1

1. **lakol z'man w'eth l'kal-chephets tachath hashamayim.**

Ecc3:1 There is an appointed time for everything.

And there is a time for every event under the heavens.

<3:1> Τοῖς πᾶσιν χρόνος, καὶ καιρὸς τῷ παντὶ πράγματι ὑπὸ τὸν οὐρανόν.

1 Tois **pasin** **chronos**, kai **kairos** tō **panti** **pragmati** **hypo** ton ouranon.

To **all** the **time** and **season**, to **every** thing **under** the **heavens**.

2

ב עת ללדת ועת למות עת לטעת ועת לעקור נטוע:

2. **`eth laledeth w'eth lamuth `eth lata`ath w'eth la`aqor natu`a.**

Ecc3:2 A time to give birth and a time to die;

a time to plant and a time to uproot what is planted.

<2> καιρὸς τοῦ τεκεῖν καὶ καιρὸς τοῦ ἀποθανεῖν,

καιρὸς τοῦ φυτεῦσαι καὶ καιρὸς τοῦ ἐκτίλαι πεφυτευμένον,

2 **kairos** tou **tekein** kai **kairos** tou apothanein,

A **season** to **give birth**, and a **season** to **die**;

kairos tou phyteusai kai **kairos** tou ektilai pephyteumenon,

A **season** to **plant**, and a **season** to **pluck out** the thing **being planted**;

3

ג עת להרוג ועת להפוא עת לפרוץ ועת לבנות:

3. **`eth laharog w'eth lir'po' `eth liph'rots w'eth lib'noth.**

Ecc3:3 A time to kill and a time to heal; a time to tear down and a time to build up.

<3> καιρὸς τοῦ ἀποκτεῖναι καὶ καιρὸς τοῦ ἰάσασθαι,

καιρὸς τοῦ καθελεῖν καὶ καιρὸς τοῦ οἰκοδομῆσαι,

3 **kairos** tou apokteinaï kai **kairos** tou **iasasthai**,

a **season** to **kill**, and a **season** to **heal**;

kairos tou **kathelein** kai **kairos** tou **oikodomēsai**,

a **season** to **demolish**, and a **season** to **build**;

4

ד עת לבכות ועת לשחוק עת ספור ועת רקוד:

4. **`eth lib'both w'eth lis'choq `eth s'phod w'eth r'qod.**

Ecc3:4 A time to weep and a time to laugh; a time to mourn and a time to dance.

<4> καιρὸς τοῦ κλαῦσαι καὶ καιρὸς τοῦ γελάσαι,

καιρὸς τοῦ κόψασθαι καὶ καιρὸς τοῦ ὀρχήσασθαι,

4 **kairos** tou **klausai** kai **kairos** tou **gelasai**,

a season to weep, and a season to laugh;
kairos tou kopsasthai kai kairos tou orchēsasthai,
a season to lament, and a season to dance;

פָּאָגאַל װוּ זײַנדיגט פֿאַר װאָ זײַנדיגט זיכעוואָל װוּ 5
:פֿאַגאַל פֿאַגאַל װוּ

הַעֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לְחַבֹּק
וְעֵת לְרַחֵק מִחֶבֶק:

5. `eth l'hash'lik 'abanim w'`eth k'nos 'abanim `eth lachaboq
w'`eth lir'choq mechabeq.

Ecc3:5 A time to throw stones and a time to gather stones;
a time to embrace and a time to refrain from embracing.

<5> καιρὸς τοῦ βαλεῖν λίθους καὶ καιρὸς τοῦ συναγαγεῖν λίθους,
καιρὸς τοῦ περιλαβεῖν καὶ καιρὸς τοῦ μακρυνθῆναι ἀπὸ περιλήψεως,

5 kairos tou balein lithous kai kairos tou synagagein lithous,
a season to throw stones, and a season to gather stones;

kairos tou perilabein kai kairos tou makrynthēnai apo perilēmpseōs,
a season to embrace, and a season to be far from embrace;

:זיכעוואָל װוּ זיך זאגן װוּ זאגן װוּ זאגן װוּ 6

וְעֵת לְבַקֵּשׁ וְעֵת לְאָבֵד עֵת לְשָׁמֹר וְעֵת לְהַשְׁלִיךְ:

6. `eth l'baqesh w'`eth l'abed `eth lish'mor w'`eth l'hash'lik.

Ecc3:6 A time to seek and a time to lose; A time to keep and a time to cast away.

<6> καιρὸς τοῦ ζητῆσαι καὶ καιρὸς τοῦ ἀπολέσαι,
καιρὸς τοῦ φυλάξαι καὶ καιρὸς τοῦ ἐκβαλεῖν,

6 kairos tou zētēsai kai kairos tou apolesai,
a season to seek, and a season to lose;

kairos tou phylaxai kai kairos tou ekbalein,
a season to keep, and a season to cast out;

:זאגן װוּ זיך זאגן װוּ זיך זאגן װוּ זאגן װוּ 7

זַעֵת לְקָרוֹעַ וְעֵת לְתַפּוֹר עֵת לְחַשׂוֹת וְעֵת לְדַבֵּר:

7. `eth liq'ro`a w'`eth lith'por `eth lachashoth w'`eth l'daber.

Ecc3:7 A time to tear apart and a time to sew together;
a time to kept silence and a time to speak.

<7> καιρὸς τοῦ ῥῆξαι καὶ καιρὸς τοῦ ῥάψαι, καιρὸς τοῦ σιγᾶν καὶ καιρὸς τοῦ λαλεῖν,

7 kairos tou hrēxai kai kairos tou hrapsai,
a season to tear, and a season to sew;

kairos tou sigan kai kairos tou lalein,
a season to be quiet, and a season to speak;

He has also set eternity in their heart, without which man shall not find out the work which the Elohim has done from the beginning even to the end.

<11> σὺν τὰ πάντα ἐποίησεν καλὰ ἐν καιρῷ αὐτοῦ καὶ γε σὺν τὸν αἰῶνα ἔδωκεν ἐν καρδίᾳ αὐτῶν, ὅπως μὴ εὕρῃ ὁ ἄνθρωπος τὸ ποίημα, ὃ ἐποίησεν ὁ θεός, ἀπ’ ἀρχῆς καὶ μέχρι τέλους.

11 syn ta panta epoiēsen kala en kairō autou

With all which he made is good in his season;

kai ge syn ton aiōna edōken en kardia autōn,

and indeed with the eon he gave in their heart,

hopōs mē heurē ho anthrōpos to poiēma, ho epoiēsen ho theos,

so that should not find man the action which Elohim did

ap’ archēs kai mechri telous.

from beginning till end.

יבִּידְעָתִי כִּי אֵין טוֹב בָּם
כִּי אִם-לְשִׁמוּחַ וְלַעֲשׂוֹת טוֹב בְּחַיָּוִי:

12. yada`ti ki `eyn tob bam ki `im-lis`moach w`la`asoth tob b`chayayu.

Ecc3:12 I know that there is no good in them but to rejoice and to do good in his life;

<12> ἔγνων ὅτι οὐκ ἔστιν ἀγαθὸν ἐν αὐτοῖς

εἰ μὴ τοῦ εὐφρανθῆναι καὶ τοῦ ποιεῖν ἀγαθὸν ἐν ζωῇ αὐτοῦ.

12 egnōn hoti ouk estin agathon en autois

I knew that there is not good in them,

ei mē tou euphranthēnai kai tou poiein agathon en zōē autou;

except to be glad and to do good in his life.

יֵג וְיִגְם כָּל-הָאָדָם שִׂיאֵכֶל וְשִׂתָּה
וְרָאָה טוֹב בְּכָל-עֲמָלוֹ מִתַּת אֲלֵהִים הִיא:

13. w`gam kal-ha`adam sheyo`kal w`shathah

w`ra`ah tob b`kal-`amalo matath `Elohim hi`.

Ecc3:13 And also every man that should eat and drink, enjoy the good of all his labor, it is the gift of Elohim.

<13> καὶ γε πᾶς ὁ ἄνθρωπος, ὃς φάγεται καὶ πίεται

καὶ ἴδῃ ἀγαθὸν ἐν παντὶ μόχθῳ αὐτοῦ, δόμα θεοῦ ἐστίν.

13 kai ge pas ho anthrōpos, hos phagetai kai pietai

And indeed, every man who shall eat and shall drink

kai idē agathon en panti mochthō autou, doma theou estin.

and should behold good in all his effort – a gift of Elohim it is.

יד ידעתי כי כל-אשר יעשה האלהים הוא יהיה
לעולם עליו אין להוסיף וממנו אין לגרע
והאלהים עשה שיהאוי מלפניו:

14. yada`ti ki kal-`asher ya`aseh ha'Elohim hu' yih'yeh l'`olam `alayu `eyn l'hosiph
umimenu `eyn lig'ro`a w'ha'Elohim `asah sheyir'u mil'phanayu.

Ecc3:14 I know that whatever the Elohim does, it shall be forever;
there is nothing to add to it and there is nothing to take from it,
and the Elohim does it so that men should fear before Him.

<14> ἔγνων ὅτι πάντα, ὅσα ἐποίησεν ὁ θεός, αὐτὰ ἔσται εἰς τὸν αἰῶνα·
ἐπ' αὐτῷ οὐκ ἔστιν προσθεῖναι, καὶ ἀπ' αὐτοῦ οὐκ ἔστιν ἀφελεῖν,
καὶ ὁ θεὸς ἐποίησεν, ἵνα φοβηθῶσιν ἀπὸ προσώπου αὐτοῦ.

14 egnōn hoti panta, hosa epoiēsen ho theos, auta estai eis ton aiōna;
I knew that all things as many as Elohim did, they shall be into the eon.

ep' autō ouk estin prostheinai, kai ap' autou ouk estin aphelein,
Unto them it is not to add, and from them it is not to remove.

kai ho theos epoiēsen, hina phobēthōsin apo prosōpou autou.
And Elohim did that they should fear from in front of him.

טו מה-שהיה כבר הוא ואשר להיות כבר היה
והאלהים יבקש את-נרדף:

15. mah-shehayah k'bar hu' wa'asher lih'yothe k'bar hayah
w'ha'Elohim y'baqesh `eth-nir'daph.

Ecc3:15 That which has been already and that which shall be has already been,
for the Elohim seeks what has passed by.

<15> τὸ γινόμενον ἤδη ἐστίν, καὶ ὅσα τοῦ γίνεσθαι, ἤδη γέγονεν,
καὶ ὁ θεὸς ζητήσῃ τὸν διωκόμενον.

15 to genomenon ēdē estin, kai hosa tou ginesthai,
The thing becoming, already is; and as much as there is to be,
ēdē gegonen, kai ho theos zētēsei ton diōkomenon.
already has become; and Elohim shall seek the thing pursuing.

טז ועוד ראיתי תחת השמש מקום המשפט שמה הרשע
ומקום הצדק שמה הרשע:

16. w'`od ra'ithi tachath hashamesh m'qom hamish'pat shamah haresha`
um'qom hatsedeq shamah harasha`.

Ecc3:16 Furthermore, I have seen under the sun that in the place of justice there is wickedness and in the place of righteousness there is wickedness.

<16> Καὶ ἔτι εἶδον ὑπὸ τὸν ἥλιον τόπον τῆς κρίσεως, ἐκεῖ ὁ ἀσεβής, καὶ τόπον τοῦ δικαίου, ἐκεῖ ὁ ἀσεβής.

16 Kai eti eidon hypo ton hēlion topon tēs kriseōs,

And still I beheld under the sun the place of the of judgment –
ekei ho asebeēs, kai topon tou dikaiou, ekei ho asebeēs.
there the impious one; and a place of the just – there was the pious one.

וְעַתָּה אֲמַרְתִּי אֲנִי בְּלִבִּי אֶת־הַצְדִּיק וְאֶת־הַרָשָׁע וְשֹׁפֵט הָאֱלֹהִים
כִּי־עַתָּה לְכָל־הַפֶּץ וְעַל כָּל־הַמַּעֲשֵׂה שָׁם:

יְאָמַרְתִּי אֲנִי בְּלִבִּי אֶת־הַצְדִּיק וְאֶת־הַרָשָׁע וְשֹׁפֵט הָאֱלֹהִים
כִּי־עַתָּה לְכָל־הַפֶּץ וְעַל כָּל־הַמַּעֲשֵׂה שָׁם:

17. 'amar'ti 'ani b'libi 'eth-hatsadiq w'eth-harasha` yish'pot ha'Elohim
ki-`eth l'kal-chephets w'al kal-hama`aseh sham.

Ecc3:17 I said in my heart, the Elohim shall judge the righteous and the wicked, for a time for every matter and for every deed is there.

<17> εἶπα ἐγὼ ἐν καρδίᾳ μου Σὺν τὸν δίκαιον καὶ σὺν τὸν ἀσεβῇ κρινεῖ ὁ θεός, ὅτι καιρὸς τῷ παντὶ πράγματι καὶ ἐπὶ παντὶ τῷ ποιήματι.

17 eipa egō en kardiā mou Syn ton dikaiōn kai syn ton asebeē krinei ho theos,

I said in my heart, With the just and with the impious, the Elohim shall judge,
hoti kairos tō panti pragmati kai epi panti tō poiēmati.
for there is a season for every thing, and for every action.

וְעַתָּה אֲמַרְתִּי אֲנִי בְּלִבִּי עַל־הַדִּבְרֹת בְּנֵי הָאָדָם לְבָרָם הָאֱלֹהִים
וְלִרְאוֹת שָׁהֶם בְּהִמָּה הִמָּה לָהֶם:

יְאָמַרְתִּי אֲנִי בְּלִבִּי עַל־הַדִּבְרֹת בְּנֵי הָאָדָם לְבָרָם הָאֱלֹהִים
וְלִרְאוֹת שָׁהֶם בְּהִמָּה הִמָּה לָהֶם:

18. 'amar'ti 'ani b'libi `al-dib'rath b'ney ha'adam l'baram ha'Elohim
w'lir'oth sh'hem-b'hemah hemah lahem.

Ecc3:18 I said in my heart concerning the speech of the sons of men, that the Elohim tests them in order for them to see that they are as beasts, they to themselves.

<18> ἐκεῖ εἶπα ἐγὼ ἐν καρδίᾳ μου περὶ λαλιᾶς υἱῶν τοῦ ἀνθρώπου, ὅτι διακρινεῖ αὐτοὺς ὁ θεός, καὶ τοῦ δεῖξαι ὅτι αὐτοὶ κτήνη εἰσὶν καὶ γε αὐτοῖς.

18 ekei eipa egō en kardiā mou peri lalias huiōn tou anthrōpou,

there I said in my heart, concerning the speech of the sons of man,
hoti diakrinei autous ho theos, kai tou deixai hoti autoi ktēnē eisin
that shall examine them the Elohim, and to show that they are beasts.
kai ge autois.

၂၀၁၁-၁၂ ခုနှစ် ဇွန် ၁၀ ရက် နောက်နေ့ နေ့စဉ် ၂၀၁၁ ခုနှစ် ဇွန် ၂၀
 : ၂၀၁၁-၁၂ ခုနှစ် ဇွန် ၂၀

HaMiqraot/The Scriptures – All Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 24

21 מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הַעֹלָה הִיא לְמַעַל
וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ:

כאמי יודע רוח בני האדם העולה היא למעלה
ורוח הבהמה היורדת היא למטה לארץ:

21. **mi yode`a ruach b'ney ha'adam ha`olah hi' l'ma`lah**
w'ruach hab'hemah hayoredeth hi' l'mattah la'arets.

Ecc3:21 Who knows that the spirit of the sons of man that goes upward
and the spirit of the beast that goes downward to the earth?

<21> καὶ τίς οἶδεν πνεῦμα υἱῶν τοῦ ἀνθρώπου εἰ ἀναβαίνει αὐτὸ εἰς ἄνω,
καὶ πνεῦμα τοῦ κτήνους εἰ καταβαίνει αὐτὸ κάτω εἰς γῆν;

21 kai **tis oiden pneuma huiōn** tou anthrōpou **ei anabainei auto** eis **anō**,

And **who has known the spirit** of the **sons of man**, **if it ascends itself upward?**

kai **pneuma** tou ktēnous **ei katabainei auto** katō **eis gēn?**

and the **spirit of the beast**, **if it goes down itself below into the earth?**

22 מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ
וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ:

כב וראיתי כי אין טוב מאשר ישמח האדם במעשיו
כי-הוא חלקו כי מי יביאנו לראות במה שיהיה אחריו:

22. **w'ra'ithi ki 'eyn tob me'asher yis'mach ha'adam b'ma'asayu**
ki-hu' chel'qo ki mi y'bi'enu lir'oth b'meh sheyih'yeh 'acharayu.

Ecc3:22 Therefore I have seen that nothing is better than that man should rejoice
in his works, for that is his lot. For who shall bring him to see what shall occur after him?

<22> καὶ εἶδον ὅτι οὐκ ἔστιν ἀγαθὸν εἰ μὴ ὃ εὐφρανθήσεται ὁ ἄνθρωπος
ἐν ποιήμασιν αὐτοῦ, ὅτι αὐτὸ μερὶς αὐτοῦ·

ὅτι τίς ἄξει αὐτὸν τοῦ ἰδεῖν ἐν ᾧ ἔαν γένηται μετ' αὐτόν;

22 kai **eidon hoti ouk estin agathon ei mē ho euphranthēsetai** ho anthrōpos

And I saw that **there is no good, except where shall be glad man**

en poiēmasin autou, hoti auto meris autou;

in his actions; for it is his portion.

hoti tis axei auton tou **idein en hō ean genētai met'** auton?

For who shall lead him to see in what ever should take place after him?

Chapter 4

אֲנִי וְאַרְאֶה אֶת-כָּל-הָעֹשִׂים
אֲשֶׁר נַעֲשִׂים תַּחַת הַשָּׁמַיִם וְהִנֵּה הַמַּעַת הָעֹשִׂים
וְאֵין לָהֶם מִנְחָם וּמִנֵּר עֹשִׂיהֶם כֹּחַ וְאֵין לָהֶם מִנְחָם:

אושבתי אני ואראה את-כל העושים
אשר נעשים תחת השמים והנה המעט העושים
ואין להם מנחם ומנר עושיהם כח ואין להם מנחם:

1. w'shab'ti 'ani wa'er'eh 'eth-kal-ha`ashuqim 'asher na`asim tachath hashamesh
w'hinne dim'`ath ha`ashuqim w'eyn lahem m'nachem
umiyaad `osh'qeyhem koach w'eyn lahem m'nachem.

Ecc4:1 So I returned, and considered at all the oppressions that are done under the sun.
And behold the tears who were oppressed and that they had no comforter
and at the hand of those oppressed them there was power, but they had no comforter.

<4:1> Καὶ ἐπέστρεψα ἐγὼ καὶ εἶδον σὺν πάσας τὰς συκοφαντίας
τὰς γινόμενας ὑπὸ τὸν ἥλιον· καὶ ἰδοὺ δάκρυον τῶν συκοφαντούμενων,
καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν, καὶ ἀπὸ χειρὸς συκοφαντούντων αὐτοὺς ἰσχύς,
καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν.

1 Kai epestrepsa egō kai eidon syn pasas tas sykopphantias
And I turned and I beheld all the exortions,
tas ginomenas hypo ton hēlion;
the ones happening under the sun.
kai idou dakruon tōn sykopphantoumenōn,
And behold, the tear of the ones being extored,
kai ouk estin autois parakalōn,
and there is not one comforting them.
kai apo cheiros sykopphantountōn autous ischys,
And by the hand of ones extorting them was by strength
kai ouk estin autois parakalōn.
there is not one comforting them.

בְּשִׁבְתִּי אֲנִי וְאֶת־הַמֵּתִים שֶׁבָּרַ מִתּוֹ מִן־הַחַיִּים
אֲשֶׁר הֵמָּה חַיִּים עַדְהָנָה׃

2. w'shabeach 'ani 'eth-hamethim shek'bar methu min-hachayim
'asher hemah chayim `adenah.

Ecc4:2 So I praised the dead who are already dead more than the living
which they are still living.

<2> καὶ ἐπῆνεσα ἐγὼ σὺν τοὺς τεθνηκότας τοὺς ἤδη ἀποθανόντας ὑπὲρ τοὺς ζῶντας,
ὅσοι αὐτοὶ ζῶσιν ἕως τοῦ νῦν·

2 kai epēnesa egō syn tous tethnēkotas tous edē apothanontas
And I praised all of the ones having died of the ones already dying
hyper tous zōntas, hosoi autoi zōsin heōs tou nyn;
more than the living, as many as they live until the present.

גַּיְטוֹב מִשְׁנִיָּהֶם אֶת אֲשֶׁר־עָדָן לֹא הָיָה
אֲשֶׁר לֹא־רָאָה אֶת־הַמַּעֲשֶׂה הַרְעָ אֲשֶׁר בַּעֲשֶׂה תַּחַת הַשָּׁמֶשׁ׃

3. w'tob mish'neyhem 'eth 'asher-`aden lo' hayah
'asher lo'-ra'ah 'eth-hama`aseh hara` 'asher na`asah tachath hashamesh.

Ecc4:3 Yes, better is he than both they, which has not yet been,
who has not seen the evil work that is done under the sun.

<3> καὶ ἀγαθὸς ὑπὲρ τοὺς δύο τούτους ὅστις οὐπω ἐγένετο,
ὃς οὐκ εἶδεν σὺν τὸ ποίημα τὸ πονηρὸν τὸ πεποιημένον ὑπὸ τὸν ἥλιον.

3 kai agathos hyper tous duo toutous hostis oupō egeneto,
And better above these two which not yet was born,
hos ouk eiden syn to poiēma to ponēron to pepoiēmenon hypo ton hēlion.
which knew not all the action evil being done under the sun.

אֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ
אֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ

דְּוָרְאִיתִי אָנִי אֶת-כָּל-עֲמָל וְאֶת כָּל-כַּשְׂרוֹן הַמַּעֲשֵׂה
כִּי הָיָא קִנְאָת-אִישׁ מִרְעֵהוּ גַם-זֶה הֶבֶל וְרַעוּת רוּחַ:

4. w'ra'ithi 'ani 'eth-kal-`amal w'eth kal-kish'ron hama`aseh
ki hi' qin'ath-'ish mere`ehu gam-zeh hebel ur'`uth ruach.

Ecc4:4 I have seen that every labor and every success of the work,
that it is the envy of a man against his neighbor. This also is vanity and vexation of spirit.

<4> Καὶ εἶδον ἐγὼ σὺν πάντα τὸν μόχθον καὶ σὺν πᾶσαν ἀνδρείαν τοῦ ποιήματος,
ὅτι αὐτὸ ζῆλος ἀνδρὸς ἀπὸ τοῦ ἐταίρου αὐτοῦ.
καὶ γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

4 Kai eidon egō syn panta ton mochthon kai syn pasan andreian tou poiēmatos,
And I beheld all the effort, and all courage of action;
hoti auto zēlos andros apo tou hetairou autou;
for the same zeal of man is from his companion.
kai ge touto mataiotēs kai proairesis pneumatos.
And indeed this is folly and resolve of spirit.

אֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ

הַחֲבָסִיל חֶבֶק אֶת-יָדָיו וְאָכַל אֶת-בְּשָׂרוֹ:

5. hak'sil chobeq 'eth-yadayu w'okel 'eth-b'saro.

Ecc4:5 The fool folds his hands and consumes his own flesh.

<5> ὁ ἄφρων περιέλαβεν τὰς χεῖρας αὐτοῦ καὶ ἔφαγεν τὰς σάρκας αὐτοῦ.
5 ho aphrōn perielaben tas cheiras autou kai ephagen tas sarkas autou.
The fool embraces his hands, and eats his flesh.

אֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ וְאַתָּה וְאֵלֶּכְךָ

וְטוֹב מִלֵּא כַף נִחַת מִמְּלֵא חֲבָנִים עֲמָל וְרַעוּת רוּחַ:

6. tob m'lo' kaph nachath mim'lo' chaph'nayim `amal ur'`uth ruach.

Ecc4:6 Better is one handful of quietness than both hands full of labor

and vexation of spirit.

<6> ἀγαθὸν πλήρωμα δρακὸς ἀναπαύσεως ὑπὲρ πλήρωμα δύο δρακῶν μόχθου
καὶ προαιρέσεως πνεύματος.

6 agathon plērōma drakos anapauseōs hyper plērōma duo drakōn mochthou

Better full a handful of rest, than full two handfuls a trouble

kai proaireseōs pneumatos.

and resolve of spirit.

וְשָׁבְתִי אֲנִי וְאַרְאֶה הֶבֶל תַּחַת הַשָּׁמֶשׁ׃

7. w'shab'ti 'ani wa'er'eh hebel tachath hashamesh.

Ecc4:7 Then I returned, and I saw vanity under the sun.

<7> Καὶ ἐπέστρεψα ἐγὼ καὶ εἶδον ματαιότητα ὑπὸ τὸν ἥλιον.

7 Kai epestrepsa egō kai eidon mataiotēta hypo ton hēlion.

And I turned, and I saw folly under the sun.

חַיֵּשׁ אֶחָד וְאֵין שֵׁנִי גַם בֵּן וְאֶח אֵין-לוֹ׃
וְאֵין קֵץ לְכָל-עֲמָלוֹ גַם-עֵינָיו לֹא-תִשְׁבַּע עֹשֶׂר וְלִמִּי אֲנִי עֹמֵל
וּמְחַסֵּר אֶת-נַפְשִׁי מִטּוֹבָה גַם-זֶה הֶבֶל וְעֵנִין רָע הוּא׃

8. yesh 'echad w'eyn sheni gam ben wa'ach 'eyn-lo

w'eyn qets l'kal-'amalo gam-'eynayū lo'-this'ba'-'osher ul'mi 'ani 'amel
um'chaser 'eth-naph'shi mitobah gam-zeh hebel w'in'yan ra' hu'.

Ecc4:8 There is one alone, and there is not a second; yea, he has neither a son
nor a brother, yet there is no end of all his labor; even his eyes are not satisfied with riches;
and he says, For whom do I labor and bereave my soul of good?

This also is vanity and it is an evil task.

<8> ἔστιν εἷς, καὶ οὐκ ἔστιν δεύτερος, καὶ γε υἱὸς καὶ ἀδελφὸς οὐκ ἔστιν αὐτῷ.
καὶ οὐκ ἔστιν περασμὸς τῷ παντὶ μόχθῳ αὐτοῦ,
καὶ γε ὀφθαλμὸς αὐτοῦ οὐκ ἐμπίπλῃται πλούτου. καὶ τίνι ἐγὼ μοχθῶ
καὶ στερίσκω τὴν ψυχὴν μου ἀπὸ ἀγαθωσύνης;
καὶ γε τοῦτο ματαιότης καὶ περισπασμὸς πονηρὸς ἐστίν.

8 estin heis, kai ouk estin deuterōs, kai ge huīos

There is one alone, and there is not a second; and indeed, son

kai adelphos ouk estin autō;

nor indeed a brother there is no to him.

kai ouk estin perasmos tō panti mochthō autou,

And there is no limit to all his effort;

kai ge ophthalmos autou ouk empiplatai ploutou.

and indeed his eye is not satisfied of riches;
 kai tini egō mochthō kai steriskō tēn psychēn mou apo agathōsynēs?
 and saying, Why do I make an effort, and deprive my soul of goodness?
 kai ge touto mataiotēs kai perispasmos ponēros estin.
 And indeed, this folly and distraction an evil is.

9 וְגַם שְׁנַיִם טוֹבִים מִן־הָאֶחָד אֲשֶׁר יֵשׁ־לָהֶם שֹׂכָר טוֹב בְּעֵמָלָם:

ט טובים השנים מן-האחד אשר יש-להם שכר טוב בעמלם:
 9. tobim hash'nayim min-ha'echad 'asher yesh-lahem sakar tob ba'amalam.

Ecc4:9 Two are better than one because they have a good return for their labor.

<9> ἀγαθοὶ οἱ δύο ὑπὲρ τὸν ἓνα, οἷς ἔστιν αὐτοῖς μισθὸς ἀγαθὸς ἐν μόχθῳ αὐτῶν.
 9 agathoi hoi duo hyper ton hena, hois estin autois misthos agathos en mochthō autōn;
 Better the two than the one, in which there is to them wage a good in their effort.

10 וְאִם יִפְּלוּ הָאֶחָד יָקִים אֶת־חֲבֵרוֹ
 וְאִילוּ הָאֶחָד שְׁיִפּוֹל וְאֵין שֵׁנִי לְהַקִּימוֹ:

10. ki 'im-yipolu ha'echad yaqim 'eth-chabero
 w'ilo ha'echad sheyipol w'eyn sheni lahaqimo.

Ecc4:10 For if they fall, the one shall lift up his companion.
 But woe to him, the one who falls when there is not another to lift him up.

<10> ὅτι ἐὰν πέσωσιν, ὁ εἷς ἐγερεῖ τὸν μέτοχον αὐτοῦ,
 καὶ οὐαὶ αὐτῷ τῷ ἐνί, ὅταν πέσῃ καὶ μὴ ᾖ δεύτερος τοῦ ἐγεῖραι αὐτόν.

10 hoti ean pesōsin, ho heis egerei ton metochon autou,
 For if they should fall, the one shall rise his partner.

kai ouai autō tō heni, hotan pesē
 But woe to him, to the one, whenever he should fall

kai mē ē deuterōs tou egeirai auton.
 and there should not be a second to raise him.

11 וְגַם אִם יִשְׁכְּבוּ שְׁנַיִם יַחַם לָהֶם וְלֹא־אֶחָד יִחַם יְחָם:

יא גם אם ישכבו שנים יחם להם ולא-אחד יחם יחם:
 11. gam 'im-yish'k'bu sh'nayim w'cham lahem ul'echad 'ey'k yecham.

Ecc4:11 Also, if two lie down together they keep warm, but how can one be warm alone?

<11> καὶ γε ἐὰν κοιμηθῶσιν δύο, καὶ θερμῇ αὐτοῖς· καὶ ὁ εἷς πῶς θερμανθή;

11 kai ge ean koimēthōsin duo, kai thermē autois;
 And also if should go to bed two and heat themselves,

kai ho heis pōs thermanthē?
 then the one, how shall he heat himself?

12 וְאִם-יִתְקַפּוּ הָאֶחָד הַשְּׁנַיִם יַעֲמְדוּ נִגְדּוֹ
 וְהַחֹט הַמִּשְׁלָשׁ לֹא בִמְהֵרָה יִנָּתֵק׃

12. w'im-yith'q'pho ha'echad hash'nayim ya'am'du neg'do
 w'hachut ham'shulash lo' bim'herah yinatheq.

Ecc4:12 And if one prevail against him, two shall stand in front of him.
 A threefold cord is not quickly torn apart.

<12> καὶ ἐὰν ἐπικραταιωθῇ ὁ εἷς, οἱ δύο στήσονται κατέναντι αὐτοῦ,
 καὶ τὸ σπαρτίον τὸ ἐντρίτον οὐ ταχέως ἀπορραγήσεται.

12 kai ean epikrataiōthē ho heis, hoi duo stēsontai katenanti autou,
 And if one prevails against the one, the two shall stand against him.
 kai to spartion to entriton ou tacheōs aporragēsetai.
 And the cord three-stranded shall not be quickly ripped apart.

13 טוֹב יָלֵד מִסֶּכֶן וְחָכָם מִמֶּלֶךְ זָקֵן
 וְכִסִּיל אֲשֶׁר לֹא-יָרַע לְהִזְהֵר עוֹד׃

13. tob yeled mis'ken w'chakam mimelek zaqen uk'sil 'asher lo'-yada l'hizaher `od.

Ecc4:13 Better is a poor and a wise child than an old and foolish king
 who no longer knows to be warned.

<13> Ἀγαθὸς παῖς πένης καὶ σοφὸς ὑπὲρ βασιλέα πρεσβύτερον καὶ ἄφρονα,
 ὃς οὐκ ἔγνω τοῦ προσέχειν ἔτι.

13 Agathos pais penēs kai sophos hyper basilea presbyteron kai aphrona,
 Better child a needy and wise, than king an older and foolish
 hos ouk egnō tou prosechein eti;
 who does not know to take heed any longer.

14 יָד כִּי-מִבֵּית הַסּוּרִים יָצָא לְמַלְךְ כִּי גַם בְּמַלְכוּתוֹ נוֹלַד רָשׁ׃

14. ki-mibeyth hasurim yatsa' lim'lok ki gam b'mal'kutho nolak rash.

Ecc4:14 For from out of the house of the imprisoned he has come to become king,
 although he was born poor in his kingdom.

<14> ὅτι ἐξ οἴκου τῶν δεσμίων ἐξελεύσεται τοῦ βασιλεῦσαι,
 ὅτι καὶ γε ἐν βασιλείᾳ αὐτοῦ ἐγεννήθη πένης.

14 hoti ex oikou tōn desmiōn exeusetai tou basileusai,
 For from out of the house of the prisoners he shall come forth to reign,
 hoti kai ge en basileiā autou egennēthē penēs.
 for even indeed in his kingdom he was needy.

15 וְכָל־הַחַיִּים הַמְהַלְכִים תַּחַת הַשֶּׁמֶשׁ
אֶת־הַיֶּלֶד הַשֵּׁנִי אֲשֶׁר יַעֲמֹד תַּחְתּוֹ׃

15. ra'ithi 'eth-kal-hachayim ham'hal'kim tachath hashamesh
`im hayeled hasheni 'asher ya'amod tach'tayu.

Ecc4:15 I have seen all the living which walk under the sun,
with the second child who shall stand up instead of him.

<15> εἶδον σὺν πάντας τοὺς ζῶντας τοὺς περιπατοῦντας ὑπὸ τὸν ἥλιον
μετὰ τοῦ νεανίσκου τοῦ δευτέρου, ὃς στήσεται ἀντ' αὐτοῦ,

15 eidon syn pantas tous zōntas tous peripatountas hypo ton hēlion
I beheld all of the living, of the ones walking under the sun,
meta tou neaniskou tou deuteroou, hos stēsetai ant' autou,
with the young of the second generation who shall stand in place of him.

16 וְאֵין־קֵץ לְכָל־הָעָם לְכָל־אֲשֶׁר־הָיָה לִפְנֵיהֶם גַּם
הָאֲחֵרֹנִים לֹא יִשְׂמְחוּ־בּוֹ כִּי־גַם־זֶה הֶבֶל וְרַעְיוֹן רוּחַ׃

16. 'eyn-qets l'kal-ha'am l'kol 'asher-hayah liph'neyhem gam
ha'acharonim lo' yis'm'chu-bo ki-gam-zeh hebel w'ra'yon ruach.

Ecc4:16 There is no end to all the people, to all who were before them, and they also
that come after shall not rejoice with him, for this also is vanity and vexation of spirit.

<16> οὐκ ἔστιν περασμὸς τῷ παντὶ λαῷ, τοῖς πασιν, ὅσοι ἐγένοντο ἔμπροσθεν αὐτῶν·
καὶ γε οἱ ἔσχατοι οὐκ εὐφρανθήσονται ἐν αὐτῷ·
ὅτι καὶ γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

16 ouk estin perasmos tō panti laō, tois pasin, hosoi egenonto emprosthen autōn;
There is no limit to all the people, to all as many as was before them;
kai ge hoi eschatoi ouk euphranthēsontai en autō;
and indeed, the last shall not be glad in himself.
hoti kai ge touto mataiotēs kai proairesis pneumatōs.
For even indeed this is folly and resolve of spirit.

Chapter 5

17 וְשָׁמַר הַגִּלְדִּי כְּאֲשֶׁר תִּלְךְ אֶל־בֵּית הָאֱלֹהִים
וְקָרֹב לְשִׁמְעַי מִתֵּת הַכִּסִּי'לִים זָבַח כִּי־אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע׃

1. (4:17 in Heb.) sh'mor rag'leyak ka'asher telek 'el-beyth ha'Elohim

w'qarob lish'mo`a miteth hak'silim zabach ki-'eynam yod'im la`asoth ra`.

Ecc5:1 Guard your feet as you go to the house of the Elohim and draw near to hear more than to give a sacrifice of fools; for they do not know that they are doing evil.

<17> Φύλαξον πόδα σου, ἐν ᾧ εἶναι πορεύῃ εἰς οἶκον τοῦ θεοῦ, καὶ ἐγγὺς τοῦ ἀκούειν· ὑπὲρ δόμα τῶν ἀφρόνων θυσία σου, ὅτι οὐκ εἰσιν εἰδότες τοῦ ποιῆσαι κακόν.

17 Phylaxon poda sou, en hō ean poreuē eis oikon tou theou,

Guard your foot whenever you should go into the house of Elohim

kai eggys tou akouein; hyper doma tōn aphronōn thysia sou,

and are near to hear! be above the gift of the fools sacrifice Let your,

hoti ouk eisin eidotes tou poiēsai kakon.

for they are not knowing to do bad.

Chapter 5

אֶל-תְּבַהֵל עַל-פִּיךָ וְלִבְךָ אֶל-יְמַהֵר לְהוֹצִיא
דָּבָר לִפְנֵי הָאֱלֹהִים כִּי הָאֱלֹהִים בְּשָׁמַיִם
וְאַתָּה עַל-הָאָרֶץ עַל-כֵּן יִהְיוּ דְבָרֶיךָ מְעַטִּים:

2. (5:1 in Heb.) 'al-t'bahel `al-piyak w'lib'ak 'al-y'maher l'hotsi' dabar
lip'h'ney ha'Elohim ki ha'Elohim bashamayim w'attah `al-ha'arets
`al-ken yih'yu d'bareyak 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> μὴ 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 ἔστωσαν 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 הַחֲלוֹם בְּרֹב עֲנָנִין וְקוֹל כְּסִיל בְּרֹב 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 enypnion 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.

אֲנִי מְבַרְכֶּךָ יְיָ אֱלֹהֵי אֲבוֹתֵינוּ
אֲנִי מְבַרְכֶּךָ יְיָ אֱלֹהֵי אֲבוֹתֵינוּ

גַּבְאֲשֶׁר תִּדְרֹךְ לְאֱלֹהִים אֶל-תִּתְּחַר לְשִׁלְמוֹ
כִּי אֵין חֶפֶץ בְּכִסְיִלִּים אֶת אֲשֶׁר-תִּדְרֹךְ 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> καθὼς ἂν εὕξη εὐχὴν τῷ θεῷ, μὴ χρονίσῃς τοῦ ἀποδοῦναι αὐτήν.
ὅτι οὐκ ἔστιν θέλημα ἐν ἄφροσιν, σὺν ὅσα ἐὰν εὕξη ἀπόδος.

3 kathōs an euxe 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 euxe apodos.

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

אֲנִי מְבַרְכֶּךָ יְיָ אֱלֹהֵי אֲבוֹתֵינוּ
אֲנִי מְבַרְכֶּךָ יְיָ אֱלֹהֵי אֲבוֹתֵינוּ

דְּטוֹב אֲשֶׁר לֹא-תִדְרֹךְ מִשְׁתִּדְרֹךְ 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> 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.

אֲנִי מְבַרְכֶּךָ יְיָ אֱלֹהֵי אֲבוֹתֵינוּ
אֲנִי מְבַרְכֶּךָ יְיָ אֱלֹהֵי אֲבוֹתֵינוּ

הָאֵל-תִּתֵּן אֶת-פִּיךָ לַחֲטִיָּא אֶת-בְּשָׂרְךָ וְאֵל-תִּתְּחַר
לְפָנֶי חֶמְלָאךָ כִּי שְׂגָגָה הִיא לָמָּה יִקְצֹף הָאֱלֹהִים עַל-קוֹלְךָ
וְחִבֵּל אֶת-מַעֲשֵׂה דִרְיָךְ:

6. (5:5 in Heb.) 'al-titen 'eth-piyak lachati' 'eth-b'sareak w'al-to'mar

lip'h'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> μὴ δῶς τὸ στόμα σου τοῦ ἑξαμαρτῆσαι τὴν σάρκα σου
καὶ μὴ εἴπῃς πρὸ προσώπου τοῦ θεοῦ ὅτι Ἄγνοιά ἐστιν,
ἵνα μὴ ὀργισθῇ ὁ θεὸς ἐπὶ φωνῇ 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.

ⲕⲁⲓ ⲙⲉ ⲃⲟⲥ ⲧⲟ ⲥⲧⲟⲙⲁ ⲥⲟⲩ ⲧⲟⲩ ⲉⲭⲁⲙⲁⲣⲧⲉⲥⲁⲓ ⲧⲉⲛ ⲥⲁⲣⲕⲁ ⲥⲟⲩ

וְכִי בְרֹב חַלְמוֹת וַהֲבָלִים וּדְבָרִים הַרְבֵּה כִּי אֶת־הָאֱלֹהִים יִרְא׃

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.

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ⲕⲁⲓ ⲙⲉ ⲃⲟⲥ ⲧⲟ ⲥⲧⲟⲙⲁ ⲥⲟⲩ ⲧⲟⲩ ⲉⲭⲁⲙⲁⲣⲧⲉⲥⲁⲓ ⲧⲉⲛ ⲥⲁⲣⲕⲁ ⲥⲟⲩ

זֶאֱם־עֲשֶׂק רָשׁ וְגֵזֶל מִשְׁפָּט וְצֶדֶק תִּרְאֶה בַּמְּדִינָה אֶל־תִּתְּמָה
עַל־הַחֲפֵץ כִּי גִבּוֹהַּ מֵעַל גִּבּוֹהַּ שֹׁמֵר וּגְבוּהִים 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 θαυμάσῃς ἐπὶ τῷ πράγματι·

ὅτι ὑψηλὸς ἐπάνω ὑψηλοῦ φυλάξαι καὶ ὑψηλοὶ ἐπ' αὐτούς.

7 Ean sykophantian penētos kai harpagēn krimatos

If extortion of the needy and seizure by lawsuit

kai dikaiosynēs idēs en chōra,

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.

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חַיִּיתָרוֹן אֶרֶץ בְּכֹל הִיא מֶלֶךְ לְשָׂדֶה נֶעְבֵּד:

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 ἐστι, 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.

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ט אֱהֵב כֶּסֶף לֹא-יִשְׂבַּע כֶּסֶף

וּמִי-אֱהֵב בְּהֶמוֹן לֹא תִבּוֹאָה גַם-זֶה הָבֵל:

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 ἡγάπησεν ἐν πλήθει αὐτῶν γένημα; καί 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.

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י בְּרִבּוֹת הַטּוֹבָה רַבּוּ אוֹכְלֶיהָ

וּמֵה-כִּשְׁרוֹן לְבַעְלֶיהָ כִּי אִם-רְאִיתָ עֵינֶיךָ:

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?

לִּשְׂוֹן 11 מְשֻׁבָּעִים אֵלֶּיךָ הָעֶבֶד אִם-מְעַט וְאִם-הַרְבֵּה יֹאכֵל
אֵלֶּיךָ הָעֶבֶד אִם-מְעַט וְאִם-הַרְבֵּה יֹאכֵל

יֹאכֵל מְשֻׁבָּעִים אֵלֶּיךָ הָעֶבֶד אִם-מְעַט וְאִם-הַרְבֵּה יֹאכֵל
וְהַשִּׁבְעָ לְעֹשֶׂיר אֵינֶנּוּ מִנִּים 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 πλουτῆσαι οὐκ ἔστιν ἀφίωσις 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 שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר
שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר

יִבְיֶשׁ רָעָה חֹלָה רְאִיתִי תַּחַת הַשֶּׁמֶשׁ
עֹשֶׂר שְׁמֹר לְבַעְלָיו לְרָעָתוֹ:

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,
πλουτὸν 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 שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר
שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר שְׁמֹר

אֶת־הָאֲבָדִים הָאֵלֶּם הָיָה בְּיָדוֹ מֵאִמָּה:

יג וְאֶבֶד הָעֶשֶׂר הַהוּא בְּעֵינָיו רָע
וְהוֹלִיד בֶּן וְאֵין בְּיָדוֹ מֵאִמָּה:

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 υἱόν, 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.

אֶת־הָאֲבָדִים הָאֵלֶּם הָיָה בְּיָדוֹ מֵאִמָּה
וְהוֹלִיד בֶּן וְאֵין בְּיָדוֹ מֵאִמָּה:

יד כַּאֲשֶׁר יָצָא מִבֶּטֶן אִמּוֹ עָרוֹם יָשׁוּב לִלְכֶּת כְּשָׂבָא
וּמֵאִמָּה לֹא-יִשָּׂא בְעֲמָלוֹ שְׂכָרָא בְּיָדוֹ:

15. (5:14 in Heb.) ka'asher yatsa' mi'beten 'imo `arom yashub laleketh b'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,
ἐπιστρέψει τοῦ πορευθῆναι ὡς ἦκει καὶ οὐδὲν οὐ λήμψεται ἐν μόχθῳ αὐτοῦ,
ἵνα πορευθῇ 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.

אֶת־הָאֲבָדִים הָאֵלֶּם הָיָה בְּיָדוֹ מֵאִמָּה
וְהוֹלִיד בֶּן וְאֵין בְּיָדוֹ מֵאִמָּה:

טו וְגַם-זֶה רָעָה חוֹלָה כָּל-עֲמַת שָׂבָא בֶּן יִלְךְ
וּמֵה-יִתְרוֹן לוֹ שְׂעֵמָל לָרוּחַ:

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?

HaMiqraot/The Scriptures – All Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 38

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.

18 מַה־לֹּאֵלֹהִים אֶת־הַיּוֹם וְהַלַּיְלָה וְהַיּוֹם וְהַלַּיְלָה וְהַיּוֹם וְהַלַּיְלָה
וְהַיּוֹם וְהַלַּיְלָה וְהַיּוֹם וְהַלַּיְלָה וְהַיּוֹם וְהַלַּיְלָה
וְהַיּוֹם וְהַלַּיְלָה וְהַיּוֹם וְהַלַּיְלָה וְהַיּוֹם וְהַלַּיְלָה

יחגם כל-האדם אשר נתן-לו האלהים עֶשֶׂר וְהַשְׁלִיטוֹ לֶאֱכֹל מִמֶּנּוּ וְלִשְׂאת אֶת-חֶלְקוֹ
וְלִשְׂמֹחַ בְּעִמְלּוֹ זֶה מַתַּת אֱלֹהִים הִיא:

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'amalo zoh 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> καὶ 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.

19 מַה־לֹּאֵלֹהִים אֶת־הַיּוֹם וְהַלַּיְלָה וְהַיּוֹם וְהַלַּיְלָה וְהַיּוֹם וְהַלַּיְלָה
וְהַיּוֹם וְהַלַּיְלָה וְהַיּוֹם וְהַלַּיְלָה וְהַיּוֹם וְהַלַּיְלָה

יט כי לא הרבה יזכר את-ימי חייו
כי האלהים מענה בשמחת לבו:

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.

Chapter 6

אֵיֶשׁ רָעָה אֲשֶׁר רָאִיתִי תַּחַת הַשָּׁמֶשׁ וְרַבָּה הִיא עַל-הָאָדָם׃

אֵיֶשׁ רָעָה אֲשֶׁר רָאִיתִי תַּחַת הַשָּׁמֶשׁ וְרַבָּה הִיא עַל-הָאָדָם׃
1. yesh ra'ah 'asher ra'ithi tachath hashamesh w'rabbah hi' `al-ha'adam.

Ecc6:1 There is an evil which I have seen under the sun and it is great among men

<6:1> Ἔστιν πονηρία, ἣν εἶδον ὑπὸ τὸν ἥλιον, καὶ πολλή ἐστιν ἐπὶ τὸν ἄνθρωπον.

1 Estin ponēria, hēn eidon hypo ton hēlion, kai pollē estin epi ton anthrōpon;

There is a wickedness which I beheld under the sun, and it is abundant with men.

בְּאִישׁ יִתֵּן-לוֹ הָאֱלֹהִים עֶשֶׂר וּנְכָסִים וְכָבוֹד
וְאֵינָנוּ חָסֵר לְנַפְשׁוֹ מִכָּל אֲשֶׁר-יִתְּאוּהוּ
וְלֹא-יִשְׁלִיטֵנוּ הָאֱלֹהִים לֶאֱכֹל מִמֶּנּוּ
כִּי אִישׁ נִכְרִי יֵאָכְלֵנוּ זֶה הַכֹּל וְחֲלִי רָע הוּא׃

2. 'ish 'asher yiten-lo ha'Elohim `osher un'kasim w'kabod
w'eynenu chaser l'nap'h'sho mikol 'asher-yith'auel
w'lo'-yash'litenu ha'Elohim le'ekol mimenu
ki 'ish nak'ri yo'kalenu zeh hebel wachali ra' hu'.

Ecc6:2 a man to whom the Elohim has given to him riches and wealth and honor
so that he lacks nothing for his soul of all that he desires;
yet the Elohim does not give him power to eat from them, for a foreign man eats it.
This is vanity and it is an evil disease.

<2> ἄνθρωπος, ᾧ δώσει αὐτῷ ὁ θεὸς πλοῦτον καὶ ὑπάρχοντα καὶ δόξαν,
καὶ οὐκ ἔστιν ὑστερῶν τῇ ψυχῇ αὐτοῦ ἀπὸ πάντων, ὧν ἐπιθυμήσει,
καὶ οὐκ ἐξουσιάζει αὐτῷ ὁ θεὸς τοῦ φαγεῖν ἀπ' αὐτοῦ,
ὅτι ἄνθρωπος ξένος φάγεται αὐτόν. τοῦτο ματαιότης καὶ ἀρρωστία πονηρά ἐστιν.

2 anēr, hō dōsei autō ho theos plouton kai hyparchonta kai doxan,

A man to whom shall give to him the Elohim wealth, and possessions, and glory,

kai ouk estin husterōn tē psychē autou apo pantōn, hōn epithymēsei,

and there is nothing lacking to his soul from all things which he shall desire;

kai ouk exousiasei autō ho theos tou phagein ap' autou,

yet shall not give authority to him the Elohim to eat from it;

hoti anēr xenos phagetai auton; touto mataiotēs kai arrōstia ponēra estin.

for a man, a stranger, shall eat it. And this folly and sickness an evil is.

אִישׁ יִתֵּן-לוֹ הָאֱלֹהִים עֶשֶׂר וּנְכָסִים וְכָבוֹד
וְאֵינָנוּ חָסֵר לְנַפְשׁוֹ מִכָּל אֲשֶׁר-יִתְּאוּהוּ
וְלֹא-יִשְׁלִיטֵנוּ הָאֱלֹהִים לֶאֱכֹל מִמֶּנּוּ
כִּי אִישׁ נִכְרִי יֵאָכְלֵנוּ זֶה הַכֹּל וְחֲלִי רָע הוּא׃

גאם-יוליד איש מאה ושנים רבות יחיה
 ורב שיהיו ימי-שגור ונפשו לא-תשבע מן-הטובה
 וגם-קבורה לא-היתה לו אמרתי טוב ממנו הנפל:

3. 'im-yolid 'ish me'ah w'shanim rabboth yich'yeh
 w'rab sheyih'yu y'mey-shanayu w'naph'sho lo'-this'ba` min-hatobah
 w'gam-q'burah lo'-hay'thah lo 'amar'ti tob mimenu hanaphel.

Ecc6:3 If a man begets a hundred children and lives many years,
 so that the days of his years are many, but his soul is not filled with good,
 and also that he have no burial; I say, that an untimely birth is better than he,

<3> εὖν γεννήσῃ ἀνὴρ ἑκατὸν καὶ ἔτη πολλὰ ζήσεται,
 καὶ πλῆθος ὅ τι ἔσονται ἡμέραι ἐτῶν αὐτοῦ,
 καὶ ψυχὴ αὐτοῦ οὐκ ἐμπλησθήσεται ἀπὸ τῆς ἀγαθωσύνης,
 καὶ γε ταφὴ οὐκ ἐγένετο αὐτῷ, εἶπα Ἀγαθὸν ὑπὲρ αὐτὸν τὸ ἔκτρωμα,

3 ean gennēsē anēr hekaton kai etē polla zēsetai,
 If should engender a man a hundred, and years many shall live,
 kai plēthos ho ti esontai hēmerai etōn autou,
 and abundant however shall be the days of his years,
 kai psychē autou ouk emplēsthēsetai apo tēs agathōsynēs,
 that his soul shall not be filled up from goodness,
 kai ge taphē ouk egeneto autō, eipa Agathon hyper auton to ektrōma,
 and indeed no burial there be for him. I said, Better for him the miscarriage.

אם-יוליד איש מאה ושנים רבות יחיה
 ורב שיהיו ימי-שגור ונפשו לא-תשבע מן-הטובה
 וגם-קבורה לא-היתה לו אמרתי טוב ממנו הנפל:

דכי-בהבל בא ובחשך ילך ובחשך שמו יכסה:

4. ki-bahebel ba' ubachoshek yelek ubachoshek sh'mo y'kuseh.

Ecc6:4 for he comes in with vanity and goes out in darkness;
 and his name shall be covered in darkness.

<4> ὅτι ἐν ματαιότητι ἦλθεν καὶ ἐν σκότει πορεύεται,
 καὶ ἐν σκότει ὄνομα αὐτοῦ καλυφθήσεται,

4 hoti en mataiotēti ēlthen kai en skotei poreuetai,
 For in folly he came, and in darkness he goes,
 kai en skotei onoma autou kalyphthēsetai,
 and in darkness his name shall be covered.

אם-שמש לא-ראה ולא ידע נחת לזה מזה:

5. gam-shemesh lo'-ra'ah w'lo' yada nachath lazeh mizeh.

Ecc6:5 Also he has not seen the sun, nor known anything;
 this has more rest than the other.

<5> καὶ γέ ἥλιον οὐκ εἶδεν καὶ οὐκ ἔγνων, ἀνάπαυσις τούτῳ ὑπὲρ τούτου.

5 kai ge hēlion ouk eiden kai ouk egnō, anapausis toutō hyper touton.

And indeed the sun he knew not, and knows not rest this one over this other one.

וַיֵּדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ
וְיָדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ

וַיֵּדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ
וְיָדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ

6. w'ilu chayah 'eleph shanim pa'amayim
w'tobah lo' ra'ah halo' 'el-maqom 'echad hakele holek.

Ecc6:6 Yes, though he lives a thousand years twice,
Yet he has seen no good. Do not all go to one place?

<6> καὶ εἰ ἔζησεν χιλίων ἐτῶν καθόδους καὶ ἀγαθωσύνην οὐκ εἶδεν,
μὴ οὐκ εἰς τόπον ἓνα τὰ πάντα πορεύεται;

6 kai ei ezēsen chiliōn etōn kathodous kai agathōsynēn ouk eiden,
And if he lived a thousand years of returns, and goodness he knows not,
mē ouk eis topon hena ta panta poreuetai?
is it not unto place one all shall go?

וְיָדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ
וְיָדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ

וְיָדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ
וְיָדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ

7. kal-'amal ha'adam l'phihu w'gam-hanephesheh lo' thimale'.

Ecc6:7 All a man's labor is for his mouth and yet the soul is not filled.

<7> Πᾶς μόχθος τοῦ ἀνθρώπου εἰς στόμα αὐτοῦ, καὶ γὰρ ἡ ψυχὴ οὐ πληρωθήσεται.

7 Pas mochthos tou anthrōpou eis stoma autou, kai ge hē psychē ou plērōthēsetai.
Every effort of man is for his mouth, and indeed the soul shall not be filled.

וְיָדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ
וְיָדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ

וְיָדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ
וְיָדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ

8. ki mah-yother lechakam min-hak'sil mah-le'ani yode'a lahalok neged hachayim.

Ecc6:8 For what advantage does the wise more than the fool?
What advantage does the poor have, that knows to walk before the living?

<8> ὅτι τίς περισσεῖα τῷ σοφῷ ὑπὲρ τὸν ἄφρονα;
διότι ὁ πέννης οἶδεν πορευθῆναι κατέναντι τῆς ζῆσης.

8 hoti tis perisseia tō sophō hyper ton aphrona?
For what advantage to the wise over the fool,
dioti ho penēs oiden poreuthēnai katenanti tēs zōēs.
for the needy knows to go in front of life?

וְיָדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ
וְיָדַע הַשֶּׁמֶשׁ אֵינָהּ יוֹדֵעַ לָאֵרֶץ

ט טוב מראה עינים מהלך-נפש גם-זה הבל ורעות רוח:

9. **tob mar'eh `eynayim mehalak-naphesh gam-zeh hebel ur`uth ruach.**

Ecc6:9 Better is the sight of the eyes than the wandering of the soul.

This also is vanity and vexation of spirit.

<9> ἀγαθὸν ὄραμα ὀφθαλμῶν ὑπὲρ πορευόμενον ψυχῇ.

καὶ γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

9 **agathon horama ophthalmōn hyper poreuomenon psychē.**

Better vision of eyes, than that which wanders in soul;

kai **ge touto** mataiotēs kai **proairesis pneumatos.**

for indeed this is folly and resolve of spirit.

10 מִה-שֶׁהָיָה כְּבָר נִקְרָא שְׁמוֹ וְנֹדַע אֲשֶׁר-הוּא אָדָם
וְלֹא-יֻכָּל לָדִין עִם שֶׁהַתִּקְוָה בְּמִנּוּ:

ימה-שֶׁהָיָה כְּבָר נִקְרָא שְׁמוֹ וְנֹדַע אֲשֶׁר-הוּא אָדָם

וְלֹא-יֻכָּל לָדִין עִם שֶׁהַתִּקְוָה בְּמִנּוּ:

10. **mah-shehayah k'bar niq'ra' sh'mo w'noda` 'asher-hu' 'adam**

w'lo'-yukal ladin`im shehataqiph mimenu.

Ecc6:10 That which has been, was called already his name, and it is known what it is man; for he is not able to contend with him who is stronger than he.

<10> Εἴ τι ἐγένετο, ἤδη κέκληται ὄνομα αὐτοῦ, καὶ ἐγνώσθη ὃ ἐστὶν ἄνθρωπος,

καὶ οὐ δύνησεται τοῦ κριθῆναι μετὰ τοῦ ἰσχυροῦ ὑπὲρ αὐτόν.

10 **Ei ti egeneto, ēdē keklētai onoma autou,**

If anything becomes, already has been called its name;

kai **egnōsthē ho** estin anthrōpos,

and it is known what man is,

kai **ou dynēsetai** tou krithēnai meta tou ischyrou hyper auton;

and he is not able to judge against the one stronger than he.

11 כִּי יֶשֶׁת-דְּבָרִים מְרִבִּים הֶבֶל מִה-יִתֵּר לְאָדָם:

יא כי יש-דְּבָרִים מְרִבִּים הֶבֶל מִה-יִתֵּר לְאָדָם:

11. **ki yesh-d'barim har'beh mar'bim habel mah-yother la'adam.**

Ecc6:11 For there are many words that increase vanity. What is the advantage to a man?

<11> ὅτι εἰσὶν λόγοι πολλοὶ πληθύνοντες ματαιότητα. τί περισσὸν τῷ ἀνθρώπῳ;

11 **hoti eisin logoi polloi plēthynontes** mataiotēta. **ti perisson** tō anthrōpō?

For there are matters many multiplying folly. What extra is to man?

12 מִה-שֶׁהָיָה כְּבָר נִקְרָא שְׁמוֹ וְנֹדַע אֲשֶׁר-הוּא אָדָם
וְלֹא-יֻכָּל לָדִין עִם שֶׁהַתִּקְוָה בְּמִנּוּ:

יב פי מי-יודע מה-טוב לאדם
 בחיים מספר ימי-חיי הבלו ונעשם כצל
 אשר מי-יגיד לאדם מה-יהיה אחריו תחת השמש:

12. **ki mi-yode`a mah-tob la'adam**
bachayim mis'par y'mey-chayey heb'lo w'ya`asem katsel
'asher mi-yagid la'adam mah-yih'yeh 'acharayu tachath hashamesh.

Ecc6:12 For who knows what is good for a man in this life, the number of the days of his vain life? He shall spend them as a shadow.

For who can tell a man what shall be after him under the sun?

<12> ὅτι τίς οἶδεν τί ἀγαθὸν τῷ ἀνθρώπῳ ἐν τῇ ζωῇ
 ἀριθμὸν ἡμερῶν ζωῆς ματαιότητος αὐτοῦ; καὶ ἐποίησεν αὐτὰς ἐν σκιᾷ.
 ὅτι τίς ἀπαγγελεῖ τῷ ἀνθρώπῳ τί ἔσται ὀπίσω αὐτοῦ ὑπὸ τὸν ἥλιον;

12 **hoti tis oiden ti agathon tō anthrōpō en tē zōē arithmon hēmerōn**
For who knows what is good to man in life, during the number of the days
zōēs mataiotētos autou? kai epoiēsen autas en skiā;
of the life of his folly? And he spent them as a shadow;
hoti tis apaggelei tō anthrōpō ti estai opisō autou hypo ton hēlion?
for who shall report to man what shall be after him under the sun?

Chapter 7

א טוב שם משמן טוב ויום המות מיום הולדו:

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.

א טוב ללקת אל-בית-אבל מלקת אל-בית משתה
 באשר הוא סוף כל-האדם והחי 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 kardian autou.
and the living man shall give good to his heart.

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ג טוב כעס משחק כי- ברע פנים ייטב לב:

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 kakiā prosōpou agathynthēsetai kardia.
for by hurt of countenance shal be made better the heart.

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ד לב חכמים בבית אבל ולב כסילים בבית שמחה:

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.

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ה טוב לשמע בערת חכם מאיש שמע שיר כסילים:

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 ᾠσμα ἀφρόνων.

5 agathon to akousai epitimēsīn sophou hyper andra akouonta ᾠσμα aphronōn;
It is good to hear the reproach of the wise, than for a man to hear songs of fools.

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ו כי בקול הסירים תחת הסיר כן שחק הכסיל וגם- זה הקל:

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.

זכר העשק יחולל חכם ויאבד את לב מתנה:

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 kardian eutonias autou.

and destroys the heart of his magnanimity.

ח טוב אחרית דבר מראשיתו טוב ארך רוח מנבה רוח:

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 אל תבהל ברוחך לבעוס כי בעס בחיק כסילים רנוח:

9. **'al-t'bahel b'ruchak lik'os ki ka'as b'cheyq 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 ἀναπαύσεται.

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.

10-לֹא-תֵאמַר מֶה הָיָה שְׁהַיָּמִים הָרִאשׁוֹנִים הָיוּ טוֹבִים מֵאֲלָהּ
כִּי לֹא מִחֲכָמָה נִשְׁאַלְתָּ עַל-זֶה:

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 εἴπῃς Τί ἐγένετο ὅτι αἱ ἡμέραι αἱ πρότεροι 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 sophia epērōtēsas peri toutou.
for not in wisdom you asked concerning this.

11-טוֹבָה חָכְמָה עִם-נַחְלָה וְיִתְרֹן לְרֹאֵי הַשֶּׁמֶשׁ:

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> ἀγαθὴ 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.

12-יִבְכִּי בְּצֶל הַחֲכָמָה בְּצֶל הַכֶּסֶף
וְיִתְרוֹן בְּעֵת הַחֲכָמָה תִּחְיֶה בְּעַלְיָהּ:

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 σκιᾷ αὐτῆς ἡ σοφία ὥς σκιά τοῦ ἀργυρίου,
καὶ περισσεία γνώσεως τῆς σοφίας ζωοποιήσῃ 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.

13 יִגְרָאֵה אֶת־מַעֲשֵׂה הָאֱלֹהִים כִּי מִי יוּכַל לְתַקֵּן אֶת אֲשֶׁר עָתִידוֹ:

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> ἰδέ τὰ ποιήματα τοῦ θεοῦ·

ὅτι τίς δυνήσεται τοῦ κοσμήσαι 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?

14 יִדְבַּר בְּיוֹם טוֹבָה הִיא בְּטוֹב
וּבְיוֹם רָעָה רָאֵה גַם אֶת־זֶה לְעֻמַּת־זֶה עֲשֵׂה הָאֱלֹהִים
עַל־דִּבְרַת שְׁלֹא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוּמָּה:

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 'acharayu 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 εὕρῃ 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.

15 טוֹ אֶת־הַכֹּל רְאִיתִי בְיָמֵי הַבְּלִי יֵשׁ צַדִּיק אֲבִיר בְּצַדִּיקוֹ
וְיֵשׁ רָשָׁע מְאָרִיךְ בְּרַעְיוֹ:

15. 'eth-hakol ra'ithi biymey 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.

15 Syn ta panta eidon en hēmerais mataiotētōs 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 kakia autou.

and there is an impious man abiding in his evil.

:וְיֵשׁ רָשָׁא מְאָרִיק בְּרָאָתוֹ 16

טז אַל-תְּהִי צַדִּיק הַרְבֵּה וְאַל-תִּתְחַכֵּם יוֹתֵר לָמָּה תִּשְׁוִימוּם:

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!

:וְאַל-תִּתְחַכֵּם יוֹתֵר לָמָּה תִּשְׁוִימוּם 17

יז אַל-תִּרְשָׁע הַרְבֵּה וְאַל-תִּהְיֶה סָכָל לָמָּה תָּמוּת בְּלֹא עֲתִיד:

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 טוֹב אֲשֶׁר תִּעָחֵז בָּזָה וְגַם-מִזֶּה אַל-תִּנַּח אֶת-יָדְךָ 18
כִּי-יָרֵא אֱלֹהִים יֵצֵא אֶת-כַּלָּם:

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 ἀνῆς 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 exeleysetai ta panta.

For to the ones fearing Elohim all things shall go forth.

:אָוֹס אַיִן אַוֶּח אַחֲרָיִם אַחֲרָיִם אַחֲרָיִם אַחֲרָיִם אַחֲרָיִם אַחֲרָיִם אַחֲרָיִם אַחֲרָיִם אַחֲרָיִם 19

יִתְחַכְמָה תְּעֹז לְחַכָּם מַעֲשָׂה 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.

:אֲדָם אֵין צַדִּיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יַחֲטָא: 20

כִּי אָדָם אֵין צַדִּיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יַחֲטָא:

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 γῇ,

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.

אֲשֶׁר לֹא תִשְׁמַע אֶת-עֲבֹדֶךָ מִקָּלְלֶךָ: 21
אֲשֶׁר לֹא תִשְׁמַע אֶת-עֲבֹדֶךָ מִקָּלְלֶךָ: 21

כֹּאֲנָם לְכָל-הַדְּבָרִים אֲשֶׁר יִדְבְּרוּ אֶל-תִּתֵּן לְבָבְךָ
אֲשֶׁר לֹא תִשְׁמַע אֶת-עֲבֹדֶךָ מִקָּלְלֶךָ:

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 kardian 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.

22 מִיָּדְךָ אֶת־קִלְלָתָאֲשֶׁר גָּמְ-אַתָּה לְרַבֹּת יָדַע לִבְךָ אֲחֵרִים:

כב כִּי גָמְ-פְעָמִים רַבּוֹת יָדַע לִבְךָ אֲשֶׁר גָּמְ-אַתָּה קִלְלָתָאֲחֵרִים:
 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 ἐτέρους.
 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 לֹא-זֶה נִסִּיתִי בַּחֲכָמָה אֲמַתִּי אֶחָבָמָה וְהִיא רְחוֹקָה מִמֶּנִּי:

כג כֹּל-זֶה נִסִּיתִי בַּחֲכָמָה אֲמַתִּי אֶחָבָמָה 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 ἐπείρασα 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,

24 מִיָּדְךָ מֶה-נִּשְׁהָיָה וְעֵמֶק עֲמֹק מִי יִמְצְאֵנִי:

כד רְחוֹק מֶה-נִּשְׁהָיָה וְעֵמֶק עֲמֹק מִי יִמְצְאֵנִי:
 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?

25 וְעֵמֶק עֲמֹק מִי יִמְצְאֵנִי וְעֵמֶק עֲמֹק מִי יִמְצְאֵנִי:

כַּהֲסִבּוֹתַי אֲנִי וְלִבִּי לָדַעַת וְלִתּוֹר וּבִפְנֵי חֲכָמָה וְחֹשֶׁבֶן
וְלָדַעַת רִשְׁעָה כִּסֵּל וְהַסְכָּלוּת הוֹלָלוֹת:

כִּי רָאָה יְהוָה מַצְאֹתַי אֲמַרְהָ קִהְלֹת אֶחָת לְאַחַת לְמִצְאָה חֲשׁוֹבֹן:

HaMiqraot/The Scriptures – All Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 53

Chapter 8

1 וְיָדָעַתְּ אִשָּׁה אֶת־פֶּה אִישׁ וְהָיָה אִישׁ כְּחִשְׁתּוֹ וְהָיָה אִישׁ כְּחִשְׁתּוֹ
וְהָיָה אִישׁ כְּחִשְׁתּוֹ וְהָיָה אִישׁ כְּחִשְׁתּוֹ

אִישׁ כְּחִשְׁתּוֹ וְהָיָה אִישׁ כְּחִשְׁתּוֹ וְהָיָה אִישׁ כְּחִשְׁתּוֹ
וְהָיָה אִישׁ כְּחִשְׁתּוֹ וְהָיָה אִישׁ כְּחִשְׁתּוֹ

1. **mi k'hechakam umi yode'a pesher 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 ἀναιδὴς 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.

2 בְּאֵינִי מֶלֶךְ-בֵּית שְׂמֹרָה וְעַל דְּבַר־שְׁבוּעָתָא דְּאֵלִיָּהוּ

בְּאֵינִי מֶלֶךְ-בֵּית שְׂמֹרָה וְעַל דְּבַר־שְׁבוּעָתָא דְּאֵלִיָּהוּ

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 ὅρκου θεοῦ μὴ σπουδάσῃς.

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

3 אַל-תִּבְהַל מִפָּנָיו תֵּלֵךְ אֶל-תַּעֲמֹד בְּדַבָּר רָע
כִּי כָל-אֲשֶׁר יַחֲפִיץ יַעֲשֶׂה:

אֶל-תִּבְהַל מִפָּנָיו תֵּלֵךְ אֶל-תַּעֲמֹד בְּדַבָּר רָע

כִּי כָל-אֲשֶׁר יַחֲפִיץ יַעֲשֶׂה:

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 στήσῃ ἐν λόγῳ πονηρῷ.
ὅτι πάν, ὃ ἐὰν θελήσῃ, ποιήσει,

3 apo prosōpou autou poreusē, mē stēs en logō ponērō;

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HaMiqraot/The Scriptures – All Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 55

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?

אָדָם שְׁלִיט בָּרוּחַ לְכָלוֹא אֶת־הָרוּחַ
וְאֵין שְׁלִטוֹן בְּיוֹם הַמָּוֶת וְאֵין מְשַׁלַּחַת בְּמִלְחָמָה
וְלֹא־יִמְלִיט רָשָׁע אֶת־בְּעָלָיו:

ח אֵין אָדָם שְׁלִיט בָּרוּחַ לְכָלוֹא אֶת־הָרוּחַ
וְאֵין שְׁלִטוֹן בְּיוֹם הַמָּוֶת וְאֵין מְשַׁלַּחַת בְּמִלְחָמָה
וְלֹא־יִמְלִיט 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 τῷ πνεύματι.

καὶ οὐκ ἔστιν ἐξουσία ἐν ἡμέρᾳ τοῦ θανάτου,

καὶ οὐκ ἔστιν ἀποστολή ἐν ἡμέρᾳ τῇ πολέμῳ,

καὶ οὐ διασώσει ἀσέβεια τὸν παρ' αὐτῆς.

8 **ouk estin anthrōpos exousiazōn en pneumati** tou kōlysai 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** tῇ 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.

אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַשׁ 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.

ט אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַשׁ 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.

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 πάν τοῦτο εἶδον καὶ ἔδωκα τὴν καρδίαν μου εἰς πάν 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 kardian 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.

יְבִכֵּן רָאִיתִי רְשָׁעִים קִבְּרִים וְבָאוּ וּמִמְקוֹם קָדוֹשׁ יִהְיֶה לָּהֶם
וְנִשְׁתַּכְּחוּ בְּעִיר אֲשֶׁר כֵּן-עָשׂוּ גַם-זֶה הִבָּל:

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.

יִשְׁאָר אֵין-נִעְשָׂה כְּתָגָם מִעֲשֵׂה הָרָעָה מְהֵרָה
עַל-כֵּן מָלֵא 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 ἐπληροφωρήθη καρδία υἱῶν τοῦ ἀνθρώπου
ἐν αὐτοῖς τοῦ ποιῆσαι τὸ πονηρόν.

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**.

וְיָדָעַתְּ כִּי בְּכָל יְמֵי חַטָּאתָּם יִפְרֹאֲרוּ לָהֶם יְהוָה וְיִהְיֶה לָּהֶם טוֹב לְיִרְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלִּפְנֵי
וְיָדָעַתְּ כִּי בְּכָל יְמֵי חַטָּאתָּם יִפְרֹאֲרוּ לָהֶם יְהוָה וְיִהְיֶה לָּהֶם טוֹב לְיִרְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלִּפְנֵי

יבִּאֲשֶׁר חָטָא עֲשֵׂה רָע מְאֹד וּמֵאֲרִיךְ לוֹ כִּי גַם יוֹדֵעַ אֲנִי
אֲשֶׁר יִהְיֶה טוֹב לְיִרְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלִּפְנֵי:

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** αὐτοῦ·
ὅτι καὶ **γέ** 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.

וְיָדָעַתְּ כִּי בְּכָל יְמֵי חַטָּאתָּם יִפְרֹאֲרוּ לָהֶם יְהוָה וְיִהְיֶה לָּהֶם טוֹב לְיִרְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלִּפְנֵי
וְיָדָעַתְּ כִּי בְּכָל יְמֵי חַטָּאתָּם יִפְרֹאֲרוּ לָהֶם יְהוָה וְיִהְיֶה לָּהֶם טוֹב לְיִרְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלִּפְנֵי

יגִּיטוֹב לֹא-יִהְיֶה לְרָשָׁע וְלֹא-יִאָּרֶךְ יָמִים כִּצֵּל
אֲשֶׁר אֵינָנוּ יָרֵא מִלִּפְנֵי אֱלֹהִים:

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 ἀσεβεῖ, 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.

וְיָדָעַתְּ כִּי בְּכָל יְמֵי חַטָּאתָּם יִפְרֹאֲרוּ לָהֶם יְהוָה וְיִהְיֶה לָּהֶם טוֹב לְיִרְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלִּפְנֵי
וְיָדָעַתְּ כִּי בְּכָל יְמֵי חַטָּאתָּם יִפְרֹאֲרוּ לָהֶם יְהוָה וְיִהְיֶה לָּהֶם טוֹב לְיִרְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלִּפְנֵי

יֵשׁ-הֶבֶל אֲשֶׁר נַעֲשָׂה עַל-הָאָרֶץ אֲשֶׁר יֵשׁ צְדִיקִים
 אֲשֶׁר מַגִּיעַ אֲלֵהֶם כְּמַעֲשֵׂה הַרְשָׁעִים וַיֵּשׁ רָשָׁעִים שְׂמֹגִיעַ אֲלֵהֶם
 כְּמַעֲשֵׂה הַצְדִּיקִים אָמַרְתִּי שְׁגָם-זֶה הֶבֶל:

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 πεποιήται 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.

וַיִּשְׁמַע יְהוָה אֶת-קוֹל אָדָם וַיֹּאמֶר אֱלֹהִים אֲשֶׁר אֵין-טוֹב לָאָדָם תַּחַת הַשָּׁמַשׁ
 כִּי אֵם-לֶאֱכֹל וְלִשְׁתּוֹת וְלִשְׂמֹחַ וְהוּא יָלֹנֹן
 בְּעֵמְלוֹ יָמֵי 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.

16 חֲכָמָה יָדָעְתִּי לֵבִי לֹדָא אֶת־חַכְמָה
 וְלִרְאוֹת אֶת־הָעֵינָן אֲשֶׁר נַעֲשָׂה עַל־הָאָרֶץ
 כִּי גַם בַּיּוֹם וּבַלַּיְלָה שָׁנָה בְּעֵינָיו אֵינְנִי רֹאֶה׃

16. ka'asher nathati 'eth-libi lada`ath chak'mah w'li'r'oth '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 πεποιημένον 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.

17 כָּל־מַעֲשֵׂה הָאֱלֹהִים כִּי לֹא יוּכַל הָאָדָם
 לְמַצּוֹא אֶת־הַמַּעֲשֵׂה אֲשֶׁר נַעֲשָׂה תַּחַת־הַשֶּׁמֶשׁ בְּשֹׁל
 אֲשֶׁר יַעֲמַל הָאָדָם לְבָקֵשׁ וְלֹא יִמָּצֵא
 וְגַם אִם־יֹאמֶר הַחֲכָם לְדַעַת לֹא יוּכַל לְמַצּוֹ׃

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

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
to 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.

Chapter 9

אֶת־כָּל־זֶה נָתַתִּי אֶל־לִבִּי וְלַבּוֹר אֶת־כָּל־זֶה
אֲשֶׁר הַצַּדִּיקִים וְהַחֲכָמִים וְעַבְדֵּיהֶם בְּיָד
הָאֱלֹהִים גַּם־אֶהְבָּה גַם־שִׂנְאָה 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 πάν τοῦτο ἔδωκα εἰς καρδίαν μου,
καὶ καρδία μου σὺν πάν εἶδεν τοῦτο, ὥς οἱ δίκαιοι καὶ οἱ σοφοὶ
καὶ ἐργασίαι αὐτῶν ἐν χειρὶ τοῦ θεοῦ, καὶ γε ἀγάπην
καὶ γε μῖσος οὐκ ἔστιν εἰδὼς ὁ ἄνθρωπος· τὰ πάντα πρὸ προσώπου αὐτῶν,
I 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 dikaioi 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.

אֶת־כָּל־זֶה נָתַתִּי אֶל־לִבִּי וְלַבּוֹר אֶת־כָּל־זֶה
אֲשֶׁר הַצַּדִּיקִים וְהַחֲכָמִים וְעַבְדֵּיהֶם בְּיָד
הָאֱלֹהִים גַּם־אֶהְבָּה גַם־שִׂנְאָה אֵין יוֹדֵעַ הָאָדָם הַכֹּל לִפְנֵיהֶם:

בְּכֹל כְּאֲשֶׁר לְכָל מְקֹרָה אֶחָד לְצַדִּיק וְלָרָשָׁע לְטוֹב
וְלָטָהוֹר וְלָטָמֵא וְלִזְבִּחַ וְלָאֲשֶׁר אֵינָנוּ זֹבֵחַ כְּטוֹב כְּחָטָא
הַנִּשְׁבַּע כְּאֲשֶׁר נִשְׁבֹּעָה יָרֵא:

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 ἄσεβει,
τῷ ἀγαθῷ καὶ τῷ κακῷ καὶ τῷ καθαρῷ καὶ τῷ ἀκαθάρτῳ
καὶ τῷ θυσιάζοντι καὶ τῷ μὴ θυσιάζοντι.
ὥς ὁ ἀγαθός, ὥς ὁ ἁμαρτάνων· ὥς ὁ ὁμνύων, 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.

וְכָל כְּאֲשֶׁר לְכָל מְקֹרָה אֶחָד לְצַדִּיק וְלָרָשָׁע לְטוֹב
וְלָטָהוֹר וְלָטָמֵא וְלִזְבִּחַ וְלָאֲשֶׁר אֵינָנוּ זֹבֵחַ כְּטוֹב כְּחָטָא
הַנִּשְׁבַּע כְּאֲשֶׁר נִשְׁבֹּעָה יָרֵא:

גִּזְה רָע בְּכֹל אֲשֶׁר-נַעֲשֶׂה תַחַת הַשָּׁמֶשׁ
כִּי-מְקֹרָה אֶחָד לְכָל וְגַם לֵב בְּנֵי-הָאָדָם מְלֵא-רָע
וְהוֹלִלּוֹת בְּלִבָּם בְּחַיֵּיהֶם וְאַחֲרָיו אֵל-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 καρδίᾳ αὐτῶν ἐν ζωῇ 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 periphoreia 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.

וְגַם הַלֵּב הַיָּמִינִי מִלֵּב הָאָדָם מִלֵּב הָאָדָם מִלֵּב הָאָדָם
 וְאַחֲרֵיהֶם יֵלְכוּ אֶל הַמֵּתִים

דְּכִי-מִי אֲשֶׁר יִבְחַר אֶל-כָּל-הַחַיִּים יֵשׁ בְּטָחוֹן
 כִּי-לְכָלֵב חַי הוּא טוֹב מִן-הָאֲרִיָּה הַמֵּת:

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 ὁς 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.

וְכִי-מִי אֲשֶׁר יִבְחַר אֶל-כָּל-הַחַיִּים יֵשׁ בְּטָחוֹן
 כִּי-לְכָלֵב חַי הוּא טוֹב מִן-הָאֲרִיָּה הַמֵּת

הַכִּי הַחַיִּים יוֹדְעִים שְׂמִימָתוֹ וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָּה
 וְאֵין-עוֹד לָהֶם שָׂכָר כִּי נִשְׁכַּח זִכְרָם:

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 γνώσονται 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.

וְכִי הַחַיִּים יוֹדְעִים שְׂמִימָתוֹ וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָּה
 וְאֵין-עוֹד לָהֶם שָׂכָר כִּי נִשְׁכַּח זִכְרָם

וְכִי הַחַיִּים יוֹדְעִים שְׂמִימָתוֹ וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָּה

וְחֵלֶק אֵין-לָהֶם עוֹד לְעוֹלָם בְּכֹל אֲשֶׁר-נַעֲשֶׂה תַּחַת הַשָּׁמַיִם:

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, also their hate and also 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.

וְזֶלֶק אֵין-לָהֶם עוֹד לְעוֹלָם בְּכֹל אֲשֶׁר-נַעֲשֶׂה תַּחַת הַשָּׁמַיִם:
וְזֶלֶק אֵין-לָהֶם עוֹד לְעוֹלָם בְּכֹל אֲשֶׁר-נַעֲשֶׂה תַּחַת הַשָּׁמַיִם:

זֶלֶק אֵין-לָהֶם עוֹד לְעוֹלָם בְּכֹל אֲשֶׁר-נַעֲשֶׂה תַּחַת הַשָּׁמַיִם:
כִּי כָבֵד רָצָה הָאֱלֹהִים אֶת-מַעֲשָׂיָהּ:

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 kardiā agathē oinon sou,

and drink with heart a good your wine!

hoti ēdē eudokēsen ho theos ta poiēmata sou.

for already the Elohim thought well of your actions

וְכָל-עֵת יִהְיוּ בְּגָדֶיךָ לְבָנִים וְשֶׁמֶן עַל-רֹאשְׁךָ אַל-יִחְסָר:
וְכָל-עֵת יִהְיוּ בְּגָדֶיךָ לְבָנִים וְשֶׁמֶן עַל-רֹאשְׁךָ אַל-יִחְסָר:

8. b'kal-`eth yih'yu b'gadeyak l'banim w'shemen `al-ro'sh'ak 'al-yeche'sar.
8. b'kal-`eth yih'yu b'gadeyak l'banim w'shemen `al-ro'sh'ak 'al-yeche'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 κεφαλῇ 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 hysterēsatō.
and oil upon your head let not be lacking!

9 וְעַל־רֶ֔אשׁוֹךְ־נָ֑שׁוֹתְךָ֙ וְעַל־רֶ֔אשׁוֹךְ־נָ֑שׁוֹתְךָ֙
וְעַל־רֶ֔אשׁוֹךְ־נָ֑שׁוֹתְךָ֙ וְעַל־רֶ֔אשׁוֹךְ־נָ֑שׁוֹתְךָ֙
וְעַל־רֶ֔אשׁוֹךְ־נָ֑שׁוֹתְךָ֙ וְעַל־רֶ֔אשׁוֹךְ־נָ֑שׁוֹתְךָ֙

טֶרֶאָה חַיִּים עִם־אִשָּׁה אֲשֶׁר־אָהַבְתָּ כָּל־יְמֵי חַיֵּי הַבִּלְעָד
אֲשֶׁר נָתַן־לְךָ תַּחַת הַשֶּׁמֶשׁ כָּל יְמֵי הַבִּלְעָד
כִּי הוּא חֶלְקְךָ בַּחַיִּים וּבַעֲמָלְךָ אֲשֶׁר־אָתָּה עֹמֵל תַּחַת הַשֶּׁמֶשׁ:

9. r'eh chayim `im-'ishah 'asher-'ahab'at kal-y'mey chayey heb'leak
'asher nathan-l'ak tachath hashemesh kol y'mey heb'leak
ki hu' chel'q'ak bachayim uba`amal'ak 'asher-'attah `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> ἰδέ 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 mataiotētos 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 mataiotētos 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.

10 וְכֹל־אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחַךָ עֲשֵׂה כִּי אֵין מַעְשָׂה
וְחִשְׁבֹּן וְדַעַת וְחִכְמָה בְּשִׂאֵל אֲשֶׁר אָתָּה הֹלֵךְ שָׁמָּה:

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'h'ol 'asher 'attah 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 ποιήσων,
ὅτι οὐκ ἔστιν ποίημα καὶ λογισμὸς καὶ γνῶσις
καὶ σοφία ἐν ᾧδῃ, 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 hādē, hopou sy poreuē ekei.
 nor wisdom in Hades, of where you should go there.

11. שָׁבִיתִי וְרָאֹה תַּחַת-הַשֶּׁמֶשׁ כִּי לֹא לַקָּלִים הַמְרוֹץ וְלֹא
 לַגִּבּוֹרִים הַמִּלְחָמָה וְגַם לֹא לַחֲכָמִים לֶחֶם וְגַם לַנְּבֹנִים
 עֹשֶׁר וְגַם לַיֹּדְעִים חֵן כִּי-עֵת וַפֶּגַע יִקְרָה אֶת-כֻּלָּם:

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

12. מְדַבֵּר הָאָדָם לֵאמֹר וְכִצְפָּרִים הָאֲחֻזּוֹת בַּפֶּחַ
 כָּהֶם יוֹקְשִׁים בְּנֵי הָאָדָם לְעֵת רָעָה כְּשֶׁתְּפוּל עָלֵיהֶם פֶּתְאִים:

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·

ὥς οἱ ἰχθύες οἱ θηρεύμενοι ἐν ἀμφιβλήστρῳ κακῷ

καὶ ὥς ὄρνεα τὰ θηρεύμενα ἐν παγίδι, ὥς 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 huioi 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.

יגזם-זה ראיתי חכמה תחת השמש וגדולה היא אלי: 13-מא 13

יגזם-זה ראיתי חכמה תחת השמש וגדולה היא אלי:

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> Καὶ 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.

יד עיר קטנה ואנשים בה מעט ובא-אליה מלך גדול 14-מא 14
וסבב אותה ובנה עליה מצודים גדלים:

יד עיר קטנה ואנשים בה מעט ובא-אליה מלך גדול
וסבב אותה ובנה עליה מצודים גדלים:

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 μικρά καὶ ἄνδρες ἐν αὐτῇ ὀλίγοι, καὶ ἔλθῃ 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 וְאִשׁ מִסְכֵּן חָכָם וּמַלְטָה הִיא אֶת־הָעִיר בְּחֻמָּתָהּ
וְאָדָם לֹא זָכַר אֶת־הָאִישׁ הַמְּסָכֵן הַהוּא׃

טו וּמַצָּא בָּהּ אִישׁ מִסְכֵּן חָכָם וּמַלְטָה הִיא אֶת־הָעִיר בְּחֻמָּתָהּ
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 εὑρή 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.

16 וְאָמַרְתִּי אֲנִי טוֹבָה חָכְמָה מִגְּבוּרָה
וְחֻמָּת הַמְּסָכֵן בְּזוּיָה וְדִבְרָיו 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.

17 יִזְדַּבְּרִי חֲכָמִים בְּנִחַת נִשְׁמָעִים מִזְעָקָת מוֹשֵׁל בַּכְּסִילִים׃

17. dib'rey chakamim b'nachath nish'ma'im miza'qath 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.

:אָגאָג אָגאָג אָגאָג אָגאָג אָגאָג אָגאָג אָגאָג אָגאָג אָגאָג אָגאָג 18

יח טובה חכמה מכלי קרב וחוטא אחד יאבד טובה הרבה:

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 ἁμαρτανῶν 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.

Chapter 10

אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג 1
:אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג

אִזְבוּבֵי מוֹת יַבְאִישׁ יַבִּיעַ שֶׁמֶן רוֹקֵחַ
יָקָר מִחֲכָמָה מִכְבוֹד סְכָלוֹת מְעַט:

1. z'bubey maweth yab'ish yabi`a shemen roqeach
yaqar mechak'mah mikabod sik'luth m'at.

Ecc10:1 Dead flies cause the ointment of the perfumer to stink and ferment,
so a little foolishness is weightier than wisdom and than honor.

<10:1> Μυῖαι θανατοῦσαι σαπριοῦσιν σκευασίαν ἐλαίου ἡδύσματος·
τίμιον ὀλίγον σοφίας ὑπὲρ δόξαν ἀφροσύνης μεγάλης.

1 Muiai thanatousai sapriousin skeuasian elaiou hēdysmatos;
A fly put to death shall rot a concoction oil of luscious;
timion oligon sophias hyper doxan aphrosynēs megalēs.
is valuable A little wisdom over glory of folly great.

:אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג אָפאָג 2

ב לב חכם לימינו ולב כסיל לשמאלו:

2. leb chakam liymino w'leb k'sil lis'mo'lo.

Ecc10:2 A wise man's heart is toward his right hand,
but the foolish man's heart is toward the left.

<2> καρδιά σοφού εἰς δεξιὸν αὐτοῦ, καὶ καρδιά ἄφρονος εἰς ἀριστερὸν αὐτοῦ.

2 kardia sophou eis dexion autou, kai kardia aphronos eis aristeron autou;

A heart of a wise man is at his right hand; and the heart of a fool is at his left.

ⲕⲁⲣⲁⲓⲁ ⲥⲟⲫⲟⲩ ⲉⲓⲥ ⲉⲃⲉⲗⲓⲟⲛ ⲁⲩⲧⲟⲩⲁ, ⲕⲁⲓ ⲕⲁⲣⲁⲓⲁ ⲁⲫⲣⲟⲛⲟⲥ ⲉⲓⲥ ⲁⲣⲓⲥⲧⲉⲣⲟⲛ ⲁⲩⲧⲟⲩⲁ

גִּוְנָם-בְּדֶרֶךְ כְּשֶׁהֶסֶקַל הֵלֵךְ לְבוֹ חָסֵר וְאָמַר לְכֹל סָכַל הוּא׃

3. w'gam-baderek k'shehasakal holek libo chaser w'amar lakol sakal hu'.

Ecc10:3 And also in the way in which a fool walks, his heart fails, and he demonstrates to everyone that he is a fool.

<3> καὶ γέ ἐν ὁδῷ ὅταν ἄφρων πορεύηται,

καρδιά αὐτοῦ ὑστερήσει, καὶ ἃ λογιέται πάντα ἀφροσύνη ἐστίν.

3 kai ge en hodō hotan aphrōn poreuētai,

And indeed in the way whenever a fool goes

kardia autou husterēsei, kai ha logieitai panta aphrosynē estin.

of his heart, he shall fail, and which he considers all is folly.

ⲕⲁⲓ ⲉⲛ ⲟⲩⲱ ⲟⲩⲁⲛ ⲁⲫⲣⲟⲛ ⲡⲟⲣⲉⲩⲁⲓⲧⲁⲓ, ⲕⲁⲓ ⲁ ⲗⲟⲓⲉⲓⲧⲁⲓ ⲡⲁⲛⲧⲁ ⲁⲫⲣⲟⲥⲩⲛⲉ ⲉⲥⲧⲓⲛ

דֹּאם-רוּחַ הַמּוֹשֵׁל תַּעֲלֶה עָלֶיךָ מִקּוֹמְךָ אַל-תִּנַּח
כִּי מִרְפָּא יִנִּיחַ חַטָּאִים גְּדוּלִים׃

4. 'im-ruach hamoshel ta'aleh `aleyak m'qom'ak 'al-tanach
ki mar'pe' yaniach chata'im g'dolim.

Ecc10:4 If the spirit of the ruler rises up against you, do not leave your place, for composure quiets great offenses.

<4> ἐὰν πνεῦμα τοῦ ἐξουσιάζοντος ἀναβῇ ἐπὶ σέ, τόπον σου μὴ ἀφῆς,
ὅτι ἱαμα καταπαύσει ἁμαρτίας μεγάλας.

4 ean pneuma tou exousiazontos anabē epi se,

If spirit of the one exercising authority should ascend against you,

topon sou mē aphēs, hoti iama katapausei hamartias megalas.

your place you should not leave; for a cure shall put to rest sins great.

ⲉⲁⲛ ⲡⲛⲉⲩⲙⲁ ⲧⲟⲩ ⲉⲃⲟⲩⲥⲓⲁⲗⲟⲛⲧⲟⲥ ⲁⲛⲁⲃⲉⲓ ⲉⲡⲓ ⲥⲉ, ⲧⲟⲡⲟⲛ ⲥⲟⲩ ⲙⲉⲓ ⲁⲫⲉⲓ,

הֵיִשׁ רָעָה רְאִיתִי תַּחַת הַשֶּׁמֶשׁ כְּשֶׁגָּגַח שִׁיִּצָּא מִלְּפָנֵי הַשְּׁלִיט׃

5. yesh ra'ah ra'ithi tachath hashamesh kish'gagah sheyotsa' miliph'ney hashalit.

Ecc10:5 There is an evil I have seen under the sun, as an error which goes forth from the ruler's presence.

<5> ἔστιν πονηρία, ἣν εἶδον ὑπὸ τὸν ἥλιον,

ὥς ἀκούσιον, ὃ ἐξῆλθεν ἀπὸ προσώπου τοῦ ἐξουσιάζοντος.

5 estin ponēria, hēn eidon hypo ton hēlion,

There is a wickedness which I beheld under the sun,

hōs akousion, ho exēlthen apo prosōpou tou exousiazontos;
as an unintentional act came forth from the person of one exercising authority.

וַיָּבֵן הַסֶּכֶל בַּמְּרוֹמִים רַבִּים וְעֲשִׂירִים בַּשֹּׁפֶל יֵשְׁבוּ׃

וַיָּבֵן הַסֶּכֶל בַּמְּרוֹמִים רַבִּים וְעֲשִׂירִים בַּשֹּׁפֶל יֵשְׁבוּ׃

6. nitan hasekel bam'romim rabbim wa`ashirim bashephel yeshebu.

Ecc10:6 folly is set in many high positions, and the rich men sit in low places.

<6> ἐδόθη ὁ ἄφρων ἐν ὑψηλοῖς μεγάλοις, καὶ πλούσιοι ἐν ταπεινῷ καθήσονται.

6 edothē ho aphrōn en huuesi megalois, kai plousioi en tapeinō kathēsontai;

was put The fool in heights great, and the rich in low shall settle.

זָרְאִיתִי עֲבָדִים עַל-סוּסִים וְשָׂרִים הֹלְכִים כַּעֲבָדִים עַל-הָאָרֶץ׃

זָרְאִיתִי עֲבָדִים עַל-סוּסִים וְשָׂרִים הֹלְכִים כַּעֲבָדִים עַל-הָאָרֶץ׃

7. ra'ithi `abadim `al-susim w'sarim hol'kim ka`abadim `al-ha'arets.

Ecc10:7 I have seen servants upon horses and princes walking as servants upon the land.

<7> εἶδον δούλους ἐφ' ἵππους καὶ ἄρχοντας πορευομένους ὡς δούλους ἐπὶ τῆς γῆς.

7 eidon doulous eph' hippous kai archontas poreuomenous hōs doulous epi tēs gēs.

I beheld servants upon horses, and rulers going as servants upon the ground.

חֹפֶר גִּומָץ בּוֹ יִפּוֹל וּפֹרֵץ גְּדֵר יִשְׁכְּנוּ נָחָשׁ׃

חֹפֶר גִּומָץ בּוֹ יִפּוֹל וּפֹרֵץ גְּדֵר יִשְׁכְּנוּ נָחָשׁ׃

8. chopher gumats bo yipol uphorets gader yish'kenu nachash.

Ecc10:8 He who digs a pit may fall into it,
and the one breaking a wall, a serpent may bite him.

<8> ὁ ὀρύσσων βόθρον ἐν αὐτῷ ἐμπεσεῖται,
καὶ καθαιροῦντα φραγμόν, δήξεται αὐτὸν ὄφις.

8 ho oryssōn bothron en autō empeseitai,

The one digging a cesspool into it shall fall;

kai kathairounta phragmon, dēxetai auton ophis;

and the one demonishing a fence boundary, shall bite him a serpent.

ט מַסִּיעַ אֲבָנִים יַעֲצִב בָּהֶם בּוֹקֵעַ עֵצִים יִסָּכֵן בָּם׃

ט מַסִּיעַ אֲבָנִים יַעֲצִב בָּהֶם בּוֹקֵעַ עֵצִים יִסָּכֵן בָּם׃

9. masi`a `abanim ye`atseb bahem boqe`a `etsim yisaken bam.

Ecc10:9 He who removes stones may be hurt by them,
and he who splits wood may be endangered by them.

<9> ἐξαίρων λίθους διαπονηθήσεται ἐν αὐτοῖς, σχίζων ξύλα κινδυνεύσει ἐν αὐτοῖς.

9 exairōn lithous diaponēthēsetai en autois,

One lifting away stones shall work hard among them;

schizōn xyla kindyneusei en autois.

one splitting wood shall be exposed to danger in them.

10 חֲכָמָה לֹא-יִבְרֹךְ וְיִתְרוֹן חֲכָמָה לֹא-יִבְרֹךְ וְיִתְרוֹן חֲכָמָה לֹא-יִבְרֹךְ
:אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי

יֵאֵם-קֶהָה הַבְּרֹזֶל וְהוּא לֹא-פָנִים קִלְקַל
וְחִילִים יִגְבֵּר וְיִתְרוֹן חֲכָמָה:

10. 'im-qegah habar'zel w'hu' lo'-phanim qil'qal
wachayalim y'gaber w'yith'ron hak'sheyir chak'mah.

Ecc10:10 If the iron is blunt and he does not sharpen its edge,
then he must exert more strength. Wisdom has the advantage of giving success.

<10> ἐὰν ἐκπέσῃ τὸ σιδήριον, καὶ αὐτὸς πρόσωπον ἐτάραξεν,
καὶ δυνάμεις δυναμώσει, καὶ περισσεία τοῦ ἀνδρείου σοφία.

10 ean ekpesē to sidērion, kai autos prosōpon etaraxen,

If should fall off an iron implement, and he in countenance is disturbed,

kai dynameis dynamōsei,

then his power he shall strengthen,

kai perisseia tou andreiou sophia.

and abundance is to the man of which is wisdom.

11 חֲכָמָה לֹא-יִבְרֹךְ וְיִתְרוֹן חֲכָמָה לֹא-יִבְרֹךְ וְיִתְרוֹן חֲכָמָה לֹא-יִבְרֹךְ
:אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי

יֵאֵם-יִשְׁחָק הַנֶּחֱשׁ בְּלֹא-לֶחֶשׁ וְאֵין יִתְרוֹן לְבַעַל הַלְּשׁוֹן:

11. 'im-yishok hanachash b'lo'-lachash w'eyn yith'ron l'ba'al halashon.

Ecc10:11 If the serpent shall bite without enchantment,
then there is no advantage for the owner of the tongue.

<11> ἐὰν δάκῃ ὁ ὄφης ἐν οὐ ψιθυρισμῷ, καὶ οὐκ ἔστιν περισσεία τῷ ἐπάδοντι.

11 ean dakē ho ophis en ou psithyrisimō,

If should bite the serpent with no enchanter whispering,

kai ouk estin perisseia tō epādonti.

then there is no advantage to the one charming.

12 יִבְרִי פִי-חָכָם חֵן וְשִׁפְתוֹת כְּסִיל תִּבְלַעְנוּ:

12. dib'rey phi-chakam chen w'siph'thoth k'sil t'bal'enu.

Ecc10:12 The words of a wise man's mouth are gracious,
while the lips of a fool consume him;

<12> λόγοι στόματος σοφοῦ χάρις, καὶ χείλη ἀφρονος καταποντιοῦσιν αὐτόν.

12 logoi stomatos sophou charis, kai cheilē aphronos katapontiousin auton;

The words mouth of a wise carry favor; but the lips of a fool shall sink him;

13 חֲכָמָה לֹא-יִבְרֹךְ וְיִתְרוֹן חֲכָמָה לֹא-יִבְרֹךְ וְיִתְרוֹן חֲכָמָה לֹא-יִבְרֹךְ
:אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי אֲמַרְתִּי

יגַתְחַלֶּת דְּבַר־יָחִיד סְכָלוֹת וְאַחֲרִית פִּיהוּ הוֹלִלּוֹת רָעָה:

13. t'chilath dib'rey-phihiu sik'luth w'acharith pihu holeluth ra`ah.

Ecc10:13 the beginning of the words of his mouth is foolishness:
and the end of his mouth is evil madness.

<13> ἀρχὴ λόγων στόματος αὐτοῦ ἀφροσόνῃ,
καὶ ἐσχάτῃ στόματος αὐτοῦ περιφέρεια πονηρά·

13 archē logōn stomatos autou aphrosonē,
the beginning of the words of his mouth are folly,
kai eschatē stomatos autou periphereia ponēra;
and the end of his mouth madness is wicked.

14 וְהַסֵּכֶל יִרְבֶּה דְּבָרִים לֹא-יָדַע הָאָדָם מַה-שִּׁיֵּהְיָה
וְאֲשֶׁר יִהְיֶה מֵאַחֲרָיו מִי יָגִיד לוֹ:

14. w'hasakal yar'beh d'barim lo'-yeda` ha'adam mah-sheyih'yeh
wa'asher yih'yeh me'acharayu mi yagid lo.

Ecc10:14 Yet the fool multiplies words;
A man knows not that which is, and who can tell him what shall come after him?

<14> καὶ ὁ ἄφρων πληθύνει λόγους. οὐκ ἔγνω ὁ ἄνθρωπος τί τὸ γενόμενον,
καὶ τί τὸ ἐσόμενον ὀπίσω αὐτοῦ, τίς ἀναγγελεῖ αὐτῷ;

14 kai ho aphrōn plēthynei logous. ouk egnō ho anthrōpos ti to genomenon,
And the fool multiplies words. does not know Man what the thing becoming is,
kai ti to esomenon opisō autou, tis anaggelei autō?
and what the thing shall be; for after him who shall announce to him?

15 טו עֲמַל הַכְּסִילִים הִיָּגְעָנוּ אֲשֶׁר לֹא-יָדַע לָלֶכֶת אֶל-עִיר:

15. `amal hak'silim t'yag`enu `asher lo'-yada` laleketh `el-`ir.

Ecc10:15 The toil of a fool wears him that he does not know how to go to a city.

<15> μόχθος τῶν ἀφρόνων κοπώσει αὐτούς, ὃς οὐκ ἔγνω τοῦ πορευθῆναι εἰς πόλιν.

15 mochthos tōn aphronōn kopōsei autous,
The effort of the fools shall trouble them
hos ouk egnō tou poreuthēnai eis polin.
as one who does not know how to go into the city.

16 מַזְאִי-לָךְ אֶרֶץ שְׂמִלְכָךְ נֶעַר וְשָׂרֶיךָ בִּבְקֹר יֹאכְלוּ:

16. 'i-lak `erets shemal'kek na`ar w'sarayi'k baboqer yo'kelu.

Ecc10:16 Woe to you, O land, when your king is a lad and your princes eat in the morning.

<16> οὐαί σοι, πόλις, ἥς ὁ βασιλεύς σου νεώτερος
καὶ οἱ ἄρχοντές σου ἐν πρωΐᾳ ἐσθίουσιν·

16 ouai soi, polis, hēs ho basileus sou neōteros
Woe to you, O city of which your king is younger,
kai hoi archontes sou en prōiā esthiousin;
and your rulers in the morning eat.

וְאֶשְׁרֵיךְ אֶרֶץ שְׁמַלְכֶךָ בֶּן-חֹרִים
וְשָׂרֶיךָ בָּעֵת יֹאכְלוּ בְּגִבּוֹרָה וְלֹא בַשְּׂתִי:

17. 'ash'reyak 'erets shemal'kek ben-chorim
w'sarayik ba`eth yo'kelu big'burah w'lo' bash'thi.

Ecc10:17 Blessed are you, O land, when your king is the son of nobles,
and your princes eat in due time for strength and not for drunkenness.

<17> μακαρία σύ, γῆ, ἥς ὁ βασιλεύς σου υἱὸς ἐλευθέρων
καὶ οἱ ἄρχοντές σου πρὸς καιρὸν φάγονται ἐν δυνάμει καὶ οὐκ αἰσχυνθήσονται.

17 makaria sy, gē, hēs ho basileus sou huios eleutherōn
Blessed is your land of which your king is a son of free nobles,
kai hoi archontes sou pros kairon phagontai en dynamei kai ouk aischynthēsontai.
and your rulers at a proper time shall eat in force, and shall not be ashamed.

יְחַבֵּעַצְלָתַיִם יִמָּךְ הַמְקָרָה וּבְשִׁפְלוּת יָדַיִם יִדְלָף הַבַּיִת:

18. ba`atsal'tayim yimak ham'qareh ub'shiph'luth yadayim yid'loph habayith.

Ecc10:18 The building decays through slothfulness;
and through idleness of the hands, the house leaks.

<18> ἐν ὀκνηρίαις ταπεινωθήσεται ἡ δόκος, καὶ ἐν ἀργίᾳ χειρῶν στάξει ἡ οἰκία.

18 en oknēriais tapeinōthēsetai hē dokōsis,
By slothful neglect shall be lowered a building;
kai en argiā cheirōn staxei hē oikia.
and in idleness of hands shall drip the house.

יֵט לְשִׁחּוֹק עֲשִׂים לֶחֶם וְיִין יְשַׂמַּח חַיִּים וְהַכֶּסֶף יַעֲנֶה אֶת-הַכֹּל:

19. lis'choq `osim lechem w'yayin y'samach chayim w'hakeseph ya`aneh 'eth-hakol.

Ecc10:19 A bread is prepared for laughter, and wine makes life merry;
but money answers all things.

<19> εἰς γέλωτα ποιοῦσιν ἄρτον, καὶ οἶνος καὶ ἔλαιον τοῦ εὐφραίνει ζῶντας,
καὶ τοῦ ἀργυρίου ἐπακούσεται σὺν τὰ πάντα.

בִּתְּךָ-חֵלֶק לְשִׁבְעָה וְגַם לְשִׁמוּנָה

כִּי לֹא תִדְבַּע מִה-יְהִיָּה רַעָה עַל-הָאָרֶץ:

2. **ten-cheleg** **l'shib`ah** w'**gam** **lish'monah** **ki lo'** **theda`mah**-**yih'yeh** **ra`ah`al**-**ha'arets**.

Ecc11:2 Give a portion to seven, or even to eight,
for you do not know what evil shall be upon the earth.

«2» δὸς μερίδα τοῖς ἑπτὰ καὶ γε τοῖς ὀκτώ,
ὅτι οὐ γινώσκεις τί ἔσται πονηρὸν ἐπὶ τὴν γῆν.

2 dos merida tois hepta kai ge tois oktō,

Give a portion to seven, even indeed to eight!

hoti ou ginōskeis ti estai ponēron epi tēn gēn.

for you do not know what evil there shall be upon the earth.

ጥቅምት ፲፩-፳፱ ዓ.ም. ጥቅምት ፳፱-፳፻፲፱
:ጥቅምት ፳፱ ዓ.ም. ጥቅምት ፳፱-፳፻፲፱ ዓ.ም. ጥቅምት ፳፱-፳፻፲፱ ዓ.ም.

ג. אִם-יִמְלֹאוּ הָעַבִּים גִּשְׁם עַל-הָאָרֶץ יִרְיֻקוּ:

וְאֵם-יִפּוֹל עֵץ בְּדָרוֹם וְאֵם בְּצִפּוֹן מְקוֹם שְׂפִיפּוֹל הָעֵץ נָשָׁם יְהוּא:

3. 'im-yimal'u he`abim geshem `al-ha'arets yariqu w'im-yipol `ets badarom w'im batsaphon m'qom sheyipol ha`ets sham y'hu'.

Ecc11:3 If the clouds are full of rain, they empty themselves upon the earth; and if a tree falls toward the south or toward the north, in the place where the tree falls, there it shall be.

<3> **ἐὰν** πληρωθῶσιν τὰ νέφη ὑετοῦ, **ἐπὶ** τὴν γῆν ἐκχέουσιν·
 καὶ **ἐὰν** πέσῃ ξύλον **ἐν** τῷ νότῳ καὶ **ἐὰν** **ἐν** τῷ βορρᾶ,
 τόπω, **οὗ** πεσεῖται τὸ ξύλον, **ἐκεῖ** ἔσται.

3 ean plērōthōsin ta nephē huetou, epi tēn gēn ekcheousin;

If should be filled the clouds of rain, upon the earth they pour out;

kai ean pesē xylon en tō notō kai ean en tō borra,

and if should fall a tree towards the south, or if towards the north,

top̄ō, hou peseitai to xylon, ekei estai.

in the place where shall fall the tree there it shall be.

:ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ

ד'שִׁמְרַן רוּחַ לֹא יִזְרָע וְרֹאֵה בְּעֵבִים לֹא יִקְצֹר:

4. shomer ruach lo' yiz'ra` w'ro'eh be`abim lo' yiq'tsor.

Ecc11:4 He who watches the wind shall not sow

◀4▶ τηρῶν ἄνεμον οὐ σπερεῖ, καὶ βλέπων ἐν ταῖς νεφέλαις οὐ θερίσει,

4 tērōn anemon ou sperei,

Giving heed to the wind one does not sow,

kai blepōn en tais nephelais ou therisei,

and one looking into the clouds shall not harvest.
and he who looks at the clouds shall not reap.

5 עַד־כִּי יִבְרַח אֶת־הַעֲנָנִים וְלֹא יִקְצֹר
וְלֹא יִבְרַח אֶת־הַעֲנָנִים וְלֹא יִקְצֹר

הַכֹּאֲשֶׁר אֵינָהּ יוֹדֵעַ מִה־דֶּרֶךְ הָרוּחַ כִּעֲצָמִים בְּבֶטֶן הַמֶּלֶאחַ
כִּכָּה לֹא תֵדַע אֶת־מַעֲשֵׂה הָאֱלֹהִים אֲשֶׁר יַעֲשֶׂה אֶת־הַכֹּל:

5. ka'asher 'eyn'ak yode'a mah-derek haruach ka'atsamim b'beten ham'le'ah
kakah lo' theda' 'eth-ma'aseh ha'Elohim 'asher ya'aseh 'eth-hakol.

Ecc11:5 As you do not know what is the way of the spirit
nor how the bones are formed in the womb of her who is with child,
so you do not know the works of the Elohim who makes all things.

<5> ἐν οἷς οὐκ ἔστιν γινώσκων τίς ἡ ὁδὸς τοῦ πνεύματος.
ὥς ὅσῃ ἐν γαστρὶ τῆς κυοφορούσης,
οὕτως οὐ γινώσκει τὰ ποιήματα τοῦ θεοῦ, ὅσα ποιήσει σὺν τὰ πάντα.

5 en hois ouk estin ginōskōn tis hē hodos tou pneumatatos.

Among the ones in whom there is no knowing what the way of the wind is,
hōs osta en gastri tēs kuophorousēs,
as the bones in the womb of one being with child,
houtōs ou gnōsē ta poiēmata tou theou,
so you shall not know the actions of the Elohim,
hosa poiēsei syn ta panta.
as much as he shall do in all things.

6 אֲתָנַח יָדֶךָ כִּי אֵינָהּ יוֹדֵעַ
אִי זֶה יִקְשֹׁר הַזֶּה אוֹ-זֶה וְאִם-שְׁנֵיהֶם כְּאֶחָד טוֹבִים:

וּבִבְקֹר זֶרַע אֶת־זֶרְעֶךָ וְלִעְרֹב אֶל־תַּנַּח יָדְךָ כִּי אֵינָהּ יוֹדֵעַ
אִי זֶה יִקְשֹׁר הַזֶּה אוֹ-זֶה וְאִם-שְׁנֵיהֶם כְּאֶחָד טוֹבִים:

6. baboqer z'ra' 'eth-zar'`eak w'la`ereb 'al-tanach yadeak
ki 'eyn'ak yode' 'ey zeh yik'shar hazeh 'o-zeh w'im-sh'neyhem k'echad tobim.

Ecc11:6 Sow your seed in the morning and do not withhold your hand in the evening,
for you do not know whether this shall prosper, either this or that,
or whether they both shall be alike good.

<6> ἐν πρωΐα σπείρων τὸ σπέρμα σου, καὶ εἰς ἑσπέραν μὴ ἀφέτω ἡ χεὶρ σου,
ὅτι οὐ γινώσκεις ποῖον στοιχήσει, ἢ τοῦτο ἢ τοῦτο,
καὶ εἰὰ τὰ δύο ἐπὶ τὸ αὐτὸ ἀγαθά.

6 en prōiā speiron to sperma sou, kai eis hesperan mē aphetō hē cheir sou,
At morning sow your seed, and at evening do not relieve your hand!
hoti ou ginōskeis poion stoichēsei, ē touto ē touto,
for you do not know what shall line up – this here, this there
kai ean ta duo epi to auto agatha.
or if the two together are good.

7 וְיִמְתּוֹק הָאוֹר וְטוֹב לְעֵינַיִם לִרְאוֹת אֶת-הַשֶּׁמֶשׁ׃

7. umathoq ha'or w'tob la`eynayim lir'oth 'eth-hashamesh.

Ecc11:7 The light is pleasant, and it is good for the eyes to see the sun.

<7> καὶ γλυκὺ τὸ φῶς καὶ ἀγαθὸν τοῖς ὀφθαλμοῖς τοῦ βλέπειν σὺν τὸν ἥλιον·

7 kai glyky to phōs kai agathon tois ophthalmois tou blepein syn ton hēlion;

Moreover is sweet the light, and it is good to the eyes to see with the sun.

8 כִּי יִמְ-שָׁנִים הַרְבֵּה יַחֲיָה הָאָדָם בְּכָל־שָׁמַח וַיִּזְכֹּר אֶת-יְמֵי הַחֹשֶׁךְ כִּי-הַרְבֵּה יָהִיו כָּל-שָׁבָא הָבָל׃

8. ki 'im-shanim har'beh yich'yeh ha'adam b'kulam yis'mach w'yiz'kor 'eth-y'mey hachoshek ki-har'beh yih'yu kal-sheba' habel.

Ecc11:8 But if a man should live many years, let him rejoice in them all, and let him remember the days of darkness, for they shall be many. All that to come is vanity.

<8> ὅτι καὶ ἐὰν ἔτη πολλὰ ζήσεται ὁ ἄνθρωπος, ἐν πάσιν αὐτοῖς εὐφρανθήσεται καὶ μνησθήσεται τὰς ἡμέρας τοῦ σκοτούς, ὅτι πολλαὶ ἔσονται· πάν τὸ ἐρχόμενον ματαιότης.

8 hoti kai ean etē polla zēsetai ho anthrōpos, en pasin autois euphranthēsetai For even if years many shall live a man, in all them he shall be glad.

kai mnēsthēsetai tas hēmeras tou skotous, And shall be remembered the days of darkness, hoti pollai esontai; pan to erchomenon mataiotēs. for they shall be many. All coming is folly.

9 טְשִׁמַּח בְּחֹר בְּיָלְדוּתְךָ וּבִטְיִבָּךְ לִבְךָ בְּיָמֶיךָ בְּחִירוֹתֶךָ וְהִלֵּךְ בְּדַרְכֵי לִבְךָ וּבְמַרְאֵי עֵינֶיךָ וְדַע כִּי עַל-כָּל-אֵלֶּה יִבְיָאֵךְ הָאֱלֹהִים בְּמִשְׁפָּט׃

9. s'mach bachur b'yal'dutheyak witib'ak lib'ak biymey b'churotheak w'halek b'dar'key lib'ak ub'mar'ey `eyneyak w'da` ki `al-kal-'eleh y'bi'ak ha'Elohim bamish'pat.

Ecc11:9 Rejoice, young man, during your youth, and let your heart be pleasant during the days of your youth. And walk in the ways of your heart and in the sight of your eyes.

<9> Εὐφραίνου, νεανίσκε, ἐν νεότητί σου,

καὶ ἀγαθυνάτω σε ἡ καρδία σου ἐν ἡμέραις νεότητός σου,
καὶ περιπάτει ἐν ὁδοῖς καρδίας σου ἄμωμος, καὶ ἐν ὁράσει ὀφθαλμῶν σου
καὶ γνῶθι ὅτι ἐπὶ πᾶσι τούτοις ἄξει σε ὁ θεὸς ἐν κρίσει.

9 Euphrainou, neaniske, en neotēti sou,

Be glad, O young man, in your youth!

kai agathynatō se hē kardias sou en hēmerais neotētos sou,

and let do you good your heart in the days of your youth!

kai peripatei en hodois kardias sou amōmos, kai en horasei ophthalmōn sou

And walk in the ways of your heart unblemished, and in the vision of your eyes!

kai gnōthi hoti epi pasi toutois axei se ho theos en krisei.

And know that in all these shall lead you the Elohim in equity!

יְהוָה יִסְרֹר כַּעַס מִלִּבָּךְ וְהַעֲבִיר רָעָה מִבְּשָׁרְךָ
כִּי-הֵי לְדוֹת וְהַשְׁחָרוֹת חֶבְלִים:

10. w'haser ka`as milibeak w'ha`aber ra`ah mib'sareak
ki-hayal'duth w'hashacharuth habel.

Ecc11:10 So, remove vexation from your heart and put away pain from your body,
for childhood and the prime of life are vanity.

<10> καὶ ἀπόστησον θυμὸν ἀπὸ καρδίας σου

καὶ παράγαγε πονηρίαν ἀπὸ σαρκός σου, ὅτι ἡ νεότης καὶ ἡ ἄνοια ματαιότης.

10 kai apostēson thymon apo kardias sou

And leave rage from your heart,

kai paragage ponērian apo sarkos sou, hoti hē neotēs kai hē anoia mataiotēs.

and pass off wickedness from your flesh! for youth and thoughtlessness are folly.

But know that the Elohim shall bring you to judgment for all these things.

Chapter 12

אִזְכֹּר אֶת-בּוֹרְאֶיךָ בַּיּוֹם בְּחֹרֶתְיָךְ עַד אֲשֶׁר לֹא-יָבֹאוּ
יְמֵי הַרָעָה וְהַגִּיעֵי שָׁנִים אֲשֶׁר תֹּאמַר אֵין-לִי בָהֶם חֶפֶץ:

1. uz'kor 'eth-bor'eyak biymey b'churotheyak `ad 'asher lo'-yabo'u y'mey hara`ah
w'higi'u shanim 'asher to'mar 'eyn-li bahem chephets.

Ecc12:1 Remember now your Creator in the days of your youth,

while the evil days do not come, nor the years draw near when you shall say,

I have no pleasure in them;

<12:1> καὶ μνησθητι τοῦ κτίσαντός σε ἐν ἡμέραις νεότητός σου,

ἕως ὅτου μὴ ἔλθωσιν ἡμέραι τῆς κακίας καὶ φθάσωσιν ἔτη,

ἐν οἷς ἐρεῖς Οὐκ ἔστιν μοι ἐν αὐτοῖς θέλημα.

1 kai mnēsthēti tou ktisantos se en hēmerais neotētos sou,
 And remember the One creating you in the days of your youth!
 heōs hotou mē elthōsin hēmerai tēs kakias kai phthasōsin etē,
 while should not come the days of evil, nor should arrive years,
 en hois ereis Ouk estin moi en autois thelēma;
 in which you then say, There is not in me for them a want.

מְנַשְׁתְּהִי תוֹ כְּתִיסַנְתָּ סֵי עַן הֵמֵרַיִם נְעוּתֶתְסָ סוֹ,
 וְהֵוֹס הוֹתוֹ מֵהֵ עֵלְתְּוֹסִין הֵמֵרַיִם תֵּס קַכִּיָּאס קַי פְּתַסֹּסִין עֵתַיִם,
 עַן הוֹיִס עֵרַיִס וּכְּ אֵסְתִּין מוֹי עַן אוֹתוֹיִס תְּהֵלֵמָה;
 עַן הַכִּיִּי תוֹן סֵיִי, תֵּרֵה יֵס נִי עִי לְהֵם אֵי עֵנְתִּי.

בְּעֵד אֲשֶׁר לֹא-תִחַשֵׁךְ הַשֶּׁמֶשׁ וְהָאֹר וְהַיָּרֵחַ וְהַכּוֹכָבִים
 וְשָׁבוּ הָעָבִים אַחֵר הַגִּשְׁמִים:

2. `ad `asher lo'-thech'shak hashemesh w'ha'or w'hayareach w'hakokabim
 w'shabu he`abim `achar hagashem.

Ecc12:2 while not yet the sun and the light, the moon and the stars are darkened,
 and the clouds return after the rain;

<2> ἕως οὐ μὴ σκοτισθῇ ὁ ἥλιος καὶ τὸ φῶς
 καὶ ἡ σελήνη καὶ οἱ ἀστέρες, καὶ ἐπιστρέψωσιν τὰ νέφη ὀπίσω τοῦ ὑετοῦ.

2 heōs hou mē skotisthē ho hēlios kai to phōs

While are not darkened the sun and the light,

kai hē selēnē kai hoi asteres, kai epistrepsōsin ta nephē opisō tou huetou;
 nor the moon and the stars; nor return the clouds after the rain;

עַד אֲשֶׁר לֹא-תִחַשֵׁךְ הַשֶּׁמֶשׁ וְהָאֹר וְהַיָּרֵחַ וְהַכּוֹכָבִים
 וְשָׁבוּ הָעָבִים אַחֵר הַגִּשְׁמִים:

בַּיּוֹם שֶׁיָּזְעוּ שֹׁמְרֵי הַבַּיִת וְהַתְּעִינֵי אֲנָשֵׁי הַחֵל
 וּבָטְלוּ הַטֹּחֲנוֹת כִּי מְעַט וְחָשְׁכוּ הָרְאוֹת בְּאַרְבּוֹת:

3. bayom sheyazu`u shom'rey habayith w'hith'au'thu `an'shey hechayil
 ubat'lu hatochanoth ki mi`etu w'chash'ku haro'oth ba'aruboth.

Ecc12:3 in the day that the watchmen of the house shall tremble,
 and mighty men shall bow themselves, the grinders cease because they are few,
 and those who look through windows are darkened;

<3> ἐν ἡμέρᾳ, ἣ ἐὰν σαλευθῶσιν φύλακες τῆς οἰκίας
 καὶ διαστραφῶσιν ἄνδρες τῆς δυνάμεως, καὶ ἡργησαν αἱ ἀλήθουσai,
 ὅτι ὀλιγώθησαν, καὶ σκοτάσουσιν αἱ βλέπουσαι ἐν ταῖς ὀπαῖς.

3 en hēmera, hē ean saleuthōsin phylakes tēs oikias

in a day in which ever should be shaken the keepers of the house,

kai diastraphōsin andres tēs dynameōs,

and should be turned aside men of power,

kai ērgēsan hai alēthousai, hoti oligōthēsan,

and are idle the grinding women because they are made few,

kai skotasousin hai blepousai en tais opais;

and shall darken the women looking out of the openings;

4 וְסָגְרוּ דְלָתַיִם בְּשֹׁפֶל קוֹל הַטְחָנָה
וַיָּקוּם לְקוֹל הַצִּפּוֹר וַיִּשְׁחוּ כָּל-בָּנוֹת הַנָּשִׁיר׃
4 וְסָגְרוּ דְלָתַיִם בְּשֹׁפֶל קוֹל הַטְחָנָה
וַיָּקוּם לְקוֹל הַצִּפּוֹר וַיִּשְׁחוּ כָּל-בָּנוֹת הַנָּשִׁיר׃

4. w'sug'ru d'lathayim bashuq bish'phal qol hatachanah w'yaqum l'qol hatsipor
w'yishachu kal-b'noth hashir.

Ecc12:4 and the doors on the street are shut as the sound of the grinding mill is low,
and one shall arise at the sound of the bird, and all the daughters of music shall be silenced.

<4> καὶ κλείσουσιν θύρας ἐν ἀγορᾷ ἐν ἀσθενείᾳ φωνῆς τῆς ἀληθοῦσης,
καὶ ἀναστήσεται εἰς φωνὴν τοῦ στρουθίου,
καὶ ταπεινωθήσονται πᾶσαι αἱ θυγατέρες τοῦ ᾄσματος·

4 kai kleisousin thyras en agorā
and they shall lock the doors in the market
en astheneiā phōnēs tēs alēthousēs,
in weakness of the sound of the woman grinding,
kai anastēsetai eis phōnēn tou strouthiou,
and one shall rise up to the sound of the sparrow,
kai tapeinōthēsontai pasai hai thygateres tou asmatos;
and shall be humbled all the daughters of song;

5 הִגַּם מִגְבֹּה יִרְאוּ וַחֲתָחִתִּים בַּדֶּרֶךְ וַיִּנְאֵץ הַשָּׁקֶד וַיִּסְתַּבֵּל הַחֲגָב
וַתִּפֹּר הָאֲבִיוֹנָה כִּי-הָלַךְ הָאָדָם אֶל-בֵּית עוֹלָמוֹ
וַסָּבּוּ בַשּׁוּק הַסִּפְּדִים׃
5 הִגַּם מִגְבֹּה יִרְאוּ וַחֲתָחִתִּים בַּדֶּרֶךְ וַיִּנְאֵץ הַשָּׁקֶד וַיִּסְתַּבֵּל הַחֲגָב
וַתִּפֹּר הָאֲבִיוֹנָה כִּי-הָלַךְ הָאָדָם אֶל-בֵּית עוֹלָמוֹ
וַסָּבּוּ בַשּׁוּק הַסִּפְּדִים׃

5. gam migaboah yira'u w'chath'chatim baderek w'yane'ts hashaqed
w'ys'tabel hechagab w'thapher ha'abionah ki-holek ha'adam 'el-beyth `olamo
w'sab'bu bashuq hasoph'dim.

Ecc12:5 Also when they shall be afraid of a high place and of terrors in the way;
the almond tree blossoms, the locust becomes burdensome, and desire shall fail:
because man goes to his eternal house while the mourners go about in the street.

<5> καὶ γε ἀπὸ ὕψους ὄψονται, καὶ θάμβοι ἐν τῇ ὁδῷ·
καὶ ἀνθήσῃ τὸ ἀμύγδαλον, καὶ παχυνθῇ ἡ ἀκρίς,
καὶ διασκεδασθῇ ἡ κάππαρις, ὅτι ἐπορεύθη ὁ ἄνθρωπος
εἰς οἶκον αἰῶνος αὐτοῦ, καὶ ἐκύκλωσαν ἐν ἀγορᾷ οἱ κοπτόμενοι·

5 kai ge apo huuous opsontai, kai thamboi en tē hodō;
and indeed from the height they shall see, even stupefaction in the way;
kai anthēsē to amygdalon, kai pachynthē hē akris,
and shall bloom the almond, and shall thicken the locust,
kai diaskedasthē hē kapparis, hoti eporeuthē ho anthrōpos eis oikon aiōnos autou,

and shall be dispersed the caper; because went man to house his eternal;
kai ekyklōsan en agorā hoi koptomenoi;
and circled in the market the ones beating their chests in mourning;

גאאא אאא אאאא אאאא אאאא אאאא-אא אאא אאא
:אאאא-אא אאאא אאאא אאאא-אא אא אאאאא

וַעַד אֲשֶׁר לֹא-יִרְחַק חֶבֶל הַכֶּסֶף וְתֵרֵץ גִּלְתַּת הַזָּהָב
וְתִשָּׁבֵר כֹּד עַל-הַמְּבוּעַ וְנָרֵץ הַגִּלְגָּל אֶל-הַבּוֹר:

6. `ad `asher lo'-yirchaq chebel hakeseph w'tharuts gullath hazahab
w'thishaber kad `al-hamabu`a w'narots hagal'gal `el-habor.

Ecc12:6 while not yet the silver cord is loosed, and the golden bowl is crushed,
or the pitcher is shattered at the fountain, or the wheel is broken at the cistern;

<6> ἕως ὅτου μὴ ἀνατραπῇ σχοινίον τοῦ ἀργυρίου,
καὶ συνθλιβῇ ἀνθέμιον τοῦ χρυσοῦ, καὶ συντριβῇ ὑδρία ἐπὶ τὴν πηγὴν,
καὶ συντροχάσῃ ὁ τροχὸς ἐπὶ τὸν λάκκον,

6 heōs hotou mē anatrappē schoinion tou argyriou,
until whenever should be prostrated the line of silver;

kai synthlibē anthemion tou chrysiou,
and should be broken the flower ornament of gold,

kai syntribē hydria epi tēn pēgēn,
and should be broken the water-pitcher at the spring,

kai syntrochasē ho trochos epi ton lakkon,
and should have rolled the wheel unto the pit;

אאאאא אאאא-אא אאאא אאאא
:אאאא אאא אאאאא-אא אאאא אאאאא

זִוְיָשָׁב הָעָפָר עַל-הָאָרֶץ כְּשֶׁהָיָה
וְהָרוּחַ תָּשׁוּב אֶל-הָאֱלֹהִים אֲשֶׁר נָתַנָּה:

7. w'yashob he`aphar `al-ha'arets k'shehayah
w'haruach tashub `el-ha'Elohim `asher n'thanah.

Ecc12:7 then the dust shall return to the earth as it was,
and the spirit shall return to the Elohim who gave it.

<7> καὶ ἐπιστρέψῃ ὁ χοῦς ἐπὶ τὴν γῆν, ὥς ἦν,
καὶ τὸ πνεῦμα ἐπιστρέψῃ πρὸς τὸν θεόν, ὃς ἔδωκεν αὐτό.

7 kai epistrepsē ho chous epi tēn gēn, hōs ēn,
then shall return the dust upon the earth as it was;

kai to pneuma epistrepsē pros ton theon, hos edōken auto.
and the spirit should return to the Elohim who gave it.

:אאא אאא אאאאא אאא אאאא אאאא

ח הָבֵל הַבָּלִים אָמַר הַקּוֹהֶלֶת הַכֹּל הָבֵל:

Ecc12:8 Vanity of vanities, says the Preacher, all is vanity!

8 mataiotēs mataiotētōn, eipen ho Ekklēsiastēs, ta panta mataiotēs.

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טוֹיִתֶּר נִשְׁתַּיֵּחַ קִהְלֵת חֲכָם עוֹד לְמַד-וְעֵצָה אֶת-הָעָם
וְאַזְנֵן וְחִקֵּר תִּפְקֹן מִנְשָׁלִים חֲרָבָה:

«9» Καὶ περισσὸν ὅτι ἐγένετο Ἐκκλησιαστής σοφός,
ὅτι ἐδίδαξεν γνῶσιν σὺν τὸν ἄνθρωπον, καὶ οὓς ἐξιχνιάσεται κόσμιον παραβολῶν.

9 Kai perisson hoti egeneto Ekklesiastēs sophos,
And it was extra that became the Ecclesiastic wise,
hoti edidaxen gnōsin syn ton anthrōpon,
so that was that he taught knowledge with man,
kai ous exichniassetai kosmion parabolōn.
and which he shall trace composed parables.

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יִבְרָאֵן קִהְלֵת לְמִצְאָה הַבְּרִי-חַפֵּץ וְכֵתוּב יִשָּׁר הַבְּרִי אֲמַת:

10. bigesh goheleth lim'tso' dib'rey-chephets w'kathub yosher dib'rey 'emeth.

Ecc12:10 The Preacher sought to find delightful words and to write words of truth rightly.

<10> **πολλά** ἐζήτησεν Ἐκκλησιαστῆς τοῦ εὑρεῖν **λόγους** θελήματος
 καὶ **γεγραμμένον** εὐθύτητος, **λόγους** ἀληθείας.

10 **polla ezētēsen Ekklēsiastēs** tou **heurein logous thelēmatos**
much sought The Ecclesiastic to find of words a wanting,
kai gegrammenon euthytētos, logous alētheias.
and writing of uprightness of words of truth.

XYZABCDEFGHIJKLMNOPQRSTUVWXYZABCDEFGHIJKLMNOPQRSTUVWXYZABCDEFGHIJKLMNOPQRSTUVWXYZABCDEFGHIJKLMNOPQRSTUVWXYZABCDEFGHIJKLMNOPQRSTUVWXYZABCDEFGHIJKLMNOPQRSTUVWXYZABCDEFGHIJKLMNOPQRSTUVWXYZABCDEFGHIJKLMNOPQRSTUVWXYZABCDEFGHIJKLMNOPQRSTUVWXYZABCDEFGHIJKLMNOPQRSTUVWXYZABC

יֵאָדְבָרִי חֻכָּמִים פִּדְרָבוֹת

וּבְמִשְׁמָרוֹת נְטוּעִים בְּעָלֵי אֲסֵפוֹת נִתְּנוּ מִרְעָה אֶחָד:

11. **dib'rey chakamim kadar'bonoth**
uk'mas'm'roth n'tu'im ba'aley 'asupoth nit'nu mero'eh 'echad.

HaMiqraot/The Scriptures – All Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 84

יָד כִּי אֶת-כָּל-מַעֲשֵׂה הָאֱלֹהִים יָבֵא בַּמִּשְׁפָּט
עַל כָּל-נִעְלָם אִם-טוֹב וְאִם-רָע:

14. **ki** 'eth-**kal**-ma`aseh ha'Elohim **yabi** ' b'mish'pat `al **kal**-ne`lam 'im-**tob** w'im-**ra**`.

Ecc12:14 For the Elohim shall bring every work to judgment,
over all that is hidden, whether it is good or it is evil.

<14> ὅτι σὺν πᾶν τὸ ποίημα ὁ θεὸς ἄξει ἐν κρίσει
ἐν παντὶ παρεωραμένῳ, ἐὰν ἀγαθὸν καὶ ἐὰν πονηρόν.

14 **hoti** syn **pan** to poiēma ho theos axei en krisei
For every action the Elohim shall lead into judgment,
en **panti** pareōramenō, **ean** agathon kai **ean** ponēron.
with all being looked over, if good and if evil.