Sepher Koheleth (Ecclesiastes)

Chapter 1

Yom Kippur Reading Schedule - Ecc 1-12

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

1. dib’rey qoheleth ben-Dawid melek biY’rushalam.

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

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

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

Ecc1:2: Folly of follies, said the ecclesiastic, folly of follies; all things are folly.

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

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

Ecc1:3: What is abundance to man in all his trouble?

3. What is abundance to man in all his trouble?

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

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

4. A generation goes and a generation comes, and the earth into the eon is established.
5. w’zarach hashemesh uba’ hashemesh 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 kai anatellei ho hēlios kai dynai ho hēlios kai eis ton topon autōi elkei;
And rises the sun, and goes down the sun, and unto its place it draws.

6. holek ‘el-darom w’sobeb ‘el-tsaphon sobeb sobeb holek haruach w’al-s’bithayu 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 anatellōn autōs ekei poreuetai prōs vōton kai kykloi prōs boorrān,
in its arising there it goes forth to the south, and it circles to the north;
kykloi kykloin, poreuetai to pneuma, kai épi kyklous autōi epistrephei to pneuma.
circles circling going the wind, and at its circuits returns the wind.

7. kai-han’chalim hol’kim ‘el-hayam w’hayam ‘eynenu male’ ‘el-m’qom shehan’chalim hol’kim sham hem shabim ladaketh.

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 pantes hoi cheimarroi, poreuontai eis tēn thalassan,
pantes hoi cheimarroi, poreuontai eis 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 autōi epistrepheusin tou poreuthēnai.
eis topon, hou hoi cheimarroi poreuontai, ekei autoi epistrepheusin tou poreuthēnai.
To the place where the rushing streams went, there they shall return to go again.
8. kai-had’barim y’ge`im lo’-yukal ‘ish l’daber lo’-this’ba` ‘ayin lir’oth w’lo’-thimale’ ‘ozen mish’moa`.

**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 pantes hoi logoi egkopoi; ou dynesetai aner tou lalein, and shall not be filled up the eye to see, and shall not be filled the ear of hearing.

9. mah-shehayah hu’ sheyih’yeh umah-shena`asah hu’ sheye`asah w’eyn kai-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 ti to gegonos, auto to genethsomenon; what is the thing taking place? The same thing as shall be taking place.

kai ti to pepoiemenon, auto to poiethsomenon; and what is the thing that shall be done? the same thing that shall be done;

kai ouk estin pan prosphatov upo ton helion, and there is not anything newly made under the sun.

10. yesh dabar sheyo’mar r’eh-zeh chadash hu’ k’bar hayah l’olamim ‘asher hayah mil’phaneho.

**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 Who shall speak and shall say? Behold this is new!
Already it has happened in the eons to the ones having taken place from before us.

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.

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

13 Nathan 'Elohim li b'ney ha'adam la'anoth bo.
Ecc1:13 And I gave my heart to seek and 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 ἔδωκεν ο θεὸς τοῖς υἱοῖς τοῦ ἀνθρώπου τοῦ περισπᾶσθαι ἐν αὐτῷ.

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.

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 ἀριθµῆσθαι.
16. *dibarti '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.

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

18. *bi 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 For in abundance of wisdom is abundance of knowledge; and the one adding knowledge shall add pain.

Chapter 2

1. ‘amar’ti ‘ani b’libi l’hah-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. lis’choq ‘amar’ti m’holal ui sim’chah mah-zoh `osah.

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

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 kateskefamēn en kardia mou tou hellkai es oinon tên sarka mou
--kai kardia mou ἀναδηγησαν ἐν σοφίᾳ-- kai tou kratēsai ep’ ἀφροσύνῃ,
ēōs ou idō poion to ēgathōn tois uiois toû anthrōpou,
ō poúsousuin úpō toû ēlloûn arithmōn ēmerōn zōēs autōn.

3 kateskepsamēn en kardia mou tou hellkai es oinon tên sarka mou
And I surveyed if my heart would draw with wine my flesh;
--kai kardia mou hōdēgesan en sophia-- kai tou kratesai ep’ aphrosynē,
and my heart guided me in wisdom; and to hold upon gladness
heōs hou idō poion to agathon tois uiois to anthrōpou,
until I should see what kind of good there was to the sons of men,
ho poīēsousin hypo ton hēliōn arithmon hēmerōn zōēs autōn.
which they shall do under the sun numbered days of life with their.

4 hi gadal’ti ma’asay banithi li batim nata’ti li kr’ramim.

Ecc2:4 I enlarged my works: I built houses for myself, I planted vineyards for myself;
4 emegalya poïēma mou, ἡκοδομέσα μοι oikous, εφύτευσα μοι ἀμπελῶνας,
I magnified my action; I built to myself houses; I planted my vineyards.

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 fruits;
5 epoiēsa moi kēpous kai paradeiōsous kai efytēsas en auτoις xýlon pān karpoú;
I made to myself gardens and parks; and I planted in them a tree for every fruit.

6 ‘asithi li b’rekoth mayim l’hash’qoth mehem ya’ar tsomeach ‘etsim.

Ecc2:6 I made pools of water for myself, to water from them the forest shooting forth trees.
6 epoiēsa 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.
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 ἐκτῆσαµήν δούλους καὶ παιδίσκας, καὶ οἰκογενεῖς ἐγένοντό µοι,
καὶ γε κτῆσις βουκολίου καὶ ποιµνίου πολλὴ ἐγένετό µοι
ὑπὲρ πάντας τοὺς γενοµένους ἐµπροσθέν µου ἐν Ἰερουσαληµ·

kai oikogeneis egenonto moi,
and native-born servants were born to me;

hyper pantas tous genomenous emprosten mou en Ierousalëm;
avove all the ones being before me in Jerusalem.

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 shidah 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,
am concubine and the concubines.

8 συνήγαγόν µοι καὶ γε ἀργύριον καὶ χρυσίον
καὶ περιουσιασµοὺς βασιλέων καὶ τῶν χωρῶν· ἐποίησά µοι ἄδοντας καὶ ἄδούσας
καὶ ἐντρυφήµατα υἱῶν τοῦ ἀνθρώπου οἴνοχόν καὶ οἴνοχάς.

8 synégagon moi kai ge argyrion kai chryson
I brought together to myself also indeed silver, and indeed gold,
kai periousiasmous basileôn kai tôn chorôn;
and prized possessions of kings and of the places.

epoiēsa moi ἄδοντας kai ἄδουσας
I prepared to myself male singers and female singers,
kai entryphēmata huion tou anthrōpou
and amusements of the sons of man;
oinochoon kai oinochoas;
9. w’gadal’ti w’hosaph’ti mikol shehayah l’phanay biY’rushalam ‘aph chah’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 kai emegalynthén kai prosetheka para pantas tous genomenous I became magnified, and proceeded in wisdom past all the ones being emprosthen mou en Ierousalêm; kai ge sophia mou estathē moi. before me in Jerusalem; and indeed my wisdom was established to me.

10. w’kol ‘asher sha’alu `eynay lo’ ‘atsal’ti mehem lo’-mana ‘ti ‘eth-libi mikol-sim’chah ki-libi sameach mikol-‘amali w’zeh-hayahchel’qi mikol-‘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 kai pan, ho ἑτέσαν οἱ ὀφθαλμοί μου, οὐχ ὑφείλον ἀπ’ αὐτῶν, οὐχ ἀπεκώλυσα τὴν καρδίαν μου ἀπὸ πάσης εὐφροσύνης, ὅτι καρδία μου εὐφράνθη ἐν παντὶ μόχθῳ μου, καὶ τοῦτο ἐγένετο μερίς μου ἀπὸ παντὸς μόχθου μου.

and male wine servants and female wine servers.
11. *uphanithi ‘ani b’kal-ma’asay she-asu yaday ube’amal ‘amal’tila’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, and behold all was vanity and vexation of spirit and there was no profit under the sun.

12. *uphanithi ‘ani lir’oth chak’mah w’holeloth w’sik’luth ki meh ha’adam sheyabo’ tacharey hamelekh ‘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?

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 ὅτι ἔστιν περισσεία τῇ σοφίᾳ ὑπὲρ τὴν ἀφροσύνην ὡς περισσεία τοῦ φωτὸς ὑπὲρ τὸ σκότος.

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

hōs perisseia tou phōtōs hyper to skōtos;

as the advantage of the light over the darkness.
Ecc 2:16 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?

Ecc 2:17 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.

Ecc 2:18 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.

16. διότι ἀφρόν ἐκ περισσευμάτων λαλεῖ, ἥτοι καὶ γε τοῦτο ματαιότες.

because the fool from out of abundance speaks for even indeed this is folly.

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;  

For there is no remembrance of the wise man with the fool in the eon; in so far as already the days coming all things are forgotten; and how shall die the wise man with the fool?

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

And I was detested with life; for evil was upon me – the action of doing a thing under the sun. For all is folly and a resolve of spirit.
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, ὅν ἐγὼ µοχθῶ ὑπὸ τὸν ἥλιον, ὅτι ἂφὼ αὐτὸν τῷ ἀνθρώπῳ τῷ γινοµένῳ µετ’ ἐµέ.

18 kai emissa eg syn panta mochthon mou, hon eg mochtho hypo ton helion, And I detested all my effort which I made an effort under the sun.

hoti aphiō auton to anthrōpō to ginomenō met’ eme;

For I must leave it coming after me.

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. καί γε τοῦτο µαταιότης.

19 kai tis oiden ei sophos estai e aphpron? And who knows if he shall be a wise man or a fool? kai exousiazetai en panti mochtho mou, ho emochthesa And if he exercised authority in all my effort in which I made an effort in, kai ho esophisamēn hypo ton helion. kai ge touto mataiotēs. and in which I gained discernment under the sun. Even indeed this is folly.

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 eg tou apotaxasthai te kardia mou And I turned to dismiss my heart epi panti tou mochtho, ho emochthesa hypo ton helion, And I turned to dismiss my heart upon all effort in which I made an effort under the sun.
21. **ki-yesh 'adam she'amalo b'chak'mah u'b'da`ath u'b'kish'ron**

ui'adam she'lo' b'`amal - b'o 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, 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 anthrpos, hou mochthos autou en sophia-, kai en andreia-, kai anthrpos, hos ouk emochtheis en autŸ, kai ge touto mataiots kai poneria megalé.

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

22. **ki meh-hoeh la'adam b'kal-`amalo**

ubira`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;

καὶ γε τί γίνεται τῷ ἀνθρώπῳ ἐν παντὶ µόχθῳ αὐτοῦ καὶ ἐν προαιρέσει καρδίας αὐτοῦ, ᾧ αὐτὸς µοχθεῖ ὑπὸ τὸν ἥλιον;

22 hoti ti ginetai to anthropo en panti mochtho autou

For it happens to the man in all his effort, kai en proairesei kardias autou, b'ho autos mochthei hypo ton helion?

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

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 πᾶσαι αἱ ἡµέραι αὐτοῦ ἀλγηµάτων καὶ θυµοῦ περισπασµὸς αὐτοῦ, καὶ γε ἐν νυκτὶ οὐ κοιµᾶται ή καρδία αὐτοῦ. καὶ γε τοῦτο µαταιότης ἐστίν.

23 For in all his days are pains and rage of his distraction; and indeed in night does not go to bed heart his. And indeed this is folly.

24. 'eyn-tob ba’adam sheyo’kal w’shatahah 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.

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

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

26. ki l’adam shetob l’phanayu nathan chak’mah w’da’ath w’sim’chah w’lochote’ nathan ‘in’yan le’esoph

לֶכֶתָה לְהָשְׁמַעְתָּם בְּמָעַן מְנַעֲשֶׂה בְּאֶדֶם בְּכָל לִשׂוֹת רֹאִיתָהּ: 26

And this I knew, that from the hand of Elohim it is.

25. Who can eat and who can enjoy apart from me?

26. For who shall eat, and who shall drink besides him?
Ecc 2:26 For 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.

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.

Chapter 3

Ecc 3:1 There is an appointed time for everything.
And there is a time for every event under the heavens.

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

Ecc 3:2 A time to give birth and a time to die;
a time to plant and a time to uproot what is planted.

A season to give birth, and a season to die;
A season a season to plant, and a season to pluck out the thing being planted;
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.

καιρὸς τοῦ ἀποκτεῖναι καὶ καιρὸς τοῦ ἰάσασθαι, καιρὸς τοῦ καθελεῖν καὶ καιρὸς τοῦ οἰκοδοµῆσαι,

3 kairos tou apokteinai 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. `eth lib’koth 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.

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 orchūsasthai,

a season to lament, and a season to dance;

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.

καιρὸς τοῦ βαλεῖν λίθους καὶ καιρὸς τοῦ συναγαγεῖν λίθους, καιρὸς τοῦ περιλαβεῖν καὶ καιρὸς τοῦ µακρυνθῆναι ἀπὸ περιλήµψεως,

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;

6. `eth l’baqesh w’`eth l’bed `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.

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;

καιρὸς τοῦ φυλάξαι καὶ καιρὸς τοῦ ἐκβαλεῖν,

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

καιρὸς τοῦ σιγᾶν καὶ καιρὸς τοῦ λαλεῖν,

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

τίς περισσεία τοῦ ποιοῦντος ἐν οἷς αὐτὸς µοχθεῖ;

9 tis perisseia tou poiountoς en hois autos mochthei;

εἶδον σὺν τὸν περισπάσµόν, ὃν ἔδωκεν ὁ θεὸς

10 eîdon syn ton periopoulos, ὁn eîdheen o theos
tois uiois ton anathropou ton periopasbamai en autōs.
10. eidon syn ton perispasmon, hon edoken ho theos
   I saw with the distraction which Elohim gave
tois huiois tou anthropou tou perispasthai en autō,
to the sons of men to be distracting to him.

11. ‘eth-hakol `asah yapheh b’ito gam ‘eth-ha`olam nathan b’libam mib’li ‘asher lo`-yim`tsa` ha’adam ‘eth-hama`aseh ‘asher-`asah ha`Elohim mero`sh w’ad-soph.

Ecc3:11 He has made everything appropriate in its time.
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.

12. yada`ti ki `eyn tob sam 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;
Ecc 3:13 And also every man that should eat and drink, enjoy the good of all his labor, it is the gift of Elohim.

Ecc 3:14 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.
Ecc3:15 That which has been already and that which shall be has already been, for the Elohim seeks what has passed by.

15 to genomenon été estin, kai hosa tou ginesthai, The thing becoming, already is; and as much as there is to be, edë has become; and Elohim shall seek the thing pursuing.

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 Kai eti eídoun upo ton ἥλιον tópon tήs krísews, ékei õ ásebís, and still I beheld under the sun the place of judgment – ekei ho asebês, Kai topon tou dikaiou, ékei õ ásebís. there the impious one; and a place of the just – there was the pious one.

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 ‘amar’ti ‘ani b’libi ‘eth-hatsadiq w’eth-harasha` yish’pot ha’Elohim bi-‘eth l’kal-chepheti w’al kal-hama`aseh sham. I said in my heart, With the just and with the impious, the Elohim shall judge, for there is a season for every thing, and for every action.
18. 'amar'ti 'ani b'libi 2al-dib'rath b'ney ha'adam l'baram ha'Elohim w'liroth sh'hem-b'hemah hemah lahem.

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

kai ge autois. And indeed to them.

19. ki miq'reh b'ney-ha'adam umiq'reh hab'hemah umiq'reh 'echad lahem k'moth zeh hen moth zeh w'ruach 'echad lakol umothar ha'adam min-hab'hemah 'ayin ki hakol habel.

Ecc3:19 For that which happens to the sons of men and that which happens to beasts; even one thing that which happens to them: as one dies so dies the other; indeed, they have all one breath and there is no advantage for man over beast, for all is vanity.

19 hoti synantêma huiôn tou anthrôpou kai synantêma tou ktênos, that the event of the sons of man, and the event of the beast is synantêma hen autois; hôs ho thanatos toutou, houtôs ho thanatos toutou, the event one to them; as the death of this one, also the death of this other one; kai pneuma hen tois pasin; kai ti eperîsseuseen ho anthrôpos para to kttônos; and breath one to all. And what abounded the man more than the cattle? oudên, hoti ta panta mataiotês.

Nothing. For all things are folly.
20. hakol holek ‘el-maqom ‘echad hakol hayah min-he`aphar
  w’hakol shab ‘el-he`aphar.

Ecc3:20 All go to one place. All are of the dust and all return to the dust.

20 ta panta poreuetai eis topon hena; ta panta egeneto apo tou choos,
  All things go to place one; all things came from the dust,
  kai ta panta ‘epistrephei eis ton choun;
  and all things return to the dust.

21. mi yode`a ruach b’ney ha’adam ha`olah hi’ l’matah ha’aretz.

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

21 kai tis oiden pneuma huiou tou anthrōpou eis anabainei autō eis anw,
  And who has known the spirit of the sons of man, if it ascends itself upward?
  kai pneuma tou ktήnous eis katabaínei autō katō eis γῆν;
  and the spirit of the beast, if it goes down itself below into the earth?

22. w’ra’ithi ki ‘eyn tob me’asher yis’mach ha’adam b’ma’asayu
  hi-hu’ chel’qo bi 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 kai eidoν ὃτι οὐκ ἐστὶν ἀγαθὸν εἰ μὴ ὁ εὐφρανθήσεται ὁ ἀνθρώπος
  ἐν ποιήµασιν αὐτοῦ, ὃτι αὐτὸ µερὶς αὐτοῦ·
  ὃτι τὸς άξει αὐτὸν τοῦ ἰδεῖν ἐν ὧ δὲν γένηται µετ’ αὐτῶν;
  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 ho can genetai met’ auton?
Chapter 4

Ecc 4:1 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.

Ecc 4:2 So I praised the dead who are already dead more than the living which they are still living.
2 kai epēnesa egō syn tous tethēkotas tous ēdē 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.

And I praised all of the ones having died of the ones already dying, more than the living, as many as they live until the present.

3. w’toh mish’neyhem ‘eth ‘asher ‘alon 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 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 ἥλιον.

which knew not all the action evil being done under the sun.

4. w’ra’ithi ‘ani ‘eth-‘kal-‘amar w’eth kal-kish’ron hama`aseh
hi 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 Kai eidon egō syn panta ton mochthon kai syn pasan andreian tou poiēmatos,
And I beheld all the effort, and all courage of action;
hōti auto zēlos andros apo tou hetairow autou;
for the same zeal of man is from his companion.

kai ge touto mataiōtēs kai proaīresis pneumatos.
And indeed this is folly and resolve of spirit.

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

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

6. Better is one handful of quietness than both hands full of labor and vexation of spirit.

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

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 estin heis, kai ouk estin deuteros, kai ge huios  
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 ge ophthalmos autou ouk empiplatai ploutou.  
And indeed his eye is not satisfied of riches;

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.

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.

11. gam 'im-yish'k'bu sh'nayim w'cham lahem ul'echad 'eyak yecham.

Ecc4:11 Also, if two lie down together they keep warm, but how can one be warm alone?
kai ho heis pòs thermanthē?
then the one, how shall he heat himself?

12 kai ἐὰν ἐπικρατηωθῇ ὁ εἷς, οἱ δύο στήσονται κατέναντι αὐτοῦ, καὶ τὸ σπαρτίον τὸ ἔντριτον οὐ ταχέως ἀπορραγήσεται.
And if one prevails against the one, the two shall stand against him. The threefold cord shall not be quickly ripped apart.

13. tob yeled mis’ken w’chakam mimelek zaqen uk’sil ‘asher lo’–yada` l’hizaher ‘od.
Better child a needy and wise, than king an older and foolish, who does not know to take heed any longer.

14. ki-mibeyth hasurim yatsa’ lim’lok ki gam b’mal’kutho nolad rash.
For from out of the house of the imprisoned he has come to become king, although he was born poor in his kingdom.
For from out of the house of the prisoners he shall come forth to reign,
for even indeed in his kingdom he was needy.

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. eidan syn pantas tous zontas tous peripatountas hypo ton helion
I beheld all of the living, of the ones walking under the sun,
with the young of the second generation who shall stand in place of him.

16. ‘eyn-qets l’kai-ha’am l’kol ‘asher-hayah liph’nehym gam
ha’acharonim lo’ yis’m’chu en autou;
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. ouk estin perasmos tō panti laq, 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 euprathanthesisontai en autō;
and indeed, the last shall not be glad in himself.

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

Guard your foot whenever you should go into the house of Elohim and be near to hear! be above the gift of the fools sacrifice for they are not knowing to do bad.

Chapter 5

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.

For the dream comes through the multitude of business
and the voice of a fool is known by multitude of words.

2 <2> ὅτι παραγίνεται ἐνύπνιον ἐν πληθεί περισπασµοῦ καὶ φωνὴ ἀφρονός ἐν πληθεί λόγων.

καὶ φωνὴ ἄφρονος ἐν πλήθει λόγων.

For comes through a dream in a multitude of testing;

and the voice of a fool in a multitude of words.

4. (5:3 in Heb.) ka’asher tidor neder l’Elohim ‘al-t’acher l’shal’mo

καθὼς ἂν εὔξῃ εὐχὴν τῷ θεῷ, µὴ χρονίσῃς τοῦ ἀποδοῦναι αὐτήν·

καθὼς ἂν εὔξῃ εὐχὴν τῷ θεῷ, µὴ χρονίσῃς τοῦ ἀποδοῦναι αὐτήν.

As when you vow a vow to Elohim, you should not pass time to render it,

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

5. (5:4 in Heb.) tov ‘asher lo’-thidor mishetidor w’lo’ th’shalem.

It is better that you should not vow than that you should vow and not pay.

4 agathon tov µη εὔξασθαι se ἀποδοῦναι αὐτήν µη ἀποδοῦναι.

Better to not make a vow for you, than for you to make a vow and not repay.
Ecc 5:6 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 mē dōs to στόµα σου τοῦ ἐξαµαρτῆσαι τὴν σάρκα σου
cai mē ēipto prō prosopōtou toû theou oti Ἄγνοια ἔστιν,
īna mē orgisthē o theos epī phonē sou kai diaftheirē tā poïēmata keirōn sou.
You should not give your mouth to lead into sin your flesh;
and you should not say before the presence of the Elohim that, It is in ignorance;
lest should be provoked to anger Elohim at your voice,
and should utterly destroy the things made by your hands.

Ecc 5:7 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.
For in a multitude of dreams, and follies,
and words many, that with that with the Elohim you should fear.

Ecc 5:8 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 ἁρπαγὴν κρίµατος
cαι δικαιοσύνης ἵδης ἐν χώρᾳ, µὴ θαυµάσῃς ἐπὶ τῷ πράγµατι·
ὅτι υψηλὸς ἐπάνω ὑψηλοῦ φυλάξαι καὶ ὑψηλοὶ ἐπ' αὐτούς.
If extortion of the needy and seizure by lawsuit
kai dikaiosynēs idēs en chōrā,
and judicial right you should see in a place,
mē thaumasēs epi tō pragmati;
you should not wonder over the thing;
hōti huyēlos epanō huyēlou phylaxai kai huyēloi ep’ autous.
for a high one above a high one shall guard, and high ones over them.

9. (5:8 in Heb.) w’yith’ron ‘erets bakol hi’ melekh l’isadeh ne’ebad.
Ecc5:9 And the advantage of the earth is for all; it is a king that has the field being tilled.

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.

10. (5:9 in Heb.) ‘oheb keseph lo’-yis’ba’ keseph
umī ‘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 Agapōn argyriōn ou plēsthēsetai argyriōn;
The one loving silver shall not be filled of silver;
kai tis ἐγαπεσεν en plēthei autōn genēma’ kai ge touto mαταιότης.
nor one who loved in their abundance the offspring. And indeed this is folly.

11. (5:10 in Heb.) bir’both hatobah rabbu ‘ok’leyah
umah-kish’ron lib’’aleyah hi’ im-r’iath feynayu.
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;
kai τί ἀνδρεία τῷ παρ’ αὐτῆς ὅτι ἀλλ’ ἢ τοῦ ὁρᾶν ὀφθαλµοῖς αὑτοῦ;
when the advantage to their owners except to see it with their eyes?
In a multitude of goodness are multiplied the ones eating of it;
and what courageous thing is it to the one having it,
but the sum of the seeing it with his eyes?

The sleep of the servant is pleasant, whether he eats little or much;
but the abundance of the rich man does not allow him to sleep.

And to the one being filled to be rich there is none allowing him to sleep.

There is a grievous evil which I have seen under the sun:
riches being kept for their owners to his hurt.

There is a sickness which I beheld under the sun –
riches being kept by him, for his hurt.

10 en plēthei tēs agathōsynēs eplēthynthēsan esthontes autēn;
In a multitude of goodness are multiplied the ones eating of it;

11 kai ti andreia tō par’ autēs
and what courageous thing is it to the one having it,

12 ἔστιν ἀρρωστία, ἣν εἶδον ὑπὸ τὸν ἥλιον,
There is a sickness which I beheld under the sun –

13 yesh ra`ah cholah ra`ithi tachath hashamesh
riches being kept by him, for his hurt.
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> kai ἀπολεῖται ὁ πλοῦτος ἐκεῖνος ἐν περισπασµῷ πονηρῷ, καὶ ἐγέννησεν υἱόν, καὶ οὐκ ἔστιν ἐν χειρὶ αὐτοῦ οὐδέν.

And shall be destroyed those riches in distraction an evil;

and he engenders a son, and is there not in his hand anything.

15. (5:14 in Heb.) ka'asher yatsa' mi beten 'imo `arom yashub laleketh k'sheba' um'umah lo'-yisa' ba'amalo sheylek 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 ἥκει καὶ οὐδὲν οὐ λήµψεται ἐν µόχθῳ αὐτοῦ, ἵνα πορευθῇ ἐν χειρὶ αὐτοῦ.

As he came forth from the womb of his mother naked, he shall return to go as he comes, and no thing shall he take in his effort, that it should go with him in his hand.


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?

<15> καὶ γε τοῦτο πονηρὰ ἀρρωστία· ὥσπερ γὰρ παρεγένετο, οὕτως καὶ ἀπελεύσεται, καὶ τίς περισσεία αὐτῶ, ἢ µοχθεὶ εἰς ἄνεµον;

And indeed this is an evil sickness; for as he came, so also he shall go forth. And what is his advantage in which he makes an effort into the wind?
Ecc 5:17  All his days also he eats in darkness with much sorrow, sickness and anger.

Ecc 5:18  Behold that which I have seen: it is good which is fitting for one to eat, to drink and to enjoy the good of all his labor in which he toils under the sun the number of the days of his life which the Elohim has given him; for it is his reward.
19. (5:18 in Heb.) gam kal-ha’adam ‘asher nathan-lo ha’Elohim ‘osher un’kasim w’hisht’ito le’ekol mimenu w’laseth ‘eth-chel’qo w’lis’moach ba’amalozoh matath ‘Elohim hi’.

**Ecc5:19** Also every man to whom the Elohim has given 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 kai ge pas ho anthrōpos, hō edōken auto tō phagein ap’ autoi kai tou labein tō meros autou kai tou euphrantheticai ēn mochos autou, touto doma theou ēstīn.

And indeed, every man to whom gave to him the Elohim riches and possessions,

did give to him authority to eat from it, and to take his portion, and to be glad in his effort; this a gift of Elohim is.

20. (5:19 in Heb.) ki lo’ har’beh yiz’kor ‘eth-y’mev 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 hoti ou polla mnēsthēsetai tās hēmeras tēs zōēs autou; for he shall not much remember the days of his life, for the Elohim distracts him in the gladness of his heart.

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**Chapter 6**

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

1. ÓEstin ponoêria, ἢν εἶδον υπὸ τὸν ἥλιον, καὶ πολλῇ ἐστίν ἐπὶ τὸν ἀνθρωπον.
There is a wickedness which I beheld under the sun, and it is abundant with men.

2. ‘ish ‘asher yiten-lo ha’Elohim `osher un’kasim w’kabod
w’eynenu chaser l’naph’sho mikol ‘asher-yith’aeuh
w’lo’-yash’litenu ha’Elohim le’ebol 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 anër, hö dösei 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 hysterōn τῇ ψυχῇ autou ἀπὸ πάντων, ὃν ἐπιθυμήσει,
and there is nothing lacking to his soul from all things which he shall desire;
kai ouk exousiasei autō ho theos tou phagein ἀπ’ autōn,
yet shall not give authority to him the Elohim to eat from it;
hoti anër xenos phagetai auton· τοῦτο ματαιότης καὶ ἀρρωστία πονηρά ἐστιν.
for a man, a stranger, shall eat it. And this folly and sickness an evil is.

3. ‘im-yolid ‘ish me’ah w’shananim rabboth yich’yeh
w’rab šeyih’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,

καὶ πλῆθος ὁ τι ἐξονται ἡμέρας αὐτοῦ, καὶ ψυχή ᾳτοῦ οὐκ ἐμπλησθήσεται ἀπὸ τῆς ἀγαθωσύνης, καὶ γε ταφὴ οὐκ ἔγενετο αὐτῷ, εἶπα Ἀγαθὸν ὑπὲρ αὐτὸν τὸ ἐκτρωµα,

If should engender a man a hundred, and years many shall live, and abundant however shall be the days of his years, that his soul shall not be filled up from goodness, and indeed no burial there be for him. I said, Better for him the miscarriage.

καὶ γεννησὴ 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,

For in folly he came, and in darkness he goes, and in darkness his name shall be covered.

καὶ ἐν µαταιότητι ἦλθεν καὶ ἐν σκότει πορεύεται, καὶ ἐν σκότει ὄνοµα αὐτοῦ καλυφθήσεται,

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

καὶ γε ἡλιον οὐκ εἶδεν καὶ οὐκ ἔγνω, ἀνάπαυσις τούτῳ ὑπὲρ τοῦτον.

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

6 καὶ εἰ ξῆσεν χαίλων ἔτων καθόδους καὶ ἀγαθωσύνην οὐκ εἶδεν, μὴ οὐκ εἰς τόπον ἕνα τὰ πάντα πορεύεται;  
And if he lived a thousand years of returns, and goodness he knows not, mē ouk eis topon hena ta panta poreuei tai?  

καὶ εἰ ἔζησεν χιλίων ἐτῶν καθόδους καὶ ἀγαθωσύνην οὐκ εἶδεν,  
µὴ οὐκ εἰς τόπον ἕνα τὰ πάντα πορεύεται;  
6 And if he lived a thousand years of returns, and goodness he knows not,  
is it not unto place one all shall go?

καὶ εἰ ἔζησεν χιλίων ἐτῶν καθόδους καὶ ἀγαθωσύνην οὐκ εἶδεν,  
µὴ οὐκ εἰς τόπον ἕνα τὰ πάντα πορεύεται;  
7 Pas mochthos tou anthrōpou eis stoma autou, kai ge h psychē ou plērothēsetai.  
Every effort of man is for his mouth, and indeed the soul shall not be filled.  

καὶ εἰ ἔζησεν χιλίων ἐτῶν καθόδους καὶ ἀγαθωσύνην οὐκ εἶδεν,  
µὴ οὐκ εἰς τόπον ἕνα τὰ πάντα πορεύεται;  
7. kai-`amel ha’adam likhiwu gam-hanephesh lo’ thimale’.  
Every effort of man is for his mouth, and indeed the soul shall not be filled.

καὶ εἰ ἔζησεν χιλίων ἐτῶν καθόδους καὶ ἀγαθωσύνην οὐκ εἶδεν,  
µὴ οὐκ εἰς τόπον ἕνα τὰ πάντα πορεύεται;  
7. kai-`amel ha’adam likhiwu gam-hanephesh lo’ thimale’.  
Every effort of man is for his mouth, and indeed the soul shall not be filled.
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 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 Ei ti egeneto, edē keklētai onoma autou,
If anything becomes, already has been called its name;
kai egnsthē 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. 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;
For there are matters many multiplying folly. What extra is to man?

12. bi 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 ὃτι τίς οἶδεν τί ἀγαθὸν τῷ ἀνθρώπῳ ἐν τῇ ζωῇ ἀριθµὸν ζωῆς µαταιώτητας αὐτοῦ; καὶ ἐποίησον αὐτὰς ἐν σκιᾷ· ὃτι τίς ἀπαγγέλει τῷ ἀνθρώπῳ τί ἔσται ὀπίσω αὐτοῦ ψυχῆς τοῦ ἥλιου;
For who knows what shall be after him under the sun?

12 hoti tis oiden ti agathon to anthropo en te zoë arithmon hemerōn
For who knows what is good to man in life, during the number of the days of the life of his folly? And he spent them as a shadow; for who shall report to man what shall be after him under the sun?

Chapter 7

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.

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

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

For who knows what is good to man in life, during the number of the days of the life of his folly? And he spent them as a shadow; for who shall report to man what shall be after him under the sun?
Better is rage than laughter,
for by hurt of countenance shall be made better the heart.

4. leb chakamim b’beyth 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.

5. tob li’sh’mo`a ga’arath chakam me’lish 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.

6. ki k’qol hasirim tachath hasir 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.

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.
kai apolliysi tēn kardian eutonias autou.
and destroys the heart of his magnanimity.

8 tob 'acharith dabar mere'shitho tob 'erek-ruach mig'bah-ruach.
Ecc7:8 Better is the end of a matter than its beginning;
patience of spirit is better than haughtiness of spirit.

9 'al-t'bahel b'ruchak ik'os ki ka'as b'cheqam k'silim yanauch.
Ecc7:9 Do not be hasty in your spirit to be vexed, for anger rests in the bosom of fools.

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.
11. \textit{tobah chak’mah `im-nachalah w’yother l’ro’ey hashamesh.}  

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

\textit{agathē sophia meta klērodosias kai perisseia tois theōrōsin ton hélion;} is good Wisdom with an allotment and abundance to the ones viewing the sun.

12. \textit{ki b’tsel hachak’mah b’tsel hakaseph w’yith’ron da’ath hachak’mah t’chayeh b’aleyah.}  

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

\textit{holi en skia autēs h sophia hōs skia tou argyriou, kai perisseia gnōseōs tēs sophias ζωοποιήσει tōn par’ autēs.} For in its shadow wisdom is as the shadow of the silver; and the advantage of the knowledge of wisdom shall restore to life the one having it.

13. \textit{r’eh ‘eth-ma`aseh ha’Elohim ki mi yukal l’thaqen ‘eth `asher `iu’tho.}  

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

\textit{ide tα poιήματα του θεου; ōti tis sunehtetai tου kosmησαι ὃν ἃν ὁ θεὸς διαστρέψῃ αὐτόν;} For who shall be able to adorn what ever the Elohim should turn from him?
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 she’lo 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·
καὶ γε σὺν τούτῳ σύµφωνον τούτῳ ἐποίησεν ὁ θεὸς περὶ λαλιᾶς,
ἵνα µὴ εὑρῇ ὁ ἄνθρωπος ὀπίσω αὐτοῦ µηδὲν.

14 en hēmera ἀγαθωσύνης zēthi en agathŸ kai en hēmera kakias ide;
In the day of goodness live in good!
and look out in the day of evil!
Behold!
indeed with one harmony with these caused Elohim concerning speech,
that should not find man after him.

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

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

<15> Σὺν τὰ πάντα εἶδον ἐν ἡµέραις µαταιότητός µου·
ἔστιν δίκαιος ἀπολλύµενος ἐν δικαίῳ αὐτοῦ, καὶ ἔστιν ἀσεβής µένων ἐν κακίᾳ αὐτοῦ.
15 Syn ta panta eidon en hēmerais mataiotētos mou;
All things I beheld in days of my folly.
estin dikaios apollūmenos en dikaiw autou, kai estin asebēs menōn en kakia autou.
kai estin asebēs menōn en kakiα autou.
and there is an impious man abiding in his evil.

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 δίκαιον πολύ καὶ µὴ σοφὶζου περισσά, µήποτε ἐκπλαγῇς.
16 mē ginou dikaios poly kai mē sophizou perissa,
Do not become righteous super, nor discern extra,
mēpote ekplagēs.
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 ἀσεβήσῃς πολὺ καὶ µὴ γίνου σκληρός, ἵνα µὴ ἀποθάνῃς ἐν οὐ καιρῷ σου.

You should not be impious super, and do not become hard,
that you should not die in your time!

18. tob ‘asher te’echoz bazeh w’gam-mizhe ‘al-tanach ‘eth-yadeak
hi-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 ἀντέχεσθαί σε ἐν τούτῳ, καί γε ἀπὸ τούτου µὴ ἀνῆς τὴν χείρα σου,
ὅτι φοβούµενος τὸν θεὸν ἐξελεύσεται τὰ πάντα.

It is good for you to hold fast by this;
indeed of this you should not defile your hand.

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

19. hachak’mah ta`oz leshakam 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·

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

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

21. gam l'kai-had’barim ‘asher y’daberu ‘al-titen libeak ‘asher lo’-thish’mah ‘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.

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

22. 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.

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

23. kal-zoh nisithi bachak’mah ‘amar’ti ‘ech’hamah 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 Σοφισθῆσομαι
All these things I tested in wisdom. I said, I shall be discerning,

24. ῥαχοῦ ηθῆσαι ἐν ὁμοίῳ μικρὸν μείκτον Μήτνας Μέτνας:
Ecc7:24 That which is far off, and exceeding deep. Who can discover it?

25. σαβοθι ἃνι ἑλεῖν ἐναθ ἀλήθυρον χακὴν μαχ ἢςεβοῦ καὶ ψῆφον
w"lada’ath reshā kesel w"hasik"luth holeloth.
Ecc7:25 I applied my heart to know, to investigate and to seek wisdom and the reason of things, and to know the evil of folly and the foolishness of madness.

26. υμοτσε ἃνι μιμωθὲν ἑθ’-βα’išah ἁσχ’-ἱ’ m’tsodim wacharamim libah ἀσυρῖμας υαδεῖας τὸν liph’ney ha’Elohim yimalet w′chote’ yilaked bah.
Ecc7:26 And I found more bitter than death the woman whose heart is snares and nets,
whose hands are chains. He who is good before the Elohim shall escape from her, but the sinner shall be captured by her.

26 καὶ εὑρίσκω ἐγὼ αὐτὴν, καὶ ἐρῶ πικρότερον ὑπὲρ θάνατον, σὺν τὴν γυναῖκα, ἥτις ἐστὶν θηρεύματα καὶ σαγῆναι καρδία αὐτῆς, δεσμοὶ εἰς χεῖρες αὐτῆς. ἀγαθὸς πρὸ προσώπου τοῦ θεοῦ ἐξαιρεθήσεται ἀπ’ αὐτῆς, καὶ ἁµαρτάνων συλληµφθήσεται ἐν αὐτῇ.

27 ἰδὲ τοῦτο εὗρον, εἶπεν ὁ Ἐκκλησιαστής, µία τῇ µιᾷ τοῦ εὑρεῖν λογισµόν, άνθρωπον ἕνα ἀπὸ χιλίων εὗρον καὶ γυναῖκα ἐν πᾶσι τούτοις οὐχ εὗρον.

28 ὃν ἔτι ἐζήτησεν ἡ ψυχή µου καὶ οὐχ εὗρον· άνθρωπον ἕνα ἀπὸ χιλίων εὗρον καὶ γυναῖκα ἐν πᾶσι τούτοις οὐχ εὗρον.
29. l’bad r’eh-zech matsa’thi ‘asher ‘asah ha’Elohim ‘eth-ha’adam yashar
w’hemah biq’shu chish’bonoth rabbim.

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

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.

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

Chapter 8

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.

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.
Ecc 8:3 Do not be hasty to go out of his sight. Do not join in an evil matter, for he shall do whatever he pleases.

Ecc 8:4 Where the word of the king is, there is power, who shall say to him, What are you doing?

Ecc 8:5 Whoever keeps the commandment shall know no evil thing, for a wise heart knows both time and judgment.

Ecc 8:6 Because to every purpose there is time and procedure, Therefore the evil of man is great upon him.
6 hoti panti pragmati estin kairos kai krisis,
for every thing there is a season and judgment;

hoti gnosis tou anthropou pollē ep' auton;
for knowledge of man is vast unto him.

7 hoti γνῶσις τοῦ ἀνθρώπου πολλὴ ἐπ' αὐτόν·
for knowledge of man is vast unto him.

7. ki-'eynenu yode`a mah-sheyih'yeh ki ka'asher yih'yeh mi yagid lo.
Ecc8:7 For he does not knows that which shall be; for who can tell him when it shall be?

8. 'eyn 'adam shalit ba ruach 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. ouk estin anthrōpos exousiazōn en pneumati tou kōlyai 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 to 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.

8. ouk estin anthrōpos exousiazōn en pneumati tou kōlyai 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 to 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.
9. 'eth-ba‘l-zeh ra‘ithi w‘nathon 'eth-libi l‘ba‘l-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 kai syn pan touto eidon kai edoker kardian mou eis pan poiema,
And with all this I beheld; and I gave my heart to every action
ho pepoietai hypo ton helion, ta hosa exousiasato
which I had done under the sun; the things, as much as exercises authority
ho anthropos en anthropo tou kaksai auton;
a man to a man to inflict evil on him.

10. ub‘ken ra‘ithi r‘sha‘im q‘burim waba‘u umim‘qom qadosh y‘haleku

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

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

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.

Because there is no existing objection for the ones doing evil quickly, therefore by this have full assurance the heart of the sons of man in themselves to do evil.
and he shall not prolong his days which are as a shadow;

hos ouk estin phoboumenos apo prosopou tou theou.

for he is not fearing from before Elohim.

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.

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.
καὶ αὐτὸ συμπροσέσται αὐτῷ ἐν μόχθῳ αὐτοῦ ἡμέρας ζωῆς αὐτοῦ,
όσας ἐδωκεν αὐτῷ ὁ θεὸς ύπό τον ἥλιον.

15 kai epênesa egō syn têen euphrosynēn,
And I praised with the gladness,
hoti ouk estin agathon tō thēmen hypō tōn héliōn
because there is no good thing to man under the sun,
hoti ei mē tou phagein kai tou piein kai tou euphranthenai,
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 hypō tōn héliōn.
as gave to him the Elohim under the sun.

16. ka`asher nathati `eth-libi lada`ath chak`mah w`lir`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),

kai tou idein tōn perispaσmōn tōn pepoiemēnōn epī tēs γῆς,
and to behold the distraction being done upon the earth.
hoti kai ge en hēmera kai en nykti ūpnon en ophthalmois autō oūk ēstin blēpōn,
For also at day and at night sleep with his eyes a person is not seeing.
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 kai e'idon syn panta ta poiemata tou theou, hoti ou dynsetai anthropos tou to plousiasthai ou tov helion; osa an mochthes ho anthropos tou zethesai, kai oux eurhesai; kai ge osa an eipth os sofo tov gnavai, ou dynsetai tov eurhesai.

And I beheld with all the actions of the Elohim, that shall not be able man to find out the action being done under the sun.

hosa an mochthes ho anthropos tou zetesai, kai ouch heuresei; As long as should make an effort man to seek, even he shall not find it.

And indeed, as long as should speak the wise to know it, he shall not be able to find it.

Chapter 9

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.

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

2. hakol ka’asher lakol miq’reh ‘echad latsadiq  
w’larasha ‘latob w’latahor w’latame’ w’lazobeach  
w’la’asher ‘eynenu zobeach katab 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 ἓν τῷ δικαίῳ καὶ τῷ ἀσεβεῖ, τῷ ἀγαθῷ καὶ τῷ κακῷ καὶ τῷ καθαρῷ καὶ τῷ ἀκαθάρτῳ καὶ τῷ θυσιάζοντι καὶ τῷ µὴ θυσιάζοντι.

2 mataiots en tois pasin. synantema hen to dikaios kai to asebei,
to the good and to the bad; and to the clean and to the unclean;
kai to thyssiazonti kai to mel thyssiazonti; hos hoi agathos,  
and to the one sacrificing and to the one not sacrificing; as is the good,  
hos hoi hamartanoin; hos hoi omnyoin, kathos hoi ton horkon phoboumenos.

as is the one sinning; as the one swearing by the oath, as is the one fearing.

3. zeh ra’ b’kol ‘asher-na’asah tachath hashemeshe  
ki-miq’reh ‘echad labol 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 πᾶντι πεποιηµένῳ ὑπὸ τὸν ἥλιον, ὅτι συνάντηµα
καὶ γε καρδία υἱόν τοῦ ἀνθρώπου ἐπληρώθη πονηροῦ,
καὶ περιφέρεια ἐν καρδίᾳ αὐτῶν ἐν ζωῇ αὐτῶν, καὶ ὀπίσω αὐτῶν πρὸς τοὺς νεκρούς.

καὶ οἱ κωνονεῖ ἐν πάντας τοὺς ζῶντας; ἐστιν ἐλπίς, ὅτι ὁ κύων ὁ ζῶν, αὐτὸς ἀγαθὸς ὑπὲρ τὸν λέοντα τὸν νεκρόν.

καὶ οὐκ εἰσιν γινώσκοντες οὐδὲν· καὶ οὐκ ἔστιν αὐτοῖς ἔτι µισθός, ὅτι ἐπελήσθη ἡ µνήµη αὐτῶν·
Ecc 9:6 Also their love, their hate and their zeal have already perished, and they shall no any longer have a portion for ever in all that is done under the sun.

Ecc 9:7 Go then, eat your bread in happiness and drink your wine with a cheerful heart; for the Elohim has already approved your works.

Ecc 9:8 Let your garments be white at every time, and let not oil be lacking on your head.
In every time let be your garments white,
and oil upon your head let not be lacking!

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

10. πάντα, ὅσα ἂν εὕρῃ ἡ χείρ σου τοῦ ποιῆσαι, ὡς ἡ δύναµίς σου ποίησον,
καὶ σοφία ἐν ᾅδῃ, ὅπου σὺ πορεύῃ ἐκεῖ.
for there is no action, nor device, nor knowledge,
kai sophia en hadē, hopou sy poreuē ekei.
nor wisdom in Hades, of where you should go there.

11. shab’ti w’ra’oh thachath-hashemesh ki lo’ laqalim hamerots
    w’lo’ lagiborim hamil’chamah w’gam lo’ lachakamim lechem
    w’gam lo’ lan’bonim `osher w’gam lo’ layod’ im chen ki-`eth
    waphega` yiq’reh ‘eth-kulam.

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

12. ki gam lo’-yeda’ ha’adam ‘eth-`ito kadagim shene’echazim
    bim’tsodah ra`ah w’batsiparim 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 hoti kai ge ouk egnō ho anthrōpos ton kairon autō;
And indeed does not know man his season.

hōs hoi ichthuses hoi thēreuomenoi en amphiblēstrō kakō
As fishes being hunted with casting-net a hurtful,

kai hōs orneā ta thēreuomena en pagidi,
as birds being hunted with a snare –

hōs auta pagideuontai hoi huioi tou anthropō pou eis kairon ponēron,
as them shall be ensnared the sons of man in season an evil,

hotan epipesē ep’ autous aphnō.
whenever it should fall upon them suddenly.

13. gam-zoh ra’ithi chakh’mah tachath hashamesh ug’dolah hi ‘elay.
Ecc9:13 this wisdom have I seen also under the sun, and it is great unto me.

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.

15
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.

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.

17. dib’rey chakamim b’nachath nish’ma`im miza`aqath moshel bak’silim.

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

15. ἀνάπαυσις οὐκ ἔσχατος ἡμῶν ἡ προσφορά σοβαρός ἡ παραδοσιακὴ Εὐαγγελία.
16. καὶ εἶπα ἐγώ Ἀγαθὴ σοφία ὑπὲρ δύναµιν·
καὶ σοφία τοῦ πένητος ἐξουδενωµένη, καὶ λόγοι αὐτοῦ οὔκ εἰσιν ἀκουόµενοι.
17. λόγοι σοφῆν ἐν αναπαύσει ἀκουόνται ὑπὲρ κραυγῆν ἐξουσιαζόντων ἐν ἀφροσύναις.
Words of the wise being at rest are heard

above a cry of ones being authority in follies.

Words of the wise being at rest are heard

above a cry of ones being authority in follies.

Chapter 10

18. tobah chak’mah mikh’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 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.

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.

1 Muiai thanatousai sapriousin skeuasiaν elaiou ἥδυσµατος;

A fly put to death shall rot a concoction oil of luscious;

timion oligon sophias hyper doxan aphroσynēs megalēs.

is valuable A little wisdom over glory of folly great.

2. leb chakam limino 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 kardia sophō eis dexiōn autōu, kai kardia ἀφρονος eis āristerōn autōu.

A heart of a wise man is at his right hand; and the heart of a fool is at his left.
3. '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 compoposure quiets great offenses.

4. 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.

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 edothē ho aphrōn en huuesi megaloi, kai plousioi en tapeiνo kathēsontai; was put The fool in heights great, and the rich in low shall settle.

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.

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.

9. masi`a ‘abanim ye`atseb bahem boqe`a `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.

10. ‘im-qehah 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 ean ekpesē to sidērion, kai autos prosōpon etaraxen, kai dynamiēs dynamiōsei, kai perisseia tou andreiou sophia. 

Wisdom has the advantage of giving success.

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

11 ean ἐκπέσῃ τὸ σιδήριον, καὶ αὐτὸς πρόσωπον ἐτάραξεν, καὶ δύναμεις δυναμώσει, καὶ περισσεία τοῦ ἀνδρείου σοφία.

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 ἄφρονος καταποντιοῦσιν αὐτόν·

Ecc10:13 The beginning of the words of his mouth is foolishness:

13 ἀρχὴ λόγων στόματος αὐτοῦ ἀφροσόνη, καὶ ἐσχάτη στόματος αὐτοῦ περιφέρεια πονηρά·

Ecc10:14 and the end of his mouth madness is wicked.
14. w’hasakah yar’beh d’barim lo’-yeda’ ha’adam mah-shetih’yeh
wa’asher yih’yeh me’acharu mi yagid lo.

Ecc 10:14 Yet the fool makes many words;
A man knows not what shall be, and who can tell him what shall come after him?

15. ‘amal hak’silim t’yag’enu ’asher lo’-yada’ laleketh ‘el-’ir.

Ecc 10:15 The toil of a fool wearies him that he does not know how to go to a city.

16. ‘i-lak ‘erets shemal’lek na’ar w’saray’ik baboqer yo’kelu.

Ecc 10:16 Woe to you, O land, when your king is a lad and your princes eat in the morning.

17. ‘ash’reyak ‘erets shemal’lek ben-chorim
w’saray’ik ba’eth yo’kelu big’burah w’lo’ bash’ti.
Ecc 10:17 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, ὃς ὁ βασιλεύς σου υἱὸς ἐλευθέρων καὶ οἱ ἄρχοντές σου πρὸς καιρὸν φάγουνται ἐν δυνάμει καὶ οὐκ αἰσχυνθήσονται.

Blessed is your land of which your king is a son of free nobles, and your rulers at a proper time shall eat in force, and shall not be ashamed.

Ecc 10:18 The building decays through slothfulness; and through idleness of the hands, the house leaks.

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

By slothful neglect shall be lowered a building; and in idleness of hands shall drip the house.

Ecc 10:19 A bread is prepared for laughter, and wine makes life merry; but money answers all things.

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

For laughter they made bread, and wine and olive oil to be glad for the living; and of the money all shall heed.

Ecc 10:20 Also do not curse a king in your thought, and in your bedrooms do not curse a rich man, for a bird of the heavens shall carry the sound,
And indeed in your conscience a king you should not curse;
and in the closets of your bedroom you should not curse a rich man.
For a winged creature of heaven shall carry your voice,
and the one having the wings shall report your word.

Chapter 11

1. Cast your bread on the surface of the waters, for you shall find it after many days.

2. Give a portion to seven, or even to eight,
for you do not know what evil shall be upon the earth.
Ecc 11:3 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.

Ecc 11:4 He who watches the wind shall not sow and he who looks at the clouds shall not reap.

Ecc 11:5 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.

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.

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 πρωίᾳ σπεῖρον τὸ σπέρµα σου, καὶ εἰς ἑσπέραν µὴ ἀφέτω ἡ χείρ σου, ὅτι οὐ γινώσκεις ποῖον στοιχήσει, ἢ τοῦτο ἢ τούτο, καὶ ἐὰν τὰ δύο ἐπὶ τὸ αὐτὸ ἀγαθά.

6 en prōi- speiron to sperma sou, kai eis hesperan mē aphētō hē cheir sou, hoti ou ginoskeis poion stoichēsei, εi touto ἢ touto, kai ean ta duo epi to autō agatha.

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 phs kai agathon tois ophthalmois tou blepein syn ton hlion;

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 For even if years many shall live a man, in all them he shall be glad. And shall be remembered the days of darkness, for they shall be many. All coming is folly.

9. Be glad, O young man, in your youth!
and let your heart be pleasant during the days of your youth.
But know that the Elohim shall bring you to judgment for all these things.

10. w`hasek w`ha`ber ra`ah mib`sarek
ki-hatal`duth w`hashacharuth habel.
Ecc 11:10 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 ἀνοια µαταιότης.

And leave rage from your heart, and pass off wickedness from your flesh! for youth and thoughtlessness are folly.

Chapter 12

1. uz'kor 'eth-bor'eyak bimey b'churotheyak `ad 'asher lo'-yabo'u y'mey hara'ah w'higi`u shanim `asher to'mar 'eyn -l i ba hem chephets.

Ecc 12:1 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;

1 καὶ µνήσθητι 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·

And remember the one creating you in the days of your youth, while should not come the days of evil, nor should arrive years, in which you then say, There is not in me for them a want.

2. `ad 'asher lo'-thech'shak hashemesh w'ha'or w'hayareach w'hakokabim w'shabu he`abim 'achar hagashem.

Ecc 12:2 while not yet the sun and the light, the moon and the stars are darkened, and clouds return after the rain;

2 ἕως οὗ µὴ σκοτισθῇ ὁ ἥλιος καὶ τὸ φῶς καὶ ἡ σελήνη καὶ οἱ ἀστέρες, καὶ ἐπιστρέψωσιν τὰ νέφη ὀπίσω τοῦ υετοῦ·

While are not darkened the sun and the light, ka'h sel'enê kai hoi asteres, kai epistrepsoin ta nephê opisô tou huetoû;
nor the moon and the stars; nor return the clouds after the rain;

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.

Ecc 12:3 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;

4. w’sug’ru d’lathayim bashuq bish’phal qol hatachanah w’yaqum l’qol hatsipor w’yishachu kai’b’noth hashir.

Ecc 12:4 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.

3. en hêmera, hè can saleuthosin phylakes tès oikias
   in a day in which ever should be shaken the keepers of the house,
   kai diastraphosin andres tès dynamoês, and should be turned aside men of power,
   kai ërgësan hai alëthousai, hoti òligothësan, 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. w’sug’ru d’lathayim bashuq bish’phal qol hatachanah w’yaqum l’qol hatsipor w’yishachu kai’b’noth hashir.

Ecc 12:4 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. w’sug’ru d’lathayim bashuq bish’phal qol hatachanah w’yaqum l’qol hatsipor w’yishachu kai’b’noth hashir.

Ecc 12:4 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.
Ecc 12:5 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.

Ecc 12:6 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;
7. *καὶ ἐπιστρέψῃ ὁ χοῦς ἐπὶ τὴν γῆν, ὡς ἦν,*
and the wheel shall return upon the earth as it was;

8. *ματαιότης µαταιοτήτων, εἶπεν ὁ Ἐκκλησιαστής, τὰ πάντα µαταιότης.*
Folly of follies, said the ecclesiastic, all things are folly.

9. *καὶ περισσὸν ὅτι ἐγένετο Ἐκκλησιαστὴς σοφός, ὅτι ἐδίδαξεν γνῶσιν σὺν τὸν ἄνθρωπον, καὶ οὖς ἐξιχνιάσεται κόσµιον παραβολῶν.*
And it was extra that became the ecclesiastic wise,
hoti edidaxen gnōsin syn ton anthrôpon,
so that was that he taught knowledge with man,
kai ous exichniasetai kosmion parabolôn.
and which he shall trace composed parables.
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10. biqesh qoheleth 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 polla ezêtēsen Ekklēsiastēs tou heurein logous thēlēmatos kai geγrammēnον evŭtētos, logous ἀλήθειας.

Ecc12:10 much sought The ecclesiastic to find of words a wanting, and writing of uprightness of words of truth.

11. dib’rey chakamim kedar’bonoth
uk’mas’m’roth n’tu’im ba’aley ‘asupoth nit’n numer’eh ‘echad.

Ecc12:11 The words of wise are as goads, and as nails fastened by the masters of collections, which they are given by one Shepherd.

11 Logoi sophôn hōs ta boukentra kai hōs hélois pephutēmenoi, ones which by agreement were given from shepherd one. And extra by them

12. w’yother mehemah b’ni hizaher `asoth s’pharim har’beh ‘eyn qets
w’lahag har’beh y’gi’tath basar.

Ecc12:12 And more than they, my son, be warned:
the making of many scrolls has no end, and much study is weariness of the flesh.

12 huie mou, phylaxai poïēsai biblia polla;
O my son guard! To make scrolls many

Ecc12:12 And more than they, my son, be warned:
the making of many scrolls has no end, and much study is weariness of the flesh.
13. **soph dabar hakol nish'ma` 'eth-ha' Elohim y'ra' w'eth-mits'wothayu sh'mor ki-zeh kal-ha'adam.**

**Ecc12:13** Let us hear the conclusion of the whole matter.
Fear the Elohim and keep His commandments, because this is the whole duty of man.

<13> Τέλος λόγου τὸ πᾶν ἀκούεται
Τὸν θεὸν φοβοῦ καὶ τὰς ἐντολὰς αὐτοῦ φύλασσε, ὅτι τοῦτο πᾶς ὁ ἀνθρώπος.

13 Telos logou to pan akouetai
The end of of the whole matter, hear!
Ton theon phobou kai tas entolas autou phylasse, hoti touto pas ho anthropos.

**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 ἀξεῖ ἐν κρίσει ἐν παντὶ παρεωραµένῳ, ἐὰν ἀγαθὸν καὶ ἐὰν πονηρὸν.

14 hoti syn pan to poimma ho theos axei en krisei
For every action the Elohim shall lead into judgment, en panti pareoaramenou, can agathon kai can poneron.
with all being looked over, if good and if evil.