

Sepher Koheleth (Ecclesiastes)

Chapter 1

Yom Kippur Reading Schedule - Ecc 1-12

אָדָם בֶּן־הַוֹּד מֶלֶךְ בֵּירִיּוֹתָלָם: Ecc1:1

אָדָם בֶּן־הַוֹּד מֶלֶךְ בֵּירִיּוֹתָלָם:

1. **dib'rey qoheleth ben-Dawid melek bi'Yrushalam.**

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

<1:1> Πήματα Ἐκκλησιαστοῦ σὺν ἀνθρώπῳ Δαυὶδ βασιλέως Ἰσραὴλ ἐν Ἱερουσαλήμ.

1 Hrēmata Ekklesiastou huiou Dauid basileōs Israēl en Ierousalēm.

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

בְּהַבֵּל הַבְּלִים אָמַר קְהֻלָּת הַבֵּל הַבְּלִים הַפְּלִים הַבֵּל: Ecc1:2

בְּהַבֵּל הַבְּלִים אָמַר קְהֻלָּת הַבֵּל הַבְּלִים הַפְּלִים 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 ματαιοτήτων, εἰπεν δὲ Ἐκκλησιαστής,
ματαιότης ματαιοτήτων, 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.

גַּם־הַיְתָרָן לְאָדָם בְּכָל־עַמְלׁוֹ שִׁיעַמְלָלָה תְּחִתַּת הַשְׁמָשָׁה: Ecc1:3

גַּם־הַיְתָרָן לְאָדָם בְּכָל־עַמְלׁוֹ שִׁיעַמְלָלָה תְּחִתַּת הַשְׁמָשָׁה:

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, φημι 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?

דַּוְר הַלְּקָה וְדַוְר בָּא וְהָאָרֶץ לְעוֹלָם עֲמָדָה: Ecc1:4

דַּוְר הַלְּקָה וְדַוְר בָּא וְהָאָרֶץ לְעוֹלָם עֲמָדָה:

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 αἰώνα ἔστηκεν.

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.

וַיְהִי בָּעֵד אֶת־בְּנֵי־יִשְׂרָאֵל וְיָמֵן־יְהוָה כִּי־בָּעֵד
וְזֹאת הַשְׁמֶשׁ וּבָא הַשְׁמֶשׁ וְאֶל־מָקוֹם זֹרֶחַ הוּא שָׁם:

5. w'zarah 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.

וְהוֹלֵךְ אֶל־הָרֻם וּסְבַב אֶל־צָפֹן סְבַב הַוֹּלֵךְ הָרֻם
וְעַל־סְבִיבָתָיו שָׁב הָרֻם:

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 κυκλοῦ πρὸς βορρᾶν·
κυκλοῦ 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.

וְכָל־הַנְּחָלִים הַלְּכִים אֶל־הַיּוֹם וְהַיּוֹם אַיִן־נוּ מָלָא אֶל־מָקוֹם
שְׁהַנְּחָלִים הַלְּכִים שְׁם הֵם שְׁבִים לְלָכְתָה:

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 χείμαρροι, πορεύονται εἰς τὴν θάλασσαν,
καὶ ἡ θάλασσα οὐκ ἔσται ἐμπιμπλαμένη·
εἰς τόπον, οὗ οἱ χείμαρροι πορεύονται, ἐκεῖ αὐτοὶ ἐπιστρέφουσιν τοῦ πορευθῆναι.

7 pantes hoi cheimarroi, poreuantai 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 poreuantai, ekei autoi epistrephousin tou poreuthēnai.

To the place where the rushing streams went, there they shall return to go again.

וְאֵת כָּל־הַכֹּבֶרִים יָגַעַיְם לְאִיּוֹבָל אִישׁ לְדָבָר
לְאַתְּשָׁבָע עֵין לְرֹאֹת וְלֹא־תִּפְלַל אָזְן מִשְׁמָעָ:

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· οὐ δυνήσεται ἀνὴρ τοῦ λαλεῖν,
καὶ οὐκ ἐμπλησθήσεται ὀφθαλμὸς τοῦ ὄραν,
καὶ οὐ πληρωθήσεται οὓς ἀπὸ ἀκροάσεως.

8 pantes hoī logoi egkōpoi; ou dynēsetai anēr tou lalein,
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.

טְמַה־שְׁחִיתָה הוּא שִׁידְרִית וּמַה־שְׁפָעָשָׂה הוּא שִׁיעָשָׂה
וְאֵין כָּל־חֶדֶש תְּחִתָּה שְׁמָשׁ:

9. **mah-shehayah hu' sheyh'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 ποιηθησόμενον·
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.

וְאֵת כָּל־עֲלֹתָה קְרֵבָה ۱۰ וְאֵת כָּל־עֲלֹתָה קְרֵבָה
רִישׁ הַבָּר שִׁיאָמָר רְאֵה־זֹה חֶדֶשׁ הַזֶּה כָּבֵר הַזֶּה לְעַלְמִים
אֲשֶׁר הַזֶּה מַלְפִינְנוּ:

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> ὅς λαλήσει καὶ ἔρει Ἰδὲ τοῦτο καινόν ἐστιν,
ἥδη 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.

רְאֵין זְכָרוֹן לְרֹאשֶׁנִים וְגַם לְאַחֲרֶנִים
שְׂיִיחָיו לְאַדְיָהִיה לְהֶם זְכָרוֹן עַמְשִׁיחָיו לְאַחֲרֶנָה: ב

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 μνῆμη τοῖς πρώτοις, καὶ γε τοῖς ἐσχάτοις γενομένοις
οὐκ ἔσται αὐτοῖς μνῆμη 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.

בְּאַנְיִ קָהָלָת הַיְהוּנִי מֶלֶךְ עַל-יִשְׂרָאֵל בִּירוּשָׁלָם:

12. 'ani qoheleth 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 Ἱερουσαλημ·

12 Egō Ekklesiastēs egenomēn basileus epi Israēl en Ierousalēm;

I an ecclesiastic became king over Israel in Jerusalem.

בְּאַנְיִ קָהָלָת הַיְהוּנִי מֶלֶךְ עַל-יִשְׂרָאֵל בִּירוּשָׁלָם

גַּוְנָתָתִי אֶת־לְבִי לְדַרְוֹשׁ וְלַתּוֹר בַּחֲכָמָה עַל־כָּל־אֲשֶׁר תְּחַת
נְعַשָּׂה הַשָּׁמִים הוּא עָנוֹן רַע נָתֵן אֱלֹהִים לְבָנֵי הָאָדָם לְעָנוֹת בָּוּ:

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 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 ἐκζητήσαι καὶ τοῦ κατασκέψασθαι ἐν τῇ σοφίᾳ περὶ πάντων τῶν γινομένων ὑπὸ τὸν οὐρανόν· ὅτι περισπασμὸν πονηρὸν ἔδωκεν ὁ θεὸς τοῖς υἱοῖς τοῦ ἀνθρώπου τοῦ περισπάσθαι ἐν αὐτῷ.

13 kai edōka tēn kardian mou tou ekzētēsai

And I gave my heart to inquire

kai tou kataspasthai en tē sophia 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.

וַיַּעֲשֵׂה כָּל־עַמּוֹד יְהוָה עַל־כָּל־אֲשֶׁר תְּחַת־¹⁴
בְּבָנָיו עַל־כָּל־¹⁵ כָּל־¹⁶

יד רְאִיתִי אֶת־כָּל־הַמְּעֻשִׁים שַׁגְּעָשׂוּ תְּחַת הַשָּׁמֶן
וְהַפְּנֵי הַכָּל הַבָּל וְרַעֲוָת רִוְּתָה:

14. ra'ithi 'eth-kal-hama`asim shena`asu tachath hashamesh
w'hinneb 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 ἴδου 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 pneumatos.

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

טוּ מְגֻזָּה לְאִיוּכָל לְתָקָן וְחַסְרוֹן לְאִיוּכָל לְהַחֲנֹתָה:

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.

טוֹזֵד בְּרָתִי אָנִי עַמְּדָלֶבֶי לְאָמֵר אָנִי חִנְחָלֶתֶי
וְהוֹסֵפֶתֶי חֲכָמָה עַל כָּל־אָשֶׁר־הִיה לְפָנִי עַל־יְרוּשָׁלָם
וְלֶבֶרֶאָה הַרְבָּה חֲכָמָה וְדָעַת:

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-Yrushalam
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 ἐγώ ἐν καρδίᾳ μου τῷ λέγειν Ἔγώ ἴδου ἐμεγαλύνθην
καὶ προσέθηκα σοφίαν ἐπὶ πᾶσιν, οὐ ἐγένοντο ἐμπροσθέν μου ἐν Ἱερουσαλήμ,
καὶ καρδία μου εἶδεν πολλά, σοφίαν καὶ γνῶσιν.

16 elalēsa egō en kardiā 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.

יזְרָאֵתָנָה לְבִי לְדָעַת חֲכָמָה וְדָעַת הַוְּלִילוֹת
וּשְׁכָלוֹת יְדָעַתִּי שְׁגָמְדָה הוּא בְּעֵין רַוַּח:

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 γνῶναι σοφίαν καὶ γνῶσιν,
παραβολὰς καὶ ἐπιστήμην ἔγνων, ὅτι καὶ γε τοῦτ' ἔστιν προαίρεσις πνεύματος.

17 kai edōka kardian 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.

:בְּעֵין רַוַּח שְׁגָמְדָה הוּא שְׁגָמְדָה יְדָעַתִּי זְרָאֵתָנָה 18

יחכְּר בָּרְבָּן חִכְמָה רַבְּ-קָעֵס וַיֹּסִיף דְּעַת יְוֹסִיף מְקָאָוב:

18. ki b'rob chak'mah rab-ka`as w'yo'siph da`ath yo'siph 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

בְּלֹבֶבִי לְכָה-זָה אֲנָסָכָה בְּשִׁמְחָה
וַיַּרְאָה בְּטוּב וְחָגָה גַּם-הַוָּא הַבָּל:

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 ἵδε ἐν ἀγαθῷ· καὶ ἵδού 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 tutto mataiotēs.
and therefore know good! And behold, also even this is folly.

בְּלֹשָׁחָק אָמַרְתִּי מַהוּלָל וְלִשְׁמָחָה מַה-זָה עֲשָׂה:

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

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

<2> τῷ γέλωτι εἴπα περιφορὰν καὶ τῷ εὐφροσύνῃ Τί τοῦτο ποιεῖς;

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

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

גַּפְרָתִי בְּלֹבֶבִי לְמִשְׁׂוֹךְ בֵּין אַתְ-בָּשָׁרִי וְלֹבֶבִי נָהָג בְּחִכְמָה

וְלֹאָחֶז בִּסְכָּלוֹת עַד אֲשֶׁר־אָרְאָה אֵרֶצֶת טֹב לְבָנֵי הָאָדָם
אֲשֶׁר יַעֲשֶׂה תְּחִתַּת הַשָּׁמַיִם מִסְפָּר יְמֵי חַיָּהֶם:

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.

אֶת κατεσκεψάμην ἐν καρδίᾳ μου τοῦ ἐλκύσαι εἰς οἶνον τὴν σάρκα μου
—καὶ καρδίᾳ μου ὡδήγησεν ἐν σοφίᾳ— καὶ τοῦ κρατῆσαι ἐπ' ἀφροσύνῃ,
ἔως οὗ ἔδω ποῖον τὸ ἀγαθὸν τοῖς υἱοῖς τοῦ ἀνθρώπου,
ὅποι οὐδὲν ἄριθμὸν ἡμερῶν ζωῆς αὐτῶν.

3 kateskepsamen en kardiā 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.

ד הַגְּדַלְתִּי מַעֲשֵׂי בְּנִיתִי לִי בְּתִים נִטְעָתִי לִי כְּרָמִים:

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;

אֶת ἐμεγάλυνα ποίημά μου, ὥκοδόμησά μοι οἴκους, ἐφύτευσά μοι ἀμπελῶνας,

4 emegalyna poiēma mou, ḥokodomēsa moi oikous, ephyteusa moi ampelōnas,
I magnified my action; I built to myself houses; I planted my vineyards.

ה עֲשָׂרְתִּי לִי גַּנוֹת וּפְרָדָסִים וּנִטְעָתִי בָּהֶם עַץ כָּל-פָּרִי:

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;

אֶποίησά μοι κήπους καὶ παραδείσους καὶ ἐφύτευσα ἐν αὐτοῖς ξύλον πᾶν καρποῦ.

5 epoiēsa moi kēpous kai paradiseous kai ephyteusa en autois xylon pan karpou;
I made to myself gardens and parks; and I planted in them a tree for every fruit.

וְעֲשָׂרְתִּי לִי בָּרְכּוֹת מִים לְהַשְׁקוֹת מֵהֶם יַעֲרֵ צָמָח עֲצִים:

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» ἐποίησά μοι κολυμβήθρας ύδατων τοῦ ποτίσαι
ἀπ' αὐτῶν δρυμὸν βλαστῶντα ξύλα·

6 epoīesa 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 קָנָהָתִי עֲבָדִים וְשָׁפְחוֹת וּבְנִירֵבֶית הַיִה לִי גַם מִקְנָה בְּקָרְבָּן הַרְבָּה הַיִה לִי מִבְּלָשָׁנוֹ לְפָנֵי בִּירְיָשָׁלָם:

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 ἔγένοντό μοι,
καὶ γε κτῆσις βουκολίου καὶ ποιμνίου πολλὴ ἔγένετο μοι
ὑπὲρ πάντας τοὺς γενομένους ἔμπροσθέν μου ἐν Ἱερουσαλημ·

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.

8 עֲזָבָנִי כְּסֵף וְזָהָב וִסְגָּלָת מַלְכִים
אַזְמָנָה כְּסֵף וְזָהָב וִסְגָּלָת מַלְכִים
חַנְסָתִי לִי גַם־כְּסֵף וְזָהָב וִסְגָּלָת מַלְכִים
וְהַמְּדִינּוֹת עֲשִׂירִתִי לִי שָׁרִים וִשְׁרוֹתִים
וְתַעֲנֹגֶת בְּנֵי הָאָדָם שָׁדָה וִשְׁדוֹת:

8. kanas'ti li gam-keseph 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,
a concubine and the concubines.

«8» συνήγαγόν μοι καὶ γε ἀργύριον καὶ χρυσίον
καὶ περιουσιασμὸς βασιλέων καὶ τῶν χωρῶν· ἐποίησά μοι ἄδοντας καὶ ἄδούσας
καὶ ἐντρυφήματα σὺν τοῦ ἀνθρώπου οἰνοχόον καὶ οἰνοχόας·

8 synēgagon moi kai ge argyron kai chrysion

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 ḥontas kai ḥdousas

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.

טַוְגַּדֵּלְתִּי וְהֹסְפֵּתִי מִכֶּל שְׁהִנָּה לְפָנִי
בֵּירְיוֹשָׁלָם אֲפִיךְמָתִי עַמְּדָה לִי:

9. w'gadal'ti w'hosaph'ti mikol shehayah l'phanay

bīYrushalam '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 σοφίᾳ 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.

רַוְכֶּל אָשֵׁר שָׁאַלָּו צִוִּינִי לֹא אָצַלְתִּי מִהָּם
לֹא-מִנְעַתִּי אֶת-לְבִי מִכֶּל-שְׁמַחָה בַּי-לְבִי שְׁמַחָה
מִכֶּל-עַמְּלִי וְזֹה-הַנִּיה חַלְקִי מִכֶּל-עַמְּלִי:

10. w'kol 'asher sha'alū `eynay lo' 'atsal'ti mehem lo'-mana`ti 'eth-libi

mikal-sim'chah ki-libi sameach mikal-`amali w'zeh-hayahchel'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 ἤτησαν οἱ ὀφθαλμοί μου, οὐχ ὑφεῖλον 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 ἑτέσαν 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 euprosynēs,
 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.

אָנֹכִי וְפָגַנְתִּי אֲנֵי בְּכָל־מְעָשָׂי שְׁעָמַל לְעָשָׂות
 וְהַנֶּה הַכָּל וְרַעֲוָת רִיחַ וְאֵין יָתֻרּוּ תְּחַת הַשְּׁמֶשׁ:

11. uphanithi 'ani b'kal-ma`asay she`asu yaday u be`amal she`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.

<11> καὶ ἐπέβλεψα ἐγὼ ἐν πᾶσιν ποιήμασίν μου, οἵς ἐποίησαν αἱ χεῖρές μου,
 καὶ ἐν μόχθῳ, φὲ ἐμόχθησα τοῦ ποιεῖν,
 καὶ ἵδοὺ τὰ πάντα ματαιότης καὶ προαιρεσίς πνεύματος,
 καὶ οὐκ ἔστιν περισσεία ὑπὸ τὸν ἥλιον.

11 kai epeblepsa egō en pasin poiēmasin mou, hois epoīesan 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 pneumatos,
 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.

בְּיָדֵי מְהַלְלָתָה וְסְכִילָתָה
 אֲנֵי לְרֹאֹת חַכְמָה וְהַזְּלָלָת כִּי מֵה
 הָאָדָם שְׁיָבֹא אַחֲרֵי הַמְּלָךְ אֵת אַשְׁר־כִּבְרָה עַשְׂנוּהוּ:

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 ἵδεῖν σοφίαν καὶ περιφορὰν καὶ ἀφροσύνην·
 ὅτι τίς ὁ ἄνθρωπος, ὃς ἐπελεύσεται ὀπίσω τῆς βουλῆς τὰ ὄσα 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 epoīesen autēn?
for who is the man who shall come after counsel, with as much as they did it?

יג וְאֵרֶתִי אָנִי שִׁישׁ יַתְרֹן לְחַכְמָה מִן־הַסּוּלִות
כִּיתְרֹן הָאֹרֶן מִן־הַחֲשָׁד:

**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 περισσεία τῇ σοφίᾳ ὑπὲρ τὴν ἀφροσύνην ὡς περισσεία 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.**

וַיַּדְעָתִי גַּם־אָנִי שֶׁמְקֻרָה אֶחָד יִקְרֹה אֶת־כָּלָם: יד החכם עיניו בראשו והקסיל בחשך הולך
ב-¹⁴ **וְאֵלֶּה צְבָאָה שֶׁעֲשָׂה כָּלָבִיסָה וְאֵלֶּה צְבָאָה שֶׁעֲשָׂה כָּלָבִיסָה:**

**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 ὁφθαλμοὶ αὐτοῦ ἐν κεφαλῇ αὐτοῦ,
καὶ ὁ ἄφρων ἐν σκότει πορεύεται. καὶ ἔγνων
καὶ γε 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.

טו ואמֶרְתִּי אָנִי בַּלְבִּי כִּמְקֹרָה הַקְּסִיל גַּם־אָנִי יִקְרְנוּ
ולִפְהָח חִכְמָתִי אָנִי אֵז יוֹתֵר וְדִבְרָתִי בַּלְבִּי שְׁגָם־זֶה חִכְלָל:

**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 ἐπὶ ἑγὼ ἐν καρδίᾳ μου Ὡς συνάντημα τοῦ ἄφρονος καὶ γε ἐμοὶ συναντήσεται μοι, καὶ ἵνα τί ἐσοφισάμην; ἑγὼ τότε περιστὸν ἐλάλησα ἐν καρδίᾳ μου, διότι ἄφρων ἐκ περισσεύματος λαλεῖ, ὅτι καὶ γε τοῦτο ματαιότης.

15 kai eipa egō en kardiā mou Hōs synantēma tou aphronos
And I said in my heart, As the event of the fool is,

kai ge emoji synantēsetai moi,
even indeed to me it shall meet up with me;

kai hina ti esophisamēn? egō tote perisson elalēsa en kardiā 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.

**טז כי אין זכרון לחכם עם הפסיל לעולם בשכבר הימים
הבאים הכל נשכח ואריך ימיה החכם עם הפסיל:**

**16. ki 'eyn zik'ron lechakam `im-hak'sil l`olam b'shek'bar hayamim haba'im hakol
nish'kach w'eyak 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 αἰώνα,
καθότι ἥδη 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?

יז וְשָׂגָנָתִי אֶת-הַחַיִם כִּי רֹעֵעַ עַלְיָהַמִּצְשָׁה שְׁגָעִישָׁה תְּחַת הַשְּׁמֶשׁ
כִּי-הַכָּל הַבָּל וְרַעֲוָת רַוִּיחַ:

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' ἐμὲ τὸ ποίημα
τὸ πεποιημένον ὑπὸ τὸν ἥλιον, ὅτι τὰ πάντα ματαιότης καὶ προαιρεσίς 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.

וְיָשַׁגְתִּי אֶת־כָּל־עֲמָלִי שָׁאָנִי עֲמָל תְּחִת הַשְּׁמֶשׁ
18 רְאֵנִי כָּל־עֲמָלִי שָׁאָנִי עֲמָל תְּחִת הַשְּׁמֶשׁ
שָׁאָנִי כָּל־עֲמָלִי שָׁאָנִי עֲמָל תְּחִת הַשְּׁמֶשׁ
שָׁאָנִי כָּל־עֲמָלִי שָׁאָנִי עֲמָל תְּחִת הַשְּׁמֶשׁ

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 μόχθῳ μου, ὃν ἐγὼ μοχθῶ ὑπὸ τὸν ἥλιον,
ὅτι ἀφίω αὐτὸν τῷ ἀνθρώπῳ τῷ γυνομένῳ 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 aphiō auton tō anthrōpō tō ginomenō met' eme;
For I must leave it coming after me.

וְיָדַע יְהֹוָה כָּל־עֲמָלִי שָׁאָנִי עֲמָל תְּחִת הַשְּׁמֶשׁ
19 וְיָדַע יְהֹוָה כָּל־עֲמָלִי שָׁאָנִי עֲמָל תְּחִת הַשְּׁמֶשׁ
וְיָדַע יְהֹוָה כָּל־עֲמָלִי שָׁאָנִי עֲמָל תְּחִת הַשְּׁמֶשׁ
וְיָדַע יְהֹוָה כָּל־עֲמָלִי שָׁאָנִי עֲמָל תְּחִת הַשְּׁמֶשׁ
וְיָדַע יְהֹוָה כָּל־עֲמָלִי שָׁאָנִי עֲמָל תְּחִת הַשְּׁמֶשׁ

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 ἦ ἄφρων; καὶ ἔξουσιάζεται ἐν παντὶ μόχθῳ μου,
ῳ ἐμόχθῳ καὶ ὦ 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.

וְיָדַע יְהֹוָה כָּל־עֲמָלִי שָׁאָנִי עֲמָל תְּחִת הַשְּׁמֶשׁ
20 וְיָדַע יְהֹוָה כָּל־עֲמָלִי שָׁאָנִי עֲמָל תְּחִת הַשְּׁמֶשׁ

כ וְסִבּוֹתִי אָנִי לִיאַש אֶת־לְבִי עַל כָּל־הָעָמֵל
שְׁעַמְלָתִי תְּחִתַּת הַשְּׁמֶשׁ:

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 ἔγὼ τοῦ ἀποτάξασθαι τῇ καρδίᾳ μου ἐπὶ παντὶ τῷ μόχθῳ, ὃ 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.

כִּי־יָשָׁא אָדָם שְׁעַמְלוֹ בְּחִכּוֹתָה וּבְדָעַת יְבָשָׂרָוֹן
וְלֹא אָדָם שְׁלָל אַעֲמַל־בָּו יְהִגְנֵנוּ חֶלְקָוּ גַּמְזָה הַבָּל וּרְעָה רְבָה:

21. ki-yesh 'adam she`amalo b'chak'mah ub'da`ath ub'kish'ron
ul'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, οὐ 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 sophia 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

כִּי מִה־חָנוּה לְאָדָם בְּכָל־עַמְלָוֹ
וּבְרָעִיוֹן לְבָוֹ שְׁחוֹא עַמְלָתִי תְּחִתַּת הַשְּׁמֶשׁ:

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 ἄνθρωπῷ ἐν παντὶ μόχθῳ αὐτοῦ

καὶ ἐν προαιρέσει καρδίας αὐτοῦ, ὥς 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?

כֹּגְבִּי כָּלִימִיו מִקְאָבִים
וְכַעַם עֲנֵנוּ גַּמְ-בְּלִילָה לְאַשְׁכָּב לְבוֹ גַּמְ-זָה הֶבְלָה 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 πᾶσαι αἱ ἡμέραι αὐτοῦ ἀλγημάτων καὶ θυμοῦ περισπασμὸς αὐτοῦ,
καὶ γε ἐν νυκτὶ οὐ κοιμᾶται ἡ καρδία αὐτοῦ. καὶ γε τοῦτο ματαιότης ἔστιν.

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.

כָּד אִין-טוֹב בְּאָדָם שִׁיאָכָל וְשַׁתָּה וְהַרְאָה אֶת-נַפְשׁוֹ טֹב
בְּעַמְלֹו גַּמְ-זָה רְאִיתִי אַנְי כִּי מִיד הָאֱלֹהִים דְּרִיאָה:

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 πίεται
καὶ ὃ δείξει τῇ ψυχῇ αὐτοῦ, ἀγαθὸν ἐν μόχθῳ αὐτοῦ.
καὶ γε τοῦτο εἶδον ἐγὼ ὅτι ἀπὸ χειρὸς τοῦ Θεοῦ ἔστιν.

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.

כְּהִכּוּ מִי יָאָכֵל וְמִי יְחִיּוּ חַיִּים מִפְּרִי:

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 πάρεξ αὐτοῦ;

25 hoti tis phagetai kai tis pheisetai parex autou?

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

בָּעֵד כִּי לְאָדָם שְׁטוֹב לְפָנָיו נָתַן חֲקָמָה
וְדָעַת וְשֶׁמֶךְ וְלְחֹטָא נָתַן עֲנֵין לְאַסּוֹף
וְלְכָנוֹס לְתַת לְטוֹב לְפָנָי הָאֱלֹהִים גַּם־זֶה הַבָּל וְרֻעָות רֹוחָה:

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 lathez 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 ἀμαρτάνοντι ἔδωκεν περισπασμὸν τοῦ προσθεῖναι καὶ τοῦ συναγαγεῖν τοῦ δοῦναι τῷ ἀγαθῷ πρὸ προσώπου τοῦ θεοῦ· ὅτι καὶ γε τοῦτο ματαιότης καὶ προαιρεσις 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 synagein

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

אַלְכָל זָמָן וְעֵת לְכָל־חַפֵּץ תְּחַת הַשְׁמִימָה כְּיֵל Ecc3:1

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> Τοῦς 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.

ב עת לְלִדָּת וְעֵת לְמֹות עַת לְטֻעַת וְעֵת לְעַקּוֹר גַּטּוּעַ: 2

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

ג עת לְהַרְגוֹנָה וְעֵת לְרִפּוֹא עַת לְפִרּוֹז וְעֵת לְבָנוֹת: 3

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 ίάσασθαι,

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;

ד עת לְבִכּוֹת וְעֵת לְשִׁחּוֹק עַת סְפּוֹד וְעֵת רְקֹוד: 4

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.

«4» καιρὸς τοῦ κλαῦσαι καὶ καιρὸς τοῦ γελάσαι,
καιρὸς τοῦ κόψασθαι καὶ καιρὸς τοῦ ὄρχήσασθαι,

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;

טוֹבָה כְּנָסֶת עַת שְׁלִיחָה אֲבָנִים עַת לְחַבּוֹק כְּנָסֶת צְדָקָה: 5

טוֹבָה צְדָקָה כְּנָסֶת עַת לְחַבּוֹק אֲבָנִים וְעֵת כְּנָסֶת אֲבָנִים עַת לְחַבּוֹק:

ה עת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנָסֶת אֲבָנִים עַת לְחַבּוֹק
וְעֵת לְרִחְקָה מְחַבָּק:

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.

קָרְבָּן תַּחֲבֹעַ לִשְׁמֹר וְעֵת לְשַׁלֵּךְ:

קָרְבָּן תַּחֲבֹעַ לִשְׁמֹר וְעֵת לְשַׁלֵּךְ:

קָרְבָּן תַּחֲבֹעַ לִשְׁמֹר וְעֵת לְשַׁלֵּךְ:

5 kairos tou balein lithous kai kairos tou synagein 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;

:עֵת לְבָקֵשׁ וְעֵת לְאֶבֶד עֵת לְשַׁמְרָה וְעֵת לְהַשְׁלִיךְ:

וְעֵת לְבָקֵשׁ וְעֵת לְאֶבֶד עֵת לְשַׁמְרָה 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.

קָרְבָּן צְאַתְּסָאֵל וְעֵת לְפָנָים צְאַתְּסָאֵל,
קָרְבָּן פָּנָאֵל וְעֵת לְפָנָים צְאַתְּסָאֵל,

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;

:זְמָרָה כְּבָשָׂר וְעֵת לְתַפְּרָה זְמָרָה כְּבָשָׂר וְעֵת לְתַפְּרָה:

זְמָרָה כְּבָשָׂר וְעֵת לְתַפְּרָה זְמָרָה כְּבָשָׂר וְעֵת לְתַפְּרָה:

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.

קָרְבָּן בָּרְכָה וְעֵת לְבָנָה קָרְבָּן בָּרְכָה וְעֵת לְבָנָה:

7 kairos tou hrēxai kai kairos tou hropsai,
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;

:עֵת לְאַהֲבָה וְעֵת לְשָׁנָא עֵת מִלְחָמָה וְעֵת שְׁלוֹם:

חֵתָּה לְאַהֲבָה וְעֵת לְשָׁנָא עֵת מִלְחָמָה וְעֵת שְׁלוֹם:

8. `eth le'eheb w`eth lis'no' `eth mil'chamah w`eth shalom.

Ecc3:8 A time to love and a time to hate; a time of war and a time of peace.

קָרְבָּן בָּרְכָה וְעֵת לְבָנָה קָרְבָּן בָּרְכָה וְעֵת לְבָנָה:

8 kairos tou philēsai kai kairos tou misēsai,
a season to be fond of, and a season to detest;
kairos polemou kai kairos eirēnēs,
a season of war, and a season of peace.

ט מְהִיתָרּוֹן הַעֲשָׂה בָּאָשֶׁר הוּא עָמֵל:

9. **mah-yith'ron ha`oseh ba'asher hu' `amel.**

Ecc3:9 What profit has he who works have in that in which he labors?

<9> τίς περισσεία τοῦ ποιοῦντος ἐν οἷς αὐτὸς μοχθεῖ;

9 tis perisseia tou poiountos en hois autos mochthei?

What advantage of the one doing things in which he makes an effort?

יְרָאָתִי אֶת־הַעֲנִין אֲשֶׁר נָתַן אֱלֹהִים לְבָנֵי הָאָדָם לְעָנוֹת בָּו:

10. **ra'ithi 'eth-ha`in'yan 'asher nathan 'Elohim lib'ney ha'adam la`anoth bo.**

Ecc3:10 I have seen the task which Elohim has given to the sons of men to be humbled by it.

<10> εἶδον σὺν τὸν περισπασμόν, ὃν ἔδωκεν ὁ θεός τοῖς υἱοῖς τοῦ ἀνθρώπου τοῦ περισπάσθαι ἐν αὐτῷ.

10 eidon syn ton perispasmon, hon edoken ho theos
I saw with the distraction which Elohim gave
tois huiois tou anthrōpou tou perispasthai en autō.
to the sons of men to be distracting to him.

רִא אֶת־הַכָּל עֲשָׂה יְפָה בָּעֵת גַם אֶת־הַעֲלָם נָפַן
בְּלֹבֶם מְבָלִי אֲשֶׁר לְאַיִמְצָא הָאָדָם אֶת־הַמְּעֻשָּׂה
אֲשֶׁר־עֲשָׂה הָאֱלֹהִים מִרְאֵשׁ וְעַד־סָוףָ:

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.

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

11 syn ta panta epoiesen kala en kairō autou

All which he made is good in his season;

kai ge syn ton aiōna edōken en kardiā autōn,

and indeed with the eon he gave in their heart,

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

so that should not find man the action which Elohim did
ap' archēs kai mechri telous.
from beginning till end.

עַבְדָּתִי כִּי אֵין טוֹב בָּם
כִּי אֶמְלַטְמָה וְלַעֲשָׂה טוֹב בְּחַיּוֹ: 12
בְּרִדּוּתִי כִּי עַבְדָּתִי כִּי אֶמְלַטְמָה וְלַעֲשָׂה:
בְּרִדּוּתִי כִּי אֵין טוֹב בָּם
כִּי אֶמְלַטְמָה וְלַעֲשָׂה טוֹב בְּחַיּוֹ:

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.

וְגַם כָּל-הָאָדָם שִׁיאָכָל וְשַׁתָּה
וְרָאָה טוֹב בְּכָל-עַמְלׁוֹ מִתְּחִילָה דִּיאָ: 13
וְגַם כָּל-הָאָדָם שִׁיאָכָל וְשַׁתָּה
וְרָאָה טוֹב בְּכָל-עַמְלׁוֹ מִתְּחִילָה דִּיאָ:

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> καί γε πᾶς ὁ ἄνθρωπος, ὃς φάγεται καὶ πίεται
καὶ ἔδῃ ἀγαθὸν ἐν παντὶ μόχθῳ αὐτοῦ, δόμα θεοῦ ἔστιν.

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.

וְגַם כָּל-אָשָׁר יַעֲשֵׂה הָאֱלֹהִים הוּא יְהִי
לְעוֹלָם עַלְיוֹ אֵין לְהֹסִיף וּמְפַנֵּי אֵין לְגַרְעַ
וְהָאֱלֹהִים עֲשֵׂה שִׁירָאוּ מַלְפִנְיוֹ: 14
וְגַם כָּל-אָשָׁר יַעֲשֵׂה הָאֱלֹהִים הוּא יְהִי
לְעוֹלָם עַלְיוֹ אֵין לְהֹסִיף וּמְפַנֵּי אֵין לְגַרְעַ
וְהָאֱלֹהִים עֲשֵׂה שִׁירָאוּ מַלְפִנְיוֹ:

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 αἰώνα· ἐπ' αὐτῷ οὐκ ἔστιν προσθέτιναι, 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.

קְבַשׁ וְאֲשֶׁר לְהִזְמִין כִּי תְּהִלָּה כִּי תְּהִלָּה
טו מַה־שְׁהִיחָה קָבֵר הַוָּא וְאֲשֶׁר לְהִזְמִין כִּי תְּהִלָּה
וְהַאֲלֹהִים יְבָקֵשׁ אֶת־גְּדֻלָּה:

15. mah-shehayah k'bar hu' wa'asher lih'yoth 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 γενόμενον ἥδη ἔστιν, καὶ ὅσα τοῦ γίνεσθαι, ἥδη γέγονεν, καὶ ὁ θεὸς ζητήσει 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.

וְאַתְּה שְׁמַע בְּרִיתִי תְּהִלָּה כִּי תְּהִלָּה
טְזַעֲזָעָד רְאִיתִי תְּהִלָּה כִּי תְּהִלָּה
וְמִקּוֹם חִצְדָּקָה שְׁמַע בְּרִיתִי תְּהִלָּה כִּי תְּהִלָּה:

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 ἦτι 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 asebēs, kai topon tou dikaiou, ekei ho asebēs.
there the impious one; and a place of the just – there was the pious one.

וְעַזְבֵּן-עַל-עַמְּךָ כִּי-עֲזֵל-עַמְּךָ תְּהִלְתָּךְ 17
עַל-עַמְּךָ כִּי-עֲזֵל-עַמְּךָ תְּהִלְתָּךְ

**יז אָמַרְתִּי אֶנְיַ בְּלֹבִי אֶת-הַצְדִּיק וְאֶת-הַרְשֵׁעַ יִשְׁפְּט הָאֱלֹהִים
כִּי-עַת לְכָל-חֶפְץ וְעַל כָּל-הַמְּעַשָּׂה שָׁם:**

**17. 'amar'ti 'ani b'libi 'eth-hatsadiq w'eth-harasha` yish'pot ha'Elohim
ki-`eth l'kal-chephehs 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> εἰπα ἐγώ ἐν καρδίᾳ μου Σὺν τὸν δίκαιον καὶ σὺν τὸν ἀσεβὴν κρινεῖν ὁ Θεός,
ὅτι καιρὸς τῷ παντὶ πράγματι καὶ ἐπὶ παντὶ τῷ ποιήματι.

**17 eipa egō en kardiā mou Syn ton dikaiοn kai syn ton asebē 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.**

וְעַזְבֵּן-עַל-עַמְּךָ כִּי-עֲזֵל-עַמְּךָ תְּהִלְתָּךְ 18
וְעַזְבֵּן-עַל-עַמְּךָ כִּי-עֲזֵל-עַמְּךָ תְּהִלְתָּךְ
**יח אָמַרְתִּי אֶנְיַ בְּלֹבִי עַל-דְּבָרָת בְּנֵי הָאָדָם לְבָרָם הָאֱלֹהִים
וְלֹרְאֹת שָׁהַם-בְּהַמָּה הַקְּהָה קְהָם:**

**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 estate of the sons of men,
the Elohim tests them so that they see for themselves that they are beasts.**

<18> ἐκεῖ εἰπα ἐγώ ἐν καρδίᾳ μου περὶ λαλιᾶς σῶν τοῦ ἀνθρώπου,
ὅτι διακρινεῖν 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.
And indeed to them.**

וְעַזְבֵּן-עַל-עַמְּךָ כִּי-עֲזֵל-עַמְּךָ תְּהִלְתָּךְ 19
וְעַזְבֵּן-עַל-עַמְּךָ כִּי-עֲזֵל-עַמְּךָ תְּהִלְתָּךְ
**יט כִּי מִקְרָה בְּנֵי-הָאָדָם וּמִקְרָה הַבְּהָמָה
וּמִקְרָה אֶחָד לְהָם כְּמוֹת זוּה כֵּן מוֹת זוּה וּרוֹזֶה אֶחָד לְכָל
וּמוֹתֶר הָאָדָם מִן-הַבְּהָמָה אֵין כִּי הַכָּל הַבָּל:**

**19. ki miq'reh b'ney-ha'adam umiq'reh hab'hemah
umiq'reh 'echad lahem k'moth zeh ken 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> ὅτι συνάντημα οὐδὲν τοῦ ἀνθρώπου καὶ συνάντημα τοῦ κτήνους,
συνάντημα ἐν αὐτοῖς· ὡς δὲ θάνατος τούτου, οὕτως δὲ θάνατος τούτου,
καὶ πνεῦμα ἐν τοῖς πᾶσιν· καὶ τί ἐπερίσσευσεν ὁ ἀνθρωπός παρὰ τὸ κτῆνος;
οὐδέν, ὅτι τὰ πάντα ματαιότης.

19 hoti synantēma huiōn tou anthrōpou kai synantēma tou ktēnous,
that the event of the sons of man, and the event of the beast is
synantēma hen autois; hōs ho thanatos toutou, houtōs 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 eperisseusen ho anthrōpos para to ktēnos?
and breath one to all. And what abounded the man more than the cattle?
ouden, hoti ta panta mataiotēs.
Nothing. For all things are folly.

בְּכָל הַזְּלָק אֶל-מָקוֹם אֶחָד הַכָּל הִיה מִן-הַעֲפָר
וְכָל שֶׁב אֶל-הַעֲפָר:

**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> τὰ πάντα πορεύεται εἰς τόπον ἕνα· τὰ πάντα ἐγένετο ἀπὸ τοῦ χοός,
καὶ τὰ πάντα ἐπιστρέφει εἰς τὸν χοῦν.

**20 ta panta poreuetai eis topoun 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.**

כִּי יֹדֵע רוח בְּנֵי הָאָדָם הַעֲלָה הִיא לְמַעַלָּה
וְרוּחַ הַבְּהִמָּה הַיְרַקְתָּה הִיא לְמַטָּה לְאָרֶץ:

**21. mi yode`a ruach b'ney ha'adam ha`olah hi' l'ma`lah
w'ruach hab'hemah hayoredeth hi' l'matah 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 οὐδὲν τοῦ ἀνθρώπου εἰ ἀναβαίνει αὐτὸς εἰς ἄνω,
καὶ πνεῦμα τοῦ κτήνους εἰ καταβαίνει αὐτὸς 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?

בְּבוֹדָאֵתִי כִּי אֵין טוֹב מַאֲשֶׁר יִשְׂמַח הָאָדָם בְּמַעַשָּׂיו
כִּי־הָיוֹא חָלָקָו כִּי מֵרַבְּיָאָנוּ לְרָאוֹת בָּמָה שִׁיחָה אֲחָרוֹ:

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 εὑφρανθήσεται ὁ ἄνθρωπος ἐν ποιήμασιν αὐτοῦ, ὅτι αὐτὸς μερὸς αὐτοῦ.
ὅτι τίς ἄξει αὐτὸν τοῦ ἴδεῖν ἐν φέτῳ 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

וְשָׁבְתִּי אָנִי וְאֶרְאֶה אֶת־כָּל־הַעֲשָׂקִים
אֲשֶׁר נִעְשֻׂרְמָה תְּחִתַּת הַשְּׁמֶשׁ וְהַגָּה דְּמַעַת הַעֲשָׂקִים
וְאֵין לָהֶם מְנַחָּם וּמִיד עַשְׂקֵיהֶם כֵּה וְאֵין לָהֶם מְנַחָּם:

1. w'shab'ti 'ani wa'er'eh 'eth-kal-ha`ashuqim 'asher na`asim tachath hashamesh
w'hinneb dim`ath ha`ashuqim w'eyn lahem m'nachem umiyad `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 γινομένας ὑπὸ τὸν ἥλιον· καὶ ἴδού δάκρυον τῶν συκοφαντουμένων, καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν, καὶ ἀπὸ χειρὸς συκοφαντούντων αὐτοὺς ἱσχύς, καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν.

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

וְשָׁבֵח אָנִי אֶת־הַמְתִים שֶׁכְּבָר מַתָּיו מִן־הַחַיִם
 בְּרַשְׁבָּה אֲשֶׁר הַמָּה חַיִם עַד־הַהִיא:

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 ἥδη ἀποθανόντας ὑπὲρ τοὺς ζῶντας,
 ὅσοι αὐτὸι ζῶσιν ἔως τοῦ νῦν·

2 kai epēnesa egō syn tous tethnēkotas 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.

גַּוְטוֹב מִשְׁגִּיחַם אֲתָא אֲשֶׁר־עַדְן לֹא הָיָה
 אֲשֶׁר לֹא־רָא הָאֶת־הַמְעֻשֶּׂה הַרְעָא אֲשֶׁר נִعְשָׂה תְּחִתַּת הַמְּשֻׁשָׁה:

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 οὕπω ἐγένετο,
 ὃς οὐκ εἶδεν σὺν τῷ ποίημα τῷ πονηρὸντὸ 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.

ךְ וָאֹוֵל מִבְּנָה-עַד כָּבֵד כְּבָדָה 4
אֲבָנָה כְּבָדָה כְּבָדָה אֶל-עַד כְּבָדָה
דַּוְרָאֵתִי אָנִי אֶת-כָּל-עַמָּל וְאֶת כָּל-כְּשָׂרוֹן הַמְּעַשָּׁה
כִּי הִיא קְנָאת-אִישׁ מְרֻעָה גַּמְזָה הַבָּל וּרְעָוָת רַוִּיחַ:

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 αὐτὸς ζῆλος ἀνδρὸς ἀπὸ τοῦ ἔταιρου αὐτοῦ·
καὶ γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

4 Kai eidon egō syn panta ton mochthon kai syn pasan andreian tou poiēmatois,
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.

הַקְּסִיל חֲבֵק אֶת-יָדַיו וְאֶכְל אֶת-בָּשָׂרוֹ: 5

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.

וְטוֹב מְלָא כַּף בְּחֵת מְפֻלָּא חֲפִינִים עַמְל וּרְעָוָת רַוִּיחַ: 6

6. tob m'lō' kaph nachath mim'lō' 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 אָנִי וְאֶרְאֶה הַבָּל תְּחַת הַשְּׁמֶשׁ: 7

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.

ח ייש אחד ואין שני גם בן ואח איז-לו
ו אין קיז לככל-עמלו גם-עיניו לא-תשבע עשר ולמי אני עמל
ומחר את-נפשי מטופח גס-זה הכל וענין רע הוא:

**8. yesh 'echad w'eyn sheni gam ben wa'ach 'eyn-lo
w'eyn qets l'kal-`amalo gam-`eynayu 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 εἶς, καὶ οὐκ ἔστιν δεύτερος, καί γε υἱὸς καὶ ἀδελφὸς οὐκ ἔστιν αὐτῷ·
καὶ οὐκ ἔστιν περασμὸς τῷ παντὶ μόχθῳ αὐτοῦ,
καί γε ὀφθαλμὸς αὐτοῦ οὐκ ἐμπίπλαται πλούτου. καὶ τίνι ἐγὼ μοχθῶ
καὶ στερίσκω τὴν ψυχήν μου ἀπὸ ἀγαθωσύνης;
καί γε τοῦτο ματαιότης καὶ περισπασμὸς πονηρός ἔστιν.

8 estin heis, kai ouk estin deuterios, 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 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.

טוטבים הַשְׁנִים מִן-הָאֶחָד אֲשֶׁר יָשַׁלְּחֵם שְׁכֵר טוֹב בְּעַמְלֵבָב

9. tobim hash'natayim 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 ἔνα, 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.

עַבְדָּיְךָ כֹּל כָּלֵב יְהִי אֶת-עֲבָדָךָ
בְּאֶת-עֲבָדָךָ כֹּל כָּלֵב יְהִי אֶת-עֲבָדָךָ
רַבִּי אֶמְ-יִפְלֵלִי הָאָחָד יְקִים אֶת-חֶבְרוֹ
וְאִילּוּ הָאָחָד שִׁיפּוֹל וְאֵין שְׁנִי לְהַקְרִימָוּ:

10. ki 'im-yipolu ha'echad yaqim 'eth-chabero
w'ilō 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 ἔὰν πέσωσιν, ὁ εἴς ἐγερεῖ τὸν μέτοχον αὐτοῦ,
καὶ οὐαὶ αὐτῷ τῷ ἑνὶ, ὅταν πέσῃ καὶ μὴ ἦ 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 henī, hotan pesē

But woe to him, to the one, whenever he should fall

kai mē ē deuteros tou egeirai auton.

and there should not be a second to raise him.

וְאֵלּוּ כֹּל עַבְדָּיְךָ כֹּל כָּלֵב יְהִי אֶת-עֲבָדָךָ
רַא גָּם אֶמְ-יִשְׁכּבוּ שְׁנִים וְחַמּוּ לְהָם וְלֹאָחָד אֵיךְ יִחְמָם:

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?

<11> καὶ γε ἔὰν κοιμηθῶσιν δύο, καὶ θέρμη αὐτοῖς· καὶ ὁ εἴς πῶς θερμανθῇ;

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?

וְהַחִיט הַמְשֻׁלֵּשׁ לֹא בְמַהְרָה יִנְתַּקֵּן
יְבָרֵךְ יְאָמֵר תְּקִפוּ הָאָחָד הַשְׁנִים יַעֲמֹדוּ נְגָדוֹ
וְאֶמְ-יִתְקַפּוּ הָאָחָד הַשְׁנִים יַעֲמֹדוּ נְגָדוֹ

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 ἔὰν ἐπικραταιωθῇ ὁ εἴς, οἱ δύο στήσονται κατέναντι αὐτοῦ,
καὶ τὸ σπαρτίον τὸ ἔντριτον 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.

יְהוָה צְדָקָה יְהוָה צְדָקָה יְהוָה צְדָקָה 13
בַּתְּבוֹן יְלִדָּמָסְכָן וְחַכָּם מִפְלָךְ זָקָן
וּכְסִיל אֲשֶׁר לֹא-יִדְעַל הַזָּהָר עָזָב:

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 proseechein eti;
who does not know to take heed any longer.

יְהוָה צְדָקָה יְהוָה צְדָקָה יְהוָה צְדָקָה 14
יְד כִּירְמָבֵית הַסּוּרִים רֹצֶא לְמָלֵךְ בַּי גַם בְּמִלְכָותָנוּ נֹלֵד רָשָׁב:

14. **ki-mibeyth hasurim yatsa' lim'lok ki gam b'mal'kutho nolad 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 ton desmiōn exeleusetai tou basileusai,
For from out of the house of the prisoners he shall come forth to reign,
hoti kai ge en basileia autou egennēthē penēs.
for even indeed in his kingdom he was needy.

טוֹרָאִיתִי אֶת-כָּל-הַחַיִם הַמְהֻלְכִים תְּחַת הַשְּׁמֶשׁ עִם הַיּוֹלֵד הַשְׁנִי
אֲשֶׁר יַעֲמֹד תְּחִקְתָּיו:

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 zontas tous peripatountas hypo ton hēlion
I beheld all of the living, of the ones walking under the sun,

meta tou neaniskou tou deuterou, hos stēsetai ant' autou,
with the young of the second generation who shall stand in place of him.

טוֹזֵרְקָץ לְכָל־הָעָם לְכָל אֲשֶׁר־הָיָה לִפְנֵיכֶם גַּם
הַאֲחֶרְזָנִים לֹא יִשְׁמְחוּ־בָו כִּירְגָּמְזָה הַבָּל וּבְעִזּוֹן רַוְחָה:

16. 'eyn-qets l'kal-ha`am l'kol 'asher-hayah liph'nehem 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 πάσιν, ὅσοι ἐγένοντο ἔμπροσθεν αὐτῶν·
καὶ γε οἱ ἔσχατοι οὐκ εὑφρανθήσονται ἐν αὐτῷ·
ὅτι καὶ γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

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

יז שָׁמֵר בְּגַלְיָךְ כַּאֲשֶׁר תָּלַךְ אֶל־בֵּית הָאֱלֹהִים
וּקְרוּב לְשָׁמֵעַ מִתְתַּחַת הַכְּסִילִים זְבַח כִּידְאִינְם יוֹדְעִים לְעַשׂוֹת רָעָה:
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 ἐὰν 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

אֲשֶׁר־לְךָ יְהוָה יְהוָה־לְךָ כָּל־עַמּוֹד Ecc5:1
אֲשֶׁר־לְךָ יְהוָה יְהוָה־לְךָ כָּל־עַמּוֹד ۹۹۴

אַל־תְּבַהֵּל עַל־פִּיךְ וְלֹכֶד אַל־יָמֵר לְהוֹצִיא
דְּבָר לְפָנֶיךְ הָאֱלֹהִים כִּי הָאֱלֹהִים בְּשָׁמִים
וְאַתָּה עַל־הָאָרֶץ עַל־כֵּן יְהִיוּ דְּבָרֵיךְ מְעֻטִים:

2. (5:1 in Heb.) 'al-t'bahel `al-piyak w'lib'ak 'al-y'maher l'hotsi' dabar
 liph'ney ha'Elohim ki ha'Elohim bashamayim w'atah `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 ἔξενέγκαι λόγον πρὸ προσώπου τοῦ θεοῦ.
 ὅτι δὲ θεὸς ἐν τῷ οὐρανῷ ἀνω, 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 בְּרַב עֲנֵין וּקְול בְּסִיל בְּרַב 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 ἀφρονος 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.

בְּאַשְׁר תָּדַר בָּנְךָ לְאֱלֹהִים אַל־תָּאֹחֶר לְשַׁלְמָו
כִּי אֵין חַפֵּץ בְּכִסְילִים אֵת אַשְׁר־תָּדַר שְׁלָמָו:

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 εὐξῆι εὐχὴν τῷ θεῷ, μὴ χρονίσῃς τοῦ ἀποδοῦναι αὐτήν· ὅτι οὐκ ἔστιν θέλημα ἐν ἀφροσιν, σὺν ὅσα ἔὰν εὐξῆι ἀπόδος.

3 kathōs an euxē 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 euxē apodos.
You then, as much as you should have vowed, render!

ד טוֹב אֲשֶׁר לֹא-תַדְרֵךְ מִשְׁתְּדוֹר וְלֹא תִשְׁלַמְתָּ:

5. (5:4 in Heb.) tob 'asher lo'-thidor mishetidor w'lo' th'salem.

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.

ה אֲלֵתִין אַתְ-פִּיךְ לְחַטְרָא אַתְ-בְּשֻׁרָךְ
וְאֲלֵתָאָמֵר לְפָנֵי הַמְלָאֵךְ כִּי שְׁגָנָה הִיא לִפְתָּח יְקַצְּרָ
הָאֱלֹהִים עַל-קֹלְךָ וְחַבֵּל אַתְ-מַשְׁשָׁחָ רְדִיכָךְ:

6. (5:5 in Heb.) 'al-titen 'eth-piyak lachati 'eth-b'sarek w'al-to'mar liph'ney hamal'ak ki sh'gagah hi' lamah yiqtosop 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 δῷς τὸ στόμα σου τοῦ ἔξαμαρτῆσαι τὴν σάρκα σου καὶ μὴ εἴπῃς πρὸ προσώπου τοῦ θεοῦ ὅτι Ἀγνοιά ἔστιν, ἵνα μὴ ὀργισθῇ ὁ θεὸς ἐπὶ φωνῆ 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.

וְכִי בָּרְבָּן חֲלוֹמוֹת וְהַבְּלִים וְדָבָרִים הַרְבָּה כִּי אֶת־הָאֱלֹהִים יַרְאָ:

7. (5:6 in Heb.) **ki b'rob chalomoth wahabalin**
ud'barim har'beh ki 'eth-ha'Elohim y'r'a'.

Ecc5:7 For in the multitude of dreams and many words there are also divers vanities: but fear the Elohim.

<6> ὅτι ἐν πλήθει ἔνυπνίων 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.

אֵם־עַשְׂק רָשׁ וְגַזֵּל מִשְׁפָט וְצַדָּקָה בְּמִדְינָה אֶל־תִּתְהַמֵּה
עַל־הַחֲפִץ כִּי גַבּוּה מַעַל גַבּוּה שְׁמָר וְגַבּוּהִים עַלְיָהֶם:

8. (5:7 in Heb.) **'im-`osheq rash w'gezel mish'pat**
watsedeq tir'eh bam'dinah 'al-tith'mah `al-hachechephets
ki gabooah me`al gabooah 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 ὕδης 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.

חַוִּיתְרוֹן אָרֶץ בְּכֹל הִיא מֶלֶךְ לְשָׂדָה נְעָבָד:

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 παντὶ ἔστι, 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.

ט אָהָב כֹּסֶף לֹא־יִשְׁבַּע כֹּסֶף
וּמִרְאָה בְּחָמוֹן לֹא תִּבְגֹּאֵה גַּם־זֹה חֶבְלָה:

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> Άγαπῶν ἀργύριον οὐ πλησθήσεται ἀργυρίου.
καὶ τίς ἡγάπησεν ἐν πλήθει αὐτῶν γένημα; καὶ γε τοῦτο ματαιότης.

9 Agapōn argyriion 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.

רְבָרָבָה הַטּוֹבָה רְבָבָה אָוְכְלִית
וִמְהַכְּשָׁרוֹן לְבָעֵלִית כִּי אֲסִירָאִית עִירָנוֹ:

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 ἔσθιοντες αὐτήν.
καὶ τί ἀνδρεία τῷ παρ' αὐτῆς ὅτι ἀλλ' ἢ τοῦ ὄραν ὀφθαλμοῖς αὐτοῦ;

10 en plēthei tēs agathōsynēs eplēthyntihēsan 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?

רְאַמְתּוֹקָה שְׁנַת הַעֲבָד אֲסִירָה מַעַט וְאֲסִירָה דְּרָבָה יַאֲכֵל
וְהַשְׁבָּע לְעֵשִׂיר אַרְגָּנוֹת מְגִיחָה לוֹ לִישָׁוֹן:

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 ὅπνος τοῦ δούλου, εἰ ὁλίγον καὶ εἰ πολὺ φάγεται· καὶ τῷ ἐμπλησθέντι τοῦ πλούτησαι οὐκ ἔστιν ἀφίων αὐτὸν τοῦ ὄπνωσαι.

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 aphiōn auton tou hypnōsai.

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

וְיָשֵׁב רַעַת חֹלֶה רָאִיתִי פַּחַת הַשְּׁמֶשׁ
עַשְׂרֵנְשָׁמֵר לְבָצְלִיו לְרַעֲתָהוּ:

13. (5:12 in Heb.) **yesh ra`ah cholah ra`ithi tachath hashamesh**
`oshер 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,
πλοῦτον 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.

וְיָשֵׁב רַעַת חֹלֶה בְּעֵנִין רָע
וְהוֹלִיד בֵּן וְאֵין בְּיָדָו מָאוֹמָה:

14. (5:13 in Heb.) **w'abad ha`oshet hahu' b`in'yan ra`**
w'holid ben w'eyn b'yado m'mumah.

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 ἀπολεῖται 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.

וְיָשֵׁב רַעַת חֹלֶה בְּעֵנִין רָע
וְהוֹלִיד בֵּן וְאֵין בְּיָדָו מָאוֹמָה:

יד כִּאֵשֶׁר רָצָא מִבְּطַן אֶמְוֹעַ עֲרוֹם יִשְׁוֹב לְלַכְתָּ בְּשָׁבָא
וַיְמַאֲוִמָּה לֹא-יִשְׁאָ בְּעָמָלֹ שִׁילָּק בַּיָּדוֹ:

15. (5:14 in Heb.) **ka'asher yatsa' mibeten 'imo `arom yashub laleketh k'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 ἔξῆλθεν ἀπὸ γαστρὸς μητρὸς αὐτοῦ γυμνός,
ἐπιστρέψει τοῦ πορευθῆναι ὡς ἤκει καὶ οὐδὲν οὐ λήμψεται ἐν μόχθῳ αὐτοῦ,
ἴνα πορευθῇ ἐν χειρὶ αὐτοῦ.

14 **kathōs exēlthen apo gastrōs 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.

עַנְצָלָה עַזְלָה כִּפְנָה חַלְעָמָת שְׁבָא כְּנָן יַלְךָ
טוֹנוֹמָזָה רַעַח חֹלָה כָּלָעָמָת שְׁבָא כְּנָן יַלְךָ
וַיְמַהְיִתְרֹן לוֹ שְׁעָמָל לְרוֹיחָ:

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?

<15> καί γε τοῦτο πονηρὰ ἀρρωστία· ὥσπερ γάρ παρεγένετο,
οὕτως καὶ ἀπελεύσεται, καὶ τίς περισσείᾳ αὐτῷ, ἦ μοχθεῖ εἰς ἄνεμον;

15 **kai ge touto ponēra arrōstia; hōsper gar paregeneto, houtōs kai apeleusetai,**
And indeed this is an evil sickness; for as he came, so also he shall go forth.

kai tis perisseia autō, hē mochthei eis anemon?

And what is his advantage in which he makes an effort into the wind?

טֹזְגָם כָּל-יְמִיו בְּחַשְׁךְ יְאִכֵּל וְכָעֵס הַרְבָּה וְחַלְיוֹ וְקַצְףָּ:

17. (5:16 in Heb.) **gam kal-yamayu bachoshek yo'kel w'ka`as har'beh**
w'chal'yo waqatseph.

Ecc5:17 All his days also he eats in darkness with much sorrow, sickness and anger.

<16> καί γε πᾶσαι αἱ ἡμέραι αὐτοῦ ἐν σκότει καὶ πένθει
καὶ θυμῷ πολλῷ καὶ ἀρρωστίᾳ καὶ χόλῳ.

16 **kai ge pasai hai hēmerai autou en skotei kai penthei**
And indeed all his days are in darkness, and in mourning,
kai thymō pollō kai arrōstiā kai cholō.

and rage much, and sickness, and bitter anger.

רְאֵיתִי אֲשֶׁר־תָּבוֹךְ לְאַכְלָה וְלִשְׁתָּוֹת
בְּכָל־עָמָל תְּחַת־הַשֶּׁמֶשׁ מִסְפֵּר יְמֵי־חַיָּוֹת
17

רְאֵיתִי אֲשֶׁר־תָּבוֹךְ לְאַכְלָה וְלִשְׁתָּוֹת
וְלִרְאוֹת טֻבָּה בְּכָל־עָמָל שְׁיַעַמֵּל תְּחַת־הַשֶּׁמֶשׁ מִסְפֵּר יְמֵי־חַיָּוֹת
אֲשֶׁר־נָתַן־לְךָ הָאֱלֹהִים כִּי־הַזָּה אָתָּה:

18. (5:17 in Heb.) **hinneh 'asher-ra'ithi 'ani tob 'asher-yapheh le'ekol-w'lish'toth w'ilir'oth tobah b'kal-'amalo sheya`amol tachath-haschemesh mis'par y'mey-chayaw 'asher-nathan-lo ha'Elohim ki-hu' chel'qo.**

Ecc5:18 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.

<17> Ἰδοὺ ὁ εἶδον ἐγὼ ἀγαθόν, ὁ ἔστιν καλόν, τοῦ φαγεῖν καὶ τοῦ πιεῖν καὶ τοῦ ἴδεῖν ἀγαθωσύνην ἐν παντὶ μόχθῳ αὐτοῦ, ὃ ἐὰν μοχθῇ ὑπὸ τὸν ἥλιον ἀριθμὸν ἡμερῶν ζωῆς αὐτοῦ, ὃν ἔδωκεν αὐτῷ ὁ Θεός· ὅτι αὐτὸς μερὶς αὐτοῦ.

17 Idou ho eidon egō agathon, ho estin kalon, tou phagein kai tou piein
Behold, I saw good, which is good to eat and to drink;
kai tou idein agathōsynēn en panti mochthō autou,
and to see goodness in all his effort
hō ean mochthē hypo ton hēlion
in whatever he should make an effort in under the sun,
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.

רְאֵיתִי אֲשֶׁר־תָּבוֹךְ לְאַכְלָה וְלִשְׁתָּוֹת
בְּכָל־עָמָל מִמְּנָטוֹ וְלִשְׁתָּוֹת אֲתָּה־חַלְקָוֹ
18
רְאֵיתִי אֲשֶׁר־תָּבוֹךְ לְאַכְלָה וְלִשְׁתָּוֹת
בְּכָל־עָמָל מִמְּנָטוֹ וְלִשְׁתָּוֹת אֲתָּה־חַלְקָוֹ
וְהַשְׁלִיטָוֹ לְאַכְלָה מִמְּנָטוֹ וְלִשְׁתָּוֹת אֲתָּה־חַלְקָוֹ
וְלִשְׁמַח בְּעָמָל זֶה מִתְּחַת־הָאֱלֹהִים 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'ilis'moach ba`amalozoh 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> καί γε πᾶς ὁ ἄνθρωπος, ὃν ἔδωκεν αὐτῷ ὁ Θεός πλούτον καὶ ὑπάρχοντα

καὶ ἔξουσίασεν αὐτὸν τοῦ φαγεῖν ἀπ' αὐτοῦ καὶ τοῦ λαβεῖν τὸ μέρος αὐτοῦ
καὶ τοῦ εὐφρανθῆναι ἐν μόχθῳ αὐτοῦ, τοῦτο δόμα θεοῦ ἔστιν.

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.

בְּעֵד כִּי לֹא תַּרְבֶּה יָזְכֵר אֶת־רַמִּי חַיָּיו¹⁹
כִּי הָאֱלֹהִים מַעֲנָה בְּשִׁמְחַת לְבָוֹן

20. (5:19 in Heb.) ki lo' har'beh yiz'kor 'eth-y'mey chayau
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 δὲ θεὸς περισπά 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 euprosynē kardias autou.
for the Elohim distracts him in the gladness of his heart.

Chapter 6

אֵישׁ רָעָה אֲשֶׁר רָאִיתִי תְּחִתַּת הַשְּׁמֶשׁ וּרְבָה חַיָּה 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> "Εστιν πονηρία, ἣν εἶδον ὑπὸ τὸν ἥλιον, καὶ πολλή ἔστιν 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.

בְּאַרְבָּה אֲשֶׁר יִתְּצַדְּלוּ הָאֱלֹהִים עַשֶּׂר וְנִכְסִים וְכָבוֹד
וְאַרְגָּנוּ חָסֶר לְנֶפֶשׁ מִכָּל אֲשֶׁר־יִתְּאֹנוּ
וְלֹא־יִשְׁלִיטָנוּ הָאֱלֹהִים לְאַכְלָמָנוּ

כִּי אִישׁ נָכְרִי יַאֲכֶלֶנוּ זֹה חֶבֶל וְחַלֵּי רַע הוּא:

2. 'ish 'asher yiten-lo ha'Elōhim `osher un'kasim w'kabod
w'eynenu chaser l'naph'sho mikol 'asher-yith'aueh
w'lo'-yash'litenu ha'Elōhim 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> ἀνὴρ, ὃς δώσει αὐτῷ ὁ θεὸς πλοῦτον καὶ ὑπάρχοντα καὶ δόξαν, καὶ οὐκ ἔστιν ὑστερῶν τῇ ψυχῇ αὐτοῦ ἀπὸ πάντων, ὃν ἐπιθυμήσει, καὶ οὐκ ἔξουσιάσει αὐτῷ ὁ θεὸς τοῦ φαγεῖν ἀπ' αὐτοῦ, ὅτι ἀνὴρ ξένος φάγεται αὐτόν· τοῦτο ματαιότης καὶ ἀρρωστία πονηρά ἔστιν.

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 hysterōn 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.

קְרָבָלְךָ תְּשִׁיבָה עַל־עַמְּדָתְךָ כִּי־עַל־עַמְּדָתְךָ תְּשִׁיבָה תְּשִׁיבָה תְּשִׁיבָה
קְרָבָלְךָ תְּשִׁיבָה עַל־עַמְּדָתְךָ כִּי־עַל־עַמְּדָתְךָ תְּשִׁיבָה תְּשִׁיבָה תְּשִׁיבָה
גַּם־יוֹלִיד אִישׁ מֵאָה וָשָׁנִים רְבּוֹת יְחִיה
וּרְבּוֹ שְׂיִיחִיו יְמִינָהוּ וְנֶפֶשׁוּ לְאַתְּשָׁבָע מִן־הַטּוּבָה
וְגַם־קְבּוֹרָה לְאַתְּהִיא לֹא אָמְרָתִי טֻב מִפְּנֵי הַנֶּפֶל:

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> ἐὰν γεννήσῃ ἀνὴρ ἑκατὸν καὶ ἔτη πολλὰ ζήσεται, καὶ πλῆθος ὅ τι ἔσονται ἡμέραι ἔτῶν αὐτοῦ, καὶ ψυχὴ αὐτοῦ οὐκ ἐμπλησθήσεται ἀπὸ τῆς ἀγαθωσύνης, καὶ γε ταφὴ οὐκ ἐγένετο αὐτῷ, εἰπα 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.

דָּכִיר בְּהַבֵּל בָּא וּבְחַשְׁךְ יָלֹךְ וּבְחַשְׁךְ שְׁמוֹ יְכֹסֶה:
4 עֲזָרָה כְּבָשָׂעָן כְּבָשָׂעָן כְּבָשָׂעָן כְּבָשָׂעָן כְּבָשָׂעָן

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 ἥλθεν 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.

הַגָּמֵד שֶׁמֶשׁ לֹא-רָאָה וְלֹא יָדַע נִחְתָּה לְזֹה מִזֹּה:
5 עַדְעַנְתָּה כְּבָשָׂעָן כְּבָשָׂעָן כְּבָשָׂעָן כְּבָשָׂעָן כְּבָשָׂעָן

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 γε ἦλιον οὐκ εἶδεν καὶ οὐκ ἔγνω, 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.

וְאֶלְיוֹן חַיָּה אֶלְף שָׁנִים פְּעִמִּים
וְטוּבָה לֹא רָא הָלָא אֶל-מָקוֹם אֶחָד הַכְּלָל הַזְּלָקָה:
6 עַדְעַנְתָּה כְּבָשָׂעָן כְּבָשָׂעָן כְּבָשָׂעָן כְּבָשָׂעָן כְּבָשָׂעָן

6. w'ilu chayah 'eleph shanim pa`amayim
w'tobah lo' ra'ah halo' 'el-maqom 'echad hakol 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 ἑτῶν καθόδους καὶ ἀγαθωσύνην οὐκ εἶδεν,
μὴ οὐκ εἰς τόπον ἔνα 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?

7 עַדְעַנְתָּה כְּבָשָׂעָן כְּבָשָׂעָן כְּבָשָׂעָן כְּבָשָׂעָן כְּבָשָׂעָן

א כל-עַמֵּל הָאָדָם לְפִיהוּ וְגַם־הַנֶּפֶשׁ לֹא תִּפְלַּא:

7. **kol-amal ha'adam l'phihu w'gam-hanephesh lo' thimale'.**

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

אַתָּה פָּאֵס μόχθος τοῦ ἀνθρώπου εἰς στόμα αὐτοῦ, καὶ γε 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.

בְּעַמְּלֵי מְהֻדָּר לְחַכְמָם מִן־הַכְּסִיל מְהֻדָּר עֲנֵי
חַכְמִי מְהֻדָּר לְחַכְמָם מִן־הַכְּסִיל מְהֻדָּר עֲנֵי
יָדְעַ לְהַלְךְ נֶגֶד הַחַיִים:

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?

אַתָּה ὅτι τίς περισσεία τῷ σοφῷ ὑπέρ τὸν ἄφρονα;
διότι ὁ πένης οἶδεν πορευθῆναι κατέναντι τῆς ζωῆς.

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?

ט טוֹב מְרַאָה עִינֵּים מְהֻדָּר נֶגֶד הַבָּל וַעֲוֹת רִיחָה:

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.

אַתָּה ἀγαθὸν ὄφραμα ὀφθαλμῶν ὑπέρ πορευόμενον ψυχῆ.
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 pneumatatos.

for indeed this is folly and resolve of spirit.

וְלֹא־יָכַל כִּדְין עַם שְׂהַתְּקִרְבָּה מִמְּנוּ:

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

w'lo'-yukal iadin `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> Εἰ τι ἐγένετο, ἥδη κέκληται ὄνομα αὐτοῦ, καὶ ἐγνώσθη ὁ ἔστιν ἀνθρωπός,
καὶ οὐ δυνήσεται τοῦ κριθῆναι μετὰ τοῦ ἵσχυροῦ ὑπὲρ αὐτόν.

10 *Ei ti egeneto, edē 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 עַבְדָּה-אֲלֹתָה וְעַבְדָּה-אֲלֹתָה
רָא כִּי יְשָׁדְּבָרִים הַרְבָּה מְרֻבִּים הַבָּל מְהִתָּר לֹאָדָם:

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 עַבְדָּה-אֲלֹתָה וְעַבְדָּה-אֲלֹתָה
פָּהָרֶת עַבְדָּה-אֲלֹתָה וְעַבְדָּה-אֲלֹתָה
בְּחִים מִסְפָּר יְמִינָה הַבָּל וַיַּעֲשֵׂם כַּצֵּל
אֲשֶׁר מִיָּגִיד לֹאָדָם מְהִתָּהָה אֲחָרָיו תָּחַת הַשְּׁמֶשׁ:

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 skia;

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

אֲטוֹב שֵׁם מְשִׁמֶן טוֹב וַיּוֹם חֶמְוֹת מֵיּוֹם חַיָּלְדוֹ: Ecc7:1

1. **tob shem mishemen tob w'yon 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> Ἄγαθὸν 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.

בְּטוֹב לְלַכְתָּא לְבִית־אָבֶל מִלְכָת אַל־בֵּית מִשְׁתָּחָה
בְּאַשְׁר הוּא סֻמֵּךְ כָּל־הָאָדָם וְהַחֲיִ רִתְעַנְתָּא אַל־לְבוֹ:

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 οἶνος δώσει εἰς καρδίαν αὐτοῦ.

2 **agathon poreuthēnai eis oikon penthou 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.

גְּטוֹב כְּעֵס מִשְׁחָק כִּידְבָּרָע פָּנִים יִרְטָב לְבָב:

3. **tob ka`as mis'choq ki-b'rō'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 kakię prosopou agathynthēsetai kardia.
for by hurt of countenance shal be made better the heart.

דְּלִבְבָּקְמִים בְּבֵית אָבֶל וְלִבְבָּקְסִילִים בְּבֵית שְׁמַחָה:

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 penthou,
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.

הַטּוֹב לְשֵׁמֶעָ גִּעְרָת חֲכָם מְאִיר שְׁמֵעָ שִׁיר כְּסִילִים: 5

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 φῆμα ἀφρόνων.

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

וְכִי בְּקוֹל הַסִּירִים תַּחַת הַפִּירִים כֵּן שְׁחֵךְ הַכְּסִיל וְגַמְדֵּזה הַבְּלָל: 6

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.

זֶכִי הַעֲשָׂק יְהוָלֵל חֲכָם וַיַּאֲבֹד אֶת־לִבָּם מִתְנָה: 7

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 εὔτονίας αὐτοῦ.

7 hoti hē sykophantia periphorei sophon
For extortion drives mad the wise man,
kai apollysi tēn kardian eutonias autou.
and destroys the heart of his magnanimity.

חַטּוֹב אַחֲרִית דָּבָר מִרְאָשָׁתוֹ טֹב אֶרְקָד־רִוָּת מִגְבָּה־רִוָּת: 8

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.

אָגָاثָה אֲסֵחָתָה לְוַיִּוגָּוֹן נְפֶרֶת אֲרַחַתָּה אַעֲטָוָה
אָגָאתָה מַאֲקָרָתָה נְפֶרֶת נְפַתְּלָתָה פְּנֵיָמָתָה.

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 אַל־תִּבְהַל בְּרוֹחַךְ לְכֻוָּס כִּי כַּעַס בְּחִיק כְּסִילִים יְנוּחָה:

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.

אָגָאתָה סְפִיעָתָה אֲשֶׁר אֲנָשָׁה אֲנָשָׁה תְּבַהַל בְּרוֹחַךְ
אָגָאתָה שְׂמָדָה אֲשֶׁר אֲנָשָׁה כְּעַס בְּחִיק כְּסִילִים יְנוּחָה.

9 mē speusēs en pneumati sou tou thymousthai,
You should not hasten in your spirit to be engraved,
hoti thymos en kolpō aphronōn anapauseτai.
for rage in the bosom of fools shall rest.

כִּי לֹא מִחְקָמָה שָׁאַלְתָּה עַל־זֶה:
אַל־תֹּאמֶר מָה הִיא שְׁהִימִם הָרָאשָׁנִים הִיוּ טֹבִים מְאַלְהָה
אֲלֹתְהַאֲמָר בְּרוֹחַךְ לְכֻוָּס כִּי כַּעַס בְּחִיק כְּסִילִים יְנוּחָה:

**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.

אָגָאתָה אֲנָשָׁה תְּבַהַל בְּרוֹחַךְ וְיָמִים הָרָאשָׁנִים הִיוּ טֹבִים
אָגָאתָה אֲנָשָׁה תְּבַהַל בְּרוֹחַךְ וְיָמִים הָרָאשָׁנִים הִיוּ טֹבִים;

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.

רְאֵתָה חֲכָמָה צַמְנָחָלָה וַיְתַר לְרַאֵי הַשְׁמָשָׁה:

11. tobah chak'mah `im-nachalah w'yother Pro'ey hashamesh.

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

אָגָאתָה סְפִיעָתָה מַעֲמָדָה כְּלַמְרֹדָה סְדָרָה כְּלַמְרֹדָה
אָגָאתָה צַמְנָחָלָה וַיְתַר לְרַאֵי הַשְׁמָשָׁה.

11 agathē sophia meta klērodosias kai perisseia tois theōrousin ton hēlion;
is good Wisdom with an allotment and abundance to the ones viewing the sun.

יב כִּי בְּצַל הָחֶכְמָה בְּצַל הַקְּסֹף
וַיֵּתְרֹן הַעֲתָה הָחֶכְמָה תְּחִיה בְּצַלְיכֶּךָ:

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 ὡς σκιὰ τοῦ ἀργυρίου,
καὶ περισσείᾳ γνώσεως τῆς σοφίας ζωοποιήσει 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.

יג רְאֵה אֶת־מְעַשָּׁה הָאֱלֹהִים כִּי מֵרַכְבָּה לְתַקֵּן אֶת אָשָׁר עָשָׂתָה:
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> ἵδε τὰ ποιήματα τοῦ θεοῦ·
ὅτι τίς δυνήσεται τοῦ κοσμήσαι ὃν ἀν 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?

יד בַּיּוֹם טוֹבָה הַיִה בְּטוֹב
וּבַיּוֹם רָעָה רְאֵה גָּם אֶת־זֶה לְעַמְתֶּזֶה עָשָׂה הָאֱלֹהִים
עַל־דְּבָרָת שֶׁלָּא יָמַצֵּא הָאָדָם אַחֲרָיו מַאוּמָה:

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 ἴδε·
καὶ γε σὺν τοῦτῳ 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.

בְּכֹל־עֵדָה וְבַתְּרִיבָה אֲבָדָה כְּבָשָׂר וְבַשְׂמַחַת־עֵדָה
טו אֶת־הַכָּל רְאֵיתִי בְּרִמִּי הַבָּלִי יְשֵׁשׁ צָדִיק אֲבָד בְּצָדְקָו
וַיְשֵׁשׁ רְשָׁע מְאַרְיךְ בְּרֻעָתוֹ:

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

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

<15> Σὺν τὰ πάντα εἶδον ἐν ἡμέραις ματαιότητός μου·
ἔστιν δίκαιος ἀπολλύμενος ἐν δικαίῳ αὐτοῦ, καὶ ἔστιν ἀσεβὴς μένων ἐν κακίᾳ αὐτοῦ.

15 Syn ta panta eidon en hēmerais mataiotētos 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 kakiā autou.
and there is an impious man abiding in his evil.

בְּכֹל־עֵדָה וְבַתְּרִיבָה אֲבָדָה כְּבָשָׂר וְבַשְׂמַחַת־עֵדָה
טו אֶל־תָּהִי צָדִיק חֲרֵבָה וְאֶל־תִּתְחַכֵּם יוֹתֵר לְמַה תִּשְׁוּמָם:

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!

בְּכֹל־עֵדָה וְבַתְּרִיבָה אֲבָדָה כְּבָשָׂר וְבַשְׂמַחַת־עֵדָה
טו אֶל־תָּהִי צָדִיק חֲרֵבָה וְאֶל־תִּתְחַכֵּם יוֹתֵר לְמַה תִּשְׁוּמָם:

יז אל־תִּרְשַׁע הָרְבָה וְאֶל־תֵּהֶר סָכָל לְפָה תִּמְוִת בֶּלְא עֲתָה:

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.

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!

עֲתָה-כֵּן אֹמֵן-כֵּן קְדוּשָׁה כְּבָדָק שְׂמֵחָה
יְהִיא אֱלֹהִים יֵצֵא אֶת-כָּלָם:

18. tob 'asher te'echoz bazez 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 ἀνῆις τὴν χεῖρά σου,
ὅτι φοβούμενος τὸν θεὸν ἔξελεύσεται 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 exeleusetai ta panta.

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

רְאֵת חִכָּמָה תַּעַז לְחִכָּם מַעֲשֶׂרֶת שְׁלִיטִים אֲשֶׁר דָּרוּ בָּעִיר:

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 ἔξουσιάζοντας 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.

עֲתָה-כֵּן אֹמֵן-כֵּן קְדוּשָׁה כְּבָדָק שְׂמֵחָה
כִּי אָדָם אֵין צָדִיק בָּאָרֶץ 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 ἀμαρτήσεται.

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.

עֲשֵׂה עַל־לְבָדָךְ כִּי־אָשֶׁר יֹדַבְרוּ אֶל־תְּתִן לְבָךְ
כְּאֵם לְכָל־הָדָרִים אֲשֶׁר יֹדַבְרוּ אֶל־תְּתִן לְבָךְ
אֲשֶׁר לֹא־תִשְׁמַע אֶת־עַבְדֶּךָ מַקְלֵךְ:

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 ἀκούσῃς τοῦ δούλου σου καταρωμένου σε,
21 kai ge eis pantas tous logous, hous lalesousin,

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.

עֲשֵׂה לְעַל־לְמַלְאָכִים כִּי־אָשֶׁר יֹדַע לְבָךְ גַּם־אָתָּה קָלְלָתָּךְ אֶחָרִים:
כב כִּי גַּם־פָּעָמִים רַבּוֹת יֹדַע לְבָךְ אֲשֶׁר גַּם־אָתָּה קָלְלָתָּךְ אֶחָרִים:

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 pleistikis ponereusetai se
For very often he shall act wickedly against you,

kai kathodous pollas kakosei kardian sou,
and returning many times he shall inflict your heart;

hoti hōs kai ge sy katerasō heterous.
that as also indeed you cursed others.

עֲשֵׂה בְּחַקְמָה אֲמְרָתִי אֲחַקְמָה וְהִיא רְחוֹקָה מִמְּנִי:
כְּגַלְזָה נִסִּיתִי בְּחַקְמָה אֲמְרָתִי אֲחַקְמָה וְהִיא רְחוֹקָה מִמְּנִי:

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· εἰπα Σοφισθήσομαι,

23 Panta tauta epeirasa en tē sophia; eipa Sophisthēsomai,

All these things I tested in wisdom. I said, I shall be discerning,

כְּדָרוֹק מִהָּרָשָׁה וְעַמְקָעֵמֶק מִרְמַצְאָנוֹת:
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 ὅτιν,
καὶ βαθὺ βάθος, τίς εὑρήσει 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?

כְּהַסְבּוֹתִי אֲנִי וְלֹבֶן לְדֻעָת וְלִתְוֹר וּבְקַשׁ חֲכָמָה וְחַשְׁבּוֹן
וְלְדֻעָת רְשָׁע בְּסָל וְהַפְּכָלוֹת הַזְּלָלֹות:
25. sabothi 'ani w'libi lada`ath w'lathur ubaqesh chak'mah w'chesh'bon
w'lada`ath resha` 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.

«25» ἐκύκλωσα ἐγώ, καὶ ἡ καρδία μου τοῦ γνῶναι
καὶ τοῦ κατασκέψασθαι καὶ ζητῆσαι σοφίαν καὶ ψῆφον
καὶ τοῦ γνῶναι ἀσεβοῦς ἀφροσύνην καὶ σκληρίαν καὶ περιφοράν.

25 ekyklōsa egō, kai hē kardia mou tou gnōnai
circled about I and my heart to know,
kai tou kataskepsasthai kai zētēsai sophian kai psēphon
and to survey, and to seek wisdom, and the reckoning of things,
kai tou gnōnai asebous aphrosynēn kai sklērian kai periphoran.
and to know the impious man's foolishness, and rioting, and deviation.

כו וּמוֹצָא אֲנִי מִרְמַמּוֹת אֶת-הָאָשָׁה אֶשְׁר-הִיא מַצּוּדִים
וְחַרְמִים לְבָה אֲסּוּרִים יְדִיחָה טֹב לְפָנֵי הָאֱלֹהִים יִמְלִט מִמְּפַת
וְחוֹטָא יַלְכֵד בָּה:

26. umotse' 'ani mar mimaweth 'eth-ha'ishah 'asher-hi' m'tsodim wacharamim libah
'asurim yadeyah tob liph'ney ha'Elohim yimalet mimenah w'chote' yilaked bah.

Ecc7:26 And I found more bitter than death the woman whose heart is snares and nets, whose hands are chains. He who is good before the Elohim shall escape from her, but the sinner shall be captured by her.

<26> καὶ εὐρίσκω ἔγὼ αὐτὴν, καὶ ἐρῶ πικρότερον ὑπὲρ θάνατον, σὺν τὴν γυναῖκα, ἥτις ἔστιν θηρεύματα καὶ σαγῆναι καρδία αὐτῆς, δεσμοὶ εἰς χεῖρες αὐτῆς· ἀγαθὸς πρὸ προσώπου τοῦ θεοῦ ἔξαιρεθήσεται ἀπ’ αὐτῆς, καὶ ἀμαρτάνων συλλημφθήσεται ἐν αὐτῇ.

26 kai heuriskō egō autēn, kai erō pikroteron hyper thanaton,
And I find her to be, and I shall prounce to be more bitter than death –
syn tēn gynaika, hētis estin thēreumata kai sagēnai kardia autēs,
with the woman in which is snares and dragonets her heart,
desmoi eis cheires autēs; agathos pro prosōpou tou theou
and a bond in her hands. He that is good before the face of Elohim
exairethēsetai ap' autēs, kai hamartanōn syllēmphthēsetai en autē.
shall be delivered from her; and the one sinning shall be seized with her.

כַּזְרָאָה זוּ מִצְאָתִי אֶמְרָה קְהֻלָּת אֲחָת לְמִצְאָה שְׁבָרוֹן:
27. r'eh zeh matsa'thi 'am'rah qoheleth 'achath l'achath lim'tso' chesh'bon.

Ecc7:27 Behold, this I have found, says the Preacher,
counting one by one, to find out the sum,

<27> ἵδε τοῦτο εὑρον, εἶπεν ὁ Ἐκκλησιαστής, μία τῇ μιᾷ τοῦ εὑρεῖν λογισμόν,

27 ide touto heuron, eipen ho Ekklēsiastēs, mia tē miā tou heurein logismōn,
Behold! this I found, said the ecclesiastic, counting one by one, to find a device,

כַּח אֲשֶׁר עָזַד בְּקָשָׁה נִפְשֵׁר וְלֹא מִצְאָתִי אֶדְם
אֶחָד מְאַלֵּף מִצְאָתִי וְאֶשְׁתָּה בְּכָל-אָלָה לֹא מִצְאָתִי:
28. 'asher `od-biq'shah naph'shi w'lo' matsa'thi 'adam 'echad me'eleph matsa'thi
w'ishah b'kal-'eleh lo' matsa'thi.

Ecc7:28 which yet my soul seek, but have not found.
I have found one man among a thousand,
but I have not found a woman among all these.

<28> ὃν ἔτι ἐζήτησεν ἡ ψυχή μου καὶ οὐχ εὑρον·
ἀνθρωπον ἔνα ἀπὸ χιλίων εὑρον καὶ γυναῖκα ἐν πᾶσι τούτοις οὐχ εὑρον.

28 hon eti ezētēsen hē psychē mou kai ouch heuron;
which anxiously sought my soul, and I did not find.
anthrōpon hena apo chiliōn heuron
Even man one from out of a thousand did I find.
kai gynaika en pasi toutois ouch heuron.
And a woman among all these I did not find.

אָתֶה בְּבֵד רַא חִזְׁקָה מִצְׁאָתִי אֲשֶׁר עָשָׂה חָלָה אֱלֹהִים אֶת־חָדָם יְשָׁרָה וְהַמָּה בְּקַשְׁׁוֹ חַשְׁׁבָנּוֹת רַבִּים: 29

29. I'bad r'eh-zeh 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.

<29> πλὴν οὐδὲ τοῦτο εὑρόν, ὃ ἐποίησεν ὁ θεὸς σὺν τὸν ἀνθρώπον εὐθῆ, καὶ αὐτὸν ἐξήτησαν λογισμοὺς πολλούς.

29 plēn ide tutto heuron, ho epoiēsen ho theos syn ton anthrōpon euthē,
Except behold! this I found, that the Elohim dealt with the man upright.
kai autoi ezētēsan logismous pollous.
And they sought devices many.

Chapter 8

אָמֵן כִּי חִכָּם וְמִי יוֹדֵעַ פְּשָׁר דָּבָר חִכָּמת אָדָם תְּאִיר פָּנָיו כִּי זָהָב זָהָב Ecc8:1

אמֵן כִּי חִכָּם וְמִי יוֹדֵעַ פְּשָׁר דָּבָר חִכָּמת אָדָם תְּאִיר פָּנָיו
רַעַז פָּנָיו רַשְׁפָּא:

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 ρήματος; σοφία ἀνθρώπου φωτεῖν πρόσωπον αὐτοῦ, καὶ ἀναιδὴς προσώπῳ αὐτοῦ μισηθήσεται.

1 Tis oiden sophous? kai tis oiden lysin hrēmatois?

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.

בְּאַנְיִ פִּרְמַלְךָ שְׁמֹר וְעַל דְּבָרַת שְׁבוּעַת אֱלֹהִים: 2

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

גַּאֲלָתְּבָהֵל מִפְנֵיו תֵּלֶךְ אֶל־תָּעַמֵּד בְּדָבָר רֹעֶכֶת
כִּי כָּל־אֲשֶׁר יְחִפְצֵין יַעֲשֵׂה:

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.

אֲפָתָה προσώπου αὐτοῦ πορεύσῃ, μὴ στῆς ἐν λόγῳ πονηρῷ·
ὅτι πᾶν, ὃ ἔαν θελήσῃ, ποιήσει,

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

דְּבָאֲשֶׁר הַבָּרְךָ-מֶלֶךְ שְׁלֹטֹן וְמַיְאָמֵר-לֹז מַה־תַּعֲשֵׂה:

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

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

καθὼς βασιλεὺς ἔξουσιάζων, καὶ τίς ἐρεῖ αὐτῷ Τί ποιήσεις;

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

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

הַשּׁוֹמֵר מֵצָהָה לֹא יְדֻעַ הַבָּרֶךְ רֹעֶכֶת וְעַת וּמִשְׁפָט יְדֻעַ לְבָבָךְ:

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

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

οὐδὲ φυλάσσων ἐντολὴν οὐ γνώσεται ρῆμα πονηρόν,
καὶ καιρὸν κρίσεως γνώσκει καρδία σοφοῦ·

5 ho phyllassōn entolēn ou gnōsetai hrēma ponēron,
The one keeping the commandment shall not know matter an evil.

kai kairon kriseōs ginōskei kardia sophou;
And the time of judgment knows the heart of the wise.

וְכִי לְכָל־חִפְצֵין יְשֵׁת וּמִשְׁפָט כִּירְבָּעַת הָאָדָם רַבָּה עַלְיוֹ:

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

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

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

6 hoti panti pragmati estin kairos kai krisis,
For every thing there is a season and judgment;
hoti gnōsis tou anthrōpou pollē ep' auton;
for knowledge of man is vast unto him.

זְכִידָאַרְגֵּנוּ יְדֻעַּ מַה־שִׁיחִיה כִּי כֹּאֲשֶׁר רְדִיחָה מֵרְגִּיד לֹ:

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

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

<7> ὅτι οὐκ ἔστιν γινώσκων τί τὸ ἐσόμενον, ὅτι καθὼς ἔσται τίς ἀναγγελεῖ αὐτῷ;
7 hoti ouk estin ginōskōn ti to esomenon,

For there is not one knowing what shall be being;
hoti kathōs estai tis anaggelei autō?
for as it shall be, who shall announce him?

חָאִין אָדָם שְׁלִיט בָּרוּת לְכָלוֹא אֶת־חָרוּת
וְאִין שְׁלֹטוֹן בַּיּוֹם הַמֹּת וְאִין מְשֻׁלָּחַת בַּמְּלֹחָמָה
וְלֹא־רִמְלָט רְשָׁע אֶת־בָּעָלָיו:

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 restrain 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 ἀνθρωπος ἔξουσιάζων ἐν πνεύματι τοῦ κωλῦσαι σὺν τὸ πνεῦμα.
καὶ οὐκ ἔστιν ἔξουσία ἐν ἡμέρᾳ τοῦ θανάτου,
καὶ οὐκ ἔστιν ἀποστολὴ ἐν ἡμέρᾳ τῷ 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 tō polemō,
and there is no discharge the day of battle;
kai ou diasōsei asebeia ton par' autēs.
and shall not preserve impiety the thing for her.

קָרְבָּנָה כִּי-עַל-אֶת-מְעַשֵּׁה
וְאֶת-כָּל-זֶה רָאִיתִי וְנָתָן אֶת-לְבִי לְכָל-מְעַשֵּׁה
אֲשֶׁר נָעַשָּׂה תְּחִתְּ הַשְּׁמֶשׁ עַת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרֹעָלֹן

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

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

<9> καὶ σὺν πᾶν τοῦτο εἶδον καὶ ἔδωκα τὴν καρδίαν μου εἰς πᾶν ποίημα,
ὅ πεποίηται ὑπὸ τὸν ἥλιον, τὰ ὅσα ἔξουσιάσατο ὁ ἀνθρώπος
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.

בְּעַלְמָה כִּי-עַל-אֶת-מְעַשֵּׁה
וְאֶת-כָּל-זֶה רָאִיתִי וְנָתָן אֶת-לְבִי לְכָל-מְעַשֵּׁה
וְבְּכָן רָאִיתִי רְשָׁעִים קְבָרִים וּבָאו וּמִמְּקוּם קָדוֹשׁ יַחֲלִיכָו
וְרִשְׁתַּפְחוֹ בְּעִיר אֲשֶׁר כְּנַעֲשָׂה גָּמְדָה חֶבְלָה:

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 ἀγίου ἐπορεύθησαν καὶ ἐπηγέθησαν 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.

מְעַשֵּׁה כִּי-עַל-אֶת-מְעַשֵּׁה
וְאֶת-כָּל-זֶה רָאִיתִי וְנָתָן אֶת-לְבִי לְכָל-מְעַשֵּׁה
רָאִיתִי וְנָתָן אֶת-לְבִי לְכָל-מְעַשֵּׁה מִמְּרֹהָה

עַל־כֵן מְלִיאָ לִבּ בְּגִינֵּי־הָאָדָם בְּהֶם לְעֹשָׂות רָעָ:

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 ἐπληροφορήθη καρδία σὺν ἦν 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.

יב אֲשֶׁר חָטָא עֲשָׂה רָע מֵאַת וּמִאַרְיךָ לוֹ כִּי גַּם־יֹدֵעַ אַנְּיָ
אֲשֶׁר יְהִי־טוֹב לִירָאֵי הָאֱלֹהִים אֲשֶׁר יִרְאֵי מַלְפִנְיוֹ:

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> ὃς ἥμαρτεν, ἐποίησεν τὸ πονηρὸν ἀπὸ τότε καὶ ἀπὸ μακρότητος αὐτῷ· ὅτι καὶ γε γινώσκω ἐγὼ ὅτι ἔσται ἀγαθὸν τοῖς φοβουμένοις τὸν θεόν, ὅπως φοβῶνται ἀπὸ προσώπου αὐτοῦ·

12 hos hēmarten, epoiēsen to ponēron apo tote kai apo makrotētos autō;
The one who sinned did evil from then, and of their duration.

hoti kai ge ginōskō egō hoti estai agathon tois phoboumenois ton theon,
For also even I know that there is good to the ones fearing the Elohim,
hopōs phobōntai apo prosōpou autou;
so that they should fear from in front of him.

וְנִוְתְּבָרְכָה לְאָ-יְהָה לְרַשְׁעַ וְלְאָ-יְאָרִיךְ יְמִים בְּצַלְלָה
אֲשֶׁר אִרְגְּנוּ יְהָא מַלְפִנִּי 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 skia
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.

עַל־הָבֵל אֲשֶׁר נִעְשָׂה עַל־הָאָרֶץ אֲשֶׁר יָשַׁ צָדִיקִים
עַל־מִגְעֵן אֱלֹהִים כְּמִעְשָׂה חַרְשָׁעִים וַיָּשַׁ רְשָׁעִים שְׁמָגִיעֵן אֱלֹהִים
כְּמִעְשָׂה הַצָּדִיקִים אָמַרְתִּי שְׁגָמֶזֶה הָבֵל:

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, ἃ πεποίηται 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 pepoīetai 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.

וְשִׁבְחָתִי אָנָי אֶת־הַשְּׁמֶךָ אֲשֶׁר אִין־טוֹב לְאָדָם תְּחַת הַשְּׁמֶשׁ
כִּי אִם־לֹא־אָכֹל וְלֹשֶׁתּוֹת וְלֹשֶׁמוֹת וְהַוָּא רְלוּנוּ
בְּעַמְלֹו יְמִי חַיִיר אֲשֶׁר־נָתַן־לֹו הָאֱלֹהִים תְּחַת הַשְּׁמֶשׁ:

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

15 kai epēnesa egō syn tēn euprosynēn,
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.

טו כִּי גַם בַּיּוֹם וּבְלִילָה שְׁנָה בְּעִירָנוּ אֲרִגְנוּ רָאָה:
וְלֹרְאֹת אֶת־הָעֵדָן אֲשֶׁר נִצְחָה עַל־הָאָרֶץ
טֹזֵכָאָשֶׁר נִתְהִיר אֶת־לְבִי לְדַעַת חִכְמָה 16
עַל־לְבִי כִּי גַם בַּיּוֹם וּבְלִילָה שְׁנָה בְּעִירָנוּ אֲרִגְנוּ רָאָה:

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),

<16> Ἐν οἷς ἔδωκα τὴν καρδίαν μου τοῦ γνῶναι σοφίαν καὶ τοῦ ἴδεῖν τὸν περισπασμὸν τὸν πεποιημένον ἐπὶ τῆς γῆς, ὅτι καὶ γε ἐν ἡμέρᾳ καὶ ἐν νυκτὶ ὑπνον ἐν δόθαλμοῖς 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.

לְבִי כִּי גַם בַּיּוֹם וּבְלִילָה שְׁנָה בְּעִירָנוּ אֲרִגְנוּ רָאָה:
וְלֹרְאֹת אֶת־הָעֵדָן אֲשֶׁר נִצְחָה עַל־הָאָרֶץ
טו כִּי גַם בַּיּוֹם וּבְלִילָה שְׁנָה בְּעִירָנוּ אֲרִגְנוּ רָאָה:
עַל־לְבִי כִּי גַם בַּיּוֹם וּבְלִילָה שְׁנָה בְּעִירָנוּ אֲרִגְנוּ רָאָה:

יז וְרָאֵיתִי אֶת־כָּל־מַעֲשָׂה הָאֱלֹהִים כִּי לֹא יוּכֶל הָאָדָם
לְמַטוֹּא אֶת־הַמַּעֲשָׂה אֲשֶׁר נִعְשָׂה תְּחִת־הַשֶּׁמֶשׁ בְּשֶׁל
אֲשֶׁר יַעֲמֶל הָאָדָם לְבַקֵּשׁ וְלֹא יִמְצָא
וְגַם אִם־דִּיאָמֶר הַחֲכָם לְדַעַת לֹא יוּכֶל לְמַצָּא:

17. w'ra'ithi 'eth-kal-ma`aseh ha'Elohim ki lo' yukal ha'adam lim'tso' 'eth-hama`aseh
'asher na`asah thachath-hashe mesh 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 εύρεν σὺν τῷ ποίημα τῷ πεποιημένον ὑπὸ τὸν ἥλιον.
ὅσα ἂν μοχθήσῃ ὁ ἄνθρωπος τοῦ ζητήσαι, καὶ οὐχ εύρήσει.
καί γε ὅσα ἂν εἴπῃ ὁ σοφὸς τοῦ γνῶναι, οὐ δυνήσεται τοῦ εύρεν.

17 kai eidon syn panta ta poiēmata tou theou, hoti ou dynēsetai anthrōpos
And I beheld with all the actions of the Elohim, that shall not be able man
tou heurein syn to poiēma to pepoiēmenon hypo ton hēlion;
to find out the action being done under the sun.
hosa an mochthēsē ho anthrōpos tou zētēsai, kai ouch heurēsei;
As long as should make an effort man to seek, even he shall not find it.
kai ge hosa an eipē ho sophos tou gnōnai,
And indeed, as long as should speak the wise to know it,
ou dynēsetai tou heurein.
he shall not be able to find it.

Chapter 9

בְּכִי אֶת־כָּל־זֹה נְתָתִי אֶל־לַבִּי וְלִבּוֹר אֶת־כָּל־זֹה
אֲשֶׁר הָצַדִּיקִים וְהַחֲכָמִים וְעַבְדֵיהֶם בְּיַד
הָאֱלֹהִים גַּם־אֶחָבָה גַּם־שְׁנָאָה אֵין יוֹדֵעַ הָאָדָם הַכָּל לְפָנֵיהֶם:

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> 'Οτι σὺν πᾶν τοῦτο ἔδωκα εἰς καρδίαν μου,

καὶ καρδία μου σὺν πᾶν εἶδεν τοῦτο, ὡς οἱ δίκαιοι καὶ οἱ σοφοὶ
καὶ ἐργασίαι αὐτῶν ἐν χειρὶ τοῦ θεοῦ, καὶ γε ἀγάπην
καὶ γε μῆσος οὐκ ἔστιν εἰδὼς ὁ ἄνθρωπος· τὰ πάντα πρὸ προσώπου αὐτῶν,

1 Hoti syn pan tutto edōka eis kardian mou, kai kardia mou syn pan eiden tutto,
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.

וְאֵת שֶׁבַע כִּי אֲשֶׁר לְכָל מִקְרָה אֶחָד לְצִדְיק וְלַרְשָׁע לְטוֹב
וְלַטְהֹר וְלַטְמָא וְלַזְבָּח וְלַאֲשֶׁר אַיִגְנָנו זְבָח כְּטוֹב כְּחַטָּא
הַגְּשָׁבָע כִּי אֲשֶׁר שְׁבִועָה יָרָא:

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

Ecc9:2 All things come alike to all.

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

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

<2> ματαιότης ἐν τοῖς πᾶσιν. συνάντημα ἐν τῷ δικαίῳ καὶ τῷ ἀσεβεῖ,
τῷ ἀγαθῷ καὶ τῷ κακῷ καὶ τῷ καθαρῷ καὶ τῷ ἀκαθάρτῳ
καὶ τῷ θυσιάζοντι καὶ τῷ μὴ θυσιάζοντι.
ὡς ὁ ἀγαθός, ὡς ὁ ἀμαρτάνων· ὡς 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.

וְאֵת שֶׁבַע כִּי אֲשֶׁר נִגְשָׁה תַּחַת הַמְּפֻלָּעָה
גַּזְה רַע בְּכָל אֲשֶׁר-נִגְשָׁה תַּחַת

כִּי־מָקְרָה אֶחָד לְפָל וְגַם לֵב בְּגִירָה אָדָם מִלְאָדָע
וְהוֹלְלוֹת בְּלִבָּם בְּחִיָּהֶם וְאֶחָדוּ אֶל־הַמְּתִים:

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· καί γε καρδία σιῶν τοῦ ἀνθρώπου ἐπληρώθη πονηροῦ,
καὶ περιφέρεια ἐν καρδίᾳ αὐτῶν ἐν ζωῇ αὐτῶν, καὶ ὀπίσω αὐτῶν πρὸς τοὺς νεκρούς.

3 tutto **poneron 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 **peripherēia en kardiā autōn en zōē autōn**, kai **opisō autōn pros tous nekrouς**.
and madness in their heart during their life, and after them they go to the dead.

עֲשֵׂעַיְתָּה אֶת־עֲשֵׂעַיְתָּה אֶת־עֲשֵׂעַיְתָּה אֶת־עֲשֵׂעַיְתָּה
עֲשֵׂעַיְתָּה אֶת־עֲשֵׂעַיְתָּה אֶת־עֲשֵׂעַיְתָּה אֶת־עֲשֵׂעַיְתָּה
ד כִּי־מִי אֲשֶׁר יִבְחַר אֶל־כָּל־הַחַיִם יִש בְּטַחַן
כִּי־לְכָל־בָּהִי חֹוָא טֻב מִן־הָאָרִיה הַמְּתִים:

4. **ki-mi 'asher yibacher 'el kal-hachayim yesh bitachon**
ki-l'keleb chay hu' tob min-ha'ar'yah 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 ὅς κοινωνεῖ πρὸς πάντας τὸν ζῶντας;
ἔστιν ἐλπίς, ὅτι ὁ κύων ὁ ζῶν, αὐτὸς ἀγαθὸς ὑπὲρ τὸν λέοντα τὸν νεκρόν.

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

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.

עֲשֵׂעַיְתָּה אֶת־עֲשֵׂעַיְתָּה אֶת־עֲשֵׂעַיְתָּה אֶת־עֲשֵׂעַיְתָּה
הַכִּי הַחַיִם יוֹדָעִים שִׁימְתוֹ וְהַמְּתִים אִינָם יוֹדָעִים מִאוּמָה
וְאַיְזָעָד לָהֶם שְׁכָר כִּי נְשָׁבַח זִקְרָם:

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.

וְגַם אָהָבָתָם גַּם־שְׁנָאָתָם קִנְאָתָם כְּבָר אָבָדָה
וְחַלֵּק אַיִן־לָהּם עוֹד לְעוֹלָם בְּכָל אָשֶׁר־נָעֲשָׂה תְּחִתַּת הַשְׁמֶן
:שְׁנָאָתָם כְּבָר אָבָדָה
וְגַם אָהָבָתָם גַּם־קִנְאָתָם כְּבָר אָבָדָה 6
:וְעַזְבָּתָם כְּבָר אָבָדָה
וְעַזְבָּתָם כְּבָר אָבָדָה

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

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

<6> καὶ γε ἀγάπη αὐτῶν καὶ γε μῆσος αὐτῶν καὶ γε ζῆλος αὐτῶν ἥδη ἀπώλετο,
καὶ μερὶς οὐκ ἔστιν αὐτοῖς ἔτι εἰς αἰώνα 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.

וְלֹךְ אָכֵל בְּשָׁמֶן חַמֵּךְ וְשַׁתָּה בְּלֵב־טֻוב יְינָךְ
כִּי כְּבָר רְצָח הָאֱלֹהִים אַתְּ מַעֲשֵׂךְ: 7
:וְלֹךְ אָכֵל בְּשָׁמֶן חַמֵּךְ וְשַׁתָּה בְּלֵב־טֻוב יְינָךְ

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 ἥδη εὐδόκησεν ὁ Θεὸς τὰ ποιήματά σου.

7 Deuro phage en euphrosynē arton sou
Come, eat with gladness of your bread,
kai pie en kardię agathę 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

חַבְלָעַת יְהִי בְּגַדְיךָ לְבָנִים וְשָׁמֶן עַל־רָאשֶׁךָ אֶל־יְחִסָּר:

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

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

«8» ἐν παντὶ καιρῷ ἔστωσαν ἴμάτιά σου λευκά,
καὶ ἔλαιον ἐπὶ κεφαλήν σου μὴ ὑστερησάτω.

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

טֹאָה חַיִים עַמְּדָאָשָׁה אֲשֶׁר־אָהָבָת כָּל־יְמֵי חַיִי הַבָּלָק
אֲשֶׁר נָתַן־לְךָ פְּנִיתְהַשְּׁמֶשׁ כָּל יְמֵי הַבָּלָק
כִּי הוּא חַלְקָה בְּחַיִים וּבְעַמְּלָק אֲשֶׁר־אָתָה עָמַל תְּחִתְהַשְּׁמֶשׁ:

9. r'eh chayim `im-`ishah 'asher-'ahab'at kal-y'mey chayey heb'lek
'asher nathan-l'ak tachath hashemesh kol y'mey heb'lek
ki hu' chel'q'k bachayim uba`amal'ak 'asher-'atah `amel tachath hashamesh.

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

«9» οὐδὲ ζωὴν μετὰ γυναικός, ἃς ἡγάπησας, 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.
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.

רְכָל אֲשֶׁר תִּמְצָא יָדְךָ לְעֹשָׂת בְּכָחָךְ עֲשָׂה כִּי אֵין מַעֲשָׂה

וְחַשְׁבּוֹן וִדְעָת וְחֲכֶמֶת בָּשָׂאָל אֲשֶׁר אַתָּה הַלְּקֵשׁ מֵהֶם:

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 biSh'ol 'asher 'atah holek shamah.

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

〈10〉 πάντα, ὅσα ἀν εὑρῃ ἡ χείρ σου τοῦ ποιῆσαι, ὡς ἡ δύναμις σου ποίησον,
ὅτι οὐκ ἔστιν ποίημα καὶ λογισμὸς καὶ γνῶσις
καὶ σοφία ἐν ἄδη, 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. 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
w'gheqq` via'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 ύπὸ 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.

בְּהַמִּזְוֵדָה רָעָה וּכְצֹפְרִים הָאֲחֹזָות בְּפֶחֶד
יְהִם יוֹקְשִׁים בְּנֵי הָאָדָם לְעֵת רָעָה כַּשְׂתָּפּוֹל עַלְיָהֶם פְּתַאֲן

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.**

Ecc 9:12 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 καί γε οὐκ ἔγνω ὁ ἄνθρωπος τὸν καιρὸν αὐτοῦ· ὡς οἱ ἵχθυες οἱ θηρευόμενοι ἐν ἀμφιβλήστρῳ κακῷ καὶ ὡς ὅρνεα τὰ θηρευόμενα ἐν παγίδι, ὡς αὐτὰ παγιδεῖες 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.

1 *2*

יב גמ-זה ראותי חכמה פחת השם וגדולה היה אליו:

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 πρός με.

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

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

14 יְהוָה אֱלֹהֵינוּ וְאֶת־יִשְׂרָאֵל כָּל־עַמּוֹד
יְהוָה קָדוֹשׁ בָּרוּךְ הוּא וְאֶת־בְּנֵי יִשְׂרָאֵל
יְהוָה קָדוֹשׁ בָּרוּךְ הוּא וְאֶת־בְּנֵי יִשְׂרָאֵל

וְסָבֵב אֶתְהָ וּבְנָה עַלְיָה מִצּוֹדִים גָּדוֹלִים:

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

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

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

14 polis mikra kai andres en autē oligoi,
city If there were a small, and the men in it few;
kai elthē ep' autēn basileus megas kai kyklōsē autēn
and there should come against it king a great, and he shall encircle it,
kai oikodomēsē ep' autēn charakas megalous;
shall build against it siege mounds great;

בְּחִקְמָה כְּבָשָׂר וְעַמְּדָה כְּבָשָׂר כְּבָשָׂר כְּבָשָׂר 15
טו וּמְצָא בָּה אִישׁ מִסְכָּן חִכָּם וּמְלֻטָּהוּ אֶת־הָעִיר בְּחִקְמָה
וְאָדָם לֹא זָכַר אֶת־הָאִישׁ הַמִּסְכָּן הָהוּא:

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 εὑρη ἐν αὐτῇ ἄνδρα πένητα σοφόν,
καὶ διασώσει αὐτὸς τὴν πόλιν ἐν τῇ σοφίᾳ αὐτοῦ.
καὶ ἄνθρωπος οὐκ ἐμνήσθη σὺν τοῦ ἄνδρός 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 sophią 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.

בְּחִקְמָה כְּבָשָׂר כְּבָשָׂר כְּבָשָׂר כְּבָשָׂר כְּבָשָׂר 16
טו וּאָמַרְתִּי אָנִי תּוֹבָה חִכְמָה מִגְבוֹרָה
וְחִכְמָת הַמִּסְכָּן בְּזֹוִיה וְדָבָרָיו אַרְנָם נְשָׁמָעִים:

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 ἐγώ Ἀγαθὴ σοφία ὑπὲρ δύναμιν.

καὶ σοφία τοῦ πένητος ἔξουσιν οὐκ εἰσιν ἀκουόμενοι.

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 אָשָׁלֵל אַתְּ שְׁמַעַת מִזְעָקָת בְּבָסִילִים:
רֹאשֵׁר חֲכָמִים בְּנֵחֶת נְשָׁמָעִים מִזְעָקָת מָשֵׁל בְּבָסִילִים:

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

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

<17> λόγοι σοφῶν ἐν ἀναπαύσει ἀκούονται
ὑπὲρ κραυγὴν ἔξουσιαζόντων 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.

18 וְתֹבַה חֲכָמָה מִקְלֵי קָרְבָּן וְחַטֹּאת אֶחָד יַאֲבֹד טוֹבָה הַרְבָּה:
רֹאשֵׁר חֲכָמִים מִקְלֵי קָרְבָּן וְחַטֹּאת אֶחָד יַאֲבֹד טוֹבָה הַרְבָּה:

18. tobah chak'mah mik'ley q'rav 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 ἀμαρτάνων εἴς 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

אַתְּ שְׁמַעַת מִזְעָקָת בְּבָסִילִים Ecc10:1
רֹאשֵׁר חֲכָמִים מִקְלֵי קָרְבָּן רֹקֶם
זָבוּבִי מָרָת יַבְאִישׁ יַבְיַע שְׁמֵן רֹקֶם
זִקְרָן מְחַכָּמָה מִקְבּוֹד סְכִלּוֹת מַעַט:

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.

בְּלֵב חָכָם לִימִנוּ וְלֵב בַּסִּיל לְשָׁמָלוֹ:

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.

↔ καρδία σοφοῦ εἰς δεξιὸν αὐτοῦ, καὶ καρδία ἄφρονος εἰς ἀριστερὸν αὐτοῦ.

2 **kardia sophou eis dexion autou, kai kardia aphantos eis aristeron autou;**

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

גַּמְדָּבֶדֶךְ כְּשַׁחֲפָכֶל הַלְּךָ לְבּוֹ חָסֵר וְאָמַר לְכָל סָכֶל 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.

↔ καὶ γε ἐν ὁδῷ ὅταν ἄφρων πορεύηται,
καρδία αὐτοῦ ὑστερήσει, καὶ ἡ λογιεῖται πάντα ἀφροσύνη ἔστιν.

3 **kai ge en hodō hotan aphantōn poreuetai,**

And indeed in the way whenever a fool goes

kardia autou hysteresei, kai ha logieitai panta aphrosynē estin.

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

דָּמְרוּת הַמּוֹשֵׁל תַּעַלְהֵךְ מִקּוּמֶךְ אֶל-תִּפְנַח
כִּי מַרְפֵּא יְנִיחַ חַטָּאים גָּדוֹלִים:

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.

↔ ἐὰν πνεῦμα τοῦ ἔξουσιαζοντος ἀναβῆ ἐπὶ σέ, τόπον σου μὴ ἀφῆς,
ὅτι ἵαμα καταπαύσει ἀμαρτίας 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.

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ה ייש רעה ראייתי החת השם שגנה שיינט מלפני השלים:

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,
ώς ἀκούσιον, ὃ ἐξῆλθεν ἀπὸ προσώπου τοῦ ἔξουσιάζοντος.**

5 estin ponēria, hēn eidon hypo ton hēlion,

There is a wickedness which I beheld under the sun,

ἵστις ακούσιον, ὁ ἐλθὼν ἀπὸ προσώπου τοῦ ἔχοντος;

as an unintentional act came forth from the person of one exercising authority.

וּנְתַן הַסְכֵל בִּמְרוּמִים רַבִּים וּעֲשִׂירִים בְּשָׁפֶל יִשְׁבֹו:

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 ὑψεσι 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.

זראיתי עבדים על-סוסים ושורים הולכים כעבדים על-הארץ:

7 ra'ithi `abodim `al-susim w'sarim hol'him ba`abdim `al-ba'rets

Ecc 10:7 I have seen servants upon horses and princes walking as servants upon the land.

7 εἰδούς δούλους ἐφ' ὑπτίους καὶ σκονευτας προσκυνήμονες ὡς δούλους ἐπὶ τῆς γῆς

⁷ οἶδεν δούλους ἐπί^{τι} hippocampus καὶ αρχαιών περιπέπτειν τις συνεστάτη.

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

החרבר גומא בו יפהול ופראן ודר ריארנו וחוון: 4788 941 ת-972 גושע עזרא: 4789

8. chapter summa: he wint upbarot: ander wijkhoop nachah

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

<8> ὁ ὄρυσσων βόθρον ἐν αὐτῷ ἐμπεσεῖται,
καὶ καθαιρεῖντα φοανήσῃ. δέχεται αὐτὸν ὅφες:

8 ἡ οὐρανὸν ὅθεν επὶ αὐτῷ ἐμπεσεῖται

The one digging a cesspool into it shall fall:

kai kathairounta phragmon dēxetai auton ophis:

and the one demolishing a fence boundary shall bite him a serpent

9. የሚሸጠውን ስርዓት በቅርቡ እና የሚከተሉ የቅርቡ የሚያስፈልግ ይችላል

ט מס'יע אָבָנִים יַעֲצֵב בְּהֶם בָּזְקָע עֲצִים יַסְכֵּן 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.

ט' ἔξαίρων 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.

וְחִילִים יַגְבֵּר וַיַּתְרֹן הַכְּשִׁיר חַכְמָה:
רְאֵם־קְהָה הַבְּرִיאֵל וְהִיא לְאָבָנִים קְלָקָל

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.

ט'ον ἔὰν ἐκπέσῃ τὸ σιδήριον, καὶ αὐτὸς πρόσωπον ἐτάραξεν,
καὶ δυνάμεις δυναμῶσει, καὶ περισσείᾳ 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.

רְא אָמֵר־יִשְׂךְ הַגְּחַשׁ בְּלוֹא־לְחַשׁ וְאֵין יַתְרֹן לְבָעֵל 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.

ט'ον δάκη ὁ ὄφεις ἐν οὐ ψιθυρισμῷ, καὶ οὐκ ἔστιν περισσείᾳ τῷ ἐπάδοντι.

11 ean dakē ho ophis en ou psithyrismō,
If should bite the serpent with no enchanter whispering,
kai ouk estin perisseia tō epādonti.
then there is no advantage to the one charming.

יב הַבְּרִי פִּי־חָקָם חָנָן וְשְׁפָתֹות כְּסִיל תְּבָלָעָנוּ:
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 ἄφρονος 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;

גַּתְחַלָּת הַבָּרִיד-פִּיהַ סְכָלוֹת וְאֲחֶרֶת פִּיהַ הַוְלֵלִית רָעָה 13

13. t'chilath dib'rey-phihu 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 ἀφροσόνη,
καὶ ἐσχάτη στόματος αὐτοῦ περιφέρεια πονηρά.

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

יָד וְהַסְכֵּל יַרְבֶּה דִּבְרִים לְאִידָּע הָאָדָם מֵהֶשְׁיָהִיה
וְאֲשֶׁר יְהִי מִאֲחָרָיו מֵרָגִיד לוֹ: 14

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 makes many words;
A man knows not what shall be, 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?

טו עַמְלֵה הַכְּסִילִים תִּגְעַנְנוּ אֲשֶׁר לְאִידָּע לְלִכְתָּה אֶל-עִיר: 15

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

Ecc10:15 The toil of a fool wearies 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.

טו אַרְלָק אֶרְץ שִׁמְלָכֶךָ נָעֵר וְשִׁבְיָךְ בְּבָקָר יָאָכְלוּ: 16

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> οὐαὶ σοι, πόλις, ὃς ὁ βασιλεὺς σου νεώτερος καὶ οἱ ἄρχοντές σου ἐν πρωίᾳ ἐσθίουσιν.

16 ouai soi, polis, hēs ho basileus sou neōteros

Woe to you, O city of which your king is younger,

kai hoī archontes sou en prōiā esthiousin;

and your rulers in the morning eat.

יז אַשְׁרִיךְ אֶרְץ שִׁמְלָכֶךָ בְּנֵי-חֹרְבִים וְשִׁבְיָךְ בְּעֵת יָאָכְלוּ בְּגָבוֹרָה וְלֹא בְּשָׁתְּרִי: 17

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, ὃς ὁ βασιλεὺς 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 hoī 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.

יח בְּעֻצְלָתִים יַמֵּךְ הַמִּקְרָה וּבְשִׁפְלָות רְדִים יַדְלֵף הַבָּיתָה: 18

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 δόκωσις, καὶ ἐν ἀργίᾳ χειρῶν στάξει ἡ οἰκία.

18 en oknēriais tapeinōthēsetai hē dokōsis,

By slothful neglect shall be lowered a building;

kai en argia cheirōn staxeī hē oikia.

and in idleness of hands shall drip the house.

יט לְשֹׁחֵק עֲשִׂים לְחֵם וּבַין רְשִׁמָּה חַיִם וְחַפְסָף יַעֲנֵה אֶת-הַבָּלָל: 19

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.

19 eis gelōta poiousin arton, kai oinos kai elaion tou euphrainei zōntas,
For laughter they made bread, and wine and olive oil to be glad for the living;
kai tou argyriou epakousetai syn ta panta.
and of the money all shall heed.

ԵՐԵՎԱԿ ՀԱՅԱՍՏԱՆԻ ՀՀԳԽ-Ը ՍԵՐ ՍՈՑԻ ՄԱ 20
ՀԱԳՔ-ՆՔ ՍԵՐԵԿ ԱՐԵՎԱԿ ԴՅՈ ԵՍ ԳԵՎՈ ՀՀԳԽ-Ը
ԶՀԱ ՃԵՂԵԿ ԱՐԵՎԱԿ ՀՕՐ

**כִּי-גַם בְּמַדְעָךְ מֶלֶךְ אֱלֹהִים תְּקַלֵּל וּבְחֶדְרֵי מֶשֶׁכֶךְ
אֱלֹהִים תְּקַלֵּל עַשְׂיר כִּי עֹזֶף הַשָּׁמִים יוֹלִיךְ אֶת-הַקּוֹל
וּבַעַל הַפְּנִפְנִים יָגִיד הַבָּרֶךְ:**

20. gam b'mada`ak melek 'al-t'qalel ub'chad'rey mish'kab'ak 'al-t'qalel `ashir ki `oph hashamayim yolik 'eth-haqol uba`al hak'naphayim yageyd dabar.

Ecc10:20 Also do not curse a king in your thought, and in your bed**rooms** do not curse a rich man, for a bird of the heavens shall carry the sound, and which has the wings may tell the matter.

•**20** καὶ γε ἐν συνειδήσει σου βασιλέα μὴ καταράσῃ,
καὶ ἐν ταμιέ̄οις κοιτώνων σου μὴ καταράσῃ πλούσιον·
ὅτι πετεινὸν τοῦ οὐρανοῦ ἀποίσει σὺν τὴν φωνήν,
καὶ ὁ ἔχων τὰς πτέρυγας ἀπαγγελεῖ λόγον.

20 kai ge en syneidēsei sou basilea mē katarasē,
And indeed in your conscience a king you should not curse;
kai en tamieiois koitōnōn sou mē katarasē plousion;
and in the closets of your bedroom you should not curse a rich man.
hoti peteinon tou ouranou apoisei syn tēn phōnēn,
For a winged creature of heaven shall carry your voice,
kai ho echōn tas pterygas apaggelei logon.
and the one having the wings shall report your word.

Chapter 11

א. שליח ללחם על-פni הרים כי-ברב הימים תמצאו: Ecc11:1

1. shalach lach'm'ak `al-p'ney hamayim ki-b'rob hayamim tim'tsa'enu.

Ecc11:1 Cast your bread on the surface of the waters, for you shall find it after many days.

**«11:1» Ἀπόστειλον τὸν ἄρτον σου ἐπὶ πρόσωπον τοῦ ὅδατος,
ὅτι ἐν πλήθει τῶν ἡμερῶν εὐρήσεις αὐτὸν·**

1 Aposteilon ton arton sou epi prosōpon tou hydatos,

Send your bread upon the face of the water!

hoti en plēthei tōn hēmerōn heurēseis auton;

for in a multitude of days you shall find it.

בְּתַן־חָלֵק לְשָׁבֶעָה וְגֹמֶן לְשָׁמֹנֶה
כִּי לֹא תַּדְעַ מִה־יִהְיֶה רָעָה עַל־הָאָרֶץ:
2. ten-cheleq 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 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.

וְתַּנְתַּתְּךָ לְעַד־בָּאָזְנָךְ וְתַּנְתַּתְּךָ לְעַד־בָּאָזְנָךְ
גַּם־יִמְלָא־אֵג הַעֲבִירִים גַּשְׂמֵם עַל־הָאָרֶץ יַרְיָקְנִי
וְאַמְּרִיפּוֹל עַז בְּקָרוֹם וְאֵם בְּצָפּוֹן מִקּוֹם שְׁיִפּוֹל הַעַז שֵׁם יְהֹוָה:
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'hу'.

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 ean plērōthōsin ta nephē huetou, epi tēn gēn ekcheousin;
καὶ ἐὰν πληρωθῶσιν τὰ νέφη ὑετοῦ, ἐπὶ τὴν γῆν ἐκχέουσιν·
καὶ ἐὰν πέσῃ ξύλον ἐν τῷ νότῳ καὶ ἐὰν ἐν τῷ βορρᾷ,
τόπῳ, οὐ 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,
topō, hou peseitai to xylon, ekei estai.
in the place where shall fall the tree there it shall be.

דְּשִׁמֶּר רֻוָּח לֹא יִזְרַע וְרֹאָה בְּעָבִים 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

and he who looks at the clouds shall not reap.

<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.

הַפְאֵשׁ אֲيַגֶּךָ יוֹדֵעַ מִה־הָרָקָה חָרוֹת כְּעִצְמִים בְּבָטָן הַמְלָאָה
כַּכְה לֹא תַּדְעَ אֶת־מְעַשָּׂה הָאֱלֹהִים אֲשֶׁר יַעֲשֶׂה אֶת־הַפְּלָלָל:

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.

ώς ὁστᾶ ἐν γαστρὶ τῆς κυοφορούσης,
οὕτως οὐ γνώσῃ τὰ ποιήματα τοῦ θεοῦ, ὅσα ποιήσει σὺν τὰ πάντα.

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

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.

וְבַבְּקָר זָרָע אֶת־זָרָע וְלֹעֲבָב אֶל־תְּנַח יַדְך כִּי אַיִגֶּךָ יוֹדֵע
אֵר זֶה יַכְשֵׁר תְּזֵה אָזֶה וְאֶמְשִׁגֵּיהֶם כְּאֶחָד טֻבִּים:

6. baboqer z'rā` 'eth-zar`ek 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 πρωΐᾳ σπεῦρον τὸ σπέρμα σου, καὶ εἰς ἐσπέραν μὴ ἀφέτω ἡ χείρ σου,
ὅτι οὐ γινώσκεις ποῖον στοιχήσει, ἢ τοῦτο ἢ τούτο,
καὶ ἐὰν 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 tutto,
 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.

וְמַתּוֹךְ הָאָרֶךְ וְטוֹב לְעֵינִים לְרֹאֹת אֶת־הַשְׁמֶשׁ:
 7. **u'mathaq 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 τοῦς ὄφθαλμοῖς 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.

חֲכִי אָמֵד־שָׁנִים חֲרָבָה יְחִיָּה הָאָדָם בְּכָלָם יִשְׁמַח
 וַיַּזְפַּר אֶת־יְמִי הַחַשֶּׁךְ כִּי־הַרְבָּה יְחִיָּה כָּל־שָׁבָא הַבָּל:
 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 ἔὰν ἔτη πολλὰ ζήσεται ὁ ἀνθρώπος,
 ἐν πᾶσιν αὐτοῖς εὐφρανθήσεται καὶ μνησθήσεται τὰς ἡμέρας τοῦ σκότους,
 ὅτι πολλαὶ ἔσονται· πᾶν 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.

ט שְׁמַח בְּחוֹר בְּיַלְדוֹתֶךָ וַיַּטְבֵּךְ לְבָךְ בְּרִימִי בְּחוֹרוֹתֶךָ
 וַהֲלֹךְ בְּדָרְכֵיכְיָה לְבָךְ וַיַּבְרָאֵי צִינִּיךְ וְדַעַּ
 כִּי עַל־כָּל־אֶלְהָה יַבְיאֵךְ הָאֱלֹהִים בְּמַשְׁפָט:

9. **s'mach bachur b'yal'dutheyak witib'ak lib'ak bimey b'churothek**
w'halek b'dar'key lib'ak ub'mar'ey eyneyak w'da`
ki `al-kal-'eleh y'bi'ak ha'Elahim 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.
But know that the Elohim shall bring you to judgment for all these things.

9 Εύφραίνου, νεανίσκε, ἐν νεότητί σου,
καὶ ἀγαθυνάτω σε ἡ καρδία σου ἐν ἡμέραις νεότητός σου,
καὶ περιπάτει ἐν ὁδοῖς καρδίας σου ἄμωμος, καὶ ἐν ὄρασει ὀφθαλμῶν σου
καὶ γνῶθι ὅτι ἐπὶ πᾶσι τούτοις ἔξει σε ὁ θεὸς ἐν κρίσει.

9 **Euphrainou, neaniske, en neoteti sou,**
Be glad, O young man, in your youth!
kai **agathynatō se hē kardia 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!

עֲשֵׂה תְּהִלָּה וְשָׁמְרֵה מִבְּשָׁרֶךָ
בְּנֵי-עַמּוֹד בְּבָנָה וְעַמְּלֵךְ כְּבָשָׂר
10: כְּבָשָׂר כְּבָשָׂר מִלְּבָד וְמִתְּעַבֵּר רַעַת מִבְּשָׁרֶךָ

כִּי-תִּלְדֹּת וְהַשְׁחָרוֹת הַבָּל:

10. w'haser ka`as milibreak w'ha`aber ra`ah mib'sarek
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 ἀνοια ματαιότης.

10 **kai apostēson thymon apo kardias sou**
And leave rage from your heart,
kai parage ponērian apo sarkos sou, hoti hē neotēs kai hē anoia mataiotēs.
and pass off wickedness from your flesh! for youth and thoughtlessness are folly.

Chapter 12

אַתְּ-בָּרָא אֵיךְ בִּימֵי בְּחוֹרְתֵיכֶךָ עַד אֲשֶׁר לֹא-יִבָּא
אַזְכֵר אֶת-בָּרָא אֵיךְ בִּימֵי בְּחוֹרְתֵיכֶךָ עַד אֲשֶׁר לֹא-יִבָּא
רַמֵּי חֶרְבָּה וְהַגִּיעַר שְׁנִים אֲשֶׁר תֹּאמֶר אַיִן-לִי בְּהָם חַפְץ:
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-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 μνήσθητι τοῦ κτίσαντός σε ἐν ἡμέραις νεότητός σου,
ἔως ὅτου μὴ ἔλθωσιν ἡμέραι τῆς κακίας καὶ φθάσωσιν ἐπη,
ἐν οἷς ἔρεις 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.

יְהֹוָה יְהֹוָה אֱלֹהִים כָּל־עַמּוֹת
בְּעֵד אֲשֶׁר לֹא־תִּחְשַׁךְ הַשֶּׁמֶשׁ וְהַאֲוֹר וְהַירְחָם וְהַכּוֹכָבִים
וּשְׁבּוּ הַעֲבָדִים אַחֲרֵי הַגָּשָׁם:

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 clouds return after the rain;

<2> ἔως οὖν 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;

בְּיוֹם שִׁיאָזוּ שְׁמָרֵי הַבַּיִת וְהַתְּעִירָה אֲנָשֵׁי הַקְּרִיל
וּבְטַלְוּ הַטְּחִנּוֹת בַּיּוֹם מֵעַטָּה וְחַשְׁכּוּ הַרְאֹות בְּאֶרְבּוֹת:

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, ἣν ἐὰν σαλευθῶσιν φύλακες τῆς οἰκίας
καὶ διαστραφῶσιν ἄνδρες τῆς δυνάμεως, καὶ ἥργησαν αἱ ἀλήθουσαι,
ὅτι ὀλιγώθησαν, καὶ σκοτάσουσιν αἱ βλέπουσαι ἐν ταῖς ὀπαῖς.

3 en hēmerā, 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 ἔργεσαν ήι αλέθουσαι, hoti ὄλιγοθέσαν,
and are idle the grinding women because they are made few,
kai σκοτασούσιν ήι βλέπουσαι εν ταῖς οπαῖς;
and shall darken the women looking out of the openings;

רְוַסְגָּרוֹ דָּלְתִים בְּשִׁוק בְּשֶׁבֵל קָול הַטְּחִנָּה
וַיָּקָם לְקוֹל הַצְפֹּר וַיַּשְׁחַזֵּי כָּל-בְּנוֹת הַשִּׁיר:

**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 ἀληθούσης,
καὶ ἀναστήσεται εἰς φωνὴν τοῦ στρουθίου,
καὶ ταπεινωθήσονται πᾶσαι αἱ θυγατέρες τοῦ ἄσματος.

4 kai kleisousin thyras en agorā
and they shall lock the doors in the market
en astheneią 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 ḥasmatos;
and shall be humbled all the daughters of song;

**וְגַם מִגְבָּה יְרָא וְחַתְּחֹתִים בְּדֶרֶךְ וַיַּגַּע הַשְׁקָד וַיַּסְתַּבֵּל הַחֲגָב
וַתִּפְרֹר הַאָבִיּוֹנָה כִּי-הַלְּקָד הָאָדָם אֶל-בֵּית עֹלָמוֹ
וְסַבְבוֹ בְּשִׂוק הַסְּפָדִים:**

**5. gam migaboah yira'u w'chath'chatim baderek w'yane'ts hashaqed
w'yis'tabel hechagab w'thapher ha'abionah ki-holek ha'adam 'el-beyth `olamo
w'sab'bu bashuaq hqsoph'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.

καὶ γε ἀπὸ ὑψους ὁψονται, καὶ θάμβοι ἐν τῇ ὁδῷ·
καὶ ἀνθήσῃ τὸ ἀμύγδαλον, καὶ παχυνθῆ ἡ ἀκρίς,
καὶ διασκεδασθῆ ἡ κάππαρις, ὅτι ἐπορεύθη ὁ ἄνθρωπος
εἰς οἶκον αἱώνος 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;

ועד אשר לא-ירחיק חבל הכסף ותרץ גלת הzechav ותשבר כד על-המופיע ונרטץ הגלגל אל-הבור:

6. `ad 'asher lo'-yirchaq chebel hakeseph w'tharuts gulath 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**» ἦν ὅτου μὴ ἀνατραπῇ σχοινίον τοῦ ἀργυρίου,
καὶ συνθλιβῇ ἀνθέμιον τοῦ χρυσίου, καὶ συντριβῇ ὑδρίᾳ ἐπὶ τὴν πηγήν,
καὶ συντροχάσῃ ὁ τροχὸς ἐπὶ τὸν λάκκον,

6 heōs hotou mē anatrapē 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 syntrochase ho trochos epi ton lakkon,
and should have rolled the wheel unto the pit;

**וְרִשְׁבָּה חַפֵּר עַל-הָאָرֶץ כְּשַׂדְּרָה
וְהַרְדִּיכָּה תִּשְׁׂוֹב אֶל-הָאֱלֹהִים אֲשֶׁר בְּתָנָה:**

**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, ὡς 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.

חַבֵּל חֲבָלִים אָמַר הַקּוֹהֶלֶת הַכְּלָל הַבָּל:

8. **habel habalim** ‘amar haqoheleth hakol habel.

Ecc12:8 Vanity of vanities, says the Preacher, all is vanity!

↔**ματαιότης** ματαιοτήτων, εἰπεν δὲ ὁ Ἐκκλησιαστὴς, τὰ πάντα ματαιότης.

8 mataiotēs mataiotētōn, eipen ho Ekklesiastēs, ta panta mataiotēs.

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

ט וַיַּתֵּר שְׂהִיר קְהֻלָּת חָכָם עוֹד לְמַד־הַעַת אֶת־הַעַם
וְאַזְן וְחַקֵּר תְּקִנוּ מִשְׁלִים הַרְבָּה:

9. **w'yoher shehayah qoheleth chakam `od limad-da`ath 'eth-ha`am**

w'izen w'chiquer tiqen m'shalim har'beh.

Ecc12:9 And more than that the Preacher was wise, he still taught the people knowledge; and he pondered, searched out and arranged many proverbs.

↔**Καὶ περισσὸν ὅτι ἐγένετο Ἐκκλησιαστὴς σοφός,**
ὅτι ἐδίδαξεν γνῶσιν σὺν τὸν ἀνθρώπον, καὶ οὗτος 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 exichniasetai kosmion parabolōn.

and which he shall trace composed parables.

י בְּקַשׁ קְהֻלָּת לְמַצֵּא דְּבָרִיד־חַפֵּץ וְכַתּוֹב יְשַׁר דְּבָרִי אֶמֶת:

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.

↔**πολλὰ ἐζήτησεν Ἐκκλησιαστὴς τοῦ εὑρεῖν λόγους θελήματος**
καὶ γεγραμμένον εὐθύτητος, λόγους ἀληθείας.

10 polla ezētēsen Ekklesiastēs 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.

יא הַבָּרִי חֲקָמִים פְּקָרְבָּנוֹת

וְכָמָשָׂמְרוֹת נִטוּעַי אֲסֶפֶת בַּעַלְיָה מִרְעָעָה אֶחָד:

11. dib'rey chakamim kadar'bonoth

uk'mas'm'roth n'tu`im ba`aley 'asupoth nit'nu mero`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** Λόγοι σοφῶν ὡς τὰ βούκεντρα καὶ ὡς ἥλοι πεφυτευμένοι,
οἱ παρὰ τῶν συναγμάτων ἐδόθησαν ἐκ ποιμένος ἐνὸς καὶ περισσὸν ἐξ αὐτῶν.

11 Logoi sophōn hōs ta boukentra kai hōs hēloī pephýteumenoī,

The words of the wise are as the oxgoads, and as nails firmly planted;

hoi para tōn synagmatōn edothēsan ek poimenos henos kai perisson ex autōn.

ones which by agreement were given from shepherd one. And extra by them

12 ተው ማረጋገጫ እና ተግባራ በዚህ የሚከተሉት ደንብ ነው፡፡

**יב וַיְתֵר מֹהֶה בָנֵי הַזָּהָר עֲשֹׂות סִפְרִים הַרְבָּה אֵין קַץ
וְלֹהֶג הַרְבָּה יָגַעַת בָשָׁר:**

**12. w'yo^{ther} mehemah b'ni hizaher `asoth s'pharim har'beh 'eyn qets
w'lahag har'beh y'gi`ath 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〉 υἱέ μου, φύλαξαι ποιῆσαι βιβλία πολλά.

οὐκ ἔστιν περασμός, καὶ μελέτη πολλὴ κόπωσις σαρκός.

12 huie mou, phylaxai poiēsai biblia pollā;

O my son guard! To make scrolls many

ouk estin perasmos, kai meletē pollē kopōsis sarkos.

there is no limit; and meditation much is weariness of flesh.

יג סוף דבר הפל נשמע את־הָאֱלֹהִים
ירא ואת־מְצׁוֹתָיו שָׁמֹר כִּי־זֶה כָּל־הָאָדָם:

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

εὸν φοβερὸν καὶ τὰς ἐντολὰς αὐτοῦ φύγει.

13 Telos logou to pan akouetai

The end of the whole matter, hear!

וְעַל כָּל־מְעֹשָׁה חָלָה יְבָא בִּמְשֻׁט
יְדָכִי אֶת־כָּל־מְעֹשָׁה כִּי־זָהָב וְזָהָב
עַל כָּל־גִּנְעָלָם אֲמֵתָּב וְאֲמֵרָעָ:

14. ki 'eth-kal-ma`aseh ha'Elahim 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 ὃ θεὸς ἀξεῖ 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.