

# Sefer Koheleth (Ecclesiastes)

## Chapter 1

Yom Kippur Reading Schedule - Ecc 1-12

אֵלֶּה מְדִינָת בְּנֵי יְהוָה כִּי־עַזְלֵל אֲשֶׁר־בְּנֵי יְהוָה אֲמִתִּים  
Ecc1:1 אֲבָרְבָּרִי קָהָלָת בְּנֵי־יְהוָה מֶלֶךְ בֵּירֹשְׁתָּם:

1. dib'rey qoheleth ben-dawid melek biYrushalam.

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

<1:1>

Πρήματα Ἐκκλησιαστοῦ σὺν οὐ Δαυίδ

βασιλέως Ἰσραὴλ ἐν Ἱερουσαλήμ.

1

Hrēmata Ekklesiastou huiou Dauid

basileōs Israēl en Ierousalēm.

בְּהַבֵּל הַבְּלִים אָמַר קָהָלָת הַבֵּל הַבְּלִים הַבֵּל  
בְּהַבֵּל:  
Ecc1:2 בְּהַבֵּל הַבְּלִים אָמַר קָהָלָת הַבֵּל הַבְּלִים הַבֵּל  
בְּהַבֵּל:

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, εἶπεν δὲ Ἐκκλησιαστής,

ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης.

2

Mataiotēs mataiotētōn, eipen ho Ekklesiastēs,

mataiotēs mataiotētōn, ta panta mataiotēs.

גַּם־הַיְתָרָן לְאָדָם בְּכָל־עַמְלׁוֹ שִׁיעַמְלָל תְּחַת הַשְׁמֶשׁ:  
Ecc1:3 גַּם־הַיְתָרָן לְאָדָם בְּכָל־עַמְלׁוֹ שִׁיעַמְלָל תְּחַת הַשְׁמֶשׁ

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, φῶ μοχθεῖ ὑπὸ τὸν ἥλιον;

3

tis perisseia tō anthrōpō

en panti mochthō autou, hō mochthei hypo ton hēlion?

דַּדָּר הַלְּךָ וַדָּר בָּא וְהָאָרֶץ לְעֹזֶלֶם עַמְּדָת:  
Ecc1:4 דַּדָּר הַלְּךָ וַדָּר בָּא וְהָאָרֶץ לְעֹזֶלֶם עַמְּדָת

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,

kai hē gē eis ton aiōna hestēken.

אַתָּה שְׁמֵשׁ וְבָא הַשֶּׁמֶשׁ וְאֶל-מָקוֹם שׁוֹאָף זֹרֶחֶת הוּא  
הַזֹּרֶחֶת הַשֶּׁמֶשׁ וְבָא הַשֶּׁמֶשׁ וְאֶל-מָקוֹם שׁוֹאָף זֹרֶחֶת הוּא  
בְּשָׁמָן:

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

**Ecc1:5** Also, the sun rises and the sun sets; And hastening 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;

עֲדָתָךְ אֶל-דָּרוֹם וְסֻבְבָּה אֶל-צָפֹן סֻבְבָּה סְבִבָּה הַוְּלָקֶד  
חַרְוִיחַ וְעַל-סְבִיבָתָיו שָׁב הַרְוִיחַ:

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

**Ecc1:6** Blowing toward the south, Then turning toward the north, The wind continues swirling along; And on its circular courses the wind returns.

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

אֶל-הַנְּחָלִים הַלְּכִים אֶל-הַיּוֹם וְהַיּוֹם אַיִגְנוֹ מִלְאָא אֶל-מָקוֹם  
וְכָל-הַנְּחָלִים הַלְּכִים שֵׁם הֵם שְׁבִים לְלִכְתָּה:

**7. kal-han'chirim hol'kim 'el-hayam w'hayam 'eynenu male' 'el-m'qom shehan'chirim  
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 flow again.

«7» πάντες οἱ χείμαρροι, πορεύονται εἰς τὴν θάλασσαν,  
καὶ ἡ θάλασσα οὐκ ἔσται ἐμπιμπλαμένη·  
εἰς τόπον, οὗ οἱ χείμαρροι πορεύονται,

7 ἐκεῖ αὐτοὶ ἔπιστρέφουσιν τοῦ πορευθῆναι.  
pantes hoi cheimarroi, poreuontai eis tēn thalassan,  
kai hē thalassa ouk estai empimplamenē;  
eis topon, hou hoi cheimarroi poreuontai,  
ekei autoi epistrephousin tou poreuthēnai.

וְאֵת שָׁמֶן וְאֵת שָׁמֶן כִּי-בְּעֵד יְהֹוָה  
כִּי-בְּעֵד יְהֹוָה כִּי-בְּעֵד יְהֹוָה כִּי-בְּעֵד  
כָּל-הַבָּרִים יָגַעַם לֹא-יָכַל אִישׁ לְדֹבֶר לֹא-תָשַׁׁבַע  
עַיִן לְרֹאֹת וְלֹא-תִּמְלַא אָזֶן מִשְׁמָעָ:

8. **kal-had'barim y'ge`im lo'-yukal 'ish l'daber lo'-this'ba` `ayin lir'oth w'lo'-thimale' 'ozon 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 ὄφθαλμὸς τοῦ ὀρᾶν,  
καὶ οὐ πληρωθήσεται οὓς ἀπὸ ἀκροάσεως.

8 pantes hoi logoi egkopoi;  
ou dynēsetai anēr tou lalein,  
kai ouk emplēsthēsetai ophthalmos tou horan,  
kai ou plērōthēsetai ous apo akroaseōs.

וְאֵת שָׁמֶן וְאֵת שָׁמֶן כִּי-בְּעֵד יְהֹוָה כִּי-בְּעֵד יְהֹוָה  
טָמֵה-שְׁחִיתָה הוּא שְׁיִיחַד וּמָה-שְׁפָנָנָה דָּיוֹא שְׁיִינְשָׁה וְאַיִן  
כָּל-חֶדֶש תָּחַת הַשְׁמֶשֶׁ:

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 will be, And that which has been done is that which will be done. So there is nothing new 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;  
kai ti to pepoiēmenon, auto to poiēthēsomenon;  
kai ouk estin pan prosphaton hypo ton hēlion.

וְאֵת שָׁמֶן וְאֵת שָׁמֶן כִּי-בְּעֵד יְהֹוָה כִּי-בְּעֵד יְהֹוָה  
רְיַשׁ בָּר שְׁיִאמֶר רְאֵה-זֹה חֶדֶשׁ הוּא בָּר הַיִתְהַרְתָּה לְעַלְמִים

**אֲשֶׁר הָיָה מִלְפָנָנוּ:**

**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? Already it has existed for ages Which were before us.

«**10**» ὃς λαλήσει καὶ ἐρεῖ Ἰδὲ τοῦτο καινόν ἔστιν,  
ἥδη γέγονεν ἐν τοῖς αἰώσιν  
τοῖς γενομένοις ἀπὸ ἔμπροσθεν ἡμῶν.

10      hos lalēsei kai erei Ide touto kainon estin,  
            ēdē gegonen en tois aiōsin  
            tois genomenois apo emprosthen hēmōn.

**לְהָם זִכְרוֹן עִם שִׁיחַרְיוֹ לְאֶחָרֶנָּה:** פ' **יֵא אֵין זִכְרוֹן לְרָאשָׁנִים וְגַם לְאֶחָרֶנִים שִׁיחַרְיוֹ לְאֶדְיכִיה**  
11 **בְּאֵלֶּל זָעֲמָן מִזְמָרָתָה וְבְאֵלֶּל זָעֲמָן מִזְמָרָתָה:**

**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 will occur, There will be for them no remembrance Among those who will come later still.

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

11      ouk estin mnēmē tois prōtois,  
          kai ge tois eschatois genomenois  
          ouk estai autois mnēmē  
          meta tōn genēsomenōn eis tēn eschatēn.

**יב אָנָי קְהֻלַת הִיּוֹתִי מֶלֶך עַל־יִשְׂרָאֵל בִּירוּשָׁלָם:**

**12. 'ani qoheleth hayithi melek `al-Yis'ra'El biYrushalam.**

**Ecc1:12** I, the Preacher, have been king over Yisrael in Yerushalam.

¶ 12 Τοῦτον τὸν ἀπόστολον τὴν εὐαγγελίαν ἡ Ἑλλάς  
βασιλεὺς ἐπὶ Ἰσραὴλ ἐν Ιερουσαλημ·

12                   Egō Ekklēsiastēs egenomēn  
basileus epi Israēl en Ierousalēm;

9W-6y 60 9YUH 9YX6Y WY9A6 796-XF 7XXYU 13  
WY9A6 796-XF 7XXYU 9W-6y 60 9YUH 9YX6Y WY9A6 796-XF 7XXYU

**יב** וְנִתְתַּתִּי אֶת־לְבִי לְדָרֹשׁ וְלִתְוֹר בְּחִכְמָה עַל כָּל־אֲשֶׁר  
נִעְשָׂה תְּחַת הַשּׁמִים הוּא עֲנֵין רַע נָתֵן אֱלֹהִים לְבָנֵי חָאָדָם  
לְעֻנוֹת בָּזֶה:

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 set my mind to seek and explore by wisdom concerning all that has been done under heaven. It is a grievous task which Elohim has given to the sons of men to be afflicted with.

〈13〉 καὶ ἔδωκα τὴν καρδίαν μου τοῦ ἐκζητῆσα

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

13 kai edōka tēn kardian mou tou ekzētēsai  
kai tou kataskepsasthai en tē sophiā peri pantōn  
tōn ginomenōn hypo ton ouranon;  
hoti perispasmon ponēron  
edōken ho theos tois huiois tou anthrōpou  
tou perispasthai en autō.

የኢትዮ የወያዥ አገልግሎት በመሆኑ ነው፡፡ እንደሆነው ይህንን የሚከተሉት ጥሩ ተከተሉ ነበር፡፡

**יד רְאִיתִי אֶת-כָּל-הַמְעֻשִׁים שֶׁנְעָשָׂו תְּחַת הַשֶּׁמֶשׁ וְהַגָּה הַכָּל  
הַבָּל וְרֹעֲוָת רֹוחָ:**

**14. ra'ithi 'eth-kal-hama`asim shena`asu tachath hashamesh w'hineh 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 striving after wind.

εἰδον σὺν πάντα τὰ ποιήματα  
τὰ πεποιημένα ὑπὸ τὸν ἥλιον,  
καὶ ἴδοὺ τὰ πάντα ματαιότης καὶ προαίρεσις πνεύματος.

14 eidon syn panta ta poiēmata  
ta pepoiēmena hypo ton hēlion,  
kai idou ta panta matajotēs kaj proairesis pneumatos.

**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,  
kai hysterēma ou dynēsetai tou arithmēthēnai.

**טו** דְבָרַתִּי אֶנְגִי עַמְלֵבִי לְאֹמֶר אֶנְגִי הַגָּה הַגָּדְלָתִי וְהַסְפָּתִי  
חַכְמָה עַל כָּל-אַשְׁר-דָּיְה לִפְנֵי עַל-יְרוֹשָׁלָם וּלְבִי רָאָה  
הַרְבָּה חַכְמָה וְדִעָתָ:

- 16. dibar'ti 'ani `im-libi le'mor 'ani hineh hig'dal'ti w'hosaph'tichak'mah `al kal-'asher-hayah  
l'phanay `al-Yrushalam w'libi ra'ah har'beh chak'mah wada`ath.**

**Ecc1:16** I said to myself, Behold, I have magnified and increased wisdom more than all who were over Yerushalam before me; and my mind has observed a wealth of wisdom and knowledge.

- «16» ἐλάλησα ἐγὼ ἐν καρδίᾳ μου τῷ λέγειν

Ἐγὼ ἴδου ἐμεγαλύνθην  
καὶ προσέθηκα σοφίαν ἐπὶ πᾶσιν,  
οἵ ἐγένοντο ἔμπροσθέν μου ἐν Ιερουσαλημ,  
καὶ καρδία μου εἶδεν πολλά, σοφίαν καὶ γνῶσιν.

- 16 elalēsa egō en kardia mou tō legein

Egō idou emegalynthēn  
kai prosēthēka sophian epi pasin,  
hoi egenonto emprosthen mou en Ierousalēm,  
kai kardia mou eiden polla, sophian kai gnōsin.

17. wa'et'nah libi lada`ath chak'mah w'da`ath holeloth w'sik'luth yada`ti shegam-zeh hu'rq`von rucha.

**Ecc1:17** And I set my mind to know wisdom and to know madness and folly; I realized that this also is striving after wind.

- <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,  
parabolas kai epistēmēn egnōn,  
hoti kai ge tout' estin proairesis pneumatos;

:תְּאַקְעָנָה נְלֵמָה xoa נְלֵמָה יְהוָה-תְּאַקְעָנָה 18

**יח** כי בְּרַב חֲכָמָה רַב־קָעֵס וַיֹּסִיף הַעַת יוֹסֵף מִקְאֹזֶב:

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

**Ecc 1:18** Because in much wisdom there is much grief, and increasing knowledge results in increasing pain.

«18» ὅτι ἐν πλήθει σοφίας πλῆθος γνώσεως,  
καὶ ὁ προστιθέντις γνῶσιν προσθήσει ἄλγημα.

18 hoti en plēthei sophias plēthos gnōseōs,  
kai ho prostitheis gnōsin prosthēsei algēma.

## **Chapter 2**

የዘመኑ ተስፋኑ እና-የሆኑ ጥሩ ተስፋኑ የለኑ ስጋኑ የለኑ የለኑ የለኑ Ecc2:1  
፡/ዚ እንደ-ወገኑ የሚያለ ተብሎታ የቀኑን የቀኑን

**אָמַרְתִּי אָנָּי בְּלֹבִי לְכָה־נָא אֲנֵסָכָה בְּשֶׁמֶחָה  
וְרָאָה בְּטוּב וְחַפְךָ גַּם־דוֹיָה דְּבָל:**

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

**Ecc2:1** I said to myself, Come now, I will test you with pleasure. So enjoy yourself. And behold, it too was futility.

Εἰπον ἐγώ ἐν καρδίᾳ μου

Δεῦρο δὴ πειράσω σε ἐν εὐφροσύνῃ, καὶ οὐδὲ ἐν ἀγαθῷ·  
καὶ οὐδού καί γε τοῦτο ματαιότης.

## 1 Eipon egō en kardię mou

Deuro dē peirasō se en euphrosynē, kai ide en agathō; kai idou kai ge touto mataiotēs.

**ב** לשׁוֹק אָמְרָתִי מֵהֶזְלָל וַלְשֶׁמֶחָה מֵהֶזְהָה 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 pleasure, What does it accomplish?

τῷ γέλωτι εἶπα περιφορὰν

καὶ τῇ εὐφροσύνῃ Τί τοῦτο ποιεῖς;

2 tō gelōti eipa periphoran

kaj tē euphrosynē Ti touto poieis?

**אָשֶׁר יִעַשׂ תְּחַת הַשְׁמִים מִסְפֵּר מִמֶּנּוּם:**  
וְלֹא חֹזֶב סְכָלוֹת עַד אֲשֶׁר-אָרֶה אֵין-זֶה טוֹב לְבָנֵי הָאָדָם  
בְּתַרְתֵּר בְּלֶבֶן לְמַשּׂוֹךְ בֵּין אֶת-בָּשָׁרִי וְלֶבֶן כְּהָגֶן בְּחִכָּמָה

**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 explored with my mind how to stimulate my body with wine while my mind was guiding me wisely, and how to take hold of folly, until I could see what good there is for the sons of men to do under heaven the few years of their lives.

<3> κατεσκεψάμην ἐν καρδίᾳ μου  
τοῦ ἐλκύσαι εἰς οἶνον τὴν σάρκα μου  
-καὶ καρδία μου ὡδήγησεν ἐν σοφίᾳ--  
καὶ τοῦ κρατῆσαι ἐπ' ἀφροσύνῃ,  
ἔως οὗ ἵδω ποῖον τὸ ἀγαθὸν τοῖς υἱοῖς τοῦ ἀνθρώπου,  
ὅ ποιήσουσιν ὑπὸ τὸν ἥλιον  
ἀριθμὸν ἡμερῶν ζωῆς αὐτῶν.

3 kateskepsamēn en kardiā mou  
tou helkysai eis oinon tēn sarka mou  
--kai kardia mou hōdēgēsen en sophiā--  
kai tou kratēsai ep' aphrosynē,  
heōs hou idō poion to agathon tois huiois tou anthrōpou,  
ho poiēsousin hypo ton hēlion  
arithmon hēmerōn zōēs autōn.

וְאַתָּה בָּנָתָי מִצְשָׁרֵב בְּנֵיתִי לְיִגְתְּעַת בְּנֵי־קָרְמִים:  
ד הַגְּדֹלָתִי מִצְשָׁרֵב בְּנֵיתִי לְיִגְתְּעַת בְּנֵי־קָרְמִים:

**4. hig'dal'ti ma`asay banithi li batim nata`ti li k'ramim.**

**Ecc2:4** I enlarged my works: I built houses for myself, I planted vineyards for myself;

<4> ἐμεγάλυνα ποίημά μου,  
φκοδόμησά μοι οἴκους,  
ἐφύτευσά μοι ἀμπελῶνας,  
4 emegalyna poiēma mou,  
ōkodomēsa moi oikous,  
ephyteusa moi ampelōnas,

וְאַתָּה בָּנָתָי גַּןְתָּהָרִים וְנִטְעַתָּהָרִים בְּהַמִּצְחָזָה כָּל־פְּרִירִים:  
ה עֲשָׂרֶת לְיִגְתְּעַת גַּןְתָּהָרִים וְנִטְעַתָּהָרִים בְּהַמִּצְחָזָה כָּל־פְּרִירִים:

**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 all kinds of fruit trees;

<5> ἐποίησά μοι κέπους καὶ παραδείσους  
καὶ ἐφύτευσα ἐν αὐτοῖς ξύλον πᾶν καρποῦ.  
5 epoīesa moi kēpous kai paradeisous  
kai ephyteusa en autois xylon pan karpoū;

וְאַתָּה בָּנָתָי גַּןְתָּהָרִים וְנִטְעַתָּהָרִים בְּהַמִּצְחָזָה כָּל־פְּרִירִים  
וְאַתָּה בָּנָתָי גַּןְתָּהָרִים וְנִטְעַתָּהָרִים בְּהַמִּצְחָזָה כָּל־פְּרִירִים:

וְעַשְׂרִיתִי לֵי בָּרְכֹות מִים לְהַשְׁקוֹת מֵהֶם יַעֲרֵ צָמַח  
עֲצִים:

**6. `asithi li b'rekoth mayim l'hash'qoth mehem ya`ar tsomecha `etsim.**

**Ecc2:6** I made ponds of water for myself from which to irrigate a forest of growing trees.

- <6> ἐποίησά μοι κολυμβήθρας ὑδάτων  
τοῦ ποτίσαι ἀπ' αὐτῶν δρυμὸν βλαστῶντα ξύλα·  
6 epoiēsa moi kolymbēthras hydatōn  
tou potisai ap' autōn drymon blastōnta xyla;

בְּעַדְיוֹן כְּלָמָדָה אֲלֵיכָה וְעַדְיוֹן כְּלָמָדָה  
אֲלֵיכָה וְעַדְיוֹן כְּלָמָדָה וְעַדְיוֹן כְּלָמָדָה  
זָקְנִיתִי עֲבָדִים וְשִׁפְחוֹת וּבְגִידְבִּית הָיָה לִי גַם מִקְנָה בְּקָרְבָּן  
וְצָאן הָרְבָה הָיָה לִי מִפְלֵשָׁה לִפְנֵי בִּירּוּשָׁלָם:

**7. qanithi `abadim ush'phachoth ub'ney-bayith hayah li gam miq'neh baqarwatso'n har'beh hayah li mikol shehayu l'phanay biYrushalam.**

**Ecc2:7** I bought male and female slaves and I had homeborn slaves. Also I possessed flocks and herds larger than all who preceded me in Yerushalam.

- <7> ἐκτησάμην δούλους καὶ παιδίσκας,  
καὶ οἰκογενεῖς ἐγένοντό μοι,  
καὶ γε κτῆσις βουκολίου καὶ ποιμνίου πολλὴ ἐγένετο μοι  
ὑπὲρ πάντας τοὺς γενομένους  
ἔμπροσθέν μου ἐν Ἱερουσαλημ·  
7 ektēsamēn doulous kai paidiskas,  
kai oikogeneis egenonto moi,  
kai ge ktēsis boukoliou kai poimniou pollē egeneto moi  
hyper pantas tous genomenous  
emprosthen mou en Ierousalēm;

בְּעַדְיוֹן כְּלָמָדָה וְעַדְיוֹן כְּלָמָדָה  
אֲלֵיכָה וְעַדְיוֹן כְּלָמָדָה וְעַדְיוֹן כְּלָמָדָה  
חֲנִסְתִּי לֵי גַם-כֶּסֶף וְזָהָב וִסְגָּלָת מֶלֶכִים וְהַמְּדִינּוֹת  
עַשְׂרִיתִי לֵי שָׁרִים וְשָׁרוֹת וִתְּעֻנּוּגָת בְּנֵי הָאָדָם שְׁדָה וְשָׁדֹות:

**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 and female singers and the pleasures of menmany concubines.

- <8> συνήγαγόν μοι καὶ γε ἀργύριον καὶ χρυσίον  
καὶ περιουσιασμοὺς βασιλέων καὶ τῶν χωρῶν·  
ἐποίησά μοι ἄδοντας καὶ ἄδούσας  
καὶ ἐντρυφήματα υἱῶν τοῦ ἀνθρώπου

οἰνοχόον καὶ οἰνοχόας.

- 8      synēgagon moi kai ge argyron kai chrysion  
      kai periousiasmous basileōn kai tōn chōrōn;  
      epoiēsa moi ἄδοντας kai ἄδουσας  
      kai entryphēmata huiōn tou anthrōpou  
      oinochoon kai oinochoas;

**ט וְגָדַלְתִּי וְהֹסֵפָתִי מִכָּל שְׁחִיה לְפָנֶיךָ בִּירֹוּשָׁלָם אֲפָף חַכְמָתִי  
עַמְדָה לִי:**

**9. w'gadal'ti w'hosaph'ti mikol shehayah l'phanay biY'rushalam 'aph chak'mathi `am'dah li.**  
**Ecc2:9** Then I became great and increased more than all who preceded me in Yerushalayim. My wisdom also stood by me.

- 9 καὶ ἐμεγαλύνθην καὶ προσέθηκα παρὰ πάντας τοὺς γενομένους ἔμπροσθέν μου ἐν Ἱερουσαλημ· καὶ γε σοφίᾳ μου ἐστάθη μοι.

9 kai emegalynthēn kai prosethēka para pantas tous genomenous emprosthen mou en Ierousalēm;  
kai ge sophia mou estathē moi.

ՀԽՈՎԿ-ՔՀ ԿԱՅՄ ՀԽԾԻՔ ՔՀ ՀԵՂՋՈ ԿՀԿՎ ԿՎՔ ՀՍԿ 10  
ՔԵՔ-ՔԵԿ ՀԵՂՋՈ-ՀՍԿ ԱԿՎ ՀԵՂ-ԵՍ ՔԻԿՎ-ՀՍԿ ՀԵՂ-ՔՎ  
ՀԵՂՋՈ-ՀՍԿ ՀԵԳՀ

וְכֹל אֲשֶׁר שָׁאַלְוּ עִינֵּי לֹא אֲצַלְתִּי מֵהֶם לֹא-מִנְעָתִי  
אֲת-לִבִּי מִכֶּל-שְׂמִחָה כִּי-לִבִּי שְׂמִחָה מִכֶּל-עַמְלִי וְזֹה-הִיה  
חֲלֻקִי מִכֶּל-עַמְלִי:

**10. w'kol 'asher sha'alu `eynay lo' 'atsal'ti mehem lo'-mana`ti 'eth-libi mikal-sim'chah kiy-libi samecha mikal-`amali w'zeh-hayahchel'qi mikal-`amali.**

**Ecc2:10** All that my eyes desired I did not refuse 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 ἥτησαν οἱ ὁφθαλμοί μου,  
οὐχ ὑφεῖλον ἀπ' αὐτῶν,  
οὐκ ἀπεκώλυσα τὴν καρδίαν μου  
ἀπὸ πάσης εὐφροσύνης,  
ὅτι καρδία μου εὑφράνθη ἐν παντὶ μόχθῳ μου,  
καὶ τοῦτο ἐγένετο μερίς μου  
ἀπὸ παντὸς μόχθου μου.

10 kai pan, ho ἔτεσαν hoi ophthalmoi mou,  
ouch hypheilon ap' autōn,  
ouk apekōlysa tēn kardian mou  
apo pasēs euphosynēs,  
hoti kardia mou euphranthē en panti mochthō mou,  
kai touto egeneto meris mou  
apo pantos mochthou mou.

בְּעֵזֶב יָמִינְךָ כַּלְמַעֲשֶׂיךָ כַּלְמַעֲשֶׂיךָ  
אַתָּה בְּעֵזֶב יָמִינְךָ כַּלְמַעֲשֶׂיךָ כַּלְמַעֲשֶׂיךָ  
יְהוָה אֱלֹהֵינוּ כַּלְמַעֲשֶׂיךָ כַּלְמַעֲשֶׂיךָ  
לְעֵשֶׂת וְהַנֶּה חֶבֶל וְרַעַת רַוֵּחַ וְאֵין יְתָרֹן תְּחִתָּה  
הַשְׁמָשָׁה:

יא וּפְנִירִתִי אָגִי בְּכָל-מַעֲשֵׂי שְׁעָשָׂיו יְדֵי יְבָעָמֵל שְׁעָמֵל הַתִּיר  
לְעֵשֶׂת וְהַנֶּה חֶבֶל וְרַעַת רַוֵּחַ וְאֵין יְתָרֹן תְּחִתָּה  
הַשְׁמָשָׁה:

11. uphanithi 'ani b'kal-ma`assay she`asu yaday ube`amal she`amal'tila`asoth w'hineh hakol hebel ur`uth rucha w'eyn yith'ron tachath hashamesh.

Ecc2:11 Thus I considered all my activities which my hands had done and the labor which I had exerted, and behold all was vanity and striving after wind and there was no profit under the sun.

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

11 kai epeblepsa egō en pasin poiēmasin mou,  
hois epoiēsan hai cheires mou,  
kai en mochthō, hō emochthēsa tou poiein,  
kai idou ta panta mataiotēs kai proairesis pneumatos,  
kai ouk estin perisseia hypo ton hēlion.

בְּעֵזֶב יָמִינְךָ כַּלְמַעֲשֶׂיךָ כַּלְמַעֲשֶׂיךָ  
אַתָּה בְּעֵזֶב יָמִינְךָ כַּלְמַעֲשֶׂיךָ כַּלְמַעֲשֶׂיךָ  
יב וּפְנִירִתִי אָגִי לְרֹאות חַכְמָה וְהוֹלָלוֹת וְסִכְלוֹת כִּי מָה  
הָאָדָם שִׁיבּוֹא אַחֲרֵי הַמְּלָקָה אֲתָא אָשֵר-כְּבָר עַשְׂוָה:

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

Ecc2:12 So I turned to consider wisdom, madness and folly; for what will the man do who will come after the king except what has already been done?

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

Kai epeblepsa egō tou idein sophian  
kai periphoran kai aphrosynēn;  
hoti tis ho anthrōpos, hos epeleusetai opisō tēs boulēs  
ta hosa epoiēsen autēn?

וְרָאִיתִי אֲנִי שֵׁישׁ יְהֹוָן לְחַכְמָה מִן־הַסְּכָלוֹת בִּתְרוֹן  
הָאֹרֶן מִן־הַחַשָּׁךְ:

**13. w'ra'ithi 'ani sheyesh yith'ron lachak'mah min-hasik'luth kith'ron ha'or min-hachoshek.**  
**Ecc2:13** And I saw that wisdom excels folly as light excels darkness.

<13> καὶ εἰδον ἐγὼ ὅτι ἔστιν περισσεία τῇ σοφίᾳ ὑπὲρ τὴν ἀφρο<

σύνην

ώς περισσεία τοῦ φωτὸς ὑπὲρ τὸ σκότος·

13 kai eidon egō hoti estin perisseia tē sophiā hyper tēn aphro'  
synēn

hōs perisseia tou phōtos hyper to skotos;

וְחַכְמָה עִינָיו בְּרָאשׁוֹ וְהַכְסִיל בְּחַשָּׁךְ הַזָּלָק וְרָדֻעַתִי  
גַם־אֲנִי שִׁמְקָרָה אֶחָד יִקְרָה אֶת־כָּלָם:

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

**Ecc2:14** The wise mans eyes are in his head, but the fool walks in darkness. And yet I know that one fate befalls them both.

<14> τοῦ σοφοῦ οἱ ὄφθαλμοὶ αὐτοῦ ἐν κεφαλῇ αὐτοῦ,  
καὶ ὁ ἄφρων ἐν σκότει πορεύεται.

καὶ ἔγνων καί γε ἐγὼ

ὅτι συνάντημα ἐν συναντήσεται τοῖς πᾶσιν αὐτοῖς.

14 tou sophou hoi ophthalmoi autou en kephalē autou,

kai ho aphrōn en skotei poreuetai.

kai egnōn kai ge egō

hoti synantēma hen synantēsetai tois pasin autois.

וְאָמַרְתִּי אֲנִי בְּלַבִּי בְּמִקְרָה הַכְסִיל גַם־אֲנִי יִקְרָה וְלֹמַה  
חַכְמָתִי אֲנִי אֶזְיָתָר וְדָבְרָתִי בְּלַבִּי שְׁגַם־זֶה חַבְלָל:

**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 to myself, As is the fate of the fool, it will also befall me. Why then have I been extremely wise? So I said to myself, This too is vanity.

<15> καὶ εἶπα ἐγὼ ἐν καρδίᾳ μου

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

15 kai eipa egō en kardiā mou

Hōs synantēma tou aphronos  
kai ge emoi synantēsetai moi,  
kai hina ti esophisamēn?  
egō tote perisson elalēsa en kardiā mou,  
dioti aphrōn ek perisseumatos lalei,  
hoti kai ge touto mataiotēs.

עַל כִּי אֵין זְכָרוֹן לְחַכְמָם עַמְּדָהָכֶסֶל לְעוֹלָם בְּשֶׁקֶבֶר הַיּוֹם  
הַבָּאִים הַפָּל נְשָׁבָח וְאֵיךְ יָמוֹת הַחַכְמָם עַמְּדָהָכֶסֶל:  
16

**16. kiy '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 lasting remembrance of the wise man as with the fool, inasmuch as in the coming days all will be forgotten. And how the wise man and the fool alike die!

<16> ὅτι οὐκ ἔστιν μνῆμη 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,  
kathoti ēdē hai hēmerai hai erchomenai  
ta panta epelēsthē;  
kai pōs apothaneitai ho sophos meta tou aphronos?

וְשָׂנְגָתִי אֶת-הַחַיִם כִּי רַע עַלְיִ הַמּוֹעֵד שְׁגֻנָּה תְּחַת  
הַשְּׁמֶשׁ כִּי-הַפָּל הַבָּל וּרְעֵיתָ רְוֵיתָ  
17

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

**Ecc2:17** So I hated life, for the work which had been done under the sun was grievous to me; because everything is futility and striving after wind.

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

17 kai emisēsa syn tēn zōēn,  
hoti ponēron ep'eme to poiēma  
to pepoiēmenon hypo ton hēlion,  
hoti ta panta matajotēs kai proairesis pneumatos.

שְׁאָנִי חֶנוּ לְאָדָם שַׁבְדֵיהַ אַחֲרֵי:  
יְהִי רְשָׁגָנָתִי אָנִי אֶת-כָּל-עַמְלִי שְׁאָנִי עָמַל תְּחִתָּה שְׁמַשׁ  
וְאַל-תְּמַלֵּא לְעַמְלִי וְאַל-תְּמַלֵּא כְּבָשָׂר-בָּשָׂר:  
18 וְאַל-תְּמַלֵּא לְעַמְלִי וְאַל-תְּמַלֵּא כְּבָשָׂר-בָּשָׂר:

**18. w'sane'thi 'ani 'eth-kal-`amali she'ani `amel tachath hashamesh she'anichenu la'adam shevih'veh 'qchgrav.**

**Ecc2:18** Thus I hated all the fruit of my labor for which I had labored under the sun, for I must leave it to the man who will come after me.

<18> καὶ ἐμίσησα ἐγὼ σὺν πάντα μόχθον μου,  
δὸν ἐγὼ μοχθῶ ὑπὸ τὸν ἥλιον,  
ὅτι ἀφίω αὐτὸν τῷ ἀνθρώπῳ τῷ γινομένῳ μετ' ἐμέ·

18 kai emisēsa egō syn panta mochthon mou,  
hon egō mochthō hypo ton hēlion,  
hoti aphiō auton tō anthrōpō tō ginomenō met' eme;

**רַט וְמִי יָדַע הָחָכָם יְהִיָּה אֹו סָכָל וַיַּשְׁלַט בְּכָל-עַמָּלֵי  
שְׁעַמְלָתִי וְשַׁחֲבָמָתִי תְּחִת הַשְׁמֶשׁ גַּם-זֶה חַבֵּל:**

**19. umi yode`a hechakam yih'ye h' 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 will be a wise man or a fool? Yet he will have control over all the fruit of my labor for which I have labored by acting wisely under the sun. This too is vanity.

**<19>** καὶ τίς οἶδεν εἰ σοφὸς ἔσται ἢ ἄφρων;  
καὶ ἔξουσιάζεται ἐν παντὶ μόχθῳ μου,  
ῳ ἐμόχθησα καὶ ὦ ἐσοφισάμην ὑπὸ τὸν ἥλιον.  
καί γε τοῦτο ματαιότης.

19      kai tis oiden ei sophos estai ē aphrōn?  
          kai exousiazetai en panti mochthō mou,

hō emochthēsa kai hō esophisamēn hypo ton hēlion.  
kai ge touto mataiotēs.

בְּסַבּוֹתִי אֲנִי לִיאָשׁ אֶת־לְבִי עַל כָּל־הָעָמֵל שְׁעַמְלָתִי 20  
אֲלֵיכֶם אֲלֵיכֶם שְׁמָשָׁתִי :

כִּי־בְּתַחַת הַשֶּׁמֶשׁ:

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

**Ecc2:20** Therefore I completely despaired of all the fruit of 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  
epi panti tō mochthō, hō emochthēsa hypo ton hēlion,

עַמְלָתִי שְׁמָשָׁתִי שְׁמָשָׁתִי שְׁמָשָׁתִי שְׁמָשָׁתִי שְׁמָשָׁתִי 21  
כִּי־יֵשׁ אָדָם שְׁעַמְלָו בְּחַכְמָה וּבְרָעָת וּבְכִשְׁרוֹן וְלֹא־  
שָׁלַא עַמְלָבּו יְתַנֵּנוּ חַלְקוֹ גַּמְזֹה הַבְּלָ וּרְעָה רְבָה:

**21. kiy-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'rā`ah rabah.**

**Ecc2:21** When there is a man who has labored with wisdom, knowledge and skill, then he gives his legacy to one who has not labored with them. This too 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,  
δῶσει αὐτῷ μερίδα αὐτοῦ.  
καὶ γε τοῦτο ματαιότης καὶ πονηρία μεγάλη.  
21 hoti estin anthrōpos, hou mochthos autou  
en sophia kai en gnōsei kai en andreiā,  
kai anthrōpos, hos ouk emochthēsen en autō,  
dōsei autō merida autou.  
kai ge touto mataiotēs kai ponēria megalē.

עַמְלָתִי שְׁמָשָׁתִי שְׁמָשָׁתִי שְׁמָשָׁתִי שְׁמָשָׁתִי שְׁמָשָׁתִי 22  
אֲלֵיכֶם שְׁמָשָׁתִי :

כִּי מִהָּדוֹה לְאָדָם בְּכָל־עָמֵל וּבְרָעָין לְבּוֹ שְׁחוֹן  
עַמְלָתִי :

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

**Ecc2:22** For what does a man get in all his labor and in his striving with which he labors under the sun?

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

22 hoti ti ginetai tō anthrōpō en panti mochthō autou  
kai en proairesei kardias autou,  
hō autos mochthei hypo ton hēlion?

**23 עֵבֶן עַל-עֲלֵי כָּבֵד יְהוָה תִּתְּבֹּא מִזְרָחָה וְמִזְרָקָה קָרְבָּן וְלִבְנָה וְלִבְנָה:**  
**כִּי כָּל-יִמְיוֹ מִקְאָבִים וּכְעַם עֲגָנִינוּ גָּמַד-פְּלִילָה לֹא-שָׁכַב לְבוֹ גָּמַד-זָה חַבֵּל הוּא:**

- 23. kiy kal-yamayu mak'obim waka`as `in'yano gam-balay'lah lo'-shakab libo gam-zeh hebel hu'.**

**Ecc2:23** Because all his days his task is painful and grievous; even at night his mind does not rest. This too is vanity.

- <23> ὅτι πᾶσαι αἱ ἡμέραι αὐτοῦ  
ἀλγημάτων καὶ θυμοῦ περισπασμὸς αὐτοῦ,  
καί γε ἐν νυκτὶ οὐ κοιμᾶται ἡ καρδία αὐτοῦ.  
καί γε τοῦτο ματαιότης ἔστιν.

23 hoti pasai hai hēmerai autou  
algēmatōn kai thymou perispasmos autou,  
kai ge en nykti ou koimatai hē kardia autou.  
kai ge touto mataiotēs estin.

**כד** אֵין-טוֹב בְּאָדָם שִׁיאַכֵּל וּשְׂתָה וְהִרְאָה אֶת-נֶפֶשׁוּ טוֹב בְּעַמְלֹו גַּם-זֹה רָאִיתִי אֲנִי כִּי מִיד הַאֲלֹהִים הָרִיא:

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

**Ecc2:24** There is nothing better for a man than to eat and drink and tell himself that his labor is good. This also I have seen that it is from the hand of the Elohim.

- 24 Οὐκ ἔστιν ἀγαθὸν ἐν ἀνθρώπῳ·  
οἱ φάγεται καὶ οἱ πίεται καὶ οἱ δεῖξει 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 kai ho deixei tē psychē autou,  
                      agathon en mochthō autou.  
                      kai ge touto eidon egō hoti apo cheiros tou theou estin;

:=לְעֵינָיו וְלִפְנֵי וּמִבְּרֹא כַּיְצָרֶן כַּיְצָרֶן 25

**כחכִי מֵרַאכְלָן וּמֵרַחֲוֹשׁ חַווֵּץ מַמְפֶּגֶת:**

**25. kiy mi yo'kal umi yachush chuts mimeni.**

**Ecc2:25** For who can eat and who can have enjoyment without Him?

〈25〉 ὅτι τίς φάγεται καὶ τίς φείσεται πάρεξ αὐτοῦ;

25 hoti tis phagetai kai tis pheisetai parex autou?

**26. kiy l'adam shetob l'phanayu nathan chak'mah w'da`ath w'sim'chah w'lachote' nathan  
`in'yan le'esoph w'lik'nos latheh l'tob liph'ney ha'Elohim gam-zeh hebel ur`uth rucha.**

**Ecc2:26** For to a person who is good in His sight He has given wisdom and knowledge and joy, while to the sinner He has given the task of gathering and collecting so that he may give to one who is good in the Elohim's sight. This too is vanity and striving after wind.

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 καί γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

hoti tō anthrōpō tō agathō  
pro prosōpou autou edōken sophian  
kai gnōsin kai euphrosynēn;  
kai tō hamartanonti edōken perispasmon  
tou prostheinai kai tou synagagein  
tou dounai tō agathō pro prosōpou tou theou;  
hoti kai ge touto mataiotēs kai proairesis pneumatos.

# **Chapter 3**

**א** לְכָל זָמָן וְעַת לְכָל-חַפֵּץ תַּחַת הַשָּׁמִים: ס Ecc3:1

**1. Iakol 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 heaven

τοῖς πᾶσιν χρόνος,

καὶ καιρὸς τῷ παντὶ πράγματι ὑπὸ τὸν οὐρανόν.

1 Tois pasin chronos.

kai kairos tō panti pragmati hypo ton ouranon.

אַתָּה תְּבִרֵךְ כָּל־עַמְּךָ וְעַתָּה תְּלַטֵּחַ כָּל־עַמְּךָ  
בְּעַת לְלֹדֶת וְעַת לְמֹות עַת לְטַעַת וְעַת לְעַקּוֹר  
בְּטֻזֵּעַ:

**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 φυτεύσαι καὶ καιρὸς τοῦ ἐκτίλαι πεφυτευμένον,  
2 kairos tou tekein kai kairos tou apothanein,  
kairos tou phyteusai kai kairos tou ektilai pephyteumenon,

בְּעַת לְהַרְגֵּז וְעַת לְרִפְואֵת עַת לְפִרְזֵז וְעַת לְבָנֹת:

**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,  
kairos tou kathelein kai kairos tou oikodomēsai,

דְּעַת לְבִכּוֹת וְעַת לְשֻׁחֹק עַת סְפֹד וְעַת רִקּוֹד:

**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 κλαύσαι καὶ καιρὸς τοῦ γελάσαι,  
καιρὸς τοῦ κόψασθαι καὶ καιρὸς τοῦ ὄρχήσασθαι,  
4 kairos tou klausai kai kairos tou gelasai,  
kairos tou kopsasthai kai kairos tou orchēsasthai,

הַעֲתָה לְהַשְׁלִיךְ אֶבְנִים וְעַת כְּנוֹס אֶבְנִים עַת לְחַבּוֹק וְעַת  
לְרָחֵק 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 shun embracing.

- «5» καιρὸς τοῦ βαλεῖν λίθους καὶ καιρὸς τοῦ συναγαγεῖν λίθους,  
καιρὸς τοῦ περιλαβεῖν καὶ καιρὸς τοῦ μακρυνθῆναι ἀπὸ περι<

λήμψεως,

- 5 kairos tou balein lithous kai kairos tou synagein lithous,  
kairos tou perilabein kai kairos tou makrynthēnai apo peri'  
lēmpseōs,

וְעֵת לִבְקַשׁ וְעֵת לְאָבֶד עֵת לְשִׁמּוֹר וְעֵת לְהַשְׁלִיךְ:

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

Ecc3:6 A time to search and a time to give up as lost; A time to keep and a time to throw away.

- <6> καιρὸς τοῦ ζητῆσαι καὶ καιρὸς τοῦ ἀπολέσαι,  
καιρὸς τοῦ φυλάξαι καὶ καιρὸς τοῦ ἐκβαλεῖν,  
6 kairos tou zētēsai kai kairos tou apolesai,  
kairos tou phylaxai kai kairos tou ekbalein,

זְעֵת לְקַרְוֹעַ וְעֵת לְתִפְרֹר עֵת לְחַשׁוֹת וְעֵת לְדָבָר:

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 be silent and a time to speak.

- <7> καιρὸς τοῦ ρήξαι καὶ καιρὸς τοῦ ράψαι,  
καιρὸς τοῦ σιγᾶν καὶ καιρὸς τοῦ λαλεῖν,  
7 kairos tou hrēxai kai kairos tou rapsai,  
kairos tou sigan kai kairos tou lalein,

חֵעֵת לְאֶהֱבָה וְעֵת לְשָׁנָא עֵת מַלְחָמָה וְעֵת שָׁלוֹם: ס

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

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

- <8> καιρὸς τοῦ φιλῆσαι καὶ καιρὸς τοῦ μισῆσαι,  
καιρὸς πολέμου καὶ καιρὸς εἰρήνης.  
8 kairos tou philēsai kai kairos tou misēsai,  
kairos polemou kai kairos eirēnēs.

טַמָּה־יִתְרֹן הַעֲשָׂה בַּאֲשֶׁר דַּיָּא עַמְּלָל:

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

Ecc3:9 What profit is there to the worker from that in which he toils?

- <9> τίς περισσεία τοῦ ποιούντος ἐν οἷς αὐτὸς μοχθεῖ;  
9 tis perisseia tou poiountos en hois autos mochthei?

יְרָאֵתִי אֶת־הַעֲנִין אֲשֶׁר נָתַן אֱלֹהִים לְבָנֵי הָאָדָם

## לענות ב:

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

**Ecc3:10** I have seen the task which Elohim has given the sons of men with which to occupy themselves.

<10> εἶδον σὺν τὸν περισπασμόν, ὃν ἔδωκεν ὁ θεὸς  
τοῦς υἱοὺς τοῦ ἀνθρώπου τοῦ περισπάσθαι ἐν αὐτῷ.

10 eidon syn ton perispasmon, hon edōken ho theos  
tois huiois tou anthrōpou tou perispasthai en autō.

יְהוָה כָּל־עַשֶּׂה יִפְחַת בְּעֵתָה גַם אֲת־הָעָלָם נָתַן בְּלֹבֶם  
מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֲת־הַמְּעֻשָּׂה אֲשֶׁר־עַשָּׂה  
הָאֱלֹהִים מִרְאֵשׁ וְעַד־סָוף:

**11. 'eth-hakol `asah yapheh b`ito gam 'eth-ha`olam nathan b'libammib'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, yet so that man will 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 ἀνθρωπός  
τὸ ποίημα, ὃ ἐποίησεν ὁ θεός, ἀπ' ἀρχῆς καὶ μέχρι τέλους.

11 syn ta panta epoiēsen kala en kairō autou  
kai ge syn ton aiōna edōken en kardiā autōn,  
hopōs mē heurē ho anthrōpos  
to poiēma, ho epoiēsen ho theos, ap' archēs kai mechri telous.

בְּכָל־עַשָּׂה אֲשֶׁר־עָשָׂה בְּעֵתָה גַם אֲת־הָעָלָם  
יְהוָה יִבְּרַע תְּבוּנָה כִּי אֲמִלְשָׁמוֹחַ וְלִעְשָׂות טֹב  
בְּחִינִיו:

**12. yada`ti kiy 'eyn tob bam kiy 'im-lis'mocha w`la`asoth tob b'chayayu.**

**Ecc3:12** I know that there is nothing better for them than to rejoice and to do good in ones lifetime;

<12> ἔγνων ὅτι οὐκ ἔστιν ἀγαθὸν ἐν αὐτοῖς  
εἴ μὴ τοῦ εὐφρανθῆναι καὶ τοῦ ποιεῖν ἀγαθὸν ἐν τῷ οὐρανῷ αὐτοῦ.

12 egnōn hoti ouk estin agathon en autois  
ei mē tou euphranthēnai kai tou poiein agathon en zōē autou;

**יג** וְגַם כָּל־הָאָדָם שִׁיאָכֶל וְשַׁתָּה וְרֹאָה טֹב בְּכָל־עַמְלָו  
מִתְתַּחַת אֲלֹהִים הוּא:

**13. w'gam kal-ha'adam sheyo'kal w'shathah w'ra'ah tob b'kal-'amalo matath 'Elohim hi'.**

**Ecc3:13** moreover, that every man who eats and drinks sees good in all his laborit is the gift of Elohim.

¶**13** καὶ γε πᾶς ὁ ἄνθρωπος, ὃς φάγεται καὶ πίεται  
καὶ ἵδῃ ἀγαθὸν ἐν παντὶ μόχθῳ αὐτοῦ,  
δόμα θεοῦ ἔστιν.

13     *kai ge pas ho anthrōpos, hos phagetai kai pietai  
      kai idē agathon en panti mochthō autou,  
      doma theou estin.*

**יד יְדַעֲתִי כִּי כָל־אָשֵׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יְהִי לְעוֹלָם  
צְלִיו אֵין לְהוֹסִיף וּמִמְּפֻנוֹ אֵין לְגַדֵּעַ וְהָאֱלֹהִים עָשָׂה  
שִׁירָאוּ מִלְּפָנָיו:**

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

**Ecc3:14** I know that everything the Elohim does will remain forever; there is nothing to add to it and there is nothing to take from it, for the Elohim has so worked that men should fear Him.

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

14 egnōn hoti pantα, hosa epoiēsen ho theos,  
auta estai eis ton aiōna;  
ep' autō ouk estin prostheinai,  
kai ap' autou ouk estin aphelein,  
kai ho theos epoiēsen, hina phobēthōsin apo prosōpou autou.

**טו** מַה־שְׁחִיתָ כִּבְרָה הוּא וְאַשֵּׁר לְחִוּת כִּבְרָה הִיה וְהַאֲלֹהִים  
רְבָקֵשׁ אֶת־נְרָהָפָה:

**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 is has been already and that which will be has already been, for the Elohim seeks what has passed by.

<15> τὸ γενόμενον ἥδη ἐστίν,  
καὶ ὅσα τοῦ γίνεσθαι, ἥδη γέγονεν,  
καὶ ὁ θεὸς ζητήσει τὸν διωκόμενον.

15 to genomenon ēdē estin,  
kai hosa tou ginesthai, ēdē gegonen,  
kai ho theos zētēsei ton diōkomenon.

וְאֵת קִיּוֹם וְלַיְלָה עֲבָדָה אֲשֶׁר כָּלְבָד אֲשֶׁר  
:וְאֵת קִיּוֹם תְּשִׁיבָה עֲבָדָה

ט וְעַד רָאִיתִי תְּחִתְהַדְּרָה הַמְּשֻׁבְט מָקוֹם הַרְשָׁעָה  
:וְמָקוֹם הַצְּדָקָה שְׁמַה הַרְשָׁעָה:

**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 εἰδόν ύπο 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,  
ekei ho asebēs,  
kai topon tou dikaiou,  
ekei ho asebēs.

וְלַיְלָה וְאֵת קִיּוֹם תְּשִׁיבָה עֲבָדָה  
:וְאֵת קִיּוֹם תְּשִׁיבָה עֲבָדָה  
יז אָמַרְתִּי אָנִי בְּלִבִּי אֶת-הַצְּדִיק וְאֶת-הַרְשָׁעָה יְשֻׁפֵּט  
הָאֱלֹהִים כִּי-עַת לְכָל-חַפֵּץ וְעַל כָּל-הַמְּעַשָּׂה שָׁם:

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

**Ecc3:17** I said to myself, the Elohim will judge both the righteous man and the wicked man, for a time for every matter and for every deed is there.

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

17 eipa egō en kardiā mou  
Syn ton dikaion kai syn ton asebē krinei ho theos,

hoti kairos tō panti pragmati  
kai epi panti tō poiēmati.

**יה אָמַרְתִּי אָנִי בַּלְבִּי עַל־דְּבָרֶת בְּנֵי הָאָדָם לְבָרָם  
הָאָלֶהָים וְלֹרְאֹת שָׁהָם־בְּחִמָּה הַמָּה לְהַמָּה:**

**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 to myself concerning the sons of men, the Elohim has surely tested them in order for them to see that they are but beasts.

¶**18** ἐκεῖ εἰπα ἐγὼ ἐν καρδίᾳ μου  
περὶ λαλιᾶς υἱῶν τοῦ ἀνθρώπου,  
ὅτι διακρινεῖ αὐτὸὺς ὁ θεός,  
καὶ τοῦ δεῖξαι ὅτι αὐτοὶ κτήνη εἰσὶν καὶ γε αὐτοῖς.

18 ekei eipa egō en kardiā mou  
peri lalias huiōn tou anthrōpou,  
hoti diakrinei autois ho theos,  
kai tou deixai hoti autoi ktēnē eisin kai ge autois.

**וְמִן־הַבָּהֶמה אֵין כִּי הַכְּלָל הַבָּלָל:**  
כְּמוֹת זוּ כֵן מוֹת זוּ וּרְוִית אֶחָד לְכָל וּמָתוֹר הָאָדָם  
**יט כי מִקְרָה בְּגִיד־הָאָדָם וּמִקְרָה הַבָּהֶמה וּמִקְרָה אֶחָד לְהֶם**  
עַל־יְדֵךְ עַל־יְדֵךְ אֲבָבָק אֲבָבָק אֲבָבָק אֲבָבָק אֲבָבָק אֲבָבָק  
19 **עַל־יְדֵךְ עַל־יְדֵךְ אֲבָבָק אֲבָבָק אֲבָבָק אֲבָבָק אֲבָבָק אֲבָבָק אֲבָבָק**

**19. kiy miq'reh b'ney-ha'adam umiq'reh hab'hemah umiq'reh 'echad lahem k'moth zeh ken  
moth zeh w'ruchq 'echad lakol umothar ha'adam min-hab'hemah 'avin kiy hakol habel.**

**Ecc3:19** For the fate of the sons of men and the fate of beasts is the same. As one dies so dies the other; indeed, they all have the same breath and there is no advantage for man over beast, for all is vanity.

<19> ὅτι συνάντημα υἱῶν τοῦ ἀνθρώπου  
καὶ συνάντημα τοῦ κτήνους,  
συνάντημα ἐν αὐτοῖς.  
ώς ὁ θάνατος τούτου, οὕτως ὁ θάνατος τούτου,  
καὶ πνεῦμα ἐν τοῖς πᾶσιν·  
καὶ τί ἐπερίσσευσεν ὁ ἄνθρωπος παρὰ τὸ κτῆνος;  
οὐδέν, ὅτι τὰ πάντα ματαιότης.

19 hoti synantēma huiōn tou anthrōpou  
kai synantēma tou ktēnous,  
synantēma hen autois;

ἥστι θανάτος τούτος, ἡ δέ θανάτος τούτος,  
καὶ πνεῦμα ἡντοῖς πασί;  
καὶ τι επερισσεύειν οὐ άνθρώπος πάρα τοις κτήνος?  
οὐδὲν, οὐτὶ τὰ πάντα ματαιότες.

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**כ הַכָּל הַוְלֵךְ אֶל-מָקוֹם אֶחָד הַכָּל הִיָּה מִזְרָחָעָפָר וְהַכָּל  
שָׁב אֶל-הַעֲפָר:**

**20. hakol holek 'el-maqom 'echad hakol hayah min-he`aphar w'hakol shab 'el-he`aphar.**

**Ecc3:20** All go to the same place. All came from the dust and all return to the dust.

<20> τὰ πάντα πορεύεται εἰς τόπον ἔνα·  
τὰ πάντα ἐγένετο ἀπὸ τοῦ χοός,  
καὶ τὰ πάντα ἐπιστρέφει εἰς τὸν χοῦν·

20 ta panta poreuetai eis topon hena;  
ta panta egeneto apo tou choos,  
kai ta panta epistrephei eis ton choun;

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

**Ecc3:21** Who knows that the breath of man ascends upward and the breath of the beast descends downward to the earth?

<21> καὶ τίς οἶδεν πνεῦμα σὸν 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,  
kai pneuma tou ktēnous  
ei katabainei auto katō eis gēn?

**כב** וְרָאֵתִי כִּי אֵין טוֹב מְאַשֵּׁר יִשְׂמַח הָאָדָם בְּמַעַשָּׂיו  
**כְּיֵד-**הִיא חֶלְקָוּ כִּי מִרְבֵּי אֲגֹב לְרֹאֹת בָּמָה שִׁיחָה אַחֲרָיו:

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

**Ecc3:22** I have seen that nothing is better than that man should be happy in his activities, for that is his lot. For who will bring him to see what will occur after him?

<22> καὶ εἰδόν ὅτι οὐκ ἔστιν ἀγαθὸν  
εἴ μή δὲ εὐφρανθήσεται δὲ ἄνθρωπος  
ἐν ποιήμασιν αὐτοῦ, ὅτι αὐτὸς μερὶς αὐτοῦ.  
ὅτι τίς ἄξει αὐτὸν τοῦ ἵδεῖν ἐν ᾧ ἐὰν γένηται μετ' αὐτόν;

22 kai eidon hoti ouk estin agathon  
ei mē ho euphranthēsetai ho anthrōpos  
en poiēmasin autou, hoti auto meris autou;  
hoti tis axei auton tou idein en hō ean genētai met' auton?

## Chapter 4

אָנֹכִי וְאֶרְאֶה אֶת־כָּל־הַעֲשָׂקִים אֲשֶׁר  
בָּעָשִׂים תְּחַת הַמֶּמֶשׂ וְהַפְּהָה הַמְעַת הַעֲשָׂקִים וְאֵין לָהֶם מְנֻחָם  
וּמִיד עֲשָׂקֵיהֶם כֵּן וְאֵין לָהֶם מְנֻחָם:  
Ecc4:1

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

**Ecc4:1** Then I looked again at all the acts of oppression which were being done under the sun. And behold I saw the tears of the oppressed and that they had no one to comfort them; and on the side of their oppressors was power, but they had no one to comfort them.

<4:1> Καὶ ἐπέστρεψα ἐγὼ καὶ εἶδον  
σὺν πάσας τὰς συκοφαντίας  
τὰς γινομένας ὑπὸ τὸν ἥλιον·  
καὶ ἴδοὺ δάκρυον τῶν συκοφαντουμένων,  
καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν,  
καὶ ἀπὸ χειρὸς συκοφαντούντων αὐτοὺς ἵσχυς,  
καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν.

1 Kai epestrespa egō kai eidon  
syn pasas tas sykophantias  
tas ginomenas hypo ton hēlion;  
kai idou dakruon tōn sykophantoumenōn,  
kai ouk estin autois parakalōn,  
kai apo cheiros sykophantountōn autous ischys,  
kai ouk estin autois parakalōn.

אָנֹכִי וְאֶרְאֶה אֶת־כָּל־הַעֲשָׂקִים אֲשֶׁר  
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**בַּרְשָׁבָח אֲנִי אֶת-הַמְּתִים שֶׁכְּבָר מָתוּ מִן-הַחַיִם אֲשֶׁר הַמָּה  
חַיִם עָדָנה:**

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

**Ecc4:2** So I congratulated the dead who are already dead more than the living who 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 hyper tous zōntas,  
hosoi autoi zōsin heōs tou nyn;

**ג** וּטוֹב מִשְׁגִּירָהּ אֶת אֲשֶׁר־עָדָן לֹא הָיָה אֲשֶׁר לֹא־רָאָה  
אֶת־הַמְּעֵשָׂה הַרְבָּעָה אֲשֶׁר נָעֲשָׂה תְּחִתַּת הַשְּׁמֶשׁ:

**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** But better off than both of them is the one who has never existed, who has never seen the evil activity that is done under the sun.

- 3 καὶ ἀγαθὸς ὑπὲρ τοὺς δύο τούτους  
 ὅστις οὕπω ἐγένετο,  
 ὃς οὐκ εἶδεν σὺν τῷ ποίημα τῷ πονηρὸν  
 τῷ πεποιημένον ὑπὸ τὸν ἥλιον.

3 kai agathos hyper tous duo toutous  
 hostis oupō egeneto,  
 hos ouk eiden syn to poiēma to ponēron  
 to pepoiēmenon hypo ton hēlion.

**ד** וְרֹא יְתִי אָנִי אֶת-כָּל-עַמֶּל וְאֶת כָּל-כְּשֻׁרוֹן הַמְּעַשָּׂה כִּי  
הִיא קְנַאת-אֵישׁ מְרַעְתוֹ גַּם-זֶה הַבָּל וְרַעֲוָת רַוְחָ:

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

**Ecc4:4** I have seen that every labor and every skill which is done is the result of rivalry between a man and his neighbor. This too is vanity and striving after wind.

- 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 poiēmatos,  
hoti auto zēlos andros apo tou hetairou autou;  
kai ge touto mataiotēs kai proairesis pneumatos.

וְאֵלֶּא כִּי-זַעֲמָנָה תְּמִימָנָה אֵלֶּא כִּי-זַעֲמָנָה  
הַכְּסִיל חָבֵק אֶת-יָדָיו וְאֶכְלֶל אֶת-בָּשָׂרָוּ:

**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.

וְטוֹב מְלָא כַּפְנִים עַמְלָל וּרְעֻוֹת רִיחָן  
בְּנֵחֶת מְפֻלָּא חַפְנִים עַמְלָל וּרְעֻוֹת רִיחָן:

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

**Ecc4:6** One hand full of rest is better than two fists full of labor and striving after wind.

- <6> ἀγαθὸν πλήρωμα δρακὸς ἀναπαύσεως  
ὑπὲρ πλήρωμα δύο δρακῶν μόχθου  
καὶ προαιρέσεως πνεύματος.  
6 agathon plērōma drakos anapauseōs  
hyper plērōma duo drakōn mochthou  
kai proaireseōs pneumatos.

וְשַׁבְתֵּי אָנָי וְאֶרְאָה הַבָּל תְּחַת הַשְׁמֶשׁ  
בְּנֵחֶת כַּפְנִים עַמְלָל וּרְעֻוֹת רִיחָן:

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

**Ecc4:7** Then I looked again at vanity under the sun.

- <7> Καὶ ἐπέστρεψα ἐγώ καὶ εἰδον ματαιότητα ὑπὸ τὸν ἥλιον.  
7 Kai epestrepsa egō kai eidon mataiotēta hypo ton hēlion.

וְאֵלֶּא כִּי-זַעֲמָנָה תְּמִימָנָה אֵלֶּא כִּי-זַעֲמָנָה  
וְאֵלֶּא כִּי-זַעֲמָנָה תְּמִימָנָה אֵלֶּא כִּי-זַעֲמָנָה  
חִישׁ אֶחָד וְאֵין שְׁנִי גַם בֵּן וְאֵחָד אֵין-לָלוּ וְאֵין קְצִין  
לְכָל-עַמְלָלוּ גַם-עִינֵינוּ לְאֶת-תְּשַׁבֵּע עַשְׂרָה וְלִמְיָא אָנָי  
עַמְלָל וּמְחַפֵּר אֶת-גַּנְפֵּשִׁי מַטּוּבָה גַּמְ-זָה הַבָּל וְעַגְנִין רַע  
הַגְּנוּאָה:

**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 was a certain man without a dependent, having neither a son nor a brother, yet there was no end to all his labor. Indeed, his eyes were not satisfied with riches and he never asked, And for whom am I laboring and depriving myself of pleasure? This too is vanity and it is a grievous task.

«8» ἔστιν εῖς, καὶ οὐκ ἔστιν δεύτερος,  
καὶ γε υἱὸς καὶ ἀδελφὸς οὐκ ἔστιν αὐτῷ·  
καὶ οὐκ ἔστιν περασμὸς τῷ παντὶ μόχθῳ αὐτοῦ,  
καὶ γε ὁφθαλμὸς αὐτοῦ οὐκ ἐμπίπλαται πλούτου.  
καὶ τίνι ἐγὼ μοχθῷ  
καὶ στερίσκω τὴν ψυχήν μου ἀπὸ ἀγαθωσύνης;  
καὶ γε τοῦτο ματαιότης  
καὶ περισπασμὸς πονηρός ἔστιν.

8 estin heis, kai ouk estin deuteros,  
kai ge huios kai adelphos ouk estin autō;  
kai ouk estin perasmos tō panti mochthō autou,  
kai ge ophthalmos autou ouk emiplatai ploutou.  
kai tini egō mochthō  
kai steriskō tēn psychēn mou apo agathōsynēs?  
kai ge touto mataiotēs  
kai perispasmos ponēros estin.

טַבָּם הַשְׁנִים מִן־הַאֲחֵר אֲשֶׁר יָשַׁלְּהֶם שְׁכָר טֹב  
בְּעַמְלָם:

**9. tobim hash'nayim min-ha'echad 'asher yesh-lahem sakar tob ba`amalam.**

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

«9» ἀγαθοὶ οἱ δύο ὑπὲρ τὸν ἔνα,  
οἵς ἔστιν αὐτοῖς μισθὸς ἀγαθὸς ἐν μόχθῳ αὐτῶν.  
9 agathoi hoi duo hyper ton hena,  
hois estin autois misthos agathos en mochthō autōn;

אֲמָתְּקָה כְּלָמְדָה כְּלָמְדָה אֲמָתְּקָה כְּלָמְדָה כְּלָמְדָה 10  
יְכִיר אָמִימָלָה הַאֲחֵר יְקִים אֶת־חָבֵרוֹ וְאֵילָז הַאֲחֵר  
שְׁיִפּוֹל וְאֵין שְׁנִי לְהַקִּימָוּ:

**10. kiy 'im-yipolu ha'echad yaqim 'eth-chabero w'ilō ha'echad sheyipol w'eyn sheni lahaqimo.**

**Ecc4:10** For if either of them falls, the one will lift up his companion. But woe to 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 ἐνί, ὅταν πέσῃ  
καὶ μὴ ἥ δεύτερος τοῦ ἐγεῖραι αὐτόν.

10 hoti ean pesōsin, ho heis egerei ton metochon autou,  
kai ouai autō tō heni, hotan pesē  
kai mē ē deuteros tou egeirai auton.

וְאֵם אָמִרְיַשְׁכְּבֹוי שְׁנִים וְחַמִּים לְהַרְחֵב אֶיךָ יְחַם:  
11

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

**Ecc4:11** Furthermore, 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 θερμανθῆ;

11 kai ge ean koimēthōsin duo, kai thermē autois;  
kai ho heis pōs thermanthē?

וְאֵם יִתְקַפֵּה הַאֲחָד הַשְׁנִים רַעַמְדוּ נְגַדְוּ וְהַחֲזִית הַמְשֻלָּשׁ  
12

לֹא בְמַהְרָה יִנְתַּקְ:

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 can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart.

<12> καὶ ἔὰν ἐπικραταιωθῆ 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,  
kai to spartion to entriton ou tacheōs aporragēsetai.

וְאֵם יִלְד מִסְכָּן וְחַכְמָמָה זָקָן וּבְסִיל אָשָׁר לֹא־יִדְעַ  
13

:אָזֶן זָקָן

רַגְטּוֹב יִלְד מִסְכָּן וְחַכְמָמָה זָקָן וּבְסִיל אָשָׁר לֹא־יִדְעַ  
לְהַזָּהָר עֹזֶד:

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

**Ecc4:13** A poor yet wise lad is better than an old and foolish king who no longer knows how to receive instruction.

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

Agathos pais penēs kai sophos  
hyper basilea presbyteron kai aphrona,  
hos ouk egnō tou prosechein eti;

אַתָּה-עֹזֶב כִּי-בְּעֵזֶב עָזֶב כִּי-בְּעֵזֶב 14  
:וְ

**יד כִּי-מִבֵּית הַסּוּרִים יָצָא לְמֶלֶךְ כִּי גַם בִּמְלָכָיו נוֹלֵד רָשָׁ:**

**14. kiy-mibeyth hasurim yatsa' lim'lok kiy gam b'mal'kutho nolad rash.**

**Ecc4:14** For he has come out of prison to become king, even though 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,  
hoti kai ge en basileia autou egennēthē penēs.

אַתָּה-עֹזֶב כִּי-בְּעֵזֶב עָזֶב כִּי-בְּעֵזֶב 15  
:בְּעֵזֶב כִּי-בְּעֵזֶב כִּי-בְּעֵזֶב

**טו רָאִיתִי אֶת-כָּל-הַחַיִם תְּחַת הַשֶּׁמֶשׁ עַם הַיּוֹלֵד  
הַשְׁנִי אֲשֶׁר יָצַם תְּחַתְּךָ:**

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

**Ecc4:15** I have seen all the living under the sun throng to the side of the second lad who replaces him.

- <15> εἰδόν σὺν πάντας τοὺς ζῶντας  
τοὺς περιπατοῦντας ὑπὸ τὸν ἥλιον  
μετὰ τοῦ νεανίσκου τοῦ δευτέρου,  
ὅς στήσεται ἀντ' αὐτοῦ,  
15 eidon syn pantas tous zōntas  
tous peripatountas hypo ton hēlion  
meta tou neaniskou tou deuterou,  
hos stēsetai ant' autou,

אֶת-עֹזֶב כִּי-בְּעֵזֶב עָזֶב כִּי-בְּעֵזֶב 16  
:אֶת-עֹזֶב כִּי-בְּעֵזֶב עָזֶב כִּי-בְּעֵזֶב

**טו אֵין-קַץ לְכָל-הָעָם לְכָל אֲשֶׁר-הָיָה לְפָנֵיכֶם גַּם  
הָאֶחָרֻגִים לֹא רְשַׁמְחוּ בָּו כִּי-גַם-זֶה הַבָּל וּרְעִוֹן רֹוח:**

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

**Ecc4:16** There is no end to all the people, to all who were before them, and even the ones who will come later will not be happy with him, for this too is vanity and striving after wind.

<16> οὐκ ἔστιν περασμὸς τῷ παντὶ λαῷ,  
τοῦς πᾶσιν, ὅσοι ἐγένοντο ἐμπροσθεν αὐτῶν·  
καί γε οἱ ἔσχατοι οὐκ εὐφρανθήσονται ἐν αὐτῷ·  
ὅτι καί γε τοῦτο ματαιότης καὶ προαιρεσις πνεύματος.

16 ouk estin perasmos tō panti laq̄,  
tois pasin, hosoi egenonto emprosthen autōn;  
kai ge hoi eschatoi ouk euphranthēsontai en autō;  
hoti kai ge touto mataiotēs kai proairesis pneumatos.

וְשָׁמֵר רְגִלֵּךְ כַּאֲשֶׁר תָּלַךְ אֶל־בֵּית הָאֱלֹהִים  
וְקָרוּב לְשָׁמֵעַ מִתְתַּח הַכְּסִילִים זְבַח כִּי־אִנּוּ יְדָעִים  
לְעָשֹׂת רָע:

1. (4:17 in Heb.) sh'mor rag'leyak ka'asher telek 'el-beyth ha'Elohim w'qarob lish'mo `a miteth hak'silim zabach kiy-'eynam yod'`im la`asoth ra`.

Ecc5:1 Guard your steps as you go to the house of the Elohim and draw near to listen rather than to offer the sacrifice of fools; for they do not know 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,  
kai eggys tou akouein;  
hyper doma tōn aphronōn thysia sou,  
hoti ouk eisin eidotes tou poiēsai kakon.

## Chapter 5

וְתַּחֲזִק־/ כְּתָבָהֵל עַל־פִּיךְ וְלֹבֶךְ אֶל־ימָהָר לְהֻזְצִירָא  
דָּבָר לְפָנֵי הָאֱלֹהִים כִּי הָאֱלֹהִים בְּשָׁמַיִם וְאַתָּה  
עַל־הָאָרֶץ עַל־בֵּן יְהִי דָּבְרִיךְ מְעֻטִים:

2. (5:1 in Heb.) 'al-t'bahel `al-pik w'lib'k 'al-y'maher l'hotsi' dabar liph'ney ha'Elohim kiy ha'Elohim bashamayim w'atah `al-ha'arets `al-ken yih'yu d'bareyak m`atim.

Ecc5:2 Do not be hasty in word or impulsive in thought to bring up a matter in the presence of the Elohim. For the Elohim is in heaven 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 ὁ θεὸς ἐν τῷ οὐρανῷ, καὶ σὺ ἐπὶ τῆς γῆς,  
ἐπὶ τούτῳ ἔστωσαν οἱ λόγοι σου ὀλίγοι.

- 1 mē speude epi stomati sou,  
kai kardia sou mē tachynatō  
tou exenegkai logon pro prosōpou tou theou;  
hoti ho theos en tō ouranō, kai sy epi tēs gēs,  
epi toutō estōsan hoi logoi sou oligoi.

בְּכִי בָּא הַחֲלוֹם בְּרַב עֲנֵין וּקְוֹל כְּסִיל בְּרַב הַבָּרִים:

3. (5:2 in Heb.) **kiy ba' hachalom b'rob `in'yan w'qol k'sil b'rob d'barim.**

**Ecc5:3** For the dream comes through much effort and the voice of a fool through many words.

- <2> ὅτι παραγίνεται ἐνύπνιον ἐν πλήθει περισπασμοῦ  
καὶ φωνὴ ἄφρονος ἐν πλήθει λόγων.  
2 hoti paraginetai enypnion en plēthei perispasmou  
kai phōnē aphronos en plēthei logōn.

גַּפְאָשֶׁר תְּדַר נֶדֶר לְאֱלֹהִים אֶל-תָּאֵחֶר לְשַׁלְמֹן כִּי אֵין  
חַפְץ בְּכְסִילִים אָת אַשְׁר-תְּדַר שְׁלָמָם:

4. (5:3 in Heb.) **ka'asher tidor neder l'Elohim 'al-t'acher l'shal'mo kiy 'eyn chephets bak'silim**  
'eth 'asher-tidor shalem.

**Ecc5:4** When you make a vow to Elohim, do not be late in paying it; for He takes no delight in fools. Pay what you vow!

- <3> καθὼς ἂν εὔξῃ εὐχὴν τῷ θεῷ,  
μὴ χρονίσῃς τοῦ ἀποδοῦναι αὐτήν.  
ὅτι οὐκ ἔστιν θέλημα ἐν ἄφροσιν,  
σὺν ὅσα ἔὰν εὔξῃ ἀπόδος.  
3 kathōs an euxē euchēn tō theō,  
mē chronisēs tou apodounai autēn;  
hoti ouk estin thelēma en aphrosin,  
syn hosa ean euxē apodos.

דָּטוֹב אַשְׁר לְאֵתְהַדֵּר מִשְׁתַּחַדְרוֹ וְלֹא תְשַׁלְּמוּ:

5. (5:4 in Heb.) **tob 'asher lo'-thidor mishetidur w'lo' th'shalem.**

**Ecc5:5** It is better that you should not vow than that you should vow and not pay.

- <4> ἀγαθὸν τὸ μὴ εὔξασθαι σε  
ἢ τὸ εὔξασθαι σε καὶ μὴ ἀποδοῦναι.

- 4 agathon to mē euxasthai se  
ē to euxasthai se kai mē apodounai.

**ה אל-תתן את-פִיך לְחַטְרִיא אֶת-בָשָׁרְך וְאֶל-תֹאמֶר לְפָנֵי  
הַמְלָאָך כִּי שְׁגַנָה הִיא לִפְהָה יַקְצֵף הַאֲלָהִים עַל-קוֹלְך  
וְחַבֵל אֶת-מְעֻשָה יְדֵיכ:**

6. (5:5 in Heb.) ‘al-titen ‘eth-pik lachati’ ‘eth-b’sarek w’al-to’mar liph’ney hamal’ak kiy sh’gagah hi’ lamah yiq’tsoph ha’Elohim `al-qolek w’chibel ‘eth-ma`aseh yadeyak.

**Ecc5:6** Do not let your speech cause you to sin and do not say in the presence of the messenger of the Elohim that it was a mistake. Why should the Elohim be angry on account of your voice and destroy the work of your hands?

- 5 μὴ δῶς τὸ στόμα σου τοῦ ἔξαμαρτῆσαι τὴν σάρκα σου  
καὶ μὴ εἴπῃς πρὸ προσώπου τοῦ θεοῦ ὅτι Ἀγνοιά ἐστιν,  
ἵνα μὴ ὀργυσθῇ ὁ θεὸς ἐπὶ φωνῇ σου  
καὶ διαφθείρῃ τὰ ποιήματα χειρῶν σου.

5 mē dōs to stoma sou tou examartēsai tēn sarka sou  
kai mē eipēs pro prosōpou tou theou hoti Agnoia estin,  
hina mē orgisthē ho theos epi phōnē sou  
kai diaphtheirē ta poiēmata cheirōn sou.

וְכִי בָּרְבָּרָה חֶלְמֹות וַחֲבָלִים וְדָבָרִים הַרְבָּה כִּי  
אֵת-הָאֱלֹהִים יַרְאָה:

**7. (5:6 in Heb.) kiy b'rob chalomoth wahabalim ud'barim har'beh kiy 'eth-ha'Elohim y'ra'.**

**Ecc5:7 For in many dreams and in many words there is emptiness. Rather, fear the Elohim.**

- 6 οὐτὶ ἐν πλήθει ἐνυπνίων καὶ ματαιότητες καὶ λόγοι πολλοί·  
οὐτὶ σὺν τὸν θεὸν φοβοῦ.

hoti en plethei enypniōn kai mataiotētes kai logoi polloi;  
hoti syn ton theon phobou.

7 אָמֵן-עַשְׂק רֹשׁ וּגְזֻלּוֹ מִשְׁפָט וְצְדָקָה תְּרַאָה בַּמִּדְיָנָה  
אֶל-תִּתְהַמֵּה עַל-הַחֲפֵץ כִּי גְבָהּ מַעַל גְּבָהּ שְׁמָר וְגַבְהִים

8. (5:7 in Heb.) 'im-`osheq rash w'gezel mish'pat watsedeq tir'eh bam'dinah'al-tith'mah `al-hachehpets kiy gaboha me`al gaboha shomer ug'bohim `aleyhem.

**Ecc5:8** If you see oppression of the poor and denial of justice and righteousness in the province, do not be shocked at the sight; for one official watches over another official, and there are higher officials over them.

<7> 'Εὰν συκοφαντίαν πένητος καὶ ἀρπαγὴν κρίματος καὶ δι<  
καιοσύνης ἕδης ἐν χώρᾳ,  
μὴ θαυμάσῃς ἐπὶ τῷ πράγματι.  
ὅτι ὑψηλὸς ἐπάνω ὑψηλοῦ φυλάξαι  
καὶ ὑψηλοὶ ἐπ’ αὐτούς.

7 Ean sykophantian penētos kai harpagēn krimatos kai di'  
kaiosynēs idēs en chōrā,  
mē thaumasēs epi tō pragmati;  
hoti huyēlos epanō huyēlou phylaxai  
kai huyēloi ep' autous.

בְּאַתְּ וְעַמְּדָה בְּעַמְּדָה כִּי תְּבַקֵּשׁ 8  
חַוִּיתְרוֹן אֶרְצִים בְּכָל דְּרִיא מֶלֶךְ לְשִׁׁידָה נְעַבְדָּה:

9. (5:8 in Heb.) w'yith'ron 'erets bakol hi' melek l'sadeh ne`ebad.

**Ecc5:9** After all, a king who cultivates the field is an advantage to the land.

<8> καὶ περισσεία γῆς ἐν παντὶ ἔστι,  
βασιλεὺς τοῦ ἀγροῦ εἰργασμένου.  
8 kai perisseia gēs en panti esti,  
basileus tou agrou eirgasmenou.

בְּאַתְּ וְעַמְּדָה בְּעַמְּדָה כִּי תְּבַקֵּשׁ 9  
טָהָב כַּסְף לְאִישָׁבָע כַּסְף וּמִירָאָה בְּהַמּוֹן לְאַ  
תְּבוֹאָה גַּמְזָה הַבְּלָל:

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 money will not be satisfied with money, nor he who loves abundance with its income. This too is vanity.

<9> Ἀγαπῶν ἀργύριον οὐ πλησθήσεται ἀργυρίου.  
καὶ τίς ἡγάπησεν ἐν πλήθει αὐτῶν γένημα;  
καὶ γε τοῦτο ματαιότης.  
9 Agapōn argyriōn ou plēsthēsetai argyriou;  
kai tis ēgapēsen en plēthei autōn genēma?  
kai ge touto mataiotēs.

בְּעַמְּדָה כִּי תְּבַקֵּשׁ 10  
עַמְּדָה כִּי תְּבַקֵּשׁ יְמִינָה-קְלָיָה קְלָיָה עַמְּדָה כִּי תְּבַקֵּשׁ

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**אם-הראית עינינו:** ברכות הטוּבה רבו אוכליַה ו מה-כשָׁרוֹן לבעלְיהָ כי

**11. (5:10 in Heb.)** bir'both hatobah rabu 'ok'leyah umah-kish'ron lib'`aleyah kiy 'im-r'iath `eynayu.

**Ecc5:11** When good things increase, those who consume them increase. So what is the advantage to their owners except to look on?

•**10** ἐν πλήθει τῆς ἀγαθωσύνης ἐπληθύνθησαν ἔσθοντες αὐτήν.

καὶ τί ἀνδρεῖα τῷ παρ' αὐτῆς  
ὅτι ἀλλ' ἡ τοῦ ὁρᾶν ὁφθαλμοῦς αὔτοῦ;

10 en plēthei tēs agathōsynēs eplēthyntēsan esthontes autēn;  
kai ti andreia tō par' autēs  
hoti all' ē tou horan ophthalmois autou?

**ריא מתיוקה** **שנת** **העָבֵד** **אמ-מַעַט** **וְאֶמ-הָרְבָה** **יִאָכֵל** **וְהַשְׁבָע**  
**לעַשְׂרֵה אַרְנְגָוּ מְנִיחָה לֹז** **ליישׁוֹן:**

**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 manicha lo lishon.

**Ecc5:12** The sleep of the working man is pleasant, whether he eats little or much; but the full stomach of the rich man does not allow him to sleep.

**<11>** γλυκὺς ὑπνος τοῦ δούλου,  
εἰ̄ ὀλίγον καὶ εἰ̄ πολὺ φάγεται·  
καὶ τῷ ἐμπλησθέντι τοῦ πλουτῆσαι  
οὐκ ἔστιν ἀφίων αὐτὸν τοῦ ὑπνῶσαι.

**יב** יְשֵׁרָה רְכֻעה חֹלֶה רְאִיתִי תְּחַת הַשְּׁמֶשׁ עַשְׂרֵנָה שְׁמֹור לְבָעֵלָיו  
לְרַעֲתָוָה:

**13. (5:12 in Heb.) yesh ra`ah cholah ra'ithi tachath hashamesh `osher shamur lib`alayu l`ra`atho.**

**Ecc5:13** There is a grievous evil which I have seen under the sun: riches being hoarded by their owner to his hurt.

«12» ἔστιν ἀρρωστία, ἣν εἶδον ὑπὸ τὸν ἥλιον,  
πλούτον φυλασσόμενον τῷ παρ' αὐτοῦ εἰς κακίαν αὐτοῦ,

12 estin arrōstia, hēn eidon hypo ton hēlion,  
plouton phyllassomenon tō par' autou eis kakian autou,

בְּעֵנִין רֹעַ וְהַלִּיד בָּן וְאֵין בְּיַדְךָ  
וְאֶבֶד חֲשַׁר הַחַיָּא בְּעֵנִין רֹעַ וְהַלִּיד בָּן וְאֵין בְּיַדְךָ  
מַאוּמָה:

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

Ecc5:14 When those riches were lost through a bad investment and he had fathered a son, then there was nothing to support him.

<13> καὶ ἀπολεῖται ὁ πλοῦτος ἐκεῖνος ἐν περισπασμῷ πονηρῷ,  
καὶ ἐγένηται σύνον, καὶ οὐκ ἔστιν ἐν χειρὶ αὐτοῦ οὐδέν.

13 kai apoleitai ho ploutos ekeinos en perispasmō ponērō,  
kai egennēsen huion, kai ouk estin en cheiri autou ouden.

דְּכֹאֵשֶׁר יָצָא מִבְּطָן אֶמוֹת עָרוֹם יָשׁוֹב לְלִכְתָּה כְּשַׁבָּא  
וְמַאוּמָה לְאַ-יְשָׁא בְּעַמְלֹו שִׁילְךָ בְּיַדְךָ  
יְדָכָא כְּאֵשֶׁר יָצָא מִבְּטָן אֶמוֹת עָרוֹם יָשׁוֹב לְלִכְתָּה כְּשַׁבָּא  
וְמַאוּמָה לְאַ-יְשָׁא בְּעַמְלֹו שִׁילְךָ בְּיַדְךָ

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 mothers womb, so will he return as he came. He will take nothing from the fruit of his labor that he can carry in his hand.

<14> καθὼς ἐξῆλθεν ἀπὸ γαστρὸς μητρὸς αὐτοῦ γυμνός,  
ἐπιστρέψει τοῦ πορευθῆναι ὡς ἥκει  
καὶ οὐδὲν οὐ λήμψεται ἐν μόχθῳ αὐτοῦ,  
ἴνα πορευθῇ ἐν χειρὶ αὐτοῦ.

14 kathōs exēlthen apo gastrōs mētros autou gymnos,  
epistrepsei tou poreuthēnai hōs hēkei  
kai ouden ou lēmpsetai en mochthō autou,  
hina poreuthē en cheiri autou.

טוֹ וְגַם־זֹה רֹעַח חֹלֶה כָּל־עַמֶּת שַׁבָּא כֵּן יַלְךָ וְמַה־יַּתְרֹן  
לוֹ שִׁיעַמְלָל לְרוֹחָךְ:

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 exactly as a man is born, thus will he die. So what is the advantage to him who toils for the wind?

<15> καί γε τοῦτο πονηρὰ ἀρρωστία.

ώσπερ γάρ παρεγένετο, οὕτως καὶ ἀπελεύσεται,  
καὶ τίς περισσεία αὐτῷ, ἣ μοχθεῖ εἰς ἄνεμον;  
15 kai ge touto ponera arrostia;  
hōsper gar paregeneto, houtōs kai apeleusetai,  
kai tis perisseia autō, hē mochthei eis anemon?

:גַּתְף־עַל־עֲדָם־בְּחִטֵּת־עַזְבֶּן־עַזְבֶּן־עַזְבֶּן־עַזְבֶּן־עַזְבֶּן  
ט<sup>16</sup> גַּם־כָּל־יְמִינוֹ בְּחִטֵּת־רְבָה־וְחַלְיוֹ וְקַצְפָּה:

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

**Ecc5:17** Throughout his life he also eats in darkness with great vexation, sickness and anger.

<16> καὶ 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  
kai thymō pollō kai arrōstiā kai cholō.

וְאַתָּה אֲשֶׁר־רָאֵיתִי אָנָּי טֻב אֲשֶׁר־יִפְחָה לְאֶכְול־וְלִשְׁתָּוֹת  
וְלִרְאֹת טֻבָּה בְּכָל־עַמְלׂוֹ שְׁנִיעָמֵל תְּחִתְ-הַשְׁמֵשׁ מִסְפָּר  
יְמִידְתֵּךְ אֲשֶׁר־נָתַן־לְךָ הָאֱלֹהִים כִּי־הִיא חָלָקָו:

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

**Ecc5:18** Here is what I have seen to be good and fitting: to eat, to drink and enjoy oneself in all ones labor in which he toils under the sun during the few years of his life which **the Elohim** has given him; for this is his reward.

<17> 'Ιδοὺ ὃ εἴδον ἐγὼ ἀγαθόν, ὃ ἔστιν καλόν,  
τοῦ φαγεῖν καὶ τοῦ πιεῖν  
καὶ τοῦ ἰδεῖν ἀγαθωσύνην  
ἐν παντὶ μόχθῳ αὐτοῦ,  
ῳ ἐὰν μοχθῇ ὑπὸ τὸν ἥλιον  
ἀριθμὸν ἡμερῶν ζωῆς αὐτοῦ,  
ῶν ἔδωκεν αὐτῷ ὁ θεός.  
ὅτι αὐτὸ μερὶς αὐτοῦ.

17 Idou ho eidon egō agathon, ho estin kalon,  
tou phagein kai tou piein  
kai tou idein agathōsynēn  
en panti mochthō autou,  
hō ean mochthē hypo ton hēlion  
arithmon hēmerōn zōēs autou,

hōn edōken autō ho theos;  
hoti auto meris autou.

18 ችልኩሬኞች የወዕስ አንቀጽ ተከራክር የወጪ ተከራክር የወጪ ተከራክር የወጪ ተከራክር የወጪ

**יח** גם כל-האדם אשר נתן לו האלhim עשר ונכסים  
והשליטו לאכלה מפה ולשאת את-חלקו ולשםך בצללו  
זה מחת אלhim היא:

**19. (5:18 in Heb.) gam kal-ha'adam 'asher nathan-lo ha'Elohim `osher un'kasim w'hish'lito le'ekol mimenu w'lase'th 'eth-chel'qo w'lis'mocha ba`amalozoh matath 'Elohim hi'.**

**Ecc5:19** Furthermore, as for every man to whom the Elohim has given riches and wealth, He has also empowered him to eat from them and to receive his reward and rejoice in his labor; this is the gift of Elohim.

**<18>** καί γε πᾶς ὁ ἄνθρωπος, ὃς ἔδωκεν αὐτῷ ὁ Θεὸς  
πλοῦτον καὶ ὑπάρχοντα καὶ ἔξουσίασεν αὐτὸν  
τοῦ φαγεῖν ἀπ' αὐτοῦ καὶ τοῦ λαβεῖν τὸ μέρος αὐτοῦ  
καὶ τοῦ εὑφρανθῆναι ἐν μόχθῳ αὐτοῦ,  
τοῦτο δόμα θεοῦ ἐστιν.

18 kai ge pas ho anthrōpos, hō̄ edōken autō̄ ho theos  
plouton kai hyparchonta kai exousiasen auton  
tou phagein ap' autou kai tou labein to meros autou  
kai tou euphranthēnai en mochthō̄ autou,  
touto doma theou estin.

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**יט כי לא הרבה יזכיר את-ימי חייו כי האללים מעגה בשמחת לבו:**

**20. (5:19 in Heb.) kiy lo' har'beh yiz'kor 'eth-y'mey chayayu kiy ha'Elohim  
ma`anehb'sim'chath libo.**

**Ecc5:20** For he will not often consider the years of his life, because the Elohim keeps him occupied with the gladness of his heart.

•**19** οὐ πολλὰ μνησθήσεται τὰς ἡμέρας τῆς ζωῆς αὐτοῦ·  
οὐτὶ ὁ θεὸς περισπά αὐτὸν ἐν εὑφροσύνῃ καρδίας αὐτοῦ.

hoti ou polla mnēsthēsetai tas hēmeras tēs zōēs autou;  
hoti ho theos perispā auton en euphrosynē kardias autou.

## Chapter 6

ቁዕማ ወንግኖም ውስጥ ተደራሱ ተደረገ ተመርሱ የዚህ ውስጥ ይመርሱ ይመርሱ ይመርሱ Ecc6:1

• ٦٠ - ٩٧٤٨٢

**א** יְשֵׁר רָעָה אֲשֶׁר רְאִירִי תַּחַת הַשְּׁמֶשׁ וְרַבָּה הִיא  
עַל-הָאָדָם:

**1. yesh ra`ah 'asher ra'ithi tachath hashamesh w'rabah hi' `al-ha'adam.**

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

**¶6:1**            "Εστιν πονηρία, ἣν εἶδον ὑπὸ τὸν ἥλιον,  
καὶ πολλή ἐστιν ἐπὶ τὸν ἄνθρωπον·

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

**בְּאִישׁ אֲשֶׁר יַתֵּן־לּוֹ הָאֱלֹהִים עַשֶּׂר וְנִכְסִים וְכָבוֹד וְאַרְגָּנוֹ  
חֵסֶר לְנֶפֶשׁוֹ מִכָּל אֲשֶׁר־יַחֲזֵקָה וְלֹא־יַשְׁלִיטָנוּ הָאֱלֹהִים  
לְאַכְלָל מִמְּפֹנוֹ כִּי אִישׁ נָכְרִי יַאֲכַלֵּנוּ זֶה חַבֵּל וְחַלֵּי רַע  
חֲנָאָן:**

2. 'ish 'asher yiten-lo **ha'Elohim** `osher un'kasim w'kabod w'eynenu chaser l'naph'sho mikol 'asher-yith'aueh w'lo'-yash'litenu **ha'Elohim** le'ekol mimenu kiy 'ish nak'ri yo'kalenu zeh hebel wa'chali ra` hu'.

**Ecc6:2** a man to whom the Elohim has given riches and wealth and honor so that his soul lacks nothing of all that he desires; yet the Elohim has not empowered him to eat from them, for a foreigner enjoys them. This is vanity and a severe affliction.

2 ἀνὴρ, ὃ δώσει αὐτῷ ὁ θεὸς  
πλούτον 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,  
kai ouk estin hysterōn tē psychē autou  
apo pantōn, hōn epithymēsei,  
kai ouk exousiassei autō ho theos tou phagein ap' autou,  
hoti anēr xenos phagetai auton;  
touto mataiotēs kai arrōstia ponēra estin.

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באמ-יוליד אַרְשׁ מָאָה וָשָׁנִים רְבּוֹת יְחִיה וּרְבּ שִׁיחִיו  
רְמֵיד-שָׁנִיו וּגְפֵשׂו לְאַתְּשָׁבֵע מִזְהָטוֹבָה וּגְמִיד-קְבוּרָה  
לְאַהֲרִיתָה לו אָמְרָתִי טֻוב מְפֻנוֹ הַגְּפֵל:

**3. 'im-yolid 'ish me'ah w'shanim raboth 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 fathers a hundred children and lives many years, however many they be, but his soul is not satisfied with good things and he does not even have a proper burial, then I say, Better the miscarriage than he,

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

3 ean gennēsē anēr hekaton kai etē polla zēsetai,  
kai plēthos ho ti esontai hēmerai etōn autou,  
kai psychē autou ouk emplēsthesetai apo tēs agathōsynēs,  
kai ge taphē ouk egeneto autō,  
eipa Agathon hyper auton to ektrōma,

ד. בַּיִת־בְּהָבֵל בָּא וּבְחַשֵּׁךְ יָלֹך וּבְחַשֵּׁךְ נִשְׁמֹר יְכֻפֵּה:

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

**Ecc6:4** for it comes in futility and goes into obscurity; and its name is covered in obscurity.

- 4      ὅτι ἐν ματαιότητι ἥλθεν καὶ ἐν σκότει πορεύεται,  
      καὶ ἐν σκότει ὄνομα αὐτοῦ καλυφθήσεται,

4      hoti en mataiotēti ēlthen kai en skotei poreuetai,  
      kai en skotei onoma autou kalyphthēsetai,

**ה** גם-**שָׁמַשׁ** ל-א-רָאָה וְלֹא יִדּוּ בְּחֵת לְזֹה מֶזֶה:

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

**Ecc6:5** It never sees the sun and it never knows anything; it is better off than he.

- <5>** καὶ γε ἥλιον οὐκ εἶδεν καὶ οὐκ ἔγνω,  
ἀνάπαυσις τούτῳ ὑπὲρ τοῦτον.  
5 kai ge hēlion ouk eiden kai ouk egnō,  
anapausis toutō hyper touton.

ՀԵՅ ՔԻՉ ՀԵՅ ՔԻՇԿՈՎ ԱՇԽՈՅ ԱՇԽՈՅ ԴԵՎ ՔԵԲ ԿԵԿԿ 6  
ՇԵՎԵ ԾԵՎ ՏԻԿ ԱԿԿ ԱԿԿ

וְוְאֶלְיוֹ חַיָּה אֶלְפֵּת שָׁנִים פְּעֻמִּים וְטוֹבָה לֹא רָאָה חֶלְאָ  
אֶל-מָקוֹם אֶחָד הַכָּל הַוְלֵךְ:

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

**Ecc6:6** Even if the other man lives a thousand years twice and does not enjoy good things do not all go to one place?

- <6> καὶ εἰ ἔζησεν χιλίων ἐτῶν καθόδους  
καὶ ἀγαθωσύνην οὐκ εἶδεν,  
μὴ οὐκ εἰς τόπον ἔνα τὰ πάντα πορεύεται;  
6 kai ei ezēsen chiliōn etōn kathodous  
kai agathōsynēn ouk eiden,  
mē ouk eis topon hena ta panta poreuetai?

וְכָל-עַמֵּל הָאָדָם לְפִיהוּ וְגַם-הַנֶּפֶשׁ לֹא תִּמְלַא:  
7

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

**Ecc6:7** All a mans labor is for his mouth and yet the appetite is not satisfied.

- <7> Πᾶς 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.

חַכִּים מִהִ-יּוֹתָר לְחַכְמָם מִן-הַכְּסִיל מִהִ-לְעָנִי יְדַעַת לְחֶלֶךְ  
בְּגַד הַחַיִּים:  
8

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

**Ecc6:8** For what advantage does the wise man have over the fool? What advantage does the poor man have, knowing how to walk before the living?

- <8> ὅτι τίς περισσεία τῷ σοφῷ ὑπὲρ τὸν ἄφρονα;  
διότι ὁ πένης οἶδεν πορευθῆναι κατέναντι τῆς ζωῆς.  
8 hoti tis perisseia tō sophō hyper ton aphrona?  
dioti ho penēs oiden poreuthēnai katenanti tēs zōēs.

טְטוּב מְرָאָה עִינֵּים מִהְלָךְ-נֶפֶשׁ גַּם-זֶה הַבָּל וּרְעִית רַוִּיחַ:  
9

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

**Ecc6:9** What the eyes see is better than what the soul desires. This too is futility and a striving after wind.

- <9> ἀγαθὸν ὄραμα ὁφθαλμῶν ὑπὲρ πορευόμενον ψυχῆ.  
καὶ γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

9 agathon horama ophthalmōn hyper poreuomenon psychē.  
kai ge touto mataiotēs kai proairesis pneumatos.

וְיֵדֶת־שְׁחִיתָה כִּי־כָּרְבָּר נִקְרָא שְׁמוֹ וַנְׂדָע אֲשֶׁר־הָוָא אָדָם  
וְלֹא־יָבוֹל לְדִין עַמּוֹ שְׁחַטְקִירַת מִמְּפָרָה:<sup>10</sup>

**10. mah-shehayah k'bar niq'ra' sh'mo w'noda` 'asher-hu' 'adam w'lo'-yukal la'din `im shehataqiph mimenu.**

**Ecc6:10** Whatever exists has already been named, and it is known what man is; for he cannot dispute with him who is stronger than he is.

<10> Εἴ τι ἐγένετο, ἥδη κέκληται ὄνομα αὐτοῦ,  
καὶ ἐγνώσθη ὃ ἔστιν ἀνθρωπός,  
καὶ οὐ δυνήσεται τοῦ κριθῆναι μετὰ τοῦ ἵσχυρού ὑπὲρ αὐτόν.

10 Ei ti egeneto, edē keklētai onoma autou,  
kai egnōsthē ho estin anthrōpos,  
kai ou dynēsetai tou krithēnai meta tou ischyrou hyper auton;

וְאֵכֶן יְשַׁדְּבָרִים הַרְבָּה מְרֻבִּים הַבָּל מַה־יִתֵּר לְאָדָם:<sup>11</sup>

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

**Ecc6:11** For there are many words which increase futility. What then is the advantage to a man?

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

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

וְאֵךְ מִרְיוֹדָע מַה־טוֹב לְאָדָם בְּחַיִים מִסְפָּר יְמִינָה  
הַבָּלׁוֹ וַיְצַדְּשָׂם כָּל אֲשֶׁר מִידִינִיגַּד לְאָדָם מַה־יְהִי אַחֲרָיו  
תְּחִתָּה הַשְּׁמָשָׁה:<sup>12</sup>

**12. kiy mi-yode`a mah-tob la'adam bachayim mis'par y'mey-chayeyheb'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 during his lifetime, during the few years of his futile life? He will spend them like a shadow. For who can tell a man what will 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 ὁ πίσω αὐτοῦ ὑπὸ τὸν ἥλιον;
- 12 hoti tis oiden ti agathon tō anthrōpō en tē zōē  
arithmon hēmerōn zōēs mataiotētos autou?  
kai epoiēsen autas en skia;  
hoti tis apaggelei tō anthrōpō  
ti estai opisō autou hypo ton hēlion?

## Chapter 7

בְּטוֹב שֵׁם מִשְׁמָן טוֹב וַיּוֹם הַמְּרוֹת מִיּוֹם הַגְּלָדָה: Ecc7:1

**1. tob shem mishemen tob w'yom hamaweth miom hiual'do.**

**Ecc7:1** A good name is better than a good ointment, and the day of one's death is better than the day of one's birth.

- <7:1> Ἀγαθὸν ὄνομα ὑπὲρ ἔλαιον ἀγαθὸν  
καὶ ἡμέρα τοῦ θανάτου ὑπὲρ ἡμέραν γενέσεως αὐτοῦ.

- 1 Agathon onoma hyper elaiion agathon  
kai hēmera tou thanatou hyper hēmeran geneseōs autou.

בְּטוֹב לֶלֶכֶת אֶל-בֵּית-אָבֶל מֶלֶכֶת אֶל-בֵּית  
מִשְׁתָּחָה בְּאָשָׁר הוּא סֻמֵּךְ כָּל-הָאָדָם וְהַחֲיִי יִתְּן אֶל-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, because that is the end of every man, and the living takes it to heart.

- <2> ἀγαθὸν πορευθῆναι εἰς οἶκον πένθους  
ἢ ὅτι πορευθῆναι εἰς οἶκον πότου,  
καθότι τοῦτο τέλος παντὸς τοῦ ἀνθρώπου,  
καὶ ὁ ζῶν δώσει εἰς καρδίαν αὐτοῦ.
- 2 agathon poreuthēnai eis oikon penthou  
ē hoti poreuthēnai eis oikon potou,  
kathoti touto telos pantos tou anthrōpou,  
kai ho zōn dōsei eis kardian autou.

גַּטּוֹב בְּעֵס מִשְׁחָק כִּידְבָּרְעַ פְּנִים יִיטְבָּ לִבְךָ:

**3. tob ka`as mis'choq kiy-b'rō` a panim yitab leb.**

**Ecc7:3** Sorrow is better than laughter, for when a face is sad a heart may be happy.

- <3> ἀγαθὸν θυμὸς ὑπὲρ γέλωτα,

- 3 ὅτι ἐν κακίᾳ προσώπου ἀγαθυνθήσεται καρδία.  
 agathon thymos hyper gelōta,  
 hoti en kakiā prosōpou agathynthēsetai kardia.

דָּלֶב חִכְמִים בַּבָּיִת אֶבֶל וְלֹב כְּסִילִים בַּבָּיִת שְׁמַחָה:<sup>4</sup>

**4. leb chakamim b'beyth 'ebel w'leb k'silim b'beyth sim'chah.**

**Ecc7:4** The mind of the wise is in the house of mourning, while the mind 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,  
 kai kardia aphronōn en oikō euphrosynēs.

הַטּוֹב לְשָׁמַע גַּעֲרָת חִכְמָה מֵאִישׁ שְׁמַע שִׁיר כְּסִילִים:<sup>5</sup>

**5. tob lish'mo `a ga`arath chakam me'ish shome`a shir k'silim.**

**Ecc7:5** It is better to listen to the rebuke of a wise man than for one to listen to the song of fools.

- <5> ἀγαθὸν τὸ ἀκοῦσαι ἐπιτίμησιν σοφοῦ  
 ὑπὲρ ἄνδρα ἀκούοντα ἀσμα ἀφρόνων.  
 5 agathon to akousai epitimēsin sophou  
 hyper andra akouonta ̄asma aphronōn;

וְכִי כְּקוֹל הַסִּירִים תְּחַת הַסִּיר בֶּן שְׁחֵךְ הַכְּסִיל  
 וְגַם־זֶה חַבֵּל:<sup>6</sup>

**6. kiy k'qol hasirim tachath hasir ken s'choq hak'sil w'gam-zeh habel.**

**Ecc7:6** For as the crackling of thorn bushes under a pot, so is the laughter of the fool; And this too is futility.

- <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,  
 houtōs gelōs tōn aphronōn;  
 kai ge touto mataiotēs.

וְכִי הַעֲשָׂק יְהוָלֵל חִכָּם וַיַּאֲבֵד אֶת־לֹב מִתְנָה:<sup>7</sup>

**7. kiy ha`osheq y'holel chakam wi'abed 'eth-leb matanah.**

**Ecc7:7** For oppression makes a wise man mad, and a bribe corrupts the heart.

- <7> ὅτι ἡ συκοφαντία περιφέρει σοφὸν

καὶ ἀπόλλυσι τὴν καρδίαν εὔτονίας αὐτοῦ.

- 7 hoti hē sykophantia periphorei sophon  
kai apollysi tēn kardian eutonias autou.

טוֹב אֲחָרִית הַבָּר מֵרָאשֵׁיתוֹ טֻוב אֶחָרִית הַבָּר מֵרָאשֵׁיתוֹ 8

חֲטוֹב אֲחָרִית הַבָּר מֵרָאשֵׁיתוֹ טֻוב אֶחָרִית הַבָּר מֵרָאשֵׁיתוֹ:

**8. tob 'acharith dabar mere'shitho tob 'erek-rucha mig'bah-rucha.**

**Ecc7:8** The end of a matter is better than its beginning; patience of spirit is better than haughtiness of spirit.

- <8> ἀγαθὴ ἐσχάτη λόγων ὑπέρ ἀρχῆν αὐτοῦ,  
ἀγαθὸν μακρόθυμος ὑπέρ ὑψηλὸν πνεύματι.  
8 agathē eschatē logōn hyper archēn autou,  
agathon makrothymos hyper huyēlon pneumati.

עַל-תְּבַהֵל בְּרוּחָךְ לְכֻועָס כִּי כְעַם בְּחִיק קְסִילִים 9

:אַבְנָה

טַאַל-תְּבַהֵל בְּרוּחָךְ לְכֻועָס כִּי כְעַם בְּחִיק קְסִילִים

:רְנוּחָךְ

**9. 'al-t'bahel b'ruchak lik'os kiy ka`as b'cheyq k'silim yanucha.**

**Ecc7:9** Do not be eager in your heart to be angry, for anger resides in the bosom of fools.

- <9> μὴ σπεύσῃς ἐν πνεύματί σου τοῦ θυμοῦσθαι,  
ὅτι θυμὸς ἐν κόλπῳ ἀφρόνων ἀναπαύσεται.  
9 mē speusēs en pneumati sou tou thymousthai,  
hoti thymos en kolpō aphronōn anapauseτai.

עַל-תְּבַהֵל בְּרוּחָךְ לְכֻועָס כִּי כְעַם בְּחִיק קְסִילִים 10

:עַל-תְּבַהֵל בְּרוּחָךְ לְכֻועָס כִּי כְעַם בְּחִיק קְסִילִים

יַאֲלֵה תְּאַמֵּר מִה דָּנֵה שְׂהִימִים הַרְאָשְׁנִים דָּנֵה טֻובִים

מִאֲלֵה כִּי לֹא מְחַקֵּמָה שְׁאַלְתָּה עַל-זֶה:

**10. 'al-to'mar meh hayah shehayamim hari'shonim hayu tobim me'eleh kiy lo' mechak'mah sha'al'ta `al-zeh.**

**Ecc7:10** Do not say, Why is it that the former days were better than these? For it is not from wisdom that you ask about this.

- <10> μὴ εἴπῃς Τί ἐγένετο  
ὅτι αἱ ἡμέραι αἱ πρότεραι ἥσαν ἀγαθὰν ὑπέρ ταύτας;  
ὅτι οὐκ ἐν σοφίᾳ ἐπηρώτησας περὶ τούτου.  
10 mē eipēs Ti egeneto  
hoti hai hēmerai hai proterai ēsan agathai hyper tautas?  
hoti ouk en sophia epērōtēsas peri toutou.

:וְלֹא תְּבַהֵל בְּרוּחָךְ לְכֻועָס כִּי כְעַם בְּחִיק קְסִילִים 11

**יא** טוֹבָה חִכְמָה עַם־נָחָלָה וַיִּתֵּר לֶרֶאֵי הַשְׁמֵשׁ:

**11. tobah chak'mah `im-nachalah w'yo'ther l'ro'ey hashamesh.**

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

<11> ἀγαθὴ σοφία μετὰ κληροδοσίας

καὶ περισσεία τοῦ θεωρούσιν τὸν ἥλιον·

11 agathē sophia meta klērodosias

kai perisseia tois theōrusin ton hēlion;

עַזְבֵּן תְּבוּמָה כְּלָבֵד יְמִינָה כְּלָבֵד עַזְבֵּן  
אֲמֵת קְרֵבָה כְּלָבֵד יְמִינָה כְּלָבֵד עַזְבֵּן  
12

יב כִּי בְּצֵל הַחִכְמָה בְּצֵל הַכְּסֵף וַיִּתְרֹן דָּעַת הַחִכְמָה  
הַחִכְמָה בְּעַלְיָה:

**12. kiy b'tsel hachak'mah b'tsel hakaseph w'yith'ron da`ath hachak'mah t'chayeh b'a'leyah.**

**Ecc7:12** For wisdom is protection just as money is protection, But the advantage of knowledge is that wisdom preserves the lives of its possessors.

<12> ὅτι ἐν σκιᾷ αὐτῆς ἡ σοφία ὡς σκιὰ τοῦ ἀργυρίου,

καὶ περισσεία γνώσεως τῆς σοφίας

ζωοποιήσει τὸν παρ' αὐτῆς.

12 hoti en skiā autēs hē sophia hōs skia tou argyriou,

kai perisseia gnōseōs tēs sophias

zōopoīsei ton par' autēs.

קְרֵבָה כְּלָבֵד יְמִינָה כְּלָבֵד עַזְבֵּן כְּלָבֵד יְמִינָה כְּלָבֵד  
זְמִינָה כְּלָבֵד יְמִינָה כְּלָבֵד עַזְבֵּן כְּלָבֵד יְמִינָה כְּלָבֵד  
13

יג רָאָה אֶת־מְעַשָּׂה הָאֱלֹהִים כִּי מִי יוּכֶל לִתְקֹן אֶת אָשֶׁר  
צִוָּתָו:

**13. r'eh 'eth-ma`aseh ha'Elohim kiy 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> οὐδὲ τὰ ποιήματα τοῦ θεοῦ·

ὅτι τίς δυνήσεται τοῦ κοσμήσαι

ὅν ἂν ὁ θεός διαστρέψῃ αὐτόν;

13 ide ta poiēmata tou theou;

hoti tis dynēsetai tou kosmēsai

hon an ho theos diastrepsē auton?

קְרֵבָה כְּלָבֵד יְמִינָה כְּלָבֵד עַזְבֵּן כְּלָבֵד יְמִינָה כְּלָבֵד  
זְמִינָה כְּלָבֵד יְמִינָה כְּלָבֵד עַזְבֵּן כְּלָבֵד יְמִינָה כְּלָבֵד  
14

יד בַּיּוֹם טוֹבָה הָיָה בְּטוֹב וּבַיּוֹם רָעָה רָאָה גַּם אֶת־זֶה  
לְעַמְתָּזָה עַשְׂה הָאֱלֹהִים עַל־דִּבְרָת שֶׁלָּא יִמְצָא הָאָדָם

## אַחֲרֵיו מְאוּמָה:

**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 happy, but in the day of adversity consider the Elohim has made the one as well as the other so that man will not discover anything that will 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,  
ἴνα μὴ εὕρῃ ὁ ἄνθρωπος δόπιστα αὐτοῦ μηδέν.

14 en hēmerā agathōsynēs zēthi en agathō  
kai en hēmerā kakias ide;  
kai ge syn touto symphōnon toutō  
epoiēsen ho theos peri lalias,  
hina mē heurē ho anthrōpos opisō autou mēden.

**נְתַתְּךָ לְפָנֵי כָּל־בָּנֵי־עַמּוֹת וְלֹא תַּשְׁחַט עַל־צַדִּיקָה וְלֹא תַּשְׁחַט עַל־מְאֻרִיךָ בְּרַעֲתָה:**

**15. 'eth-hakol ra'i thi bimey heb'li yesh tsadiq 'obed b'tsid'qow' yesh rasha` ma'arik b'ra`atho.**

**Ecc7:15** I have seen everything during my lifetime of futility; 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 δικαιῷ αὐτοῦ,  
καὶ ἔστιν ἀσεβὴς μένων ἐν κακίᾳ αὐτοῦ.

15 Syn ta panta eidon en hēmerais mataiotētos mou;  
estin dikaios apollymenos en dikaiō autou,  
kai estin asebēs menōn en kakiā autou.

**תְּזַעֲרֵךְ לְמַה תִּשְׁחַט אֶל־תְּהִרְבֵּה צַדִּיקָה וְאֶל־תִּתְחַכֵּם יוֹתֵר :**

**16. 'al-t'hi tsadiq har'beh w'al-tith'chakam yo'ther lamah tishomem.**

**Ecc7:16** Do not be excessively righteous and do not be overly wise. Why should you ruin yourself?

<16> μὴ γίνου δίκαιος πολὺ<sup>1</sup>  
καὶ μὴ σοφίζου περισσά, μήποτε ἐκπλαγῆς.  
16 mē ginou dikaios poly  
kai mē sophizou perissa, mēpote ekplagēs.

**לְמַה תִּשְׁחַט כָּל־עַמּוֹת וְלֹא תַּשְׁחַט עַל־צַדִּיקָה וְלֹא תַּשְׁחַט עַל־מְאֻרִיךָ :**

יז אל-תַּרְשֵׁע הָרְבָה וְאֶל-תִּהְיָ סָכָל לְמֹת בְּלֹא  
בְּצָה:

17. 'al-tir'sha` har'beh w'al-t'hi sakal lamah thamuth b'lo' `itek.

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 γίνουσι σκληρός,  
ἴνα μὴ ἀποθάνῃς ἐν οὐ καιρῷ σου.

17 mē asebēsēs poly kai mē ginou sklēros,  
hina mē apothanēs en ou kairō sou.

עֲדָל-נַפְשָׁךְ מִלְּחָמָה כִּי-עַל-עֲדָלָה כִּי-עַל-עֲדָלָה  
טֻוב אֲשֶׁר תָּאַחַז בָּזָה וְגַם-מִזָּה אֶל-תַּגְנִיח אֶת-יְדֶךָ  
כִּי-יְהָא אֱלֹהִים יָצָא אֶת-כָּלָם:

18. tob 'asher te'echoz bazeh w'gam-mizeh 'al-tanach 'eth-yadek kiy-y're' 'Elohim yetse'  
'eth-kulam.

Ecc7:18 It is good that you grasp one thing and also not let go of the other; for the one who fears Elohim comes forth with both of them.

<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,  
kai ge apo toutou mē anēs tēn cheira sou,  
hoti phoboumenos ton theon exeleusetai ta panta.

וְאַתָּה כִּי-עַל-עֲדָלָה כִּי-עַל-עֲדָלָה כִּי-עַל-עֲדָלָה  
יְהָכְדִּים תָּעַז לְחָכָם מִעֲשָׂרָה שְׁלִיטִים אֲשֶׁר חַי בָּבּוּרָה:

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  
hyper deka exousiazontas tous ontas en tē polei;

כִּי אָדָם אֵין צְדִיק בָּאָרֶץ אֲשֶׁר יַעֲשֵׂה טֻוב וְלֹא  
רְחַטָּא:

20. kiy 'adam 'eyn tsadiq ba'arets 'asher ya`aseh-tob w'lo' yecheta'.

Ecc7:20 Indeed, there is not a righteous man on earth who continually does good and who never sins.

<20> ὅτι ἄνθρωπος οὐκ ἔστιν δίκαιος ἐν τῇ γῇ,

ὅς ποιήσει ἀγαθὸν καὶ οὐχ ἀμαρτήσεται.  
hoti anthrōpos ouk estin dikaios en tē gē,  
hos poiēsei agathon kai ouch hamartēsetai.

וְאֵת שָׁמֶן כִּי לֹא תַּעֲשֶׂה כַּאֲשֶׁר  
לֹא תַּעֲשֶׂה כַּאֲשֶׁר יֹאמֶר אֱלֹהִים לְבָךְ אַשְׁר  
לֹא תַּעֲשֶׂה כַּאֲשֶׁר תֹּמְנָה כַּאֲשֶׁר תֹּמְנָה כַּאֲשֶׁר

**21. gam l'kal-had'barim 'asher y'dabru 'al-titen libek 'asher lo'-thish'ma` 'eth-'ab'd'k m'qal'lek.**

**Ecc7:21** Also, do not take seriously all words which are spoken, so that you will not hear your servant cursing you.

<21> καί γε εἰς πάντας τοὺς λόγους, οὓς λαλήσουσιν,  
μὴ θῆσι καρδίαν σου,  
ὅπως μὴ ἀκούσῃς τοῦ δούλου σου καταρωμένου σε,  
21 kai ge eis pantas tous logous, hous lalēsousin,  
mē thēs kardian sou,  
hopōs mē akousēs tou doulou sou katarōmenou se,

כִּי לֹא תַּעֲשֶׂה כַּאֲשֶׁר יֹאמֶר אֱלֹהִים לְבָךְ אַשְׁר גַּם־אַתָּה  
בְּכִי גַּם־פָּעָמִים רְבּוֹת יָדְעָתָךְ אַשְׁר גַּם־אַתָּה

**22. kiy gam-p`amim raboth yada` libek 'asher gam-'at' qilal'ta 'acherim.**

**Ecc7:22** For you also have realized that you likewise have many times cursed others.

<22> ὅτι πλειστάκις πονηρεύσεται σε  
καὶ καθόδους πολλὰς κακώσει καρδίαν σου,  
ὅπως καί γε σὺ κατηράσω ἐτέρους.  
22 hoti pleistikis ponēreusetai se  
kai kathodous pollas kakōsei kardian sou,  
hopōs kai ge sy katerasō heterous.

כִּי לֹא תַּעֲשֶׂה כַּאֲשֶׁר יֹאמֶר אֱלֹהִים לְבָךְ אַשְׁר גַּם־אַתָּה  
בְּכִי גַּם־פָּעָמִים רְבּוֹת יָדְעָתָךְ אַשְׁר גַּם־אַתָּה

כִּי לֹא תַּעֲשֶׂה כַּאֲשֶׁר יֹאמֶר אֱלֹהִים לְבָךְ אַשְׁר גַּם־אַתָּה  
בְּכִי גַּם־פָּעָמִים רְבּוֹת יָדְעָתָךְ אַשְׁר גַּם־אַתָּה

**23. kal-zoh nisithi bachak'mah 'amar'ti 'ech'kamah w'hi' r'choqahmimeni.**

**Ecc7:23** I tested all this with wisdom, and I said, I will be wise, but it was far from me.

<23> Πάντα ταῦτα ἐπείρασα ἐν τῇ σοφίᾳ.  
εἰπα Σοφισθήσομαι,

בְּרֹחֶק מִה-שְׁחִינָה וְעַמְקָעֵמָק מֵרַמְצָאָנוּ<sup>24</sup>

**24. rachoq mah-shehayah w'amoq amoq mi yim'tsa'enu.**

**Ecc7:24** What has been is remote and exceedingly mysterious. Who can discover it?

- <24> καὶ αὐτὴ ἐμακρύνθη ἀπ' ἐμοῦ μακρὰν ὑπὲρ ὅ τι,  
καὶ βαθὺ βάθος, τίς εὑρήσει αὐτό;
- 24 kai autē emakrynthē ap' emou makran hyper ho ēn,  
kai bathy bathos, tis heurēsei auto?

כְּסֶבֶתִי אֲנִי וְלֹבֶן לְדָעַת וְלֹתָר וּבְקַשׁ חַכְמָה וְחַשְׁבּוֹן  
וְלְדָעַת רְשֻׁעָה כֶּסֶל וְהַפְּכָלוֹת הַזְּלָלֹות:<sup>25</sup>

**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 directed my mind to know, to investigate and to seek wisdom and an explanation, 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  
kai tou katasespasthai kai zētēsai sophian kai psēphon  
kai tou gnōnai asebous aphrosynēn  
kai sklērian kai periphoran.

כְּוּמֹצֵא אֲנִי מִרְמָרוֹת אֶת-הָאָשָׁה אֶשְׁר-הִיא מַצּוּדִים  
וְחַרְמִים לְבָה אָסּוּרִים יְדִיכָה טוֹב לְפָנֶיךָ הָאַלְדִּים יְמַלְּט  
מִמְּנָה וְחוֹטָא יְלַכֵּד בָּה:<sup>26</sup>

**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 discovered more bitter than death the woman whose heart is snares and nets, whose hands are chains. One who is pleasing to the Elohim will escape from her, but the sinner will be captured by her.

- <26> καὶ εὑρίσκω ἐγὼ πικρότερον ὑπὲρ θάνατον,

- σὺν τὴν γυναῖκα, ἥτις ἔστιν θηρεύματα  
 καὶ σαγῆναι καρδία αὐτῆς,  
 δεσμοὶ χεῖρες αὐτῆς.  
 ἀγαθὸς πρὸ προσώπου τοῦ θεοῦ ἔξαιρεθήσεται ἀπ' αὐτῆς,  
 καὶ ἀμαρτάνων συλλημφθήσεται ἐν αὐτῇ.
- 26 kai heuriskō egō pikroteron hyper thanaton,  
 syn tēn gynaika, hētis estin thēreumata  
 kai sagēnai kardia autēs,  
 desmoi cheires autēs;  
 agathos pro prosōpou tou theou exairethēsetai ap' autēs,  
 kai hamartanōn syllēmphthēsetai en autē.

בְּרֹאָה זֶה מִצְאָתִי אַמְרָה קְהֻלָּת אֲחָת לְמִצְּבָּן:  
 כֵּן שָׁבּוֹן:

**27. r'eh zeh matsa'thi 'am'rah qoheleth 'achath l'achath lim'tso' chesh'bon.**

**Ecc7:27** Behold, I have discovered this, says the Preacher, adding one thing to another to find an explanation,

- <27> ἵδε τοῦτο εὑρον, εἰπεν δὲ ὁ Ἐκκλησιαστής,  
 μία τῇ μιᾷ τοῦ εὑρεῖν λογισμόν,  
 27 ide touto heuron, eipen ho Ekklesiastēs,  
 mia tē miā tou heurein logismon,

כְּחַדְשָׁר עֲזָרְבָּקְשָׁה נְפָשִׁי וְלֹא מִצְאָתִי אַדְם אֶחָד מְאַלְפָן  
 מִצְאָתִי וְאַשְׁהָ בְּכָל-אַלְפָה לֹא מִצְאָתִי:

**28. 'asher `od-biq'shah naph'shi w'lo' matsa'thi 'adam 'echad me'elephmatsa'thi w'ishah b'kal-eleh lo' matsa'thi.**

**Ecc7:28** which I am still seeking 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 ἔζητησεν ἡ ψυχή μου καὶ οὐχ εὑρον·  
 ἄνθρωπον ἔνα ἀπὸ χιλίων εὑρον  
 καὶ γυναῖκα ἓν πᾶσι τούτοις οὐχ εὑρον.  
 28 hon eti ezētēsen hē psychē mou kai ouch heuron;  
 anthrōpon hena apo chiliōn heuron  
 kai gynaika en pasi toutois ouch heuron.

לְאַלְפָן יְלִיאָתָה קְשָׁרָה וְאַלְפָה לְאַלְפָן יְלִיאָתָה  
 יְלִיאָתָה כְּחַדְשָׁר עֲזָרְבָּקְשָׁה נְפָשִׁי וְלֹא מִצְאָתִי אַדְם אֶחָד מְאַלְפָן

**כט** לְבַד רֵאָה־זֹה מִצְאָתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת־הָאָדָם  
לִשְׁרָה וְהַמָּה בְּקַשְׁי חַשְׁבָנוֹת בְּבַיִם:

**29. I'bad r'eh-zeh matsa'thi 'asher `asah ha'Elohim 'eth-ha'adam yashar w'hemah biq'shu chish'bonoth rabim.**

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

¶**29** πλὴν ἵδε τοῦτο εὑρον, ὃ ἐποίησεν ὁ θεὸς  
σὺν τὸν ἄνθρωπον εὐθῆ,  
καὶ αὐτὸλ ἔζήτησαν λογισμοὺς πολλούς.

29 plēn ide touto heuron, ho epoiēsen ho theos  
syn ton anthrōpon euthē,  
kai autoi ezētēsan logismous pollois.

## Chapter 8

**א** מִי כְּהַחֲכָם וְמִי יוֹדֵעַ פָּשֶׁר דָּבָר חֲכָמָת אָדָם  
הָאֵיר פָּנָיו וְעַזְּ פָנָיו יָשְׁפָא:

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

**Ecc8:1** Who is like the wise man and who knows the interpretation of a matter? A mans wisdom illuminates him and causes his stern face to beam.

**<8:1>** Τίς οἶδεν σοφούς; καὶ τίς οἶδεν λύσιν ρήματος;  
σοφία ἀνθρώπου φωτεινή πρόσωπον αὐτοῦ,  
καὶ ἀναιδῆς προσώπω αὐτοῦ μισηθήσεται.

1 Tis oiden sophous? kai tis oiden lysin hrēmatos?  
sophia anthrōpou phōtiei prosōpon autou,  
kai anaídēs prosōpō autou misēthēsetai.

**בָּאָנִי פַּרְ-מֶלֶךְ שָׁמֹר וְעַל דְּבָרָת שְׁבּוּעָת אֱלֹהִים:** 2  
**בָּאָנִי כְּפָרַע וְעַזְבֵּן וְעַזְבֵּן וְעַזְבֵּן וְעַזְבֵּן:**

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

**Ecc8:2** I say, Keep the command of the king because of the oath before Elohim.

2 στόμα βασιλέως φύλαξον  
καὶ περὶ λόγου ὄρκου θεοῦ μὴ σπουδάσῃς.  
2 stoma basileōs phylaxon  
kai peri logou horkou theou mē spoudasēs;

Ես օգ զբաց ձայօք-էն յշխ բայլու հմտօք-էն Յազ բայլու զաք-էն

**בְּאַל-תִּבְהֵל מִפְנֵיו תָּלֵךְ אֲל-תִּצְמַד בְּדָבָר רֹעֶכֶת כָּל-אֲשֶׁר יְחִפְזֵן בְּעֵשֶׂה:**

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

**Ecc8:3** Do not be in a hurry to leave him. Do not join in an evil matter, for he will do whatever he pleases.

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

3 apo prosōpou autou poreusē,  
mē stēs en logō ponērō;  
hoti pan, ho ean thelēsē, poiēsei,

**ד באשר דבר מלך שלtron ומרי יאמר לו מה הטעשה:**

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

**Ecc8:4** Since the word of the king is authoritative, who will say to him, What are you doing?

- 4 καθὼς λαλεῖ βασιλεὺς ἔξουσιάζων,  
καὶ τίς ἐρεῖ αὐτῷ Τί ποιήσεις;  
4 kathōs lalei basileus exousiazōn,  
kai tis erei autō Tí poiēseis?

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

**Ecc8:5** He who keeps a royal command experiences no trouble, for a wise heart knows the proper time and procedure.

- 5 οὐ φυλάσσων ἐντολὴν οὐ γνώσεται ρῆμα πονηρόν,  
καὶ καιρὸν κρίσεως γινώσκει καρδία σοφού·  
ho phyllassōn entolēn ou gnōsetai hrēma ponēron,  
kai kairon kriseōs ginōskei kardia sophou;

ו-כִּי לְכָל-חַפֵּץ יָשֶׁת עַת וּמְשֻׁפֵּט בִּידְךָעַת הָאָדָם רַבָּה  
עֲלֵיו:

**6. kiy l'kal-chephets yesh `eth umish'pat kiy-ra`ath ha'adam rabah `alayu.**

**Ecc8:6** For there is a proper time and procedure for every delight, though a mans trouble is heavy upon him.

- «**6**» ὅτι παντὶ πράγματι ἔστιν καιρὸς καὶ κρίσις,

ὅτι γνῶσις τοῦ ἀνθρώπου πολλὴ ἐπ' αὐτόν·  
hoti panti pragmati estin kairos kai krisis,  
hoti gnōsis tou anthrōpou pollē ep' auton;

የሸጊ የወጣዎች ተሸጊው-ወጥና በፈረም የሚሸጊውን ስራ ተስፋል 7  
፡፪፭ ሲደገኝ

**ט** כי־ארננו ידע מה־שיהיה כי כאשר יהיה מרי גeid לו:

**7. kiy-’eynenu yode`a mah-sheyih’eh kiy ka’asher yih’eh mi yagid lo.**

**Ecc8:7 If no one knows what will happen, who can tell him when it will happen?**

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

**ח אין אדם שליט בראיה לא יכול את-הricht ואין שלטון ביום הפטות ואין משלחת במלחמה ולא-ימליך רשות את-בעליך:**

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

**Ecc8:8** No man has authority to restrain the wind with the wind, or authority over the day of death; and there is no discharge in the time of war, and evil will not deliver those who practice it.

<8> οὐκ ἔστιν ἄνθρωπος ἔξουσιάζων ἐν πνεύματι τοῦ κωλῦσαι σὺν τῷ πνεύμα·  
καὶ οὐκ ἔστιν ἔξουσία ἐν ἡμέρᾳ τοῦ θανάτου,  
καὶ οὐκ ἔστιν ἀποστολὴ ἐν τῷ πολέμῳ,  
καὶ οὐ διασώσει ἀσέβεια τὸν παρ’ αὐτῆς.

8       ouk estin anthrōpos exousiazōn en pneumati  
tou kōlysaï syn to pneuma;  
kai ouk estin exousia en hēmerā tou thanatou,  
kai ouk estin apostolē en tō polemō,  
kai ou diasōsei asebeia ton par' autēs.

**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 mind to every deed that has been done under the sun wherein a man has exercised authority over another man to his hurt.

καὶ σὺν πᾶν τοῦτο εἶδον

καὶ ἔδωκα τὴν καρδίαν μου εἰς πᾶν ποίημα,  
ὅ πεποίηται ὑπὸ τὸν ἥλιον,  
τὰ ὄστα ἔξουσιάσατο ὁ ἄνθρωπος  
ἐν ἀνθρώπῳ τοῦ κακῶσαι αὐτόν.

9        kai syn pan touto eidon

kai edōka tēn kardian mou eis pan poiēma,  
ho pepoiētai hypo ton hēlion,  
ta hosa exousiasato ho anthrōpos  
en anthrōpō tou kakōsai auton;

**וַיַּבְנֵן רָאִיתִי רֹשְׁעִים קָבָרִים וּבָאוּ וּמִמְקֻומָם קָדוֹשׁ יְהִלְכוּ  
וּרְשַׂתְבָּחוּ בָּעִיר אֲשֶׁר כִּי-דַעַשׂ גַּם-זֹה חַבְלָל:**

**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** So then, I have seen the wicked buried, those who used to go in and out from the holy place, and they are soon forgotten in the city where they did thus. This too is futility.

<10> καὶ τότε εἶδον ἀσεβεῖς εἰς τάφους εἰσαχθέντας,  
καὶ ἐκ τόπου ἀγίου ἐπορεύθησαν  
καὶ ἐπηγένεθησαν ἐν τῇ πόλει,  
ὅτι οὗτως ἐποίησαν.  
καὶ γε τοῦτο ματαιότης.

10 kai tote eidon asebeis eis taphous eisachthentas,  
kai ek topou hagiou eporeuthēsan  
kai epēnethēsan en tē polei,  
hoti houtōs epoiēsan.  
kai ge touto mataiotēs.

יְאָשֵׁר אַיִן-גַּעֲשָׂה פְּתַגְמָם מִצְשָׁה הֶרְعָה מְהֻרָה עַל-כֵן  
מַלְאָ לֶב בְּנֵי-הָאָדָם בְּהָם לְעֹשָׂות רָע:

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

**Ecc8:11** Because the sentence against an evil deed is not executed quickly, therefore the hearts 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 τῷ ἀνθρώπου  
ἐν αὐτοῖς τοῦ ποιῆσαι τὸ πονηρόν.

11 hoti ouk estin ginomenē antirrēsis  
apo tōn poiountōn to ponēron tachy;  
dia touto eplērophorēthē kardia huiōn tou anthrōpou  
en autois tou poiēsai to ponēron.

בְּאַשֶּׁר חָטָא עַשְׂתָּה רֹעֵם מֵאָרִיךְ לֹז כִּי גַם־יְוָדָע אָנָּנוּ  
אַשֶּׁר יְהִי־טוֹב לִירָאֵי הָאֱלֹהִים אַשֶּׁר יִרְאָא מִלְּפָנָינוּ:

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

Ecc8:12 Although a sinner does evil a hundred times and may lengthen his life, still I know that it will be well for those who fear the Elohim, who fear Him openly.

<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 hēmartēn, epoiēsen to ponēron  
apo tote kai apo makrotētos autō;  
hoti kai ge ginōskō egō  
hoti estai agathon tois phoboumenois ton theon,  
hopōs phobontai apo prosōpou autou;

תְּאַנְּנוּ בְּאַ-יְהִי לְרַשְׁעָה וְלֹא־בְּאָרִיךְ יָמִים כַּצְלָל אַשֶּׁר  
יְגַוְּטוֹב לְאַ-יְהִי לְרַשְׁעָה וְלֹא־בְּאָרִיךְ יָמִים כַּצְלָל אַשֶּׁר  
אִנְנוּ רְאָה מִלְּפָנֵינוּ אֱלֹהִים:

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

Ecc8:13 But it will not be well for the evil man and he will not lengthen his days like a shadow, because he does not fear 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,  
kai ou makrynei hēmeras en skia  
hos ouk estin phoboumenos apo prosōpou tou theou.

14. קַוְתֵּב עַל־תְּבִיבָה וְכַא קַוְתֵּב תְּנִקְמָה-כְּבוֹד קַוְתֵּב כְּבוֹד-עַל  
עַל־תְּבִיבָה וְכַא קַוְתֵּב עַל־תְּבִיבָה וְכַא קַוְתֵּב עַל־תְּבִיבָה  
רַדְיָשׁ-הַבָּל אֲשֶׁר נִצְחָה עַל־הָאָרֶץ אֲשֶׁר רַיֵּשׁ צְדִיקִים אֲשֶׁר  
מִגְרַיעַ אֶלָּהֶם כְּמִצְחָה הָרְשָׁעִים וְרַיֵּשׁ רְשָׁעִים שְׁמַגְרַיעַ אֶלָּהֶם  
כְּמִצְחָה הַצְדִיקִים אָמַרְתִּי שְׁגָם-זֶה הַבָּל:

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

**Ecc8:14** There is futility which is done on the earth, that is, there are righteous men to whom it happens according to the deeds of the wicked. On the other hand, there are evil men to whom it happens according to the deeds of the righteous. I say that this too is futility.

<14> ἔστιν ματαιότης, ἃ πεποίηται ἐπὶ τῆς γῆς,  
ὅτι εἰσὶ δίκαιοι ὅτι φθάνει πρὸς αὐτοὺς  
ώς ποίημα τῶν ἀσεβῶν,  
καὶ εἰσὶν ἀσεβεῖς ὅτι φθάνει πρὸς αὐτοὺς  
ώς ποίημα τῶν δικαίων.  
Εἶπα ὅτι καὶ γε τοῦτο ματαιότης.

14 estin mataiotēs, hē pepoiētai epi tēs gēs,  
hoti eisi dikaioi hoti phthanei pros autous  
hōs poiēma tōn asebōn,  
kai eisin asebeis hoti phthanei pros autous  
hōs poiēma tōn dikaiōn;  
eipa hoti kai ge touto mataiotēs.

15. קַוְתֵּב עַל־תְּבִיבָה קַוְתֵּב עַל־תְּבִיבָה קַוְתֵּב עַל־תְּבִיבָה  
עַל־תְּבִיבָה קַוְתֵּב עַל־תְּבִיבָה עַל־תְּבִיבָה עַל־תְּבִיבָה  
טוֹרַ וְשִׁבְחָתִיר אָנָי אֶת־הַשְׁמָךְ אֲשֶׁר אֵין־טֻוב לְאָדָם תְּחִתְהָ  
הַשְׁמָךְ כִּי אִם־לֹא־כָּכָל וְלִשְׁתֹות וְלִשְׁמוֹחַ וְהַיָּא יְלֹגֶג  
בְּעַמְלֹו יְמִי חַיּוֹ אֲשֶׁר־נָתַן־לּוֹ הָאֱלֹהִים תְּחִתְהָשְׁמָךְ:

15. w'shibach'ti 'ani 'eth-hasim'chah 'asher 'eyn-tob la'adam tachath hashemesh kiy 'im-le'ekol w'lish'toth w'lis'mocha 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 merry, and this will stand by him in his toils throughout the days of his life which **the Elohim** has given him under the sun.

<15> καὶ ἐπήνεσα ἑγώ σὺν τὴν εὐφροσύνην,  
ὅτι οὐκ ἔστιν ἀγαθὸν τῷ ἀνθρώπῳ ὑπὸ τὸν ἥλιον  
ὅτι εἰ μὴ τοῦ φαγεῖν καὶ τοῦ πιεῖν καὶ τοῦ εὐφρανθῆναι,

καὶ αὐτὸ συμπροσέσται αὐτῷ  
ἐν μόχθῳ αὐτοῦ ἡμέρας ζωῆς αὐτοῦ,  
ὅσας ἔδωκεν αὐτῷ ὁ θεὸς ὑπὸ τὸν ἥλιον.

- 15 kai epēnesa egō syn tēn euphrosynēn,  
hoti ouk estin agathon tō anthrōpō hypo ton hēlion  
hoti ei mē tou phagein kai tou piein kai tou euphranthēnai,  
kai auto symprosestai autō  
en mochthō autou hēmeras zōēs autou,  
hosas edōken autō ho theos hypo ton hēlion.

יְתִיר־אֲשֶׁר־נָתַתִּי אֶת־לְבִי לְדֹעַת חָכָם וְלִרְאֹת אֶת־הָעֲגָנִים  
אֲשֶׁר נָעַשָּׂה עַל־הָאָרֶץ כִּי גַם בַּיּוֹם וּבַלְילָה שְׁנָה בְּעֵינֵינוּ  
אֲרָגָנוּ רָאָה:

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

**Ecc8:16** When I gave my heart to know wisdom and to see the task which has been done on the earth (even though one should never sleep day or night),

- <16> 'En ois 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<sup>16</sup>  
ἄπνον ἐν ὀφθαλμοῖς αὐτοῦ οὐκ ἔστιν βλέπων,

- 16 En hois edōka tēn kardian mou tou gnōnai sophian  
kai tou idein ton perispasmon  
ton pepoiēmenon epi tēs gēs,  
hoti kai ge en hēmerā kai en nykti  
hypnon en ophthalmois autou ouk estin blepōn,

וְאֵת־כָּל־מְעַשָּׂה הָאֱלֹהִים כִּי לֹא יוּכֶל הָאָדָם  
לְמִצּוֹא אֶת־הַמְּעַשָּׂה אֲשֶׁר נָעַשָּׂה תְּחִתְ-הַשְּׁמֶשׁ בְּשָׁל אֲשֶׁר  
יַעֲמֶל הָאָדָם לְבַקֵּשׁ וְלֹא יִמְצָא וְגַם אָמְרִיאָמָר הַחֲכָם  
לְדֹעַת לֹא יוּכֶל לְמִצּא:

17. w'ra'ithi 'eth-kal-ma`aseh ha'Elohim kiy lo' yukal ha'adam lim'tso' 'eth-hama`aseh 'asher na`asah thachath-haschemesh 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** and I saw every work of the Elohim, I concluded that man cannot discover the work which has been done under the sun. Even though man should seek laboriously, he will not discover; and though the wise man should say, I know, he cannot discover.

<17> καὶ εἰδον σὺν πάντα τὰ ποιήματα τοῦ θεοῦ,

ὅτι οὐ δυνήσεται ἀνθρωπος  
τοῦ εύρειν σὺν τῷ ποίημα  
τῷ πεποιημένον ὑπὸ τὸν ἥλιον.  
ὅσα ἂν μοχθήσῃ ὁ ἀνθρωπος τοῦ ζητῆσαι,  
καὶ οὐχ εὑρήσει.  
καὶ γε ὅσα ἂν εἴπῃ ὁ σοφὸς τοῦ γνῶναι,  
οὐ δυνήσεται τοῦ εύρειν.

17 kai eidon syn panta ta poiēmata tou theou,  
hoti ou dynēsetai anthrōpos  
tou heurein syn to poiēma  
to pepoiēmenon hypo ton hēlion;  
hosa an mochthēsē ho anthrōpos tou zētēsai,  
kai ouch heurēsei;  
kai ge hosa an eipē ho sophos tou gnōnai,  
ou dynēsetai tou heurein.

## Chapter 9

אַתְּכָלֵזָה נָתָתִי אֶל-לַבִּי וְלֹבֵר  
אַתְּכָלֵזָה אֲשֶׁר חֲצִדִּיקִים וְחַכְמִים וְעַבְدִּיהם בַּיד  
חָאָלָהִים גַּם-אָהָבָה גַּם-שְׁנָאָה אֵין יוֹדֵעַ הָאָדָם הַכָּל  
לְפָנֵיהם:

1. kiy '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 I have taken all this to my heart and explain it that righteous men, wise men, and their deeds are in the hand of the Elohim. Man does not know whether it will be love or hatred; anything awaits him.

<9:1> "Οτι σὺν πᾶν τοῦτο ἔδωκα εἰς καρδίαν μου,

καὶ καρδία μου σὺν πᾶν εἰδεν τοῦτο,  
ώς οἱ δίκαιοι καὶ οἱ σοφοὶ

καὶ ἐργασίαι αὐτῶν ἐν χειρὶ τοῦ θεοῦ,  
καὶ γε ἀγάπην καὶ γε μῆσος οὐκ ἔστιν εἰδὼς ὁ ἀνθρωπός·  
τὰ πάντα πρὸ προσώπου αὐτῶν,

1            Hoti syn pan tutto edōka eis kardian mou,  
kai kardia mou syn pan eiden tutto,  
hōs hoi dikaioi kai hoi sophoi  
kai ergasiae autōn en cheiri tou theou,  
kai ge agapēn kai ge misos ouk estin eidōs ho anthrōpos;  
ta panta pro prosōpou autōn,

וְאֶת כָּל מִקְרָה אַחֲרֵי צְדָקָה וְלֹא־שְׁעָרָה לְטוֹב  
וְלֹא־חֵרֶב וְלֹא־מְמָא וְלֹא־בָּחֵר אַיִלָּנוּ זְבַח כְּטוֹב כְּחַטָּא  
בְּנֵשֶׁב עַשְׂרֵה שְׁבוּעָה יְרָא:

2. **hakol ka'asher lakol miq'reh 'echad latsadiq w'larasha` latob w'latahor w'latame`**  
**w'la'zobecha w'la'asher 'eynenu zobecha katob kachote' hanish'ba` ka'asher sh'bu`ah yare'.**  
**Ecc9:2** It is the same for all. There is one fate for the righteous and for the wicked; for the good, for the clean and for the unclean; for the man who offers a sacrifice and for the one who does not sacrifice. As the good man is, so is the sinner; as the swearer is, so is the one who is afraid to swear.

<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 δὲ ἀγαθός, ὡς δὲ ἀμαρτάνων.  
ὡς δὲ ὄμνύων, καθὼς δὲ τὸν ὄρκον φοβούμενος.

2 mataiotēs en tois pasin.  
synantēma hen tō dikaiō kai tō asebei,  
tō agathō kai tō kakō  
kai tō katharō kai tō akathartō  
kai tō thysiazonti kai tō mē thysiazonti;  
hōs ho agathos, hōs ho hamartanōn;  
hōs ho omnyōn, kathōs ho ton horkon phoboumenos.

בְּזֶה רַע בְּכָל אָשֵׁר־גַּעֲשָׁה תְּהִת הַשְּׁמָשׁ כִּי־מִקְרָה אַחֲרֵי צְדָקָה וְלֹא־שְׁעָרָה לְטוֹב  
וְלֹא־חֵרֶב וְלֹא־מְמָא וְלֹא־בָּחֵר אַיִלָּנוּ זְבַח כְּטוֹב כְּחַטָּא  
בְּנֵשֶׁב עַשְׂרֵה שְׁבוּעָה יְרָא:

לכל וגם לב בני-האדם מלא-רע וחוללות בלבד  
בחייהם ואחריו אל-המתים:

**3. zeh ra` b'kol 'asher-na`asah tachath hashemesh kiy-miq'reh 'echadlikol 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 hearts of the sons of men are full of evil and insanity is in their hearts throughout their lives. Afterwards they go to the dead.

- <3> τοῦτο πονηρὸν ἐν παντὶ πεποιημένῳ ὑπὸ τὸν ἥλιον,  
 ὅτι συνάντημα ἔν τοῖς πᾶσιν·  
 καὶ γε καρδίᾳ νιῶν τοῦ ἀνθρώπου ἐπληρώθη πονηροῦ,  
 καὶ περιφέρεια ἐν καρδίᾳ αὐτῶν ἐν ζωῇ αὐτῶν,  
 καὶ ὄπισθια αὐτῶν πρὸς τοὺς νεκρούς.

3 touto poneron en panti pepoiemenō hypo ton hēlion,  
 hoti synantēma hen tois pasin;  
 kai ge kardia huiōn tou anthrōpou eplērōthē ponērou,  
 kai periphereia en kardiā autōn en zōē autōn,  
 kai opisō autōn pros tous nekrous.

כִּי־לְכָלֶב חַי הַגָּא טוֹב מִן־הָאֲרִיה הַמְתָה:  
דְּכִירַמִּי אָשֵׁר יִבְחַר אֶל כָּל־הַחַיִים יִשְׁבַּט חֹזֶן  
אֶת־בְּנֵי־יִשְׂרָאֵל וְעַל־עַמּוֹתָיו כִּי־בְּנֵי־יִשְׂרָאֵל  
אֲבָתָיו וְעַמּוֹתָיו כִּי־בְּנֵי־יִשְׂרָאֵל וְעַמּוֹתָיו כִּי־בְּנֵי־יִשְׂרָאֵל

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

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

- 4 hoti tis hos koinōnei pros pantas tous zōntas?  
estin elpis, hoti ho kyōn ho zōn, autos agathos  
hyper ton leonta ton nekron.

**ה**כפי החלטים יודעוו נציגתו והמטרים אינם יודעוו מואמה  
ואין עוד להם שכר כי נשכח זכרם:

**5. kiy hachayim yod'`im sheyamuthu w'hamethim 'eynam yod'`im m'u'mah w'eyn-`od lahem sakar kiv nish'kach zik'rav.**

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

- 5 <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,  
kai hoi nekroi ouk eisin ginōskontes ouden;  
kai ouk estin autois eti misthos,  
hoti epelēsthē hē mnēmē autōn;

ԳԵՐԱԿ ՅԱՇԽ ՎԵՐ ՄԽԵՂԻ-ՄԵՂ ՄԽԵՂԻ-ՄԵՂ ՄԽԵՂԻ-ՄԵՂ  
:ՄԵՂԻ ԽԵՐ ՅԱՎԵՐ-ՎԵՐ ԸՆԴ ՄԵՂԻ ԸՆԴ ՄԵՂԻ-ՎԵՐ

**ו** גם אהבתם גם-שנאותם גם-קנאותם כבר אבדה וחלק:  
אין-להם עוד לעולם בכלל אשר-נעשרה תחת השם:

**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** Indeed their love, their hate and their zeal have already perished, and they will no longer have a share in all that is done under the sun.

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

6 kai ge agapē autōn kai ge misos autōn  
kai ge zēlos autōn ēdē apōleto,  
kai meris ouk estin autois eti eis aiōna  
en panti tō pepoiēmenō hypo ton hēlion.

**7** **לְקַדְּךָ אֲכַל בְּשִׂמְחָה לְחֶמֶךְ וָשְׁתָה בְּלֵב-טוֹב יִרְגַּח כִּי כָּבֵר  
רְצָחָה הָאֱלֹהִים אֶת-מְצֻפָּה:**

**7. lek 'ekol b'sim'chah lach'mek ushatheh b'leb-tob yeynek kiy 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 ἀγαθῆ οἰνόν σου,  
ὅτι ἥδη εὐδόκησεν ὁ θεὸς τὰ ποιήματά σου.

7 Deuro phage en euphrosynē arton sou  
kai pie en kardiā agathē oinon sou,  
hoti ēdē eudokēsen ho theos ta poiēmata sou.

የወቂያ-ፌዴስ የሚሸጠውን በፊት እና ማረጋገጫ ተከታታለ እና ማስተካከለ ይመዘኛል

ח בְּכָל־עַת יְהִי בְּגִדִּיך לְבָנִים וְשֶׁמֶן עַל־רָאשֶׁך  
אֲלִיְחֶסֶר:

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

**Ecc9:8** Let your clothes be white all the time, and let not oil be lacking on your head.

- <8> ἐν παντὶ καιρῷ ἔστωσαν ἴμάτιά σου λευκά,  
καὶ ἔλαιον ἐπὶ κεφαλήν σου μὴ ύπτερησάτω.  
8 en panti kairō estōsan himatia sou leuka,  
kai elaion epi kephalēn sou mē hysterēsatō.

ע/ט/ק קְרֵבָה כְּלֵבָה עַל־עַד־קְרֵבָה קְרֵבָה כְּלֵבָה עַל־עַד־  
עַתְּבָה כְּבָקָה כְּלֵבָה עַל־עַד־קְרֵבָה עַל־עַד־קְרֵבָה כְּלֵבָה  
טְרֵאָה חַיִים עַם־אַשְׁר־אַהֲבָתְךָ כָּל־יְמִי חַיִיר הַבְּלֵק  
אַשְׁר נָתַן־לְךָ תְּחִתַּה שְׁמַשׁ כָּל יְמִי הַבְּלֵק כִּי הַזָּא חַלְקָק  
בְּחִים וּבְעָמָלָךְ אַשְׁר־אַתָּה עַמֵּל תְּחִתַּה שְׁמַשׁ:

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

**Ecc9:9** Enjoy life with the woman whom you love all the days of your fleeting life which He has given to you under the sun ; for this is your reward in life and in your toil in which you have labored under the sun.

- <9> οὐδὲ ζωὴν μετὰ γυναικός, ἦς ἡγάπησας,  
πάσας ἡμέρας ζωῆς ματαιότητός σου  
τὰς δοθείσας σοι ὑπὸ τὸν ἥλιον,  
πάσας ἡμέρας 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  
tas dotheisas soi hypo ton hēlion,  
pasas hēmeras mataiotētos sou,  
hoti auto meris sou en tē zōē sou  
kai en tō mochthō sou, hō sy mochtheis hypo ton hēlion.

עַל־עַד־קְרֵבָה כְּלֵבָה עַל־עַד־קְרֵבָה עַל־עַד־קְרֵבָה  
עַל־עַד־קְרֵבָה כְּלֵבָה עַל־עַד־קְרֵבָה עַל־עַד־קְרֵבָה  
יְכָל אַשְׁר תִּמְצָא יְדֶךָ לְעֹשָׂת בְּחַדְךָ עֲשָׂה כִּי אֵין

מַעֲשָׂה וְחַשְׁבּוֹן וְדֻעָת וְחַכְמָה בְּשֹׂאָל אֲשֶׁר אֵתָה הַלְּךָ  
שָׁמָה: ס

**10. kol 'asher tim'tsa' yad'k la`asoth b'kochak `aseh kiy '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 all your might; for there is no activity or planning or knowledge or wisdom in Sheol where you are going.

<10> πάντα, ὅσα ἀν εὑρῇ ἡ χείρ σου τοῦ ποιῆσαι,  
ώς ἡ δύναμις σου ποίησον,  
ὅτι οὐκ ἔστιν ποίημα καὶ λογισμὸς καὶ γνῶσις  
καὶ σοφία ἐν ἄδῃ, ὅπου σὺ πορεύῃ ἐκεῖ.

10 panta, hosa an heurē hē cheir sou tou poiēsai,  
hōs hē dynamis sou poiēson,  
hoti ouk estin poiēma kai logismos kai gnōsis  
kai sophia en hadē, hopou sy poreuē ekei.

קָרְבָּנִים תְּבַקְּלִים כִּי לֹא שְׁבָתִי וְרָאָה תְּחִתַּה-הַשְׁמֵשׁ כִּי לֹא לְקָלִים הַמְּרוֹזִים וְלֹא  
 לְגִבּוֹרִים הַמְּלִיחָמָה וְגַם לֹא לְחַכְמִים לְחַם וְגַם לֹא לְגַבְנִים  
 עַשְׂרֵה וְגַם לֹא לִידְעִים חַן כִּירְעָת וְפָגָע יִקְרָה אֶת-כְּלָמִים:

**11. shab'ti w'ra'oh thachath-hashe mesh kiy 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 kiy-`eth waphega` yiq'reh 'eth-kulam.**

**Ecc9:11** I again saw under the sun that the race is not to the swift and the battle is not to the warriors, and neither is bread to the wise nor wealth to the discerning nor favor to men of ability; for time and chance overtake them all.

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

11 Epeстrepса kai eidon hypo ton hēlion  
hoti ou tois kouphois ho dromos  
kai ou tois dynatois ho polemos  
kai ge ou tois sophois artos  
kai ge ou tois synetoiis ploutos  
kai ge ou tois ginōskousin charis,  
hoti kairos kai apantēma synantēsetai tois pasin autois.

**יב כי** גם לא-ידע האָדָם את-עַתּוֹ פְּדוּגִים שֶׁגָּאָחִים בְּמִצְדָּה רָעָה וּכְצָפָרִים הָאָחִזּוֹת בְּפֵחַ כְּהָם יוֹקְשִׁים בְּגַנִּי  
הָאָדָם לְעַת רָעָה כְּשַׂתְּפּוֹל עַלְיָהָם פְּתָאָם:

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

**Ecc9:12** Moreover, man does not know his time: like fish caught in a treacherous net and birds trapped in a snare, so the sons of men are ensnared at an evil time when it suddenly falls on them.

**¶12** ὅτι καί γε οὐκ ἔγνω ὁ ἄνθρωπος τὸν καιρὸν αὐτοῦ.

ώς οἱ ἵχθύες οἱ θηρευόμενοι ἐν ἀμφιβλήστρῳ κακῷ  
καὶ ώς ὅρνεα τὰ θηρευόμενα ἐν παγίδῃ,  
ώς αὐτὰ παγιδεύονται οἱ νίοὶ τοῦ ἀνθρώπου  
εἰς καιρὸν πονηρού,  
ὅταν ἐπιπέσῃ ἐπ’ αὐτοὺς ἄφνω.

12 hoti kai ge ouk egnō ho anthrōpos ton kairon autou;  
hōs hoi ichthues hoi thēreuomenoi en amphiblēstrō kakō  
kai hōs ornea ta thēreuomena en pagidi,  
hōs auta pagideuontai hoi huioi tou anthrōpou  
eis kairon ponēron,  
hotan epipesē ep' autous aphnō.

**יג** גַּם-זֹה בְּאִירִי חֲכָמָה תַּחַת הַשְׁמֶשׁ וְגַדּוֹלָה הִיא אֲלֵיכָה 13

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

**Ecc9:13** Also this I came to see as wisdom under the sun, and it impressed me.

**¶13** Καί 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;

יד עיר קטנה וְאַנְשִׁים בָּה מְצֻט וּבָא-אֶלְיָה מֶלֶךְ גָּדוֹל  
וּסְבֵב אֲתָה יִבְנֶה עַלְיָה מִצּוּדִים גָּדוֹלים:

**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 to it, surrounded it and constructed large siegeworks against it.

¶ 14 πόλις μικρὰ καὶ ἄνδρες ἐν αὐτῇ ὄλιγοι,  
καὶ ἔλθη ἐπ' αὐτὴν βασιλεὺς μέγας καὶ κυκλώσῃ αὐτὴν  
καὶ οἰκοδομήσῃ ἐπ' αὐτὴν χάρακας μεγάλους.

14 polis mikra kai andres en autē oligoi,  
kai elthē ep' autēn basileus megas kai kyklōsē autēn  
kai oikodomēsē ep' autēn charakas megalous;

**טו** וּמְצָא בָּה אִישׁ מַסְכֵן חֶכְם וּמַלְטֵה הוּא אֶת-הַעֲיר  
בְחַכְמָתוֹ וְאֶדֶם לֹא זָכֵר אֶת-הָאִישׁ הַמַּסְכֵן הַהוּא;

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

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

καὶ εὑρη ἐν αὐτῇ ἄνδρα πένητα σοφόν,  
καὶ διασώσει αὐτὸς τὴν πόλιν ἐν τῇ σοφίᾳ αὐτοῦ·  
καὶ ἄνθρωπος οὐκ ἐμνήσθη σὺν τοῦ ἀνδρὸς τοῦ πένητος  
ἐκείνου.

15      kai heurē en autē andra penēta sophon,  
          kai diasōsei autos tēn polin en tē sophiā autou;  
          kai anthrōpos ouk emnēsthē syn tou andros tou penētos  
              ekeinou.

**טז** ואמראָהוּ אֲגִי טוֹבָה חֶכְמָה מְגֻבוֹרָה וְחֶכְמָת הַפְּסִיכָן בָּזָנִיה  
וְדָבְרֵיו אַיִן נִשְׁמְעוּם:

**16. w'amar'ti 'ani tobah chak'mah mig'burah w'chak'math hamis'ken b'zuyah ud'barayu  
'eynay 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 υπὲρ δύναμιν·  
καὶ σοφία του πένητος ἔξουδενωμένη,  
καὶ λόγοι αὐτοῦ οὐκ εἴσιν ἀκουόμενοι.

16      kai eipa egō Agathē sophia hyper dynamin;  
          kai sophia tou penētos exoudenōmenē,  
          kai logoi autou ouk eisin akouomenoi.

**ר' דברי חכמים בנהת נשבעים מזעקה מושל בכספיים:**

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

**Ecc9:17** The words of the wise heard in quietness are better than the shouting of a ruler among fools.

- <17> λόγοι σοφῶν ἐν ἀναπαύσει ἀκούονται  
ὑπὲρ κραυγῆν ἔξουσιαζόντων ἐν ἀφροσύναις.  
17 logoi sophōn en anapausei akouontai  
hyper kraugēn exousiazontōn en aphrosynais.

၂၁၄၈ ဘန်က မောင် နိုင်ငံတေသန ၁၁၁၃ ခုနှစ်၊ ၁၈၁၈ ခုနှစ် ၂၁၅၀ ၁၈၁၈

**רְבָה:** **טֹבָה** חִכָּמָה מַכְלֵי קָרְבָּן וְחֹטָא אֶחָד יַאֲבֵד טֹבָה

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

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

- <18> ἀγαθὴ σοφία ὑπὲρ σκεύη πολέμου,  
καὶ ἀμαρτάνων εἰς ἀπολέσει ἀγαθωσύνην πολλήν.  
18 agathē sophia hyper skeuē polemou,  
kai hamartanōn heis apolesei agathōsynēn pollēn.

# **Chapter 10**

የጥና አጥቃዎች ማሸጋ በኩል የጥና ውስጥ ይታረዋል ይታረዋል ይታረዋል Ecc10:1  
፡፡ የጥና ውስጥ ይታረዋል ይታረዋል ይታረዋል

**אָזְבוּבֵי מֹת יַבָּאֵישׁ יַבִּיעַ שֶׁמֶן רֹקֶם יַקְרָב  
מְחַכְמָה מְבֻבָּד סְכָלּוֹת מְעַט:**

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

**Ecc10:1** Dead flies make a perfumers oil stink, so a little foolishness is weightier than wisdom and honor.

- <10:1>** Μυῖαι θανατοῦσαι σαπριούσιν σκευασίαν ἐλαίου ἥδυσματος·  
τίμιον ὀλίγον σοφίας ὑπὲρ δόξαν ἀφροσύνης μεγάλης.  
1 Muiai thanatousai sapriousin skeuasian elaiou hēdysmatos;  
timion oligon sophias hyper doxan aphrosynēs megalēs.

**ב** לְבֵב חָכָם לִימִינֹ וּלְבֵב כְּסִיל לְשֶׁמֶן לוֹ:

**2. leb chakqm limino w'leb k'sil lis'mo'lo.**

**Ecc10:2** A wise mans heart directs him toward the right, but the foolish mans heart directs him toward the left.

- καρδία σοφοῦ εἰς δεξιὸν αὐτοῦ,

καὶ καρδία ἄφρονος εἰς ἀριστερὸν αὐτοῦ.

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

**ג** וְגַם־בָּהֶךְ כִּי־שָׁהָסָכֵל הָלַךְ לְבוֹ חָסֵר וְאָמֵר  
לְכָל סָכֵל הַוְיא:

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

**Ecc 10:3** Even when the fool walks along the road, his sense is lacking 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 aphrōn poreuētai,  
          kardia autou hysterēsei,  
          kai ha logieitai panta aphrosynē estin.

ይህ አገልግሎት በዚህ የሚከተሉት ስልጋዊ አገልግሎቶች ተደርጓል፡፡

**רְגִיחַ חֲטֹאִים גָּדוֹלִים:** ד אַסְמָדְרִיָּח הַמּוֹשֵׁל תַּעֲלֵה עַלְיָך מִקְוָמֶך אַל-תִּפְנַח כִּי מִרְפָּא

**4. 'im-rucha hamoshel ta`aleh `aleyak m'qom'k 'al-tanach kiy mar'pe' yanicha chata'im g'dolim.**

**Ecc 10:4** If the ruler's temper rises against you, do not abandon your position, because composure allays great offenses.

«4» ἐὰν πνεῦμα τοῦ ἔξουσιάζοντος ἀναβῇ ἐπὶ σέ,  
τόπον σου μὴ ἀφῆσ,  
ὅτι ἵαμα καταπαύσει ἀμαρτίας μεγάλας.

4                   ean pneuma tou exousiazontos anabē epi se,  
topon sou mē aphēs,  
hoti iama katapausei hamartias megalas.

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**הירש רעה ראייתי תחת ה שימוש כשגגה שייצא מלבני השליט:**

**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, like an error which goes forth from the ruler

•**5** ἔστιν πονηρία, ἣν εἶδον ὑπὸ τὸν ἥλιον,  
ώς ἀκούσιον, ὃ ἐξῆλθεν ἀπὸ προσώπου τοῦ ἐξουσιάζοντος.

5 estin ponēria, hēn eidon hypo ton hēlion,  
hōs akousion, ho exēlthen apo prosōpou tou exousiazontos;

וְנַתֵּן חֲסִכָּל בְּמִרוּמִים רַבִּים וּצְשִׁירִים בְּשֶׁפֶל יְשֻׁבוֹן:

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

**Ecc10:6** folly is set in many exalted places while rich men sit in humble places.

- 6 έδόθη ὁ ἄφρων ἐν ὑψεσι μεγάλοις,  
καὶ πλούσιοι ἐν ταπεινῷ καθήσονται·  
edothē ho aphrōn en huuesi megalois,  
kai plousioi en tapeinō kathēsontai;

**רָאִיתִי עֲבָדִים עַל-סּוֹסִים וּשְׁרִים הַלְּכִים כֻּעָבָדִים  
עַל-הָאָרֶץ:**

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

**Ecc10:7** I have seen slaves riding on horses and princes walking like slaves on the land.

- <7> εἰδον δούλους ἐφ' ἵππους  
καὶ ἄρχοντας πορευομένους ὡς δούλους ἐπὶ τῆς γῆς.  
7 eidon doulous eph' hippous  
kai archontas poreuomenous hōs doulous epi tēs gēs.

**ח** חָפֵר גּוֹמֵץ בּוֹ יַפְולַ וַפְרִץ בְּדַרְךָ רַשְׁכָנוּ נְחַשָּׁ:

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

**Ecc 10:8** He who digs a pit may fall into it, and a serpent may bite him who breaks through a wall.



**ט מס'יע אָבָנים יַעֲצֶב בָּהֶם בְּקֵעַ עֲצִים יַסְכֹּן בָּם:**

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

**Ecc10:9** He who quarries stones may be hurt by them, and he who splits logs may be endangered by them.

- 9 έξαιρων λίθους διαπονηθήσεται ἐν αὐτοῖς,  
σχίζων ξύλα κινδυνεύσει ἐν αὐτοῖς.  
9 exairōn lithous diaponēthēsetai en autois,  
schizōn xyla kindyneusei en autois.

**ויתרונו הכשר חכמה:** א. אם-קָהַה הַבְּרוֹל וְהִוא לְאַ-פְנִים קָלָקָל וְחִילִים יַגְבֵּר  
ב. בְּעֵזֶב עֲשֵׂה אֲעֵלָה:

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

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

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

10                   ean ekpesē to sidērion,  
kai autos prosōpon etaraxen,  
kai dynameis dynamōsei,  
kai perisseia tou andreiou sophia.

**ריא אם יישך הփחש בלוא-לחש ואין יתרון לבעל חלשות:**

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

**Ecc10:11** If the serpent bites before being charmed, there is no profit for the charmer.

<11> ἐὰν δάκη ὁ ὄφις ἐν οὐ ψιθυρισμῷ,  
καὶ οὐκ ἔστιν περισσεία τῷ ἐπάδοντι.  
11 ean dakē ho ophis en ou psithyrismō,  
kai ouk estin perisseia tō epadonti.

**יב דבָרִי פִידְחָכֶם חַן ושְׁפָתּוֹת קְסִיל תְבָלַעֲנוּ:** 12 **נְאָמֵן לְהַעֲלֵי אָעָל בְּאַלְמָבָא עַלְגָּל כְּלָלָא:**

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

**Ecc10:12** Words from the mouth of a wise man are gracious, while the lips of a fool consume him;

λόγοι στόματος σοφοῦ χάρις,  
καὶ χείλη ἄφρονος καταποντιούσιν αὐτόν.  
logoi stomatos sophou charis,  
kai cheilei aphronos katapontiousin auton;

**ריג תחלת ה-ברית-פיהו סכבות ואחרית פיהו הוללות רעה:**

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

**Ecc10:13** the beginning of his talking is folly and the end of it is wicked madness.

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

13 archē logōn stomatos autou aphrosonē,  
kai eschatē stomatos autou peripherēia ponēra;

զակա յուղա-քա սակա օպերա նորա մարդ լութե 14  
: նորա բարե քա նորա մարդ յուղա

**יד** וְהַפְּכָל יְרִבָּה דִּבְרִים לְאִידָּע הָאָדָם מֵהַשִּׁיחָה וְאַשְׁר  
רְחִיה מֵאֶחָדו מֵגִינֵּד לוֹ:

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

**Ecc10:14** Yet the fool multiplies words. No man knows what will happen, and who can tell him what will come after him?

καὶ ὁ ἄφρων πληθύνει λόγους.

οὐκ ἔγνω ὁ ἄνθρωπος τί τὸ γενόμενον,  
καὶ τί τὸ ἐσόμενον ὅπίσῳ αὐτοῦ, τίς ἀναγνελεῖ αὐτῷ:

14      kai ho aphrōn plēthynei logous.

ouk egnō ho anthrōpos ti to genomenon,  
kai ti to esomenon opisō autou. tis anaggelei autō?

**טו** עמל הכספיים תיגענו אשר לא-ידע ללבת אל-עיר:

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

**Ecc10:15** The toil of a fool so wearies him that he does not even know how to go to a city.

μόχθος τῶν ἀφρόνων κοπώσει αὐτούς,  
ὅς οὐκ ἔγνω τοῦ πορευθῆναι εἰς πόλιν.

15                   mochthos tōn aphronōn kopōsei autous,  
hos ouk egnō tou poreuthēnai eis polin.

**טז אָרְלֶךָ אָרְצָ שִׁמְלַכָּךְ נְעֵר וְשָׁרֵיךְ בְּבָקָר יְאַכְלֵה:** 16 **בְּעֵד עֲזֹבָה וְעַזְבָּה כְּעֵד:**

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

**Ecc10:16** Woe to you, O land, whose king is a lad and whose princes feast in the morning.

**<16>** οὐαί σοι, πόλις, ἃς ὁ βασιλεύς σου νεώτερος καὶ οἱ ἄρχοντές σου ἐν πρωίᾳ ἔσθιουσιν·

16                   ouai soi, polis, hēs ho basileus sou neōteros  
kai hoi archontes sou en prōiā esthiousin;

## ר' אָשְׁרִיךְ אַרְץׁ שְׂמֶלֶךְ בֵּן־חֹרִים וְשָׁרִיךְ בְּעַת

רְאֵכֶלֶי בָּגְבִירָה וְלֹא בְּשִׁתָּהִ:

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, whose king is of nobility and whose princes eat at the appropriate time for strength and not for drunkenness.

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

17 makaria sy, gē, hēs ho basileus sou huios eleutherōn  
kai hoi archontes sou pros kairon phagontai en dynamei  
kai ouk aischynthēsontai.

וְאַתָּה כִּי יְמִינְךָ מִזְמָרָה וְבָשְׁפָלוֹת יְדֵיכֶם יְדַלְּךָ הַבָּיִת: 18

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

Ecc10:18 Through indolence the rafters sag, and through slackness the house leaks.

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

18 en oknēriais tapeinōthēsetai hē dokōsis,  
kai en argia cheirōn staxeis hē oikia.

וְאַתָּה כִּי יְמִינְךָ מִזְמָרָה וְבָשְׁפָלוֹת יְדֵיכֶם יְדַלְּךָ הַבָּיִת: 19  
וְאַתָּה כִּי לְשֹׁחֵק עֲשִׂירִים לְחַם וּבִין רִשְׁמָה חַיִים וְהַכְּסָף יְעַנָּה:

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

Ecc10:19 Men prepare a meal for enjoyment, and wine makes life merry, and money is the answer to everything.

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

19 eis gelōta poiousin arton,  
kai oinos euphrainei zōntas,  
kai tou argyriou epakousetai syn ta panta.

וְאַתָּה כִּי לְשֹׁחֵק עֲשִׂירִים לְחַם וּבִין רִשְׁמָה חַיִים וְהַכְּסָף יְעַנָּה: 20  
וְאַתָּה כִּי לְשֹׁחֵק עֲשִׂירִים לְחַם וּבִין רִשְׁמָה חַיִים וְהַכְּסָף יְעַנָּה:  
וְאַתָּה כִּי לְשֹׁחֵק עֲשִׂירִים לְחַם וּבִין רִשְׁמָה חַיִים וְהַכְּסָף יְעַנָּה:

כְּגָם בְּמִדְעָךְ מֶלֶךְ אֶל-תְּקִלָּל וּבְחַדְרָי מִשְׁקָבְךָ  
אֶל-תְּקִלָּל עֲשִׂיר כִּי עֹזֶף הַשְׁמִים יוֹלִיךְ אֶת-הַקּוֹל וּבְעַל  
הַכְּנֶפֶים יְגִיד הַבָּר:

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

**Ecc10:20** Furthermore, in your bedchamber do not curse a king, and in your sleeping rooms do not curse a rich man, for a bird of the heavens will carry the sound and the wing fed creature will make the matter known.

<20> καί γε ἐν συνειδήσει σου βασιλέα μὴ καταράσῃ,  
καὶ ἐν ταμιείοις 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,  
kai en tamieiois koitōnōn sou mē katarasē plousion;  
hoti peteinon tou ouranou apoisei syn tēn phōnēn,  
kai ho echōn tas pterygas apaggelei logon.

## Chapter 11

אֶל-עַמְקָדָה עַל-פְנֵי הַמִים כִּידְבָרְבָ הַיְמִים  
Ecc11:1 אֶל-עַמְקָדָה עַל-פְנֵי הַמִים כִּידְבָרְבָ הַיְמִים :

אֲשֶׁר לְחַמְךָ עַל-פְנֵי הַמִים כִּידְבָרְבָ הַיְמִים  
תְמִצְאָנוּ:

**1. shalach lach'm'k `al-p'ney hamayim kiy-b'rob hayamim tim'tsa'enu.**

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

<11:1> Ἀπόστειλον τὸν ἄρτον σου ἐπὶ πρόσωπον τοῦ ὕδατος,  
ὅτι ἐν πλήθει τῶν ἡμερῶν εὑρήσεις αὐτόν·

1 Aposteilon ton arton sou epi prosōpon tou hydatos,  
hoti en plēthei tōn hēmerōn heurēseis auton;

וְתַז-חַלֵק לְשָׁבַעַת וְגַם לְשָׁמֹונָה כִּי לֹא תַדַע מַה-יִהְיֶה  
רָעָה עַל-הָאָרֶץ:

**2. ten-cheleq l'shib`ah w'gam lish'monah kiy lo' theda` mah-yih'yehra`ah `al-ha'arets.**

**Ecc11:2** Divide your portion to seven, or even to eight, for you do not know what misfortune may occur on the earth.

<2> δὸς μερίδα τοῖς ἑπτά καὶ γε τοῖς ὀκτώ,  
ὅτι οὐ γινώσκεις τί ἔσται πονηρὸν ἐπὶ τὴν γῆν.  
2 dos merida tois hepta kai ge tois oktō,  
hoti ou ginōskeis ti estai ponēron epi tēn gēn.

וְתַז-חַלֵק לְשָׁבַעַת וְגַם לְשָׁמֹונָה כִּי לֹא תַדַע מַה-יִהְיֶה  
גַּם-יִמְלָאוּ הָעֲבִים גַּשְׁמָם עַל-הָאָרֶץ יְרִיכָו וְאַמְ-יִפּוֹל עַזְן

**בְּדַרְוָם וְאֶם בְּצִפּוֹן מִקּוֹם שִׁיפּוֹל הַעֲזֵץ שֶׁם 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'hu'.

**Ecc11:3** If the clouds are full, they pour out rain upon the earth; and whether a tree falls toward the south or toward the north, wherever the tree falls, there it lies.

ἢὰν πληρωθῶσιν τὰ νέφη ὑετοῦ,

έπι τὴν γῆν ἔκχέουσιν·  
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;  
kai ean pesē xylon en tō notō kai ean en tō borraq,  
topō, hou peseitai to xylon, ekei estai.

**ד** שָׁמֵר רִיחַ לֹא יִזְרַע וּרְאָה בְּעָבִים לֹא יִקְצֹר:

**4. shomer rucha lo' yiz'ra` w'ro'eh be`abim lo' yiqt'sor.**

**Ecc11:4** He who watches the wind will not sow and he who looks at the clouds will not reap.

4 τηρῶν ἄνεμον οὐ σπερεῖ,  
καὶ βλέπων ἐν ταῖς νεφέλαις οὐ θερίσει,  
terōn anemon ou sperei,  
kai blepōn en tais nephelais ou therisei,

**ה** כִּי-אָשֵׁר אַיִלְךָ יָדְעַ מֵהֶדְךָ הַרֹּוחַ כַּעֲצָמִים בְּבֶטֶן  
הַמְּלָאָה כְּכֹה לֹא תְדֻעַ אַתְ-מַעַשָּׂה הָאֱלֹהִים אָשֵׁר בַּעֲשָׂה  
אַתְ-הַפְּלֵל:

**5. ka'asher 'eyn'k yode`a mah-derek harucha ka`atsamim b'beten ham'le'ah kakah lo' thedq `eth-mq `aseh ha'Elohim 'asher ya`aseh 'eth-hakol.**

**Ecc11:5** Just as you do not know the path of the wind and how bones are formed in the womb of the pregnant woman, so you do not know the activity of the Elohim who makes all things.

**〈5〉** ἐν οἷς οὐκ ἔστιν γνώσκων τίς ἡ ὁδὸς τοῦ πνεύματος.

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

<sup>5</sup> en hois ouk estin ginōskōn tis hē hodos tou pneumatou.

hōs osta en gastri tēs kuophorouſēs,  
houtōs ou gnōsē ta poiēmata tou theou,  
hosa poiēsei syn ta panta.

וְבַבָּקֶר זָרַע אֶת-זָרַעך וְלֹצַרְבֵ אֶל-פָנֶה יְדֶך כִי אִין  
רֹודֵע אֵיך זֶה יָכַשֵּר הַזֶּה אֲוֹזֶה וְאַמְשָׁנִיכֶם כְאֶחָד טֻבִים:

6. **baboqer z'ra` 'eth-zar`ek w'la`ereb 'al-tanach yadek kiy 'eyn'k yode` 'ey zeh yik'shar hazeh 'o-zeh w'im-sh'neym hem k'echad tobim.**

**Ecc11:6** Sow your seed in the morning and do not be idle in the evening, for you do not know whether morning or evening sowing will succeed, or whether both of them alike will be good.

<6> ἐν πρωίᾳ σπεῖρον τὸ σπέρμα σου,  
καὶ εἰς ἑσπέραν μὴ ἀφέτω ἡ χείρ σου,  
ὅτι οὐ γινώσκεις ποῖον στοιχήσει, ἢ τοῦτο ἢ τοῦτο,  
καὶ ἔὰν τὰ δύο ἐπὶ τὸ αὐτὸν ἀγαθά.

6 en prōiā speiron to sperma sou,  
kai eis hesperan mē aphetō hē cheir sou,  
hoti ou ginōskeis poion stoichēsei, ē touto ē touto,  
kai ean ta duo epi to auto agatha.

:וְיַחַד-עַבְדָךְ תְּזַבְּחַת בְּעַד-עַבְדָךְ  
זָמְתָוק הַאֲוֹר וְטוֹב לְעֵינִים לְרֹאֹת אֶת-הַשְּׁמֶשׁ:

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

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

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

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

:וְעַד-לְבָדָק אֶל-עַד עַד-עַד קְרַבְךָ קְרַבְךָ  
חַכְמָה-עַד עַד-עַד כְּלַשְׂבִּידָךְ  
חַכְמָה-שְׁנִים הַרְבָּה יְחִיָּה הָאָדָם בְּכָלָם יִשְׁמַח וַיִּזְכֵּר  
אֶת-יָמָי הַחַשְׁךְ כִּי-הַרְבָּה יְהִי כָּל-שְׁבָא הַבָּלָל:

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

**Ecc11:8** Indeed, if a man should live many years, let him rejoice in them all, and let him remember the days of darkness, for they will be many. Everything that is to come will be futility.

<8> ὅτι καὶ ἔὰν ἔτη πολλὰ ζήσεται ὁ ἄνθρωπος,  
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  
kai mnēsthēsetai tas hēmeras tou skotous,  
hoti pollai esontai;  
pan to erchomenon mataiotēs.

טְשַׁמָּח בְּחֵיר בִּילְדוֹתֶך וַיְתִיבֵך לְבָך בִּימֵי בְּחִירוֹתֶך  
וְהַלְך בְּדָרְכֵי לְבָך וּבְמַרְאֵי עִינֵיכ וְדַע כִּי עַל-כָּל-אֱלֹה  
בְּרִיאָך הָאֱלֹהִים בְּמִשְׁפְּט:

**9. s'mach bachur b'yal'dutheyak witib'k lib'k bimey b'churothek w'halek b'dar'key lib'k  
ub'mar'ey `eyneyak w'da` kiy `al-kal'-eleh ybi'ak ha'Elohim bamish'pat.**

**Ecc11:9** Rejoice, young man, during your childhood, and let your heart be pleasant during the days of young manhood. And follow the impulses of your heart and the desires of your eyes. Yet know that **the Elohim** will bring you to judgment for all these things.

<9> Εὐφραίνου, νεανίσκε, ἐν νεότητί σου,  
καὶ ἀγαθυνάτω σε ἡ καρδία σου ἐν ἡμέραις νεότητός σου,  
καὶ περιπάτει ἐν ὁδοῖς καρδίας σου  
καὶ ἐν ὄράσει ὀφθαλμῶν σου  
καὶ γνῶθι ὅτι ἐπὶ πᾶσι τούτοις ἀξεῖ σε ὁ θεὸς ἐν κρίσει.

9 Euphrainou, neaniske, en neotēti sou,  
kai agathynatō se hē kardia sou en hēmerais neotētos sou,  
kai peripatei en hodois kardias sou  
kai en horasei ophthalmōn sou  
kai gnōthi hoti epi pasi toutoios axei se ho theos en krisei.

חֲזָק-לְבָך עַזְנָא דְּלִיעָזָר קְרָבָע טְוַע אַתְּבָע :  
וְהַסְּרֵך כְּעַם מַלְבָּך וְהַעֲבֵר רַעַה מַבְשָׁרָך כִּיר-הַיְלָדָה  
וְהַשְׁחָרוּת הַבָּל:

**10. w'haser ka`as milibek w'ha`aber ra`ah mib'sarek kiy-hayal'duth w'hashacharuth habel.**

**Ecc11:10** So, remove grief and anger from your heart and put away pain from your body, because childhood and the prime of life are fleeting.

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

# **Chapter 12**

**א** זְכַר אֶת-בּוֹרָאֵך בִּימֵי בְּחֹרֶתְּתֵך עַד אֲשֶׁר  
לֹא-יִבָּאו יָמֵי חֶרְצָה וְהַגִּיעו שְׁנַיִם אֲשֶׁר תֹּאמֶר אַזְנָ-לִי  
בְּהַמְּחֹפֶץ:

- 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 also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, I have no delight in them;

**〈12:1〉** καὶ μνήσθητι τοῦ κτίσαντός σε

ἐν ἡμέραις νεότητός σου,  
ἔως ὅτου μὴ ἔλθωσιν ἡμέραι τῆς κακίας  
καὶ φθάσωσιν ἔτη, ἐν οἷς ἔρεις  
Οὐκ ἔστιν μοι ἐν αὐτοῖς θέλημα.

1        kai mnēsthēti tou ktisantos se  
en hēmerais neotētos sou,  
heōs hotou mē elthōsin hēmerai tēs kakias  
kai phthasōsin etē, en hois ereis  
Ouk estin moi en autois thelēma:

**ב עד אֲשֶׁר לְאַדְתָּחֵשׁ הַשְׁמֵשׁ וְהָאֹר וְהִירָּח וְהַכּוֹכָבִים רָשְׁבֵי הַעֲבָרִים אַחֲר הַגְּשָׁם:**

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

**Ecc12:2** before the sun and the light, the moon and the stars are darkened, and clouds return after the rain;

•**2** οὐδὲ μὴ σκοτισθῆ ὁ ἥλιος καὶ τὸ φῶς  
καὶ ἡ σελήνη καὶ οἱ ἀστέρες,  
καὶ ἐπιστρέψωσιν τὰ νέφη ὅπίσω τοῦ

2 heōs hou mē skotisthē ho hēlios kai to phōs  
kai hē selēnē kai hoi asteres,  
kai epistrepsōsin ta nephē opisō tou huetou;

**ג** ביום שיצעו שMRI הבית והתעריטה אנשי היחיל ובטלי  
הטchnות כי מעתה וחשכו הראות בארכות:

**3. bayom sheyazu`u shom'rey habayith w'hith`au'thu 'an'shey hechayil ubat'lu hatochanoth kiy mi`etu w'chash'ku haro'oth ba'aruboth.**

**Ecc12:3** in the day that the watchmen of the house tremble, and mighty men stoop, the grinding ones stand idle because they are few, and those who look through windows grow dim;

- ἢ> ἐν ἡμέρᾳ, ἣ ἐὰν σαλευθῶσιν φύλακες τῆς οἰκίας  
καὶ διαστραφῶσιν ἄνδρες τῆς δυνάμεως,  
καὶ ἥργησαν αἱ ἀλήθουσαι, ὅτι ὠλιγάθησαν,  
καὶ σκοτάσουσιν αἱ βλέπουσαι ἐν ταῖς ὁπαῖς.

- 3 en hēmerā, hē ean saleuthōsin phylakes tēs oikias  
kai diastraphōsin andres tēs dynameōs,  
kai ērgēsan hai alēthousai, hoti ōligōthēsan,  
kai skotasousin hai blepousai en tais opais;

**ד** וְסָגַרְיוּ דָלְתִים בְשֻׁוּק בְשִׁפְלָה קֹול הַטְּחִנָּה וַיְקוּם לְקוּל  
הַצְּפֹר וְרַשְׁחוּ כָל-בְּנוֹת הַשִּׁיר:

**4. w'sug'ru d'lathayim bashuq bish'phal qol hatachanah w'yaqum l'qolhatsipor w'yishachu kql-b'noth hashir.**

**Ecc12:4** and the doors on the street are shut as the sound of the grinding mill is low, and one will arise at the sound of the bird, and all the daughters of song will sing softly.

- 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 agorã  
en astheneiã phônës tês alêthousës,  
kai anastësetai eis phônën tou strouthiou,  
kai tapeinôthësontai pasai hai thygateres tou asmatos;

**ה** גם מִגְבָּה יָרָא וְחַתְּחִתִּים בְּדָרֶךְ וְיֵגָאץ הַשְׁקָד וַיִּסְתַּבֵּל  
הַחֲגָב וַתִּפְרֹר הָאָבִיוֹנָה כִּי־הָלַךְ הָאָדָם אֶל־בֵּית עוֹלָמוֹ  
וְסַבְבוֹ בְּשִׂיק חַפְרִים:

**5. gam migaboha yira'u w'chath'chatim baderek w'yane'ts hashaqed w'yis'tabel hechagab w'thapher ha'abionah kiy-holek ha'qadam 'el-beyth `olamo w'sab'bu bashuaq hasoph'dim.**

**Ecc12:5** Furthermore, men are afraid of a high place and of terrors on the road; the almond tree blossoms, the grasshopper drags himself along, and the caperberry is ineffective. For man goes to his eternal home while mourners go about in the street.

<5> καὶ γε ἀπὸ ὕψους ὅψονται, καὶ θάμβοι ἐν τῇ ὁδῷ·  
καὶ ἀνθήσῃ τὸ ἀμύγδαλον,  
καὶ παχυνθῆ ἡ ἀκρίς,  
καὶ διασκεδασθῆ ἡ κάππαρις,  
ὅτι ἐπορεύθη ὁ ἄνθρωπος εἰς οἶκον αἰῶνος αὐτοῦ,  
καὶ ἐκύκλωσαν ἐν ἀγορᾷ οἱ κοπτόμενοι.

5 kai ge apo huuous opsontai, kai thamboi en tē hodō;  
kai anthēsē to amygdalon,  
kai pachynthē hē akris,  
kai diaskedasthē hē kapparis,  
hoti eporeuthē ho anthrōpos eis oikon aiōnos autou,  
kai ekyklōsan en agorā hoi koptomenoi;

תְּקִינָה כַּלְבֵּן תְּמִימָנָה לְפָעַל קְרָבָה-בְּנֵי יִשְׂרָאֵל ۴۰۶  
וְעַד אֲשֶׁר לֹא-יַרְחַק חַבֵּל הַכְּסֵף וְתָרֵץ גַּלְתָּה  
הַזְּהָב וְתַשְׁבֵּר כֶּد עַל-הַמְּבִיעַ וְנַרְצֵץ הַגְּלָגָל אֶל-הַבָּרוֹ:

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** Remember Him before the silver cord is broken and the golden bowl is crushed, the pitcher by the well is shattered and the wheel at the cistern is crushed;

<6> ἔως ὅτου μὴ ἀνατραπῇ σχοινίον τοῦ ἀργυρίου,  
καὶ συνθλιβῇ ἀνθέμιον τοῦ χρυσίου,  
καὶ συντριβῇ ὑδρία ἐπὶ τὴν πηγήν,  
καὶ συντροχάσῃ ὁ τροχὸς ἐπὶ τὸν λάκκον,  
6 heōs hotou mē anatrapē schoinion tou argyriou,  
kai synthlibē anthemion tou chrysioi,  
kai syntribē hydria epi tēn pēgēn,  
kai syntrochasē ho trochos epi ton lakkon,

וְיִשְׁבֵּן הַעֲפָר עַל-הָאָרֶץ כְּשַׁחַדְתָּה וְהַרְוָתָה תְּשׁוּבָה  
אֶל-הָאֱלֹהִים אֲשֶׁר נִתְּנָה:

7. w'yashob he`aphar `al-ha'arets k'shehayah w'harucha tashub 'el-ha'Elohim 'asher n'thanah.

**Ecc12:7** then the dust will return to the earth as it was, and the spirit will return to the Elohim who gave it.

<7> καὶ ἐπιστρέψῃ ὁ χοῦς ἐπὶ τὴν γῆν, ὃς ἦν,

- καὶ τὸ πνεῦμα ἐπιστρέψῃ πρὸς τὸν θεόν, ὃς ἔδωκεν αὐτό.  
 7 kai epistrepsē ho chous epi tēn gēn, hōs ēn,  
 kai to pneuma epistrepsē pros ton theon, hos edōken auto.

בְּלֹא כְּלֵל הַבְּלִים אָמַר הַקُוֹחֶלֶת הַכְּלֵל הַבְּלֵל:

- 8. babel habalim 'amar haqoheleth hakol babel.**  
**Ecc12:8** Vanity of vanities, says the Preacher, all is vanity!  
 <8> ματαιότης ματαιοτήτων, εἶπεν δὲ Ἐκκλησιαστής,  
 τὰ πάντα ματαιότης.  
 8 mataiotēs mataiotētōn, eipen ho Ekklesiastēs,  
 ta panta mataiotēs.

בְּלֹא כְּלֵל הַבְּלִים אָמַר הַקּוֹחֶלֶת הַכְּלֵל הַבְּלֵל  
 וְלֹא כְּלֵל הַבְּלִים הַכְּלֵל הַבְּלֵל:

- 9. w'yothen shehayah qoheleth chakam `od limad-da`ath 'eth-ha`am w'izen w'chiquer tiqen m'shalim har'beh.**

**Ecc12:9** In addition to being a wise man, the Preacher also taught the people knowledge; and he pondered, searched out and arranged many proverbs.

- <9> Καὶ περισσὸν ὅτι ἐγένετο Ἐκκλησιαστὴς σοφός,  
 ἵτι ἐδίδαξεν γνῶσιν σὺν τὸν λαόν,  
 καὶ οὖς ἐξιχνιάσεται κόσμιον παραβολῶν.  
 9 Kai perisson hoti egeneto Ekklesiastēs sophos,  
 eti edidaxen gnōsin syn ton laon,  
 kai ous exichniasetai kosmion parabolōn.

בְּקַשׁ קְהֻלָּת לְמַצָּא דְּבָרִידְחַפְץ וּכְתוּב יְשַׁר הַבְּרִי  
 אַמְתָּה:

- 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 correctly.

- <10> πολλὰ ἐζήτησεν Ἐκκλησιαστὴς  
 τοῦ εύρειν λόγους θελήματος  
 καὶ γεγραμμένον εὐθύτητος, λόγους ἀληθείας.  
 10 polla ezētēsen Ekklesiastēs  
 tou heurein logous thelēmatos  
 kai gegrammenon euthytētos, logous alētheias.

בְּקַשׁ עֲזֹזָתְךָ תְּבִיא לְעֵדָה יְשַׁר אַמְתָּה 11

בְּעֵלָתֶךָ תִּשְׁאַל כִּי־זֹהֵן תִּשְׁאַל:

**יא** הַבָּרִי חֲכָמִים בְּהַרְבָּנוֹת וּכְמִשְׁמָרוֹת נְטוּעִים בְּעֵלִי  
אָסְפּוֹת נְתָנוּ מֶרֶצָה 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 men are like goads, and masters of these collections are like well-driven nails; they are given by one Shepherd.

<11> Λόγοι σοφῶν ὡς τὰ βούκεντρα

καὶ ὡς ἥλοι πεφυτευμένοι,  
οἵ παρὰ τῶν συναγμάτων ἐδόθησαν  
ἐκ ποιμένος ἐνὸς καὶ περισσὸν ἐξ αὐτῶν.

11 Logoi sophōn hōs ta boukentra

kai hōs hēloī pephyteumenoi,  
hoi para tōn synagmatōn edothēsan  
ek poimenos henos kai perisson ex autōn.

תְּתַתְּנַתְּנֵת יְתַתְּנֵת קְרַבְתְּנֵת כְּלַיְלַיְלָתְךָ 12  
בְּרַבְתְּנֵת כְּלַיְלַיְלָתְךָ: כְּלַיְלַיְלָתְךָ

**יב** וַיְתַהַר מִהְמָה בְּנֵי הַזָּהָר עֲשָׂוֹת סְפָרִים הַרְבָּה אֵין קַיִם  
וְלֹהֶג הַרְבָּה רִגְעָת בָּשָׁר:

12. w'yothen mehemah b'ni hizaher `asoth s'pharim har'beh 'eyn qets w'lahag har'beh  
y'gi`ath basar.

**Ecc12:12** But beyond this, my son, be warned: the writing of many books is endless, and excessive devotion to books is wearying to the body.

<12> σὺνέ μου, φύλαξαι ποιῆσαι βιβλία πολλά·

οὐκ ἔστιν περασμός, καὶ μελέτη πολλὴ κόπωσις σαρκός.

12 huie mou, phylaxai poiēsai biblia polla;

ouk estin perasmos, kai meletē pollē kopōsis sarkos.

בְּעֵלָתֶךָ תִּשְׁאַל כִּי־זֹהֵן תִּשְׁאַל:  
אָשָׁר־עַל־קְרַבְתְּנֵת כְּלַיְלַיְלָתְךָ 13

**יג** סֻוף הַבָּר הַכָּל גְּשֻׁמָּע אֶת־הָאֱלֹהִים יְרָא וְאֶת־מְצֹוֹתָיו  
שְׁמֹר כִּי־זֹה כָּל־הָאָדָם:

13. soph dabar hakol nish'ma` 'eth-ha'Elohim y'ra' w'eth-mits'wothayu sh'mor kiy-zeh kal-ha'adam.

**Ecc12:13** The conclusion, when all has been heard, is: fear the Elohim and keep His commandments, because this applies to every person.

<13> Τέλος λόγου τὸ πᾶν ἀκούεται

Τὸν θεὸν φοβοῦ καὶ τὰς ἐντολὰς αὐτοῦ φύλασσε,  
ὅτι τοῦτο πᾶς ὁ ἀνθρωπος.

13 Telos logou to pan akouetai

Ton theon phobou kai tas entolas autou phylasse,  
hoti touto pas ho anthrōpos.

יְהוָה יְמִינֵךְ כִּי תַּחֲזִקְנִי בְּעֵדֶת עֲצָמָה  
בְּמִשְׁפָט עַל כָּל גָּגָלָם  
**אָמֵן-טוֹב וְאָמֵן-רָע:**

**14. kiy 'eth-kal-ma`aseh ha'Elōhim yabi' b'mish'pat `al kal-ne`lam 'im-tob w'im-ra`.**

**Ecc12:14** For the Elohim will bring every act to judgment, everything which is hidden, whether it is good or evil.

<14> ὅτι σὺν πᾶν τὸ ποίημα ὃ θεὸς ἀξεὶ ἐν κρίσει  
ἐν παντὶ παρεωραμένῳ,  
ἐὰν ἀγαθὸν καὶ ἐὰν πονηρόν.

14 hoti syn pan to poiēma ho theos axei en krisei  
en panti pareōramenō,  
ean agathon kai ean ponēron.