

Sefer Koheleth (Ecclesiastes)

Chapter 1

Yom Kippur Reading Schedule - Ecc 1-12

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה יִשְׁמָעֵנוּ וְנִשְׁמָחֵנוּ וְנִשְׁכַּחֵנוּ וְנִשְׁכַּחֵנוּ Ecc1:1

אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה יִשְׁמָעֵנוּ וְנִשְׁמָחֵנוּ וְנִשְׁכַּחֵנוּ וְנִשְׁכַּחֵנוּ

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

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

<1:1> Ῥήματα Ἐκκλησιαστοῦ υἱοῦ Δαυὶδ
βασιλέως Ἰσραὴλ ἐν Ἱερουσαλὴμ.
1 Hrēmata Ekklēsiastou huiou David
basileōs Israēl en Ierousalēm.
of Yisrael

בְּהִלָּה בְּהִלָּים אָמַר קֹהֵלֶת הַבַּל הַבָּלִים הַכֹּל הַבָּל:
2 בְּהִלָּה בְּהִלָּים אָמַר קֹהֵלֶת הַבַּל הַבָּלִים הַכֹּל הַבָּל:

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

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

<2> Μатаιότης ματαιοτήτων, εἶπεν ὁ Ἐκκλησιαστής,
ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης.
2 Mataiotēs mataiotētōn, eipen ho Ekklēsiastēs,
Folly follies the ecclesiastic
mataiotēs mataiotētōn, ta panta mataiotēs.
folly follies all things are folly

גַּמְחָה-יִתְרוֹן לֹא אָדָם בְּכָל-עֲמָלוֹ שְׂעֵמָל תַּחַת הַשָּׁמֶשׁ:
3 גַּמְחָה-יִתְרוֹן לֹא אָדָם בְּכָל-עֲמָלוֹ שְׂעֵמָל תַּחַת הַשָּׁמֶשׁ:

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

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

<3> τίς περισσεία τῷ ἀνθρώπῳ ἐν παντὶ μόχθῳ αὐτοῦ, ᾧ μοχθεῖ ὑπὸ τὸν ἥλιον;
3 tis perisseia tō anthrōpō en panti mochthō autou, hō mochthei hypo ton hēlion?
is abundance to his trouble in he is troubled

דְּדוֹר הֹלֵךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת:
4 דְּדוֹר הֹלֵךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת:

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

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

<4> γενεὰ πορεύεται καὶ γενεὰ ἔρχεται, καὶ ἡ γῆ εἰς τὸν αἰῶνα ἔστηκεν.
4 genea poreuetai kai genea erchetai, kai hē gē eis ton aiōna hestēken.
the eon is established

הַזֶּרֶחַ הַשֶּׁמֶשׁ וְבָא הַשֶּׁמֶשׁ וְאֶל-מְקוֹמוֹ שׁוֹאֵף זֶרֶחַ הוּא שָׁם׃
 5. w'zarach hashemesh uba' hashamesh w'el-m'qomo sho'eph zoreach hu' sham.

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

<5> καὶ ἀνατέλλει ὁ ἥλιος καὶ δύνει ὁ ἥλιος καὶ εἰς τὸν τόπον αὐτοῦ ἔλκει·
 5 kai anatellei ho hēlios kai dynei ho hēlios kai eis ton topon autou helkei;
 it draws

וְהוֹלִיךְ אֶל-הָרוֹם וְסוֹבֵב אֶל-צָפוֹן סוֹבֵב סֹבֵב הוֹלִיךְ הָרוֹם
 וְעַל-סְבִיבֹתָיו שָׁב הָרוֹם׃
 6. holek 'el-darom w'sobeb 'el-tsaphon sobeb sobeb holek haruach w'al-s'bibothayu shab haruach.

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

<6> ἀνατέλλων αὐτὸς ἐκεῖ πορεύεται πρὸς νότον καὶ κυκλοῖ πρὸς βορρᾶν·
 κυκλοῖ κυκλῶν, πορεύεται τὸ πνεῦμα, καὶ ἐπὶ κύκλους αὐτοῦ ἐπιστρέφει τὸ πνεῦμα.
 6 anatellōn autos ekei poreuetai pros noton kai kykloi pros borran;
 its arising there it goes forth it circles
 kykloi kyklōn, poreuetai to pneuma, kai epi kyklous autou epistrephei to pneuma.
 circles circling going at

זָכַל-הַנְּחָלִים הַלְכִים אֶל-הַיָּם וְהַיָּם אֵינָנּוּ מָלֵא אֶל-מְקוֹם
 נְשִׁהֲנָחִלִים הַלְכִים שָׁם הֵם שָׁבִים לָלֶכֶת׃
 7. kal-han'chalim hol'kim 'el-hayam w'hayam 'eynenu male' 'el-m'qom
 shehan'chalim hol'kim sham hem shabim lalaketh.

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

<7> πάντες οἱ χεῖμαρροι, πορεύονται εἰς τὴν θάλασσαν,
 καὶ ἡ θάλασσα οὐκ ἔσται ἐμπιμπλαμένη·
 εἰς τόπον, οὗ οἱ χεῖμαρροι πορεύονται, ἐκεῖ αὐτοὶ ἐπιστρέφουσιν τοῦ πορευθῆναι.
 7 pantes hoi cheimarroi, poreuontai eis tēn thalassan, kai hē thalassa ouk estai empimplamenē;
 the rushing streams go is not filled up
 eis topon, hou hoi cheimarroi poreuontai, ekei autoi epistrepousin tou poreuthēnai.
 the rushing streams went

חֶפְלֵ-הַדְּבָרִים יִגְעִים לֹא-יִוָּכַל אִישׁ לְדַבֵּר לֹא-תִשָּׁבַע עֵין לְרֵאוֹת
 8. x4496 730 09wx-46 9946 w34 6y36-46 73072 739943-6y 8
 0:xy66 739w 73 7w 73966 736473w
 חֶפְלֵ-הַדְּבָרִים יִגְעִים לֹא-יִוָּכַל אִישׁ לְדַבֵּר לֹא-תִשָּׁבַע עֵין לְרֵאוֹת

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

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

<8> πάντες οἱ λόγοι ἔγκοποι· οὐ δυνήσεται ἀνὴρ τοῦ λαλεῖν,
καὶ οὐκ ἐμπλησθήσεται ὀφθαλμὸς τοῦ ὁρᾶν, καὶ οὐ πληρωθήσεται οὖς ἀπὸ ἀκροάσεως.
8 pantes hoi logoi egkopoi; ou dynēsetai anēr tou lalein,
words wearied speak
kai ouk emplēsthēsetai ophthalmos tou horan, kai ou plērōthēsetai ous apo akroaseōs.
shall not be filled up to see shall not be filled of

אָװװװ פֿאַר אָװװװ-אַװװ אַװװװ פֿאַר אַװװװ-אַװװ 9
:װװװ װװ װװװ-װװ װװװ
ט מַח-שְׁתָּהּ הִיא שְׁתָּהּ וּמַח-שְׁנַעְשָׁה הִיא שְׁנַעְשָׁה
וְאֵין כָּל-חֵדָּשׁ תַּחַת הַשָּׁמַשׁ:

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

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

<9> τί τὸ γεγονός, αὐτὸ τὸ γενησόμενον· καὶ τί τὸ πεποιημένον, αὐτὸ τὸ ποιηθισόμενον·
καὶ οὐκ ἔστιν πᾶν πρόσφατον ὑπὸ τὸν ἥλιον.
9 ti to gegonos, auto to genēsomenon; kai ti to pepoiēmenon, auto to poiēthēsomenon;
What is the thing taking place? The same thing as shall be taking place
And what is the thing being done? the same thing that shall be done
kai ouk estin pan prosphaton hypo ton hēlion.
there is not anything newly made

װװװװװ אַװװ 19 פֿאַר װװ אַװװ אַװװ-אַװװ 19 אַװװ װװ 10
:װװװװװ אַװװ 19 פֿ
יִישׁ דָּבָר שֶׁיֵּאמַר רְאֵה-זֶה חֵדָּשׁ הִיא כָּבָר הָיָה לְעֹלָמִים
אֲשֶׁר הָיָה מִלְּפָנָיו:

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

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

<10> ὅς λαλήσει καὶ ἐρεῖ Ἴδὲ τοῦτο καινὸν ἐστίν,
ἤδη γέγονεν ἐν τοῖς αἰώσιν τοῖς γενομένοις ἀπὸ ἐμπροσθεν ἡμῶν.
10 hos lalēsei kai erei Ide touto kainon estin,
Who shall speak shall say? Behold is
ēdē gegonen en tois aiōsin tois genomenois apo emprosthen hēmōn.
it has happened in the eons to the ones having taken place from

11 וְאֵין זְכוֹרֹן לְרֵאשִׁימוֹת וְגַם לְאַחֲרֵימוֹת שֶׁיְהִיוּ לֹא-יִהְיֶה
אֲחֵרִים וְאֵין זְכוֹרֹן עִם שֶׁיְהִיוּ לְאַחֲרֵנָה: פ

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

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

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

11 ouk estin mnēmē tois prōtois, kai ge tois eschatois genomenois
There is to the first things indeed to the last things being
ouk estai autois mnēmē meta tōn genēsomenōn eis tēn eschatēn.
there shall not be of them with the ones being born at the latter end

12 יְבִאֲנִי קֹהֶלֶת הַיִּיתִי מֶלֶךְ עַל-יִשְׂרָאֵל בִּירוּשָׁלַם:
אֲנִי מֶלֶךְ עַל-יִשְׂרָאֵל בִּירוּשָׁלַם:

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

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

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

12 Egō Ekklesiastēs egenomēn basileus epi Israēl en Ierousalēm;

13 וְנָתַתִּי אֶת-לִבִּי לְדַרוֹשׁ וְלַתּוֹר בְּחִכְמָה עַל כָּל-אֲשֶׁר
נַעֲשָׂה תַּחַת הַשָּׁמַיִם הוּא עֲנֵנִן רָע נָתַן אֱלֹהִים לְבָנֵי הָאָדָם לַעֲנוֹת בּוֹ:

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

13. w'nathati 'eth-libi lid'rosh w'lathur bachak'mah al kal-'asher na'asah

tachath hashamayim hu' in'yan ra' nathan 'Elohim lib'ney ha'adam la'anoth bo.

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

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

13 kai edōka tēn kardian mou tou ekzētēsai
inquire
kai tou kataskepsasthai en tē sophiā peri pantōn
to survey things
tōn ginomenōn hypo ton ouranon;
happening hoti perispasmon ponēron
edōken ho theos tois huiois tou anthrōpou tou perispasthai en autō.
For distraction a wicked

14 וַיֵּדֹא אֶת־כָּל־הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ תַּחַת הַשֶּׁמֶשׁ
וַיִּהְיֶה כָּל־הַבָּל וְרַעוּת רוּחַ׃

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

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

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

14 eidon syn panta ta poiēmata ta pepoiēmena hypo ton hēlion,
I beheld actions being done
kai idou ta panta mataiotēs kai proairesis pneumatos.
was folly a resolve

15 טוֹמָעוֹת לֹא־יֻכָּל לְתַקֵּן וְחִסְרוֹן לֹא־יֻכָּל לְהַמְנוֹת׃
וַיֵּדֹא אֶת־כָּל־הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ תַּחַת הַשֶּׁמֶשׁ
וַיִּהְיֶה כָּל־הַבָּל וְרַעוּת רוּחַ׃

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

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

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

15 diestrammenon ou dynēsetai tou epikosmēthēnai,
The things being perverted is not able to be embellished
kai hysterēma ou dynēsetai tou arithmēthēnai.
deficiency is not able to be

16 וַיִּדְבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְחוֹסַפְתִּי חֲכָמָה עַל
כָּל־אֲשֶׁר־הָיָה לְפָנַי עַל־יְרוּשָׁלַם וְלִבִּי הָאֵהָה הִרְבֵּה חֲכָמָה וְדַעַת׃

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

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

<16> ἐλάλησα ἐγὼ ἐν καρδίᾳ μου τῷ λέγειν Ἐγὼ ἰδοὺ ἐμεγαλύνθην
καὶ προσέθηκα σοφίαν ἐπὶ πᾶσιν, οἱ ἐγένοντο ἔμπροσθέν μου ἐν Ἱερουσαλὴμ,
καὶ καρδίᾳ μου εἶδεν πολλά, σοφίαν καὶ γνῶσιν.

16 elalēsa egō en kardia mou tō legein Egō idou emegalynthēn
in to say was magnified
kai prosethēka sophian epi pasin, hoi egenonto emprosthen mou en Ierousalēm,
was added came

xYCCYq xOAY qWCH xOL zGL qXkY 17
HYZ YZCOY kYq qE-WJw zxOAZ xYCYwY

יז וְאֶתָּנָה לְבִי לַדַּעַת חֲכָמָה וְדַעַת הוֹלֵלוֹת

וְשׁוֹכְלוֹת יַדַּעְתִּי שְׂגֻם-זֶה הוּא רַעֲיוֹן רוּחַ:

17. wa'et'nah libi lada`ath chak'mah w'da`ath holeloth
w'sik'luth yada`ti shegam-zeh hu' ra`yon ruach.

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

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

17 kai edōka kardia mou tou gnōnai sophian kai gnōsin,
 knowledge
 parabolais kai epistēmēn egnōn, hoti kai ge tout' estin proairesis pneumatos;
 parables higher knowledge I knew For even indeed is resolve of

יח כִּי בָרַב חֲכָמָה רַב-פְּעָם וַיּוֹסֶרֶף הַדַּעַת יוֹסֵרֶף מִקְאוֹב:

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

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

<18> ὅτι ἐν πλήθει σοφίας πλήθος γνώσεως, καὶ ὁ προστιθεὶς γνώσιν προσθήσει ἄλγημα.
 18 **hoti en plēthei sophias plēthos gnōseōs,** **kai ho prostitheis gnōsin prosthēsei algēma.**
For abundance of is abundance of knowledge the one adding shall add pain

Chapter 2

אֶחָדָם מֵעַמְּךָ יִשְׁכַּח אֶת־אֱלֹהֵיךָ וְעָלְךָ לֵב־עֵצָה עַד־כָּל־יְמֵי־חַיֶּיךָ וְאַתָּה תִּשְׁכַּח עַד־כָּל־יְמֵי־חַיֶּיךָ Ecc2:1
:לְשׂוֹן אֶת־אֱלֹהֶיךָ אֶת־עַמְּךָ וְעַד־כָּל־יְמֵי־חַיֶּיךָ
אֶמְרָתִי אֲנִי בְּלִבִּי לְכֹה־נָא אֲנִסְכָּה בְּשִׁמְחָה
וְרֵאָה בְּטוֹב וְהִנֵּה גַם־הוּא הִבֵּל:

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

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

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

1 Eipon egō en kardia mou Deuro dē peirasō se en euphrosynē, kai ide en agathō;
in now indeed gladness therefore know
kai idou kai ge touto mataiotēs.
this is folly

בְּלִשְׁחֹק אָמַרְתִּי מְהֹלָל וּלְשִׁמְחָה מִה־יָּהּ עֲשֵׂה׃
 2. lis'choq 'amar'ti m'holal ul'sim'chah mah-zoh `osah.

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

<2> τῷ γέλῳτι εἶπα περιφορὰν καὶ τῇ εὐφροσύνῃ τί τοῦτο ποιεῖς;
 2 tō gelōti eipa periphoran kai tē euphrosynē Ti touto poieis?
 To Deviation to gladness Why do you do this

גַּתְרִתִּי בְּלִבִּי לְמִשְׁוֹךְ בֵּינִן אֶת־בְּשָׂרִי וּלְבִי נִהְגַּ בְּחִכְמָה
 וּלְאַחֲזִי בְּסִכְלוֹת עַד אֲשֶׁר־אֶרְאֶה אִי־זֶה טוֹב לְבִנֵּי הָאָדָם
 אֲשֶׁר יַעֲשׂוּ תַחַת הַשָּׁמַיִם מִסֶּפֶר יָמֵי חַיֵּיהֶם׃

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

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

<3> κατεσκεψάμην ἐν καρδίᾳ μου τοῦ ἐλκύσαι εἰς οἶνον τὴν σάρκα μου
 --καὶ καρδία μου ὠδήγησεν ἐν σοφίᾳ-- καὶ τοῦ κρατῆσαι ἐπ' ἀφροσύνην,
 ἕως οὗ ἵδω ποῖον τὸ ἀγαθὸν τοῖς υἱοῖς τοῦ ἀνθρώπου,
 ὃ ποιήσουσιν ὑπὸ τὸν ἥλιον ἀριθμὸν ἡμερῶν ζωῆς αὐτῶν.
 3 kateskepsamēn en kardiā mou tou helkysai eis oinon tēn sarka mou
 --kai kardia mou hōdēgēsēn en sophiā-- kai tou kratēsai ep' aphrosynē,
 guided me in to hold upon gladness
 heōs hou idō poion to agathon tois huiōis tou anthrōpou,
 what kind of there was to
 ho poiēsousin hypo ton hēlion arithmon hēmerōn zōēs autōn.
 which the sun

דְּהִגְדַּלְתִּי מַעֲשֵׂי בְנִיתִי לִי בַתִּים נְטַעְתִּי לִי פְרָמִים׃
 4. hig'dal'ti ma`asay banithi li batim nata`ti li k'ramim.

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

<4> ἐμεγάλυνα ποιήμα μου, ὠκοδόμησά μοι οἴκους, ἐφύτευσά μοι ἀμπελῶνας,
 4 emegalyna poiēma mou, ōkodomēsa moi oikous, ephyteusa moi ampelōnas,
 I magnified my action to

5

הַעֲשִׂיתִי לִי גִנּוֹת וּפְרָדִיסִים וְנִטְעַתִּי בָהֶם עֵץ כָּל־פֶּרִי:

5. `asithi li ganoth uphar'desim w'nata`ti bahem `ets kal-peri.

Ecc2:5 I made gardens and parks for myself and I planted in them of all kinds of fruits;

<5> ἐποίησά μοι κήπους καὶ παραδείσους καὶ ἐφύτευσα ἐν αὐτοῖς ξύλον πᾶν καρποῦ·

5 epoiēsa moi kēpous kai paradeisous kai ephyteusa en autois xylon pan karpou;
a tree for every fruit

וַעֲשִׂיתִי לִי בְּרִכּוֹת מַיִם לְהַשְׁקוֹת מֵהֶם יַעַר צֹמַח עֲצִים:

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

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

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

6 epoiēsa moi kolymbēthras hydatōn tou potisai ap' autōn drymon blastōnta xyla;
by the grove bursting forth rees

וְקָנִיתִי עֲבָדִים וְשִׁפְחוֹת וּבְנֵי־בֵית הָיָה לִי גַם מִקְנֶה בָּקָר
וְצֹאֵן הָרֶבֶה הָיָה לִי מִכֹּל נִשְׁחָיו לְפָנַי בִּירוּשָׁלַם:

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

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

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

7 ektēsamēn doulous kai paidiskas, kai oikogeneis egenonto moi,
I acquired manservants maidservants native-born servants were born to
kai ge ktēsis boukoliou kai poimniou pollē egeneto moi
indeed a possession of a became to
hyper pantas tous genomenous emprosthen mou en Ierousalēm;
the ones being

חֲכִנֹּסְתִי לִי גַם־כֶּסֶף וְזָהָב וְסִגְלַת מַלְכִּים וְהַמְדִּינוֹת עֲשִׂיתִי לִי שָׂרִים
וְשָׂרוֹת וְתַעֲנוּגֹת בְּנֵי הָאָדָם שִׂדָּה וְשִׂדּוֹת:

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

Ecc2:8 Also, I collected for myself silver and gold and the treasure of kings and provinces.
I provided for myself male singers and female singers and the delights of the sons of men,

a concubine and the concubines.

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

8 synēgagon moi kai ge argyrimon kai chrysion
I brought together also indeed indeed
kai periousiasmous basileōn kai tōn chōrōn; epoiēsa moi adontas kai adousas
prized possessions the places I prepared to
kai entryphēmata huiōn tou anthrōpou oinochoon kai oinochoas;
amusements male wine servants female wine servers

ט וַיְבָרֵךְ לִּי וְחֹסְפִתִּי מִכָּל שְׁהָיָה לִּפְנֵי בִירוּשָׁלַם אֲף חֲכָמָתִי עֲמָדָה לִּי׃
9 w'gadal'ti w'hosaph'ti mikol shehayah l'phanay biY'rushalam 'aph chak'mathi `am'dah li.

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

<9> καὶ ἐμεγαλύνθην καὶ προσέθηκα παρὰ πάντας τοὺς γενομένους
ἐμπροσθέν μου ἐν Ἱερουσαλημ· καὶ γε σοφία μου ἐστάθη μοι.
9 kai emegalynthēn kai prosethēka para pantas tous genomenous
I became magnified proceeded in wisdom past the ones being
emprosthen mou en Ierusalēm; kai ge sophia mou estathē moi.
indeed was established to

י וְכָל אֲשֶׁר שְׁאַלּוּ עֵינַי לֹא אֶצְלָתִי מֵהֶם לֹא-מִנְעָתִי אֶת-לְבִי מִכָּל-שְׂמִיחָה
כִּי-לְבִי שְׂמִיחַ מִכָּל-עֲמָלִי וְזֶה-הָיָה חֶלְקִי מִכָּל-עֲמָלִי׃
10. w'kol 'asher sha'alu `eynay lo' 'atsal'ti mehem lo'-mana'ti 'eth-libi mikal-sim'chah
ki-libi sameach mikal-`amali w'zeh-hayahchel'qi mikal-`amali.

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

<10> καὶ πᾶν, ὃ ᾔτησαν οἱ ὀφθαλμοί μου, οὐχ ὑφείλον ἀπ' αὐτῶν,
οὐκ ἀπεκώλυσα τὴν καρδίαν μου ἀπὸ πάσης εὐφροσύνης,
ὅτι καρδία μου εὐφράνθη ἐν παντὶ μόχθῳ μου, ἀπὸ παντὸς μόχθου μου.
καὶ τοῦτο ἐγένετο μερίς μου ἀπὸ παντὸς μόχθου μου.
10 kai pan, ho ētēsan hoi ophthalmoi mou, ouch hypheilon ap' autōn,
whatever asked for was at a distance
ouk apekolysa tēn kardian mou apo pasēs euphrosynēs,
I did not detain gladness
hoti kardia mou euphranthē en panti mochthō mou,
was gladdened in my effort
kai touto egeneto meris mou apo pantos mochthou mou.
this was my portion of my effort

11. xʔwɔ/ ʔxʔwɔw ʔwɔɣ ʔɔɔ ʔwɔw ʔwɔw-ʔɣɣ ʔɣɔ ʔxʔɣɣ 11
 :wʔwʔ xʔx ʔɣɔxʔ ʔxʔɣ ʔɣɔ xʔɔɣ ʔɣɔ ʔɣɔ
 יא ופָּנִיתִי אֲנִי בְּכָל-מַעֲשֵׂי שְׁעָשׂוּ יָדַי וּבְעֵמָל שְׁעַמְלָתִי לַעֲשׂוֹת
 וְהִנֵּה כָּל הַבֵּל וְרַעֲיוֹת רוּחַ וְאֵין יִתְרוֹן תַּחַת הַשָּׁמֶשׁ:

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

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

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

11 kai epeblepsa egō en pasin poiēmasin mou, hois epoiēsan hai cheires mou,
 my actions the things which I did by
 kai en mochthō, hō emochthēsa tou poiein,
 on the effort in which I made an effort to do
 kai idou ta panta mataiotēs kai proairesis pneumatos,
 things were folly a resolve of
 kai ouk estin perisseia hypo ton hēlion.
 there is advantage

12. xʔʔwʔɣ ʔxʔʔwʔɣ ʔwʔɣ xʔʔwʔɣ ʔwʔɣ ʔxʔɣɣ 12
 :ʔwʔwʔ ʔwʔ-ʔwʔ xʔ ʔwʔ ʔwʔ ʔwʔ ʔwʔ ʔwʔ
 יב ופָּנִיתִי אֲנִי לְרֵאוֹת חֲכָמָה וְהוֹלָלוֹת וְסִכְלוֹת
 כִּי מָה הָאָדָם שֶׁיִּבּוֹא אַחֲרַי הַמֶּלֶךְ אֵת אֲשֶׁר-כָּבַר עֲשׂוּהוּ:

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

Ecc2:12 So I turned to behold wisdom, madness and folly;
 for what shall the man do who shall come after the king when it has already been done?

<12> Καὶ ἐπέβλεψα ἐγὼ τοῦ ἰδεῖν σοφίαν καὶ περιφορὰν καὶ ἀφροσύνην·
 ὅτι τίς ὁ ἄνθρωπος, ὃς ἐπελεύσεται ὀπίσω τῆς βουλῆς τὰ ὅσα ἐποίησεν αὐτήν;
 12 Kai epeblepsa egō tou idein sophian kai periphoran kai aphrosynēn;
 looked around deviation
 hoti tis ho anthrōpos, hos epeleusetai opisō tēs boulēs ta hosa epoiēsen autēn?
 who is counsel with as much as they did it

13. ʔwʔwʔ ʔwʔ ʔwʔxʔwʔ xʔʔwʔɣ ʔwʔwʔ ʔwʔxʔwʔ wʔwʔ ʔwʔ ʔxʔʔwʔ 13
 :יג וְרֵאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחֲכָמָה מִן-הַסִּכְלוֹת כִּי תִתְרוֹן הָאוֹר מִן-הַחֹשֶׁךְ:
 13. w'ra'ithi 'ani sheyesh yith'ron lachak'mah min-hasik'luth kith'ron ha'or min-hachoshek.

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

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

13 kai eidon egō hoti estin perisseia tē sophiā hyper tēn aphrosynēn
beheld over
hōs perisseia tou phōtos hyper to skotos;
as of over

יָדָעְתִּי גַם-אֲנִי שֶׁמְקָרָה אֶחָד יִקְרָה אֶת-כָּלָם: 14
כִּי רָאִיתִי בְּחֹשֶׁךְ הוֹלֵךְ וְהִכְסִיל בְּחֹשֶׁךְ הוֹלֵךְ
כִּי רָאִיתִי בְּחֹשֶׁךְ הוֹלֵךְ וְהִכְסִיל בְּחֹשֶׁךְ הוֹלֵךְ

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

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

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

14 tou sophou hoi ophthalmoi autou en kephalē autou, kai ho aphrōn en skotei poreuetai.
his eyes goes
kai egnōn kai ge egō hoti synantēma hen synantēsetai tois pasin autois.
even indeed shall meet with

טוֹרָא מִתִּי אֲנִי בְּלִבִּי כְּמִקְרָה הַכָּסִיל גַּם-אֲנִי יִקְרָנִי 15
וְלָמָּה כְּמִתִּי אֲנִי אֶז יוֹתֵר וְדִבַּרְתִּי בְּלִבִּי שְׁגִם-זֶה הַבָּל:
כִּי רָאִיתִי בְּחֹשֶׁךְ הוֹלֵךְ וְהִכְסִיל בְּחֹשֶׁךְ הוֹלֵךְ

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

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

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

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

16 זכרון לַחֲכָם עַם-הַכָּסִיל לְעוֹלָם בְּנִשְׁכָּר הַיָּמִים
הַבָּאִים הַכֹּל נִשְׁכָּח וְאֵיךְ יָמוּת הַחֲכָם עַם-הַכָּסִיל:

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

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

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

16 hoti ouk estin mnēmē tou sophou meta tou aphronos eis aiōna,
there is with in the eon
kathoti ēdē hai hēmerai hai erchomenai ta panta epelēsthē;
in so far as
kai pōs apothaneitai ho sophos meta tou aphronos?
with

17 יִזְוֶנָא אֶת-הַחַיִּים כִּי רַע עָלִי הַמַּעֲשֵׂה שֶׁנַּעֲשֵׂה תַחַת הַשָּׁמַשׁ
כִּי-הַכֹּל הֶבֶל וְרַעוּת רוּחַ:

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

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

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

17 kai emisēsa syn tēn zōēn, hoti ponēron ep' eme to poiēma
I was detested with evil was upon the action
to pepoiēmenon hypo ton hēlion, hoti ta panta mataiotēs kai proairesis pneumatos.
of doing a thing all is folly a resolve of

18 יִחַ וְשִׁנָּאתִי אֲנִי אֶת-כָּל-עֲמָלִי שֶׁאֲנִי עֹמֵל תַּחַת הַשָּׁמַשׁ
שֶׁאֲנִי חָנוּ לְאָדָם שִׁיחֵיהּ אַחֲרָי:

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

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

<18> καὶ ἐμίσησα ἐγὼ σὺν πάντα μόχθῳ μου,
 ὃν ἐγὼ μοχθῶ ὑπὸ τὸν ἥλιον, ὅτι ἀφίω αὐτὸν τῷ ἀνθρώπῳ τῷ γινομένῳ μετ' ἐμέ.
 18 kai emisēsa egō syn panta mochthon mou,
 detested my effort
 hon egō mochthō hypo ton hēlion, hoti aphīō auton tō anthrōpō tō ginomenō met' eme;
 made an effort For it coming

כַּחֲמֹל כְּחֹל-לִי כְּחֹלֵי לִי כִּי אֶפְיָא אֶתְּחַלּוּ אֶתְּחַלּוּ אֶתְּחַלּוּ 19
 יְשׁוּבִי יוֹדֵעַ הַחֲכָם יִהְיֶה אִם כָּל וְיִשְׁלַט בְּכָל-עַמְלִי שְׁעַמְלָתִי
 וְשִׁחְכַּמְתִּי תַחַת הַשָּׁמֶשׁ גַּם-זֶה הֶבֶל:

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

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

<19> καὶ τίς οἶδεν εἰ σοφὸς ἔσται ἢ ἄφρων; καὶ ἐξουσιάζεται ἐν παντὶ μόχθῳ μου,
 ᾧ ἐμόχθησα καὶ ᾧ ἐσοφισάμην ὑπὸ τὸν ἥλιον. καὶ γε τοῦτο ματαιότης.
 19 kai tis oiden ei sophos estai ē aphrōn? kai exousiazetai en panti mochthō mou,
 if he exercised authority in all my effort
 hō emochthēsa kai hō esophisamēn hypo ton hēlion. kai ge touto mataiotēs.
 I made an effort in I gained discernment Even indeed folly

כּוֹסְבוֹתִי אָנִי לִיֹּאשׁ אֶת-לִבִּי עַל כָּל-הָעֵמֶל שְׁעַמְלָתִי תַחַת הַשָּׁמֶשׁ: 20
 כּוֹסְבוֹתִי אָנִי לִיֹּאשׁ אֶת-לִבִּי עַל כָּל-הָעֵמֶל שְׁעַמְלָתִי תַחַת הַשָּׁמֶשׁ:

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

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

<20> καὶ ἐπέστρεψα ἐγὼ τοῦ ἀποτάξασθαι τῇ καρδίᾳ μου
 ἐπὶ παντὶ τῷ μόχθῳ, ᾧ ἐμόχθησα ὑπὸ τὸν ἥλιον,
 20 kai epestrepsa egō tou apotaxasthai tē kardiā mou
 turned dismiss
 epi panti tō mochthō, hō emochthēsa hypo ton hēlion,
 upon effort in I made an effort

כִּי-יֵשׁ אָדָם שְׁעַמְלֹו בְּחָכְמָה וּבִדְעָת וּבְכִשְׁרוֹן 21
 וְלֹא-יֵשׁ אָדָם שְׁעַמְלֹו בִּלְבַד וְלֹא-יֵשׁ אָדָם שְׁעַמְלֹו בִּלְבַד וְלֹא-יֵשׁ אָדָם שְׁעַמְלֹו בִּלְבַד
 כִּי-יֵשׁ אָדָם שְׁעַמְלֹו בְּחָכְמָה וּבִדְעָת וּבְכִשְׁרוֹן
 וְלֹא-יֵשׁ אָדָם שְׁעַמְלֹו בִּלְבַד וְלֹא-יֵשׁ אָדָם שְׁעַמְלֹו בִּלְבַד וְלֹא-יֵשׁ אָדָם שְׁעַמְלֹו בִּלְבַד:

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

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

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

21 **hoti estin anthrōpos, hou mochthos autou en sophia kai en gnōsei kai en andreia,**
that made his effort courage
kai anthrōpos, hos ouk emochthēsen en autō, dōsei autō merida autou.
in whom did not make an effort him he shall give to him his portion
kai ge touto mataiotēs kai ponēria megalē.
indeed folly wickedness

כב כִּי מַה־הָיָה לְאָדָם בְּכָל־עֲמָלוֹ וּבִרְעִיוֹן לְבֹ שְׂהִיָּא עָמַל תַּחַת הַשֶּׁמֶשׁ׃ 22

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

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

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

22 **hoti ti ginetai tō anthrōpō en panti mochthō autou happens to in his effort**
kai en proairesei kardias autou, hō autos mochthei hypo ton hēlion?
in resolve makes an effort

כג כִּי כָל־יָמָיו מְכָאָבִים וְכַעַס עֲנִינֹו גַם־בְּלֵילָה לֹא־שָׁכַב 23

כב כִּי כָל־יָמָיו מְכָאָבִים וְכַעַס עֲנִינֹו גַם־בְּלֵילָה לֹא־שָׁכַב 23

כג כִּי כָל־יָמָיו מְכָאָבִים וְכַעַס עֲנִינֹו גַם־בְּלֵילָה לֹא־שָׁכַב 23
 לבו גַּם־זֶה הֶבֶל הוּא׃

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

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

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

23 **hoti pasai hai hēmerai autou algēmatōn kai thymou perispasmos autou, pains rage of his distraction**
kai ge en nykti ou koimatai hē kardia autou. kai ge touto mataiotēs estin.
indeed in does not go to bed indeed folly

כד אֵין־טוֹב בְּאָדָם שִׁיאָכַל וְשָׁתָה וְהָרָאָה אֶת־נַפְשׁוֹ טוֹב 24

כב כִּי כָל־יָמָיו מְכָאָבִים וְכַעַס עֲנִינֹו גַם־בְּלֵילָה לֹא־שָׁכַב 23

כד אֵין־טוֹב בְּאָדָם שִׁיאָכַל וְשָׁתָה וְהָרָאָה אֶת־נַפְשׁוֹ טוֹב 24
 בְּעֲמָלוֹ גַּם־זֶה רָאִיתִי אָנִי כִּי מִיַּד הָאֱלֹהִים הוּא׃

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

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

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

24 Ouk estin agathon en anthrōpō;
There is not a good thing to
ho phagetai kai ho pietai kai ho deixei tē psychē autou, agathon en mochthō autou.
to to to show his effort
kai ge touto eidon egō hoti apo cheiros tou theou estin;
indeed knew it is

25 כַּחַד מִי יֹאכֵל וּמִי יִחְוֹשׁ חוּץ מִמֶּנִּי׃
כַּחַד מִי יֹאכֵל וּמִי יִחְוֹשׁ חוּץ מִמֶּנִּי׃

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

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

<25> ὅτι τίς φάγεται καὶ τίς φείσεται πάρεξ αὐτοῦ;
25 hoti tis phagetai kai tis pheisetai parex autou?
shall eat shall drink besides him

26 כִּי לְאָדָם נָשָׂא נְתָן חֵכְמָה וְדַעַת וְשִׂמְחָה וְלִחְוִטָּא נְתָן עֲנָן
לְאֶסּוּף וְלִכְנוּס לְתֵת לְטוֹב לְפָנֵי הָאֱלֹהִים גַּם־זֶה הָבֵל וְרַעֲוִית רּוּחַ׃

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

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

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

26 hoti tō anthrōpō tō agathō pro prosōpou autou edōken sophian
to the one good before his face
kai gnōsin kai euphrosynēn; kai tō hamartanonti edōken perispasmon
gladness to the one sinning, distraction
tou prostheinai kai tou synagagein tou dounai tō agathō pro prosōpou tou theou;
to be added to bring together so as to give to the good man before the face of
hoti kai ge touto mataiotēs kai proairesis pneumatos.
For even indeed folly resolve

Chapter 3

א לְכֹל זְמַן וְעַתָּה לְכֹל-חֶפְצִי תַּחַת הַשָּׁמַיִם: ־ס

Ecc3:1 There is an appointed time for everything. And there is a time for every event under heavens.

בַּעֵת לְלִדְתָּ וְעַתָּה לְמוֹת עֵת לְטַעַת וְעַתָּה לַעֲקוֹר נְטוּעַ:

Ecc3:2 A time to give birth and a time to die; a time to plant and a time to uproot what is planted.

געת להרוג ועת להפוא עת לפרוץ ועת לבנות:
:x796 x02 12476 x0 42746 x02 12496 x03

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

דַּעַת לְבִכּוֹת וְעַת לְשִׁחוּק עַת סְבוּד וְעַת רְקוּד:

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

HaMiqraot/The Scriptures – Chetuvim/Writings Hebrew-Greek-English color coded Interlinear – page 5367

הַעֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לְחַבּוֹק וְעֵת לְרַחֵק מִחֶבֶק׃
 5. `eth l'hash'lik 'abanim w'`eth k'nos 'abanim `eth lachaboq w'`eth lir'choq mechabeq.

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

<5> καιρὸς τοῦ βαλεῖν λίθους καὶ καιρὸς τοῦ συναγαγεῖν λίθους,
 καιρὸς τοῦ περιλαβεῖν καὶ καιρὸς τοῦ μακρυνθῆναι ἀπὸ περιλήψεως,
 5 kairos tou balein lithous kai kairos tou synagagein lithous,
 a season
 kairos tou perilabein kai kairos tou makrynthēnai apo perilēmpseōs,
 be far

וְעֵת לְבַקֵּשׁ וְעֵת לְאַבֵּד עֵת לְשָׁמֹר וְעֵת לְהַשְׁלִיךְ׃
 6. `eth l'baqesh w'`eth l'abed `eth lish'mor w'`eth l'hash'lik.

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

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

זַעַת לְקַרֹּעַ וְעֵת לְתַפּוֹר עֵת לְחַשׂוֹת וְעֵת לְבַבֵּר׃
 7. `eth liq'ro'a w'`eth lith'por `eth lachashoth w'`eth l'daber.

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

<7> καιρὸς τοῦ ῥῆξαι καὶ καιρὸς τοῦ ῥάψαι, καιρὸς τοῦ σιγᾶν καὶ καιρὸς τοῦ λαλεῖν,
 7 kairos tou hrēxai kai kairos tou hrapsai, kairos tou sigan kai kairos tou lalein,
 a season

חַעֵת לְאַהֵב וְעֵת לְשֹׂנֵא עֵת מִלְּחָמָה וְעֵת שְׁלוֹם׃
 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 of war and a time of peace.

<8> καιρὸς τοῦ φιλεῖν καὶ καιρὸς τοῦ μισῆσαι, καιρὸς πολέμου καὶ καιρὸς εἰρήνης.
 8 kairos tou philēsai kai kairos tou misēsai, kairos polemou kai kairos eirēnēs.
 a season be fond of detest

טַמָּה-יִתְרוֹן הָעוֹשֶׂה בְּאִשֶּׁר הוּא עָמַל׃
 9. mah-yith'ron ha`oseh ba'asher hu' `amel.

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

<9> τίς περισσεΐα τοῦ ποιούντος ἐν οἷς αὐτὸς μοχθεῖ;

9 tis perisseia tou poiountos en hois autos mochthei?
advantage of the one doing things makes an effort

יִרְאִיתִי אֶת-הַעֲנָנִין אֲשֶׁר נָתַן אֱלֹהִים לְבָנֵי הָאָדָם לְעֲנוּת בּוֹ׃
10

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

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

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

10 eidon syn ton perispasmon, hon edōken ho theos
with the distraction
tois huiōis tou anthrōpou tou perispasthai en autō.
to be distracting to him

לֹא-יִמָּצָא הָאָדָם אֶת-הַמַּעֲשֶׂה אֲשֶׁר-עָשָׂה הָאֱלֹהִים מֵרֵאשִׁית וְעַד-סוֹף׃
יֵא-אֶת-הַכֹּל עָשָׂה יָפָה בְּעֵתוֹ גַּם אֶת-הָעֵלֶם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר
11

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

Ecc3:11 He has made everything appropriate in its time. He has also set eternity in their heart, yet so that no man shall 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
καί γε σὺν τὸν αἰῶνα ἔδωκεν ἐν καρδίᾳ αὐτῶν,
ὅπως μὴ εὕρη ὁ ἄνθρωπος τὸ ποίημα, ὃ ἐποίησεν ὁ θεός, ἀπ' ἀρχῆς καὶ μέχρι τέλους.

11 syn ta panta epoiēsen kala en kairō autou
All which is good his season
kai ge syn ton aiōna edōken en kardia autōn,
indeed with the eon he gave
hopōs mē heurē ho anthrōpos to poiēma, ho epoiēsen ho theos, ap' archēs kai mechri telous.
so that the action till

יִבְדַּעְתִּי כִּי אֵין טוֹב בָּם כִּי אִם-לְשִׁמוּחַ וְלַעֲשׂוֹת טוֹב בְּחַיָּיו׃
12

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

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

<12> ἔγνων ὅτι οὐκ ἔστιν ἀγαθὸν ἐν αὐτοῖς
εἰ μὴ τοῦ εὐφρανθῆναι καὶ τοῦ ποιεῖν ἀγαθὸν ἐν ζωῇ αὐτοῦ.

12 egnōn hoti ouk estin agathon en autois
there is

ei mē tou euphranthēnai kai tou poiein agathon en zōē autou;
except be glad

13. w'gam kal-ha'adam sheyo'kal w'shathah w'ra'ah tob b'kal-`amalo matath 'Elohim hi'.
יג וְגַם כָּל-הָאָדָם שְׂיֹאכַל וְשָׂתָה וְרָאָה טוֹב בְּכָל-עֲמָלוֹ מִתַּת אֱלֹהִים הִיא:
13. w'gam kal-ha'adam sheyo'kal w'shathah w'ra'ah tob b'kal-`amalo matath 'Elohim hi'.

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

<13> καί γε πᾶς ὁ ἄνθρωπος, ὃς φάγεται καὶ πίνεται
καὶ ἰδὲ ἀγαθὸν ἐν παντὶ μόχθῳ αὐτοῦ, δόμα θεοῦ ἐστίν.

13 kai ge pas ho anthrōpos, hos phagetai kai pietai
indeed who
kai idē agathon en panti mochthō autou, doma theou estin.
should behold his effort it is

14. yada'ti ki kal-'asher ya'aseh ha'Elohim hu' yih'yeh l'`olam `alayu 'eyn l'hosiph
umimenu 'eyn lig'ro`a w'ha'Elohim `asah sheyir'u mil'phanayu.
יָדַעְתִּי כִּי כָל-אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם לְעוֹלָם עָלָיו אֵין
לְהוֹסִיף וּמִמֶּנּוּ אֵין לְגַרֵעַ וְהָאֱלֹהִים עָשָׂה שְׂרָאוֹ מִלְּפָנָיו:

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

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

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

14 egnōn hoti panta, hosa epoiēsen ho theos, auta estai eis ton aiōna;
all things as many as they into the eon
ep' autō ouk estin prostheinai, kai ap' autou ouk estin aphelein,
Unto them it is not to add from them it is not to remove
kai ho theos epoiēsen, hina phobēthōsin apo prosōpou autou.
from in front of him

15. mah-shehayah k'bar hu' wa'asher lih'yothe k'bar hayah w'ha'Elohim y'baqesh 'eth-nir'daph.
מַה-שֶׁהָיָה כְּבָר הוּא וְאֲשֶׁר לִהְיוֹת כְּבָר הָיָה וְהָאֱלֹהִים יִבְקֹשׁ אֶת-נִרְדָּף:
טו מַה-שֶׁהָיָה כְּבָר הוּא וְאֲשֶׁר לִהְיוֹת כְּבָר הָיָה וְהָאֱלֹהִים יִבְקֹשׁ אֶת-נִרְדָּף:

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

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

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

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

16 16
 16

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

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

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

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

16 Kai eti eidon hypo ton hēlion topon tēs kriseōs, ekei ho asebeēs,
 still I beheld judgment the impious one
 kai topon tou dikaίου, ekei ho asebeēs.
 the just the pious one

17 17
 17

יז אמרתי אני בלבי את-הצדיק ואת-הרשע יושפט האלהים
 כי-עת לכל-חפץ ועל כל-המעשה שם:

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

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

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

17 eipa egō en kardia mou Syn ton dikaion kai syn ton asebeē krinei ho theos,
 With the just with the impious
 hoti kairos tō panti pragmati kai epi panti tō poiēmati.
 for there is a season thing action

18 18
 18

יח אמרתי אני בלבי על-הדברת בני האדם לבָרם האלהים
 ולראות שהם-בהמה המה להם:

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

Ecc3:18 I said in my heart concerning the estate of the sons of men,

the Elohim might test them and see that they by themselves are beasts.

- <18> ἐκεῖ εἶπα ἐγὼ ἐν καρδίᾳ μου περὶ λαλιᾶς υἱῶν τοῦ ἀνθρώπου,
ὅτι διακρινεῖ αὐτοὺς ὁ θεός, καὶ τοῦ δεῖξαι ὅτι αὐτοὶ κτήνη εἰσὶν καὶ γε αὐτοῖς.
18 ekei eipa egō en kardia mou peri lalias huiōn tou anthrōpou,
there the speech
hoti diakrinei autous ho theos, kai tou deixai hoti autoi ktēnē eisin kai ge autois.
that shall examine them to show that they are indeed to them

19 וְכִי מִיָּדָה בְּנֵי-הָאָדָם וּמִקֶּרֶךְ הַבְּהֵמָה
וּמִקֶּרֶךְ אֶחָד לָהֶם כָּמוֹת זֶה כֵּן מוֹת זֶה וְרוּחַ אֶחָד לְכֹל
וּמוֹתָר הָאָדָם מִן-הַבְּהֵמָה אֵין כִּי הַכֹּל הֶבֶל:

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

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

- <19> ὅτι συνάντημα υἱῶν τοῦ ἀνθρώπου καὶ συνάντημα τοῦ κτήνους,
συνάντημα ἐν αὐτοῖς· ὡς ὁ θάνατος τούτου, οὕτως ὁ θάνατος τούτου,
καὶ πνεῦμα ἐν τοῖς πᾶσιν· καὶ τί ἐπερίσσευσεν ὁ ἄνθρωπος παρὰ τὸ κτήνος;
19 hoti synantēma huiōn tou anthrōpou kai synantēma tou ktēnous,
the event of the event of is
synantēma hen autois; hōs ho thanatos toutou, houtōs ho thanatos toutou,
the event one to them the death of this one also the death of this other one
kai pneuma hen tois pasin; kai ti eperisseusen ho anthrōpos para to ktēnos?
to all what abounded more than
ouden, hoti ta panta mataiotēs.
Nothing for all things are folly

20 כְּהֶכָל הוֹלֵךְ אֶל-מָקוֹם אֶחָד הַכֹּל הָיָה מִן-הָעָפָר וְהַכֹּל שָׁב אֶל-הָעָפָר:
20. hakol holek 'el-maqom 'echad hakol hayah min-he'aphar w'hakol shab 'el-he'aphar.

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

- <20> τὰ πάντα πορεύεται εἰς τόπον ἓνα· 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,
things things came from
kai ta panta epistrephei eis ton choun;
things

21 וְכִי יִשָּׂא רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמַעַל
וְכִי יִשָּׂא רוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ:

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

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

<21> καὶ τίς οἶδεν πνεῦμα υἱῶν τοῦ ἀνθρώπου εἰ ἀναβαίνει αὐτὸ εἰς ἄνω,
καὶ πνεῦμα τοῦ κτήνους εἰ καταβαίνει αὐτὸ κάτω εἰς γῆν;
21 kai **tis oiden pneuma huiōn** tou anthrōpou **ei anabainei auto eis anō,**
if it ascends itself
kai **pneuma** tou ktēnous **ei katabainei auto katō eis gēn?**
if it goes down itself below into

22 וְכִי יִשָּׂא רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמַעַל
וְכִי יִשָּׂא רוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ:
כִּי-חַיָּוִי חָלָקוֹ כִּי מִי יְבִיאֵנּוּ לְרֵאוֹת בְּמָה שִׁיְהִיָּה אַחֲרָיו:

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

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

<22> καὶ εἶδον ὅτι οὐκ ἔστιν ἀγαθὸν εἰ μὴ ὃ εὐφρανθήσεται ὁ ἄνθρωπος
ἐν ποιήμασιν αὐτοῦ, ὅτι αὐτὸ μερὶς αὐτοῦ.
ὅτι τίς ἄξει αὐτὸν τοῦ ἰδεῖν ἐν ᾧ ἐὰν γένηται μετ' αὐτόν;
22 kai **eidon hoti ouk estin agathon** **ei mē ho euphranthēsetai ho anthrōpos**
there is no good except where shall be glad
en poiēmasin autou, hoti auto meris autou;
his actions for it is his portion
hoti tis axei auton tou idein en hō ean genētai met' auton?
shall lead him in ever should take place

Chapter 4

Ecc4:1 וְכִי יִשָּׂא רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמַעַל
וְכִי יִשָּׂא רוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ:
אֲנִי וְאֶרְאָה אֶת-כָּל-הָעֹשִׂים אֲשֶׁר נַעֲשִׂים תַּחַת הַשָּׁמַשׁ וְהִנֵּה
הַמַּעַת הָעֹשִׂים וְאִין לָהֶם מְנַחֵם וּמִיָּד עֹשִׂקֵיהֶם כִּם וְאִין לָהֶם מְנַחֵם:

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

<4:1> Καὶ ἐπέστρεψα ἐγὼ καὶ εἶδον τὰς γινομένας ὑπὸ τὸν ἥλιον· καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν, καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν.	σὺν πάσαις τὰς συκοφαντίας καὶ ἰδοὺ δάκρυον τῶν συκοφαντουμένων, καὶ ἀπὸ χειρὸς συκοφαντούντων αὐτοὺς ἰσχὺς,
1 Kai epestrepsa egō kai eidon turned beheld tas ginomenas hypo ton hēlion; the ones happening kai ouk estin autois parakalōn, there is not one comforting them kai ouk estin autois parakalōn. there is not one comforting them	syn pasas tas sykopphantias all the extortions kai idou dakruon tōn sykopphantoumenōn, behold, the tear of the ones being extored kai apo cheiros sykopphantountōn autous ischys, by of ones extorting them was by strength

<2> καὶ ἐπήνεσα ἐγὼ σὺν τοὺς τεθνηκότας οἱ αὐτοὶ ζῶσιν ἕως τοῦ νῦν·	τοὺς ἤδη ἀποθανόντας ὑπὲρ τοὺς ζῶντας,
2 kai epēnesa egō syn tous tethnēkotas all of the ones having died hosoi autoi zōsin heōs tou nyn; as many as they live until the present	tous ēdē apothanontas hyper tous zōntas, of the ones already dying

3> καὶ ἀγαθὸς ὑπὲρ τοὺς δύο τούτους ὃς οὐκ εἶδεν σὺν τὸ ποίημα τὸ πονηρὸν	ὅστις οὐπω ἐγένετο, τὸ πεποιημένον ὑπὸ τὸν ἥλιον.
3 kai agathos hyper tous duo toutous above these two hos ouk eiden syn to poiēma to ponēron knew all the action	hostis oupō egeneto, not yet was born to pepoiēmenon hypo ton hēlion. being done

HaMiqraot/The Scriptures – Chetuvim/Writings Hebrew-Greek-English color coded Interlinear – page 5374

דְּוִרְאִיתִי אֲנִי אֶת-כָּל-עֲמָל וְאֶת כָּל-כְּשָׁרוֹן הַמַּעֲשֶׂה
כִּי הִיא קִנְאֶת-אִישׁ מִרְעֵהוּ גַם-זֶה הֶבֶל וּרְעוֹת רוּחַ:

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

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

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

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

הַחֶכְסִיל חִבֵּק אֶת-יָדָיו וְאָכַל אֶת-בְּשָׁרוֹ:
5

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

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

<5> ὁ ἄφρων περιέλαβεν τὰς χεῖρας αὐτοῦ καὶ ἔφαγεν τὰς σάρκας αὐτοῦ.

5 ho aphrōn perielaben tas cheiras autou kai ephagen tas sarkas autou.
embraces eats

וְטוֹב מִלֵּא כֶּף נָחַת מִמְּלֵא חֲכָנִים עֲמָל וּרְעוֹת רוּחַ:
6

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

Ecc4:6 Better is one handful of quietness than both hands full of labor and vexation of spirit.

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

6 agathon plērōma drakos anapauseōs hyper plērōma duo drakōn mochthou
full a handful of rest two handfuls a trouble
kai proaireseōs pneumatos.
resolve

זִשְׁבַּתִּי אֲנִי וְאֶרְאֶה הֶבֶל תַּחַת הַשָּׁמֶשׁ:
7

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

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

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

7 Kai epestrepsa egō kai eidon mataiotēta hypo ton hēlion.
turned folly

HaMiqraot/The Scriptures – Chetuvim/Writings Hebrew-Greek-English color coded Interlinear – page 5376

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

<10> ὅτι ἐὰν πέσωσιν, ὁ εἷς ἐγερεῖ τὸν μέτοχον αὐτοῦ,
καὶ οὐαὶ αὐτῷ τῷ ἐνί, ὅταν πέσῃ καὶ μὴ ᾗ δεύτερος τοῦ ἐγεῖραι αὐτόν.
10 hoti ean pesōsin, ho heis egerei ton metochon autou,
shall rise his partner
kai ouai autō tō heni, hotan pesē kai mē ē deuterōs tou egeirai auton.
to whenever he should fall there should be a second to raise him

יֵאָמֵר גַּם אֶם-יִשְׁכְּבוּ שְׁנַיִם יַחַם לָהֶם וְלֹא־אֶחָד אֵינָּהּ יִחָם:
11. gam 'im-yish'k'bu sh'nayim w'cham lahem ul'echad 'eyak yecham.

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

<11> καὶ γε ἐὰν κοιμηθῶσιν δύο, καὶ θέρμη αὐτοῖς· καὶ ὁ εἷς πῶς θερμανθήῃ;
11 kai ge ean koimēthōsin duo, kai thermē autois; kai ho heis pōs thermanthē?
should go to bed heat themselves the one, shall he heat himself

יִבְּיֹאֵם-יִתְקַפּוּ הַשְּׁנַיִם יַעֲמְדוּ נִגְדֹּי וְהַחֵיט הַמְּשֻׁלָּשׁ לֹא בִמְהֵרָה יִנָּתֵק:
12. w'im-yith'q'pho ha'echad hash'nayim ya'am'du neg'do
w'hachut ham'shulash lo' bim'herah yinatheq.

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

<12> καὶ ἐὰν ἐπικραταιωθῇ ὁ εἷς, οἱ δύο στήσονται κατέναντι αὐτοῦ,
καὶ τὸ σπαρτίον τὸ ἔντριτον οὐ ταχέως ἀπορραγήσεται.
12 kai ean epikrataiōthē ho heis, hoi duo stēsontai katenanti autou,
the one the two against
kai to spartion to entriton ou tacheōs aporragēsetai.
three-stranded shall be ripped apart

יֵגֵטוֹב יֶלֶד מִסֶּכֶן וְחָכָם מִמֶּלֶךְ זָקֵן וְכֹסִיל אֲשֶׁר לֹא-יָדַע לְהִזְהָר עוֹד:
13. tob yeled mis'ken w'chakam mimelek zaqen uk'sil 'asher lo'-yada l'hizaher `od.

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

<13> Ἀγαθὸς παῖς πένης καὶ σοφὸς ὑπὲρ βασιλέα πρεσβύτερον καὶ ἄφρονα,
ὃς οὐκ ἔγνω τοῦ προσέχειν ἔτι·
13 Agathos pais penēs kai sophos hyper basilea presbyteron kai aphrona,
a needy an older
hos ouk egnō tou prosechein eti;

14 יד כִּי־מִבֵּית הַסּוּרִים יֵצֵא לְמֶלֶךְ כִּי גַם בְּמַלְכוּתוֹ נוֹלַד רָשׁ׃
 14. **ki-mibeyth** hasurim **yatsa' lim'lok ki gam b'mal'kutho nolad rash.**

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

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

14 **hoti ex oikou** tōn desmiōn exeleusetai **tou basileusai**,
 the prisoners he shall come forth to reign
hoti kai ge en basileiā autou **egennēthē** penēs.
 for even indeed he was needy

15 טוֹרֵאִיתִי אֶת־כָּל־הַחַיִּים הַמְּהֻלְכִּים תַּחַת הַשָּׁמֶשׁ עִם הַיָּלֵד הַשֵּׁנִי
 אֲשֶׁר יַעֲמֹד תַּחְתּוֹ׃
 15 **ra'ithi 'eth-kal-hachayim ham'hal'kim tachath hashamesh 'im hayeled hasheni**
'asher ya'amod tach'tayu.

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

<15> εἶδον σὺν πάντας τοὺς ζῶντας τοὺς περιπατοῦντας ὑπὸ τὸν ἥλιον
 μετὰ τοῦ νεανίσκου τοῦ δευτέρου, ὃς στήσεται ἀντ' αὐτοῦ,
 15 **eidon syn pantas tous zōntas tous peripatountas hypo ton hēlion**
I beheld of the ones walking
meta tou neaniskou tou deuteroi, **hos stēsetai ant' autou,**
the young generation shall stand in place of

טַז אֵין־קֵץ לְכָל־הָעַם לְכֹל־אֲשֶׁר־הָיָה לְפָנֵיהֶם גַּם
 הָאֲחֵרֹנִים לֹא יִשְׂמְחוּ־בּוֹ כִּי־גַם־זֶה הָקֵל וְרַעֲיוֹן רוּחַ׃
 16 **'eyn-qets l'kal-ha'am l'kol 'asher-hayah liph'neyhem gam ha'acharonim lo' yis'm'chu-bo**
ki-gam-zeh hebel w'ra'yon ruach.

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

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

16 **ouk estin perasmos tō panti laō,** **tois pasin, hosoi egenonto emprosthen autōn;**
 There is limit as many as was

kai ge hoi eschatoi ouk euphranthēsontai en autō;
indeed, the last shall be glad in himself
hoti kai ge touto mataiotēs kai proairesis pneumatos.
even indeed folly resolve

17 וְשָׁמַר רַגְלֶיךָ כְּאִשֶּׁר תֵּלֵךְ אֶל-בֵּית הָאֱלֹהִים
וְקָרֹב לִשְׁמֹעַ מִתֵּת הַכְּסִילִים זָבַח כִּי-אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע׃
וְשָׁמַר רַגְלֶיךָ כְּאִשֶּׁר תֵּלֵךְ אֶל-בֵּית הָאֱלֹהִים
וְקָרֹב לִשְׁמֹעַ מִתֵּת הַכְּסִילִים זָבַח כִּי-אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע׃

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

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

<17> Φύλαξον πόδα σου, ἐν ᾧ 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;
whenever you should go into are near
hyper doma tōn aphronōn thysia sou, hoti ouk eisin eidotes tou poiēsai kakon.
be above the gift sacrifice Let your they are knowing to do bad

Chapter 5

Ecc5:1 וְשָׁמַר רַגְלֶיךָ כְּאִשֶּׁר תֵּלֵךְ אֶל-בֵּית הָאֱלֹהִים
וְקָרֹב לִשְׁמֹעַ מִתֵּת הַכְּסִילִים זָבַח כִּי-אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע׃
וְשָׁמַר רַגְלֶיךָ כְּאִשֶּׁר תֵּלֵךְ אֶל-בֵּית הָאֱלֹהִים
וְקָרֹב לִשְׁמֹעַ מִתֵּת הַכְּסִילִים זָבַח כִּי-אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע׃

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

Ecc5:2 Do not be hasty on your mouth, and do not let your heart hurry to bring forth a word before
the Elohim. For the Elohim is in 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 ἐξενέγκαι 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
Do haste with let hasten
tou exenegkai logon pro prosōpou tou theou;
the presence of
hoti ho theos en tō ouranō, kai sy epi tēs gēs, epi toutō estōsan hoi logoi sou oligoi.
upward, you are upon Upon this

2 וְשָׁמַר רַגְלֶיךָ כְּאִשֶּׁר תֵּלֵךְ אֶל-בֵּית הָאֱלֹהִים
וְקָרֹב לִשְׁמֹעַ מִתֵּת הַכְּסִילִים זָבַח כִּי-אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע׃
וְשָׁמַר רַגְלֶיךָ כְּאִשֶּׁר תֵּלֵךְ אֶל-בֵּית הָאֱלֹהִים
וְקָרֹב לִשְׁמֹעַ מִתֵּת הַכְּסִילִים זָבַח כִּי-אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע׃

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

Ecc5:3 For the dream comes through the multitude of business
and the voice of a fool is known by multitude of words.

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

3
וְכַאֲשֶׁר תִּדְוֹר נִדְוֹר לְאֱלֹהִים אֶל-תִּתְאַחֵר לְשִׁלְמוֹ
כִּי אֵין חֶפֶץ בְּכִסְיִים אֶת אֲשֶׁר-תִּדְוֹר שְׁלָם:

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

Ecc5:4 When you vow a vow to Elohim, do not wait to fulfill it;
for He has no delight in fools. Pay that which you have vowed!

<3> καθὼς ἂν εὕξη εὐχὴν τῷ θεῷ, μὴ χρονίσῃς τοῦ ἀποδοῦναι αὐτήν·
ὅτι οὐκ ἔστιν θέλημα ἐν ἄφροσιν, σὺν ὅσα ἐὰν εὕξη ἀπόδος.
3 kathōs an euxe euchēn tō theō, mē chronisēs tou apodounai autēn;
As when you should not pass time to render it
hoti ouk estin thelēma en aphrosin, syn hosa ean euxe apodos.
is not his will in foolish vows You then, as much as you should have vowed, render!

4
ד טוֹב אֲשֶׁר לֹא-תִדְוֹר מִשְׁתְּדוֹר וְלֹא תִשְׁלָם:

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

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

<4> ἀγαθὸν τὸ μὴ εὐξασθαί σε ἢ τὸ εὐξασθαί σε καὶ μὴ ἀποδοῦναι.
4 agathon to mē euxasthai se ē to euxasthai se kai mē apodounai.
to make a vow for you or for you to make a vow repay

5
ח אֶל-תִּתֵּן אֶת-פִּיךָ לַחֲטִיָּא אֶת-בְּשָׁרְךָ וְאֶל-תִּתְאַמֵּר לְפִנֵּי הַמַּלְאָךְ
כִּי שִׁגְגָה הִיא לָמָּה יִקְצֹף הָאֱלֹהִים עַל-קוֹלְךָ וְחָבַל אֶת-מַעֲשֶׂה יְדֵיךָ:

6. (5:5 in Heb.) 'al-titen 'eth-piyak lachati' 'eth-b'sarek w'al-to'mar liph'ney hamal'ak
ki sh'gagah hi' lamah yiq'tsoph ha'Elohim 'al-qoleak w'chibel 'eth-ma'aseh yadeyak.

Ecc5:6 Do not let your mouth cause your flesh to sin
and do not say in the presence of the messenger that it was an error.
Why should the Elohim be angry at your voice and destroy the work of your hands?

<5> μὴ δῶς τὸ στόμα σου τοῦ ἐξαμαρτῆσαι τὴν σάρκα σου
καὶ μὴ εἰπῆς πρὸ προσώπου τοῦ θεοῦ ὅτι Ἄγνοιά ἐστιν,
ἵνα μὴ ὀργισθῇ ὁ θεὸς ἐπὶ φωνῇ σου καὶ διαφθείρῃ τὰ ποιήματα χειρῶν σου.

5 mē dōs to stoma sou tou examartēsai tēn sarka sou
 You should give lead into sin
 kai mē eipēs pro prosōpou tou theou hoti Agnoia estin,
 the El that, It is in ignorance;
 hina mē orgisthē ho theos epi phōnē sou kai diaphtheirē ta poiēmata cheirōn sou.
 lest should be provoked to anger should utterly destroy the things made by

וְכִי בָרַב חֲלָמוֹת וְהַבָּלִים וְהַבָּרִים הַרְבֵּה כִּי אֶת-הָאֱלֹהִים יִרְאֶה
 וְכִי בָרַב חֲלָמוֹת וְהַבָּלִים וְהַבָּרִים הַרְבֵּה כִּי אֶת-הָאֱלֹהִים יִרְאֶה

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

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

<6> ὅτι ἐν πλήθει ἐνυπνίων καὶ ματαιότητες καὶ λόγοι πολλοί· ὅτι σὺν τὸν θεὸν φοβοῦ.
 6 hoti en plēthei enypniōn kai mataiotētes kai logoi polloi; hoti syn ton theon phobou.
 follies that with you should fear

וְאִם-עֲשֵׂק רָשׁ וְגִזְל מִשְׁפָּט וְצָדֵק תִּרְאֶה בְּמִדְיָנָה אֶל-תִּתְמָה עַל-הַחֲפִץ
 זֶאֱמַר עֲשֵׂק רָשׁ וְגִזְל מִשְׁפָּט וְצָדֵק תִּרְאֶה בְּמִדְיָנָה אֶל-תִּתְמָה עַל-הַחֲפִץ
 כִּי גִבּוֹר מֵעַל גִּבּוֹר שֹׁמֵר וְגִבּוֹרִים עֲלֵיהֶם:

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

Ecc5:8 If you see the oppression of the poor and denial of justice and righteousness in the province,
 marvel not at the matter; for a high one over the high one is observing,
 and higher ones are over them.

<7> Ἐὰν συκοφαντίαν πένητος καὶ ἀρπαγὴν κρίματος καὶ δικαιοσύνης ἴδῃς ἐν χώρᾳ,
 μὴ θαυμάσῃς ἐπὶ τῷ πράγματι· ὅτι ὑψηλὸς ἐπάνω ὑψηλοῦ φυλάξαι καὶ ὑψηλοὶ ἐπ' αὐτούς.
 7 Ean sykophantian penētos kai harpagēn krimatos kai dikaiosynēs idēs en chōrā,
 extortion the needy seizure by lawsuit judicial right a place
 mē thaumasēs epi tō pragmati; hoti huyēlos epanō huyēlou phylaxai kai huyēloi ep' autous.
 you should wonder over the thing above shall guard

חַיִּיתָרוֹן אֶרֶץ כָּכָל הִיא מֶלֶךְ לְשָׂדֶה נֶעְבֵּד:
 וְהַיָּתְרוֹן אֶרֶץ כָּכָל הִיא מֶלֶךְ לְשָׂדֶה נֶעְבֵּד:

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

Ecc5:9 And the advantage of the earth is for all; it is a king that has the field being tilled.

<8> καὶ περισσεία γῆς ἐν παντί ἐστι, βασιλεὺς τοῦ ἀγροῦ εἰργασμένου.
 8 kai perisseia gēs en panti esti, basileus tou agrou eirgasmenou.
 the abundance is the king is dependent on tilled field

ט אֶהָב כֶּסֶף לֹא-יִשְׁבַּע כֶּסֶף וּמִי-אֶהָב בְּקִמּוֹן לֹא תִבּוֹאֶה גַם-זֶה הַקֵּל:
 ט אֶהָב כֶּסֶף לֹא-יִשְׁבַּע כֶּסֶף וּמִי-אֶהָב בְּקִמּוֹן לֹא תִבּוֹאֶה גַם-זֶה הַקֵּל:

10. (5:9 in Heb.) 'oheb keseph lo'-yis'ba` keseph umi-'oheb behamon lo' th'bu'ah gam-zeh habel.

Ecc5:10 He who loves silver shall not be satisfied with silver,
nor he who loves abundance with increase. This also is vanity.

<9> Ἀγαπῶν ἀργύριον οὐ πλησθήσεται ἀργυρίου.
καὶ τίς ἡγάπησεν ἐν πλήθει αὐτῶν γένημα; καὶ γε τοῦτο ματαιότης.

9 Agapōn argyrion ou plēsthēsetai argyriou;

The one loving shall be filled of

kai tis ēgapēsen en plēthei autōn genēma? kai ge touto mataiotēs.

nor one who loved in their abundance the offspring indeed is folly

יְבָרְבוֹת הַטּוֹבָה רַבּוֹ אוֹכְלֶיהָ וּמַה־כְּשָׂרוֹן לְבַעֲלֶיהָ כִּי אִם־הָאֵית עֵינָיו: 10

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

Ecc5:11 When the good increase, they are increased that eat them.

So what is the advantage to their owners except to see it with their eyes?

<10> ἐν πλήθει τῆς ἀγαθωσύνης ἐπληθύνθησαν ἔσθοντες αὐτήν.
καὶ τί ἀνδρεία τῷ παρ' αὐτῆς ὅτι ἀλλ' ἢ τοῦ ὁρᾶν ὀφθαλμοῖς αὐτοῦ;

10 en plēthei tēs agathōsynēs eplēthynthēsan esthontes autēn;

In a multitude of goodness are multiplied the ones eating of it

kai ti andreia tō par' autēs hoti all' ē tou horan ophthalmois autou?

courageous thing is it to the one having it but the sum of the seeing it with his eyes

יֵאֱמָרוּקָה שְׁנַת הָעֶבֶד אִם־מְעַט וְאִם־הַרְבֵּה יֹאכַל 11
וְהַשָּׂבַע לְעֹשִׂיר אֵינֶנּוּ מִנִּים לוֹ לִישׁוֹן:

12. (5:11 in Heb.) m'thuqah sh'nath ha`obed 'im-m`at w'im-har'beh yo'kel
w'hasaba` le`ashir 'eynenu maniach lo lishon.

Ecc5:12 The sleep of the one serving is pleasant, whether he eats little or much;
but the abundance of the rich man does not allow him to sleep.

<11> γλυκὺς ὕπνος τοῦ δούλου,
καὶ τῷ ἐμπλησθέντι τοῦ πλουτῆσαι οὐκ ἔστιν ἀφίων αὐτὸν τοῦ ὑπνῶσαι.

11 glykys hypnos tou doulou, ei oligon kai ei poly phagetai;

is sweet for the servant

if or if

kai tō emplēsthenti tou ploutēsai

ouk estin aphion auton tou hypnōsai.

to the one being filled to be rich

there is none allowing

יֵשׁ רָעָה חוֹלָה רָאִיתִי תַחַת הַשָּׁמֶשׁ עֹשֶׂר שָׁמֹר לְבַעֲלָיו לְרַעְתּוֹ: 12

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

Ecc5:13 There is a grievous evil which I have seen under the sun:

riches being kept for their owners to his hurt.

<12> ἔστιν ἀρρωστία, ἣν εἶδον ὑπὸ τὸν ἥλιον,
 πλοῦτον φυλασσόμενον τῷ παρ' αὐτοῦ εἰς κακίαν αὐτοῦ,
 12 **estin arrōstia, hēn eidon hypo ton hēlion,**
a sickness which I beheld
plouton phylassomenon tō par' autou eis kakian autou,
by him for

יג וְאָבַד הָעֶשֶׂר הַהוּא בְּעֵינָיו רָע וְהוֹלִיד בֶּן וְאֵין בְּיָדוֹ מְאֻמָּה:
 13

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

Ecc5:14 When **those riches** were lost through an evil investment and **he had fathered a son,**
 and there is **nothing in his hand.**

<13> καὶ ἀπολείται ὁ πλοῦτος ἐκεῖνος ἐν περισπασμῷ πονηρῷ,
 καὶ ἐγέννησεν υἱόν, καὶ οὐκ ἔστιν ἐν χειρὶ αὐτοῦ οὐδέν.
 13 **kai apoleitai ho ploutos ekeinos en perispasmō ponērō,**
shall be destroyed in distraction
kai egennēsen huion, kai ouk estin en cheiri autou ouden.
he engenders is there not anything

יד כַּאֲשֶׁר יָצָא מִבֶּטֶן אִמּוֹ עָרוֹם יָשׁוּב לָלֶכֶת כְּשֶׁבָא
 וּמְאֻמָּה לֹא-יִשָּׂא בְעַמְלּוֹ שְׂיָלֵךְ בְּיָדוֹ:
 14

15. (5:14 in Heb.) **ka'asher yatsa' mibeten 'imo `arom yashub laleketh k'sheba'**
um'umah lo'-yisa' ba'amalo sheyolek b'yado.

Ecc5:15 As he had come **naked from his mother's womb,** he turns back to go as he came.
 He shall take **nothing of his labor that he can carry in his hand.**

<14> καθὼς ἐξῆλθεν ἀπὸ γαστρὸς μητρὸς αὐτοῦ γυμνός, ἐπιστρέψει τοῦ πορευθῆναι ὡς ἦκει
 καὶ οὐδὲν οὐ λήμψεται ἐν μόχθῳ αὐτοῦ, ἵνα πορευθῇ ἐν χειρὶ αὐτοῦ.
 14 **kathōs exēlthen apo gastros mētros autou gymnos,** **epistrepsei tou poreuthēnai hōs hēkei**
he shall return
kai ouden ou lēmpsetai en mochthō autou, **hina poreuthē en cheiri autou.**
in his effort that it should go with him

טוּ וְגַם-זֶה רָעָה חוֹלָה כָּל-עֲמַת שָׂבָא כִּן יֵלֵךְ
 וּמַה-יִּתְּרוֹן לוֹ שְׂיַעֲמֹל לָרוּחַ:
 15

16. (5:15 in Heb.) **w'gam-zoh ra`ah cholah kal-`umath sheba' ken yelek**
umah-yith'ron lo sheya`amol laruach.

Ecc5:16 This **also** is a grievous evil, that in **all as he came,**
 so shall he go. And **what** is the advantage to him who toils for the wind?

<15> καὶ γε τοῦτο πονηρὰ ἄρρωστία· ὥσπερ γὰρ παρεγένετο, οὕτως καὶ ἀπελεύσεται,
καὶ τίς περισσεῖα αὐτῷ, ἥ μοχθεῖ εἰς ἄνεμον;
15 kai **ge touto ponēra arrōstia**; **hōsper gar paregeneto, houtōs** kai **apeleusetai**,
indeed sickness for as also
kai **tis perisseia autō, hē mochthei eis anemon?**
in which he makes an effort into

16 טַזָּגַם כָּל-יָמָיו בַּחֲשֵׁךְ יֹאכֵל וְכַעַס הָרֶבֶה וְחִלּוֹ וְקִצְפָּה
17. (5:16 in Heb.) **gam kal-yamayu bachoshek yo'kel w'ka'as har'beh w'chal'yo waqatseph.**

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

<16> καὶ γε πᾶσαι αἱ ἡμέραι αὐτοῦ ἐν σκότει καὶ πένθει
καὶ θυμῷ πολλῷ καὶ ἄρρωστία καὶ χόλῳ.
16 kai **ge pasai hai hēmerai autou en skotei** kai **penthei**
indeed are mourning
kai **thymō pollō kai arrōstia kai cholō.**
rage much bitter anger

17 יִזְהַנָּה אֲשֶׁר-רָאִיתִי אָנִי טוֹב אֲשֶׁר-יָפָה לֶאֱכֹל-וְלִשְׁתּוֹת
וְלִרְאוֹת טוֹבָה בְּכָל-עֲמָלִי שֶׁיַּעֲמֹל תַּחַת-הַנֶּשֶׁמֶשׁ מִסְפָּר יָמֵי-חַיָּו
אֲשֶׁר-נָתַן-לוֹ הָאֱלֹהִים כִּי-הוּא חֶלְקִי:

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

Ecc5:18 Behold that which I have seen: it is good which is fitting for one to eat,
to drink and to enjoy the good of all his labor in which he toils under the sun
the number of the days of his life which the Elohim has given him; for it is his reward.

<17> Ἰδοὺ ὃ εἶδον ἐγὼ ἀγαθόν, ὃ ἐστὶν καλόν, τοῦ φαγεῖν καὶ τοῦ πιεῖν
καὶ τοῦ ἰδεῖν ἀγαθωσύνην ἐν παντὶ μόχθῳ αὐτοῦ,
ὃ ἐὰν μοχθῇ ὑπὸ τὸν ἥλιον ἀριθμὸν ἡμερῶν ζωῆς αὐτοῦ,
ὃν ἔδωκεν αὐτῷ ὁ θεός· ὅτι αὐτὸ μερὶς αὐτοῦ.
17 **Idou ho eidon egō agathon, ho estin kalon,** **tou phagein kai tou piein**
is good
kai **tou idein agathōsynēn en panti mochthō autou,**
see goodness in his effort
hō ean mochthē hypo ton hēlion arithmon hēmerōn zōēs autou,
in whatever he should make an effort in
hōn edōken autō ho theos; hoti auto meris autou.

18 חֶלְקִי הָאֱלֹהִים נָתַן-לוֹ אֲשֶׁר-יָפָה לֶאֱכֹל וְלִשְׁתּוֹת וְלִרְאוֹת טוֹבָה בְּכָל-עֲמָלִי שֶׁיַּעֲמֹל תַּחַת-הַנֶּשֶׁמֶשׁ מִסְפָּר יָמֵי-חַיָּו
18 **HaMiqraot/The Scriptures – Chetuvim/Writings Hebrew-Greek-English color coded Interlinear – page 5384**

יִשְׁנֶה כָּל-הָאָדָם אֲשֶׁר נָתַן-לוֹ הָאֱלֹהִים עֹשֶׁר וְנִכְסִים וְהִשְׁלִיטוּ לְאָכֹל
מִמֶּנּוּ וְלִשְׂאֹת אֶת-חֶלְקוֹ וְלִשְׂמֹחַ בְּעַמְלּוֹ זֶה מִתַּת אֱלֹהִים הִיא׃

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

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

<18> καὶ γε πᾶς ὁ ἄνθρωπος, ᾧ ἔδωκεν αὐτῷ ὁ θεὸς πλοῦτον καὶ ὑπάρχοντα καὶ ἐξουσίασεν αὐτὸν
τοῦ φαγεῖν ἀπ' αὐτοῦ καὶ τοῦ λαβεῖν τὸ μέρος αὐτοῦ
καὶ τοῦ εὐφρανθῆναι ἐν μόχθῳ αὐτοῦ, τοῦτο δόμα θεοῦ ἐστίν.

18 kai ge pas ho anthrōpos, hō edōken autō ho theos plouton kai hyparchonta kai exousiasen auton
indeed possessions gave to him authority
tou phagein ap' autou kai tou labein to meros autou
it take his portion
kai tou euphranthēnai en mochthō autou, touto doma theou estin.
be glad his effort is

יִטְכֵּי לֹא הָרְבָה יִזְכֹּר אֶת-יָמֵי חַיָּיו כִּי הָאֱלֹהִים מַעֲנֶה בְּשִׂמְחַת לְבָבוֹ׃

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

Ecc5:20 For he shall not much remember the days of his life,
because the Elohim answered him in the joy of his heart.

<19> ὅτι οὐ πολλὰ μνησθήσεται τὰς ἡμέρας τῆς ζωῆς αὐτοῦ·
ὅτι ὁ θεὸς περισπᾷ αὐτὸν ἐν εὐφροσύνῃ καρδίας αὐτοῦ.

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

Chapter 6

אֵינֶשׁ רָעָה אֲשֶׁר רָאִיתִי תַּחַת הַשָּׁמַשׁ וְרַבָּה הִיא עַל-הָאָדָם׃

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

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

<6:1> Ἔστιν πονηρία, ἣν εἶδον ὑπὸ τὸν ἥλιον, καὶ πολλή ἐστίν ἐπὶ τὸν ἄνθρωπον·
1 Estin ponēria, hēn eidon hypo ton hēlion, kai pollē estin epi ton anthrōpon;
a wickedness I beheld it is abundant with

וְיִשְׁנֶה כָּל-הָאָדָם אֲשֶׁר נָתַן-לוֹ הָאֱלֹהִים עֹשֶׁר וְנִכְסִים וְהִשְׁלִיטוּ לְאָכֹל
מִמֶּנּוּ וְלִשְׂאֹת אֶת-חֶלְקוֹ וְלִשְׂמֹחַ בְּעַמְלּוֹ זֶה מִתַּת אֱלֹהִים הִיא׃

בִּאִישׁ אֲשֶׁר יִתֵּן-לוֹ הָאֱלֹהִים עֹשֶׁר וּנְכָסִים וְכָבוֹד וְאִינְפוֹ
 חֶסֶר לְנַפְשׁוֹ מִכֹּל אֲשֶׁר-יִתְּאוּהָ וְלֹא-יִשְׁלִיטֵנוּ הָאֱלֹהִים לֶאֱכֹל מִמֶּנּוּ
 כִּי אִישׁ נִכְרִי יֹאכְלֵנוּ זֶה הַכֹּל וְחָלִי רָע הוּא:

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
 ki 'ish nak'ri yo'kalenu zeh hebel wachali ra` hu'.

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

<2> ἄνθρωπος, ᾧ δώσει αὐτῷ ὁ θεὸς πλοῦτον καὶ ὑπάρχοντα καὶ δόξαν,
 καὶ οὐκ ἔστιν ὑστερῶν τῇ ψυχῇ αὐτοῦ ἀπὸ πάντων, ὧν ἐπιθυμήσει,
 καὶ οὐκ ἐξουσιάσει αὐτῷ ὁ θεὸς τοῦ φαγεῖν ἀπ' αὐτοῦ,
 ὅτι ἄνθρωπος ξένος φάγεται αὐτόν· τοῦτο ματαιότης καὶ ἀρρωστία πονηρά ἐστιν.
 2 anēr, hō dōsei autō ho theos plouton kai hyparchonta kai doxan,
 wealth possessions glory
 kai ouk estin husterōn tē psychē autou apo pantōn, hōn epithymēsei,
 there is lacking to from all things
 kai ouk exousiasei autō ho theos tou phagein ap' autou,
 it
 hoti anēr xenos phagetai auton; touto mataiotēs kai arrōstia ponēra estin.
 a stranger it folly sickness is

יִשְׁלִיטֵנוּ מִכֹּל אֲשֶׁר יִתֵּן-לוֹ הָאֱלֹהִים עֹשֶׁר וּנְכָסִים וְכָבוֹד וְאִינְפוֹ
 חֶסֶר לְנַפְשׁוֹ מִכֹּל אֲשֶׁר-יִתְּאוּהָ וְלֹא-יִשְׁלִיטֵנוּ הָאֱלֹהִים לֶאֱכֹל מִמֶּנּוּ
 כִּי אִישׁ נִכְרִי יֹאכְלֵנוּ זֶה הַכֹּל וְחָלִי רָע הוּא:

גַּם-יּוֹלִיד אִישׁ מֵאָה וְשָׁנִים רַבּוֹת יִחְיֶה וְרַב שְׂיָהוּ יָמֵי-שָׁנָיו
 וְנַפְשׁוֹ לֹא-תִשָּׁבַע מִן-הַטּוֹבָה
 וְגַם-קְבוּרָה לֹא-הִיְתָה לוֹ אֲמַרְתִּי טוֹב מִמֶּנּוּ הַנֶּפֶל:

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

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

<3> εἰάν γεννήσῃ ἄνθρωπος ἑκατὸν καὶ ἔτη πολλὰ ζήσεται,
 καὶ πλῆθος ὅ τι ἔσονται ἡμέραι ἐτῶν αὐτοῦ,
 καὶ ψυχὴ αὐτοῦ οὐκ ἐμπλησθήσεται ἀπὸ τῆς ἀγαθωσύνης,
 καὶ γε ταφὴ οὐκ ἐγένετο αὐτῷ, εἶπα Ἀγαθὸν ὑπὲρ αὐτὸν τὸ ἔκτρωμα,
 3 ean gennēsē anēr hekaton kai etē polla zēsetai,
 should engender
 kai plēthos ho ti esontai hēmerai etōn autou,
 abundant however shall be

kai psychē autou **ouk** emplēsthēsetai apo tēs agathōsynēs,
shall be filled up from goodness

kai **ge** taphē **ouk** egeneto autō, eipa Agathon hyper auton to ektrōma,
indeed there be for him for the miscarriage

דְּכִי-בִהְבֵּל בָּא וּבַחֲשֵׁךְ יֵלֵךְ וּבַחֲשֵׁךְ שָׁמוֹ יִכָּסֶה:
4

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

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

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

4 **hoti en mataiotēti ēlthen kai en skotei poreuetai,**
folly

kai **en** skotei onoma autou **kalyphthēsetai,**

הַגִּם-שְׁמֹשׁ לֹא-רָאָה וְלֹא יָדַע נֶחֱת לְזֶה מְזָה:
5

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

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

<5> καὶ γε ἥλιον οὐκ εἶδεν καὶ οὐκ ἔγνω, ἀνάπαυσις τούτῳ ὑπὲρ τοῦτον.

5 **kai ge hēlion ouk eiden kai ouk egno,** **anapausis toutō hyper touton.**
indeed over

וְאֵלֹהֵי חַיָּה אֵלֶּף שָׁנִים פְּעֻמִּים
וְטוֹבָה לֹא רָאָה הָלֹא אֶל-מְקוֹם אֶחָד הַכֹּל הוֹלֵךְ:
6

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

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

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

6 **kai ei ezēsen chiliōn etōn kathodous** **kai agathōsynēn ouk eiden,**
if of returns goodness he knows not
mē ouk eis topon hena ta panta poreuetai?
is it not

זָכַל-עֵמֶל הָאָדָם לְפִיָּהוּ וְגַם-הַנֶּפֶשׁ לֹא תִמְלֵא:
7

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

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

<7> Πᾶς μόχθος τοῦ ἀνθρώπου εἰς στόμα αὐτοῦ, καί γε ἡ ψυχὴ οὐ πληρωθήσεται.
 7 Pas mochthos tou anthrōpou eis stoma autou, kai ge hē psychē ou plērōthēsetai.
 Every effort of indeed

חֲכִי מֵהַיּוֹתֵר לְחַכֵּם מִן־הַכְּסִיל מֵהַלְעֲנִי יוֹדֵעַ לְהִלָּךְ נֶגֶד הַחַיִּים:
 8. ki mah-yother lechakam min-hak'sil mah-le`ani yode`a lahalok neged hachayim.

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

<8> ὅτι τίς περισσεία τῷ σοφῷ ὑπὲρ τὸν ἄφρονα;
 διότι ὁ πένης οἶδεν πορευθῆναι κατέναντι τῆς ζωῆς.

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

טוֹב מֵרְאָה עֵינַיִם מְהַלֵּךְ־נַפֶּשׁ גַּם־זֶה הֶבֶל וְרַעוּת רוּחַ:
 9. tob mar'eh `eynayim mehalak-naphesh gam-zeh hebel ur'`uth ruach.

Ecc6:9 Better is the sight of the eyes than the wandering of the soul.
 This also is vanity and vexation of spirit.

<9> ἀγαθὸν ὄραμα ὀφθαλμῶν ὑπὲρ πορευόμενον ψυχῇ.
 καί γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

9 agathon horama ophthalmōn hyper poreuomenon psychē.
 vision that which wanders in
 kai ge touto mataiotēs kai proairesis pneumatos.
 indeed folly resolve of

יִמְהַשְׁתָּיָה כְּבָר נִקְרָא שְׁמוֹ וְנֹדָע אֲשֶׁר־הוּא אָדָם
 וְלֹא־יֻכַּל לְדִין עִם שְׁהַתְקִיף מִמֶּנּוּ:
 10. mah-shehayah k'bar niq'ra' sh'mo w'noda` 'asher-hu' 'adam
 w'lo'-yukal ladin `im shehataqiph mimenu.

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

<10> Εἴ τι ἐγένετο, ἤδη κέκληται ὄνομα αὐτοῦ, καὶ ἐγνώσθη ὁ ἐστὶν ἄνθρωπος,
 καὶ οὐ δυνήσεται τοῦ κριθῆναι μετὰ τοῦ ἰσχυροῦ ὑπὲρ αὐτόν·

10 Ei ti egeneto, ēdē keklētai onoma autou, kai egnōsthē ho estin anthrōpos,
 if anything becomes has been called its name it is known what is
 kai ou dynēsetai tou krithēnai meta tou ischyrou hyper auton;
 judge against

11 יא כִּי יֵשׁ-הַבְּרִים הַרְבֵּה מִרְבִּים הָבֵל מִה־יִּתֵּר לְאָדָם:
 11 **ki yesh-d'barim har'beh mar'bim habel mah-yother la'adam.**

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

<11> ὅτι εἰσὶν λόγοι πολλοὶ πληθύνοντες μатаιότητα. τί περισσὸν τῷ ἀνθρώπῳ;
 11 **hoti eisin logoi polloi plēthynontes mataiotēta. ti perisson tō anthrōpō?**
 matters multiplying folly extra is

12 יב כִּי מִי־יֹדַע מַה־טוֹב לְאָדָם בַּחַיִּים מְסַפֵּר יְמֵי־חַיֵּי הָבֵל וַיַּעֲשֵׂם כַּצֵּל אֲשֶׁר מִי־יִגִּיד לְאָדָם מַה־יְהִיָּה אַחֲרָיו תַּחַת הַשָּׁמַשׁ:
 12 **ki mi-yode`a mah-tob la'adam bachayim mis'par y'mey-chayey heb'lo w'ya`asem ktsel `asher mi-yagid la'adam mah-yih'yeh `acharayu tachath hashamesh.**

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

<12> ὅτι τίς οἶδεν τί ἀγαθὸν τῷ ἀνθρώπῳ ἐν τῇ ζωῇ
 ἀριθμὸν ἡμερῶν ζωῆς μатаιότητος αὐτοῦ; καὶ ἐποίησεν αὐτὰς ἐν σκιᾷ.
 ὅτι τίς ἀπαγγελεῖ τῷ ἀνθρώπῳ τί ἔσται ὀπίσω αὐτοῦ ὑπὸ τὸν ἥλιον;
 12 **hoti tis oiden ti agathon tō anthrōpō en tē zōē**
 arithmon hēmerōn zōēs mataiotētos autou? kai epoiēsen autas en skiā;
 during of his folly he spent them
hoti tis apaggelei tō anthrōpō ti estai opisō autou hypo ton hēlion?
 shall report to

Chapter 7

Ecc7:1 אֵל טוֹב שֵׁם מְשָׁמֵן טוֹב יוֹם הַמָּוֶת מִיוֹם הַיָּלֶדוֹ:
 1. **tob shem mishemen tob w'yom hamaweth miyom hiual'do.**

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

<7:1> Ἀγαθὸν ὄνομα ὑπὲρ ἔλαιον ἀγαθὸν
 καὶ ἡμέρα τοῦ θανάτου ὑπὲρ ἡμέραν γενέσεως αὐτοῦ.
 1 **Agathon onoma hyper elaion agathon**
 A good is above oil
 kai hēmera tou thanatou hyper hēmeran geneseōs autou.
 of the death above his birth

2 **Yagid la'adam mah-yih'yeh `acharayu tachath hashamesh.**

ב טוב ללכת אל-בית-אבל מלכת אל-בית
משקה באשר הוא סוף כל-האדם ויחסי יתן אל-לבו:

2. tob laleketh 'el-beyth-'ebel mileketh 'el-beyth mish'teh ba'asher hu' soph kal-ha'adam w'hachay yiten 'el-libo.

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

<2> ἀγαθὸν πορευθῆναι εἰς οἶκον πένθους ἢ ὅτι πορευθῆναι εἰς οἶκον πότου,
καθότι τοῦτο τέλος παντὸς τοῦ ἀνθρώπου, καὶ ὁ ζῶν δώσει εἰς καρδίαν αὐτοῦ.
2 agathon poreuthēnai eis oikon penthous ē hoti poreuthēnai eis oikon potou,
It is good a banquet
kathoti touto telos pantos tou anthrōpou, kai ho zōn dōsei eis kardian autou.
in so far as this the living man shall give his heart

ג טוב כעס משחק כי-ברע פנים ייטב לב:
3 ג טוב כעס משחק כי-ברע פנים ייטב לב:

3. tob ka'as mis'choq ki-b'ro`a panim yitab leb.

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

<3> ἀγαθὸν θυμὸς ὑπὲρ γέλωτα, ὅτι ἐν κακίᾳ προσώπου ἀγαθυνθήσεται καρδία.
3 agathon thymos hyper gelōta, hoti en kakia prosōpou agathynthēsetai kardia.
is rage by hurt of countenance shal be made better

ד לב חכמים בבית אבל ולב כסילים בבית שמחה:
4 ד לב חכמים בבית אבל ולב כסילים בבית שמחה:

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

Ecc7:4 The heart of the wise is in the house of mourning,
while the heart of fools is in the house of pleasure.

<4> καρδία σοφῶν ἐν οἴκῳ πένθους, καὶ καρδία ἀφρόνων ἐν οἴκῳ εὐφροσύνης.
4 kardia sophōn en oikō penthous, kai kardia aphronōn en oikō euphrosynēs.
gladness

ה טוב לשמע גערת חכם מאיש שמע שיר כסילים:
5 ה טוב לשמע גערת חכם מאיש שמע שיר כסילים:

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

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

<5> ἀγαθὸν τὸ ἀκοῦσαι ἐπιτίμησιν σοφοῦ ὑπὲρ ἄνδρα ἀκούοντα ᾠσμα ἀφρόνων.
5 agathon to akousai epitimēsin sophou hyper andra akouonta ᾠσμα aphronōn;
good the reproach

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

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

Ecc7:6 For as the crackling of thorns under a pot, so is the laughter of the fool; and this also is vanity.

<6> ὅτι ὡς φωνὴ τῶν ἀκανθῶν ὑπὸ τὸν λέβητα, οὕτως γέλως τῶν ἀφρόνων·
καί γε τοῦτο ματαιότης.

6 **hoti hōs phōnē tōn akanthōn hypo ton lebēta, houtōs gelōs tōn aphronōn;**
the sound the thorn-bushes burning the kettle, the one of the fools
kai **ge touto mataiotēs.**
Indeed folly

זכרי העשק והולל חכם ויאבד את-לב מתנה:
אֶת־לֵב מַתָּנָה:

7. ki ha'osheq y'holel chakam wi'abed 'eth-leb matanah.

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

<7> ὅτι ἡ συκοφαντία περιφέρει σοφὸν καὶ ἀπόλλυσι τὴν καρδίαν εὐτονίας αὐτοῦ.
7 **hoti hē sykophantia peripherei sophon kai apollysi tēn kardia eutonias autou.**
extortion drives mad of his magnanimity

ח טוב אחרית דבר מראשיתו טוב ארך-רוח מגבה-רוח:
ח טוב אַחֲרִית דְּבָר מֵרֵאשִׁיתוֹ טוֹב אֶרֶךְ-רוּחַ מִגְבֵּה-רוּחַ:

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

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

<8> ἀγαθὴ ἐσχάτη λόγων ὑπὲρ ἀρχὴν αὐτοῦ, ἀγαθὸν μακρόθυμος ὑπὲρ ὑψηλὸν πνεύματι.
8 **agathē eschatē logōn hyper archēn autou, agathon makrothymos hyper huyēlon pneumati.**
the last matters the lenient high spirit

ט אל-תבהל ברוחך לכעוס כי כעס בחיך כסילים ינוח:
ט אַל-תִּבְהַל בְּרוּחְךָ לִכְעוֹס כִּי כַעַס בַּחִיךְ כְּסִילִים יָנוּחַ:

9. 'al-t'bahel b'ruchak lik'os ki ka'as b'cheyq k'silim yanuach.

Ecc7:9 Do not be hasty in your spirit to be vexed, for anger rests in the bosom of fools.

<9> μὴ 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 anapausetai.**
You should not hasten be engraved rage

י אל-תאמר מה היה שהימים הראשנים היו טובים מאלה:
י אַל-תֹּאמַר מָה הָיָה שֶׁהַיָּמִים הָרִאשִׁימִים הָיוּ טוֹבִים מֵאֵלֶּה:

י אל-תאמר מה היה שהימים הראשנים היו טובים מאלה:
י אַל-תֹּאמַר מָה הָיָה שֶׁהַיָּמִים הָרִאשִׁימִים הָיוּ טוֹבִים מֵאֵלֶּה:

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

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

<10> μὴ εἴπῃς Τί ἐγένετο ὅτι αἱ ἡμέραι αἱ πρότεραι ἦσαν ἀγαθαὶ ὑπὲρ ταύτας;
ὅτι οὐκ ἐν σοφίᾳ ἐπηρώτησας περὶ τούτου.

10 mē eipēs Ti egeneto hoti hai hēmerai hai proterai ēsan agathai hyper tautas?
happened good
hoti ouk en sophia epērōtēsas peri toutou.
concerning

11 יֵאֱטוּבָה חֲכָמָה עִם־נַחֲלָה וְיִתֵּר לְרֹאֵי הַשָּׁמֶשׁ׃

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

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

<11> ἀγαθὴ σοφία μετὰ κληροδοσίας καὶ περισσεία τοῖς θεωροῦσιν τὸν ἥλιον·
11 agathē sophia meta klērodosias kai perisseia tois theōrousin ton hēlion;
an allotment abundance

12 יִבְכִּי בְּצֵל חֲכָמָה בְּצֵל הַכֶּסֶף וְיִתְרוֹן דַּעַת הַחֲכָמָה תַּחֲיָהּ בְּעֶלְיָה׃

12. ki b'tsel hachak'mah b'tsel hakaseph w'yith'ron da'ath hachak'mah t'chayeh b'`aleyah.

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

<12> ὅτι ἐν σκιᾷ αὐτῆς ἡ σοφία ὡς σκιά τοῦ ἀργυρίου,
καὶ περισσεία γνώσεως τῆς σοφίας ζῶοποιήσῃ τὸν παρ' αὐτῆς.
12 hoti en skia autēs hē sophia hōs skia tou argyriou,
its shadow is as of the silver
kai perisseia gnōseōs tēs sophias zōopoiēsei ton par' autēs.
the advantage

13 יִגְרָאָה אֶת־מַעֲשֵׂה הָאֱלֹהִים כִּי מִי יוּכַל לְתַקֵּן אֶת אֲשֶׁר עָוְתוּ׃

13. r'eh 'eth-ma`aseh ha'Elohim ki mi yukal l'thaqen 'eth 'asher `iu'tho.

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

<13> ἰδὲ τὰ ποιήματα τοῦ θεοῦ·
ὅτι τίς δυνήσεται τοῦ κοσμήσαι ὃν ἂν ὁ θεὸς διαστρέψῃ αὐτόν;
13 ide ta poiēmata tou theou;
Behold
hoti tis dynēsetai tou kosmēsai hon an ho theos diastrepsē auton?
adorn what ever the Elohim should turn from him

14 יֵד בְּיוֹם טוֹבָה הָיָה בְּטוֹב וּבְיוֹם רָעָה רָאָה גַּם אֶת־זָה׃

14. b'yom tobah heyeh b'tob u'b'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.

◀14▶ ἐν ἡμέρᾳ ἀγαθωσύνης ζῆθι ἐν ἀγαθῷ καὶ ἐν ἡμέρᾳ κακίας ἰδέ·
 καὶ γε σὺν τούτῳ σύμφωνον τούτῳ ἐποίησεν ὁ θεὸς περὶ λαλιᾶς,
 ἵνα μὴ εὖρη ὁ ἄνθρωπος ὀπίσω αὐτοῦ μηδέν.

ሃዋልቲያ ልገፋ ዋጊልቲ ወጊ ጊሪያ፣ ጊሃጊያ ጊጸጊፋ፣ ጊሃ፡ጸፋ **15**
 :ሃጸጸ፣ ሃጊፋ፣ ጸጸ፣ ጸጊ፣

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

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

[illegible]

16. 'al-t'hi tsadiq har'beh w'al-tith'chakam yother lamah tishomem.

¶ **16** μὴ γίνου δίκαιος πολὺ καὶ μὴ σοφίζου περισσά, μήποτε ἐκπλαγῆς.

ᐃᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅ ᐅᐅᐅᐅ 17

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

Ecc7:17 Do not be excessively wicked and do not be a fool. Why should you die before your time?

<17> μὴ ἀσεβήσης πολὺ καὶ μὴ γίνου σκληρός, ἵνα μὴ ἀποθάνῃς ἐν οὐ καιρῷ σου.
17 mē asebesēs poly kai mē ginou sklēros, hina mē apothanēs en ou kairō sou.
You should be impious super do become hard that you should not die in

יח טוב אשר תאחז בזה וגם-מזה אל-תנח את-ידך
כי-ירא אלהים יצא את-כלם:
18 tob 'asher te'echoz bazeh w'gam-mizeh 'al-tanach 'eth-yadeak
ki-y're' 'Elohim yetse' 'eth-kulam.

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

Ecc7:18 It is good that you should take hold of this; yes, also from this withdraw not your hand:
for the one who fears Elohim comes forth of them all.

<18> ἀγαθὸν τὸ ἀντέχεσθαι σε ἐν τούτῳ, καὶ γε ἀπὸ τούτου μὴ ἀνῆς τὴν χεῖρά σου,
ὅτι φοβούμενος τὸν θεὸν ἐξελεύσεται τὰ πάντα.
18 agathon to antechesthai se en toutō, kai ge apo toutou mē anēs tēn cheira sou,
for you to hold fast by indeed of you should not defile
hoti phoboumenos ton theon exeleusetai ta panta.
For to the ones fearing all things shall go forth

יט החכמה תעז לַחֲכָם מַעֲשָׂרָה שְׁלִיטִים אֲשֶׁר הָיוּ בְּעִיר:
19. hachak'mah ta`oz lechakam me`asarah shalitim 'asher hayu ba`ir.

19. hachak'mah ta`oz lechakam me`asarah shalitim 'asher hayu ba`ir.

Ecc7:19 Wisdom strengthens a wise man more than ten rulers who are in a city.

<19> Ἡ σοφία βοηθήσει τῷ σοφῷ ὑπὲρ δέκα ἐξουσιάζοντας τοὺς ὄντας ἐν τῇ πόλει.
19 Hē sophia boēthēsei tō sophō hyper deka exousiazontas tous ontas en tē polei;
shall give help to over exercising authority of the ones being

כפי אדם אין צדיק בארץ אשר יעשה-טוב ולא יחטא:
20. ki 'adam 'eyn tsadiq ba'arets 'asher ya`aseh-tob w'lo' yecheta'.

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

Ecc7:20 For there is not a righteous man on earth who does good and sins not.

<20> ὅτι ἄνθρωπος οὐκ ἔστιν δίκαιος ἐν τῇ γῇ, ὃς ποιήσει ἀγαθὸν καὶ οὐχ ἁμαρτήσεται.
20 hoti anthrōpos ouk estin dikaios en tē gē, hos poiēsei agathon kai ouch hamartēsetai.
there is

כא גם לכל-הדברים אשר ידברו אל-תתן לבך
אשר לא-תשמע את-עבדך מקללך:
21. gam l'kal-had'barim 'asher y'daberu 'al-titen libeak

21. gam l'kal-had'barim 'asher y'daberu 'al-titen libeak

‘asher lo’-thish’mā ‘eth-`ab’d’ak m’qal’leak.

Ecc7:21 Also give **not your heart** to **all words** that are spoken;
lest you hear your servant curse you.

<21> καὶ γε εἰς πάντας τοὺς λόγους, οὓς λαλήσουσιν,
μὴ θῆς καρδίαν σου, ὅπως μὴ ἀκούσης τοῦ δούλου σου καταρωμένου σε,
21 kai ge eis pantas tous logous, hous lalēsousin,
indeed they shall speak
mē thēs kardian sou, hopōs mē akousēs tou doulou sou katarōmenou se,
You should not put them to so that you should not hear cursing you

22. ki gam-p`amim rabboth yada` libeak ‘asher gam-‘at’ qilal’at ‘acherim.
כב כי גם-פְּעָמִים רַבּוֹת יָדַע לִבִּי אֲשֶׁר גַּם-אַתָּה קִלַּלְתָּ אֲחֵרִים:

Ecc7:22 For also your own heart knows that you yourself have also cursed others many times.

<22> ὅτι πλειστάκις πονηρεύσεται σε
καὶ καθόδους πολλὰς κακώσει καρδίαν σου, ὅπως καὶ γε σὺ κατηράσω ἑτέρους.
22 hoti pleistakis ponēreusetai se
very often he shall act wickedly against you
kai kathodous pollas kakōsei kardian sou, hopōs kai ge sy katērasō heterous.
returning many times he shall inflict that as also indeed you

23. kal-zoh nisithi bachak’mah ‘amar’ti ‘ech’kamah w’hi’ r’choqah mimeni.
כג כָּל-זֶה נִסִּיתִי בַּחֲכָמָה אֲמַרְתִּי עַחֲכָמָה וְהִיא רְחוֹקָה מִמֶּנִּי:

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

<23> Πάντα ταῦτα ἐπείρασα ἐν τῇ σοφίᾳ· εἶπα Σοφισθήσομαι,
23 Panta tauta epeirasa en tē sophiā; eipa Sophisthēsomai,
these things in I shall be discerning

24. rachoq mah-shehayah w’`amoq `amoq mi yim’tsa’enu.
כד רְחוֹק מֵה-שֶׁהָיָה וְעֶמֶק עֶמֶק מִי יִמְצְאוּנוּ:

Ecc7:24 That which is far off, and exceeding deep. Who can discover it?

<24> καὶ αὐτὴ ἐμακρύνθη ἀπ’ ἐμοῦ μακρὰν ὑπὲρ ὃ ἦν, καὶ βαθὺ βάθος, τίς εὕρήσει αὐτό;
24 kai autē emakrynthē ap’ emou makran hyper ho ēn, kai bathy bathos, tis heurēsei auto?
it was far from me Far above what was a deep depth shall find it

25
כה סְבוּתִי אֲנִי וְלִבִּי לְדַעַת וְלִתּוֹר וּבִקֵּשׁ חֲכָמָה וְחִשְׁבוֹן
וְלַדַּעַת רָשָׁע כָּסֵל וְהַסְכָּלוֹת הוֹלִלּוֹת:

25. sabothi 'ani w'libi lada`ath w'lathur ubaqesh chak'mah w'chesh'bon
w'lada`ath resha`kesel w'hasik'luth holeloth.

Ecc7:25 I applied my heart to know, to investigate and to seek wisdom and the reason of things,
and to know the evil of folly and the foolishness of madness.

<25> ἐκύκλωσα ἐγὼ, καὶ ἡ καρδία μου τοῦ γνῶναι
καὶ τοῦ κατασκέψασθαι καὶ ζητῆσαι σοφίαν καὶ ψῆφον
καὶ τοῦ γνῶναι ἀσεβοῦς ἀφροσύνην καὶ σκληρίαν καὶ περιφοράν.

25 ekyklōsa egō, kai hē kardia mou tou gnōnai
circled about
kai tou kataskepsasthai kai zētēsai sophian kai psēphon
survey to the reckoning of things
kai tou gnōnai asebour aphrosynēn kai sklērian kai periphoran.
the impious man's foolishness rioting deviation

כּוֹמָצָא אֲנִי מֵר מִמּוֹת אֶת-הָאִשָּׁה אֲשֶׁר-הִיא מְצוּדִים וְחֲרָמִים לְבָהּ 26
אֲסוּרִים יְדִיהָ טוֹב לְפָנַי הָאֵלֹהִים יִמְלֹט מִמֶּנָּה וְחֹטֵא יִלְכָּד בָּהּ:
אֲסוּרִים יְדִיהָ טוֹב לְפָנַי הָאֵלֹהִים יִמְלֹט מִמֶּנָּה וְחֹטֵא יִלְכָּד בָּהּ:

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

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

<26> καὶ εὕρισκω ἐγὼ πικρότερον ὑπὲρ θάνατον, σὺν τὴν γυναῖκα, ἥτις ἐστὶν θηρεύματα
καὶ σαγήναι καρδία αὐτῆς, δεσμοὶ χεῖρες αὐτῆς·
ἀγαθὸς πρὸ προσώπου τοῦ θεοῦ ἐξαيرهθήσεται ἀπ' αὐτῆς,
καὶ ἁμαρτάνων συλλημφθήσεται ἐν αὐτῇ.

26 kai heuriskō egō pikroteron hyper thanaton, syn tēn gynaika, hētis estin thēreumata
with in which is
kai sagēnai kardia autēs, desmoi cheires autēs;
dragonets a bond in
agathos pro prosōpou tou theou exairethēsetai ap' autēs,
He that is good before the face of shall be delivered
kai hamartanōn syllēmphthēsetai en autē.
the one sinning shall be seized with

זֶה מַצְאָתִי אֶמְרָה קִהְלֹת אַחַת לְאַחַת לְמִצְאָתִי חֲשׁבּוֹן: 27
זֶה מַצְאָתִי אֶמְרָה קִהְלֹת אַחַת לְאַחַת לְמִצְאָתִי חֲשׁבּוֹן:

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

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

<27> ἰδὲ τοῦτο εὔρον, εἶπεν ὁ Ἐκκλησιαστής, μία τῇ μιᾷ τοῦ εὐρεῖν λογισμὸν,
27 ide touto heuron, eipen ho Ekklesiastēs, mia tē miā tou heurein logismon,

כח אשר עוד בקשה בפשי ולא מצאתי אדם אחד מאלה מצאתי
 ואשה בכל-אלה לא מצאתי:

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

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

<28> ὃν ἔτι ἐζήτησεν ἡ ψυχὴ μου καὶ οὐχ εὔρον·
 ἄνθρωπον ἓνα ἀπὸ χιλίων εὔρον καὶ γυναῖκα ἐν πᾶσι τούτοις οὐχ εὔρον.

28 hon eti ezētēsen hē psychē mou kai ouch heuron;
 anxiously sought

anthrōpon hena apo chiliōn heuron kai gynaika en pasi toutois ouch heuron.
 Even from out of

כט לבד ראיה מצאתי אשר עשה האלהים את-האדם ישר
 והמה בקשו חשבנות רבים:

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

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

<29> πλὴν ἰδὲ τοῦτο εὔρον, ὃ ἐποίησεν ὁ θεὸς
 σὺν τὸν ἄνθρωπον εὐθῆ, καὶ αὐτοὶ ἐζήτησαν λογισμοὺς πολλοὺς.

29 plēn ide touto heuron, ho epoiēsen ho theos syn ton anthrōpon euthē,
 Except dealt with

kai autoi ezētēsan logismous pollous.

Chapter 8

אמי כהחכם ומי יודע פשר דבר חכמת אדם תאיר פניו
 ועז פניו ישנא:

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

Ecc8:1 Who is as the wise man and who knows the interpretation of a matter?
 A man's wisdom makes his face, and the boldness of his face shall be changed.

<8:1> Τίς οἶδεν σοφούς; καὶ τίς οἶδεν λύσιν ῥήματος;

σοφία ἀνθρώπου φωτιεῖ πρόσωπον αὐτοῦ, καὶ ἀναιδὴς προσώπῳ αὐτοῦ μισηθήσεται.

- 1 Tis oiden **sophous**? kai tis oiden **lysin hrēmatos**?
knows the loosening of a saying
sophia anthrōpou phōtiei prosōpon autou, kai **anaidēs prosōpō autou misēthēsetai.**
shall lighten his countenance an impudent man's countenance shall be detested

בְּאֲנִי פִי-מֶלֶךְ שְׁמֹר וְעַל דְּבַר־תְּשׁוּבָה אֶל־הָיִים
:אֲנִי פִי-מֶלֶךְ שְׁמֹר וְעַל דְּבַר־תְּשׁוּבָה אֶל־הָיִים

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

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

- <2> στόμα βασιλέως φύλαξον καὶ περὶ λόγου ὄρκου θεοῦ μὴ σπουδάσης·
2 stoma basileōs **phylaxon** kai **peri logou horkou theou mē spoudasēs;**
the mouth Watch even because of the word not hurriedly

גֹּאֲל־תִּבְהֵל מִפְּנֵי תִלְךְ אֶל־תַּעֲמֹד בְּדָבָר רָע כִּי כָל־אֲשֶׁר יַעֲשֶׂה:
:אֲנִי פִי-מֶלֶךְ שְׁמֹר וְעַל דְּבַר־תְּשׁוּבָה אֶל־הָיִים

3. 'al-tibahel **mipanyu telek 'al-ta'amod b'dabar ra' ki kal-'asher yach'pots ya'aseh.**

Ecc8:3 Do not be hasty to go out of his sight. Do not join in an evil matter,
for he shall do whatever he pleases.

- <3> ἀπὸ προσώπου αὐτοῦ πορεύσῃ, μὴ στῆς ἐν λόγῳ πονηρῷ·
ὅτι πᾶν, ὃ ἐὰν θελήσῃ, ποιήσει,
3 apo **prosōpou autou poreusē,** mē stēs en **logō ponērō;**
from his face You should go You should not stand
hoti **pan, ho ean thelēse,** poiēsei,
he wants he does

דְּבַר־מֶלֶךְ שְׁמֹר וְעַל דְּבַר־תְּשׁוּבָה אֶל־הָיִים
:אֲנִי פִי-מֶלֶךְ שְׁמֹר וְעַל דְּבַר־תְּשׁוּבָה אֶל־הָיִים

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

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

- <4> καθὼς λαλεῖ βασιλεὺς ἐξουσιάζων, καὶ τίς ἐρεῖ αὐτῷ Τί ποιήσεις;
4 kathōs **lalei basileus exousiazōn,** kai **tis erei autō Ti poiēseis?**
As it speaks exercising authority

הַשֹּׁמֵר מִצְוָה לֹא יָדַע דְּבַר רָע וְיַעֲשֶׂה וְיִשְׁפָּט יָדַע לֵב חָכָם:
:אֲנִי פִי-מֶלֶךְ שְׁמֹר וְעַל דְּבַר־תְּשׁוּבָה אֶל־הָיִים

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

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

- <5> ὁ φυλάσσων ἐντολὴν οὐ γινώσεται ῥῆμα πονηρόν,
καὶ καιρὸν κρίσεως γινώσκει καρδία σοφοῦ·
5 ho **phylassōn entolēn ou gnōsetai hrēma ponēron,**

The one keeping matter
kai kairon kriseōs ginōskei kardia sophou;
of

6 וְכִי לְכָל-חֶפֶץ יֵשׁ עֵת וּמִשְׁפָּט כִּי-רָעַת הָאָדָם רַבָּה עָלָיו:
6. ki l'kal-chephets yesh `eth umish'pat ki-ra`ath ha'adam rabbah `alayu.

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

<6> ὅτι παντὶ πράγματι ἔστιν καιρὸς καὶ κρίσις, ὅτι γνῶσις τοῦ ἀνθρώπου πολλὴ ἐπ' αὐτόν·
6 hoti panti pragmati estin kairos kai krisis, hoti gnōsis tou anthrōpou pollē ep' auton;
For every thing a season for knowledge of is vast

7 זְכִי-אֵינְנִי יוֹדֵעַ מַה-שְּׁיִהְיֶה כִּי בְּאֲשֶׁר יִהְיֶה מִי וְגִיד לוֹ:
7. ki-'eynenu yode`a mah-sheyih'yeh ki ka'asher yih'yeh mi yagid lo.

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

<7> ὅτι οὐκ ἔστιν γινώσκων τί τὸ ἐσόμενον, ὅτι καθὼς ἔσται τίς ἀναγγελεῖ αὐτῷ;
7 hoti ouk estin ginōskōn ti to esomenon, hoti kathōs estai tis anaggelei autō?
there is one knowing what shall be being as shall announce to

8 חֲאִין אָדָם שְׁלִיט בָּרוּחַ לְכָלוֹא אֶת-הָרוּחַ וְאִין שְׁלִטוֹן בְּיוֹם הַמָּוֶת
וְאִין מְשַׁלַּח בְּמַלְחָמָה וְלֹא-יִמְלֹט רָשָׁע אֶת-בְּעָלָיו:
8. 'eyn 'adam shalit baruach lik'lo' `eth-haruach w'eyn shil'ton b'yom hamaweth
w'eyn mish'lachath bamil'chamah w'lo'-y'malet resha` `eth-b`alayu.

Ecc8:8 There is no man that has power over the spirit to retain the spirit;
neither has he power in the day of death:
and there is no discharge in that war, nor shall wickedness deliver its possessors.

Ecc8:8 There is no man that has power over the spirit to retain the spirit;
neither has he power in the day of death:
and there is no discharge in that war, nor shall wickedness deliver its possessors.

<8> οὐκ ἔστιν ἄνθρωπος ἐξουσιάζων ἐν πνεύματι τοῦ κωλύσαι σὺν τὸ πνεῦμα·
καὶ οὐκ ἔστιν ἐξουσία ἐν ἡμέρᾳ τοῦ θανάτου, καὶ οὐκ ἔστιν ἀποστολὴ ἐν τῷ πολέμῳ,
καὶ οὐ διασώσει ἀσέβεια τὸν παρ' αὐτῆς.
8 ouk estin anthrōpos exousiazōn en pneumatī tou kōlyesai syn to pneuma;
exercising authority restrain with
kai ouk estin exousia en hēmera tou thanatou, kai ouk estin apostolē en tō polemō,
there is no exercising authority there is the day of battle
kai ou diasōsei asebeia ton par' autēs.
shall not preserve impiety the thing for her

9 וְכִי יִשְׁפָּט הָאֱלֹהִים אֶת-הָאָדָם וְכִי יִשְׁפָּט הָאֱלֹהִים אֶת-הָאָדָם
9. ki yishpat elohim et-ha'adam w'ki yishpat elohim et-ha'adam

טאת-כל-זה ראיתי ונתון את-לבי לכל-מעשה
אשר נעשה תחת השמש עת אשר שלט האדם באדם לרע לו:

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

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

<9> καὶ σὺν πᾶν τοῦτο εἶδον καὶ ἔδωκα τὴν καρδίαν μου εἰς πᾶν ποίημα,
ὃ πεποιήται ὑπὸ τὸν ἥλιον, τὰ ὅσα ἐξουσίασατο ὁ ἄνθρωπος
ἐν ἀνθρώπῳ τοῦ κακῶσαι αὐτόν.
9 kai syn pan touto eidon kai edōka tēn kardian mou eis pan poiēma,
with I beheld gave action
ho pepoiētai hypo ton hēlion, ta hosa exousiasato ho anthrōpos
I had done the things, as much as exercises authority
en anthrōpō tou kakōsai auton;
to to inflict evil on

יבכנ ראיתי רשעים קברים ובאו וממקום קדוש יהלכו
ויתפכו בעיר אשר כן-עשו גם-זה הכל:

10. ub'ken ra'ithi r'sha'im q'burim waba'u umim'qom qadosh y'haleku
w'yish'tak'chu ba'ir 'asher ken-`asu gam-zeh habel.

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

<10> καὶ τότε εἶδον ἀσεβεῖς εἰς τάφους εἰσαχθέντας,
καὶ ἐκ τόπου ἁγίου ἐπορεύθησαν καὶ ἐπηνέθησαν ἐν τῇ πόλει,
ὅτι οὕτως ἐποίησαν. καὶ γε τοῦτο ματαιότης.
10 kai tote eidon asebeis eis taphous eisachthentas,
then I beheld the impious into the tombs being brought
kai ek topou hagiou eporeuthēsan kai epēnethēsan en tē polei,
from out they went were praised
hoti houtōs epoiesan. kai ge touto mataiotēs.
because indeed is folly

יא אשר אין-נעשה פתגם מעשה הרעה מהרה
על-כן מלא לב בני-האדם בהם לעשות רע:

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

Ecc8:11 Because the sentence against an evil deed is not executed quickly,
therefore the heart of the sons of men among them are given fully to do evil.

<11> ὅτι οὐκ ἔστιν γινομένη ἀντίρρηση ἀπὸ τῶν ποιούντων τὸ πονηρὸν ταχύ·
 διὰ τοῦτο ἐπληροφόρηθη καρδία υἱῶν τοῦ ἀνθρώπου ἐν αὐτοῖς τοῦ ποιῆσαι τὸ πονηρὸν.
 11 **hoti ouk estin ginomenē antirrēsis** **apo tōn poiountōn to ponēron tachy;**
there is no existing objection **for the ones doing**
dia touto eplērophorēthē kardia huiōn tou anthrōpou **en autois tou poiēsai to ponēron.**
by this have full assurance **themselves**

12 יבֿ אֲשֶׁר חָטָא עֲשֶׂה רָע מְאֹד וּמֵאֲרִיךְ לוֹ כִּי גַם־יִוְדֵעַ אֲנִי
 אֲשֶׁר יִהְיֶה־טוֹב לְיִרְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלְּפָנָיו:

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

Ecc8:12 Though a sinner does evil a hundred times and his days prolonged to him,
 yet surely I know that it shall be well for those who fear the Elohim, who fear before Him.

<12> ὅς ἡμαρτεν, ἐποίησεν τὸ πονηρὸν ἀπὸ τότε καὶ ἀπὸ 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;**
The one who sinned **from then of their duration**
hoti kai ge ginōskō egō **hoti estai agathon tois phoboumenois ton theon,**
For also even I know **good to the ones fearing**
hopōs phobōntai apo prosōpou autou;
so that they should fear from in front of Him

13 יגֿ וְטוֹב לֹא־יִהְיֶה לְרָשָׁע וְלֹא־יֵאֲרִיךְ יָמָיו כִּצֵּל
 אֲשֶׁר אֵינָנּוּ יָרֵא מִלְּפָנָי אֱלֹהִים:

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

Ecc8:13 But it shall not be well for the evil man and he shall not lengthen his days like a shadow,
 because he does not fear before Elohim.

<13> καὶ ἀγαθὸν οὐκ ἔσται τῷ ἀσεβεῖ, καὶ οὐ μακρυνεῖ ἡμέρας ἐν σκιᾷ
 ὅς οὐκ ἔστιν φοβούμενος ἀπὸ προσώπου τοῦ θεοῦ.
 13 **kai agathon ouk estai tō asebei,** **kai ou makrynei hēmeras en skiā**
to the impious **he shall not prolong his days which are as**
hos ouk estin phoboumenos apo prosōpou tou theou.
for he is not fearing **from before**

14 וְעַתָּה וְכֵן יִהְיֶה לְכָל־הָאֲשֶׁר יֵאֲרִיךְ יָמָיו כִּצֵּל
 וְכֵן יִהְיֶה לְכָל־הָאֲשֶׁר יֵאֲרִיךְ יָמָיו כִּצֵּל:

יְדִישׁ-הֶבֶל אֲשֶׁר נַעֲשָׂה עַל-הָאָרֶץ אֲשֶׁר יֵשׁ צַדִּיקִים
אֲשֶׁר מֵגִיעַ אֲלֵהֶם כַּמַּעֲשֵׂה הַרְשָׁעִים וַיֵּשׁ רַשָּׁעִים שְׂמֹגִיעַ אֲלֵהֶם
כַּמַּעֲשֵׂה הַצַּדִּיקִים אֲמַרְתִּי שְׁגֹם-זֶה הֶבֶל:

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

Ecc8:14 There is a vanity which is done on the earth, that is, there are righteous men to whom it happens according to the deeds of the wicked. And there are evil men to whom it happens according to the deeds of the righteous. I say that this also is vanity.

<14> ἔστιν ματαιότης, ἣ πεποιῖται ἐπὶ τῆς γῆς, ὅτι εἰσὶ δίκαιοι ὅτι φθάνει πρὸς αὐτοὺς
ὥς ποιῆμα τῶν ἀσεβῶν, καὶ εἰσὶν ἀσεβεῖς ὅτι φθάνει πρὸς αὐτοὺς
ὥς ποιῆμα τῶν δικαίων· εἶπα ὅτι καὶ γε τοῦτο ματαιότης.
14 estin mataiotēs, hē pepoiētai epi tēs gēs, hoti eisi dikaioi hoti phthanei pros autous
a folly just ones that attain unto them
hōs poiēma tōn asebon, kai eisin asebeis hoti phthanei pros autous
as the action of the impious impious that attain to them
hōs poiēma tōn dikaiōn; eipa hoti kai ge touto mataiotēs.
as the action of the just indeed also folly

וַיִּשְׁבַּחְתִּי אֲנִי אֶת-הַשְּׂמֵחָה אֲשֶׁר אֵין-טוֹב לָאָדָם תַּחַת הַשָּׁמַשׁ
כִּי אִם-לֶאֱכֹל וּלְשִׂתוֹת וּלְשִׂמּוֹחַ וְהוּא יִלְוֶנוּ בַעֲמָלוֹ יְמֵי חַיָּיו
אֲשֶׁר-נָתַן-לוֹ הָאֱלֹהִים תַּחַת הַשָּׁמַשׁ:

15. w'shibach'ti 'ani 'eth-hasim'chah 'asher 'eyn-tob la'adam tachath hashemesh
ki 'im-le'ekol w'lish'toth w'lis'moach w'hu' yil'wenu ba'amalo y'mey chayayu
'asher-nathan-lo ha'Elohim tachath hashamesh.

Ecc8:15 So I commended pleasure, for there is nothing good for a man under the sun except to eat and to drink and to be glad; for that shall stand by him in his labor for the days of his life which the Elohim has given him under the sun.

<15> καὶ ἐπῆνεσα ἐγὼ σὺν τὴν εὐφροσύνην, ὅτι οὐκ ἔστιν ἀγαθὸν τῷ ἀνθρώπῳ ὑπὸ τὸν ἥλιον
ὅτι εἰ μὴ τοῦ φαγεῖν καὶ τοῦ πιεῖν καὶ τοῦ εὐφρανθῆναι, καὶ αὐτὸ συμπροσέσται αὐτῷ
ἐν μόχθῳ αὐτοῦ ἡμέρας ζωῆς αὐτοῦ, ὅσας ἔδωκεν αὐτῷ ὁ θεὸς ὑπὸ τὸν ἥλιον.
15 kai epēnesa egō syn tēn euphrosynēn, hoti ouk estin agathon tō anthrōpō hypo ton hēlion
praised with the gladness because there is no good thing to
hoti ei mē tou phagein kai tou piein kai tou euphranthēnai, kai auto symprosestai autō
were it not it shall adhere to him
en mochthō autou hēmeras zōēs autou, hosas edōken autō ho theos hypo ton hēlion.
his effort all as

וַיִּשְׁבַּחְתִּי אֲנִי אֶת-הַשְּׂמֵחָה אֲשֶׁר אֵין-טוֹב לָאָדָם תַּחַת הַשָּׁמַשׁ
כִּי אִם-לֶאֱכֹל וּלְשִׂתוֹת וּלְשִׂמּוֹחַ וְהוּא יִלְוֶנוּ בַעֲמָלוֹ יְמֵי חַיָּיו
אֲשֶׁר-נָתַן-לוֹ הָאֱלֹהִים תַּחַת הַשָּׁמַשׁ:

טז כְּאֲשֶׁר נָתַתִּי אֶת־לִבִּי לַדַּעַת חֲכָמָה וְלִרְאוֹת אֶת־הָעֲנָנִים
אֲשֶׁר נַעֲשֶׂה עַל־הָאָרֶץ כִּי גַם בַּיּוֹם וּבַלַּיְלָה נִשְׁנָה בְּעֵינָיו אֵינָנו רְאוּהָ:

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

Ecc8:16 When I gave my heart to know wisdom and to see the business
that is done on the earth: (for even by day or by night he does not see sleep in his eyes),

<16> Ἐν οἷς ἔδωκα τὴν καρδίαν μου τοῦ γινῶναι σοφίαν
καὶ τοῦ ἰδεῖν τὸν περισπασμὸν τὸν πεποιημένον ἐπὶ τῆς γῆς,
ὅτι καὶ γε ἐν ἡμέρᾳ καὶ ἐν νυκτὶ ὕπνον ἐν ὀφθαλμοῖς αὐτοῦ οὐκ ἔστιν βλέπων,

16 En hois edōka tēn kardian mou tou gnōnai sophian
Whereupon

kai tou idein ton perispasmon ton pepoiēmenon epi tēs gēs,
behold the distraction being done
hoti kai ge en hēmerā kai en nykti hypnon en ophthalmois autou ouk estin blepōn,
For also at at with a person is not seeing

כְּיָדְעָה לִבִּי חֲכָמָה וְלִרְאוֹת אֶת־הָעֲנָנִים 17
וְכִי נַעֲשֶׂה עַל־הָאָרֶץ וְגַם בַּיּוֹם וּבַלַּיְלָה נִשְׁנָה בְּעֵינָיו אֵינָנו רְאוּהָ
:כְּיָדְעָה לִבִּי חֲכָמָה וְלִרְאוֹת אֶת־הָעֲנָנִים

יִזְוָהוּ אֶת־אֵתִי אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים כִּי לֹא יוּכַל הָאָדָם לְמַצּוֹ
אֶת־הַמַּעֲשֵׂה אֲשֶׁר נַעֲשֶׂה תַּחַת־הַשָּׁמַיִם בְּשׁוֹל אֲשֶׁר יַעֲמַל הָאָדָם לְבִקֵּשׁ
וְלֹא יִמָּצֵא וְגַם אִם־יֹאמַר הַחֲכָם לַדַּעַת לֹא יוּכַל לְמַצּוֹ:

17. **w'ra'ithi 'eth-kal-ma'aseh ha'Elohim ki lo' yukal ha'adam lim'tso' 'eth-hama'aseh**
'asher na'asah thachath-hashemesh b'shel 'asher ya'amol ha'adam l'baqesh w'lo' yim'tsa'
w'gam 'im-yo'mar hechakam lada'ath lo' yukal lim'tso'.

Ecc8:17 then I saw every work of the Elohim, that a man shall not be able to find the work
that is done under the sun; because though man labors to seek it out,
he shall not find it; and even if the wise man speaks of knowing it, yet he shall not be able to find it.

<17> καὶ εἶδον σὺν πάντα τὰ ποιήματα τοῦ θεοῦ, ὅτι οὐ δυνήσεται ἄνθρωπος
τοῦ εὐρεῖν σὺν τὸ ποίημα τὸ πεποιημένον ὑπὸ τὸν ἥλιον·
ὅσα ἂν μοχθήσῃ ὁ ἄνθρωπος τοῦ ζητῆσαι, καὶ οὐχ εὐρήσει·
καὶ γε ὅσα ἂν εἴπῃ ὁ σοφὸς τοῦ γινῶναι, οὐ δυνήσεται τοῦ εὐρεῖν.

17 kai eidon syn panta ta poiēmata tou theou, hoti ou dynēsetai anthrōpos
I beheld with all the actions that
tou heurein syn to poiēma to pepoiēmenon hypo ton hēlion;
out the action being done
hosa an mochthēsē ho anthrōpos tou zētēsai, kai ouch heurēsei;
As long as should make an effort to seek even
kai ge hosa an eipē ho sophos tou gnōnai, ou dynēsetai tou heurein.
indeed, as long as should speak to know it

Chapter 9

Ecc9:1 אַפִּי אֶת-כָּל-זֶה נָתַתִּי אֶל-לִבִּי וְלַבּוֹר אֶת-כָּל-זֶה
אֲשֶׁר הַצְדִּיקִים וְהַחֲכָמִים וְעַבְדֵי הֵם בְּיַד
הָאֱלֹהִים גַּם-אֶהְבָּה גַם-שִׂנְאָה אֵין יוֹדַע הָאָדָם הַכֹּל לַפְּנִיָּהִם:

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

Ecc9:1 For all this I have taken to my heart even to explain all this, that the righteous men,
and wise men, and their deeds are in the hand of the Elohim.
Man does not know whether it shall be love or hatred by all that is before them.

<9:1> Ὅτι σὺν πάν τοῦτο ἔδωκα εἰς καρδίαν μου, καὶ καρδία μου σὺν πάν εἶδεν τοῦτο,
ὥς οἱ δίκαιοι καὶ οἱ σοφοὶ καὶ ἐργασίαι αὐτῶν ἐν χειρὶ τοῦ θεοῦ,
καὶ γε ἀγάπην καὶ γε μῖσος οὐκ ἔστιν εἰδὼς ὁ ἄνθρωπος· τὰ πάντα πρὸ προσώπου αὐτῶν,
1 Hoti syn pan touto edōka eis kardian mou, kai kardia mou syn pan eiden touto,
I gave my heart all beheld this
hōs hoi dikairoi kai hoi sophoi kai ergasiai autōn en cheiri tou theou,
As the just even their works
kai ge agapēn kai ge misos ouk estin eidōs ho anthrōpos; ta panta pro prosōpou autōn,
Indeed even indeed even there is no knowing man all the things

בְּהִכָּל כְּאֲשֶׁר לְכָל מְקַרָּה אֶחָד לַצְדִּיק וְלַרָּשָׁע לְטוֹב
וְלַטָּהוֹר וְלַטָּמֵא וְלַזֵּכֶּה וְלַאֲשֶׁר אֵינָנִי זֵכֶה כְּטוֹב כְּחָטָא
הַנִּשְׁכָּע כְּאֲשֶׁר שׁוֹבוּעָה יָרֵא:

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

Ecc9:2 All things come alike to all. There is one event to the righteous and to the wicked;
to the good, to the clean and to the unclean; to him that sacrifices, and to him that sacrifices not.
As is the good man, so is the sinner; and he who swears is as he who fears an oath.

<2> ματαιότης ἐν τοῖς πᾶσιν. συνάντημα ἐν τῷ δικαίῳ καὶ τῷ ἀσεβεῖ,
τῷ ἀγαθῷ καὶ τῷ κακῷ καὶ τῷ καθαρῷ καὶ τῷ ἀκαθάρτῳ
καὶ τῷ θυσιάζοντι καὶ τῷ μὴ θυσιάζοντι· ὥς ὁ ὀμνύων, καθὼς ὁ τὸν ὄρκον φοβούμενος.
ὥς ὁ ἀγαθός, ὥς ὁ ἁμαρτάνων.
2 mataiotēs en tois pasin. synantēma hen tō dikaiō kai tō asebei,
Folly is in things the just the impious
tō agathō kai tō kakō kai tō katharō kai tō akathartō

kai tō thysiazonti kai tō mē thysiazonti;

hōs ho agathos, hōs ho hamartanōn;

as is the one sinning

hōs ho omnyōn, kathōs ho ton horkon phoboumenos.

the one swearing by the oath the one fearing

גַּם כִּי יִשְׁׁמַע אֶת-הַשָּׁמַיִם וְיִשְׁׁמַע אֶת-הָאָדָם וְיִשְׁׁמַע אֶת-הַמָּוֶת וְיִשְׁׁמַע אֶת-הַחַיִּים וְיִשְׁׁמַע אֶת-הַמְּתֵימָרִים
גַּם כִּי יִשְׁׁמַע אֶת-הַשָּׁמַיִם וְיִשְׁׁמַע אֶת-הָאָדָם וְיִשְׁׁמַע אֶת-הַמָּוֶת וְיִשְׁׁמַע אֶת-הַחַיִּים וְיִשְׁׁמַע אֶת-הַמְּתֵימָרִים
גַּם כִּי יִשְׁׁמַע אֶת-הַשָּׁמַיִם וְיִשְׁׁמַע אֶת-הָאָדָם וְיִשְׁׁמַע אֶת-הַמָּוֶת וְיִשְׁׁמַע אֶת-הַחַיִּים וְיִשְׁׁמַע אֶת-הַמְּתֵימָרִים

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

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

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

3 touto ponēron en panti pepoiēmenō hypo ton hēlion, hoti synantēma hen tois pasin;
is being done for there is event to

kai ge kardia huiōn tou anthrōpou eplērōthē ponērou,
indeed are filled with

kai periphereia en kardia autōn en zōē autōn, kai opisō autōn pros tous nekrous.
madness during after them they go

וְיִשְׁׁמַע אֶת-הַשָּׁמַיִם וְיִשְׁׁמַע אֶת-הָאָדָם וְיִשְׁׁמַע אֶת-הַמָּוֶת וְיִשְׁׁמַע אֶת-הַחַיִּים וְיִשְׁׁמַע אֶת-הַמְּתֵימָרִים
וְיִשְׁׁמַע אֶת-הַשָּׁמַיִם וְיִשְׁׁמַע אֶת-הָאָדָם וְיִשְׁׁמַע אֶת-הַמָּוֶת וְיִשְׁׁמַע אֶת-הַחַיִּים וְיִשְׁׁמַע אֶת-הַמְּתֵימָרִים
וְיִשְׁׁמַע אֶת-הַשָּׁמַיִם וְיִשְׁׁמַע אֶת-הָאָדָם וְיִשְׁׁמַע אֶת-הַמָּוֶת וְיִשְׁׁמַע אֶת-הַחַיִּים וְיִשְׁׁמַע אֶת-הַמְּתֵימָרִים

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

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

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

4 hoti tis hos koinōnei pros pantas tous zōntas?
someone who participates

estin elpis, hoti ho kyōn ho zōn, autos agathos hyper ton leonta ton nekron.
himself over

וְיִשְׁׁמַע אֶת-הַשָּׁמַיִם וְיִשְׁׁמַע אֶת-הָאָדָם וְיִשְׁׁמַע אֶת-הַמָּוֶת וְיִשְׁׁמַע אֶת-הַחַיִּים וְיִשְׁׁמַע אֶת-הַמְּתֵימָרִים
וְיִשְׁׁמַע אֶת-הַשָּׁמַיִם וְיִשְׁׁמַע אֶת-הָאָדָם וְיִשְׁׁמַע אֶת-הַמָּוֶת וְיִשְׁׁמַע אֶת-הַחַיִּים וְיִשְׁׁמַע אֶת-הַמְּתֵימָרִים
וְיִשְׁׁמַע אֶת-הַשָּׁמַיִם וְיִשְׁׁמַע אֶת-הָאָדָם וְיִשְׁׁמַע אֶת-הַמָּוֶת וְיִשְׁׁמַע אֶת-הַחַיִּים וְיִשְׁׁמַע אֶת-הַמְּתֵימָרִים

הַכִּי הַחַיִּים יוֹדְעִים וְהַמְּתֵימָרִים יוֹדְעִים וְהַמְּתֵימָרִים יוֹדְעִים וְהַמְּתֵימָרִים יוֹדְעִים
וְהַכִּי הַחַיִּים יוֹדְעִים וְהַמְּתֵימָרִים יוֹדְעִים וְהַמְּתֵימָרִים יוֹדְעִים וְהַמְּתֵימָרִים יוֹדְעִים
וְהַכִּי הַחַיִּים יוֹדְעִים וְהַמְּתֵימָרִים יוֹדְעִים וְהַמְּתֵימָרִים יוֹדְעִים וְהַמְּתֵימָרִים יוֹדְעִים

5. ki hachayim yod'im sheyamuthu w'hamethim 'eynam yod'im m'umah

w'eyn-`od lahem sakar ki nish'kach zik'ram.

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

<5> ὅτι οἱ ζῶντες γινώσκονται ὅτι ἀποθανοῦνται, καὶ οἱ νεκροὶ οὐκ εἰσιν γινώσκοντες οὐδέν·
καὶ οὐκ ἔστιν αὐτοῖς ἔτι μισθός,
5 hoti hoi zōntes gnōsontai hoti apothanountai, kai hoi nekroi ouk eisin ginōskontes ouden;
are knowing
kai ouk estin autois eti misthos, hoti epelēsthē hē mnēmē autōn;
there is not to them a wage their remembrance

וְגַם אֲהַבְתָּם גַּם-שִׁנְאַתָּם גַּם-קִנְיָתָם כְּכֹר אֲבָדָה
וְחֶלֶק אֵין-לָהֶם עוֹד לְעוֹלָם בְּכֹל אֲשֶׁר-נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ:
6

6. gam 'ahabatham gam-sin'atham gam-qin'atham k'bar 'abadah w'cheleq 'eyn-lahe

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

<6> καὶ γε ἀγάπη αὐτῶν καὶ γε μῖσος αὐτῶν καὶ γε ζῆλος αὐτῶν ἤδη ἀπώλετο, ἐν παντὶ τῷ πεποιημένῳ ὑπὸ τὸν ἥλιον.
6 kai ge agapē autōn kai ge misos autōn kai ge zēlos autōn ēdē apōleto,
indeed indeed indeed
kai meris ouk estin autois eti eis aiōna en panti tō pepoiēmenō hypo ton hēlion.
there is to them into the eon being done

זֶלֶךְ אֶכֶּל בְּשִׂמְחָה לַחֲמָד וְנִשְׁתָּה בְּלֵב-טוֹב יִינֶה
כִּי כְּכֹר רָצָה הָאֱלֹהִים אֶת-מַעֲשָׂיָהּ:
7

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

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

<7> Δεῦρο φάγε ἐν εὐφροσύνῃ ἄρτον σου καὶ πίε ἐν καρδίᾳ ἀγαθῇ οἶνόν σου, ὅτι ἡδὴ εὐδόκησεν ὁ θεὸς τὰ ποιήματά σου.
7 Deuro phage en euphrosynē artōn sou Come gladness of
kai pie en kardiā agathē oīnon sou, hoti ēdē eudokēsen ho theos ta poiēmata sou.
good thought well of your actions

ח בְּכֹל-עֵת יִהְיֶה בְּגִדְיָךְ לְבָנִים וְשִׁמְן עַל-רִאשִׁיךָ אֶל-יִחְסָר:
8

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

ሃሪያላ ገገዝ ገገዝ-ሪሃ ጸገላቱ-ላወቀ ገገዝ-ሪሃ ገገዝ ገገዝ
 ገገዝ ሃሪያላ ገገዝ ገገዝ ገገዝ ገገዝ ገገዝ ገገዝ ገገዝ ገገዝ
 :ሃሪያላ ገገዝ ገገዝ ገገዝ ገገዝ ገገዝ ገገዝ ገገዝ ገገዝ

9. r'eh chayim `im-'ishah 'asher-'ahab'at kal-y'mey chayey heb'lek

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

ጓወዐኝ ነገሩ ጌሃ ጓወዐ ሃዘሃና ጸሃወ/ሪ ሃፈረ ፋኪኑ ገላጽ ርሃ 10
:ጓኝሃ ሃ/ጓ ጓጽጽ ገላጽ ርሃጽሃና ጓኝሃዘሃ ጸዕሃ ሃሃጽሃዘሃ

י כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחַךְ עֲשֵׂה כִּי אֵין מַעֲשֵׂה
וְחִשְׁבֹּן וְדַעַת וְחִכְמָה בְּשֵׂאוֹל אֲשֶׁר אֶתָּה הוֹלֵךְ שָׁמָּה: ס

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

HaMiqraot/The Scriptures – Chetuvim/Writings Hebrew-Greek-English color coded Interlinear – page 5407

hōs hoi ichthues hoi thēreuomenoi en amphiblēstrō kakō kai hōs ornea ta thēreuomena en pagidi,
being hunted with casting-net a hurtful being hunted with
hōs auta pagideuontai hoi huioi tou anthrōpou eis kairon ponēron,
as shall be ensnared in season
hotan epipesē ep' autous aphnō.
whenever it should fall upon suddenly

יגַם־זֶה רָאִיתִי חֲכָמָה תַּחַת הַשָּׁמֶשׁ וְגִדּוּלָהּ הִיא אֵלַי: 13

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

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

<13> Καί γε τοῦτο εἶδον σοφίαν ὑπὸ τὸν ἥλιον, καὶ μεγάλη ἐστὶν πρὸς με·
13 Kai ge touto eidon sophian hypo ton hēlion, kai megalē estin pros me;
indeed I beheld

יֵד עִיר קִטְנָה וְאַנְשִׁים בָּהּ מְעַט וּבְאֵלֶיהָ מֶלֶךְ גִּדּוּל
וְסָבַב אֹתָהּ וּבָנָה עָלֶיהָ מְצֻדִים גִּדּוּלִים: 14

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

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

<14> πόλις μικρά καὶ ἄνδρες ἐν αὐτῇ ὀλίγοι,
καὶ ἔλθῃ ἐπ' αὐτὴν βασιλεὺς μέγας καὶ κυκλώσῃ αὐτὴν
καὶ οἰκοδομήσῃ ἐπ' αὐτὴν χάρακας μεγάλους·
14 polis mikra kai andres en autē oligoi,
If there were
kai elthē ep' autēn basileus megas kai kyklōsē autēn
he shall encircle
kai oikodomēsē ep' autēn charakas megalous;
siege mounds

טוֹמָצָא בָּהּ אִישׁ מְסִכֵּן חָכָם וּמַלְטָהוּא אֶת־הָעִיר בְּחֻכְמָתָהּ
וְאָדָם לֹא זָכַר אֶת־הָאִישׁ הַמְסִכֵּן הַהוּא: 15

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

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

<15> καὶ εὗρη ἐν αὐτῇ ἄνδρα πένητα σοφόν,

[illegible]

אֶזְבוּבִי מוֹת יִבְאֵינִשׁ יִבְיַע נֶשְׁמָן רוּחָה יָקָר מַחְכְּמָה מַכְבוֹד סְכָלוֹת מַעֲט:

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

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

בְּלִבְכֶּם חֻכִּים לְיָמֵינוּ וּלְבַב כָּסִיל לְשֹׂמְאָלוֹ:

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

2 <2> καρδιά σοφοῦ εἰς δεξιὸν αὐτοῦ, καὶ καρδιά ἄφρονος εἰς ἀριστερὸν αὐτοῦ.
2 **kardia sophou eis dexion autou, kai kardia aphronos eis aristeron autou;**
at at

3. וְגַם-בִּדְרֹךְ פֶּשַׁם־סֶכֶל הִלֵּךְ לְבוֹ חֵסֶר וְאָמַר לְכָל סֶכֶל הוּא:

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

<3> καὶ γε ἐν ὁδῷ ὅταν ἄφρων πορεύηται,
 καρδία αὐτοῦ ὑστερήσει, καὶ ἂ λογιεῖται πάντα ἀφροσύνη ἐστίν.
 3 kai **ge en hodō hotan aphrōn poreuētai**,
 indeed whenever goes
 kardia autou husterēsei,
 of he shall fail
 kai **ha logieitai panta aphrosynē estin**.
 which he considers all is folly

ד אַם-רויח המונשל תעלה עליך מקומך אל-תנח
כי מהפא יניח חטאים גדולים:

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

«4» εἰς πνεῦμα τοῦ ἐξουσιάζοντος ἀναβῆ ἐπὶ σέ, τόπον σου μὴ ἀφῆς,

ὅτι ἱάμα καταπαύσει ἁμαρτίας μεγάλας.

4 ean pneuma tou exousiazontos anabē epi se, topon sou mē aphēs,
the one exercising authority should ascend
hoti iama katapausei hamartias megalas.
a cure shall put to rest sins

5 הַיֵּשׁ רָעָה רָאִיתִי תַּחַת הַשָּׁמֶשׁ כִּנְשָׁגָה נְשִׁיָּצָא מִלְּפָנֵי הַשְּׁלִיט:
:ⲉⲧⲱⲙⲁ ⲧⲁⲧⲁⲡⲁⲩⲉⲓ ⲛⲁⲙⲁⲣⲧⲓⲁⲥ ⲙⲉⲓⲁⲗⲁⲥ

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

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

<5> ἔστιν πονηρία, ἣν εἶδον ὑπὸ τὸν ἥλιον,
ὡς ἀκούσιον, ὃ ἐξῆλθεν ἀπὸ προσώπου τοῦ ἐξουσιάζοντος·

5 estin ponēria, hēn eidon hypo ton hēlion,
a wickedness which I beheld

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

6 וְנָתַן הַסֶּכֶל בְּמְרוֹמִים רַבִּים וְעַשְׂרִים בְּנִשְׁפָּל יֵשְׁבוּ:
6 ⲛⲁⲧⲁⲛ ⲛⲁⲥⲕⲉⲗ ⲃⲁⲙⲁⲣⲟⲙⲓⲙ ⲣⲁⲃⲃⲓⲙ ⲱⲁⲥⲏⲓⲣⲓⲙ ⲃⲁⲥⲏⲑⲉⲃⲉⲗ ⲙⲉⲥⲏⲑⲉⲃⲱ

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

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

<6> ἐδόθη ὁ ἄφρων ἐν ὕψει μεγάλοις,
καὶ πλούσιοι ἐν ταπεινῷ καθήσονται·

6 edothē ho aphrōn en huuesi megalois,
was put The fool heights great
kai plousioi en tapeinō kathēsontai;
shall settle

7 זֶרְאִיתִי עֲבָדִים עַל-סוּסִים וְשָׂרִים הֹלְכִים כְּעֲבָדִים עַל-הָאָרֶץ:
7 ⲛⲁⲧⲁⲓⲧⲓ ⲉⲃⲁⲃⲓⲙ ⲁⲗ-ⲥⲱⲥⲓⲙ ⲱⲁⲥⲁⲣⲓⲙ ⲏⲟⲗⲁⲕⲓⲙ ⲕⲁⲁⲃⲁⲃⲓⲙ ⲁⲗ-ⲏⲁⲁⲣⲉⲧⲥ

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

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

<7> εἶδον δούλους ἐφ' ἵππους καὶ ἄρχοντας πορευομένους ὡς δούλους ἐπὶ τῆς γῆς.
7 eidon doulous eph' hippous kai archontas poreuomenous hōs doulous epi tēs gēs.
I beheld rulers going

8 חֲחֹפֶר גּוֹמֵץ בּוֹ יִפּוֹל וּפֹרֵץ גֹּדֶר יִשְׁכְּנוּ בָּהּ:
8 ⲕⲏⲑⲉⲣ ⲓⲛⲉⲧⲁⲥ ⲃⲱ ⲙⲓⲑⲟⲗ ⲱⲑⲟⲣⲉⲧⲥ ⲛⲁⲕⲏⲥⲏⲧⲱⲥ ⲛⲁⲕⲏⲥⲏⲧⲱⲥ

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

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

<8> ὁ ὀρύσσων βόθρον ἐν αὐτῷ ἐμπεσεῖται,

8 **ho oryssōn bothron en autō empeseitai,**
 The one digging a cesspool
kai kathairounta phragmon, dēxetai auton ophis;
 the demonishing a fence boundary shall bite him

9 מִצְוָה אַחַת הָיְתָה לָנוּ שֶׁנִּשְׁמַע בְּכָל יְמֵינוּ וְנִשְׂמָר
ט מִסֵּיעַ אֲבָנִים יַעֲצֹב בָּהֶם בּוֹקֵעַ עֵצִים יִסְכֵּן בָּם:

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

<9> ἐξαίρων λίθους διαπονῆθήσεται ἐν αὐτοῖς, σχίζων ξύλα κινδυνεύσει ἐν αὐτοῖς.
 9 **exairōn lithous diaponēthēsetai en autois, schizōn xyla kindyneusei en autois.**
One lifting away shall work hard shall be exposed to danger

י אִם-קָהַח הַפְּרֹזֶל וְהוּא לֹא-פָנִים קִלְקַל וַחֲיִלִּים יִגְבֵּר
וַיִּתְרוֹן הַכְּשִׁיר חֻכְמָה:

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

<10> ἐὰν ἐκπέσῃ τὸ σιδήριον, καὶ δυνάμεις δυναμώσῃ, 10 ean ekpesē to sidērion, should fall off an iron implement kai dynameis dynamōsei, then his power he shall strengthen	καὶ αὐτὸς πρόσωπον ἐτάραξεν, καὶ περισσεία τοῦ ἀνδρείου σοφία. kai autos prosōpon etaraxen, in countenance is disturbed kai perisseia tou andreiou sophia. abundance is to the man of which is
--	---

11 **יא** אַם-יִשְׂרָאֵל הִנֵּחֲשׁ בְּלוֹא-לֶחֶשׁ וְאֵין יִתְרוֹן לְבַעַל הַפִּלִּשׁוֹן:

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

11 **ἐὰν δάκη ὁ ὄφης ἐν οὐ ψιθυρισμῷ, καὶ οὐκ ἔστιν περισσεία τῷ ἐπάδοντι.**
 11 **ean dakē ho ophis en ou psithyrismō, kai ouk estin perisseia tō epadonti.**
 with no enchanter whispering then there is to the one charming

12 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ וְשׁוֹמְרוֹת פְּסָלֵינוּ תִּבְלַעְנָה:

HaMiqraot/The Scriptures – Chetuvim/Writings Hebrew-Greek-English color coded Interlinear – page 5413

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

<12> λόγοι στόματος σοφοῦ χάρις, καὶ χεῖλη ἄφρονος καταποντιοῦσιν αὐτόν.
12 logoi stomatos sophou charis, kai cheilē aphronos katapontiousin auton;
carry favor; but shall sink him

יג תחלת דברי־פיהו סכלות ואחרית פיהו חוללות רעה:
13. t'chilath dib'rey-phihiu sik'luth w'acharith pihu holeluth ra'ah.

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

<13> ἀρχὴ λόγων στόματος αὐτοῦ ἀφροσύνη, καὶ ἐσχάτη στόματος αὐτοῦ περιφέρεια πονηρά.
13 archē logōn stomatos autou aphrosōnē, kai eschatē stomatos autou periphēreia ponēra;

יד וחסכל ירבה דברים לא־יבדע האדם מה־שיהיה
14. w'hasakal yar'beh d'barim lo'-yeda` ha'adam mah-sheyih'yeh
wa'asher yih'yeh me'acharayu mi yagid lo.

Ecc10:14 Yet the fool makes many words;
A man knows not what shall be, and who can tell him what shall come after him?

<14> καὶ ὁ ἄφρων πληθύνει λόγους. οὐκ ἔγνω ὁ ἄνθρωπος τί τὸ γενόμενον,
καὶ τί τὸ ἐσόμενον ὀπίσω αὐτοῦ, τίς ἀναγγελεῖ αὐτῷ;
14 kai ho aphrōn plēthynei logous. ouk egnō ho anthrōpos ti to genomenon,
multiplies the things becoming is
kai ti to esomenon opisō autou, tis anaggelei autō?
the thing shall be for shall announce to

טו עמל הכסילים תיגענו אשר לא־יבדע ללכת אל־עיר:
15. `amal hak'silim t'yag'`enu `asher lo'-yada` laleketh `el-`ir.

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

<15> μόχθος τῶν ἀφρόνων κοπώσει αὐτούς, ὃς οὐκ ἔγνω τοῦ πορευθῆναι εἰς πόλιν.
15 mochthos tōn aphronōn kopōsei autous, hos ouk egnō tou poreuthēnai eis polin.
The effort of the fools shall trouble them

טז אי־לך ארץ שמלכך נער ושריך בבקר יאכלו:
16. 'i-lak `erets shemal'kek na`ar w'sarayi'k baboqer yo'kelu.

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

<16> οὐαὶ σοι, πόλις, ἥς ὁ βασιλεὺς σου νεώτερος

καὶ οἱ ἄρχοντές σου ἐν πρωΐᾳ ἐσθίουσιν·

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

17
יִשְׂרָאֵל אֶרֶץ אֲרֵץ שְׂמֵלֶכָךְ בֶּן-חֹרִים
וְשָׂרֶיךָ בָּעֵת יֹאכְלוּ בְּגִבּוֹרָה וְלֹא בְשִׁתִּי:

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

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

<17> μακαρία σύ, γῆ, ἥς ὁ βασιλεὺς σου υἱὸς ἐλευθέρων
καὶ οἱ ἄρχοντές σου πρὸς καιρὸν φάγονται ἐν δυνάμει καὶ οὐκ αἰσχυνθήσονται.
17 makaria sy, gē, hēs ho basileus sou huios eleutherōn
Blessed is your land of which free nobles
kai hoi archontes sou pros kairon phagontai en dυνamei kai ouk aischynthēsontai.
your rulers at a proper in force shall not be ashamed

18
יִחַ בְּעֵצְלָתַיִם יִמָּךְ הַמְקָרָה וּבִשְׁפָלוּת יָדַיִם יִדָּלֵף הַבַּיִת:

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

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

<18> ἐν ὀκνηρίαις ταπεινωθήσεται ἡ δόκωσις, καὶ ἐν ἀργίᾳ χειρῶν στάξει ἡ οἰκία.
18 en oknēriais tapeinōthēsetai hē dokōsis, kai en argiā cheirōn staxei hē oikia.
By slothful neglect shall be lowered in shall drip

19
יֵט לְשִׁחּוֹק עֲשִׂים לָחֶם וַיִּזֵּן יִשְׂמַח חַיִּים וְהַכֶּסֶף יַעֲנֶה אֶת-הַכֹּל:

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

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

<19> εἰς γέλωτα ποιοῦσιν ἄρτον, καὶ οἶνος εὐφραίνει ζῶντας,
καὶ τοῦ ἀργυρίου ἐπακούσεται σὺν τὰ πάντα.
19 eis gelōta poiousoin arton, kai oinos euphrainei zōntas,
they made to be glad for the living
kai tou argyriou epakousetai syn ta panta.
of the money all shall heed

20
כֹּגֶם בְּמִדְעָךְ מֶלֶךְ אֶל-תִּקְלָל וּבַחֲדָרַי מִשְׁכָּבְךָ אֶל-תִּקְלָל עֲשִׂיר

כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת-הַקּוֹל וּבְעַל הַכְּנָפִים יִגִּיד דְּבָר:

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

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

<20> καὶ γε ἐν συνειδήσει σου βασιλέα μὴ καταράσῃ,
καὶ ἐν ταμείοις κοιτῶνων 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,
indeed your conscience
kai en tamieiois koitōnōn sou mē katarasē plousion;
the closets of your bedroom
hoti peteinon tou ouranou apoisei syn tēn phōnēn,
a winged creature
kai ho echōn tas pterygas apaggelei logon.
the one having shall report your word

Chapter 11

אֶשְׁלַח לַחֲמַךְ עַל-פְּנֵי הַמָּיִם כִּי-בָרֵב הֵימָיִם תִּמְצָאָנִי: Ecc11:1

1. shalach lach'm'ak `al-p'ney hamayim ki-b'rob hayamim tim'tsa'enu.
Ecc11:1 Cast your bread on the surface of the waters, for you shall find it after many days.

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

1 Aposteilon ton arton sou epi prosōpon tou hydatos,
Send upon the face of
hoti en plēthei tōn hēmerōn heurēseis auton;
in a multitude of it

בְּתֵן-חֶלֶק לְשִׁבְעָה וְגַם לְשִׁמוֹנָה כִּי לֹא תֵדַע מַה-יִּהְיֶה רָעָה עַל-הָאָרֶץ: 2

2. ten-cheleq l'shib'`ah w'gam lish'monah ki lo' theda` mah-yih'yeh ra'ah `al-ha'arets.
Ecc11:2 Give a portion to seven, or even to eight,
for you do not know what evil shall be upon the earth.

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

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

אֶשְׁלַח חֶלֶק לְשִׁבְעָה וְגַם לְשִׁמוֹנָה כִּי לֹא תֵדַע מַה-יִּהְיֶה רָעָה עַל-הָאָרֶץ: 3
אֶשְׁלַח חֶלֶק לְשִׁבְעָה וְגַם לְשִׁמוֹנָה כִּי לֹא תֵדַע מַה-יִּהְיֶה רָעָה עַל-הָאָרֶץ: 3

וּבְבֹקֶר זָרַע אֶת־זֶרְעֶךָ וּלְעָרֶב אֶל־תִּנַּח יָדְךָ
כִּי אֵינֶךָ יוֹדֵעַ אִי זֶה יִכָּשֵׁר הַזֶּה אוֹ־זֶה וְאִם־שְׁנֵיהֶם כְּאֶחָד טוֹבִים:

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

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

<6> ἐν πρωΐα σπείρον τὸ σπέρμα σου, καὶ εἰς ἑσπέραν μὴ ἀφέτω ἡ χεὶρ σου,
ὅτι οὐ γινώσκεις ποῖον στοιχήσει, ἢ τοῦτο ἢ τοῦτο, καὶ ἐὰν τὰ δύο ἐπὶ τὸ αὐτὸ ἀγαθὰ.
6 en prōia speiron to sperma sou, kai eis hesperan mē aphetō hē cheir sou,
At at do not relieve
hoti ou ginōskeis poion stoichēsei, ē touto ē touto, kai ean ta duo epi to auto agatha.
what shall line up this here this there or if the two together are

וּמִתּוֹךְ הָאֹר וטוֹב לַעֵינַיִם לִרְאוֹת אֶת־הַשֶּׁמֶשׁ:
7 וְאִם־שְׁנֵיהֶם כְּאֶחָד טוֹבִים:

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

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

<7> καὶ γλυκὺ τὸ φῶς καὶ ἀγαθὸν τοῖς ὀφθαλμοῖς τοῦ βλέπειν σὺν τὸν ἥλιον·
7 kai glyky to phōs kai agathon tois ophthalmois tou blepein syn ton hēlion;
Moreover is sweet to with

וְיִזְכֹּר אֶת־יָמֵי הַחַשְׁדָּה כִּי־הַרְבֵּה יָהִי כָל־שָׂבָא הַבֵּל:
8 חֲכָמִים אֲמַרְשֵׁי הַרְבֵּה יִחְיֶה הָאָדָם בְּכָל־יְשׁוּמָה
וְיִזְכֹּר אֶת־יָמֵי הַחַשְׁדָּה כִּי־הַרְבֵּה יָהִי כָל־שָׂבָא הַבֵּל:

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

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

<8> ὅτι καὶ ἐὰν ἔτη πολλὰ ζήσεται ὁ ἄνθρωπος, ἐν πάσιν αὐτοῖς εὐφρανθήσεται
καὶ μνησθήσεται τὰς ἡμέρας τοῦ σκοτούς,
ὅτι πολλαὶ ἔσονται· πᾶν τὸ ἐρχόμενον ματαιότης.
8 hoti kai ean etē polla zēsetai ho anthrōpos, en pasin autois euphranthēsetai
For even he shall be glad
kai mnēsthēsetai tas hēmeras tou skotous,
hoti pollai esontai; pan to erchomenon mataiotēs.
coming is folly

וְיִזְכֹּר אֶת־יָמֵי הַחַשְׁדָּה כִּי־הַרְבֵּה יָהִי כָל־שָׂבָא הַבֵּל:
9 חֲכָמִים אֲמַרְשֵׁי הַרְבֵּה יִחְיֶה הָאָדָם בְּכָל־יְשׁוּמָה
וְיִזְכֹּר אֶת־יָמֵי הַחַשְׁדָּה כִּי־הַרְבֵּה יָהִי כָל־שָׂבָא הַבֵּל:

טשִׁמַּח בַּחֹר בְּיִלְדוּתְךָ וּבְיָמֶיךָ לִבְךָ בְּיָמֶיךָ בְּחִירוֹתֶיךָ וְהַלֵּךְ בְּדַרְכֵי לִבְךָ
וּבְמַרְאֵי עֵינֶיךָ וְדַע כִּי עַל-כָּל-אַלֶּה וּבִיאָךְ הָאֱלֹהִים בְּמִשְׁפָּט:

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

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

But know that the Elohim shall 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 ὁράσει ὀφθαλμῶν σου
καὶ γνῶθι ὅτι ἐπὶ πᾶσι τούτοις ἄξει σε ὁ θεὸς ἐν κρίσει.

9 Euphrainou, neaniske, en neotēti sou,
Be glad, O
kai agathynatō se hē kardia sou en hēmerais neotētos sou,
let do you good in
kai peripatei en hodois kardias sou kai en horasei ophthalmōn sou
unblemished
kai gnōthi hoti epi pasi toutois axei se ho theos en krisei.
in shall lead you in equity

10 יִהְיֶה כַעַס מִלִּבְךָ וְהַעֲבֹר רָעָה מִבְּשָׁרְךָ כִּי-הֵי לְדוֹת וְהַשְׁחָרוֹת הַבָּל:

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

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

<10> καὶ ἀπόστησον θυμὸν ἀπὸ καρδίας σου
καὶ παράγαγε πονηρίαν ἀπὸ σαρκός σου, ὅτι ἡ νεότης καὶ ἡ ἄνοια ματαιότης.

10 kai apostēson thymon apo kardias sou
leave rage
kai paragage ponērian apo sarkos sou, hoti hē neotēs kai hē anoia mataiotēs.
pass off wickedness your flesh thoughtlessness are folly

Chapter 12

Ecc12:1 חָזַק לְזָכֹר אֶת-בּוֹרְאֶיךָ בְּיָמֶיךָ בְּחִירוֹתֶיךָ עַד אֲשֶׁר לֹא-יָבֹאוּ יָמֵי הָרָעָה
וְהִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר אֵין-לִי בָהֶם חֶפֶץ:

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

Ecc12:1 Remember now your Creator in the days of your youth, while the evil days do not come,
nor the years draw near when you shall say, I have no pleasure in them;

<12:1> καὶ μνήσθητι τοῦ κτίσαντός σε
 ἕως ὅτου μὴ ἔλθωσιν ἡμέραι τῆς κακίας
 Οὐκ ἔστιν μοι ἐν αὐτοῖς θέλημα·

ἐν ἡμέραις νεότητός σου,
 καὶ φθάσωσιν ἔτη, ἐν οἷς ἐρεῖς

1 kai mnēsthēti tou ktisantos se
 the one creating you
 heōs hotou mē elthōsin hēmerai tēs kakias

en hēmerais neotētos sou,
 kai phthasōsin etē, en hois ereis
 should arrive in which you then say,

Ouk estin moi en autois thelēma;
 There is not in me for a want

שָׁמַח בְּיָמָיו וְעָלָה בְּיָמָיו וְעָלָה בְּיָמָיו וְעָלָה בְּיָמָיו
 וְעָלָה בְּיָמָיו וְעָלָה בְּיָמָיו וְעָלָה בְּיָמָיו

בַּעַד אֲשֶׁר לֹא-תִחַשֵּׁף הַשֶּׁמֶשׁ וְהָאֵר וְהַיָּרֵחַ וְהַכּוֹכָבִים
 וְשָׁבוּ הָעַבִּים אַחֵר הַנָּשִׁים:

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

Ecc12:2 while not yet the sun and the light, the moon and the stars are darkened,
 and clouds return after the rain;

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

2 heōs hou mē skotisthē ho hēlios kai to phōs

kai hē selēnē kai hoi asteres, kai epistrepsōsin ta nephē opisō tou huetou;
 nor nor nor

וְעָלָה בְּיָמָיו וְעָלָה בְּיָמָיו וְעָלָה בְּיָמָיו וְעָלָה בְּיָמָיו
 וְעָלָה בְּיָמָיו וְעָלָה בְּיָמָיו וְעָלָה בְּיָמָיו

גַּבְיּוֹם שֶׁיִּזְעוּ שְׁמַרֵי הַבַּיִת וְהַתְּעִינֵי אֲנָשֵׁי הַחֵיל
 וּבְטָלוּ הַטְּחָנוֹת כִּי מַעֲטוֹ וְחֲשָׁכוּ הָרְאוֹת בְּאַרְבּוֹת:

3. bayom sheyazu`u shom'rey habayith w'hith'`au'thu `an'shey hechayil
 ubat'lu hatochanoth ki mi`etu w'chash'ku haro'oth ba'aruboth.

Ecc12:3 in the day that the watchmen of the house shall tremble, and mighty men shall bow themselves,
 the grinders cease because they are few, and those who look through windows are darkened;

<3> ἐν ἡμέρᾳ, ἣ ἐὰν σαλευθῶσιν φύλακες τῆς οἰκίας
 καὶ διαστραφῶσιν ἄνδρες τῆς δυνάμεως, καὶ ἤργησαν αἱ ἀλήθουσai, ὅτι ὀλιγώθησαν,
 καὶ σκοτάσουσιν αἱ βλέπουσαι ἐν ταῖς ὀπαῖς·

3 en hēmera, hē ean saleuthōsin phylakes tēs oikias
 in which ever should be shaken the keepers

kai diastraphōsin andres tēs dynameōs, kai ērgēsan hai alēthousai, hoti oligōthēsan,
 should be turned aside of power are idle the grinding women

kai skotasousin hai blepousai en tais opais;
 the women looking out of the openings

וְעָלָה בְּיָמָיו וְעָלָה בְּיָמָיו וְעָלָה בְּיָמָיו וְעָלָה בְּיָמָיו

ד'סגרו דלתים בשוק בשפל קול הטחנה
ויוקום לקול הצפור וישחו כל-בנות השיר:

4. w'sug'ru d'lathayim bashuq bi'sh'phal qol hatachanah w'yaqum l'qol hatsipor
w'yishachu kal-b'noth hashir.

Ecc12:4 and the doors on the street are shut as the sound of the grinding mill is low,
and one shall arise at the sound of the bird, and all the daughters of music shall be silenced.

<4> καὶ κλείουσιν θύρας ἐν ἀγορᾷ ἐν ἀσθενείᾳ φωνῆς τῆς ἀληθοῦσης,
καὶ ἀναστήσεται εἰς φωνὴν τοῦ στρουθίου,
καὶ ταπεινωθήσονται πᾶσαι αἱ θυγατέρες τοῦ ᾄσματος·
4 kai kleisousin thyras en agorā en astheneiā phōnēs tēs alēthousēs,
they shall lock the market in weakness of of the woman grinding
kai anastēsetai eis phōnēn tou strouthiou,
one shall rise up to the sparrow
kai tapeinōthēsontai pasai hai thygateres tou ᾄσματος;
shall be humbled song

5 וְכִי יִשְׁכַּח אֶת-הַמָּוֶלֶת וְהָיָה כְּאֶת-הַמָּוֶלֶת
וְכִי יִשְׁכַּח אֶת-הַמָּוֶלֶת וְהָיָה כְּאֶת-הַמָּוֶלֶת

הגם מגב'ם יראו וחתחתים בפרך וינאץ השקד ויסתכל החגב
ותפר האביונה כי-חלף האדם אל-בית עולמו וסבבו בשוק הספדים:

5. gam migaboah yira'u w'chath'chatim baderek w'yane'ts hashaged w'yis'tabel hechagab
w'thapher ha'abionah ki-holek ha'adam 'el-beyth `olamo w'sab'bu bashuq hasoph'dim.

Ecc12:5 Also when they shall be afraid of a high place and of terrors in the way;
the almond tree blossoms, the locust becomes burdensome, and desire shall fail:
because man goes to his eternal house while the mourners go about in the street.

<5> καὶ γε ἀπὸ ὕψους ὄψονται, καὶ θάμβοι ἐν τῇ ὁδῷ· καὶ ἀνθήσῃ τὸ ἀμύγδαλον,
καὶ παχυνθῇ ἡ ἀκρίς, καὶ διασκεδασθῇ ἡ κάππαρις,
ὅτι ἐπορεύθη ὁ ἄνθρωπος εἰς οἶκον αἰῶνος αὐτοῦ,
καὶ ἐκύκλωσαν ἐν ἀγορᾷ οἱ κοπτόμενοι·
5 kai ge apo huuous opsontai, kai thamboi en tē hodō; kai anthēsē to amygdalon,
indeed from the height they shall see even stupefaction shall bloom
kai pachynthē hē akris, kai diaskedasthē hē kapparis,
shall thicken shall be dispersed the caper
hoti eporeuthē ho anthrōpos eis oikon aiōnos autou,
kai ekyklōsan en agorā hoi koptomenoi;
circled in the market the ones beating their chests in mourning

6 וְכִי יִשְׁכַּח אֶת-הַמָּוֶלֶת וְהָיָה כְּאֶת-הַמָּוֶלֶת
וְכִי יִשְׁכַּח אֶת-הַמָּוֶלֶת וְהָיָה כְּאֶת-הַמָּוֶלֶת
ועד אשר לא-ירחק חבל הכסף ותריץ גלת הזקב

ותשבר כד על-המבוע ונרץ הגלגל אל-הבור:

6. `ad `asher lo'-yirchaq chebel hakeseph w'tharuts gulath hazahab
w'thishaber kad `al-hamabu`a w'narots hagal'gal `el-habor.

Ecc12:6 while not yet the silver cord is loosed, and the golden bowl is crushed,
or the pitcher is shattered at the fountain, or the wheel is broken at the cistern;

<6> ἕως ὅτου μὴ ἀνατραπῇ σχοινίον τοῦ ἀργυρίου, καὶ συνθλιβῇ ἀνθέμιον τοῦ χρυσοῦ,
καὶ συντριβῇ ὑδρία ἐπὶ τὴν πηγὴν, καὶ συντροχάσῃ ὁ τροχὸς ἐπὶ τὸν λάκκον,
6 heōs hotou mē anatrappē schoinion tou argyriou, kai synthlibē anthemion tou chrysiou,
until whenever should be prostrated the line of should be broken the flower ornament of
kai syntribē hydria epi tēn pēgēn, kai syntrochasē ho trochos epi ton lakkon,
should be broken the water-pitcher at the spring should have rolled unto the pit

אֶל-הַאֱלֹהִים אָשֹׁב וְהָרוּחַ כְּשֶׁהָיָה עַל-הָאָרֶץ כִּי-נָתַןָהּ:

7. w'yashob he`aphar `al-ha`arets k'shehayah w'haruach tashub `el-ha'Elohim `asher n'thanah.

Ecc12:7 then the dust shall return to the earth as it was,
and the spirit shall return to the Elohim who gave it.

<7> καὶ ἐπιστρέψῃ ὁ χοῦς ἐπὶ τὴν γῆν, ὡς ἦν,
καὶ τὸ πνεῦμα ἐπιστρέψῃ πρὸς τὸν θεόν, ὃς ἔδωκεν αὐτό.
7 kai epistrepsē ho chous epi tēn gēn, hōs ēn,
then
kai to pneuma epistrepsē pros ton theon, hos edōken auto.
it

חַהֲבֵל הַבָּלִים אָמַר הַקֹּהֵלֶת הַכֹּל הַבֵּל:

8. habel habalim `amar haqoheleth hokol habel.

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

<8> ματαιότης ματαιότητων, εἶπεν ὁ Ἐκκλησιαστής, τὰ πάντα ματαιότης.
8 mataiotēs mataiotētōn, eipen ho Ekklesiastēs, ta panta mataiotēs.
Folly follies the ecclesiastic things are folly

וַיִּזְנֶן וַיַּחְקֹר תִּקְוָן מִשְׁלֵי הַרְבֵּה:

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

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

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

<9> Καὶ περισσὸν ὅτι ἐγένετο Ἐκκλησιαστὴς σοφός,

ἔτι ἐδίδαξεν γνώσιν σὺν τὸν λαόν, καὶ οὗς ἐξιχνιάσεται κόσμιον παραβολῶν.

9 Kai perisson hoti egeneto Ekklesiastēs sophos,
it was extra became
eti edidaxen gnōsin syn ton laon, kai ous exichniasetai kosmion parabolōn.
with which he shall trace composed

יִבְקֶשׁ קֹהֶלֶת לְמִצָּא דְּבִרֵי־חֶפֶץ וְכְתוּב יִשָּׁר דְּבִרֵי אֱמֶת:
10. biqesh qohleth lim'tso' dib'rey-chephets w'kathub yosher dib'rey 'emeth.

Ecc12:10 The Preacher sought to find delightful words and to write words of truth rightly.

<10> πολλά ἐζήτησεν Ἐκκλησιαστής τοῦ εὐρεῖν λόγους θελήματος
καὶ γεγραμμένον εὐθύτητος, λόγους ἀληθείας.

10 polla ezētēsen Ekklesiastēs tou heurein logous thelēmatos
much The ecclesiastic wanting
kai gegrammenon euthytētos, logous alētheias.
writing of uprightness of

יֵא דְּבִרֵי חֲכָמִים כְּדִבְרֵי בָנִים
וְכַמְשֻׁמְרוֹת נְטוּעִים בְּעֵלֵי אֲסָפוֹת נִתְּנוּ מִרְעָה אֶחָד:
11. dib'rey chakamim kadar'bonoth uk'mas'm'roth n'tu'im ba'aley 'asupoth nit'nu mero'eh 'echad.

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

<11> Λόγοι σοφῶν ὡς τὰ βούκεντρα καὶ ὡς ἦλοι πεφυτευμένοι,
οἱ παρὰ τῶν συναγμάτων ἐδόθησαν ἐκ ποιμένος ἑνὸς καὶ περισσὸν ἐξ αὐτῶν.
11 Logoi sophōn hōs ta boukentra kai hōs hēloi pephyteumenoi,
the oxgoads firmly planted
hoi para tōn synagmatōn edothēsan ek poimenos henos kai perisson ex autōn.
ones which by agreement extra by them

יִבְוִיתֵר מִחֶמְהָ בְּנֵי הַזֹּהָר עֲשׂוֹת סְפָרִים חֲרִיבָה אֵין קֵץ
וְלִהָג חֲרִיבָה יִגְעַת בְּשָׂר:
12. w'yother mehemah b'ni hizaher 'asoth s'pharim har'beh 'eyn gets
w'lahag har'beh y'gi'ath basar.

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

<12> υἱέ μου, φύλαξαι ποιῆσαι βιβλία πολλά·
οὐκ ἔστιν περασμός, καὶ μελέτη πολλὴ κόπωσης σαρκός.

12 huie mou, phylaxai poiēsai biblia polla;

guard! To make scrolls
 ouk estin perasmos, kai meletē pollē kopōsis sarkos.
 there is limit meditation

13
 יג סוף דבר הכל נשמע את-האלהים ירא
 ואת-מצותיו שמור כי-זה כל-האדם:

13. soph dabar hakol nish'ma` 'eth-ha'Elohim y'ra' w'eth-mits'wothayu sh'mor ki-zeh kal-ha'adam.

Ecc12:13 Let us hear the conclusion of the whole matter.

Fear the Elohim and keep His commandments, because this is the whole duty of man.

<13> Τέλος λόγου τὸ πᾶν ἀκούεται
 Τὸν θεὸν φοβοῦ καὶ τὰς ἐντολὰς αὐτοῦ φύλασσε, ὅτι τοῦτο πᾶς ὁ ἄνθρωπος.
 13 Telos logou to pan akouetai
 The end of
 Ton theon phobou kai tas entolas autou phylasse, hoti touto pas ho anthrōpos.
 for is all

14
 יד כי את-כל-מעשה האלהים יבא במשפט על כל-נעלם א-טוב
 ואם-רע:

14. ki 'eth-kal-ma`aseh ha'Elohim yabi' b'mish'pat `al kal-ne`lam 'im-tob w'im-ra`.

Ecc12:14 For the Elohim shall bring every work to judgment, over all that is hidden,
 whether it is good or it is evil.

<14> ὅτι σὺν πᾶν τὸ ποίημα ὁ θεὸς ἄξει ἐν κρίσει
 ἐν παντὶ παρεωραμένῳ, ἐὰν ἀγαθὸν καὶ ἐὰν πονηρόν.
 14 hoti syn pan to poiēma ho theos axei en krisei
 en panti pareōramenō, ean agathon kai ean ponēron.