

# THE BOOK OF ECCLESIASTES

## Chapter 1

Words of Churchman, the son of David, king in Jerusalem:

Futility of futilities,” Churchman has said; “Futility of futilities, the whole is futility.”

What is excellent to a person in all his toil which he toils under the sun?

A generation is going and a generation is entering, but the earth is standing to everlasting.

And the sun rises, and the sun enters, and, panting to its place, it is rising there.

Going toward the south and encircling to the north; encircling, encircling, the wind is going, and on its circuits the wind is returning.

All the brooks are going to the sea and the sea isn't full. To a place to which the brooks are going, there they are returning to go.

All the words are wearisome; a man isn't able to speak them. Eye isn't stated to see, and ear isn't filled from listening.

That which was, it is that which will be; and that which was done, it is that which will be done, and there is nothing new under the sun.

There is a word that says, “See: this is new.” It long ago has been for ages which were before us.

There is no remind for first things, and also the following things which will be, there won't be a reminder of them with those who will be after.

I, Churchman, was king over Israel in Jerusalem.

And I gave my heart to seek out and to explore by wisdom over all that was done under the heavens. It is an evil business God has given to the sons of man to be humbled by it.

I have seen all the occupations that are done under the sun; and behold: it all is futility and a feeding on wind.

That being made crooked isn't able to be straight, and that which is lacking isn't able to be numbered.

I spoke with my heart, saying, “Behold: I have become great and have added wisdom over all who have been before me over Jerusalem, and my heart has seen the abundance of wisdom and knowledge,

And I gave my heart to know wisdom, and to know madness and folly. I have known that this also, it is a feeding on wind.

Because in an abundance of wisdom is an abundance of vexation, and he who is causing to add to knowledge is causing to add to pain.

## Chapter 2

I said in my heart, “Come, please; I will try you in rejoicing” and “See in goodness.” And behold: it also was futility.

As to laughter, I said, “It is being mad,” and of rejoicing, “What is this doing?”

I explored in my heart to draw out my flesh with wine, and my heart driving in wisdom and to hold against folly, until which instance I would see where this good is for the sons of man, that they should do under the heavens, a counting of days of their life.

I made my occupations great; I built houses for myself; I planted vineyards for myself;

I made gardens and parks for myself and planted in them a tree of every fruit;

I made for myself reservoirs of water to water from them a forest growing trees.

I acquired servants, and female slaves, and sons of a house were mine. Also livestock of oxen and sheep were caused to abound to me more than all who were before me in Jerusalem.

I conglomerated for myself also silver, and gold, and property of kings and the jurisdictions. I made for myself male singers and female singers and the things of luxuriousness of the sons of man, a waitress and waitresses.

And I was great, and I caused to add more than everyone who was before me in Jerusalem; moreover my wisdom stood for me.

And all that my eyes asked I didn't reserve from them. I didn't withhold my heart from any rejoicing, because my heart was joyous from all my toil, and this was my share from all my toil.

And I turned against all my occupations which my hands had done, and against the toil that I had toiled to do, and behold: the whole was futility and a feeding on wind, and there was no profit under the sun.

And I turned the sun.

And I turned to see wisdom and madness and folly, because what will the person do who enters after the king with that which long ago they made him?

And I saw that there is more profit to wisdom than the folly, as there is more profit of light than the darkness.

The wise has his eyes in his head; but the dullard walk is darkness. And I have known, also I, that one happening happens with all of them.

And I said in my heart, "Like the happening of the dullard, it will happen also to me. And why then was I exceedingly wise?" And I spoke in my heart that also this is futility.

Because there is not a memory of the wise with the dullard to everlasting. In that long ago all the entering days have been forgotten, then how does the wise die with the dullard?

And I hated life, because the occupation upon me that is done under the sun is evil, because the whole futility and a feeding on wind.

And I hated all my toil which I toiled under the sun, which I will cause to settle down to man that will be after me.

And who is knowing whether he will be the wise or a fool? But he will dominate among all my toil that I toiled and in which I was wise under the sun! Also this is futility.

And I cycled, my heart to intensely despair over all the toil which I toiled under the sun.

Because there is a person whose toil is in wisdom, and I knowledge, and in viability, and to a person who hasn't toiled in it he will give it as his share. Also this is futility and an abundant evil.

Because what is there for a man in all his toil and in feeding his heart in which he has toiled under the sun?

Because all his days are pains and his business vexation. Also in the night his heart hasn't lain down. Also this, it is futility.

There is no good in a person in which he will eat and drink and cause his soul to see good in his toil. Also this I saw, because from the hand of God it is.

Because who can eat or who can rush outside from me?

Because to a person who is good before Him He has given wisdom and knowledge and rejoicing; but to the sinning He has given a business of gathering and conglomerating to give to the good before God. Also this is futility and feeding on wind.

### Chapter 3

For everything there is a season, and a time for every delight under the heavens:

A time to bear, and a time to die; a time to plant, and a time to uproot that being planted,

a time to kill, and a time to heal; a time to burst forth, and a time to build, a time to weep, and a time to laugh; a time to wail, and a time to bounce, a time to cast stones, and a time to conglomerate stones; a time to embrace, and a time to be distant from ardent embracing,

a time to seek, and a time to destroy; a time to keep and a time to cast, a time to rip, and a time to sew; a time to hush, and a time to speak, a time to love, and a time to hate; a time of war, and a time of well-being.

What profit has the one doing in which he is toiling?

I have seen the business which God has given to the sons of the man to humble them in it:

He has made everything beautiful in its time. Also, He has given everlasting in their heart, without which the man won't find the occupation that God has made from the start and until termination.

I have know that there is no good in them if not to rejoice and to do good in his life.

And also, every man who eats, and drinks, and sees good in all his toil, it is a giving of God.

I have known that all that God does, it will be for everlasting: on to it there is nothing to be added, and from it there is no diminishing. And God has done it so that they will fear from before Him.

That which has been, long ago it was; and that to be, long ago has been, and God seeks being pursued.

And still I saw under the sun: the place of the judgment, there was the wickedness, and the place of the righteousness, there was the wickedness.

And I said in my heart, "The righteous and the wicked God will judge, because there's a time for every delight, and on every occupation there."

I said in my heart, "Over the situation of the sons of the man, it is for God to consecrate them and to see that they, of themselves, are an animal."

Because there is a happening of the sons of the man, and a happening of the animal; and one happening is to them. As the death of this, thus the death of this, and there is one spirit to all. And advantage of the man more than the animal there is not, because the all is futility.

The all are going to one place. The all were from the dust.

Who is knowing the spirit of the sons of the man? Is it going up, upward? And the spirit of the animal, is it going down, downward to the earth?

And I have seen that there is no better than that the man rejoices in his occupation, because that is his share. Because who can bring him to see what it is which will be after him?

#### Chapter 4

And I returned, and I saw all the oppressions that are being done under the sun, and behold: the tears of the oppressed, and there is no one comforting them, and from the hand of those oppressing them was vitality, and there was no one comforting them.

And I commended those being dead who died long ago more than the living, they which are still alive.

But better than both of them is the one who hasn't yet been, who hasn't seen the evil occupation being done under the sun.

And I saw all toil and all viability, the occupation, that it is jealousy of a man from his neighbor. Also this is futility and feeding on wind.

The dullard is embracing his hands and eating his flesh.

Better is fullness of palm with settling, than fullness of two handfuls with toil and feeding on wind.

And I returned, and saw futility under the sun:

There is one, and there is not a second; also son and brother is not to him. And there is no end to all his toil. Also his eyes aren't sated with riches. "And for whom am I toiling and my soul is thoroughly lacking of good?"

Also this is futility, and it is an evil business.

The two are better than the one, for whom there is good hire in their toil.

Because if they fall, the one will cause his companion to rise. But woe betide to him, the one who falls and there is no second to cause him to rise.

Also, if two lie down, then one will be warm. But for one, whereby will he be warm?

And if one could overpower him, the two will stand before him; and the threefold string isn't hurriedly pulled apart.

Better is a poor and wise child than an old and dullard king who hasn't known to be warned any more.

Because from the house of those being bound he has exited to reign, because also in his reign he was born impoverished.

I saw all the living always walking under the sun with the second child who stands instead of him.

There is no end to all the people who were before them; also those after won't rejoice in him. Indeed, also this is futility and feeding on wind.

## Chapter 5

Keep your feet when you go to a house of God, that you draw near to listen, rather than to give the dullard's sacrifice, because there is no knowing to them that they do evil.

You shall not be anxious over your mouth, and you shall not hurry to cause a word to exit before God, because God is in the heavens and you on the earth. Over thus, your words must be few.

Because the dream has entered in an abundance of business, and a voice of a dullard in an abundance of words.

When you vow a vow to God, don't be very detained to recompense it, because there is no delight in dullards. With that which you vow, recompense.

Better that you don't vow, than that you vow and don't recompense.

You shall not give our mouth to cause your flesh to sin, and you shall not say before the messenger that it was an unintentional straying. Why should God be irate upon your voice and disintegrate the works of your hands?

Because in an abundance of dreams both futilities and words are caused to abound. Indeed, fear God.

If oppression of the impoverished and robber of judgment and righteousness in the jurisdiction you see, you shouldn't be amazed upon the delight, because high one from over high one is observing, and high ones are over them.

And there is profit in all the land; a king has been served for a field.

One loving silver won't be sated with silver, nor he loving a multitude of income. Also this is futility.

In the good abounding has abounded those eating it. And what viability was it to its masters except for his eyes to see it?

Sweet is the sleep of the serving, if he eats little or is caused to sound; but the satiety to the rich isn't causing settling for him to sleep.

There is a sick evil I have seen under the sun: riches being kept for its master to his evil,

and those riches perish in an evil business, and he begat a son, and there is not anything in his hand.

Just as he exited from his mother's womb naked, he will return to go just as he entered and he won't carry anything in his toil that he may cause to go in his hand.

And also this is a sick evil: beside all, as he entered, thus he will go. And what profit is his who toils for wind?

Also, all his days in darkness he eats, and causing vexation to abound - and his sickness and irateness!

Behold that which I have seen: Good is that which is beautiful: to eat, and to drink, and to see good in all his toil that he toils under the sun, the counting of the days of his life which God gave to him, because it is his share.

Also, every man to whom God has given riches and goods, and has enabled him to eat of it, and to lift up his share, and to rejoice in his toils, this - it is a giving of God.

Because he won't much remember the days of his life, because God is causing him to respond in the joy of his heart.

## Chapter 6

There is an evil which I have seen under the sun, and it is abundant over man:

a man to whom God is giving riches and goods and glory, and there is nothing lacking him for his soul of all that he is ever longing for, and God doesn't cause him to dominate to eat from it, because an unfamiliar man eats it. This is futility and it is an evil sickness.

If a man begets a hundred, and lives abundant years, and the days of his years which will be abundant, and his soul isn't sated from the good, and also there was no grave for him, I have said, "Better than he is the miscarriage."

Because in futility it came, and in darkness it exited; and in darkness his name was covered up.

Also, the sun it has not seen, and he hasn't known more to this and to that.

And though he lived two strokes a thousand years but good he hasn't seen, aren't all going to one place?

All toil of man is for his mouth, and also the soul isn't filled.

Because what excellence is for the wise more than the dullard? What to the humble knowing how to walk before living ones?

Better is sight of eyes than the going of the soul. Also this is futility and feeding on wind.

That which was, long ago its name was called, and it is being made known that he is man, and he isn't able to adjudge with Who is more overpowering than he.

Because there are words causing futility to abound - I emphasize "abound" - what excellence is to man?

Because who is knowing what is good for the person in life (a counting of days of his futile life, and he does them as a shade)? For which, who will disclose to the person what will be after him under the sun?

## Chapter 7

Better is a name than oil, and the day of one's death than the day of one's being begotten.

Better to go to a house of mourning, than to go to a house of a meal, in that it is the termination of every person, and the living will give it to his heart.

Better is vexation than laughter, because in evil of face a heart will be good.

The heart of wise ones is in a house of mourning, and the heart of dullards is in a house of rejoicing.

Better to listen to a rebuke of the wise, than a man listening to a song of dullards, because like a sound of the spines under the pot, thus is the laughter of the dullard; and this also is futility,

because oppression makes the wise mad, and a gift destroys heart.

Better is a conclusion of a word, than its beginning. Better is the low of spirit, than the high of spirit.

You musn't be anxious in your spirit to be vexed, because vexation settles in a bosom of dullards.

You musn't say, "Why was it that the beginning days were better than these?" because you haven't asked from wisdom over this.

Good is wisdom with an inheritance, and an excellence to those seeing the sun.

Because in a shade is wisdom, and in a shade is silver, but the excellence of knowledge is that wisdom intensely enlivens its masters.

See the occupation of God, because who is able to straighten that which He made crooked?

In a good day, be into the good, and in an evil day, see: also God has made this with that, upon the matter that the person won't find anything after him.

I have seen everything in the days of my futility: there is a righteous one perishing in his righteousness, and there is a wicked one being caused to lengthen in his wickedness.

Don't let yourself be righteous to cause to abound, and don't cause to be exceedingly wise. Why will you utterly desolate yourself?

You musn't be wicked to cause to abound, and you may not be a dullard. Why will you die when it's not your time?

It's good that you take hold of this, and also from that may you not settle your hand, because one fearing God will exit with all of them.

Wisdom will give more strength to the wise than ten dominators who have been in the city.

Because there isn't a righteous person in the earth who does good and doesn't sin.

Also, to all the words which they speak don't give your heart, so that you won't listen to your servant execrating you,

because also abundant times your heart has known that you also have execrated others.

All this I have tried by wisdom. I have said, "Let me be wise," and it was distant from me.

Distant what that was, and deep, deep! Who will find it?

I encompassed, I and my heart, to know, and to explore, and to seek wisdom and reason, and to know the wickedness of dullness, and the dullardliness of madness.

And I was finding more bitter than death the woman whose heart is hunter's meshes and a thing slated for destruction, bands her hands. The good before God will escape from her, and the one sinning will be captured by her.

See: "This I have found" the Churchman has said, "one for one, to find reason, that my soul still seeks and hasn't found: one man from a thousand I have found, but a woman in all these I haven't found."

See: only this I have found: that God made the man upright, and they have sought abundant inventions.

## Chapter 8

Who is like the wise, and who is knowing the interpretation of a word? The wisdom of a person enlightens his face, and the strength of his face is altered.

I say, keep the mouth of a king, and that upon situation of the oath of God.

You mustn't be anxious. From his face you will go. You mustn't stand with an evil word, because all that he delights in he will do.

In that a word of a king has dominion, then who will say to him, "What are you doing?" ?

One keeping a command won't know an evil word, and the wise heart knows time and judgment.

Because for every delight there is a time and judgment, because the evil of man is abundant upon him.

Because there isn't knowing for him what will be, because accordingly, who will disclose to him what will be

There is not a person dominant against the spirit, to withhold the spirit, and there is not dominion in the day of death, and there is no sending forth in the war, and wickedness won't provide an escape for its masters.

I have seen all this, and that to give my heart to every occupation that has been done under the sun.. there is a time in which man has dominated over man for evil to him.

And in thus I have seen wicked ones being buried, and the entered, and from a holy place they would go away, and that which they thus had done in the city is caused to be forgotten. This is also futility.

Wherein a statement hasn't been hurriedly carried out against an evil occupation, over thus the heart of the sons of man has been filled in them to do evil.

Though a sinner is doing evil a hundred times and causing to lengthen for himself, indeed I am also knowing that it will be well for those fearing God, who are fearing from before Him,

and it won't be well for the wicked, and he won't cause to lengthen days like a shadow, for whom there is no fearing from before God.

There is a futility which has been done on the earth: that there are righteous one to whom it is touching to them like the occupations of wicked one, and there are wicked



ones who it is touching to them like the occupations of the righteous ones. I have said that this also is futility.

And I commended rejoicing, that there isn't good for man under the sun except to eat, and to drink, and to rejoice, and that lends him in his toil the days of his life that God has given him under the sun.

Accordingly I have my heart to know wisdom and to see the business which was done on the earth, because both in the day and in the night there's no seeing of sleep in his eyes.

And I saw all the occupation of God, that man isn't able to find the occupation that has been done under the sun, on account of which man toils to seek, and won't find. And laos, if the wise says he knows, he isn't able to find it.

## Chapter 9

Because of all this, I gave to my heart, and that to explicate all this: that the righteous ones, and the wise ones, and their works are in the hand of God. Also, man has no knowing of love, also hatred: all this is before them.

To all, such like belongs to all: one happening to the righteous and to the wicked; to the good and the clean, and to the defiled; to the one sacrificing, and to the one whom there is no sacrificing. As to the good, so the sinner; the one being made to swear, as one who is fearing an oath.

This is an evil in all that has been done under the sun: that one happening belongs to all, and also a heart of the sons of man has been full of evil, and madneses are in their heart in their lives, land after that they to the dead ones.

Because whoever is chosen to be toward all the living ones there is confidence, because it is better for a living dog than the dead lion.

Because the living ones are knowing that they will die, but there isn't knowing anything for dead ones, land there is no pay for them still, because their remembrance has been forgotten.

Also their love, also their hatred, also their zeal has long ago perished, ,and there isn't a share for them to everlasting in all that has been done under the sun.

Go, eat your bread with rejoicing, and drink your wine in a good heart, because long ago God has been well-pleased with your occupations.

In every time your garments should be white, and oil shouldn't be lacking on your head.

See life with a wife whom you have loved all the days of the life of your futility which He has given to you under the sun, all the days of your futility, because that is your share in life and in your toil in which you are toilsome under the sun.

All that your hand finds to do, do in your vitality, because there is no occupation, or reason, or knowledge, or wisdom in Sheol whereto you are going.

I returned, and that to see under the sun that not to the swift is the race, and not to the mighty is the war. And also not to wise ones is bread, and also not to those being

made understanding is riches, and not to knowing ones is benevolence, because time and occurrence happens to them all.

Because also, man doesn't know his time. Like the fish that are take hold of in an evil hunter's mesh, and like the fowl being taken hold of with a trip-plate, like them sons of man are being trapped for an evil time as it falls upon them instantly.

Also this I have seen - wisdom under the sun - and it was great to me:

a small city and few men in it, and a great king entered into it and encompassed it, and built upon it great fortresses,

and in it was found a poor wise man, and in his wisdom he effected the escape of the city, and man didn't remember that poor.

And I said, "Better is wisdom than might, but the wisdom of the poor man is being disesteemed, and as to his words, they are not being listened to."

Words of wise ones, in settling, are being listened to more than an outcry of a ruler among fools.

Wisdom is better than implements of confrontation, but one sinner disastrous good that is caused to abound.

#### Chapter 10

A fly of death causes an oil compounding to stink, to emit. More precious than wisdom, than glory, is a little folly.

A wise heart is toward one's right, and a heart of a dullard is toward his left.

And also, in the way such as a fool is walking his heart is lacking, and it says to all, "He is a fool."

If the spirit of the ruler goes up upon you, you may not cause your place to settle, because healing will cause great sins to settle down.

There is an evil I have seen under the sun, like an inadvertent straying which is exiting from before the potentate:

the folly has been given abundant heights, and rich ones sit in lowness.

I have seen servants on horses, and authorities walking like servants on the earth.

The one digging a cistern into it will fall; and one bursting through a fencing wall, a snake will bite him.

The one cause stones to be moved will be grieved by them; the one splitting trees will be endangered by them.

If the iron is very blunt and one doesn't sharpen the faces, then he must be intensely mighty with abilities, but wisdom is a profit to cause to be viable.

If the snake will bite with no charming, then there is no profit for a mast of the tongue.

Words of a mouth of the wise are benevolence, and lips of a dullard swallow him up.

The stat of the words of his mouth is folly, and the aftermath of his mouth evil madness.

And the fool causes words to abound. The person doesn't know what will be. And what will be from after him, who will disclose to him?

The toil of the fools utterly wearies him, in which he hasn't known how to go to a city!

Woe betide to you, land, when your king is a young man and your authorities eat in the morning.

O, your advancement, land, when your king is a son of statesmen, and your authorities eat in proper time: for might and not for drinking.

By laziness the beamwork is degraded, and by lowering of hands the house drops.

Bread is making laughter, and wine is intensely rejoicing life, and the silver answers all.

Also, in your cognizance don't execrate a king; and in your bedrooms don't execrate the rich, because a bird of the heavens will cause the voice to go forth, and a lord of the wings will disclose a word.

### Chapter 11

Send forth your bread on the face of the waters, because in an abundance of days you will find it.

Give a share to seven and also to eight, because you don't know what evil will be on the earth.

If the nimbus clouds of rainfall are full, they will empty. And if a tree falls in the south or if in the north, the place where the tree falls, there it will be.

One watching the wind won't sow, and one looking at nimbus clouds won't harvest.

Just as you don't have knowing of what is the way of the wind, as the bones in the womb of the pregnant woman, just so you don't know the occupation of God Who makes all.

In the morning sow your seed; don't let your hand settle, because you don't have knowing of where this will be viable - to this or this - or if two of them as one will be good.

And the light is sweet, and good for eyes to see the sun,

because if the person lives abundant years, he will rejoice in all of them, but he must remember the days of darkness, because they will be abundant. All that has entered is futility.

Rejoice, choice young man, in your childhood, and it will cause good to your heart in days of your choice young man status, and be walking in ways of your heart and it in the sight of your eyes, but know that over all these God will bring you into judgment.

Then cause vexation to turn aside from your heart, and cause evil to pass from your flesh, because the childhood and the age of your colored hair are futility.

### Chapter 12

And remember the One creating you in the days of your choice young man status, until which time the days of evil don't enter, and the years touch you wherein you will say, "There is no delight for me in them,"

until which time that the sun isn't dark, nor the light, nor the moon, nor the stars, and the nimbus clouds return after the rainfall,

in the day those keeping the house will be tremulous, and the men of the ability will make themselves utterly crooked, and those grinding will desist because they are few, and those seeing in the apertures will be dark,

and doors will be intensely shut in the avenues, when the sound of the grinding is low, and one arises to the voice of the bird, and all the daughters of the song will be lowered.

Also they fear of high place and trepidations in the way, and the almond tree flowers, and the grasshopper will strenuously bear itself, and the caper will violate, because a person is going to a house of his everlasting state, and the wailing ones will go around in the avenues,

until which time the silver line won't be distant, or the gold dowl crushed, or a pail will be broken on the fount, or the roller to the pit be crushed.

Then let the dust on the earth return according to that which it was, and the spirit will return to God Who gave it.

"Futility of futilities," the Churchman has said, "the whole is futility."

And exceedingly Churchman was wise. He still taught the people knowledge, and intensely heard, and intensely examined. He made the abundant parallels thoroughly straight.

Churchman sought to find words of delight, and those things being written were upright: words of truth.

The words of the wise one are like the good-points, and like nails being planted by masters of gatherings. They were given from one Shepherd.

And in excess of these, my son, be warned: to make scrolls to abound there is no end, and to cause study to abound is weariness of exertion of the flesh.

The termination of the whole word has been heard: fear God and keep His commandments, because this applies to every person.

Because God will bring every occupation into judgment, over everything being veiled, whether good or evil.

