

Ecclesiastes 7:1-10

Literal English Translation
Trilinear Text

Ecclesiastes 7:1-10
Literal English Translation

Ecclesiastes 7:1-12:8
The Proverbs of Solomon

Ecclesiastes 7:1-29
The Application of Wisdom

Ecclesiastes 7:1-10
The Contrasts between the Wise and the Fool

Ecclesiastes 7:1
Concerning Reputation

- (1) A good name *is* better
than olive oil;
and the day of death *is better*
than the day of his birth.**

Ecclesiastes 7:2-4
Concerning Rejoicing

- (2) *It is* better to go
into the house of mourning
than to go into the house of feasting;
in which it *is the* end of every man;
and the living man
will place *it* into his heart.**
- (3) Better *is* grief than laughter;
because in sadness of *the* face
the heart will be good.**
- (4) *The* heart of wise men
is in the house of mourning;
and *the* heart of fools
is in the house of rejoicing.**

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Ecclesiastes 7:5-6
Concerning Rebuke

**(5) *It is better to hear*
the rebuke of a wise man
than a man listening
*to the song of fools.***

**(6) Because like *the sound*
of the thorns under the pot,
*this way is the laughter of the fool.***

And also *this is vanity.*

Ecclesiastes 7:7
Concerning Resistance

**(7) Because the oppression
makes foolish *a wise man;*
and *a bribe*
will destroy the heart.**

Ecclesiastes 7:8-9
Concerning Restraint

**(8) Better *is the end of a matter*
than its beginning;
better is the patient of spirit
*than haughty of spirit.***

**(9) Do not be quick
in your spirit to be angry;
because anger will rest
in *the bosom of fools.***

Ecclesiastes 7:10
Concerning Reflection

**(10) Do not say,
Why has *it* that the former days
have been better than these?
Because *it was* not from out of wisdom
that you had asked concerning this.**

Ecclesiastes 7:1-10
Literal English Translation

(1) A good name is better than olive oil;

א. טוב שם משמן טוב
'Αγαθὸν ὄνομα ὑπὲρ ἔλαιον ἀγαθὸν

and the day of death is better

יְוִם הַמָּוֶת
καὶ ἡμέρα τοῦ θανάτου

than the day of his birth.

מִיּוֹם הַהֵלָדָה:
ὑπὲρ ἡμέραν γενέσεως αὐτοῦ.

(2) It is better to go

ב. לְלֶכֶת טוֹב
ἀγαθὸν πορευθῆναι

into the house of mourning

אֶל-בֵּית-אֲבָל
εἰς οἶκον πένθους

than to go into the house of feasting;

מִלֶּכֶת מִשְׂתֵּה
ἢ ὅτι πορευθῆναι εἰς οἶκον πότου,

in which it is the end of every man;

הַאֲדָם-כֹּל סוֹף הוּא בְּאֶשׁ
καθότι τοῦτο τέλος παντὸς τοῦ ἀνθρώπου,

and the living man will place it into his heart.

יִתֵּן לְבֹ-אֵל
καὶ ὁ ζῶν δώσει εἰς καρδίαν αὐτοῦ.

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(3) Better is grief than laughter;

ג. מִשְׂחֹק כָּעֵס טוֹב
ἀγαθὸν θυμὸς ὑπὲρ γέλωτα,

because in sadness of *the* face

בְּרַעַי כִּי פָּנִים
ὅτι ἐν κακίᾳ προσώπου

***the* heart will be good.**

לֵב: יֵטֵב
ἀγαθυνθήσεται καρδία.

(4) The heart of wise men

ד. חֲכָמִים לֵב
σοφῶν καρδία

***is* in *the* house of mourning;**

בְּבֵית אֵבֶל
ἐν οἴκῳ πένθους,

and *the* heart of fools

כִּסְיִלִּים וְלֵב
καὶ καρδία ἀφρόνων

***is* in the house of rejoicing.**

בְּבֵית שִׂמְחָה
ἐν οἴκῳ εὐφροσύνης.

(5) *It is* better to hear *the* rebuke of a wise man

ה. חָכָם גְּעֵרָת לְשִׁמְעַ טוֹב
ἀγαθὸν τὸ ἀκοῦσαι ἐπιτίμησιν σοφοῦ

than *a* man listening to *the* song of fools.

כִּסְיִלִּים שִׁיר שִׁמְעַ מְאִישׁ
ὑπὲρ ἄνδρα ἀκούοντα ᾠσμα ἀφρόνων·

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(6) Because like *the* sound of the thorns under the pot,

ו. פִּי קָקוֹל הַסִּירִים תַּחַת הַסִּיר
ὅτι ὡς φωνὴ τῶν ἀκανθῶν ὑπὸ τὸν λέβητα,

this way *is the* laughter of the fool.

כֵּן קִחֶק הַפֶּסֶל
οὕτως γέλωσ τῶν ἀφρόνων·

And also this *is* vanity.

הַגֵּם הַקֶּלֶל:
καί γε τοῦτο ματαιότης.

(7) Because the oppression makes foolish *a* wise man;

ז. פִּי הַעֲשָׂה יְהוֹלֵל עֲקָה
ὅτι ἡ συκοφαντία περιφέρει σοφόν

and *a* bribe will destroy the heart.

וַיִּאַבֵּד לֵב-מְתַנָּה:
καὶ ἀπόλλυσι τὴν καρδίαν εὐτονίας αὐτοῦ.

(8) Better *is the* end of *a* matter

ח. טוֹב אַחֲרַיִת דְּבָר
ἀγαθὴ ἐσχάτη λόγων

than its beginning;

מֵרֵאשִׁיתוֹ
ὑπὲρ ἀρχὴν αὐτοῦ,

better *is the* patient of spirit

טוֹב רוּחַ-רַךְ
ἀγαθὸν μακρόθυμος

than haughty of spirit.

רוּחַ-מְגִבָּה:
ὑπὲρ ὑψηλὸν πνεύματι.

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(9) Do not be quick in your spirit to be angry;

ט. לְכַעֵס בְּרוּחְךָ תִּבְהַל-לְאֵל
μὴ σπεύσης ἐν πνεύματί σου τοῦ θυμοῦσθαι,

because anger will rest in *the* bosom of fools.

יָנוּחַ: כְּעֵס כְּסִילִים בְּחֵיק כִּי
ὅτι θυμὸς ἐν κόλπῳ ἀφρόνων ἀναπαύσεται.

(10) Do not say, Why has *it* that the former

י. הָרְאִישֵׁנִים שְׁהַיְמִים הָיָה מָה תֹּאמַר-רָא לְ
μὴ εἴπῃς Τί ἐγένετο ὅτι αἱ ἡμέραι αἱ πρότεραι

days have been better than these?

מְאֵלָה טוֹבִים הָיוּ
ἦσαν ἀγαθαὶ ὑπὲρ ταύτας;

Because *it* was not from out of wisdom

כִּי מִחֵכְמָה לֹא
ὅτι οὐκ ἐν σοφίᾳ

that you had asked concerning this.

שְׁאַלְתָּ הֵן-עַל:
ἐπηρώτησας περὶ τούτου.