

# **The German Composite Bible**

**By**

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**The German Composite Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. Starting with German, two English versions are progressively Compared in order to gain deeper insights into the text. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.**

**German (Martin Luther)**

**The World English Bible**

**Young's Literal Translation**

## **Ecclesiastes**

- 1 Dies sind die Reden des Predigers, des Sohnes Davids, des Königs zu Jerusalem.  
The words of the Preacher, the son of David, king in Jerusalem:  
Words of a preacher, son of David, king in Jerusalem:**
- 2 Es ist alles ganz eitel, sprach der Prediger, es ist alles ganz eitel.  
"Vanity of vanities," says the Preacher; "Vanity of vanities, all is vanity."  
Vanity of vanities, said the Preacher, Vanity of vanities: the whole [is] vanity.**

- 3 Was hat der Mensch für Gewinn von aller seiner Mühe, die er hat unter der Sonne?  
What does man gain from all his labor in which he labors under the sun?  
What advantage [is] to man by all his labour that he laboureth at under the sun?**
- 4 Ein Geschlecht vergeht, das andere kommt; die Erde aber bleibt ewiglich.  
One generation goes, and another generation comes; but the earth remains forever.  
  
A generation is going, and a generation is coming, and the earth to the age is standing.**
- 5 Die Sonne geht auf und geht unter und läuft an ihren Ort, daß sie wieder daselbst aufgehe.  
The sun also rises, and the sun goes down, and hurries to its place where it rises.  
Also, the sun hath risen, and the sun hath gone in, and unto its place panting it is rising there.**
- 6 Der Wind geht gen Mittag und kommt herum zur Mitternacht und wieder herum an den Ort, da er anfing.  
The wind goes toward the south, and turns around to the north. It turns around continually as it goes, and the wind returns again to its courses.  
Going unto the south, and turning round unto the north, turning round, turning round, the wind is going, and by its circuits the wind hath returned.**

- 7 Alle Wasser laufen ins Meer, doch wird das Meer nicht voller; an den Ort, da sie her fließen, fließen sie wieder hin.**  
**All the rivers run into the sea, yet the sea is not full. To the place where the rivers flow, there they flow again.**  
**All the streams are going unto the sea, and the sea is not full; unto a place whither the streams are going, thither they are turning back to go.**
- 8 Es sind alle Dinge so voll Mühe, daß es niemand ausreden kann. Das Auge sieht sich nimmer satt, und das Ohr hört sich nimmer satt.**  
**All things are full of weariness beyond uttering. The eye is not satisfied with seeing, nor the ear filled with hearing.**  
**All these things are wearying; a man is not able to speak, the eye is not satisfied by seeing, nor filled is the ear from hearing.**
- 9 Was ist's, das geschehen ist? Eben das hernach geschehen wird. Was ist's, das man getan hat? Eben das man hernach tun wird; und geschieht nichts Neues unter der Sonne.**  
**That which has been is that which shall be; and that which has been done is that which shall be done: and there is no new thing under the sun.**  
**What [is] that which hath been? it [is] that which is, and what [is] that which hath been done? it [is] that which is done, and there is not an entirely new thing under the sun.**
- 10 Geschieht auch etwas, davon man sagen möchte: Siehe, das ist neu? Es ist zuvor auch geschehen in den langen Zeiten, die vor uns gewesen sind.**  
**Is there a thing of which it may be said, "Behold, this is new?" It has been long ago, in the ages which were before us.**  
**There is a thing of which [one] saith: `See this, it [is] new!` already it hath been in the ages that were before us!**

- 11 Man gedenkt nicht derer, die zuvor gewesen sind; also auch derer, so hernach kommen, wird man nicht gedenken bei denen, die darnach sein werden.**  
**There is no memory of the former; neither shall there be any memory of the latter that are to come, among those that shall come after.**  
**There is not a remembrance of former [generations]; and also of the latter that are, there is no remembrance of them with those that are at the last.**
- 12 Ich, der Prediger, war König zu Jerusalem**  
**I, the Preacher, was king over Israel in Jerusalem.**  
**I, a preacher, have been king over Israel in Jerusalem.**
- 13 und richtete mein Herz zu suchen und zu forschen weislich alles, was man unter dem Himmel tut. Solche unselige Mühe hat Gott den Menschenkindern gegeben, daß sie sich darin müssen quälen.**  
**I applied my heart to seek and to search out by wisdom concerning all that is done under the sky. It is a heavy burden that God has given to the sons of men to be afflicted with.**  
**And I have given my heart to seek and to search out by wisdom concerning all that hath been done under the heavens. It [is] a sad travail God hath given to the sons of man to be humbled by it.**
- 14 Ich sah an alles Tun, das unter der Sonne geschieht; und siehe, es war alles eitel und Haschen nach dem Wind.**  
**I have seen all the works that are done under the sun; and, behold, all is vanity and a chasing after wind.**  
**I have seen all the works that have been done under the sun, and lo, the whole [is] vanity and vexation of spirit!**

**15 Krumm kann nicht schlicht werden noch, was fehlt, gezählt werden.**

**That which is crooked can't be made straight; and that which is lacking can't be counted.**

**A crooked thing [one] is not able to make straight, and a lacking thing is not able to be numbered.**

**16 Ich sprach in meinem Herzen: Siehe, ich bin herrlich geworden und habe mehr Weisheit denn alle, die vor mir gewesen sind zu Jerusalem, und mein Herz hat viel gelernt und erfahren.**

**I said to myself, "Behold, I have obtained for myself great wisdom above all who were before me in Jerusalem. Yes, my heart has had great experience of wisdom and knowledge."**

**I -- I spake with my heart, saying, `I, lo, I have magnified and added wisdom above every one who hath been before me at Jerusalem, and my heart hath seen abundantly wisdom and knowledge.**

**17 Und richtete auch mein Herz darauf, daß ich erkannte Weisheit und erkannte Tollheit**

**und Torheit. Ich ward aber gewahr, daß solches auch Mühe um Wind ist.**

**I applied my heart to know wisdom, and to know madness and folly. I perceived that this also was a chasing after wind.**

**And I give my heart to know wisdom, and to know madness and folly: I have known that even this [is] vexation of spirit;**

**18 Denn wo viel Weisheit ist, da ist viel Grämens; und wer viel lernt, der muß viel leiden.**

**For in much wisdom is much grief; and he who increases knowledge increases sorrow.**

**for, in abundance of wisdom [is] abundance of sadness, and he who addeth knowledge addeth pain.`**

- 1 Ich sprach in meinem Herzen: Wohlan, ich will wohl leben und gute Tage haben!  
Aber siehe, das war auch eitel.**  
I said in my heart, "Come now, I will test you with mirth: therefore enjoy pleasure;"  
and, behold, this also was vanity.  
I said in my heart, `Pray, come, I try thee with mirth, and look thou on gladness;`  
and lo, even it [is] vanity.
- 2 Ich sprach zum Lachen: Du bist toll! und zur Freude: Was machst du?  
I said of laughter, "It is foolishness;" and of mirth, "What does it accomplish?"  
Of laughter I said, `Foolish!` and of mirth, `What [is] this it is doing?`**
- 3 Da dachte ich in meinem Herzen, meinen Leib mit Wein zu pflegen, doch also, daß  
mein Herz mich mit Weisheit leitete, und zu ergreifen, was Torheit ist, bis ich  
lernte, was dem Menschen gut wäre, daß sie tun sollten, solange sie unter dem  
Himmel leben.**  
I searched in my heart how to cheer my flesh with wine, my heart yet guiding me  
with wisdom, and how to lay hold of folly, until I might see what it was good for the  
sons of men that they should do under heaven all the days of their lives.  
I have sought in my heart to draw out with wine my appetite, (and my heart leading  
in wisdom), and to take hold on folly till that I see where [is] this -- the good to the  
sons of man of that which they do under the heavens, the number of the days of  
their lives.
- 4 Ich tat große Dinge: ich baute Häuser, pflanzte Weinberge;  
I made myself great works. I built myself houses. I planted myself vineyards.  
I made great my works, I builded for me houses, I planted for me vineyards.**

**5 ich machte mir Gärten und Lustgärten und pflanzte allerlei fruchtbare Bäume darein;**

**I made myself gardens and parks, and I planted trees in them of all kinds of fruit.  
I made for me gardens and paradises, and I planted in them trees of every fruit.**

**6 ich machte mir Teiche, daraus zu wässern den Wald der grünenden Bäume;**

**I made myself pools of water, to water therefrom the forest where trees were reared.**

**I made for me pools of water, to water from them a forest shooting forth trees.**

**7 ich hatte Knechte und Mägde und auch Gesinde, im Hause geboren; ich hatte eine größere Habe an Rindern und Schafen denn alle, die vor mir zu Jerusalem gewesen waren;**

**I bought men-servants and maid-servants, and had servants born in my house. I also had great possessions of herds and flocks, above all who were before me in Jerusalem;**

**I got men-servants, and maid-servants, and sons of the house were to me; also, I had much substance -- herd and flock -- above all who had been before me in Jerusalem.**

**8 ich sammelte mir auch Silber und Gold und von den Königen und Ländern einen Schatz; ich schaffte mir Sänger und Sängerinnen und die Wonne der Menschen, allerlei Saitenspiel;**

**I also gathered silver and gold for myself, and the treasure of kings and of the provinces. I got myself men-singers and women-singers, and the delights of the sons of men -- musical instruments, and that of all sorts.**

**I gathered for me also silver and gold, and the peculiar treasure of kings and of the provinces. I prepared for me men-singers and women-singers, and the luxuries of the sons of man -- a wife and wives.**

**9 und nahm zu über alle, die vor mir zu Jerusalem gewesen waren; auch blieb meine Weisheit bei mir;**

**So I was great, and increased more than all who were before me in Jerusalem. My wisdom also remained with me.**

**And I became great, and increased above every one who had been before me in Jerusalem; also, my wisdom stood with me.**

**10 und alles, was meine Augen wünschten, das ließ ich ihnen und wehrte meinem Herzen keine Freude, daß es fröhlich war von aller meiner Arbeit; und das hielt ich für mein Teil von aller meiner Arbeit.**

**Whatever my eyes desired, I didn't keep from them. I didn't withhold my heart from any joy, for my heart rejoiced because of all my labor, and this was my portion from all my labor.**

**And all that mine eyes asked I kept not back from them; I withheld not my heart from any joy, for my heart rejoiced because of all my labour, and this hath been my portion, from all my labour,**

**11 Da ich aber ansah alle meine Werke, die meine Hand gemacht hatte, und die Mühe, die ich gehabt hatte, siehe, da war es alles eitel und Haschen nach dem Wind und kein Gewinn unter der Sonne.**

**Then I looked at all the works that my hands had worked, and at the labor that I had labored to do; and, behold, all was vanity and a chasing after wind, and there was no profit under the sun.**

**and I have looked on all my works that my hands have done, and on the labour that I have laboured to do, and lo, the whole [is] vanity and vexation of spirit, and there is no advantage under the sun!**



- 12 Da wandte ich mich, zu sehen die Weisheit und die Tollheit und Torheit. Denn wer weiß, was der für ein Mensch werden wird nach dem König, den sie schon bereit gemacht haben?**
- I turned myself to consider wisdom, madness, and folly: for what can the king`s successor do? Just that which has been done long ago.**
- And I turned to see wisdom, and madness, and folly, but what [is] the man who cometh after the king? that which [is] already -- they have done it!**
- 13 Da ich aber sah, daß die Weisheit die Torheit übertraf wie das Licht die Finsternis; Then I saw that wisdom excels folly, as far as light excels darkness. And I saw that there is an advantage to wisdom above folly, like the advantage of the light above the darkness.**
- 14 daß dem Weisen seine Augen im Haupt stehen, aber die Narren in der Finsternis gehen; und merkte doch, daß es einem geht wie dem andern. The wise man`s eyes are in his head, and the fool walks in darkness -- and yet I perceived that one event happens to them all. The wise! -- his eyes [are] in his head, and the fool in darkness is walking, and I also knew that one event happeneth with them all;**
- 15 Da dachte ich in meinem Herzen: Weil es denn mir geht wie dem Narren, warum habe ich denn nach Weisheit getrachtet? Da dachte ich in meinem Herzen, daß solches auch eitel sei. Then said I in my heart, "As it happens to the fool, so will it happen even to me; and why was I then more wise?" Then said I in my heart that this also is vanity. and I said in my heart, `As it happeneth with the fool, it happeneth also with me, and why am I then more wise?` And I spake in my heart, that also this [is] vanity:**

- 16** Denn man gedenkt des Weisen nicht immerdar, ebenso wenig wie des Narren, und die künftigen Tage vergessen alles; und wie der Narr stirbt, also auch der Weise.  
For of the wise man, even as of the fool, there is no memory for ever, seeing that in the days to come all will have been long forgotten. Indeed, the wise man must die just like the fool!  
That there is no remembrance to the wise -- with the fool -- to the age, for that which [is] already, [in] the days that are coming is all forgotten, and how dieth the wise? with the fool!
- 17** Darum verdroß mich zu leben; denn es gefiel mir übel, was unter der Sonne geschieht, daß alles eitel ist und Haschen nach dem Wind.  
So I hated life, because the work that is worked under the sun was grievous to me; for all is vanity and a chasing after wind.  
And I have hated life, for sad to me [is] the work that hath been done under the sun, for the whole [is] vanity and vexation of spirit.
- 18** Und mich verdroß alle meine Arbeit, die ich unter der Sonne hatte, daß ich dieselbe einem Menschen lassen müßte, der nach mir sein sollte.  
I hated all my labor in which I labored under the sun, seeing that I must leave it to the man who comes after me.  
And I have hated all my labour that I labour at under the sun, because I leave it to a man who is after me.

- 19** Denn wer weiß, ob er weise oder toll sein wird? und soll doch herrschen in aller meiner Arbeit, die ich weislich getan habe unter der Sonne. Das ist auch eitel.  
**Who knows whether he will be a wise man or a fool? Yet he will have rule over all of my labor in which I have labored, and in which I have showed myself wise under the sun. This also is vanity.**  
**And who knoweth whether he is wise or foolish? yet he doth rule over all my labour that I have laboured at, and that I have done wisely under the sun! this also [is] vanity.**
- 20** Darum wandte ich mich, daß mein Herz abließe von aller Arbeit, die ich tat unter der Sonne.  
**Therefore I began to cause my heart to despair concerning all the labor in which I had labored under the sun.**  
**And I turned round to cause my heart to despair concerning all the labour that I laboured at under the sun.**
- 21** Denn es muß ein Mensch, der seine Arbeit mit Weisheit, Vernunft und Geschicklichkeit getan hat, sie einem andern zum Erbteil lassen, der nicht daran gearbeitet hat. Das ist auch eitel und ein großes Unglück.  
**For there is a man whose labor is with wisdom, with knowledge, and with skillfulness; yet he shall leave it for his portion to a man who has not labored therein. This also is vanity and a great evil.**  
**For there is a man whose labour [is] in wisdom, and in knowledge, and in equity, and to a man who hath not laboured therein he giveth it -- his portion! Even this [is] vanity and a great evil.**

**22 Denn was kriegt der Mensch von aller seiner Arbeit und Mühe seines Herzens, die er hat unter der Sonne?**

**For what has a man of all his labor, and of the striving of his heart, in which he labors under the sun?**

**For what hath been to a man by all his labour, and by the thought of his heart that he laboured at under the sun?**

**23 Denn alle seine Lebtag hat er Schmerzen mit Grämen und Leid, daß auch sein Herz des Nachts nicht ruht. Das ist auch eitel.**

**For all his days are sorrows, and his travail is grief; yes, even in the night his heart takes no rest. This also is vanity.**

**For all his days are sorrows, and his travail sadness; even at night his heart hath not lain down; this also [is] vanity.**

**24 Ist's nun nicht besser dem Menschen, daß er esse und trinke und seine Seele guter Dinge sei in seiner Arbeit? Aber solches sah ich auch, daß es von Gottes Hand kommt.**

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

**There is nothing good in a man who eateth, and hath drunk, and hath shewn his soul good in his labour. This also I have seen that it [is] from the hand of God.**

**25 Denn wer kann fröhlich essen und sich ergötzen ohne ihn?**

**For who can eat, or who can have enjoyment, more than I?**

**For who eateth and who hasteth out more than I?**

- 26** Denn dem Menschen, der ihm gefällt, gibt er Weisheit, Vernunft und Freude; aber dem Sünder gibt er Mühe, daß er sammle und häufe, und es doch dem gegeben werde, der Gott gefällt. Darum ist das auch eitel und Haschen nach dem Wind.  
For to the man who pleases him, God gives wisdom, knowledge, and joy; but to the sinner he gives travail, to gather and to heap up, that he may give to him who pleases God. This also is vanity and a chasing after wind.  
For to a man who [is] good before Him, He hath given wisdom, and knowledge, and joy; and to a sinner He hath given travail, to gather and to heap up, to give to the good before God. Even this [is] vanity and vexation of spirit.
- 1** Ein jegliches hat seine Zeit, und alles Vornehmen unter dem Himmel hat seine Stunde.  
For everything there is a season, and a time for every purpose under heaven:  
To everything -- a season, and a time to every delight under the heavens:
- 2** Geboren werden und sterben, pflanzen und ausrotten, was gepflanzt ist,  
A time to be born, And a time to die; A time to plant, And a time to pluck up that which is planted;  
A time to bring forth, And a time to die. A time to plant, And a time to eradicate the planted.
- 3** würgen und heilen, brechen und bauen,  
A time to kill, And a time to heal; A time to break down, And a time to build up;  
A time to slay, And a time to heal, A time to break down, And a time to build up.

- 4 weinen und lachen, klagen und tanzen,  
A time to weep, And a time to laugh; A time to mourn, And a time to dance;  
A time to weep, And a time to laugh. A time to mourn, And a time to skip.**
- 5 Stein zerstreuen und Steine sammeln, Herzen und ferne sein von Herzen,  
A time to cast away stones, And a time to gather stones together; A time to embrace,  
And a time to refrain from embracing;  
A time to cast away stones, And a time to heap up stones. A time to embrace, And  
a time to be far from embracing.**
- 6 suchen und verlieren, behalten und wegwerfen,  
A time to seek, And a time to lose; A time to keep, And a time to cast away;  
A time to seek, And a time to destroy. A time to keep, And a time to cast away.**
- 7 zerreißen und zunähen, schweigen und reden,  
A time to tear, And a time to sew; A time to keep silence, And a time to speak;  
A time to rend, And a time to sew. A time to be silent, And a time to speak.**
- 8 lieben und hassen, Streit und Friede hat seine Zeit.  
A time to love, And a time to hate; A time for war, And a time for peace.  
A time to love, And a time to hate. A time of war, And a time of peace.**
- 9 Man arbeite, wie man will, so hat man doch keinen Gewinn davon.  
What profit has he who works in that in which he labors?  
What advantage hath the doer in that which he is labouring at?**

**10 Ich sah die Mühe, die Gott den Menschen gegeben hat, daß sie darin geplagt werden.**

**I have seen the burdens which God has given to the sons of men to be afflicted with.**

**I have seen the travail that God hath given to the sons of man to be humbled by it.**

**11 Er aber tut alles fein zu seiner Zeit und läßt ihr Herz sich ängsten, wie es gehen solle in der Welt; denn der Mensch kann doch nicht treffen das Werk, das Gott tut, weder Anfang noch Ende.**

**He has made everything beautiful in its time. He has also set eternity in their hearts, yet so that man can't find out the work that God has done from the beginning even to the end.**

**The whole He hath made beautiful in its season; also, that knowledge He hath put in their heart without which man findeth not out the work that God hath done from the beginning even unto the end.**

**12 Darum merkte ich, daß nichts Besseres darin ist denn fröhlich sein und sich gütlich tun in seinem Leben.**

**I know that there is nothing better for them than to rejoice, and to do good as long as they live.**

**I have known that there is no good for them except to rejoice and to do good during their life,**

**13 Denn ein jeglicher Mensch, der da ißt und trinkt und hat guten Mut in aller seiner Arbeit, das ist eine Gabe Gottes.**

**Also that every man should eat and drink, and enjoy good in all his labor, is the gift of God.**

**yea, even every man who eateth and hath drunk and seen good by all his labour, it [is] a gift of God.**

**14 Ich merkte, daß alles, was Gott tut, das besteht immer: man kann nichts dazutun noch abtun; und solches tut Gott, daß man sich vor ihm fürchten soll.**

**I know that whatever God does, it shall be forever. Nothing can be added to it, nor anything taken from it; and God has done it, that men should fear before him.**

**I have known that all that God doth is to the age, to it nothing is to be added, and from it nothing is to be withdrawn; and God hath wrought that they do fear before Him.**

**15 Was geschieht, das ist zuvor geschehen, und was geschehen wird, ist auch zuvor geschehen; und Gott sucht wieder auf, was vergangen ist.**

**That which is has been long ago, and that which is to be has been long ago: and God seeks again that which is passed away.**

**What is that which hath been? already it is, and that which [is] to be hath already been, and God requireth that which is pursued.**

**16 Weiter sah ich unter der Sonne Stätten des Gerichts, da war ein gottlos Wesen, und Stätten der Gerechtigkeit, da waren Gottlose.**

**Moreover I saw under the sun, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there.**

**And again, I have seen under the sun the place of judgment -- there [is] the wicked; and the place of righteousness -- there [is] the wicked.**

**17 Da dachte ich in meinem Herzen: Gott muß richten den Gerechten und den Gottlosen; denn es hat alles Vornehmen seine Zeit und alle Werke.**

**I said in my heart, "God will judge the righteous and the wicked; for there is a time there for every purpose and for every work."**

**I said in my heart, `The righteous and the wicked doth God judge, for a time [is] to every matter and for every work there.`**



**18 Ich sprach in meinem Herzen: Es geschieht wegen der Menschenkinder, auf daß Gott**

**sie prüfe und sie sehen, daß sie an sich selbst sind wie das Vieh.**

**I said in my heart, "As for the sons of men, God tests them, so that they may see that they themselves are like animals.**

**I said in my heart concerning the matter of the sons of man that God might cleanse them, so as to see that they themselves [are] beasts.**

**19 Denn es geht dem Menschen wie dem Vieh: wie dies stirbt, so stirbt er auch, und haben alle einerlei Odem, und der Mensch hat nichts mehr als das Vieh; denn es ist alles eitel.**

**For that which happens to the sons of men happens to animals. Even one thing happens to them. As the one dies, so the other dies. Yes, they have all one breath; and man has no advantage over the animals: for all is vanity.**

**For an event [is to] the sons of man, and an event [is to] the beasts, even one event [is] to them; as the death of this, so [is] the death of that; and one spirit [is] to all, and the advantage of man above the beast is nothing, for the whole [is] vanity.**

**20 Es fährt alles an einen Ort; es ist alles von Staub gemacht und wird wieder zu Staub.**

**All go to one place. All are from the dust, and all turn to dust again.**

**The whole are going unto one place, the whole have been from the dust, and the whole are turning back unto the dust.**

**21 Wer weiß, ob der Odem der Menschen aufwärts fahre und der Odem des Viehes abwärts unter die Erde fahre?**

**Who knows the spirit of man, whether it goes upward, and the spirit of the animal, whether it goes downward to the earth?"**

**Who knoweth the spirit of the sons of man that is going up on high, and the spirit of the beast that is going down below to the earth?**

**22 So sah ich denn, daß nichts Besseres ist, als daß ein Mensch fröhlich sei in seiner Arbeit; denn das ist sein Teil. Denn wer will ihn dahin bringen, daß er sehe, was nach ihm geschehen wird?**

**Therefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion: for who can bring him to see what will be after him?**

**And I have seen that there is nothing better than that man rejoice in his works, for it [is] his portion; for who doth bring him in to look on that which is after him?**

**1 Ich wandte mich um und sah an alles Unrecht, das geschah unter der Sonne; und siehe, da waren die Tränen derer, so Unrecht litten und hatten keinen Tröster; und die ihnen Unrecht taten, waren zu mächtig, daß sie keinen Tröster haben konnten.**

**Then I returned and saw all the oppressions that are done under the sun: and, behold, the tears of those who were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.**

**And I have turned, and I see all the oppressions that are done under the sun, and lo, the tear of the oppressed, and they have no comforter; and at the hand of their oppressors [is] power, and they have no comforter.**

**2 Da lobte ich die Toten, die schon gestorben waren, mehr denn die Lebendigen, die noch das Leben hatten;**

**Therefore I praised the dead who have been long dead more than the living who are yet alive.**

**And I am praising the dead who have already died above the living who are yet alive.**

- 3 und besser als alle beide ist, der noch nicht ist und des Bösen nicht innewird, das unter der Sonne geschieht.**  
**Yes, better than them both is him who has not yet been, who has not seen the evil work that is done under the sun.**  
**And better than both of them [is] he who hath not yet been, in that he hath not seen the evil work that hath been done under the sun.**
- 4 Ich sah an Arbeit und Geschicklichkeit in allen Sachen; da neidet einer den andern. Das ist auch eitel und Haschen nach dem Wind.**  
**Then I saw all of labor and of achievement that is the envy of a man`s neighbor. This also is vanity and a striving after wind.**  
**And I have seen all the labour, and all the benefit of the work, because for it a man is the envy of his neighbour. Even this [is] vanity and vexation of spirit.**
- 5 Ein Narr schlägt die Finger ineinander und verzehrt sich selbst.**  
**The fool folds his hands together and ruins himself.**  
**The fool is clasping his hands, and eating his own flesh:**
- 6 Es ist besser eine Handvoll mit Ruhe denn beide Fäuste voll mit Mühe und Haschen nach Wind.**  
**Better is a handful, with quietness, than two handfuls with labor and chasing after wind.**  
**`Better [is] a handful [with] quietness, than two handfuls [with] labour and vexation of spirit.`**

**7 Ich wandte mich um und sah die Eitelkeit unter der Sonne.**

**Then I returned and saw vanity under the sun.**

**And I have turned, and I see a vain thing under the sun:**

**8 Es ist ein einzelner, und nicht selbender, und hat weder Kind noch Bruder; doch ist seines Arbeitens kein Ende, und seine Augen werden Reichtums nicht satt. Wem arbeite ich doch und breche meiner Seele ab? Das ist auch eitel und eine böse Mühe.**

**There is one who is alone, and he has neither son nor brother. There no end to all of his labor, neither are his eyes satisfied with wealth. For whom then, do I labor, and deprive my soul of enjoyment? This also is vanity, yes, it is a miserable business.**

**There is one, and there is not a second; even son or brother he hath not, and there is no end to all his labour! His eye also is not satisfied with riches, and [he saith not], `For whom am I labouring and bereaving my soul of good?` This also is vanity, it is a sad travail.**

**9 So ist's ja besser zwei als eins; denn sie genießen doch ihrer Arbeit wohl.**

**Two are better than one, because they have a good reward for their labor.**

**The two [are] better than the one, in that they have a good reward by their labour.**

**10 Fällt ihrer einer so hilft ihm sein Gesell auf. Weh dem, der allein ist! Wenn er fällt, so ist keiner da, der ihm aufhelfe.**

**For if they fall, the one will lift up his fellow; but woe to him who is alone when he falls, and doesn't have another to lift him up.**

**For if they fall, the one raiseth up his companion, but wo to the one who falleth and there is not a second to raise him up!**

- 11 Auch wenn zwei beieinander liegen, wärmen sie sich; wie kann ein einzelner warm werden?**

**Again, if two lie together, then they have warmth; but how can one keep warm alone?**

**Also, if two lie down, then they have heat, but how hath one heat?**

- 12 Einer mag überwältigt werden, aber zwei mögen widerstehen; und eine dreifältige Schnur reißt nicht leicht entzwei.**

**If a man prevails against one who is alone, two shall withstand him; and a threefold cord is not quickly broken.**

**And if the one strengthen himself, the two stand against him; and the threefold cord is not hastily broken.**

- 13 Ein armes Kind, das weise ist, ist besser denn ein alter König, der ein Narr ist und weiß nicht sich zu hüten.**

**Better is a poor and wise youth than an old and foolish king who doesn't know how to receive admonition any more.**

**Better is a poor and wise youth than an old and foolish king, who hath not known to be warned any more.**

- 14 Es kommt einer aus dem Gefängnis zum Königreich; und einer, der in seinem Königreich geboren ist, verarmt.**

**For out of prison he came forth to be king; yes, even in his kingdom he was born poor.**

**For from a house of prisoners he hath come out to reign, for even in his own kingdom he hath been poor.**

**15 Und ich sah, daß alle Lebendigen unter der Sonne wandelten bei dem andern, dem Kinde, das an jenes Statt sollte aufkommen.**

**I saw all the living who walk under the sun, that they were with the youth, the other, who succeeded him.**

**I have seen all the living, who are walking under the sun, with the second youth who doth stand in his place;**

**16 Und des Volks, das vor ihm ging, war kein Ende und des, das ihm nachging; und wurden sein doch nicht froh. Das ist auch eitel und Mühe um Wind.**

**There was no end of all the people, even of all them over whom he was -- yet those who come after shall not rejoice in him. Surely this also is vanity and a chasing after wind.**

**there is no end to all the people, to all who were before them; also, the latter rejoice not in him. Surely this also is vanity and vexation of spirit.**

**1 Bewahre deinen Fuß, wenn du zum Hause Gottes gehst, und komme, daß du hörst. Das ist besser als der Narren Opfer; denn sie wissen nicht, was sie Böses tun.**

**Guard your steps when you go to God`s house; for to draw near to listen is better than to give the sacrifice of fools, for they don`t know that they do evil.**

**Keep thy feet when thou goest unto a house of God, and draw near to hear rather than to give of fools the sacrifice, for they do not know they do evil.**

- 2 Sei nicht schnell mit deinem Munde und laß dein Herz nicht eilen, was zu reden vor Gott; denn Gott ist im Himmel, und du auf Erden; darum laß deiner Worte wenig sein.**

**Don't be rash with your mouth, and don't let your heart be hasty to utter anything before God; for God is in heaven, and you on earth. Therefore let your words be few.**

**Cause not thy mouth to hasten, and let not thy heart hasten to bring out a word before God, for God is in the heavens, and thou on the earth, therefore let thy words be few.**

- 3 Denn wo viel Sorgen ist, da kommen Träume; und wo viel Worte sind, da hört man den Narren.**

**For as a dream comes with a multitude of cares, so a fool's speech with a multitude of words.**

**For the dream hath come by abundance of business, and the voice of a fool by abundance of words.**

- 4 Wenn du Gott ein Gelübde tust, so verzieh nicht, es zu halten; denn er hat kein Gefallen an den Narren. Was du gelobst, das halte.**

**When you vow a vow to God, don't defer to pay it; for he has no pleasure in fools. Pay that which you vow.**

**When thou vowest a vow to God, delay not to complete it, for there is no pleasure in fools; that which thou vowest -- complete.**

- 5 Es ist besser, du gelobst nichts, denn daß du nicht hältst, was du gelobst.**

**It is better that you should not vow, than that you should vow and not pay.**

**Better that thou do not vow, than that thou dost vow and dost not complete.**

- 6** Laß deinem Mund nicht zu, daß er dein Fleisch verführe; und sprich vor dem Engel nicht: Es ist ein Versehen. Gott möchte erzürnen über deine Stimme und verderben alle Werke deiner Hände.

**Don't allow your mouth to lead you into sin. Don't protest before the messenger that this was a mistake. Why should God be angry at your voice, and destroy the work of your hands?**

**Suffer not thy mouth to cause thy flesh to sin, nor say before the messenger, that 'it [is] an error,' why is God wroth because of thy voice, and hath destroyed the work of thy hands?**

- 7** Wo viel Träume sind, da ist Eitelkeit und viel Worte; aber fürchte du Gott. For in the multitude of dreams there are vanities, and in many words: but you must fear God.

**For, in the abundance of dreams both vanities and words abound; but fear thou God.**

- 8** Siehst du dem Armen Unrecht tun und Recht und Gerechtigkeit im Lande wegreißen, wundere dich des Vornehmens nicht; denn es ist ein hoher Hüter über den Hohen und sind noch Höhere über die beiden.

**If you see the oppression of the poor, and the violent taking away of justice and righteousness in a district, don't marvel at the matter: for one official is eyed by a higher one; and there are officials over them.**

**If oppression of the poor, and violent taking away of judgment and righteousness thou seest in a province, do not marvel at the matter, for a higher than the high is observing, and high ones [are] over them.**

- 9** Und immer ist's Gewinn für ein Land, wenn ein König da ist für das Feld, das man baut.

**Moreover the profit of the earth is for all. The king profits from the field.**

**And the abundance of a land is for all. A king for a field is served.**



**10 Wer Geld liebt, wird Geldes nimmer satt; und wer Reichtum liebt, wird keinen Nutzen davon haben. Das ist auch eitel.**

**He who loves silver shall not be satisfied with silver; nor he who loves abundance, with increase: this also is vanity.**

**Whoso is loving silver is not satisfied [with] silver, nor he who is in love with stores [with] increase. Even this [is] vanity.**

**11 Denn wo viel Guts ist, da sind viele, die es essen; und was genießt davon, der es hat, außer daß er's mit Augen ansieht?**

**When goods increase, those who eat them are increased; and what advantage is there to its owner, except to feast on them with his eyes?**

**In the multiplying of good have its consumers been multiplied, and what benefit [is] to its possessor except the sight of his eyes?**

**12 Wer arbeitet, dem ist der Schaf süß, er habe wenig oder viel gegessen; aber die Fülle des Reichen läßt ihn nicht schlafen.**

**The sleep of a laboring man is sweet, whether he eats little or much; but the abundance of the rich will not allow him to sleep.**

**Sweet [is] the sleep of the labourer whether he eat little or much; and the sufficiency of the wealthy is not suffering him to sleep.**

**13 Es ist ein böses Übel, das ich sah unter der Sonne: Reichtum, behalten zum Schaden dem, der ihn hat.**

**There is a grievous evil which I have seen under the sun: wealth kept by its owner to his harm.**

**There is a painful evil I have seen under the sun: wealth kept for its possessor, for his evil.**

- 14 Denn der Reiche kommt um mit großem Jammer; und so er einen Sohn gezeugt hat, dem bleibt nichts in der Hand.**

**Those riches perish by misfortune, and if he has fathered a son, there is nothing in his hand.**

**And that wealth hath been lost in an evil business, and he hath begotten a son and there is nothing in his hand!**

- 15 Wie er nackt ist von seine Mutter Leibe gekommen, so fährt er wieder hin, wie er gekommen ist, und nimmt nichts mit sich von seiner Arbeit in seiner Hand, wenn er hinfährt.**

**As he came forth from his mother`s womb, naked shall he go again as he came, and shall take nothing for his labor, which he may carry away in his hand.**

**As he came out from the belly of his mother, naked he turneth back to go as he came, and he taketh not away anything of his labour, that doth go in his hand.**

- 16 Das ist ein böses Übel, daß er hinfährt, wie er gekommen ist. Was hilft's ihm denn, daß er in den Wind gearbeitet hat?**

**This also is a grievous evil, that in all points as he came, so shall he go. And what profit does he have who labors for the wind?**

**And this also [is] a painful evil, just as he came, so he goeth, and what advantage [is] to him who laboreth for wind?**

- 17 Sein Leben lang hat er im Finstern gegessen und in großem Grämen und Krankheit und Verdruß.**

**All his days he also eats in darkness, he is frustrated, and has sickness and wrath. Also all his days in darkness he consumeth, and sadness, and wrath, and sickness abound.**

- 18 So sehe ich nun das für gut an, daß es fein sei, wenn man ißt und trinkt und gutes Muts ist in aller Arbeit, die einer tut unter der Sonne sein Leben lang, das Gott ihm gibt; denn das ist sein Teil.**

**Behold, that which I have seen to be good and proper is for one to eat and to drink, and to enjoy good in all his labor, in which he labors under the sun, all the days of his life which God has given him; for this is his portion.**

**Lo, that which I have seen: [It is] good, because beautiful, to eat, and to drink, and to see good in all one`s labour that he laboureth at under the sun, the number of the days of his life that God hath given to him, for it [is] his portion.**

- 19 Denn welchem Menschen Gott Reichtum und Güter gibt und die Gewalt, daß er davon ißt und trinkt für sein Teil und fröhlich ist in seiner Arbeit, das ist eine Gottesgabe.**

**Every man also to whom God has given riches and wealth, and has given him power to eat of it, and to take his portion, and to rejoice in his labor -- this is the gift of God.**

**Every man also to whom God hath given wealth and riches, and hath given him power to eat of it, and to accept his portion, and to rejoice in his labour, this is a gift of God.**

- 20 Denn er denkt nicht viel an die Tage seines Lebens, weil Gott sein Herz erfreut. For he shall not often reflect on the days of his life; because God occupies him with the joy of his heart.**

**For he doth not much remember the days of his life, for God is answering through the joy of his heart.**

- 1 Es ist ein Unglück, das ich sah unter der Sonne, und ist gemein bei den Menschen: There is an evil which I have seen under the sun, and it is heavy on men: There is an evil that I have seen under the sun, and it [is] great on man:**

- 2** einer, dem Gott Reichtum, Güter und Ehre gegeben hat und mangelt ihm keins, das sein Herz begehrt; und Gott gibt doch ihm nicht Macht, es zu genießen, sondern ein anderer verzehrt es; das ist eitel und ein böses Übel.

a man to whom God gives riches, wealth, and honor, so that he lacks nothing for his soul of all that he desires, yet God gives him no power to eat of it, but an alien eats it. This is vanity, and it is an evil disease.

A man to whom God giveth wealth, and riches, and honour, and there is no lack to his soul of all that he desireth, and God giveth him not power to eat of it, but a stranger eateth it; this [is] vanity, and it [is] an evil disease.

- 3** Wenn einer gleich hundert Kinder zeugte und hätte langes Leben, daß er viele Jahre überlebte, und seine Seele sättigte sich des Guten nicht und bliebe ohne Grab, von dem spreche ich, daß eine unzeitige Geburt besser sei denn er.

If a man fathers 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 moreover he has no burial; I say, that an untimely birth is better than he:

If a man doth beget a hundred, and live many years, and is great, because they are the days of his years, and his soul is not satisfied from the goodness, and also he hath not had a grave, I have said, `Better than he [is] the untimely birth.`

- 4** Denn in Nichtigkeit kommt sie, und in Finsternis fährt sie dahin, und ihr Name bleibt in Finsternis bedeckt,

for it comes in vanity, and departs in darkness, and its name is covered with darkness.

For in vanity he came in, and in darkness he goeth, and in darkness his name is covered,

- 5 auch hat sie die Sonne nicht gesehen noch gekannt; so hat sie mehr Ruhe denn jener.**

**Moreover it has not seen the sun nor known it. This has rest rather than the other. Even the sun he hath not seen nor known, more rest hath this than that.**

- 6 Ob er auch zweitausend Jahre lebte, und genösse keines Guten: kommt's nicht alles an einen Ort?**

**Yes, though he live a thousand years twice told, and yet fails to enjoy good, don't all go to one place?**

**And though he had lived a thousand years twice over, yet good he hath not seen; to the same place doth not every one go?**

- 7 Alle Arbeit des Menschen ist für seinen Mund; aber doch wird die Seele nicht davon satt.**

**All the labor of man is for his mouth, and yet the appetite is not filled.**

**All the labour of man [is] for his mouth, and yet the soul is not filled.**

- 8 Denn was hat ein Weiser mehr als ein Narr? Was hilft's den Armen, daß er weiß zu wandeln vor den Lebendigen?**

**For what advantage has the wise more than the fool? What has the poor man, that knows how to walk before the living?**

**For what advantage [is] to the wise above the fool? What to the poor who knoweth to walk before the living?**

- 9 Es ist besser, das gegenwärtige Gut gebrauchen, denn nach anderm gedenken. Das ist auch Eitelkeit und Haschen nach Wind.**  
**Better is the sight of the eyes than the wandering of the desire. This also is vanity and a chasing after wind.**  
**Better [is] the sight of the eyes than the going of the soul. This also [is] vanity and vexation of spirit.**
- 10 Was da ist, des Name ist zuvor genannt, und es ist bestimmt, was ein Mensch sein wird; und er kann nicht hadern mit dem, der ihm zu mächtig ist.**  
**Whatever has been, its name was given long ago; and it is known what man is; neither can he contend with him who is mightier than he.**  
**What [is] that which hath been? already is its name called, and it is known that it [is] man, and he is not able to contend with him who is stronger than he.**
- 11 Denn es ist des eitlen Dinges zuviel; was hat ein Mensch davon?**  
**For there are many words that create vanity. What does that profit man?**  
**For there are many things multiplying vanity; what advantage [is] to man?**
- 12 Denn wer weiß, was dem Menschen nütze ist im Leben, solange er lebt in seiner Eitelkeit, welches dahinfährt wie ein Schatten? Oder wer will dem Menschen sagen, was nach ihm kommen wird unter der Sonne?**  
**For who knows what is good for man in life, all the days of his vain life which he spends like a shadow? For who can tell a man what will be after him under the sun?**  
**For who knoweth what [is] good for a man in life, the number of the days of the life of his vanity, and he maketh them as a shadow? for who declareth to man what is after him under the sun?**

- 1 Ein guter Ruf ist besser denn gute Salbe, und der Tag des Todes denn der Tag der Geburt.**  
**A good name is better than fine perfume; and the day of death better than the day of one`s birth.**  
**Better [is] a name than good perfume, And the day of death than the day of birth.**
- 2 Es ist besser in das Klagehaus gehen, denn in ein Trinkhaus; in jenem ist das Ende aller Menschen, und der Lebendige nimmt's zu Herzen.**  
**It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men, and the living should take this to heart.**  
**Better to go unto a house of mourning, Than to go unto a house of banqueting, For that is the end of all men, And the living layeth [it] unto his heart.**
- 3 Es ist Trauern besser als Lachen; denn durch Trauern wird das Herz gebessert.**  
**Sorrow is better than laughter; for by the sadness of the face the heart is made good.**  
**Better [is] sorrow than laughter, For by the sadness of the face the heart becometh better.**
- 4 Das Herz der Weisen ist im Klagehause, und das Herz der Narren im Hause der Freude.**  
**The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.**  
**The heart of the wise [is] in a house of mourning, And the heart of fools in a house of mirth.**

- 5 Es ist besser hören das Schelten der Weisen, denn hören den Gesang der Narren.  
It is better to hear the rebuke of the wise, than for a man to hear the song of fools.  
Better to hear a rebuke of a wise man, Than [for] a man to hear a song of fools,**
- 6 Denn das Lachen der Narren ist wie das Krachen der Dornen unter den Töpfen; und das ist auch eitel.  
For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity.  
For as the noise of thorns under the pot, So [is] the laughter of a fool, even this [is] vanity.**
- 7 Ein Widerspenstiger macht einen Weisen unwillig und verderbt ein mildtätiges Herz.  
Surely extortion makes the wise man foolish; and a bribe destroys the understanding.  
Surely oppression maketh the wise mad, And a gift destroyeth the heart.**
- 8 Das Ende eines Dinges ist besser denn sein Anfang. Ein geduldiger Geist ist besser denn ein hoher Geist.  
Better is the end of a thing than its beginning. The patient in spirit is better than the proud in spirit.  
Better [is] the latter end of a thing than its beginning, Better [is] the patient of spirit, than the haughty of spirit.**
- 9 Sei nicht schnellen Gemütes zu zürnen; denn Zorn ruht im Herzen eines Narren.  
Don't be hasty in your spirit to be angry, for anger rests in the bosom of fools.  
Be not hasty in thy spirit to be angry, For anger in the bosom of fools resteth.**



**10 Sprich nicht: Was ist's, daß die vorigen Tage besser waren als diese? denn du fragst solches nicht weislich.**

**Don't say, "Why were the former days better than these?" For you do not ask wisely about this.**

**Say not thou, `What was it, That the former days were better than these?` For thou hast not asked wisely of this.**

**11 Weisheit ist gut mit einem Erbgut und hilft, daß sich einer der Sonne freuen kann. Wisdom is as good as an inheritance. Yes, it is more excellent for those who see the sun.**

**Wisdom [is] good with an inheritance, And an advantage [it is] to those beholding the sun.**

**12 Denn die Weisheit beschirmt, so beschirmt Geld auch; aber die Weisheit gibt das Leben dem, der sie hat.**

**For wisdom is a defense, even as money is a defense; but the excellency of knowledge is that wisdom preserves the life of him who has it.**

**For wisdom [is] a defense, money [is] a defence, And the advantage of the knowledge of wisdom [is], She reviveth her possessors.**

**13 Siehe an die Werke Gottes; denn wer kann das schlicht machen, was er krümmt?**

**Consider the work of God, for who can make that straight, which he has made crooked?**

**See the work of God, For who is able to make straight that which He made crooked?**

- 14 Am guten Tage sei guter Dinge, und den bösen Tag nimm auch für gut; denn diesen schafft Gott neben jenem, daß der Mensch nicht wissen soll, was künftig ist.**

**In the day of prosperity be joyful, and in the day of adversity consider; yes, God has made the one side by side with the other, to the end that man should not find out anything after him.**

**In a day of prosperity be in gladness, And in a day of evil consider. Also this over-against that hath God made, To the intent that man doth not find anything after him.**

- 15 Allerlei habe ich gesehen in den Tagen meiner Eitelkeit. Da ist ein Gerechter, und geht unter mit seiner Gerechtigkeit; und ein Gottloser, der lange lebt in seiner Bosheit.**

**All this have I seen in my days of vanity: there is a righteous man who perishes in his righteousness, and there is a wicked man who lives long in his evil-doing.**

**The whole I have considered in the days of my vanity. There is a righteous one perishing in his righteousness, and there is a wrong-doer prolonging [himself] in his wrong.**

- 16 Sei nicht allzu gerecht und nicht allzu weise, daß du dich nicht verderbest.**

**Don't be overly righteous, neither make yourself overly wise. Why should you destroy yourself?**

**Be not over-righteous, nor show thyself too wise, why art thou desolate?**

- 17 Sei nicht allzu gottlos und narre nicht, daß du nicht sterbest zur Unzeit.**

**Don't be too wicked, neither be foolish. Why should you die before your time?**

**Do not much wrong, neither be thou a fool, why dost thou die within thy time?**

- 18 Es ist gut, daß du dies fassest und jenes auch nicht aus deiner Hand lässest; denn wer Gott fürchtet, der entgeht dem allem.**  
**It is good that you should take hold of this. Yes, also from that don` t withdraw your hand; for he who fears God will come forth from them all.**  
**[It is] good that thou dost lay hold on this, and also, from that withdrawest not thy hand, for whoso is fearing God goeth out with them all.**
- 19 Die Weisheit stärkt den Weisen mehr denn zehn Gewaltige, die in der Stadt sind.**  
**Wisdom is a strength to the wise man more than ten rulers who are in a city.**  
**The wisdom giveth strength to a wise man, more than wealth the rulers who have been in a city.**
- 20 Denn es ist kein Mensch so gerecht auf Erden, daß er Gutes tue und nicht sündige.**  
**Surely there is not a righteous man on earth, who does good and doesn` t sin.**  
**Because there is not a righteous man on earth that doth good and sinneth not.**
- 21 Gib auch nicht acht auf alles, was man sagt, daß du nicht hören müssest deinen Knecht dir fluchen.**  
**Also don` t take heed to all words that are spoken, lest you hear your servant curse you;**  
**Also to all the words that they speak give not thy heart, that thou hear not thy servant reviling thee.**
- 22 Denn dein Herz weiß, daß du andern oftmal geflucht hast.**  
**for often your own heart knows that you yourself have likewise cursed others.**  
**For many times also hath thy heart known that thou thyself also hast reviled others.**

- 23 Solches alles habe ich versucht mit Weisheit. Ich gedachte, ich will weise sein; sie blieb aber ferne von mir.**  
**All this have I proved in wisdom. I said, "I will be wise;" but it was far from me.**  
**All this I have tried by wisdom; I have said, `I am wise,` and it [is] far from me.**
- 24 Alles, was da ist, das ist ferne und sehr tief; wer will's finden?**  
**That which is, is far off and exceedingly deep. Who can find it out?**  
**Far off [is] that which hath been, and deep, deep, who doth find it?**
- 25 Ich kehrte mein Herz, zu erfahren und erforschen und zu suchen Weisheit und Kunst, zu erfahren der Gottlosen Torheit und Irrtum der Tollen,**  
**I turned around, and my heart sought to know and to search out, and to seek wisdom and the scheme of things, and to know that wickedness is stupidity, and that foolishness is madness.**  
**I have turned round, also my heart, to know and to search, and to seek out wisdom, and reason, and to know the wrong of folly, and of foolishness the madness.**
- 26 und fand, daß bitterer sei denn der Tod ein solches Weib, dessen Herz Netz und Strick ist und deren Hände Bande sind. Wer Gott gefällt, der wird ihr entrinnen; aber der Sünder wird durch sie gefangen.**  
**I find more bitter than death the woman whose heart is snares and traps, whose hands are chains. Whoever pleases God shall escape from her; but the sinner will be ensnared by her.**  
**And I am finding more bitter than death, the woman whose heart [is] nets and snares, her hands [are] bands; the good before God escapeth from her, but the sinner is captured by her.**

- 27 Schau, das habe ich gefunden, spricht der Prediger, eins nach dem andern, daß ich Erkenntnis fände.**  
**Behold, this have I found, says the Preacher, one to another, to find out the scheme;**  
**See, this I have found, said the Preacher, one to one, to find out the reason**
- 28 Und meine Seele sucht noch und hat's nicht gefunden: unter tausend habe ich einen Mann gefunden; aber ein Weib habe ich unter den allen nicht gefunden.**  
**which my soul still seeks; but I have not found: one man among a thousand have I found; but a woman among all those have I not found.**  
**(that still my soul had sought, and I had not found), One man, a teacher, I have found, and a woman among all these I have not found.**
- 29 Allein schaue das: ich habe gefunden, daß Gott den Menschen hat aufrichtig gemacht; aber sie suchen viele Künste.**  
**Behold, this only have I found: that God made man upright; but they search for many schemes.**  
**See, this alone I have found, that God made man upright, and they -- they have sought out many devices.**
- 1 Wer ist wie der Weise, und wer kann die Dinge auslegen? Die Weisheit des Menschen erleuchtet sein Angesicht; aber ein freches Angesicht wird gehaßt.**  
**Who is like the wise man? And who knows the interpretation of a thing? A man's wisdom makes his face shine, and the hardness of his face is changed.**  
**Who [is] as the wise? and who knoweth the interpretation of a thing? The wisdom of man causeth his face to shine, and the hardness of his face is changed.**

**2 Halte das Wort des Königs und den Eid Gottes.**

**I say, "Keep the king`s command!" because of the oath to God.**

**I pray thee, the commandment of a king keep, even for the sake of the oath of God.**

**3 Eile nicht zu gehen von seinem Angesicht, und bleibe nicht in böser Sache; denn er tut, was er will.**

**Don`t be hasty to go out of his presence. Don`t persist in an evil thing, for he does whatever pleases him,**

**Be not troubled at his presence, thou mayest go, stand not in an evil thing, for all that he pleaseth he doth.**

**4 In des Königs Wort ist Gewalt; und wer mag zu ihm sagen: Was machst du?**

**for the king`s word is supreme. Who can say to him, "What are you doing?"**

**Where the word of a king [is] power [is], and who saith to him, `What dost thou?`**

**5 Wer das Gebot hält, der wird nichts Böses erfahren; aber eines Weisen Herz weiß Zeit und Weise.**

**Whoever keeps the commandment shall not come to harm, and his wise heart will know the time and procedure.**

**Whoso is keeping a command knoweth no evil thing, and time and judgment the heart of the wise knoweth.**

**6 Denn ein jeglich Vornehmen hat seine Zeit und Weise; denn des Unglücks des Menschen ist viel bei ihm.**

**For there is a time and procedure for every purpose, although the misery of man is heavy on him.**

**For to every delight there is a time and a judgment, for the misfortune of man is great upon him.**

**7 Denn er weiß nicht, was geschehen wird; und wer soll ihm sagen, wie es werden soll?**

**For he doesn't know that which will be; for who can tell him how it will be?**

**For he knoweth not that which shall be, for when it shall be who declareth to him?**

**8 Ein Mensch hat nicht Macht über den Geist, den Geist zurückzuhalten, und hat nicht Macht über den Tag des Todes, und keiner wird losgelassen im Streit; und das gottlose Wesen errettet den Gottlosen nicht.**

**There is no man who has power over the spirit to contain the spirit; neither does he have power over the day of death. There is no discharge in war; neither shall wickedness deliver those who practices it.**

**There is no man ruling over the spirit to restrain the spirit, and there is no authority over the day of death, and there is no discharge in battle, and wickedness delivereth not its possessors.**

**9 Das habe ich alles gesehen, und richtete mein Herz auf alle Werke, die unter der Sonne geschehen. Ein Mensch herrscht zuzeiten über den andern zu seinem Unglück.**

**All this have I seen, and applied my mind to every work that is done under the sun. There is a time in which one man has power over another to his hurt.**

**All this I have seen so as to give my heart to every work that hath been done under the sun; a time that man hath ruled over man to his own evil.**

- 10 Und da sah ich Gottlose, die begraben wurden und zur Ruhe kamen; aber es wandelten hinweg von heiliger Stätte und wurden vergessen in der Stadt die, so recht getan hatten. Das ist auch eitel.**
- So I saw the wicked buried. Indeed they came also from holiness. They went and were forgotten in the city where they did this. This also is vanity.**
- And so I have seen the wicked buried, and they went in, even from the Holy Place they go, and they are forgotten in the city whether they had so done. This also [is] vanity.**
- 11 Weil nicht alsbald geschieht ein Urteil über die bösen Werke, dadurch wird das Herz der Menschen voll, Böses zu tun.**
- Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.**
- Because sentence hath not been done [on] an evil work speedily, therefore the heart of the sons of man is full within them to do evil.**
- 12 Ob ein Sünder hundertmal Böses tut und lange lebt, so weiß ich doch, daß es wohl gehen wird denen, die Gott fürchten, die sein Angesicht scheuen.**
- Though a sinner commits crimes a hundred times, and lives long, yet surely I know that it will be better with those who fear God, who are reverent before him.**
- Though a sinner is doing evil a hundred [times], and prolonging [himself] for it, surely also I know that there is good to those fearing God, who fear before Him.**
- 13 Aber dem Gottlosen wird es nicht wohl gehen; und wie ein Schatten werden nicht lange leben, die sich vor Gott nicht fürchten.**
- But it shall not be well with the wicked, neither shall he lengthen days like a shadow; because he doesn't fear God.**
- And good is not to the wicked, and he doth not prolong days as a shadow, because he is not fearing before God.**



- 14 Es ist eine Eitelkeit, die auf Erden geschieht: es sind Gerechte, denen geht es als hätten sie Werke der Gottlosen, und sind Gottlose, denen geht es als hätten sie Werke der Gerechten. Ich sprach: Das ist auch eitel.**

**There is a vanity which is done on the earth, that there are righteous men to whom it happens according to the work of the wicked. Again, there are wicked men to whom it happens according to the work of the righteous. I said that this also is vanity.**

**There is a vanity that hath been done upon the earth, that there are righteous ones unto whom it is coming according to the work of the wicked, and there are wicked ones unto whom it is coming according to the work of the righteous. I have said that this also [is] vanity.**

- 15 Darum lobte ich die Freude, daß der Mensch nichts Besseres hat unter der Sonne denn essen und trinken und fröhlich sein; und solches werde ihm von der Arbeit sein Leben lang, das ihm Gott gibt unter der Sonne.**

**Then I commended mirth, because a man has no better thing under the sun, than to eat, and to drink, and to be joyful: for that will accompany him in his labor all the days of his life which God has given him under the sun.**

**And I have praised mirth because there is no good to man under the sun except to eat and to drink, and to rejoice, and it remaineth with him of his labour the days of his life that God hath given to him under the sun.**

- 16 Ich gab mein Herz, zu wissen die Weisheit und zu schauen die Mühe, die auf Erden geschieht, daß auch einer weder Tag noch Nacht den Schlaf sieht mit seinen Augen.**

**When I applied my heart to know wisdom, and to see the business that is done on the earth (for also there is that neither day nor night sees sleep with his eyes),**

**When I gave my heart to know wisdom and to see the business that hath been done on the earth, (for there is also a spectator in whose eyes sleep is not by day and by night),**

- 17 Und ich sah alle Werke Gottes, daß ein Mensch das Werk nicht finden kann, das unter der Sonne geschieht; und je mehr der Mensch arbeitet, zu suchen, je weniger er findet. Wenn er gleich spricht: "Ich bin weise und weiß es", so kann er's doch nicht finden.**

**then I saw all the work of God, that man can't find out the work that is done under the sun, because however much a man labors to seek it out, yet he won't find it. Yes, moreover, though a wise man thinks he can comprehend it, yet he won't be able to find it.**

**then I considered all the work of God, that man is not able to find out the work that hath been done under the sun, because though man labour to seek, yet he doth not find; and even though the wise man speak of knowing he is not able to find.**

- 1 Denn ich habe solches alles zu Herzen genommen, zu forschen das alles, daß Gerechte und Weise und ihre Werke sind in Gottes Hand; kein Mensch kennt weder die Liebe noch den Haß irgend eines, den er vor sich hat.**

**For all this I laid to my heart, even to explore all this: that the righteous, and the wise, and their works, are in the hand of God; whether it is love or hatred, man doesn't know it; all is before them.**

**But all this I have laid unto my heart, so as to clear up the whole of this, that the righteous and the wise, and their works, [are] in the hand of God, neither love nor hatred doth man know, the whole [is] before them.**

- 2 Es begegnet dasselbe einem wie dem andern: dem Gerechten wie dem Gottlosen, dem Guten und Reinen wie dem Unreinen, dem, der opfert, wie dem, der nicht opfert; wie es dem Guten geht, so geht's auch dem Sünder; wie es dem, der schwört, geht, so geht's auch dem, der den Eid fürchtet.**

**All things come alike to all. There is one event to the righteous and to the wicked; to the good, to the clean, to the unclean, to him who sacrifices, and to him who doesn't sacrifice. As is the good, so is the sinner; he who takes an oath, as he who fears an oath.**

**The whole [is] as to the whole; one event is to the righteous and to the wicked, to the good, and to the clean, and to the unclean, and to him who is sacrificing, and to him who is not sacrificing; as [is] the good, so [is] the sinner, he who is swearing as he who is fearing an oath.**

- 3 Das ist ein böses Ding unter allem, was unter der Sonne geschieht, daß es einem geht wie dem andern; daher auch das Herz der Menschen voll Arges wird, und Torheit ist in ihrem Herzen, dieweil sie leben; darnach müssen sie sterben.**

**This is an evil in all that is done under the sun, that there is one event to all: yes also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.**

**This [is] an evil among all that hath been done under the sun, that one event [is] to all, and also the heart of the sons of man is full of evil, and madness [is] in their heart during their life, and after it -- unto the dead.**

- 4 Denn bei allen Lebendigen ist, was man wünscht: Hoffnung; denn ein lebendiger Hund ist besser denn ein toter Löwe.**

**For to him who is joined with all the living there is hope; for a living dog is better than a dead lion.**

**But [to] him who is joined unto all the living there is confidence, for to a living dog it [is] better than to the dead lion.**

- 5** Denn die Lebendigen wissen, daß sie sterben werden; die Toten aber wissen nichts, sie haben auch keinen Lohn mehr, denn ihr Gedächtnis ist vergessen,  
For the living know that they will die, but the dead don`t know anything, neither do they have any more a reward; for the memory of them is forgotten.  
For the living know that they die, and the dead know not anything, and there is no more to them a reward, for their remembrance hath been forgotten.
- 6** daß man sie nicht mehr liebt noch haßt noch neidet, und haben kein Teil mehr auf dieser Welt an allem, was unter der Sonne geschieht.  
Also their love, their hatred, and their envy has perished long ago; neither have they any more a portion forever in anything that is done under the sun.  
Their love also, their hatred also, their envy also, hath already perished, and they have no more a portion to the age in all that hath been done under the sun.
- 7** So gehe hin und iß dein Brot mit Freuden, trink deinen Wein mit gutem Mut; denn dein Werk gefällt Gott.  
Go your way -- eat your bread with joy, and drink your wine with a merry heart; for God has already accepted your works.  
Go, eat with joy thy bread, and drink with a glad heart thy wine, for already hath God been pleased with thy works.
- 8** Laß deine Kleider immer weiß sein und laß deinem Haupt Salbe nicht mangeln.  
Let your garments be always white, and don`t let your head lack oil.  
At all times let thy garments be white, and let not perfume be lacking on thy head.

- 9 Brauche das Leben mit deinem Weibe, das du lieb hast, solange du das eitle Leben hast, das dir Gott unter der Sonne gegeben hat, solange dein eitel Leben währt; denn das ist dein Teil im Leben und in deiner Arbeit, die du tust unter der Sonne.  
Live joyfully with the wife whom you love all the days of your life of vanity, which he has given you under the sun, all your days of vanity: for that is your portion in life, and in your labor in which you labor under the sun.  
See life with the wife whom thou hast loved, all the days of the life of thy vanity, that He hath given to thee under the sun, all the days of thy vanity, for it [is] thy portion in life, even of thy labour that thou art labouring at under the sun.**
- 10 Alles, was dir vor Handen kommt, zu tun, das tue frisch; denn bei den Toten, dahin du fährst, ist weder Werk, Kunst, Vernunft noch Weisheit.  
Whatever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, where you are going.  
All that thy hand findeth to do, with thy power do, for there is no work, and device, and knowledge, and wisdom in Sheol whither thou art going.**
- 11 Ich wandte mich und sah, wie es unter der Sonne zugeht, daß zum Laufen nicht hilft schnell zu sein, zum Streit hilft nicht stark sein, zur Nahrung hilft nicht geschickt sein, zum Reichtum hilft nicht klug sein; daß einer angenehm sei, dazu hilft nicht, daß er ein Ding wohl kann; sondern alles liegt an Zeit und Glück.  
I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happen to them all.  
I have turned so as to see under the sun, that not to the swift [is] the race, nor to the mighty the battle, nor even to the wise bread, nor even to the intelligent wealth, nor even to the skilful grace, for time and chance happen with them all.**

- 12 Auch weiß der Mensch seine Zeit nicht; sondern, wie die Fische gefangen werden mit einem verderblichen Haken, und wie die Vögel mit einem Strick gefangen werden, so werden auch die Menschen berückt zur bösen Zeit, wenn sie plötzlich über sie fällt.**
- For man also doesn't know his time. As the fish that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falls suddenly on them.**
- For even man knoweth not his time; as fish that are taken hold of by an evil net, and as birds that are taken hold of by a snare, like these [are] the sons of man snared at an evil time, when it falleth upon them suddenly.**
- 13 Ich habe auch diese Weisheit gesehen unter der Sonne, die mich groß deuchte: I have also seen wisdom under the sun in this way, and it seemed great to me. This also I have seen: wisdom under the sun, and it is great to me.**
- 14 daß eine kleine Stadt war und wenig Leute darin, und kam ein großer König und belagerte sie und baute große Bollwerke darum,**
- There was a little city, and few men within it; and a great king came against it, besieged it, and built great bulwarks against it.**
- A little city, and few men in it, and a great king hath come unto it, and hath surrounded it, and hath built against it great bulwarks;**
- 15 und ward darin gefunden ein armer, weiser Mann, der errettete dieselbe Stadt durch seine Weisheit; und kein Mensch gedachte desselben armen Mannes.**
- Now a poor wise man was found in it, and he by his wisdom delivered the city; yet no man remembered that same poor man.**
- and there hath been found in it a poor wise man, and he hath delivered the city by his wisdom, and men have not remembered that poor man!**

- 16 Da sprach ich: "Weisheit ist ja besser den Stärke; doch wird des Armen Weisheit verachtet und seinen Worten nicht gehorcht."  
Then said I, Wisdom is better than strength. Nevertheless the poor man`s wisdom is despised, and his words are not heard.  
And I said, `Better [is] wisdom than might, and the wisdom of the poor is despised, and his words are not heard.` --**
- 17 Der Weisen Worte, in Stille vernommen, sind besser denn der Herren Schreien unter den Narren.  
The words of the wise heard in quiet are better than the cry of him who rules among fools.  
The words of the wise in quiet are heard, More than the cry of a ruler over fools.**
- 18 Weisheit ist besser denn Harnisch; aber eine einziger Bube verderbt viel Gutes.  
Wisdom is better than weapons of war; but one sinner destroys much good.  
Better [is] wisdom than weapons of conflict, And one sinner destroyeth much good!**
- 1 Schädliche Fliegen verderben gute Salben; also wiegt ein wenig Torheit schwerer denn Weisheit und Ehre.  
Dead flies cause the oil of the perfumer to send forth an evil odor; so does a little folly outweigh wisdom and honor.  
Dead flies cause a perfumer`s perfume To send forth a stink; The precious by reason of wisdom -- By reason of honour -- a little folly!**

- 2 Des Weisen Herz ist zu seiner Rechten; aber des Narren Herz ist zu seiner Linken.  
A wise man`s heart is at his right hand, but a fool`s heart at his left.  
The heart of the wise [is] at his right hand, And the heart of a fool at his left.**
- 3 Auch ob der Narr selbst närrisch ist in seinem Tun, doch hält er jedermann für einen Narren.  
Yes also, when the fool walks by the way, his understanding fails him, and he says to everyone that he is a fool.  
And also, when he that is a fool is walking in the way, his heart is lacking, And he hath said to every one, `He [is] a fool.`**
- 4 Wenn eines Gewaltigen Zorn wider dich ergeht, so laß dich nicht entrüsten; denn Nachlassen stillt großes Unglück.  
If the spirit of the ruler rises up against you, don`t leave your place; for gentleness lays great offenses to rest.  
If the spirit of the ruler go up against thee, Thy place leave not, For yielding quieteth great sinners.**
- 5 Es ist ein Unglück, das ich sah unter der Sonne, gleich einem Versehen, das vom Gewaltigen ausgeht:  
There is an evil which I have seen under the sun, the sort of error which proceeds from the ruler.  
There is an evil I have seen under the sun, As an error that goeth out from the ruler,**



- 6** daß ein Narr sitzt in großer Würde, und die Reichen in Niedrigkeit sitzen.  
Folly is set in great dignity, and the rich sit in a low place.  
He hath set the fool in many high places, And the rich in a low place do sit.
- 7** Ich sah Knechte auf Rossen, und Fürsten zu Fuß gehen wie Knechte.  
I have seen servants on horses, and princes walking like servants on the earth.  
I have seen servants on horses, And princes walking as servants on the earth.
- 8** Aber wer eine Grube macht, der wird selbst hineinfallen; und wer den Zaun zerreit,  
den wird eine Schlange stechen.  
He who digs a pit may fall into it; and whoever breaks through a wall may be bitten  
by a snake.  
Whoso is digging a pit falleth into it, And whoso is breaking a hedge, a serpent  
biteth him.
- 9** Wer Steine wegwlzt, der wird Mhe damit haben; und wer Holz spaltet, der wird  
davon verletzt werden.  
Whoever carves out stones may be injured by them. Whoever splits wood may be  
endangered thereby.  
Whoso is removing stones is grieved by them, Whoso is cleaving trees endangered  
by them.

**10 Wenn ein Eisen stumpf wird und an der Schneide ungeschliffen bleibt, muß man's mit Macht wieder schärfen; also folgt auch Weisheit dem Fleiß.**

**If the ax is blunt, and one doesn't sharpen the edge, then he must use more strength; but skill brings success.**

**If the iron hath been blunt, And he the face hath not sharpened, Then doth he increase strength, And wisdom [is] advantageous to make right.**

**11 Ein Schwätzer ist nichts Besseres als eine Schlange, die ohne Beschwörung sticht. If the snake bites before it is charmed, then is there no profit for the charmer's tongue.**

**If the serpent biteth without enchantment, Then there is no advantage to a master of the tongue.**

**12 Die Worte aus dem Mund eines Weisen sind holdselig; aber des Narren Lippen verschlingen ihn selbst.**

**The words of a wise man's mouth are gracious; but a fool is swallowed by his own lips.**

**Words of the mouth of the wise [are] gracious, And the lips of a fool swallow him up.**

**13 Der Anfang seiner Worte ist Narrheit, und das Ende ist schädliche Torheit.**

**The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.**

**The beginning of the words of his mouth [is] folly, And the latter end of his mouth [is] mischievous madness.**

**14 Ein Narr macht viele Worte; aber der Mensch weiß nicht, was gewesen ist, und wer will ihm sagen, was nach ihm werden wird?**

**A fool also multiplies words. Man doesn't know what will be; and that which will be after him, who can tell him?**

**And the fool multiplieth words: `Man knoweth not that which is, And that which is after him, who doth declare to him?`**

**15 Die Arbeit der Narren wird ihnen sauer, weil sie nicht wissen in die Stadt zu gehen. The labor of fools wearies every one of them; for he doesn't know how to go to the city.**

**The labour of the foolish wearieth him, In that he hath not known to go unto the city.**

**16 Weh dir, Land, dessen König ein Kind ist, und dessen Fürsten in der Frühe speisen! Woe to you, land, when your king is a child, And your princes eat in the morning! Wo to thee, O land, when thy king [is] a youth, And thy princes do eat in the morning.**

**17 Wohl dir, Land, dessen König edel ist, und dessen Fürsten zu rechter Zeit speisen, zur Stärke und nicht zur Lust!**

**Happy are you, land, when your king is the son of nobles, And your princes eat in due season, For strength, and not for drunkenness!**

**Happy art thou, O land, When thy king [is] a son of freemen, And thy princes do eat in due season, For might, and not for drunkenness.**

- 18** Denn durch Faulheit sinken die Balken, und durch lässige Hände wird das Haus triefend.  
By slothfulness the roof sinks in;   And through idleness of the hands the house leaks.  
By slothfulness is the wall brought low, And by idleness of the hands doth the house drop.
- 19** Das macht, sie halten Mahlzeiten, um zu lachen, und der Wein muß die Lebendigen erfreuen, und das Geld muß ihnen alles zuwege bringen.  
A feast is made for laughter,   And wine makes the life glad;   And money is the answer for all things.  
For mirth they are making a feast, And wine maketh life joyful, And the silver answereth with all.
- 20** Fluche dem König nicht in deinem Herzen und fluche dem Reichen nicht in deiner Schlafkammer; denn die Vögel des Himmels führen die Stimme fort, und die Fittiche haben, sagen's weiter.  
Don't revile the king, no, not in your thoughts;   And don't revile the rich in your bedchamber:   For a bird of the sky may carry your voice,   And that which has wings may tell the matter.  
Even in thy mind a king revile not, And in the inner parts of thy bed-chamber Revile not the rich: For a fowl of the heavens causeth the voice to go, And a possessor of wings declareth the word.
- 1** Laß dein Brot über das Wasser fahren, so wirst du es finden nach langer Zeit.  
Cast your bread on the waters;   For you shall find it after many days.  
Send forth thy bread on the face of the waters, For in the multitude of the days thou dost find it.

- 2 Teile aus unter sieben und unter acht; denn du weißt nicht, was für Unglück auf Erden kommen wird.**  
**Give a portion to seven, yes, even to eight; For you don`t know what evil will be on the earth.**  
**Give a portion to seven, and even to eight, For thou knowest not what evil is on the earth.**
- 3 Wenn die Wolken voll sind, so geben sie Regen auf die Erde; und wenn der Baum fällt, er falle gegen Mittag oder Mitternacht, auf welchen Ort er fällt, da wird er liegen.**  
**If the clouds are full of rain, they empty themselves on the earth; And if a tree falls toward the south, or toward the north, In the place where the tree falls, there shall it be.**  
**If the thick clouds are full of rain, On the earth they empty [themselves]; And if a tree doth fall in the south or to the north, The place where the tree falleth, there it is.**
- 4 Wer auf den Wind achtet, der sät nicht; und wer auf die Wolken sieht, der erntet nicht.**  
**He who observes the wind won`t sow; And he who regards the clouds won`t reap. Whoso is observing the wind soweth not, And whoso is looking on the thick clouds reapeth not.**
- 5 Gleichwie du nicht weißt den Weg des Windes und wie die Gebeine in Mutterleibe bereitet werden, also kannst du auch Gottes Werk nicht wissen, das er tut überall.**  
**As you don`t know what is the way of the wind, Nor how the bones grow in the womb of her who is with child; Even so you don`t know the work of God who does all.**  
**As thou knowest not what [is] the way of the spirit, How -- bones in the womb of the full one, So thou knowest not the work of God who maketh the whole.**

- 6 Frühe säe deinen Samen und laß deine Hand des Abends nicht ab; denn du weißt nicht, ob dies oder das geraten wird; und ob beides geriete, so wäre es desto besser.**
- In the morning sow your seed, And in the evening don` t withhold your hand; For you don` t know which will prosper, whether this or that, Or whether they both will be equally good.**
- In the morning sow thy seed, And at even withdraw not thy hand, For thou knowest not which is right, this or that, Or whether both of them alike [are] good.**
- 7 Es ist das Licht süß, und den Augen lieblich, die Sonne zu sehen.**
- Truly the light is sweet, And a pleasant thing it is for the eyes to see the sun. Sweet also [is] the light, And good for the eyes to see the sun.**
- 8 Wenn ein Mensch viele Jahre lebt, so sei er fröhlich in ihnen allen und gedenke der finstern Tage, daß ihrer viel sein werden; denn alles, was kommt, ist eitel.**
- Yes, if a man lives many years, let him rejoice in them all; But let him remember the days of darkness, for they shall be many. All that comes is vanity.**
- But, if man liveth many years, In all of them let him rejoice, And remember the days of darkness, For they are many! all that is coming [is] vanity.**
- 9 So freue dich, Jüngling, in deiner Jugend und laß dein Herz guter Dinge sein in deiner Jugend. Tue, was dein Herz gelüstet und deinen Augen gefällt, und wisse, daß dich Gott um dies alles wird vor Gericht führen.**
- Rejoice, young man, in your youth, And let your heart cheer you in the days of your youth, And walk in the ways of your heart, And in the sight of your eyes; But know that for all these things God will bring you into judgment.**
- Rejoice, O young man, in thy childhood, And let thy heart gladden thee in days of thy youth, And walk in the ways of thy heart, And in the sight of thine eyes, And know thou that for all these, Doth God bring thee into judgment.**

**10** Laß die Traurigkeit in deinem Herzen und tue das Übel von deinem Leibe; denn Kindheit und Jugend ist eitel.

**Therefore remove sorrow from your heart,    And put away evil from your flesh;  
For youth and the dawn of life are vanity.**

**And turn aside anger from thy heart, And cause evil to pass from thy flesh, For the  
childhood and the age [are] vanity!**

**1** Gedenke an deinen Schöpfer in deiner Jugend, ehe denn die bösen Tage kommen  
und

**die Jahre herzutreten, da du wirst sagen: Sie gefallen mir nicht;**

**Remember also your Creator in the days of your youth,    Before the evil days come,  
and the years draw near,    When you will say, "I have no pleasure in them;"**

**Remember also thy Creators in days of thy youth, While that the evil days come  
not, Nor the years have arrived, that thou sayest, `I have no pleasure in them.`**

**2** ehe denn die Sonne und das Licht, Mond und Sterne finster werden und Wolken  
wieder kommen nach dem Regen;

**Before the sun, the light, the moon, and the stars are darkened,    And the clouds  
return after the rain;**

**While that the sun is not darkened, and the light, And the moon, and the stars, And  
the thick clouds returned after the rain.**

**3** zur Zeit, wenn die Hüter im Hause zittern, und sich krümmen die Starken, und müßig  
stehen die Müller, weil ihrer so wenig geworden sind, und finster werden, die durch  
die Fenster sehen,

**In the day when the keepers of the house shall tremble,    And the strong men shall  
bow themselves,    And the grinders cease because they are few,    And those who  
look out of the windows are darkened,**

**In the day that keepers of the house tremble, And men of strength have bowed  
themselves, And grinders have ceased, because they have become few. And those  
looking out at the windows have become dim,**

- 4 und die Türen an der Gasse geschlossen werden, daß die Stimme der Mühle leise wird, und man erwacht, wenn der Vogel singt, und gedämpft sind alle Töchter des Gesangs;**

**And the doors shall be shut in the street;   When the sound of the grinding is low,  
And one shall rise up at the voice of a bird,   And all the daughters of music shall  
be brought low;**

**And doors have been shut in the street. When the noise of the grinding is low, And  
[one] riseth at the voice of the bird, And all daughters of song are bowed down.**

- 5 wenn man auch vor Höhen sich fürchtet und sich scheut auf dem Wege; wenn der Mandelbaum blüht, und die Heuschrecke beladen wird, und alle Lust vergeht (denn der Mensch fährt hin, da er ewig bleibt, und die Klageleute gehen umher auf der Gasse);**

**Yes, they shall be afraid of heights,   And terrors will be in the way;   And the  
almond-tree shall blossom,   And the grasshopper shall be a burden,   And desire  
shall fail;   Because man goes to his everlasting home,   And the mourners go  
about the streets:**

**Also of that which is high they are afraid, And of the low places in the way, And the  
almond-tree is despised, And the grasshopper is become a burden, And want is  
increased, For man is going unto his home age-during, And the mourners have gone  
round through the street.**

- 6 ehe denn der silberne Strick wegkomme, und die goldene Schale zerbreche, und der Eimer zerfalle an der Quelle, und das Rad zerbrochen werde am Born.**

**Before the silver cord is severed,   Or the golden bowl is broken,   Or the pitcher is  
broken at the spring,   Or the wheel broken at the cistern,**

**While that the silver cord is not removed, And the golden bowl broken, And the  
pitcher broken by the fountain, And the wheel broken at the well.**



- 7** Denn der Staub muß wieder zu der Erde kommen, wie er gewesen ist, und der Geist wieder zu Gott, der ihn gegeben hat.

**And the dust returns to the earth as it was,    And the spirit returns to God who gave it.**

**And the dust returneth to the earth as it was,    And the spirit returneth to God who gave it.**

- 8** Es ist alles ganz eitel, sprach der Prediger, ganz eitel.

**Vanity of vanities, says the Preacher;    All is vanity!**

**Vanity of vanities, said the preacher, the whole [is] vanity.**

- 9** Derselbe Prediger war nicht allein weise, sondern lehrte auch das Volk gute Lehre und merkte und forschte und stellte viel Sprüche.

**Further, because the Preacher was wise, he still taught the people knowledge. Yes, he pondered, sought out, and set in order many proverbs.**

**And further, because the preacher was wise, he still taught    the people knowledge, and gave ear, and sought out -- he made    right many similes.**

- 10** Er suchte, daß er fände angenehme Worte, und schrieb recht die Worte der Wahrheit.

**The Preacher sought to find out acceptable words, and that which was written blamelessly, words of truth.**

**The preacher sought to find out pleasing words, and, written [by] the upright, words of truth.**

- 11 Die Worte der Weisen sind Stacheln und Nägel; sie sind geschrieben durch die Meister der Versammlungen und von einem Hirten gegeben.**  
**The words of the wise are like goads; and like nails well fastened are words from the masters of assemblies, which are given from one shepherd.**  
**Words of the wise [are] as goads, and as fences planted [by] the masters of collections, they have been given by one shepherd.**
- 12 Hüte dich, mein Sohn, vor andern mehr; denn viel Büchermachens ist kein Ende, und viel studieren macht den Leib müde.**  
**Furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.**  
**And further, from these, my son, be warned; the making of many books hath no end, and much study [is] a weariness of the flesh.**
- 13 Laßt uns die Hauptsumme alle Lehre hören: Fürchte Gott und halte seine Gebote; denn das gehört allen Menschen zu.**  
**This is the end of the matter. All has been heard. Fear God, and keep his commandments; for this is the whole duty of man.**  
**The end of the whole matter let us hear: -- `Fear God, and keep His commands, for this [is] the whole of man.**
- 14 Denn Gott wird alle Werke vor Gericht bringen, alles, was verborgen ist, es sei gut oder böse.**  
**For God will bring every work into judgment, with every hidden thing, whether it is good, or whether it is evil.**  
**For every work doth God bring into judgment, with every hidden thing, whether good or bad.`**