

The Chinese Composite Bible

By

Gary D. Rose

The Chinese Composite Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. Starting with Chinese, 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.

Chinese Union Traditional

The World English Bible

Young's Literal Translation

Ecclesiastes

1 在耶路撒冷作王、大衛的兒子、傳道者的言語。

The words of the Preacher, the son of David, king in Jerusalem:

Words of a preacher, son of David, king in Jerusalem:

2 傳道者說、虛空的虛空、虛空的虛空。凡事都是虛空。

"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 人一切的勞碌、就是他在日光之下的勞碌、有甚麼益處呢。

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 一代過去、一代又來。地卻永遠長存。

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 日頭出來、日頭落下、急歸所出之地。

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 風往南颺、又向北轉、不住的旋轉、而且返回轉行原道。

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 江河都往海裡流、海卻不滿。江河從何處流、仍歸還何處。

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 萬事令人厭煩〔或作萬物滿有困乏〕人不能說盡。眼看、看不飽、耳聽、聽不足。

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 已有的事、後必再有。已行的事、後必再行。日光之下並無新事。

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 豈有一件事人能指著說、這是新的。那知、在我們以前的世代、早已

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 已過的世代、無人記念、將來的世代、後來的人也不記念。

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 我傳道者在耶路撒冷作過以色列的王。

I, the Preacher, was king over Israel in Jerusalem.

I, a preacher, have been king over Israel in Jerusalem.

13 我專心用智慧尋求查究天下所作的一切事、乃知 神叫世人所經練的、是極重的勞苦。

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 我見日光之下所作的一切事、都是虛空、都是捕風。

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 彎曲的不能變直 . 缺少的不能足數。

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 我心裡議論、說、我得了大智慧、勝過我以前在耶路撒冷的眾人。而且我心中多經歷智慧、和知識的事。

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 我又專心察明智慧、狂妄、和愚昧。乃知這也是捕風。

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 因為多有智慧、就多有愁煩。加增知識的、就加增憂傷。

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 我心裡說、來罷、我以喜樂試試你、你好享福。誰知、這也是虛空。

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 我指嬉笑說、這是狂妄。論喜樂說、有何功效呢。

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 我心裡察究、如何用酒使我肉體舒暢、我心卻仍以智慧引導我。又如何持住愚昧、等我看明世人、在天下一生當行何事為美。

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 我為自己動大工程、建造房屋、栽種葡萄園、

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 修造園圃、在其中栽種各樣果木樹、

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 挖造水池、用以澆灌嫩小的樹木。

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 我買了僕婢、也有生在家中的僕婢。又有許多牛群羊群、勝過以前在耶路撒冷眾人所有的。

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 我又為自己積蓄金銀、和君王的財寶、並各省的財寶。又得唱歌的男女、和世人所喜愛的物、並許多的妃嬪。

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 這樣、我就日見昌盛、勝過以前在耶路撒冷的眾人。我的智慧仍然存

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 凡我眼所求的、我沒有留下不給他的。我心所樂的、我沒有禁止不享受的。因我的心為我一切所勞碌的快樂。這就是我從勞碌中所得的分。

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 後來我察看我手所經營的一切事、和我勞碌所成的功。誰知都是虛空、都是捕風、在日光之下毫無益處。

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 我轉念觀看智慧、狂妄、和愚昧。在王以後而來的人、還能作作甚麼呢。也不過行早先所行的就是了。

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 我便看出智慧勝過愚昧、如同光明勝過黑暗。

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 智慧人的眼目光明、〔光明原文作在他頭上〕、愚昧人在黑暗裡行。我卻看明有一件事、這兩等人都必遇見。

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 我就心裡說、愚昧人所遇見的、我也必遇見。我為何更有智慧呢。我心裡說、這也是虛空。

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 智慧人、和愚昧人一樣、永遠無人記念。因為日後都被忘記。可歎智慧人死亡、與愚昧人無異。

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 我所以恨惡生命、因為在日光之下所行的事我都以為煩惱。都是虛空、都是捕風。

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 我恨惡一切的勞碌、就是我在日光之下的勞碌、因為我得來的必留給我以後的人。

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 那人是智慧、是愚昧、誰能知道。他竟要管理我勞碌所得的、就是我在日光之下用智慧所得的。這也是虛空。

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 故此、我轉想我在日光之下所勞碌的一切工作、心便絕望。

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 因為有人用智慧知識靈巧所勞碌得來的、卻要留給未曾勞碌的人為分。這也是虛空、也是大患。

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 人在日光之下勞碌累心、在他一切的勞碌上得著甚麼呢。

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 因為他日日憂慮他的勞苦成為愁煩，連夜間心也不安，這也是虛空。

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 人莫強如喫喝、且在勞碌中享福，我看這也是出於神的手。

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 論到喫用、享福、誰能勝過我呢。

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

For who eateth and who hasteth out more than I?

- 26 神喜悅誰、就給誰智慧、知識、和喜樂。惟有罪人、神使他勞苦、叫他將所收聚的、所堆積的、歸給神所喜悅的人。這也是虛空、也是

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 凡事都有定期、天下萬務都有定時。

**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 生有時、死有時。栽種有時、拔出所栽種的、也有時。

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 殺戮有時、醫治有時。拆毀有時、建造有時。

**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 哭有時、笑有時。哀慟有時、跳舞有時。

**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 拋擲石頭有時、堆聚石頭有時。懷抱有時、不懷抱有時。

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 尋找有時、失落有時。保守有時、捨棄有時。

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 撕裂有時、縫補有時。靜默有時、言語有時。

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 喜愛有時、恨惡有時。爭戰有時、和好有時。

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 這樣看來、作事的人在他的勞碌上有甚麼益處呢。

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 我見 神叫世人勞苦、使他們在其中受經練。

I have seen the burden 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 神造萬物、各按其時成為美好。又將永生安置在世人心裡。〔永生原文作永遠〕然而 神從始至終的作為、人不能參透。

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 我知道世人、莫強如終身喜樂行善。

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 並且人人喫喝、在他一切勞碌中享福。這也是 神的恩賜。

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 我知道 神一切所作的、都必永存、無所增添、無所減少。 神這樣行、是要人在他面前存敬畏的心。

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 現今的事早先就有了。將來的事早已也有了。並且 神使已過的事重新再來。（或作並且 神再尋回已過的事）

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 我又見日光之下、在審判之處有奸惡。在公義之處也有奸惡。

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 我心裡說、 神必審判義人和惡人。因為在那裡、各樣事務、一切工作、都有定時。

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 我心裡說、這乃為世人的緣故、是神要試驗他們、使他們覺得自己不過像獸一樣。

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 因為世人遭遇的、獸也遭遇。所遭遇的都是一樣。這個怎樣死、那個也怎樣死、氣息都是一樣。人不能強於獸。都是虛空。

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 都歸一處。都是出於塵土、也都歸於塵土。

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 誰知道人的靈是往上昇升、獸的魂是下入地呢。

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 故此、我見人、莫強如在他經營的事上喜樂。因為這是他的分。他身後的事、誰能使他回來得見呢。

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 我又轉念、見日光之下所行的一切欺壓。看哪、受欺壓的流淚、且無人安慰。欺壓他們的有勢力、也無人安慰他們。

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 因此我讚歎那早已死的死人、勝過那還活著的活人。

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 並且我以為那未曾生的、就是未見過日光之下惡事的、比這兩等人更

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 我又見人為一切的勞碌、和各樣靈巧的工作、就被鄰舍嫉妒。這也是虛空、也是捕風。

**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 愚昧人抱著手、喫自己的肉。

The fool folds his hands together and ruins himself.

The fool is clasping his hands, and eating his own flesh:

- 6 滿了一把、得享安靜、強如滿了兩把、勞碌捕風。

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 我又轉念、見日光之下有一件虛空的事。

Then I returned and saw vanity under the sun.

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

- 8 有人孤單無二、無子無兄、竟勞碌不息、眼目也不以錢財為足。他說我勞勞碌碌、刻苦自己、不享福樂、到底是為誰呢。這也是虛空、是極

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 兩個人總比一個人好、因為二人勞碌同得美好的果效。

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 若是跌倒、這人可以扶起他的同伴。若是孤身跌倒、沒有別人扶起他來、這人就有禍了。

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 再者、二人同睡、就都煖和。一人獨睡、怎能煖和呢。

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 有人攻勝孤身一人、若有二人便能敵擋他。三股合成的繩子、不容易
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 貧窮而有智慧的少年人、勝過年老不肯納諫的愚昧王。
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 這人是從監牢中出來作王。在他國中、生來原是貧窮的。
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 我見日光之下一切行動的活人、都隨從那第二位、就是起來代替老王的少年人。
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 他所治理的眾人、就是他的百姓、多得無數。在他後來的人、尚且不喜悅他。這真是虛空、也是捕風。

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 你到 神的殿、要謹慎腳步。因為近前聽、勝過愚昧人獻祭、〔或作勝過獻愚昧人的祭〕、他們本不知道所作的是惡。

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 你在 神面前不可冒失開口、也不可心急發言。因為 神在天上、你在地下、所以你的言語要寡少。

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 事務多、就令人作夢、言語多、就顯出愚昧。

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 你向 神許願、償還不可遲延。因他不喜悅愚昧人。所以你許的願應

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 你許願不還、不如不許。

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 不可任你的口使肉體犯罪。也不可在祭司〔原文作使者〕面前說是錯許了。為何使 神因你的聲音發怒、敗壞你手所作的呢。

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 多夢和多言、其中多有虛幻。你只要敬畏 神。

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 你若在一省之中見窮人受欺壓、並奪去公義公平的事、不要因此詫異。因有一位高過居高位的鑒察。在他們以上還有更高的。

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 況且地的益處歸眾人。就是君王也受田地的供應。

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 貪愛銀子的、不因得銀子知足。貪愛豐富的、也不因得利益知足。這也是虛空。

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 貨物增添、喫的人也增添。物主得甚麼益處呢、不過眼看而已。

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 勞碌的人、不拘喫多喫少、睡得香甜。富足人的豐滿、卻不容他睡覺。

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 我見日光之下、有一宗大禍患、就是財主積存貲財、反害自己。

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 因遭遇禍患、這些貲財就消滅。那人若生了兒子、手裡也一無所有。

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 他怎樣從母胎赤身而來、也必照樣赤身而去。他所勞碌得來的、手中分毫不能帶去。

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 他來的情形怎樣、他去的情形也怎樣。這也是一宗大禍患。他為風勞碌有甚麼益處呢。

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 並且他終身在黑暗中喫喝、多有煩惱、又有病患嘔氣。

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 我所見為善為美的、就是人在 神賜他一生的日子喫喝、享受日光之下勞碌得來的好處。因為這是他的分。

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 laboreth at under the sun, the number of the days of his life that God hath given to him, for it [is] his portion.

- 19 神賜人賞財豐富、使他能以喫用、能取自己的分、在他勞碌中喜樂。這乃是 神的恩賜。

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 他不多思念自己一生的年日，因為 神應他的心使他喜樂。

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 我見日光之下有一宗禍患、重壓在人身上。

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 就是人蒙 神賜他賞財、豐富、尊榮、以致他心裡所願的一樣都不缺、只是 神使他不能喫用、反有外人來喫用。這是虛空、也是禍患。

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 人若生一百個兒子、活許多歲數、以致他的年日甚多、心裡卻不得滿享福樂、又不得埋葬。據我說、那不到期而落的胎比他倒好。

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 因為虛虛而來、暗暗而去、名字被黑暗遮蔽。

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 並且沒有見過天日、也毫無知覺。這胎、比那人倒享安息。

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 那人雖然活千年、再活千年、卻不享福、眾人豈不都歸一個地方去麼

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 人的勞碌都為口腹、心裡卻不知足。

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 這樣看來、智慧人比愚昧人有甚麼長處呢。窮人在眾人面前知道如何行、有甚麼長處呢。

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 眼睛所看的、比心裡妄想的倒好。這也是虛空、也是捕風。

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 先前所有的、早已起了名。並知道何為人。他也不能與那比自己力大

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 加增虛浮的事既多、這與人有甚麼益處呢。

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 人一生虛度的日子、就如影兒經過。誰知道甚麼與他有益呢。誰能告訴他身後在日光之下有甚麼事呢。

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 名譽強如美好的膏油。人死的日子、勝過人生的日子。

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 往遭喪的家去、強如往宴樂的家去、因為死是眾人的結局。活人也必將這事放在心上。

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 憂愁強如喜笑、因為面帶愁容終必使心喜樂。

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 智慧人的心、在遭喪之家。愚昧人的心、在快樂之家。

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 聽智慧人的責備、強如聽愚昧人的歌唱。

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 愚昧人的笑聲、好像鍋下燒荊棘的爆聲、這也是虛空。

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 勒索使智慧人變為愚妄。賄賂能敗壞人的慧心。

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 事情的終局、強如事情的起頭。存心忍耐的、勝過居心驕傲的。

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 你不要心裡急躁惱怒、因為惱怒存在愚昧人的懷中。

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 不要說、先前的日子強過如今的日子、是甚麼緣故呢。你這樣問、不是出於智慧。

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 智慧和產業並好，而且見天日的人，得智慧更為有益。

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 因為智慧護庇人，好像銀錢護庇人一樣，惟獨智慧能保全智慧人的生命，這就是知識的益處。

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 你要察看神的作為，因神使為曲的，誰能變為直呢。

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 遇亨通的日子，你當喜樂，遭患難的日子，你當思想，因為神使這兩樣並列，為的是叫人查不出身後有甚麼事。

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 有義人行義、反致滅亡。有惡人行惡、倒享長壽。這都是我在虛度之日中所見過的。

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 不要行義過分。也不要過於自逞智慧。何必自取敗亡呢。

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 不要行惡過分。也不要為人愚昧。何必不到期而死呢。

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 你持守這個為美。那個也不要鬆手。因為敬畏神的人、必從這兩樣

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 智慧使有智慧的人、比城中十個官長更有能力。

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 時常行善而不犯罪的義人、世上實在沒有。

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 人所說的一切話、你不要放在心上、恐怕聽見你的僕人咒詛你。

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 因為你心裡知道、自己也曾屢次咒詛別人。

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 我曾用智慧試驗這一切事。我說、要得智慧、智慧卻離我遠。

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 萬事之理、離我甚遠、而且最深、誰能測透呢。

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 我轉念、一心要知道、要考察、要尋求智慧、和萬事的理由。又要知道邪惡為愚昧、愚昧為狂妄。

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 我得知有等婦人、比死還苦、他的心是網羅、手是鎖鍊。凡蒙神喜悅的人、必能躲避他。有罪的人、卻被他纏住了。

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 傳道者說、看哪、一千男子中、我找到一個正直人。但眾女子中、沒有找到一個。我將這事一一比較、要尋求其理、我心仍要尋找、卻未曾

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

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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 我所找到的、只有一件、就是 神造人原是正直、但他們尋出許多巧
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 誰如智慧人呢 . 誰知道事情的解釋呢 . 人的智慧使他的臉發光、並使他臉上的暴氣改變。

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 我勸你遵守王的命令 . 既指 神起誓、理當如此。

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 不要急躁離開王的面前 . 不要固執行惡 . 因為他凡事都隨自己的心意

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 王的話本有權力、誰敢問他說、你作甚麼呢。

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 凡遵守命令的、必不經歷禍患。智慧人的心、能辨明時候和定理。〔原文作審判下節同〕

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 各樣事務成就、都有時候和定理。因為人的苦難、重壓在他身上。

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 他不知道將來的事、因為將來如何、誰能告訴他呢。

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 無人有權力掌管生命、將生命留住。也無人有權力掌管死期。這場爭戰、無人能免。邪惡也不能救那好行邪惡的人。

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 這一切我都見過，也專心查考日光之下所作的一切事，有時這人管轄那人，令人受害。

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 我見惡人埋葬、歸入墳墓，又見行正直事的、離開聖地、在城中被人忘記，這也是虛空。

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 因為斷定罪名、不立刻施刑、所以世人滿心作惡。

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 罪人雖然作惡百次、倒享長久的年日，然而我準知道、敬畏神的、就是在他面前敬畏的人、終久必得福樂。

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 惡人卻不得福樂、也不得長久的年日。這年日好像影兒、因他不敬畏

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 世上有一件虛空的事、就是義人所遭遇的、反照惡人所行的。又有惡人所遭遇的、反照義人所行的。我說、這也是虛空。

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 我就稱讚快樂、原來人在日光之下、莫強如喫喝快樂。因為他在日光之下、神賜他一生的年日、要從勞碌中、時常享受所得的。

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 我專心求智慧、要看世上所作的事。(有晝夜不睡覺、不合眼的)

**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 我就看明 神一切的作為。知道人查不出日光之下所作的事。任憑他費多少力尋查、都查不出來。就是智慧人雖想知道、也是查不出來。

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 我將這一切事放在心上、詳細考究、就知道義人和智慧人、並他們的作為、都在 神手中。或是愛、或是恨、都在他們的前面、人不能知道。

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 凡臨到眾人的事、都是一樣。義人和惡人、都遭遇一樣的事。好人、潔淨人和不潔淨人、獻祭的與不獻祭的、也是一樣。好人如何、罪人也如何。起誓的如何、怕起誓的也如何。

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 在日光之下所行的一切事上、有一件禍患、就是眾人所遭遇的、都是一樣。並且世人的心、充滿了惡。活著的時候心裡狂妄、後來就歸死

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 與一切活人相連的、那人還有指望。因為活著的狗、比死了的獅子更

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 活著的人、知道必死。死了的人、毫無所知。也不再得賞賜、他們的名無人記念。

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 他們的愛、他們的恨、他們的嫉妒、早都消滅了。在日光之下所行的一切事上、他們永不再有分了。

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 你只管去歡歡喜喜喫你的飯。心中快樂喝你的酒。因為神已經悅納你的作為。

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 你的衣服當時常潔白。你頭上也不要缺少膏油。

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 在你一生虛空的年日、就是 神賜你在日光之下虛空的年日、當同你所愛的妻、快活度日。因為那是你生前、在日光之下勞碌的事上所得

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 凡你手所當作的事、要盡力去作。因為在你所必去的陰間、沒有工作、沒有謀算、沒有知識、也沒有智慧。

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 我又轉念、見日光之下、快跑的未必能贏、力戰的未必得勝、智慧的未必得糧食、明哲的未必得賞財、靈巧的未必得喜悅。所臨到眾人的、是在乎當時的機會。

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 原來人也不知道自己的定期。魚被惡網圈住、鳥被網羅捉住、禍患忽然臨到的時候、世人陷在其中、也是如此。

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 我見日光之下有一樣智慧、據我看乃是廣大、

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 就是有一小城、其中的人數稀少、有大君王來攻擊、修築營壘、將城

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 城中有一個貧窮的智慧人、他用智慧救了那城、卻沒有人記念那窮人。

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 我就說、智慧勝過勇力。然而那貧窮人的智慧、被人藐視、他的話也無人聽從。

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 寧可在安靜之中聽智慧人的言語、不聽掌管愚昧人的喊聲。

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 智慧勝過打仗的兵器。但一個罪人、能敗壞許多善事。

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 死紳蠅、使作香的膏油發出臭氣。這樣、一點愚昧、也能敗壞智慧和

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 智慧人的心居右。愚昧人的心居左。

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 並且愚昧人行路、顯出無知。對眾人說、他是愚昧人。

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 掌權者的心、若向你發怒、不要離開你的本位、因為柔和能免大過。

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 我見日光之下、有一件禍患、似乎出於掌權的錯誤、

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 就是愚昧人立在高位。富足人坐在低位。

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 我見過僕人騎馬、王子像僕人在地上步行。

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 挖陷坑的、自己必掉在其中。拆牆垣的、必為蛇所咬。

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 鑿開〔或作挪移〕石頭的、必受損傷。劈開木頭的、必遭危險。

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 鐵器鈍了、若不將刃磨快、就必多費氣力。但得智慧指教、便有益處。

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 未行法術以先、蛇若咬人、後行法術也是無益。

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 智慧人的口、說出恩言。愚昧人的嘴、吞滅自己。

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 他口中的言語、起頭是愚昧。他話的末尾、是奸惡的狂妄。

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 愚昧人多有言語、人卻不知將來有甚麼事。他身後的事、誰能告訴他

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 凡愚昧人、他的勞碌使自己困乏。因為連進城的路他也不知道。

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 邦國阿、你的王若是孩童、你的群臣早晨宴樂、你就有禍了。

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 邦國阿、你的王若是貴胄之子、你的群臣按時喫喝、為要補力、不為酒醉、你就有福了。

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 因人懶惰、房頂塌下。因人手懶、房屋滴漏。

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 設擺筵席、是為喜笑。酒能使人快活、錢能叫萬事應心。

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 你不可咒詛君王、也不可心懷此念。在你臥房也不可咒詛富戶。因為空中的鳥、必傳揚這聲音。有翅膀的、也必述說這事。

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 當將你的糧食撒在水面、因為日久必能得著。

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 你要分給七人、或分給八人、因為你不知道將來有甚麼災禍臨到地上。

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 雲若滿了雨、就必傾倒在地球上。樹若向南倒、或向北倒、樹倒在何處、就存在何處。

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 看風的必不撒種，望雲的必不收割。

**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 風從何道來、骨頭在懷孕婦人的胎中如何長成、你尚且不得知道、這
樣、行萬事之神的作為、你更不得知道。

**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 早晨要撒你的種、晚上也不要歇你的手、因為你不知道那一樣發旺、
或是早撒的、或是晚撒的、或是兩樣都好。

**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 光本是佳美的、眼見日光也是可悅的。

**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 人活多年、就當快樂多年。然而也當想到黑暗的日子、因為這日子必多、所要來的都是虛空。

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 少年人哪、你在幼年時當快樂。在幼年的日子、使你的心歡暢、行你心所願行的、看你眼所愛看的、卻要知道、為這一切的事、神必審問

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 所以你當從心中除掉愁煩。從肉體克去邪惡。因為一生的開端、和幼年之時、都是虛空的。

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 你趁著年幼、衰敗的日子尚未來到、就是你所說、我毫無喜樂的那些年日未曾臨近之先、當記念造你的主。

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 不要等到日頭、光明、月亮、星宿、變為黑暗、雨後雲彩反回、

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 看守房屋的發顫、有力的屈身、推磨的稀少就止息、從窗戶往外看的

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 街門關閉、推磨的響聲微小、雀鳥一叫、人就起來、歌唱的女子、也都

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 人怕高處、路上有驚慌、杏樹開花、蚱蜢成為重擔、人所願的也都廢掉、因為人歸他永遠的家、弔喪的在街上往來、

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 銀鍊折斷、金罐破裂、瓶子在泉旁損壞、水輪在井口破爛、

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 塵土仍歸於地、靈仍歸於賜靈的神。

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 傳道者說、虛空的虛空、凡事都是虛空。

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

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

- 9 再者、傳道者因有智慧、仍將知識教訓眾人。又默想、又考查、又陳說許多箴言。

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 傳道者專心尋求可喜悅的言語、是憑正直寫的誠實話。

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 智慧人的言語、好像刺棍。會中之師的言語、又像釘穩的釘子。都是一個牧者所賜的。

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 我兒、還有一層、你當受勸戒。著書多、沒有窮盡。讀書多、身體疲倦。

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 這些事都已聽見了。總意就是敬畏神、謹守他的誠命、這是人所當盡的本分。〔或作這是眾人的本分〕

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 因為人所作的事、連一切隱藏的事、無論是善是惡、神都必審問。

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.`