

# **The French Composite Bible**

**By**

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

**French (Darby)**

**The World English Bible**

**Young's Literal Translation**

## **Ecclesiastes**

- 1 ¶ Les paroles du Prédicateur, fils de David, roi à Jérusalem.  
The words of the Preacher, the son of David, king in Jerusalem:  
Words of a preacher, son of David, king in Jerusalem:**
  
- 2 Vanité des vanités, dit le prédicateur; vanité des vanités! Tout est vanité.  
"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** Quel profit a l'homme de tout son labeur dont il se tourmente sous le soleil?  
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** ¶ Une génération s'en va, et une génération vient; et la terre subsiste toujours.  
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** Et le soleil se lève, et le soleil se couche, et il se hâte vers son lieu où il se lève.  
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** Le vent va vers le midi, et il tourne vers le nord; il tourne et retourne; et le vent revient sur ses circuits.  
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** Toutes les rivières vont vers la mer, et la mer n'est pas remplie; au lieu où les rivières allaient, là elles vont de nouveau.  
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** Toutes choses travaillent, l'homme ne peut le dire; l'oeil ne se rassasie pas de voir, et l'oreille ne se satisfait pas d'entendre.

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** ¶ Ce qui a été, c'est ce qui sera; et ce qui a été fait, c'est ce qui se fera; et il n'y a rien de nouveau sous le soleil.

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** Y a-t-il une chose dont on puisse dire: Regarde ceci, c'est nouveau? -Elle a été déjà, dans les siècles qui furent avant nous.

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** Il n'y a pas de souvenir des choses qui ont précédé; et de même, de celles qui seront après, il n'y a en aura pas de souvenir chez ceux qui vivront plus tard.

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** ¶ Moi, le prédicateur, j'ai été roi sur Israël à Jérusalem,  
I, the Preacher, was king over Israel in Jerusalem.  
I, a preacher, have been king over Israel in Jerusalem.
- 13** et j'ai appliqué mon coeur à rechercher et à explorer par la sagesse tout ce qui se fait sous les cieux: c'est une occupation ingrate que Dieu a donnée aux fils des hommes afin qu'ils s'y fatiguent.  
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** J'ai vu tous les travaux qui se font sous le soleil; et voici, tout est vanité et poursuite du vent.  
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** Ce qui est tordu ne peut être redressé, et ce qui manque ne peut être compté.  
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** J'ai parlé en mon coeur, disant: Voici, je suis devenu grand et j'ai acquis de la sagesse plus que tous ceux qui ont été avant moi sur Jérusalem, et mon coeur a vu beaucoup de sagesse et de connaissance;
- 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** et j'ai appliqué mon coeur à la connaissance de la sagesse et à la connaissance des choses déraisonnables et de la folie. J'ai connu que cela aussi, c'est la poursuite du vent.
- 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** Car à beaucoup de sagesse, beaucoup de chagrin; et qui augmente la connaissance, augmente la douleur.
- 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.`
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- 1** ¶ J'ai dit en mon coeur: Allons! je t'éprouverai par la joie: jouis donc du bien-être.
- 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 Et voici, cela aussi est vanité. J'ai dit au rire: Tu es déraison; et à la joie: Que fait-elle?  
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 J'ai recherché en mon coeur de traiter ma chair avec du vin, tout en conduisant mon  
coeur par la sagesse, et de saisir la folie, jusqu'à ce que je visse quel serait, pour les fils  
des hommes, ce bien qu'ils feraient sous les cieux tous les jours de leur vie.  
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 J'ai fait de grandes choses: je me suis bâti des maisons, je me suis planté des vignes;  
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 je me suis fait des jardins et des parcs, et j'y ai planté des arbres à fruit de toute espèce;  
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 je me suis fait des réservoirs d'eau pour en arroser la forêt où poussent les arbres.  
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 J'ai acquis des serviteurs et des servantes, et j'en ai eu qui sont nés dans ma maison; j'ai eu aussi des troupeaux de gros et de menu bétail, en grand nombre, plus que tous ceux qui ont été avant moi à Jérusalem.**

**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 Je me suis aussi amassé de l'argent et de l'or, et les trésors des rois et des provinces; je me suis procuré des chanteurs et des chanteuses, et les délices des fils des hommes, une femme et des concubines.**

**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 Et je suis devenu grand et je me suis accru plus que tous ceux qui ont été avant moi à Jérusalem; et pourtant ma sagesse est demeurée avec moi.**

**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 Et quoi que mes yeux aient désiré, je ne les en ai point privés; je n'ai refusé à mon coeur aucune joie, car mon coeur s'est réjoui de tout mon travail, et c'est là la part que j'ai eue de tout mon travail.**

**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 Et je me suis tourné vers toutes les oeuvres que mes mains avaient faites, et vers tout le travail dont je m'étais travaillé pour les faire; et voici, tout était vanité et poursuite du vent, et il n'y en avait aucun profit sous le soleil.**

**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 ¶ Et je me suis tourné pour voir la sagesse, et les choses déraisonnables et la folie; car que fera l'homme qui viendra après le roi? -ce qui a été déjà fait.**

**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 Et j'ai vu que la sagesse a un avantage sur la folie, comme la lumière a un avantage sur les ténèbres.**

**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** Le sage a ses yeux à sa tête, et le fou marche dans les ténèbres; mais j'ai connu, moi aussi, qu'un même sort les atteint tous.

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** Et j'ai dit en mon coeur: Le sort du fou m'atteint, moi aussi; et pourquoi alors ai-je été si sage? Et j'ai dit en mon coeur que cela aussi est vanité.

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** Car jamais on ne se souviendra du sage, non plus que du fou, puisque déjà dans les jours qui viennent tout est oublié. Et comment le sage meurt-il comme le fou?

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** ¶ Et j'ai haï la vie, parce que l'oeuvre qui se fait sous le soleil m'a été à charge, car tout est vanité et poursuite du vent.

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 Et j'ai haï tout le travail auquel j'ai travaillé sous le soleil, parce que je dois le laisser à l'homme qui sera après moi.**

**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 Et qui sait s'il sera un sage ou un sot? Et il sera maître de tout mon travail auquel j'ai travaillé et dans lequel j'ai été sage sous le soleil. Cela aussi est vanité.**

**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 Alors je me suis mis à faire désespérer mon coeur à l'égard de tout le travail dont je me suis travaillé sous le soleil.**

**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 Car il y a tel homme qui a travaillé avec sagesse, et avec connaissance, et avec droiture, et qui laisse ce qu'il a acquis à un homme qui n'y a pas travaillé, pour être son partage. Cela aussi est vanité et un grand mal.**

**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 Car qu'est-ce que l'homme a de tout son travail, et de la poursuite de son coeur, dont il s'est tourmenté sous le soleil?**

**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 Car tous ses jours sont douleur, et son occupation est chagrin; même la nuit son coeur ne repose pas. Cela aussi est vanité.**

**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 Il n'y a rien de bon pour l'homme que de manger et de boire, et de faire jouir son âme du bien-être dans son travail. Et j'ai vu que cela aussi vient de la main de Dieu.**

**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 Car qui peut manger, et qui peut jouir plus que moi?**

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

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

**26 Car à l'homme qui est bon devant lui, Dieu donne sagesse et connaissance et joie; mais à celui qui pêche, il donne l'occupation de rassembler et d'amasser, pour donner à celui qui est bon devant Dieu. Cela aussi est vanité et poursuite du vent.**

**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 ¶ Il y a une saison pour tout, et il y a un temps pour toute affaire sous les cieux.**

**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 Il y a un temps de naître, et un temps de mourir; un temps de planter, et un temps d'arracher ce qui est planté;**

**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 un temps de tuer, et un temps de guérir; un temps de démolir, et un temps de bâtir;**

**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 un temps de pleurer, et un temps de rire; un temps de se lamenter, et un temps de sauter de joie;**

**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 un temps de jeter des pierres, et un temps d'amasser des pierres; un temps d'embrasser, et un temps de s'éloigner des embrassements;**  
**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 un temps de chercher, et un temps de perdre; un temps de garder, et un temps de jeter;**  
**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 un temps de déchirer, et un temps de coudre; un temps de se taire, et un temps de parler;**  
**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 un temps d'aimer, et un temps de haïr; un temps de guerre, et un temps de paix.**  
**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 Celui qui agit, quel profit a-t-il de ce à quoi il travaille?**  
**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 J'ai vu l'occupation que Dieu a donnée aux fils des hommes pour s'y fatiguer:**  
**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 ¶ il a fait toute chose belle en son temps; et il a mis le monde dans leur coeur, de sorte que l'homme ne peut comprendre, depuis le commencement jusqu'à la fin, l'oeuvre que Dieu a faite.**

**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 J'ai connu qu'il n'y a rien de bon pour eux, sauf de se réjouir et de se faire du bien pendant leur vie;**

**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 et aussi que tout homme mange et boive, et qu'il jouisse du bien-être dans tout son travail: cela, c'est un don de Dieu.**

**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 J'ai connu que tout ce que Dieu fait subsiste à toujours; il n'y a rien à y ajouter, ni rien à en retrancher; et Dieu le fait, afin que, devant lui, on craigne.**

**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 Ce qui est a déjà été, et ce qui est à venir est déjà arrivé, et Dieu ramène ce qui est passé.  
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 ¶ Et j'ai encore vu sous le soleil que, dans le lieu du jugement, là il y avait la méchanceté, et que, dans le lieu de la justice, là il y avait la méchanceté.  
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 J'ai dit en mon coeur: Dieu jugera le juste et le méchant; car il y a là un temps pour toute affaire et pour toute oeuvre.  
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 J'ai dit en mon coeur: Quant aux fils des hommes il en est ainsi, pour que Dieu les éprouve, et qu'ils voient eux-mêmes qu'ils ne sont que des bêtes.  
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 Car ce qui arrive aux fils des hommes et aussi ce qui arrive aux bêtes; il y a pour tous un même sort: comme celle-ci meurt, ainsi meurt celui-là; et ils ont tous un même souffle, et l'homme n'a point d'avantage sur la bête, car tout est vanité.**
- 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 Tout va dans un même lieu, tout est de poussière, et tout retourne à la poussière.**
- 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 Qui est-ce qui connaît l'esprit des fils des hommes? Celui-ci monte-t-il en haut, et l'esprit de la bête descend-il en bas dans la terre?**
- 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 Et j'ai vu qu'il n'y a rien de mieux que ceci: que l'homme se réjouisse dans ce qu'il fait, car c'est là sa part; car qui l'amènera pour voir ce qui sera après lui?**
- 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 ¶ Et je me suis tourné, et j'ai regardé toutes les oppressions qui se font sous le soleil; et voici les larmes des opprimés, et il n'y a point pour eux de consolateur! Et la force est dans la main de leurs oppresseurs, et il n'y a point pour eux de consolateur!**
- 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 C'est pourquoi j'estime heureux les morts qui sont déjà morts, plutôt que les vivants qui sont encore vivants,**
- 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 et plus heureux encore que tous les deux celui qui n'a pas encore été, qui n'a pas vu le mauvais travail qui se fait sous le soleil.**
- 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 ¶ Et j'ai vu tout le labeur et toute l'habileté dans le travail: que c'est une jalousie de l'un contre l'autre. Cela aussi est vanité et poursuite du vent.**
- 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** Le sot se croise les mains, et mange sa propre chair.  
The fool folds his hands together and ruins himself.  
The fool is clasping his hands, and eating his own flesh:
- 6** Mieux vaut le creux de la main rempli, et le repos, que les deux mains pleines, avec le travail et la poursuite du vent.  
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** ¶ Et je me tournai, et je vis la vanité sous le soleil:  
Then I returned and saw vanity under the sun.  
And I have turned, and I see a vain thing under the sun:
- 8** tel est seul sans qu'il y ait de second: il n'a pas non plus de fils ni de frère, et il n'y a pas de fin à tout son labour; son oeil n'est pas non plus rassasié par la richesse, et il ne se dit pas: Pour qui donc est-ce que je me tourmente et que je prive mon âme de bonheur? Cela aussi est une vanité et une ingrate occupation.  
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** deux valent mieux qu'un; car ils ont un bon salaire de leur travail.  
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 Car, s'ils tombent, l'un relèvera son compagnon; mais malheur à celui qui est seul, et qui tombe, et qui n'a pas de second pour le relever!**  
**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 woe to the one who falleth and there is not a second to raise him up!**
- 11 De même, si l'on couche à deux, on a de la chaleur; mais celui qui est seul, comment aura-t-il chaud?**  
**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 Et si quelqu'un a le dessus sur un seul, les deux lui tiendront tête; et la corde triple ne se rompt pas vite.**  
**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 ¶ Mieux vaut un jeune garçon pauvre et sage, qu'un roi vieux et sot qui ne sait plus être averti.**  
**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 Car il est sorti de la maison des prisonniers pour régner, lors même qu'il est né pauvre dans son royaume.**  
**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 J'ai vu tous les vivants qui marchent sous le soleil, avec le jeune garçon, le second, qui occupera sa place.**  
**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 Il n'y a pas de fin à tout le peuple, à tous ceux qui ont été devant eux; cependant ceux qui viendront après ne se réjouiront point en lui. Car cela aussi est vanité et poursuite du**  
**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 ¶ Prends garde à ton pied, quand tu vas dans la maison de Dieu, et approche-toi pour entendre, plutôt que pour donner le sacrifice des sots; car ils ne savent pas qu'ils font**  
**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 Ne te presse point de ta bouche, et que ton coeur ne se hâte point de proférer une parole devant Dieu; car Dieu est dans les cieux, et toi sur la terre: c'est pourquoi, que tes paroles soient peu nombreuses.**

**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 Car le songe vient de beaucoup d'occupations, et la voix du sot de beaucoup de paroles. 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 ¶ Quand tu auras voué un voeu à Dieu, ne tarde point à l'acquitter; car il ne prend pas plaisir aux sots: ce que tu auras voué, accomplis-le.**

**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 Mieux vaut que tu ne fasses point de voeu, que d'en faire un et de ne pas l'accomplir.**

**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 Ne permets pas à ta bouche de faire pécher ta chair, et ne dis point devant l'ange que c'est une erreur. Pourquoi Dieu se courroucerait-il à ta voix, et détruirait-il l'oeuvre de tes mains?**

**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 Car dans la multitude des songes il y a des vanités, et aussi dans beaucoup de paroles; mais crains Dieu.**

**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 Si tu vois le pauvre opprimé et le droit et la justice violentés dans un province, ne t'étonne pas de cela; car il y en a un qui est haut au-dessus des hauts, et qui prend garde, et il y en a de plus hauts qu'eux.**

**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 ¶ La terre est profitable à tous égards, le roi même est asservi à la glèbe.**

**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 Celui qui aime l'argent n'est point rassasié par l'argent, et celui qui aime les richesses ne l'est pas par le revenu. Cela aussi est vanité.**

**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 Avec l'augmentation des biens, ceux qui les mangent augmentent aussi; et quel profit en a le maître, sauf qu'il les voit de ses yeux?**

**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 Le sommeil est doux pour celui qui travaille, qu'il mange peu ou beaucoup; mais le rassasiement du riche ne le laisse pas dormir.**

**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 Il y a un mal douloureux que j'ai vu sous le soleil: les richesses sont conservées à leurs maîtres pour leur détriment,**

**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 -ou ces richesses périssent par quelque circonstance malheureuse, et il a engendré un fils, et il n'a rien en sa main.**

**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 Comme il est sorti du ventre de sa mère, il s'en retournera nu, s'en allant comme il est venu, et de son travail il n'emportera rien qu'il puisse prendre dans sa main.**

**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 Et cela aussi est un mal douloureux, que, tout comme il est venu, ainsi il s'en va; et quel profit a-t-il d'avoir travaillé pour le vent?**

**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 Il mange aussi tous les jours de sa vie dans les ténèbres et se chagrine beaucoup, et est malade et irrité.**

**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 ¶ Voici ce que j'ai vu de bon et de beau: c'est de manger et de boire et de jouir du bien-être dans tout le travail dont l'homme se tourmente sous le soleil tous les jours de sa vie, que Dieu lui a donnés; car c'est là sa part.**  
**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 Et encore tout homme auquel Dieu donne de la richesse et des biens, et le pouvoir d'en manger et d'en prendre sa part, et de se réjouir en son travail,... c'est là un don de Dieu;**  
**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 car il ne se souviendra pas beaucoup des jours de sa vie; car Dieu lui a donné une réponse dans la joie de son coeur.**  
**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 ¶ Il y a un mal que j'ai vu sous le soleil, et qui est fréquent parmi les hommes:**  
**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** il y a tel homme à qui Dieu donne de la richesse, et des biens, et de l'honneur, et il ne manque rien à son âme de tout ce qu'il désire; et Dieu ne lui a pas donné le pouvoir d'en manger, car un étranger s'en repaît. Cela est une vanité et un mal douloureux.  
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** Si un homme engendre cent fils, et qu'il vive beaucoup d'années, et que les jours de ses années soient en grand nombre, et que son âme ne soit pas rassasiée de bien, et aussi qu'il n'ait pas de sépulture, je dis que mieux vaut un avorton que lui;  
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** car celui-ci vient dans la vanité, et il s'en va dans les ténèbres, et son nom est couvert de ténèbres;  
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** et aussi il n'a pas vu et n'a pas connu le soleil: celui-ci a plus de repos que celui-là.  
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 Et s'il vivait deux fois mille ans, il n'aura pas vu le bonheur: tous ne vont-ils pas en un même lieu?**  
**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 ¶ Tout le travail de l'homme est pour sa bouche, et cependant son désir n'est pas satisfait.**  
**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 Car quel avantage le sage a-t-il sur le sot? Quel avantage a l'affligé qui sait marcher devant les vivants?**  
**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 Mieux vaut la vue des yeux que le mouvement du désir. Cela aussi est vanité et poursuite du vent.**  
**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** Ce qui existe a déjà été appelé de son nom; et on sait ce qu'est l'homme, et qu'il ne peut contester avec celui qui est plus fort que lui.  
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** ¶ Car il y a beaucoup de choses qui multiplient la vanité: quel avantage en a l'homme?  
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** Car qui sait ce qui est bon pour l'homme dans la vie, tous les jours de la vie de sa vanité, qu'il passe comme une ombre? Et qui déclarera à l'homme ce qui sera après lui sous le soleil?  
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** ¶ Mieux vaut une bonne renommée que le bon parfum, et le jour de la mort que le jour de la naissance.  
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 Mieux vaut aller dans la maison de deuil, que d'aller dans la maison de festin, en ce que là est la fin de tout homme; et le vivant prend cela à coeur.**  
**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 Mieux vaut le chagrin que le rire, car le coeur est rendu meilleur par la tristesse du visage.**  
**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 Le coeur des sages est dans la maison de deuil, mais le coeur des sots, dans la maison de joie.**  
**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 Mieux vaut écouter la répréhension du sage, que d'écouter la chanson des sots.**  
**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 Car comme le bruit des épines sous la marmite, ainsi est le rire du sot. Cela aussi est vanité.**  
**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 ¶ Certainement, l'oppression rend insensé le sage, et le don ruine le coeur.  
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 Mieux vaut la fin d'une chose que son commencement. Mieux vaut un esprit patient qu'un esprit hautain.  
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 Ne te hâte pas en ton esprit pour t'irriter, car l'irritation repose dans le sein des sots.  
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 Ne dis pas: Comment se fait-il que les jours précédents ont été meilleurs que ceux-ci? car ce n'est pas par sagesse que tu t'enquiers de cela.  
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 ¶ La sagesse est aussi bonne qu'un héritage, et profitable pour ceux qui voient le soleil;  
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**

- 12** car on est à l'ombre de la sagesse comme à l'ombre de l'argent; mais l'avantage de la connaissance, c'est que la sagesse fait vivre celui qui la possède.  
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** Considère l'oeuvre de Dieu, car qui peut redresser ce qu'il a tordu?  
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** Au jour du bien-être, jouis du bien-être, et, au jour de l'adversité, prends garde; car Dieu a placé l'un vis-à-vis de l'autre, afin que l'homme ne trouve rien de ce qui sera après lui.  
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** J'ai vu tout cela dans les jours de ma vanité: il y a tel juste qui périt par sa justice, et il y a tel méchant qui prolonge ses jours par son iniquité.  
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 Ne sois pas juste à l'excès, et ne fais pas le sage outre mesure; pourquoi te détruirais-tu?  
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 Ne sois pas méchant à l'excès, et ne sois pas insensé: pourquoi mourrais-tu avant ton temps?  
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 -Il est bon que tu saisisse ceci et que tu ne retires point ta main de cela; car qui craint Dieu sort de tout.  
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 La sagesse fortifie le sage plus que dix hommes puissants qui sont dans la ville.  
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 Certes, il n'y a pas d'homme juste sur la terre qui ait fait le bien et qui n'ait pas péché.  
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** Aussi ne mets pas ton coeur à toutes les paroles qu'on dit, afin que tu n'entendes pas ton serviteur te maudissant.

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** Car aussi ton coeur sait que bien des fois, toi aussi, tu as maudit les autres.  
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** ¶ J'ai éprouvé tout cela par la sagesse; j'ai dit: je serai sage; mais elle était loin de moi.  
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** Ce qui a été loin et très profond, qui le trouvera?

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** Je me suis mis, moi et mon coeur, à connaître et à explorer et à rechercher la sagesse et l'intelligence, et à connaître que la méchanceté est sottise, et la folie, déraison;

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** et j'ai trouvé plus amère que la mort la femme dont le coeur est comme des filets et des rets, et dont les mains sont des chaînes: celui qui est agréable à Dieu lui échappera, mais celui qui pêche sera pris par elle.

**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**  
**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** Regarde ceci que j'ai trouvé, dit le prédicateur, en examinant les choses une à une pour en trouver la raison,

**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** ce que mon âme cherche encore et que je n'ai pas trouvé: j'ai trouvé un homme entre mille mais une femme entre elles toutes je ne l'ai pas trouvée.

**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** Seulement voici, j'ai trouvé que Dieu a fait l'homme droit; mais eux, ils ont cherché beaucoup de raisonnements.

**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 ¶ Qui est comme le sage? et qui sait l'explication des choses? La sagesse d'un homme illumine son visage, et l'arrogance de son visage en est changée.**  
**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 dis: Prends garde au commandement du roi, et cela à cause du serment fait à Dieu.**  
**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 Ne te presse pas de t'en aller de devant lui; ne persévère point dans une chose mauvaise; car tout ce qu'il lui plaît, il le fait;**  
**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 parce que la parole du roi est une puissance, et qui lui dira: Que fais-tu?**  
**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 Celui qui garde le commandement ne connaîtra aucun mal; et le coeur du sage connaît le temps et le jugement;**  
**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 ¶ car pour toute chose il y a un temps et un jugement. Car la misère de l'homme abonde sur lui;**  
**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 car il ne sait pas ce qui adviendra; car comment cela arrivera, qui le lui déclarera?**  
**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 Il n'y a point d'homme qui ait pouvoir sur l'esprit pour emprisonner l'esprit, et il n'y a personne qui ait de la puissance sur le jour de la mort, et il n'y a point de dispense dans une telle guerre, et la méchanceté ne délivrera pas ceux qui la pratiquent.**  
**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 ¶ J'ai vu tout cela, et j'ai appliqué mon coeur à toute oeuvre qui se fait sous le soleil. Il est un temps où des hommes dominant sur des hommes pour leur mal.**  
**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 Et de même j'ai vu des méchants enterrés et s'en allant, mais ceux qui avaient bien fait s'en allaient du lieu saint, et étaient oubliés dans la ville. Cela aussi est vanité.**  
**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 Parce que la sentence contre les mauvaises oeuvres ne s'exécute pas immédiatement, à cause de cela le coeur des fils des hommes est au dedans d'eux plein d'envie de faire le mal.**  
**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 Bien que le pécheur fasse le mal cent fois et prolonge ses jours, je sais cependant que tout ira bien pour ceux qui craignent Dieu, parce qu'ils craignent sa face;**  
**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 mais il n'y aura pas de bonheur pour le méchant, et il ne prolongera pas ses jours, comme l'ombre, parce qu'il ne craint pas la face de Dieu.**  
**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 ¶ Il est encore une vanité qui a lieu sur la terre: c'est qu'il y a des justes auxquels il arrive selon l'oeuvre des méchants, et il y a des méchants auxquels il arrive selon l'oeuvre des justes. J'ai dit que cela aussi est vanité.**

**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 Et j'ai loué la joie, parce qu'il n'y a rien de bon pour l'homme, sous le soleil, que de manger et de boire et de se réjouir; et c'est ce qui lui demeurera de son travail durant les jours de sa vie que Dieu lui donne sous le soleil.**

**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 Lorsque j'ai appliqué mon coeur à connaître la sagesse et à regarder les choses qui se font sur la terre (car il y a tel homme qui, ni jour ni nuit, ne voit le sommeil de ses yeux),  
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** alors j'ai vu que tout est l'oeuvre de Dieu, et que l'homme ne peut pas trouver l'oeuvre qui se fait sous le soleil: bien que l'homme se travaille pour la chercher, il ne la trouve point; et même si le sage se propose de la connaître, il ne peut la trouver.

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** ¶ Car j'ai appliqué mon coeur à tout cela, et pour examiner tout cela, savoir que les justes et les sages, et leurs travaux, sont dans la main de Dieu: l'homme ne connaît ni l'amour ni la haine. Tout est devant eux.

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** Tout arrive également à tous: un même événement au juste et au méchant, au bon et au pur, et à l'impur, à celui qui sacrifie et à celui qui ne sacrifie pas; comme l'homme de bien, ainsi le pécheur; celui qui jure, comme celui qui craint le serment.

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 C'est un mal dans tout ce qui se fait sous le soleil, qu'un même événement arrive à tous; et aussi le coeur des fils des hommes est plein de mal, et la folie est dans leur coeur pendant qu'ils vivent; et après cela ils vont vers les morts.**

**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 ¶ Car pour celui qui est lié à tous les vivants il y a de l'espoir, car un chien vivant vaut mieux qu'un lion mort.**

**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 Car les vivants savent qu'ils mourront; mais les morts ne savent rien du tout; et il n'y a plus pour eux de salaire, car leur mémoire est oubliée.**

**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 Leur amour aussi, et leur haine, et leur envie ont déjà péri, et ils n'ont plus de part à jamais dans tout ce qui se fait sous le soleil.**

**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 Va, mange ton pain avec joie, et bois ton vin d'un coeur heureux; car Dieu a déjà tes oeuvres pour agréables.**

**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 Qu'en tout temps tes vêtements soient blancs, et que l'huile ne manque pas sur ta tête.**

**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 Jouis de la vie avec la femme que tu aimes, tous les jours de la vie de ta vanité, qui t'a été donnée sous le soleil, tous les jours de ta vanité; car c'est là ta part dans la vie et dans ton travail auquel tu as travaillé sous le soleil.**

**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 Tout ce que ta main trouve à faire, fais-le selon ton pouvoir; car il n'y a ni oeuvre, ni combinaison, ni connaissance, ni sagesse, dans le shéol, où tu vas.**

**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 ¶ Je me suis tourné, et j'ai vu sous le soleil que la course n'est point aux agiles, ni la bataille aux hommes forts, ni le pain aux sages, ni les richesses aux intelligents, ni la faveur à ceux qui ont de la connaissance; car le temps et les circonstances les atteignent tous.**

**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 Car aussi l'homme ne connaît pas son temps, comme les poissons qui sont pris dans le filet de malheur, et comme les oiseaux qui sont pris dans le piège: comme eux, les fils des hommes sont enlacés dans un temps mauvais, lorsqu'il tombe sur eux subitement.**

**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 ¶ J'ai vu aussi cette sagesse sous le soleil, et elle a été grande pour moi:**

**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 il y avait une petite ville, et peu d'hommes dedans; et un grand roi vint contre elle, et l'investit, et bâtit contre elle de grandes terrasses;**

**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 or il s'y trouva un homme pauvre et sage, qui délivra la ville par sa sagesse; mais personne ne se souvint de cet homme pauvre.**

**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 Et j'ai dit: Mieux vaut la sagesse que la force; mais la sagesse du pauvre est méprisée, et ses paroles ne sont pas écoutées.**

**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 Les paroles des sages sont écoutées dans la tranquillité, plus que le cri de celui qui gouverne parmi les sots.**

**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 Mieux vaut la sagesse, que les instruments de guerre, et un seul pécheur détruit beaucoup de bien.**

**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 ¶ Les mouches mortes font sentir mauvais, elles font fermenter l'huile du parfumeur; ainsi fait un peu de folie, à l'égard de celui qui est estimé pour sa sagesse et sa gloire.**  
**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 Le coeur du sage est à sa droite, et le coeur du sot, à sa gauche;**  
**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 et même, quand l'insensé marche dans le chemin, le sens lui manque, et il dit à chacun qu'il est un insensé.**  
**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 ¶ Si l'esprit du gouverneur s'élève contre toi, ne quitte pas ta place; car la douceur apaise de grands péchés.**  
**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 Il est un mal que j'ai vu sous le soleil, comme une erreur provenant du gouverneur:**  
**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 le manque de sens est placé dans de hautes dignités, et les riches sont assis dans une position basse.**  
**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 J'ai vu des serviteurs sur des chevaux, et des princes marchant sur la terre comme des serviteurs.**  
**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 Qui creuse une fosse y tombe; et qui renverse une clôture, un serpent le mord.**  
**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 Qui remue des pierres en sera meurtri; qui fend du bois se met en danger.**  
**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 Si le fer est émoussé, et que celui qui l'emploie n'en aiguisé pas le tranchant, il aura des efforts à faire; mais la sagesse est profitable pour amener le succès.**  
**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 Si le serpent mord parce qu'il n'y a pas de charme, celui qui a une langue ne vaut pas mieux.**  
**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 ¶ Les paroles de la bouche du sage sont pleines de grâce, mais les lèvres d'un sot l'engloutissent.**  
**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 Le commencement des paroles de sa bouche est folie, et la fin de son discours est un mauvais égarement.**  
**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 Et l'insensé multiplie les paroles: l'homme ne sait pas ce qui arrivera; et ce qui sera après lui, qui le lui déclarera?**  
**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 Le travail des sots les lasse, parce qu'ils ne savent pas aller à la ville.**  
**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 ¶ à toi, terre qui as pour roi un jeune garçon, et dont les princes mangent dès le matin!  
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 Bienheureuse toi, terre qui as pour roi le fils des nobles, et dont les princes mangent au temps convenable, pour réparer leurs forces, et non pour le plaisir de boire!  
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 A cause de la paresse, la charpente s'affaisse; et à cause des mains lâches, la maison a des gouttières.  
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 On fait un repas pour s'égayer, et le vin rend la vie joyeuse; mais l'argent répond à tout.  
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 Ne maudis pas le roi, même dans ta pensée, et ne maudis pas le riche dans la chambre où tu couches, car l'oiseau des cieux en emporterait la voix, et ce qui a des ailes en divulguerait les paroles.**

**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 ¶ Jette ton pain sur la face des eaux, car tu le trouveras après bien des jours.**

**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 Donne une portion à sept, et même à huit; car tu ne sais pas quel mal arrivera sur la terre. 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 Si les nuées sont pleines, elles verseront la pluie sur la terre; et si un arbre tombe, vers le midi ou vers le nord, à l'endroit où l'arbre sera tombé, là il sera.**

**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 Celui qui observe le vent ne sèmera pas; et celui qui regarde les nuées ne moissonnera pas.  
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 Comme tu ne sais point quel est le chemin de l'esprit, ni comment se forment les os dans le ventre de celle qui est enceinte, ainsi tu ne connais pas l'oeuvre de Dieu qui fait tout.  
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 Le matin, sème ta semence, et, le soir, ne laisse pas reposer ta main; car tu ne sais pas ce qui réussira, ceci ou cela, ou si tous les deux seront également bons.  
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 ¶ La lumière est douce, et il est agréable pour les yeux de voir le soleil;  
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** mais si un homme vit beaucoup d'années, et se réjouit en toutes, qu'il se souvienne aussi des jours de ténèbres, car ils sont en grand nombre: tout ce qui arrive est vanité.  
 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** Réjouis-toi, jeune homme, dans ta jeunesse, et que ton coeur te rende heureux aux jours de ton adolescence, et marche dans les voies de ton coeur et selon les regards de tes yeux; mais sache que, pour toutes ces choses, Dieu t'amènera en jugement.  
 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** Ote de ton coeur le chagrin et fais passer le mal loin de ta chair; car le jeune âge et l'aurore sont vanité.  
 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** ¶ Et souviens-toi de ton Créateur dans les jours de ta jeunesse, avant que soient venus les jours mauvais, et avant qu'arrivent les années dont tu diras: Je n'y prends point de plaisir;  
 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** avant que s'obscurcissent le soleil, et la lumière, et la lune, et les étoiles, et que les nuages reviennent après la pluie;

**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** au jour où tremblent les gardiens de la maison, et où se courbent les hommes forts, et où chôment celles qui moulent, parce qu'elles sont en petit nombre, et où ceux qui regardent par les fenêtres sont obscurcis,

**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** et où les deux battants de la porte se ferment sur la rue; quand baisse le bruit de la meule, et qu'on se lève à la voix de l'oiseau, et que toutes les filles du chant faiblissent; 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** quand aussi on craint ce qui est haut, et qu'on a peur sur le chemin, et quand l'amandier fleurit, et que la sauterelle devient pesante, et que la c  pre est sans effet; (car l'homme s'en va dans sa demeure des si  cles, et ceux qui m  nent deuil parcourent les rues;)  
**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** -avant que le c  ble d'argent se d  tache, que le vase d'or se rompe, que le seau se brise    la source, et que la roue se casse    la citerne;  
**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** et que la poussie   retourne    la terre, comme elle y avait   t  , et que l'esprit retourne    Dieu qui l'a donn  .  
**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** ¶ Vanit   des vanit  s, dit le pr  dicateur; tout est vanit  !  
**Vanity of vanities, says the Preacher; All is vanity!**  
**Vanity of vanities, said the preacher, the whole [is] vanity.**

- 9 Et de plus, parce que le prédicateur était sage, il a encore enseigné la connaissance au peuple; et il a pesé et sondé, et mis en ordre beaucoup de proverbes.**  
**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 Le prédicateur s'est étudié à trouver des paroles agréables; et ce qui a été écrit est droit, des paroles de vérité.**  
**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 Les paroles des sages sont comme des aiguillons, et les recueils, comme des clous enfoncés: ils sont donnés par un seul pasteur.**  
**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 Et de plus, mon fils, laisse-toi instruire par eux: à faire beaucoup de livres, il n'y a point de fin, et beaucoup d'étude lasse la chair.**  
**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 ¶ Écoutons la fin de tout ce qui a été dit: Crains Dieu, et garde ses commandements; car c'est là le tout de l'homme,**  
**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 car Dieu amènera toute oeuvre en jugement, avec tout ce qui est caché, soit bien, soit**  
**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.`**