

圣经

Bilingual Bible

和合本 (雅伟版)

传道书

汉英对照

和合本(雅) / Lexham English Bible

2017 试读版

雅伟的话

YahwehDeHua.net

圣经

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汉英对照

和合本 (雅) / LEB

Bilingual Bible

Chinese Union Version (Yahweh edition)

Chinese / English

2017 试读版 (Beta edition 2017.04.18)

和合本(雅伟版)

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Email: yahwehdehua@gmail.com

英语圣经

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圣经

和合本(雅伟版)

pdf 电子书

2017 试读版 (Beta edition 2017.04.18)

编者序

圣经是犹太人的文献，成书前后历时一千五百多年。圣经是由四十位不同的作者，在神的感动下，以当时通用的文字、语法书写而成的。圣经包含两个部分：旧约和新约。旧约（39 书卷）主要是用希伯来语写的，新约（27 书卷）则是用希腊语写的。

圣经是基督徒信仰的依据，我们需要认真、仔细地研读，好使我们的信仰能有根有基地建立在圣经的基础上。随着华人教会的发展，近数十年来已有许多圣经汉语译本诞生，但至今最普及的仍然是和合本译本。

为帮助信徒能更好地、更正确地明白圣经，我们特意制作了一部附带原文编号的和合本电子版圣经。这部电子版圣经做了以下的修订：

- 1 希伯来语圣经（旧约）中的神的名字是 יהוה (YHWH)，原文编号是 H3068（例：创 2:4）(H3069 是同字的变化型)。YHWH 的正确读音为 Yahweh（雅伟）。和合本当年采用了错误的英语音译 Jehovah（耶和華），本修订版采用现今学者公认更正确的音译：雅伟。

神的名字的缩写形式是 יה (Yah , 原文编号 H3050) , 也一律修订为 " 雅伟 " (例 : 出 15:2) 。

- 2 原文含 " 雅伟 " 一字 , 却在和合本中未被译出 , 现以 灰字及 [] 修正。例 : 我 [雅伟] (原文含 " 雅伟 " 一字 , 并无 " 我 " 字 , 参看出 24:1) 。
- 3 新约年代的犹太人因为避讳直称神的名字 , 就以 " 主 G2962 " 字来代替神的名字。但希腊语 " 主 " 字用途广泛 , 除了指主雅伟神 , 也可指主耶稣 , 也可指奴隶主或位高权重的人。这就导致了信徒无法区分主 (耶稣) 和神 (雅伟) , 甚至产生将两者混为一谈的乱象。故此 , 本修订版做了以下的修正 :
 - ◆ 凡以 " 主 " 意指雅伟的 , 现修订为 " 主 [雅伟] " (例 : 太 1:22) 。
 - ◆ 以 " 主 " 称呼耶稣的 , 除直接称 " 主耶稣 " 外 (例 : 可 16:19) , 都一律修订为 " 主* " (例 : 太 7:21) 。
 - ◆ 但凡指基督的 " 主 " , 都修订为 " 主# " (例 : 太 22:43, 44, 45) 。
 - ◆ 若文意不明显 , 无法明确区分 , 可指主雅伟神或主耶稣 , 则不加标示 (例 : 太 21:3) 。
 - ◆ 无原文支持的 " 主 " 字 , 则标示为灰字 " 主 " (例 : 太 2:12, 22) 。
 - ◆ 若指人、主人、财主等 , 则不加标示 (例 : 太 6:24 ; 10:24) 。
- 4 和合本 1919 年出版 , 参考了 1885 出版的英语译本 Revised Version (简称 RV , 或称 English Revised Version 【ERV】) , 并以当时最新编辑的 Westcott-Hort 1881 (简称 WH) 作为翻译新约的希腊语文本 (text type) 。

英语钦译本 (King James Version , KJV 1611) 是采用了 " 公认

文本" (Textus Receptus TR 1550、Beza 1588 等，简称 TR) 作为翻译新约的希腊语文本。WH 和 TR 是属于不同体系的希腊语文本，两者有出入和差异是在所难免的。简单地说，WH 与 TR 是文本编者根据不同的希腊语手抄本辑录而成的 (已知的希腊语手抄本共有 5800 本之多) 。

WH 与 TR 的差异，导致和合本与钦译本有诸多的出入。现今网上流传的附带原文编号的和合本新约，都是直接把英语钦译本的编号导入和合本当中，并没有经过全面校对，结果导致多处的文字与编号并不吻合。所以网上流传的版本是不适合用来作严谨的词字查考 (word study) 的。

WH 是当今最可靠的 Nestle-Aland (NA28) 2012 文本的前身，可说是已经功成身退，但因为它跟和合本的关系密切，应给与重视。我们现在提供的附带原文编号、文法编码的和合本，就是参照 WH 修订的。希望这个修订版本能为大家提供一个可靠的原文和翻译的对照，并借用原文编号作为词字查考的查经平台，以补充汉语翻译上的欠缺。

至于旧约，我们是以 Westminster Leningrad Codex (LC) 作为修订的参考。

原文编号是源自史特朗 (James Strong) 1890 年出版的《史特朗经文汇编》。史特朗按原文字根逐字排序，并配上编号：希伯来语由 H1-H8674，希腊语由 G1-G5624。之后有学者再附加 H8675-H8853 及 G5625-G5942 作为原文动词的文法分析 (Tense Voice & Mood 【TVM】) 的编码。

- 5 凡指女性的，及拟人化下的 " 他 " 一律改为 " 她 " 字 (例：太 1:19) 。
- 6 凡不是指人的，一律采用 " 它 " 字 (例：太 5:13) 。

7 本 2007 修订发布两套电子书(pdf) :

◆ 纯文字:

旧、新约汉英对照：和合本(雅伟版)对照英语 Lexham English Bible (LEB) ; LEB 经文中含原有翻译资料，以 ^{Note: ...} 显示；使文意通顺而加上的词字，则以 / 显示。汉语方面没有对和合本进行删改，唯对相关雅伟名字若需补充注明，以 灰字或 [] 显示 (例：代上 29:21) 。

◆ 附原文编号:

新约 汉语/希腊语对照：和合本(雅伟版) 对照希腊语 Westcott-Hort (WH) 。

旧约 汉语/希伯来语对照：和合本(雅伟版) 对照希伯来语 Leningrad Codex (LC) 。

都附带原文编号、原文编码以作比较。

若有反馈或发现错误，请电邮 yahwehdehua@gmail.com。特此感谢曾参与文字校对、提供计算机技术支持的弟兄姐妹及众同工。

孙树民

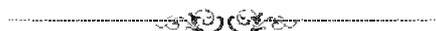
2017 年 4 月 18 日

你的言语在我上膛何等甘美，在我口中比蜜更甜！

我借着你的训词得以明白，所以我恨一切的假道。

你的话是我脚前的灯，是我路上的光。

诗 119:103-105



传道书

第 1 章

1	在耶路撒冷作王、大卫的儿子、传道者的言语。	The words of the Teacher, ^{Note: Hebrew "Qohelet"} the son of David, king in Jerusalem.
2	传道者说：虚空的虚空，虚空的虚空，凡事都是虚空。	"Vanity of vanities!" says the Teacher, ^{Note: Hebrew "Qohelet"} "Vanity of vanities! All <i>[is]</i> vanity!"
3	人一切的劳碌，就是他在日光之下的劳碌，有什么益处呢？	What does a person gain in all his toil with which he toils under the sun?
4	一代过去，一代又来，地却永远长存。	A generation goes, and a generation comes, but the earth stands forever.
5	日头出来，日头落下，急归所出之地。	The sun rises, and the sun goes down; to its place it hurries, ^{Note: The MT reads "[it] gasps [for breath]," which is supported by LXX "to draw [breath]"; the BHS editors suggest "[it] returns again"} and there it rises again.
6	风往南刮，又向北转，不住地旋转，而且返回转行原道。	The wind goes to the south and goes around to the north; around and around it goes, and on its circuit the wind returns.
7	江河都往海里流，海却不满；江河从何处流，仍归还何处。	All the streams flow to the sea, but the sea is never full; to the place where the streams flow, there they continue to flow.
8	万事令人厌烦（或译：万物满有困乏），人不能说尽。眼看，看不饱；耳听，听不足。	All things toil continuously; ^{Note: Or "are wearisome"} no one can ever finish describing this. ^{Note: The MT reads "no one is able to speak." The BHS editors suggest "no one can finish speaking." On the basis of internal evidence, the latter is adopted in the translation, since it makes better sense in the light of the immediate context} The eye is never ^{Note: Or "not"} satisfied with seeing, and the ear is never ^{Note: Or "not"} filled with hearing.
9	已有的事后必再有；已行的事后必再行。日光之下并无新事。	What has been—it is what will be; what has been done—it is what will be done; there is nothing new under the sun.
10	岂有一件事人能指着说这是新的？哪知，在我们以前的世代早已有了。	There is a thing <i>[of]</i> which it is said, "Look at this! This is new!" <i>[But]</i> it already existed in ages past before us.
11	已过的世代，无人记念；将来的世代，后来的人也不记念。	There is neither remembrance of former generations, nor will there be remembrance of future generations.
12	我传道者在耶路撒冷作过以色列的王。	I, the Teacher, ^{Note: Hebrew "Qohelet"} <i>[was]</i> king over Israel in Jerusalem.
13	我专心用智慧寻求、查究天下所做的一切事，乃知神叫世人所经练的是极重的劳苦。	I applied my mind to seek and to search by wisdom all that is done under the heavens. ^{Note: MT reads "under the heavens," which is supported by LXX; however, several versions (Syriac Peshitta, Aramaic Targum, Latin Vulgate) as well as the Cairo Geniza manuscript read, "under the sun," cf. 1:3, 9, etc.} It <i>[is]</i> a grievous task God has given to humans. ^{Note: Literally "the sons of the man"}
14	我见日光之下所做的一切事，都是虚空，都是捕风。	I saw all the works that are done under the sun. Look! Everything <i>[is]</i> vanity and chasing wind.

15 弯曲的，不能变直；缺少的，不能足数。

What is twisted cannot be straightened, ^{Note: The MT reads the active "to be straight"; however, the BHS editors suggest the passive "to be straightened," which is supported by LXX, which reflects a passive form} and what is lacking cannot be counted. ^{Note: The MT reads "to be numbered"; however, the BHS editors suggest "to be supplied," comparing 1:15b with similar wording in the Babylonian Talmud: "May the Almighty replenish your loss" (b. Berachot 16b)}

16 我心里议论说：我得了大智慧，胜过我以前在耶路撒冷的众人，而且我心中多经历智慧和知识的事。

I said to myself, ^{Note: Literally "I myself said to my heart"} "Look! I have become great and have increased *[in]* wisdom more than anyone who has preceded ^{Note: Literally "before me"} me over Jerusalem. I have acquired a great deal of wisdom and knowledge." ^{Note: Literally "And my mind has seen much wisdom and knowledge"}

17 我又专心察明智慧、狂妄，和愚昧，乃知这也是捕风。

So I dedicated myself ^{Note: Literally "<So I >gave my heart"} to learn about wisdom and *[to]* learn about delusion and folly. However, I discovered ^{Note: Or "I knew"} that this also *[is]* chasing wind.

18 因为多有智慧，就多有愁烦；加增知识的，就加增忧伤。

For in much wisdom *[is]* much frustration, ^{Note: Or "vexation"} and whoever increases knowledge increases sorrow.

第 2 章

1 我心里说：来罢，我以喜乐试试你，你好享福！谁知，这也是虚空。

I said to myself, ^{Note: Literally "to my heart"} "Come! I will test ^{{Note: The MT reads "I will test you," but the BHS editors propose "I will test ..."} Whether or not one adopts MT, Qohelet is speaking to himself} pleasure to see whether it is worthwhile." ^{Note: Literally "and look at goodness"; this idiom refers to the enjoyment of life} But look, "This also *[is]* vanity!"

2 我指嬉笑说：这是狂妄。论喜乐说：有何功效呢？

I said of laughter, "*[It is]* folly!" and of pleasure, "What does it accomplish?" ^{Note: Literally "What does it give?"}

3 我心里察究，如何用酒使我肉体舒畅，我心却仍以智慧引导我；又如何持住愚昧，等我看明世人，在天下一生当行何事为美。

I also explored ^{Note: Literally "I searched in my mind"} the effects of indulging my flesh ^{Note: Literally "to cheer my flesh"} with wine. My mind guiding me with wisdom, I investigated ^{Note: Literally "laid hold of"} folly so that I might discover what *[is]* good under heaven ^{Note: Follows MT; two medieval Hebrew manuscripts, LXX, Peshitta read, "under the sun," cf. 1:3, 9, etc.} for humans ^{Note: Literally "the sons of the man"} to do during the days of their lives. ^{Note: Literally "the number of the days of their lives"}

4 我为自己动大工程，建造房屋，栽种葡萄园，

I accomplished great things. ^{Note: Literally "I made great my works"} I built for myself houses; I planted for myself vineyards.

5 修造园圃，在其中栽种各样果木树；

I made for myself gardens and parks, and I planted all *[sorts of]* fruit trees in them.

6 挖造水池，用以浇灌嫩小的树木。

I made for myself pools of water from which to irrigate a grove of flourishing trees.

7 我买了仆婢，也有生在家中的仆婢；又有许多牛群羊群，胜过以前在耶路撒冷众人所有的。

I acquired male slaves and female slaves, as well as children *[born in my]* house. I also had livestock, cattle, and flocks more than anyone who *[was]* before me in Jerusalem.

8 我又为自己积蓄金银和君王的财宝，并各省的财宝；又得唱歌的男女和世人所喜爱的物，并许多的妃嫔。

I also gathered to myself silver and gold—the royal and provincial treasuries. I acquired for myself male and female singers, as well as the delight of men, ^{Note: Literally "the sons of the man"} voluptuous concubines. ^{Note: Literally "a breast and breasts," as a synecdoche for beautiful women in the king's harem}

9	这样，我就日见昌盛，胜过以前在耶路撒冷的众人。我的智慧仍然存留。	Thus, I accomplished far more ^{Note: Literally "I became great and I surpassed"} than anyone who <i>[was]</i> before me in Jerusalem—indeed, my wisdom stood by me.
10	凡我眼所求的，我没有留下不给它的；我心所乐的，我没有禁止不享受的；因我的心为我一切所劳碌的快乐，这就是我从劳碌中所得的分。	I neither withheld anything from my eyes that they desired, nor did I deprive any pleasure from my heart. My heart rejoiced in all my toil, for this was my reward from all my toil.
11	后来，我察看我的手所经营的一切事和我劳碌所成的功。谁知都是虚空，都是捕风；在日光之下毫无益处。	Yet when I considered ^{Note: Or "turned to"} all the effort which I expended and the toil with which I toiled to do, then behold, "Everything <i>[is]</i> vanity and chasing wind! There is nothing profitable under the sun!"
12	我转念观看智慧、狂妄，和愚昧。在王以后而来的人还能做什么呢？也不过行早先所行的就是了。	Next, I considered wisdom, as well as delusion and folly. What can anyone <i>[do]</i> who will come after the king that has not already been done?
13	我便看出智慧胜过愚昧，如同光明胜过黑暗。	I realized that wisdom has an advantage over folly, just as light has an advantage over darkness.
14	智慧人的眼目光明（光明原文是在他头上），愚昧人在黑暗里行。我却看明有一件事，这两等人都必遇见。	The wise man can see where he is walking, ^{Note: Literally "The eyes of the wise [are] in his head"} but the fool walks in darkness. Yet I also realized that both of them suffer the same fate.
15	我就心里说：愚昧人所遇见的，我也必遇见，我为何更有智慧呢？我心里说，这也是虚空。	So I said to myself, ^{Note: Literally "in my heart"} "If I also suffer the same fate as the fool, ^{Note: Literally "Just as the fate of the fool—so it will happen to me!"} what advantage is my great wisdom?" ^{Note: Literally "why have I been so exceedingly wise?"} So I said to myself, ^{Note: Literally "in my heart"} "This also <i>[is]</i> vanity!"
16	智慧人和愚昧人一样，永远无人记念，因为日后都被忘记；可叹智慧人死亡，与愚昧人无异。	Certainly no one will remember the wise man or the fool in future generations. ^{Note: Literally "the futures"} When <i>[future]</i> days come, both will have been forgotten already. How <i>[is it that]</i> the wise man dies the same as the fool?
17	我所以恨恶生命；因为在日光之下所行的事我都以为烦恼，都是虚空，都是捕风。	So I hated life because the work done under the sun <i>[is]</i> grievous to me. For everything <i>[is]</i> vanity and chasing wind!
18	我恨恶一切的劳碌，就是我在日光之下的劳碌，因为我得来的必留给我以后的人。	So I hated all my toil with which I have toiled under the sun, for I must leave it behind to someone who will be after me.
19	那人是智慧是愚昧，谁能知道？他竟要管理我劳碌所得的，就是我在日光之下用智慧所得的。这也是虚空。	And who knows <i>[whether]</i> he will be wise or foolish? Yet he will exercise control of all <i>[the fruit of]</i> my toil with which I toiled wisely under the sun. This also <i>[is]</i> vanity!
20	故此，我转想我在日光之下所劳碌的一切工作，心便绝望。	So I began to despair ^{Note: Literally "I myself turned to cause my heart to despair"} of all the toil with which I toiled under the sun.
21	因为有人用智慧、知识、灵巧所劳碌得来的，却要留给未曾劳碌的人为分。这也是虚空，也是大患。	For although a person may toil with great wisdom and skill, he must leave his reward to someone who has not toiled for it. This also <i>[is]</i> vanity and a great calamity.
22	人在日光之下劳碌累心，在他一切的劳碌上得着什么呢？	For what does a person receive for all his toil and in the longing of his heart with which he toils under the sun?
23	因为他日日忧虑，他的劳苦成为愁烦，连夜间心也不安。这也是虚空。	All his days <i>[are]</i> painful, his labor <i>[brings]</i> grief, and his heart cannot rest at night. This also <i>[is]</i> vanity!

24	人莫强如吃喝，且在劳碌中享福，我看这也是出于神的手。	There is nothing better for a person than to eat and drink and find delight ^{Note: Literally "to see good"} in his toil. For I also realized that this <i>[is]</i> from the hand of God!
25	论到吃用、享福，谁能胜过我呢？	For who can eat <i>[and drink]</i> , and who can enjoy <i>[life]</i> apart from him? ^{Note: The MT reads "more than me," which is supported by Aramaic Targum and Latin Vulgate, but several medieval Hebrew manuscripts read "from him"}
26	神喜悦谁，就给谁智慧、知识，和喜乐；惟有罪人，神使他劳苦，叫他将所收聚的、所堆积的归给神所喜悦的人。这也是虚空，也是捕风。	For to the person who <i>[is]</i> good in his eyes, he gives wisdom, knowledge, and joy; but to the sinner he gives the task of gathering and heaping up only to give <i>[it]</i> to <i>[him who is]</i> pleasing to him. This also <i>[is]</i> vanity and chasing wind!

第 3 章

1	凡事都有定期，天下万务都有定时。	For everything there <i>[is]</i> an appointed time, a time for every matter under heaven:
2	生有时，死有时；栽种有时，拔出所栽种的也有时；	a time to bear ^{Note: Or "a time to be born"; MT reads the active form "to bear [children]"} and a time to die; a time to plant and a time to root up <i>[what is]</i> planted;
3	杀戮有时，医治有时；拆毁有时，建造有时；	a time to kill and a time to heal; a time to break down and a time to build up;
4	哭有时，笑有时；哀恸有时，跳舞有时；	a time to weep and a time to laugh; a time to mourn and a time to dance;
5	抛掷石头有时，堆聚石头有时；怀抱有时，不怀抱有时；	a time to throw away stones and a time to gather stones; a time to embrace and a time to refrain from embracing;
6	寻找有时，失落有时；保守有时，舍弃有时；	a time to seek and a time to lose; a time to keep and a time to throw away;
7	撕裂有时，缝补有时；静默有时，言语有时；	a time to tear and a time to sew; a time to be silent and a time to speak;
8	喜爱有时，恨恶有时；争战有时，和好有时。	a time to love and a time to hate; a time <i>[for]</i> war and a time <i>[for]</i> peace.
9	这样看来，做事的人在他的劳碌上有什么益处呢？	What does the worker gain in his toil?
10	我见神叫世人劳苦，使他们在其中受经练。	I have seen the busyness God gives to humans ^{Note: Literally "the sons of the man"} to preoccupy ^{Note: Or "to be busy"} them.
11	神造万物，各按其时成为美好，又将永生（原文是永远）安置在世人心。然而神从始至终的作为，人不能参透。	He has made everything suitable in its time. He also has put the past ^{Note: Literally "eternity"} in their hearts, yet no one can grasp what God does from the beginning to the end.
12	我知道世人，莫强如终身喜乐行善；	So I realized that there is nothing better ^{Note: Literally "no good"} for them than to rejoice and enjoy themselves ^{Note: Literally "to rejoice and to do good"} during their lives.
13	并且人人吃喝，在他一切劳碌中享福，这也是神的恩赐。	And for anyone to eat and drink, that is, to enjoy the fruit of all his toil, ^{Note: Literally "to see good in all his toil"} this also is a gift of God.

14	我知道神一切所做的都必永存；无所增添，无所减少。神这样行，是要人在他面前存敬畏的心。	I know everything God does endures forever; nothing can be added to it, and nothing can be taken from it, for God so acts that humans ^{(Note: Or "they")} might stand in awe before him.
15	现今的事早先就有了，将来的事早已也有了，并且神使已过的事重新再来（或译：并且神再寻回已过的事）。	What is—it already was, and what will be—it already is, for God will do what he has done. ^{(Note: Literally "God seeks [what] is pursued")}
16	我又见日光之下，在审判之处有奸恶，在公义之处也有奸恶。	I saw something else under the sun: instead of justice <i>[there was]</i> evil; instead of righteousness <i>[there was]</i> wickedness.
17	我心里说，神必审判义人和恶人；因为在那里，各样事务，一切工作，都有定时。	So I said to myself, ^{(Note: Literally "in my heart")} "God will surely judge the righteous and the wicked, for he has appointed ^{(Note: The MT reads <i>וַי</i> "there," but repointing to <i>וַיִּשֶׁבֶט</i>, "he has appointed," makes better sense)} a time <i>[of judgment]</i> for every deed and every work."
18	我心里说，这乃为世人的缘故，是神要试验他们，使他们觉得自己不过像兽一样。	I said to myself concerning humans, ^{(Note: Literally "the sons of the man")} "God sifts ^{(Note: Or "tests")} them in order to show ^{(Note: The MT reads active "to see," but causative "to show" is reflected by LXX, Syriac Peshitta, and Latin Vulgate)} them that they are like beasts."
19	因为世人遭遇的，兽也遭遇，所遭遇的都是一个样：这个怎样死，那个也怎样死，气息都是一样。人不能强于兽，都是虚空。	For the fate of humans ^{(Note: Literally "the sons of the man")} and the fate of the beast is the same. ^{(Note: Literally "[is] one")} The death of the one is like the death of the other, for both are mortal. ^{(Note: Literally "and one breath [is] for all")} Man has no advantage over the beast, for both are fleeting.
20	都归一处，都是出于尘土，也都归于尘土。	Both go to one place—both came from dust and both return to dust.
21	谁知道人的灵是往上升，兽的魂是下入地呢？	For no one knows <i>[whether]</i> the spirit of a human ascends <i>[to heaven]</i> and <i>[whether]</i> the spirit of the beast descends to the ground!
22	故此，我见人莫强如在他经营的事上喜乐，因为这是他的分。他身后的事谁能使他回来得见呢？	So I concluded that there is nothing better for a person than to enjoy <i>[the fruit of]</i> his labor, for this is his lot in life. For no one knows what will happen in the future. ^{(Note: Literally "For who can bring him to see in what will be after him?")}

第 4 章

1	我又转念，见日光之下所行的一切欺压。看哪，受欺压的流泪，且无人安慰；欺压他们的有势力，也无人安慰他们。	I looked again, and I saw all the oppression that occurs under the sun. I saw the tears of the oppressed— no one comforts them! Those who oppress them are powerful— no one can comfort them! ^{(Note: Literally "And look! The tears of the oppressed, and there is no comforting for them, and from the hand of oppressors [of] them [was] power, and there is no comforting for them")}
2	因此，我赞叹那早已死的死人，胜过那还活着的活人。	So I deemed the dead who have already died more <i>[fortunate]</i> than the living who are still alive.
3	并且我以为那未曾生的，就是未见过日光之下恶事的，比这两等人更强。	But better <i>[off]</i> than both of them is the one who has not yet been born and has not seen the evil deeds that are done under the sun.
4	我又见人为一切的劳碌和各样灵巧的工作就被邻舍嫉妒。这也是虚空，也是捕风。	I also realized that all <i>[of the]</i> toil and all <i>[of]</i> the skillful work that is done—it <i>[is]</i> envy between one man and another. ^{(Note: Literally "his friend")} This also <i>[is]</i> vanity and chasing wind!

5	愚昧人抱着手，吃自己的肉。	The fool refuses to work with his hands, so he has nothing to eat except his own skin ! <small>{Note: Literally "The fool folds his hands and eats his flesh"}</small>
6	满了一把，得享安静，强如满了两把，劳碌捕风。	Better <i>[is]</i> one handful with peace than two fists full with toil and chasing wind.
7	我又转念，见日光之下有一件虚空的事：	I turned again and saw another vanity under the sun.
8	有人孤单无二，无子无兄，竟劳碌不息，眼目也不以钱财为足。他说：我劳碌碌碌，刻苦自己，不享福乐，到底是为谁呢？这也是虚空，是极重的劳苦。	Sometimes a man is all alone with no companion; he also has neither son nor brother. Yet there is no end to all his toil, and his eye is not satisfied with wealth. <i>[He laments,]</i> "For whom am I toiling and depriving myself <small>{Note: Literally "his soul"}</small> of pleasure?" This also <i>[is]</i> vanity—it is an unhappy business!
9	两个人总比一个人好，因为二人劳碌同得美好的果效。	Two <i>[are]</i> better than the one, for they enjoy a better reward for their toil.
10	若是跌倒，这人可以扶起他的同伴；若是孤身跌倒，没有别人扶起他来，这人就有祸了。	For if one falls, his companion may help him up. But pity the one who falls and there is no one <small>{Note: Literally "there is not a second"}</small> to help him up.
11	再者，二人同睡就都暖和，一人独睡怎能暖和呢？	Also if two lie together, they can keep each other warm . <small>{Note: Literally "and it will be warm for them"}</small> But how can one person be warm?
12	有人攻胜孤身一人，若有二人便能敌挡他；三股合成的绳子不容易折断。	Although an assailant may overpower one person, two may withstand him . <small>{Note: Literally "And even though he will prevail against him, the one; the second, they will withstand opposite him"}</small> A threefold cord is not easily broken ! <small>{Note: Literally "will not be broken in haste"}</small>
13	贫穷而有智慧的少年人胜过年老不肯纳谏的愚昧王。	A poor but wise youth <i>[is]</i> better than an old but foolish king who no longer knows how to receive advice . <small>{Note: Literally "how to be warned"}</small>
14	这人是从监牢中出来作王，在他国中，生来原是贫穷的。	For he came out of the prison house to reign, since he was born poor in his kingdom . <small>{Note: Literally "for all in his kingdom he was born poor"}</small>
15	我见日光之下一切行动的活人都随从那第二位，就是起来代替老王的少年人。	I saw all the living who move about under the sun with the youth; the second who will stand in his place.
16	他所治理的众人就是他的百姓，多得无数；在他后来的人尚且不喜悦他。这真是虚空，也是捕风。	There is no end to all the people, to all who were before him. Yet the later generation will not rejoice in him, for this also <i>[is]</i> vanity and chasing wind!

第 5 章

1	你到神的殿要谨慎脚步；因为近前听，胜过愚昧人献祭（或译：胜过献愚昧人的祭），他们本不知道所做的是恶。	<small>{Note: <Ecclesiastes 5:1–20 >in the English Bible is 4:17–5:19 in the Hebrew Bible}</small> Guard your steps when you go to the house of God; draw near to listen <i>[rather]</i> than to offer a sacrifice of fools, for they do not know that they are doing evil.
2	你在神面前不可冒失开口，也不可心急发言；因为神在天上，你在地下，所以你的言语要寡少。	Do not be rash with your mouth, and do not let your heart be quick to utter a word before God. For God is in heaven, and you <i>[are]</i> on earth; therefore, let your words be few.
3	事务多，就令人做梦；言语多，就显出愚昧。	For a dream comes with many cares, and the voice of a fool with many words.

4	你向神许愿，偿还不可迟延，因他不喜悦愚昧人，所以你许的愿应当偿还。	When you make a vow to God, do not delay in fulfilling it, for he takes no pleasure <small>{Note: Literally "there is no desire"}</small> in fools. Fulfill what you vow!
5	你许愿不还，不如不许。	It is better that you not vow than that you vow and not fulfill it.
6	不可任你的口使肉体犯罪，也不可任祭司（原文是使者）面前说是错许了。为何使神因你的声音发怒，败坏你手所做的呢？	Do not let your mouth lead your flesh into sin, and do not tell the messenger that it <i>[was]</i> a mistake. Why anger God at your words, so that he destroys the work of your hands?
7	多梦和多言，其中多有虚幻，你只要敬畏神。	For with many dreams <i>[come]</i> vanities and numerous words. Therefore, fear God!
8	你若在一省之中见穷人受欺压，并夺去公义公平的事，不要因此诧异；因有一位高过居高位的鉴察，在他们以上还有更高的。	Do not be surprised if you see the poor being oppressed with violence or <i>[do not see]</i> justice and righteousness in the province. For one official is watched by a higher official, and <i>[there are]</i> even higher officials over them!
9	况且地的益处归众人，就是君王也受田地的供应。	The produce of the land is exploited by everyone; even the king profits from the field <i>[of the poor]</i> ! <small>{Note: Literally "for the field is even worked for the king"}</small>
10	贪爱银子的，不因得银子知足；贪爱丰富的，也不因得利益知足。这也是虚空。	Whoever loves money is not satisfied <i>[with]</i> money, and whoever loves wealth <i>[is]</i> not <i>[satisfied with]</i> profit. This also <i>[is]</i> vanity!
11	货物增添，吃的人也增添，物主得什么益处呢？不过眼看而已！	When prosperity increases, those who consume it increase. So its owner gains nothing, except to see his wealth before it is spent. <small>{Note: Literally "And what gain has its owner but to see it with his eyes?"}</small>
12	劳碌的人不拘吃多吃少，睡得香甜；富足人的丰满却不容他睡觉。	The sleep of the laborer <i>[is]</i> pleasant, whether he eats little or much, but the wealth of the rich man does not allow him to rest.
13	我见日光之下有一宗大祸患，就是财主积存资财，反害自己。	There is a grievous evil which I have seen under the sun: wealth hoarded <small>{Note: Literally "kept"}</small> by its owner to his harm.
14	因遭遇祸患，这些资财就消灭；那人若生了儿子，手里也一无所有。	That wealth was lost in a bad venture. Although he has borne a child, he has nothing to leave to him. <small>{Note: Literally "he has nothing in his hand"}</small>
15	他怎样从母胎赤身而来，也必照样赤身而去；他所劳碌得来的，手中分毫不能带去。	Just as he came from his mother's womb naked, he will depart <small>{Note: Literally "return to go"}</small> just as he came; he will take nothing with him for his toil.
16	他来的情形怎样，他去的情形也怎样。这也是一宗大祸患。他为风劳碌有什么益处呢？	This also <i>[is]</i> a grievous illness. Exactly as he came, so he will go. What profit <i>[does]</i> he gain for all his toil for the wind?
17	并且他终身在黑暗中吃喝，多有烦恼，又有病患呕气。	Also, he eats in darkness all his days; he is frustrated <i>[in]</i> much sickness and resentment.
18	我所见为善为美的，就是人在神赐他一生的日子吃喝，享受日光之下劳碌得来的好处，因为这是他的分。	Look! I have discovered what is good and fitting: to eat and to drink and to enjoy <small>{Note: Literally "to see goodness"}</small> all <i>[the fruit of]</i> the toil with which one toils under the sun during the number of the days of his life that God gives to him—for this <i>[is]</i> his lot. <small>{Note: Or "fate"}</small>
19	神赐人资财丰富，使他能以吃用，能取自己的分，在他劳碌中喜乐，这乃是神的恩赐。	This indeed is a gift of God: everyone to whom God gives wealth and possessions, he also empowers him to enjoy them, <small>{Note: Literally "to eat from it"}</small> to accept his lot, and to rejoice in <i>[the fruit of]</i> his toil.

20 他不多思念自己一生的年日，因为神应他的心使他喜乐。

For he does not remember the [brief] days of his life, for God keeps his heart preoccupied with enjoyment [of life] .

第 6 章

1 我见日光之下有一宗祸患重压在人身上，

Here is another misfortune that I have seen under the sun, and it [is] prevalent among humankind.

2 就是人蒙神赐他资财、丰富、尊荣，以致他心里所愿的一样都不缺，只是神使他不能吃用，反有外人来吃用。这是虚空，也是祸患。

God gives a man wealth, possessions, and honor, so that he lacks nothing his heart desires; yet God does not enable him to enjoy it—instead someone else ends up enjoying it. This [is] vanity—indeed, it [is] a grievous ill!

3 人若生一百个儿子，活许多岁数，以致他的年日甚多，心里却不得满享福乐，又不得埋葬；据我说，那不到期而落的胎比他倒好。

Even if a man fathers a hundred [children] and lives many years so that the days of his years are many, if his heart ^{Note: Or "his soul"} is not satisfied with his prosperity ^{Note: Literally "the good"} and he does not receive a proper burial , ^{Note: Literally "and also there is no burial for him"} I deem the stillborn better than him.

4 因为虚虚而来，暗暗而去，名字被黑暗遮蔽，

For he comes into vanity and departs into darkness, and his name is shrouded in darkness.

5 并且没有见过天日，也毫无知觉；这胎，比那人倒享安息。

He has neither seen nor known the sun, yet he has more rest than him.

6 那人虽然活千年，再活千年，却不享福，众人岂不都归一个地方去么？

Even if a man ^{Note: Hebrew "he"} lives a thousand years twice, if he ^{Note: Hebrew "and"} does not enjoy prosperity , ^{Note: Literally "good"} both suffer the same fate ! ^{Note: Literally "are not the all going to the same place?"}

7 人的劳碌都为口腹，心里却不知足。

All of a man's toil [is] for his mouth— yet his appetite is never satisfied.

8 这样看来，智慧人比愚昧人有什么长处呢？穷人在众人面前知道如何行，有什么长处呢？

So do the wise [really] have an advantage over fools? Can the poor [really] gain anything by knowing how to act in front of others ? ^{Note: Literally "What [is there] for the poor knowing [how] to conduct themselves before the living?"}

9 眼睛所看的比心里妄想的倒好。这也是虚空，也是捕风。

Better to be content with what your eyes see than for your soul to constantly crave more . ^{Note: Literally "Sight of the eyes [is] better than wandering of desire"} This also [is] vanity and chasing wind!

10 先前所有的，早已起了名，并知道何为人，他也不能与那比自己力大的相争。

Whatever is—it was already determined, what will be—it has already been decided . ^{Note: Literally "and his name is known what he [is] man"} As for man, he cannot argue against what is more powerful than him.

11 加增虚浮的事既多，这与人有什么益处呢？

Increasing words only multiplies futility , ^{Note: Literally "[Where] there [are] numerous words, [it] makes numerous vanity"} how does that profit anyone?

12 人一生虚度的日子，就如影儿经过，谁知道什么与他有益呢？谁能告诉他身后在日光之下有什么事呢？

For who knows what [is] good for a man in his life during the few days of his fleeting life, which are fleeting as a shadow? For who can tell anyone what will happen in the future ^{Note: Literally "after him"} under the sun?

第 7 章

1	名誉强如美好的的膏油；人死的日子胜过人生的日子。	A good name <i>[is]</i> better than precious ointment, and the day of death <i>[is better]</i> than the day of one's birth.
2	往遭丧的家去，强如往宴乐的家去；因为死是众人的结局，活人也必将这事放在心上。	Better to go to the house of mourning than to go to the house of feasting, for <i>[death is]</i> the end of every person, and the living should take <i>[it]</i> to his heart.
3	忧愁强如喜笑；因为面带愁容，终必使心喜乐。	Sorrow <i>[is]</i> better than laughter, for by sadness of countenance the heart is made good.
4	智慧人的心在遭丧之家；愚昧人的心在快乐之家。	The heart of the wise <i>[is]</i> in the house of mourning, but the heart of fools <i>[is]</i> in the house of mirth.
5	听智慧人的责备，强如听愚昧人的歌唱。	Better to listen to <i>[the]</i> rebuke of <i>[the]</i> wise than for a man to listen to <i>[the]</i> song of fools.
6	愚昧人的笑声，好像锅下烧荆棘的爆声；这也是虚空。	Like the sound of thorns under a pot, so also the laughter of fools. This also <i>[is]</i> vanity!
7	勒索使智慧人变为愚妄；贿赂能败坏人的慧心。	Surely oppression makes a fool of the wise, and a bribe corrupts the heart.
8	事情的终局强如事情的起头；存心忍耐的，胜过居心骄傲的。	The end of a matter <i>[is]</i> better than its beginning; better to be slow to anger than hot-headed . <small>{Note: Literally "[one who is] long of spirit [is] better than [one who is] high of spirit"</small>
9	你不要心里急躁恼怒，因为恼怒存在愚昧人的怀中。	Do not be quick in your spirit to anger, for anger lodges in the bosom of fools.
10	不要说：先前的日子强过如今的日子，是什么缘故呢？你这样问，不是出于智慧。	Do not say, "Why were the former days better than these?" For <i>[it is]</i> not from wisdom <i>[that]</i> you ask this.
11	智慧和产业并好，而且见天日的人得智慧更为有益。	Wisdom <i>[is]</i> good with an inheritance; it benefits the living . <small>{Note: Literally "to those who see the sun"</small>
12	因为智慧护庇人，好像银钱护庇人一样。惟独智慧能保全智慧人的生命。这就是知识的益处。	For wisdom offers protection like money offers protection . <small>{Note: Literally "For in the shade of wisdom [is] the shade of money"</small> But knowledge <i>[has]</i> an advantage—wisdom restores life to its possessor.
13	你要察看神的作为；因神使为曲的，谁能变为直呢？	Consider the work of God. For who is able to make straight what he made crooked?
14	遇亨通的日子你当喜乐；遭患难的日子你当思想；因为神使这两样并列，为的是叫人查不出身后有什么事。	In the day of prosperity, rejoice! But in the day of adversity, consider! For God made one in place of another so that mortals cannot find out what will happen in the future . <small>{Note: Literally "after him"</small>
15	有义人行义，反致灭亡；有恶人行恶，倒享长寿。这都是我在虚度之日中所见过的。	I have seen all these things in my vain life: Sometimes a righteous man perishes in <i>[spite of]</i> his righteousness, and sometimes a wicked man lives a long life in <i>[spite of]</i> his evil.
16	不要行义过分，也不要过于自逞智慧，何必自取败亡呢？	Do not be excessively <small>{Note: Or "abundantly"}</small> righteous, and do not act excessively wise, lest you destroy yourself.
17	不要行恶过分，也不要为人愚昧，何必不到期而死呢？	Do not act excessively wicked, and do not be a fool, lest you die before your time.

18	你持守这个为美，那个也不要松手；因为敬畏神的人，必从这两样出来。	<i>[It is]</i> good to take hold of the one and also must not let go of the other; for whoever fears God will hold both of them secure.
19	智慧使有智慧的人比城中十个官长更有能力。	Wisdom gives more strength to the wise than ten rulers who are in the city.
20	时常行善而不犯罪的义人，世上实在没有。	Surely there is no one righteous on the earth who <i>[continually]</i> does good and never sins.
21	人所说的一切话，你不要放在心上，恐怕听见你的仆人咒诅你。	Do not pay attention to everything people say, lest you hear your own servant curse you.
22	因为你心里知道，自己也曾屡次咒诅别人。	For your heart knows that you also have cursed others many times.
23	我曾用智慧试验这一切事；我说，要得智慧，智慧却离我远。	All this I have tested with wisdom. I said, "I will be wise!" but it was beyond my grasp. <small>{Note: Literally "it [was] far from me"}</small>
24	万事之理，离我甚远，而且最深，谁能测透呢？	Whatever is—it is far beyond comprehension. <small>{Note: Literally "That which is—it [is] far and deep deep"}</small> Who can discover it?
25	我转念，一心要知道，要考察，要寻求智慧和万事的理由；又要知道邪恶为愚昧，愚昧为狂妄。	I set my mind to try to seek wisdom and the plan, and to know that wickedness <i>[is]</i> foolishness and that folly <i>[is]</i> delusion.
26	我得知有等妇人比死还苦：她的心是网罗，手是锁炼。凡蒙神喜悦的人必能躲避她；有罪的人却被她缠住了。	I myself found <i>[that]</i> more bitter than death <i>[is]</i> the woman who <i>[is]</i> a trap, whose heart <i>[is]</i> a snare, and whose hands <i>[are]</i> bonds. The one who pleases God escapes from her, but the sinner is caught by her.
27	传道者说：看哪，一千男子中，我找到一个正直人，但众女子中，没有找到一个。我将这事一一比较，要寻求其理，我心仍要寻找，却未曾找到。	"Look! I found this," said the Teacher, <small>{Note: Hebrew "Qohelet"}</small> "while trying to find how the plan fits together.
28	见上节	What my heart sought, I did not find. Although I found one righteous man among one thousand, I did not find one <i>[upright]</i> woman among all these.
29	我所找到的只有一件，就是神造人原是正直，但他们寻出许多巧计。	Look! This alone I found: God made mankind upright, but they have devised many schemes."

第 8 章

1	谁如智慧人呢？谁知道事情的解释呢？人的智慧使他的脸发光，并使他脸上的暴气改变。	Who <i>[is]</i> like the sage? Who knows <i>[the]</i> interpretation of a thing? A man's wisdom makes his face shine, and the hardness of his face is changed.
2	我劝你遵守王的命令；既指神起誓，理当如此。	Keep <i>[the]</i> command of <i>[the]</i> king <small>{Note: While MT reads "I [said], 'Keep [the] mouth of [the] king,'" the versions read "Keep [the] mouth of [the] king," which is adopted in the translation}</small> because of your oath to God. <small>{Note: Literally "because of the oath of God"}</small>
3	不要急躁离开王的面前，不要固执行恶，因为他凡事都随自己的心意而行。	Do not be terrified of his presence! Go at once and do not delay when a matter <i>[is]</i> unpleasant, for he can do anything that he desires.

4	王的话本有权力，谁敢问他说你做什么呢？	Since the word of the king <i>[is]</i> supreme, no one can say to him, “What are you doing?”
5	凡遵守命令的，必不经历祸患；智慧人的心能辨明时候和定理（原文是审判；下节同）。	Whoever obeys <i>[his]</i> command will not suffer disaster. The wise mind knows the <i>[proper]</i> time and the right <i>[procedure]</i> .
6	各样事务成就都有时候和定理，因为人的苦难重压在他身上。	For there is a <i>[proper]</i> time and right <i>[procedure]</i> for every matter, even though the trouble of man <i>[weighs]</i> heavy upon him.
7	他不知道将来的事，因为将来如何，谁能告诉他呢？	Surely no one knows what will be, so who can tell anyone what will happen?
8	无人有权力掌管生命，将生命留住；也无人有权力掌管死期；这场争战，无人能免；邪恶也不能救那好行邪恶的人。	Just as no one can control the wind to restrain the wind, so also no one can control the day of his death. Just as no one is discharged in time of war, so wickedness will not deliver the wicked.
9	这一切我都见过，也专心查考日光之下所做的一切事。有时这人管辖那人，令人受害。	I saw all this as I applied my heart to all the deeds done under the sun: sometimes those in authority harm others . <small>{Note: Literally “sometimes one man domineers another man to his harm”}</small>
10	我见恶人埋葬，归入坟墓；又见行正直事的离开圣地，在城中被人忘记。这也是虚空。	Meanwhile, I saw the wicked being <i>[honorably]</i> buried, but those who came and went from the holy place were forgotten in the city, even though they had done so. This also <i>[is]</i> vanity!
11	因为断定罪名不立刻施刑，所以世人满心作恶。	Because sentence against an evil deed is not carried out quickly, the heart of humans <small>{Note: Literally “the sons of the man”}</small> fills up within them to do evil.
12	罪人虽然作恶百次，倒享长久的年日；然而我准知道，敬畏神的，就是在他面前敬畏的人，终久必得福乐。	Although the sinner does evil a hundred times and prolongs his life, yet I also know that it will be good for those who fear God—because they fear his presence . <small>{Note: Literally “from before his face”}</small>
13	恶人却不得福乐，也不得长久的年日；这年日好像影儿，因他不敬畏神。	But it will not go well with the wicked, and they will not prolong <i>[their]</i> days, like the shadow; because there is no fearing God’s presence . <small>{Note: Literally “from before the face of God”}</small>
14	世上有一件虚空的事，就是义人所遭遇的，反照恶人所行的；又有恶人所遭遇的，反照义人所行的。我说，这也是虚空。	There <i>[is]</i> a vanity that happens on earth: sometimes the righteous suffer what the wicked deserve, and sometimes the wicked receive what the righteous deserve. I said, “This also <i>[is]</i> vanity!”
15	我就称赞快乐，原来人在日光之下，莫强如吃喝快乐；因为他在日光之下，神赐他一生的年日，要从劳碌中，时常享受所得的。	So I recommend enjoyment. For there <i>[is]</i> nothing better for man under the sun than to eat and to drink and to rejoice. This will accompany him in his toil the days of his life that God gives to him under the sun.
16	我专心求智慧，要看世上所做的事。（有昼夜不睡觉不合眼的。）	I applied my mind to know wisdom and to understand the business that is done on earth—how neither day nor night one’s eyes see sleep.
17	我就看明神一切的作为，知道人查不出日光之下所做的事；任凭他费多少力寻查，都查不出来，就是智慧人虽想知道，也是查不出来。	Then I saw all the work of God—man <i>[is]</i> not able to discover the work that is done under the sun. Although man may toil in seeking, he cannot find it. Even if a wise man claims <i>[that he]</i> knows it, he cannot find it.

第 9 章

- 1 我将这一切事放在心上，详细考究，就知道义人和智慧人，并他们的作为都在神手中；或是爱，或是恨，都在他们的前面，人不能知道。
- So all this I laid to my heart, and I concluded ^(Note: Or "examined") that the righteous and the wise, as well as their deeds, *[are]* in the hand of God. So no one knows anything that will *[come]* to them, whether *[it will be]* love or hatred.
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- 2 凡临到众人的事都是一样：义人和恶人都遭遇一样的事；好人，洁净人和不洁净人，献祭的与不献祭的，也是一样。好人如何，罪人也如何；起誓的如何，怕起誓的也如何。
- The same fate *[comes]* to everyone: to the righteous and to the wicked, to the good and to the wicked, ^{(Note: Several versions (Greek, Syriac, Latin) insert "and to the bad")} to the clean and to the unclean, to those who sacrifice and to those who do not sacrifice. As *[with]* the good *[man]*, so also to the sinner; *[as with]* those who swear an oath, so *[also]* those who fear oaths.
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- 3 在日光之下所行的一切事上有一件祸患，就是众人所遭遇的都是一样，并且世人的心充满了恶；活着的时候心里狂妄，后来就归死人那里去了。
- This *[is]* the injustice ^(Note: Literally "evil") that is done under the sun: the same fate *[comes]* to everyone. Also the hearts of humans ^(Note: Literally "the sons of the man") are full *[of]* evil; delusion *[is]* in their hearts during their lives, and then they die.
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- 4 与一切活人相连的，那人还有指望，因为活着的狗比死了的狮子更强。
- Whoever is joined ^(Note: The Kethib reads "chosen," but the Qere as well as all the versions and numerous medieval Hebrew manuscripts read "joined") to all the living has hope. After all, even a live dog is better than a dead lion!
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- 5 活着的人知道必死；死了的人毫无所知，也不再得赏赐；他们的名无人纪念。
- For the living know that they will die, but the dead do not know anything. They no longer have a reward, and even the memory of them is forgotten.
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- 6 他们的爱，他们的恨，他们的嫉妒，早就消灭了。在日光之下所行的一切事上，他们永不再有分了。
- What they loved and hated, as well as what they desired, has already perished. They no longer have any share in what is done under the sun.
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- 7 你只管去欢欢喜喜吃你的饭，心中快乐喝你的酒，因为神已经悦纳你的作为。
- Go—eat your food with joy, and drink your wine with a merry heart! For God already has approved your deeds.
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- 8 你的衣服当时常洁白，你头上也不要缺少膏油。
- Always be clothed in white garments, and never let your head lack oil!
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- 9 在你一生虚空的年日，就是神赐你在日光之下虚空的年日，当同你所爱的妻，快活度日，因为那是你生前在日光之下劳碌的事上所得的分。
- Enjoy life with the wife whom you love all the days of your vain life which he gives you under the sun, because this *[is]* your lot in life and in the toil with which you toil under the sun.
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- 10 凡你手所当做的事要尽力去做；因为在你所必去的阴间没有工作，没有谋算，没有知识，也没有智慧。
- Whatever your hand finds to do—do *[it]* with *[all]* your might; for in Sheol—where you are going—no one works, plans, knows, or thinks about anything.
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- 11 我又转念：见日光之下，快跑的未必能赢；力战的未必得胜；智慧的未必得粮食；明哲的未必得资财；灵巧的未必得喜悦。所临到众人的是在乎当时的机会。
- I looked again and saw under the sun that the race *[does]* not *[belong]* to the swift, the battle *[does]* not *[belong]* to the mighty, food *[does]* not *[belong]* to the wise, wealth *[does]* not *[belong]* to the intelligent, and success ^(Note: Or "favor") *[does]* not *[belong]* to the skillful, for time and chance befalls all of them.
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- 12 原来人也不知道自己的定期。鱼被恶网圈住，鸟被网罗捉住，祸患忽然临到的时候，世人陷在其中也是如此。
- For man does not know his time. Just as fish are caught in a cruel net and like birds who are seized in a snare, so also humans ^(Note: Literally "the sons of the man") are ensnared at a cruel time when it falls suddenly upon them.

13	我见日光之下有一样智慧，据我看乃是广大，	I have also seen this <i>[example of]</i> wisdom under the sun, and it <i>[seemed]</i> great to me.
14	就是有一小城，其中的人数稀少，有大君王来攻击，修筑营垒，将城围困。	<i>[There was]</i> a small city with few people in it. A great king came and besieged it, building great siege works against it.
15	城中有一个贫穷的智慧人，他用智慧救了那城，却没有人纪念那穷人。	Now, a poor wise man was found in it, and he delivered the city by his wisdom.
16	我就说，智慧胜过勇力；然而那贫穷人的智慧被人藐视，他的话也无人听从。	So I concluded that wisdom <i>[is]</i> better than might, yet the wisdom of the poor is despised, and his words are not heard.
17	宁可在安静之中听智慧人的言语，不听掌管愚昧人的喊声。	The words of the wise are heard in peace <i>[more]</i> than the shouting of a ruler <i>[is heard]</i> among the fools.
18	智慧胜过打仗的兵器；但一个罪人能败坏许多善事。	Wisdom <i>[is]</i> better than weapons of war, but one sinner destroys much good.

第 10 章

1	死苍蝇使做香的膏油发出臭气；这样，一点愚昧也能败坏智慧和尊荣。	Dead flies cause a bad smell <i>[and]</i> ruin ^{Note: Or "spew"} the ointment of the perfumer. So also a little folly outweighs wisdom and honor.
2	智慧人的心居右；愚昧人的心居左。	The heart of the wise <i>[inclines]</i> to his right, but the heart of the fool <i>[inclines]</i> to his left.
3	并且愚昧人行路显出无知，对众人说，他是愚昧人。	Even when the fool walks along the road, he lacks sense; he tells everyone <i>[that]</i> he is a fool.
4	掌权者的心若向你发怒，不要离开你的本位，因为柔和能免大过。	If the anger of the ruler rises against you, do not leave your post, for calmness can undo great offenses.
5	我见日光之下有一件祸患，似乎出于掌权的错误，	There is an evil I have seen under the sun— <i>[it is]</i> an error that proceeds from a ruler!
6	就是愚昧人立在高位；富足人坐在低位。	The fool is set in many high places, but the rich sit in lowly places.
7	我见过仆人骑马，王子像仆人在地上步行。	I have even seen slaves <i>[riding]</i> on horses and princes walking like slaves on the earth!
8	挖陷坑的，自己必掉在其中；拆墙垣的，必为蛇所咬。	Whoever digs a pit will fall into it. Whoever breaks through a wall, a snake will bite him.
9	凿开（或译：挪移）石头的，必受损伤；劈开木头的，必遭危险。	Whoever quarries ^{Note: Literally "breaks out"} stones will be wounded by them. Whoever splits logs will be endangered by them.
10	铁器钝了，若不将刃磨快，就必多费气力；但得智慧指教，便有益处。	If the ax is blunt but one does not sharpen its edge, he must exert more effort, ^{Note: Literally "he must be more strength"} but the advantage of wisdom <i>[is]</i> it brings success.
11	未行法术以先，蛇若咬人，后行法术也是无益。	If the snake bites before the charming, the snake charmer will not succeed. ^{Note: Literally "there is no advantage to the owner of the charm"}
12	智慧人的口说出恩言；愚昧人的嘴吞灭自己。	The wise man <i>[wins]</i> favor by the words of his mouth, but the fool is devoured by his own lips.

13	他口中的言语起头是愚昧；他话的末尾是奸恶的狂妄。	He begins by saying what is foolish and ends by uttering what is wicked delusion.
14	愚昧人多有言语，人却不知将来有什么事；他身后的事谁能告诉他呢？	The fool talks too much , <small>{Note: Literally "increases words"}</small> for no one knows what will be. Who can tell anyone what will happen in the future ? <small>{Note: Literally "after him"}</small>
15	凡愚昧人，他的劳碌使自己困乏，因为连进城的路，他也不知道。	The fool is so worn out by a hard day's work he cannot even find his way home at night . <small>{Note: Or "for he knows not to go to a city"}</small>
16	邦国啊，你的王若是孩童，你的群臣早晨宴乐，你就有祸了！	Woe to you, O land, when your king is a youth and your princes feast in the morning.
17	邦国啊，你的王若是贵胄之子，你的群臣按时吃喝，为要补力，不为酒醉，你就有福了！	Blessed are you, O land, when your king is a son of nobility and your princes feast at the proper time—to gain strength and not to get drunk.
18	因人懒惰，房顶塌下；因人手懒，房屋滴漏。	Through sloth the roof sinks in, and through idleness of hands the house leaks.
19	设摆筵席是为喜笑。酒能使人快活；钱能叫万事应心。	Feasts are held for celebration , <small>{Note: Literally "They make bread for laughter"}</small> wine cheers the living, and money answers everything.
20	你不可咒诅君王，也不可心怀此念；在你卧房也不可咒诅富户。因为空中的鸟必传扬这声音，有翅膀的也必述说这事。	Do not curse the king even in your thoughts, and do not curse the rich even in your own bedroom, for a bird of the sky may carry your voice; a winged messenger may repeat your words.

第 11 章

1	当将你的粮食撒在水面，因为日久必能得着。	Send out your bread on the water, for in many days you will find it.
2	你要分给七人，或分给八人，因为你不知道将来有什么灾祸临到地上。	Divide your share in seven or in eight, for you do not know what disaster will happen on the earth.
3	云若满了雨，就必倾倒在地球上。树若向南倒，或向北倒，树倒在何处，就存在何处。	When the clouds are full, they empty rain on the earth. Whether a tree falls to the south or whether it falls to the north, the place where the tree falls—there it will be.
4	看风的，必不撒种；望云的，必不收割。	Whoever watches the wind will not sow; whoever watches the clouds will not reap.
5	风从何道来，骨头在怀孕妇人的胎中如何长成，你尚且不得知道；这样，行万事之神的作为，你更不得知道。	Just as you do not know how the path of the wind <small>{Note: Or "the breath"}</small> <i>[goes]</i> , nor how the bones <i>[of a fetus]</i> form in a mother's womb, so you do not know the work of God who makes everything.
6	早晨要撒你的种，晚上也不要歇你的手，因为你不知道哪一样发旺；或是早撒的，或是晚撒的，或是两样都好。	Sow your seed in the morning, and do not let your hands rest in the evening, for you do not know what will prosper— whether this or that, or whether both of them alike will succeed.
7	光本是佳美的，眼见日光也是可悦的。	The light is sweet, and it <i>[is]</i> pleasant for the eyes to see the sun.
8	人活多年，就当快乐多年；然而也当想到黑暗的日子。因为这日子必多，所要来的都是虚空。	For if a man lives many years, let him rejoice in all of them! Let him remember that the days of the darkness will be many— all that is coming <i>[is]</i> vanity!

- 9 少年人哪，你在幼年时当快乐。在幼年的日子，使你的心欢畅，行你心所愿行的，看你眼所爱看的；却要知道，为这一切的事，神必审问你。
- Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth! Follow the ways of your heart and the sight of your eyes—but know that God will bring you into judgment for all these things.
-
- 10 所以，你当从心中除掉愁烦，从肉体克去邪恶；因为一生的开端和幼年之时，都是虚空的。
- Banish anxiety from your heart, and put away pain from your body, for youth and vigor *[are]* vanity.
-

第 12 章

- 1 你趁着年幼、衰败的日子尚未来到，就是你说，我毫无喜乐的那些年日未曾临近之先，当纪念造你的主。
- Remember your Creator in the days of your youth—before the days of trouble come and the years draw near when you will say, “I find no pleasure in them!”
-
- 2 不要等到日头、光明、月亮、星宿变为黑暗，雨后云彩反回，
- Before the sun, the light, the moon, and the stars darken and the clouds return after the rain.
-
- 3 看守房屋的发颤，有力的屈身，推磨的稀少就止息，从窗户往外看的都昏暗；
- When the guards of the house tremble, and the men of strength are bent; the grinders cease because they are few, and those looking through the windows see dimly.
-
- 4 街门关闭，推磨的响声微小，雀鸟一叫，人就起来，唱歌的女子也都衰微。
- When the doors on the street are shut, when the sound of the grinding mill is low; one rises up to the sound of the bird, and all the daughters of song are brought low.
-
- 5 人怕高处，路上有惊慌，杏树开花，蚱蜢成为重担，人所愿的也都废掉；因为人归他永远的家，吊丧的在街上往来。
- They are afraid of heights, and terrors *[are]* on the road. The almond tree blossoms, and the grasshopper draws itself along, and desire fails because man goes to his eternal home, and the mourners go about in the streets.
-
- 6 银炼折断，金罐破裂，瓶子在泉旁损坏，水轮在井口破烂，
- Before the silver cord is snapped and the golden bowl is broken; and the jar at the foundation is broken, and the wheel at the cistern is broken.
-
- 7 尘土仍归于地，灵仍归于赐灵的神。
- And the dust returns to the earth as it was, and the breath returns to God who gave it.
-
- 8 传道者说：虚空的虚空，凡事都是虚空。
- “Vanity of vanity!” says the Teacher. {Note: Hebrew “Qohelet”} “Everything *[is]* vanity!”
-
- 9 再者，传道者因有智慧，仍将知识教训众人；又默想，又考查，又陈说许多箴言。
- The Teacher {Note: Hebrew “Qohelet”} was full of wisdom, and he taught the people with knowledge. He carefully considered many proverbs and carefully arranged them.
-
- 10 传道者专心寻求可喜悦的言语，是凭正直写的诚实话。
- The Teacher {Note: Hebrew “Qohelet”} sought to find delightful words, {Note: Hebrew “words of delight”} and he wrote {Note: The MT reads the term passively, “[what] is written,” but an alternate textual tradition reads, “and he wrote”} what is upright—truthful words.
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- 11 智慧人的言语好像刺棍；会中之师的言语又像钉稳的钉子，都是一个牧者所赐的。
- The words of the wise *[are]* like cattle goads; the collections of the sages *[are]* like pricks inflicted by one shepherd. {Note: Or “The owner of collections are given by one shepherd”}
-
- 12 我儿，还有一层，你当受劝戒：着书多，没有穷尽；读书多，身体疲倦。
- My son, be careful about anything beyond these things. {Note: Literally “but from more than them”} For the writing of books is endless, and too much study is wearisome. {Note: Literally “increases weariness of flesh”}
-

13 这些事都已听见了，总意就是：敬畏神，谨守他的诫命，这是人所当尽的本分（或译：这是众人的本分）。

Now that all has been heard, here is the final conclusion: Fear God and obey his commandments, for this *[is]* the whole *[duty]* of man.

14 因为人所做的事，连一切隐藏的事，无论是善是恶，神都必审问。

For God will bring every deed into judgment, including every secret thing, whether good or evil.
