

<sup>1</sup>إِحْقِطْ قَدَمَكَ حِينَ تَذْهَبُ إِلَى بَيْتِ اللَّهِ، فَالِاسْتِمَاعِ أَقْرَبُ مِنْ تَقْدِيمِ ذَبِيحَةِ الْجُهَالِ، لِأَنَّهُمْ لَا يُبَالُونَ بِفِعْلِ السَّرِّ. <sup>2</sup>لَا تَسْتَعْجِلْ قَمَكَ وَلَا تُسْرِعْ قَلْبَكَ إِلَى نُطْقِ كَلَامِ قُدَّامِ اللَّهِ. لَأَنَّ اللَّهَ فِي السَّمَاوَاتِ وَأَنْتَ عَلَى الْأَرْضِ، فَلِذَلِكَ لَتَكُنْ كَلِمَاتُكَ قَلِيلَةً. <sup>3</sup>لَأَنَّ الْخُلْمَ يَأْتِي مِنْ كَثَرَةِ الشُّغْلِ، وَقَوْلُ الْجَهْلِ مِنْ كَثَرَةِ الْكَلَامِ. <sup>4</sup>إِذَا تَذَرْتَ تَذَرًا لِلَّهِ فَلَا تَتَأَخَّرْ عَنِ الْوَقَاءِ بِهِ. لِأَنَّهُ لَا يُسَرُّ بِالْجُهَالِ. قَاوُفٍ يَمَا تَذَرْتَهُ. <sup>5</sup>أَنْ لَا تَتَذَرُ خَيْرٌ مِنْ أَنْ تَتَذَرُ وَلَا تَفِي. لَا تَدْعُ قَمَكَ يَجْعَلْ جَسَدَكَ يُخْطِئُ. وَلَا تَقُلْ قُدَّامَ الصَّلَاكِ، إِنَّهُ سَهْوٌ. لِمَاذَا يَغْضَبُ اللَّهُ عَلَى قَوْلِكَ وَيُفْسِدُ عَمَلَ يَدَيْكَ. <sup>7</sup>لَأَنَّ ذَلِكَ مِنْ كَثَرَةِ الْأَحْلَامِ وَالْإِبْطَالِ وَكَثَرَةِ الْكَلَامِ. وَلَكِنْ أَحْسَنُ اللَّهُ. إِنْ رَأَيْتَ طَلَمَ الْفَقِيرِ وَتَرَعَ الْحَقُّ وَالْعَدْلُ فِي الْيَلَادِ فَلَا تَتَرَعَ مِنَ الْأَمْرِ، لَأَنَّ قُوقَ الْعَالِي عَالِيًا يَلَاحِظُ، وَالْأَعْلَى قُوقَهُمَا. <sup>9</sup>وَمَنْعَةُ الْأَرْضِ لِلْكَلِّ. الْمَلِكُ مَخْذُومٌ مِنَ الْحَقْلِ. <sup>10</sup>مَنْ يُجِبُّ الْفِصَّةَ لَا يَسْبِعُ مِنَ الْفِصَّةِ، وَمَنْ يُجِبُّ التَّرْوَةَ لَا يَسْبِعُ مِنْ دَخْلِ. هَذَا أَيْضًا بَاطِلٌ. <sup>11</sup>إِذَا كَثُرَتِ الْخَبْرَاتُ كَثُرَ الَّذِينَ يَأْكُلُونَهَا، وَأَيُّ مَنْعَةٍ لِصَاحِبِهَا إِلَّا رُؤْيُهَا بِعَيْنَيْهِ. <sup>12</sup>تَوْمُ الْمُسْتَعِيلِ خُلُوٌّ إِنْ أَكَلَ قَلِيلًا أَوْ كَثِيرًا، وَوَفَرُ الْعَيْنِ لَا يُرْبِحُهُ حَتَّى يَتَامَ. <sup>13</sup>يُوجَدُ سَرٌّ حَيْثُ رَأَيْتُهُ تَحْتَ الشَّمْسِ، تَرَوْهُ مَضُوتَةً لِصَاحِبِهَا لِضَرَرِهِ. <sup>14</sup>فَهَلَكْتَ تِلْكَ التَّرْوَةُ بِأَمْرِ بَسِيٍّ، ثُمَّ وَلَدَ ابْنًا وَمَا بِيَدِهِ شَيْءٌ. <sup>15</sup>كَمَا خَرَجَ مِنْ بَطْنِ أُمِّهِ غُرْبَانًا يَرْجِعُ ذَاهِبًا كَمَا جَاءَ، وَلَا يَأْخُذُ شَيْئًا مِنْ تَعْيِهِ فَيَذْهَبُ بِهِ فِي يَدِهِ. <sup>16</sup>وَهَذَا أَيْضًا مَصِيبَةُ رَدِيئَةٍ. فِي كُلِّ شَيْءٍ كَمَا جَاءَ هَكَذَا يَذْهَبُ، فَإِنَّهُ مَنْعَةٌ لَهُ لِلَّذِي تَعْبَ لِلرَّيْحِ. <sup>17</sup>أَيْضًا يَأْكُلُ كُلُّ آيَامِهِ فِي الظَّلَامِ، وَبَعْتُمْ كَثِيرًا مَعَ خُرْنٍ وَعَبِطٍ. <sup>18</sup>هُوَ الَّذِي رَأَيْتُهُ أَنَا خَبِيرًا الَّذِي هُوَ حَسَنٌ، أَنْ يَأْكُلَ الْإِنْسَانُ وَيَسْرَبَ وَيَتَرَى خَيْرًا مِنْ كُلِّ تَعْيِهِ الَّذِي يَتَعَبُ فِيهِ تَحْتَ الشَّمْسِ مُدَّةَ أَيَّامِ حَيَاتِهِ الَّتِي أُعْطَاهُ اللَّهُ إِيَّاهُ، لِأَنَّهُ تَصِيبُهُ. <sup>19</sup>أَيْضًا كُلُّ إِنْسَانٍ أُعْطَاهُ اللَّهُ غِنًى وَمَالًا وَسُلْطَةً عَلَيْهِ حَتَّى يَأْكُلَ مِنْهُ وَيَأْخُذَ تَصِيبَهُ وَيَفْرَحَ بِتَعْيِهِ، فَهَذَا هُوَ عَطِيَّةُ اللَّهِ. <sup>20</sup>لَأَنَّهُ لَا يَذْكُرُ أَيَّامَ حَيَاتِهِ كَثِيرًا، لَأَنَّ اللَّهَ مُلْهِمِهِ يَفْرَحُ قَلْبِهِ.

<sup>1</sup>Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. <sup>2</sup>Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. <sup>3</sup>For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. <sup>4</sup>When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. <sup>5</sup>Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. <sup>6</sup>Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? <sup>7</sup>For in the multitude of dreams and many words there are also divers vanities: but fear thou God. <sup>8</sup>If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they. <sup>9</sup>Moreover the profit of the earth is for all: the king himself is served by the field. <sup>10</sup>He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. <sup>11</sup>When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? <sup>12</sup>The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer

him to sleep.<sup>13</sup> There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.<sup>14</sup> But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.<sup>15</sup> As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.<sup>16</sup> And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?<sup>17</sup> All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.<sup>18</sup> Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion.<sup>19</sup> Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.<sup>20</sup> For he shall not much remember the days of his life; because God answereth him in the joy of his heart.