

# Sepher Koheleth (Ecclesiastes)

## Chapter 4

שׁוּבָה וְחָשַׁבְתִּי אֶת־כָּל־הַעֲשָׂוִים  
אֲשֶׁר נַעֲשִׂים תַּחַת הַשָּׁמַשׁ וְהִנֵּה דֹמְעַת הַעֲשָׂוִים  
וְאֵין לָהֶם מְנַחֵם וּמִיַּד עֹשְׂקֵיהֶם כֹּחַ וְאֵין לָהֶם מְנַחֵם׃

1. w'shab'ti 'ani wa'er'eh 'eth-kal-ha`ashuqim 'asher na`asim tachath hashamesh  
w'hinne dim`ath ha`ashuqim w'eyn lahem m'nachem umiyad `osh'qeyhem koach  
w'eyn lahem m'nachem.

**Ecc4:1** So I returned, and considered at all the oppressions that are done under the sun.  
And behold the tears who were oppressed. and that they had no comforter  
and at the hand of those oppressed them there was power, but they had no comforter.

<4:1> Καὶ ἐπέστρεψα ἐγὼ καὶ εἶδον σὺν πάσας τὰς συκοφαντίας  
τὰς γινομένας ὑπὸ τὸν ἥλιον· καὶ ἰδοὺ δάκρυον τῶν συκοφαντούμενων,  
καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν, καὶ ἀπὸ χειρὸς συκοφαντούντων αὐτοὺς ἰσχύς,  
καὶ οὐκ ἔστιν αὐτοῖς παρακαλῶν.

1 Kai epestrepsa egō kai eidon syn pasas tas sykophantias

And I turned and I beheld all the extortions,

tas ginomenas hypo ton hēlion;

the ones happening under the sun.

kai idou dakruon tōn sykophantoumenōn,

And behold, the tear of the ones being extored,

kai ouk estin autois parakalōn,

and there is not one comforting them.

kai apo cheiros sykophantountōn autous ischys,

And by the hand of ones extorting them was by strength

kai ouk estin autois parakalōn.

there is not one comforting them.

בְּשׁוּבָה וְחָשַׁבְתִּי אֶת־הַמֵּתִים שֶׁכְּבָר מֵתֵי מִן־הַחַיִּים  
אֲשֶׁר הֵמָּה חַיִּים עַדְנָה׃

2. w'shabeach 'ani 'eth-hamethim shek'bar methu min-hachayim  
'asher hemah chayim `adenah.

**Ecc4:2** So I praised the dead who are already dead more than the living  
which they are still living.



5. **hak'sil chobeq 'eth-yadayu w'okel 'eth-b'saro.**

**Ecc4:5** The fool folds his hands and consumes his own flesh.

<5> ὁ ἄφρων περιέλαβεν τὰς χεῖρας αὐτοῦ καὶ ἔφαγεν τὰς σάρκας αὐτοῦ.

5 ho aphrōn perielaben tas cheiras autou kai ephagen tas sarkas autou.

The fool embraces his hands, and eats his flesh.

טוב מלא כף נחת ממלא חפנים עמל ורעות רוח:  
טוב מלא כף נחת ממלא חפנים עמל ורעות רוח: 6

6. **tob m'lo' kaph nachath mim'lo' chaph'nayim `amal ur'`uth ruach.**

**Ecc4:6** Better is one handful of quietness than both hands full of labor and vexation of spirit.

<6> ἀγαθὸν πλήρωμα δρακὸς ἀναπαύσεως ὑπὲρ πλήρωμα δύο δρακῶν μόχθου καὶ προαιρέσεως πνεύματος.

6 agathon plērōma drakos anapauseōs hyper plērōma duo drakōn mochthou

Better full a handful of rest, than full two handfuls a trouble

kai proaireseōs pneumatos.

and resolve of spirit.

זושבתי אני ואראה הכל תחת השמש:  
זושבתי אני ואראה הכל תחת השמש: 7

7. **w'shab'ti 'ani wa'er'eh hebel tachath hashamesh.**

**Ecc4:7** Then I returned, and I saw vanity under the sun.

<7> Καὶ ἐπέστρεψα ἐγὼ καὶ εἶδον ματαιότητα ὑπὸ τὸν ἥλιον.

7 Kai epestrepsa egō kai eidon mataiotēta hypo ton hēlion.

And I turned, and I saw folly under the sun.

חיש אחד ואין שני גם בין ואח אין-לו  
ואין קץ לכל-עמלו גם-עיניו לא-תשבע עשר ולמי אני עמל  
ומחסר את-נפשי מטובה גם-זה הכל וענין רע הוא:  
חיש אחד ואין שני גם בין ואח אין-לו 8

8. **yesh 'echad w'eyn sheni gam ben wa'ach 'eyn-lo w'eyn qets l'kal-`amalo gam-`eynayu lo'-this'ba` `osher ul'mi 'ani `amel um'chaser 'eth-naph'shi mitobah gam-zeh hebel w'in'yan ra` hu'.**

**Ecc4:8** There is one alone, and there is not a second; yea, he has neither a son nor a brother, yet there is no end of all his labor; even his eyes are not satisfied with riches; and he says, For whom do I labor and bereave my soul of good?

This also is vanity and it is an evil task.

<8> ἔστιν εἷς, καὶ οὐκ ἔστιν δεύτερος, καὶ γε υἱὸς καὶ ἀδελφὸς οὐκ ἔστιν αὐτῷ· καὶ οὐκ ἔστιν περασμὸς τῷ παντὶ μόχθῳ αὐτοῦ,

καὶ γε ὀφθαλμὸς αὐτοῦ οὐκ ἐμπίπλται πλούτου. καὶ τίνι ἐγὼ μοχθῶ  
καὶ στερίσκω τὴν ψυχὴν μου ἀπὸ ἀγαθωσύνης;  
καὶ γε τοῦτο ματαιότης καὶ περισπασμὸς πονηρὸς ἐστίν.

8 **estin heis**, kai **ouk estin deuterus**, kai **ge huios**

**There is one** alone, and **there is not a second**; and **indeed**, **son**

kai adelphos **ouk estin autō**;

**nor indeed a brother there is no** to him.

kai **ouk estin perasmos tō panti** mochthō autou,

**And there is no limit** to all his effort;

kai **ge ophthalmos** autou **ouk empiplatai ploutou**.

and **indeed his eye is not satisfied** of riches;

kai **tini egō** mochthō kai **steriskō tēn psychēn** mou apo **agathōsynēs**?

and saying, **Why do I** make an effort, and **deprive my soul** of goodness?

kai **ge touto mataiotēs** kai perispasmos **ponēros estin**.

And **indeed**, **this folly** and distraction **an evil is**.

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ט טוֹבִים הַשְּׂנִיִּים מִן־הָאֶחָד אֲשֶׁר יִשְׁ-לָהֶם שְׂכָר טוֹב בְּעִמְלָם׃  
9. **tobim hash'nayim min-ha'echad 'asher yesh-lahem sakar tob ba'amalam.**

**Ecc4:9** Two are better than one because they have a good return for their labor.

<9> ἀγαθοὶ οἱ δύο ὑπὲρ τὸν ἓνα, οἷς ἔστιν αὐτοῖς μισθὸς ἀγαθὸς ἐν μόχθῳ αὐτῶν·

9 **agathoi hoi duo hyper ton hena**, **hois estin autois misthos agathos en** mochthō autōn;

**Better the two** than the one, in **which there is** to them wage a good in their effort.

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יָכִי אִם־יִפְּלוּ הָאֶחָד יָקִים אֶת־חֲבֵרוֹ  
וְאִילוֹ הָאֶחָד שִׁיפּוֹל וְאִין שְׁנֵי לְהַקְיָמוֹ׃  
10. **ki 'im-yipolu ha'echad yaqim 'eth-chabero**  
**w'ilo ha'echad sheyipol w'eyn sheni lahaqimo.**

**Ecc4:10** For if they fall, the one shall lift up his companion.  
But woe to him, the one who falls when there is not another to lift him up.

<10> ὅτι ἐὰν πέσωσιν, ὁ εἷς ἐγερεῖ τὸν μέτοχον αὐτοῦ,

καὶ οὐαὶ αὐτῷ τῷ ἐνί, ὅταν πέσῃ καὶ μὴ ἦ δεύτερος τοῦ ἐγεῖραι αὐτόν.

10 **hoti ean pesōsin**, **ho heis egerei ton metochon** autou,

**For if they should fall**, the one shall rise his partner.

kai **ouai autō tō heni**, **hotan pesē**

**But woe to him**, to the one, whenever he should fall

kai **mē ē deuterus** tou **egeirai auton**.

and **there should not be a second** to raise him.

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וְאִין שְׁנֵי לְהַקְיָמוֹ׃  
11

יֵאָמְרוּ אִם-יִשְׁכְּבוּ שְׁנַיִם יַחַם לָהֶם וְלְאֶחָד אֵיךְ יִחָם:

11. gam 'im-yish'k'bu sh'nayim w'cham lahem ul'echad 'eyak yecham.

Ecc4:11 Also, if two lie down together they keep warm, but how can one be warm alone?

<11> καὶ γε ἐὰν κοιμηθῶσιν δύο, καὶ θερμῆ αὐτοῖς· καὶ ὁ εἷς πῶς θερμανθῆ;

11 kai ge ean koimēthōsin duo, kai thermē autois;

And also if should go to bed two and heat themselves,

kai ho heis pōs thermanthē?

then the one, how shall he heat himself?

יבִּיאֵם-יִתְקַפוּ הָאֶחָד הַשְּׁנַיִם יַעֲמְדוּ נִגְדֹו  
וְהַחַיֵּט הַמְּשֻׁלָּשׁ לֹא בְמַהֲרָה יִנָּתֵק:

12. w'im-yith'q'pho ha'echad hash'nayim ya'am'du neg'do

w'hachut ham'shulash lo' bim'herah yinatheq.

Ecc4:12 And if one prevail against him, two shall stand in front of him.

A threefold cord is not quickly torn apart.

<12> καὶ ἐὰν ἐπικραταιωθῆ ὁ εἷς, οἱ δύο στήσονται κατέναντι αὐτοῦ,  
καὶ τὸ σπαρτίον τὸ ἔντριτον οὐ ταχέως ἀποραγήσεται.

12 kai ean epikrataiōthē ho heis, hoi duo stēsontai katenanti autou,

And if one prevails against the one, the two shall stand against him.

kai to spartion to entriton ou tacheōs aporrageṣetai.

And the cord three-stranded shall not be quickly ripped apart.

יֵגֹוֹב יֶלֶד מִסֶּכֶן וְחָכָם מִמְּלִךְ זָקֵן  
וְכִסִּיל אֲשֶׁר לֹא-יָדַע לְהִזְהַר עוֹד:

13. tob yeled mis'ken w'chakam mimelek zaqen uk'sil 'asher lo'-yada l'hizaher od.

Ecc4:13 Better is a poor and a wise child than an old and foolish king who no longer knows to be warned.

<13> Ἄγαθος παῖς πένης καὶ σοφὸς ὑπὲρ βασιλέα πρεσβύτερον καὶ ἄφρονα,  
ὃς οὐκ ἔγνω τοῦ προσέχειν ἔτι·

13 Agathos pais penēs kai sophos hyper basilea presbyteron kai aphrona,

Better child a needy and wise, than king an older and foolish

hos ouk egnō tou prosechein eti;

who does not know to take heed any longer.

יֵד כִּי-מִבֵּית הַסּוֹרִים יֵצֵא לְמֶלֶךְ כִּי גַם בְּמַלְכוּתוֹ נוֹלַד רָשׁ:  
וְכִסִּיל אֲשֶׁר לֹא-יָדַע לְהִזְהַר עוֹד:

14. **ki-mibeyth** hasurim **yatsa' lim'lok ki gam b'mal'kutho nolad rash.**

**Ecc4:14** For from out of the house of the imprisoned he has come to become king, although he was born poor in his kingdom.

<14> ὅτι ἐξ οἴκου τῶν δεσμίων ἐξελεύσεται τοῦ βασιλεύσαι, ὅτι καὶ γε ἐν βασιλείᾳ αὐτοῦ ἐγεννήθη πένης.

14 **hoti ex oikou** tōn desmiōn exeleusetai tou **basileusai,**

**For from out of the house of the prisoners he shall come forth to reign,**  
**hoti kai ge en basileiā autou egennēthē penēs.**  
**for even indeed in his kingdom he was needy.**

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כָּל־מִבְּעֵיתִי הַשּׁוֹרֵם יָצָא לְמִלְכּוּתוֹ וְלֹא־רָשָׁה בְּמַלְכוּתוֹ  
:יָצָא־לְמִלְכּוּתוֹ אֲשֶׁר יָצָא לְמִלְכּוּתוֹ

טוּרָאִיתִי אֶת־כָּל־הַחַיִּים הַמְּהַלְכִים תַּחַת הַשָּׁמַשׁ עִם הַיְלָד הַשֵּׁנִי  
אֲשֶׁר יַעֲמֹד תַּחְתּוֹ:

15. **ra'ithi 'eth-kal-hachayim ham'hal'kim tachath hashamesh**  
**'im hayeled hasheni 'asher ya'amod tach'tayu.**

**Ecc4:15** I have seen all the living which walk under the sun, with the second child who shall stand up instead of him.

<15> εἶδον σὺν πάντας τοὺς ζῶντας τοὺς περιπατοῦντας ὑπὸ τὸν ἥλιον μετὰ τοῦ νεανίσκου τοῦ δευτέρου, ὃς στήσεται ἀντ' αὐτοῦ,

15 **eidon syn pantas tous zōntas tous peripatountas hypo ton hēlion**

**I beheld all of the living, of the ones walking under the sun,**  
**meta tou neaniskou tou deuterou, hos stēsetai ant' autou,**  
**with the young of the second generation who shall stand in place of him.**

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אֲשֶׁר יֵרָאֶה אֶת־כָּל־הַחַיִּים הַמְּהַלְכִים תַּחַת הַשָּׁמַשׁ עִם הַיְלָד הַשֵּׁנִי  
:אֲשֶׁר יַעֲמֹד תַּחְתּוֹ  
טוּרָאִיתִי אֶת־כָּל־הַחַיִּים הַמְּהַלְכִים תַּחַת הַשָּׁמַשׁ עִם הַיְלָד הַשֵּׁנִי  
אֲשֶׁר יַעֲמֹד תַּחְתּוֹ:

16. **'eyn-qets l'kal-ha'am l'kol 'asher-hayah liph'neyhem gam**  
**ha'acharonim lo' yis'm'chu-bo ki-gam-zeh hebel w'ra'yon ruach.**

**Ecc4:16** There is no end to all the people, to all who were before them, and they also that come after shall not rejoice with him, for this also is vanity and vexation of spirit.

<16> οὐκ ἔστιν περασμὸς τῷ παντὶ λαῷ, τοῖς πᾶσιν, ὅσοι ἐγένοντο ἐμπροσθεν αὐτῶν· καὶ γε οἱ ἔσχατοι οὐκ εὐφρανθήσονται ἐν αὐτῷ· ὅτι καὶ γε τοῦτο ματαιότης καὶ προαίρεσις πνεύματος.

16 **ouk estin perasmos tō panti laō, tois pasin, hosoi egenonto emprosthen autōn;**

**There is no limit to all the people, to all as many as was before them;**  
**kai ge hoi eschatoi ouk euphranthēsontai en autō;**  
**and indeed, the last shall not be glad in himself.**  
**hoti kai ge touto mataiotēs kai proairesis pneumatos.**

For even indeed this is folly and resolve of spirit.

17 וְשָׂמַר רַגְלֶיךָ כַּאֲשֶׁר תֵּלֵךְ אֶל-בַּיִת הָאֱלֹהִים  
וְקָרֹב לִשְׁמֹעַ מִתֵּת הַכֹּסִילִים זָבַח כִּי-אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע:  
17 וְשָׂמַר רַגְלֶיךָ אֶל-בַּיִת הָאֱלֹהִים וְקָרֹב לִשְׁמֹעַ מִתֵּת הַכֹּסִילִים זָבַח כִּי-אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע:

1. (4:17 in Heb.) **sh'mor rag'leyak ka'asher telek 'el-beyth ha'Elohim w'qarob lish'mo`a miteth hak'silim zabach ki-'eynam yod'im la`asoth ra`.**

**Ecc5:1** Guard your feet as you go to the house of the Elohim and draw near to hear more than to give a sacrifice of fools; for they do not know that they are doing evil.

<17> Φύλαξον πόδα σου, ἐν ᾧ ἐὰν πορεύῃ εἰς οἶκον τοῦ θεοῦ, καὶ ἐγγὺς τοῦ ἀκούειν· ὑπὲρ δόμα τῶν ἀφρόνων θυσία σου, ὅτι οὐκ εἰσιν εἰδότες τοῦ ποιῆσαι κακόν.

17 Phylaxon poda sou, en hō ean poreuē eis oikon tou theou,

Guard your foot whenever you should go into the house of Elohim

kai eggys tou akouein; hyper doma tōn aphronōn thysia sou,

and are near to hear! be above the gift of the fools sacrifice Let your,

hoti ouk eisin eidotes tou poiēsai kakon.

for they are not knowing to do bad.