

Session 10: Aug. 8, 2021 Ecc. 4:13 - 5:7 Why Listen?

(9) Two *are* better than one; because they have a good reward for their labor.

(10) Because if they fall, the one will lift up his fellow: but woe to him *who is* alone when he falls; because *he has no one* to help him up.

(11) Again, if two lie together, then they have heat: but how can one be warm *alone*?

(12) And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

>>>>>>>>>>

(13) Better *is* a poor and a wise child than an old and foolish king, who will no more be admonished.

(14) Because out of prison he comes to reign; whereas also *he that is* born in his kingdom becomes poor.

(15) I considered all the living who walk under the sun, with the second child that will stand up in his place.

(16) *There is* no end of all the people, *even* of all that have been before them: those also who come after shall not rejoice in him. Surely this also *is* vanity and turmoil of spirit.

## Chapter 5

(1) Watch your step when you go to the house {temple} of God, and be more ready to listen, than to give the sacrifice of fools: because they do not consider that they are doing evil.

(2) Do not be quick to speak, and do not let your heart be quick to speak anything before God: because God *is* in heaven, and you *are* upon earth: therefore let your words be few.

(3) Because a dream comes through the multitude of business; and a fool's voice *is known* by multitude of words.

(4) When you vow a vow to God, do not delay to pay it; because *He has* no pleasure in fools: pay that which you have vowed.

(5) It is better that you not make a vow, than that you should make a vow and not pay.

(6) Do not allow your mouth to cause your flesh to sin; neither

say before the angel, that it *was* a mistake: why should God be angry at your voice, and destroy the work of your hands?

(7) Because in the multitude of dreams and many words *there are* also *various* vanities: but fear {revere} God.

<<<<<<<<<<<

(8) If you see the oppression of the poor, and violent perverting of judgment and justice in a province, do not marvel at the matter: because *He Who* is higher than the highest is watching; and *there are those* higher than they.

(9) Moreover the profit of the earth is for all: the king *himself* is served by the field.

(10) He who loves silver will not be satisfied with silver; nor he who loves abundance with increase: *this is* also vanity.

(11) When goods increase, those who eat them are increased: and what good *is there* to its owners, except *seeing them* with their eyes?

(12) 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.

(13) There is a great evil *which* I have seen under the sun, *namely*, riches kept for its owners to their own hurt.

(14) But those riches perish by evil trouble and he fathers a son, and *there is* nothing in his hand.

(15) As he came forth from his mother's womb, naked he will return to go as he came, and will take nothing of his labor, which he may carry away in his hand.

(16) And *this also is* a great evil, *that* in all points as he came, so will he go: and what profit does he have who has labored for the wind?

(17) Also, all his days he eats in darkness, and *he has* much sorrow and anger with his sickness.

(18) Indeed *that* which I have seen: *it is* good and beautiful *for one* to eat and to drink, and to enjoy the good of all his labor that he takes under the sun all the days of his life, which God gives him: because it is his portion.

(19) 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.

(20) Because he will not long remember the days of his life; because God answers *him* in the joy of his heart.

## **Chapter 6**

(1) There is an evil which I have seen under the sun, and it is common among men:

(2) A man to whom God has given riches, wealth, and honor, so that he lacks nothing for his soul of all that he desires, yet God does not give him power to eat of it, but a stranger eats it: this is vanity, and it is an evil disease.

(3) If a man fathers a hundred *children*, and lives many years, so that the days of his years are many, and his soul is not filled with good, and *that* he also has no burial; I say, *that* an untimely birth is better than he.

(4) Because he comes in with vanity, and departs in darkness, and his name shall be covered with darkness.

(5) Furthermore he has not seen the sun, nor known *anything*: this has more rest than the other.