

# **Ecclesiastes 05 - Don't Rob the Lord; Don't Rob Others; Don't Rob Yourself**

## III. Solomon's search for meaning in business (Eccl 3:1—5:20)

- (3) A superior way (Eccl 4:9—5:17)
  - (C) Proper worship (5:1-7)
    - (a) Avoid empty religion (5:1-3)
    - (b) Make good on vows and fear God (5:4-7)
  - (D) Avoid unjust use of wealth (5:8-17)
    - (a) Corruption (5:8-9)
    - (b) Hoarding (5:10-17)
- (4) Conclusion: laborer should enjoy the work of his hands (5:18-20)

## **Ecclesiastes 5**

- (C) Proper worship (5:1-7)
  - (a) Avoid empty religion (5:1-3)

- 1 Guard your steps as you go to the house of God, and approach to listen rather than to offer the sacrifice of fools; for they do not know that they are doing evil.
- 1 Guard your steps as you go to the house of God and draw near to listen rather than to offer the sacrifice of fools; for they do not know they are doing evil.
- 1 Watch your step whenever you visit God's house, and come more ready to listen than to offer a fool's sacrifice, since fools never think they're doing evil.
- 1 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.
  
- 2 Do not be quick with your mouth or impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your words be few.
- 2 Do not be hasty in word or impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your words be few.
- 2 Don't be impulsive with your mouth nor be in a hurry to talk in God's presence. Since God is in heaven and you're on earth, keep your speech short.
- 2 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.

- 3 For the dream comes through much effort, and the voice of a fool through many words.
- 3 For the dream comes through much effort and the voice of a fool through many words.
- 3 Too many worries lead to nightmares, and a fool is known from talking too much.
- 3 For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

(b) Make good on vows and fear God (5:4-7)

- 4 When you make a vow to God, do not be late in paying it; for *He takes* no delight in fools.  
Pay what you vow!
- 4 When you make a vow to God, do not be late in paying it; for *He takes* no delight in fools.  
Pay what you vow!
- 4 When you make a promise to God, don't fail to keep it, since he isn't pleased with fools.  
Keep what you promise—
- 4 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.

- 5 It is better that you not vow, than vow and not pay.
- 5 It is better that you should not vow than that you should vow and not pay.
- 5 it's better that you don't promise than that you do promise and not follow through.
- 5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.
- 6 Do not let your speech cause you to sin, and do not say in the presence of the messenger of God that it was a mistake. Why should God be angry on account of your voice, and destroy the work of your hands?
- 6 Do not let your speech cause you to sin and do not say in the presence of the messenger of God that it was a mistake. Why should God be angry on account of your voice and destroy the work of your hands?
- 6 Never let your mouth cause you to sin and don't proclaim in the presence of the angel, "My promise was a mistake," for why should God be angry at your excuse and destroy what you've undertaken?
- 6 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?
- 7 For in many dreams and in many words there is futility. Rather, fear God.
- 7 For in many dreams and in many words there is emptiness. Rather, fear God.
- 7 In spite of many daydreams, pointless actions, and empty words, it is more important to fear God.

7 For in the multitude of dreams and many words there are also divers vanities: but fear thou God.

(D) Avoid unjust use of wealth (5:8-17)

(a) Corruption (5:8-9)

**8** If you see oppression of the poor and denial of justice and righteousness in the province, do not be shocked at the sight; for one official watches over another official, and there are higher officials over them.

**8** If you see oppression of the poor and denial of justice and righteousness in the province, do not be shocked at the sight; for one official watches over another official, and there are higher officials over them.

**8** Don't be surprised when you see the poor oppressed and the violent perverting both justice and verdicts in a province, for one high official watches another, and there are ones higher still over them.

**8** 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.

9 After all, a king who cultivates the field is beneficial to the land.

9 After all, a king who cultivates the field is an advantage to the land.

9 Also, the increase of the land belongs to everyone; the king himself is served by his field.

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

(b) Hoarding (5:10-17)

**10** One who loves money will not be satisfied with money, nor one who loves abundance *with its* income. This too is futility.

**10** He who loves money will not be satisfied with money, nor he who loves abundance *with its* income. This too is vanity.

10 Whoever loves money will never have enough money. Whoever loves luxury will not be content with abundance. This also is pointless.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

11 When good things increase, those who consume them increase. So what is the advantage to their owners except to look *at them*?

11 When good things increase, those who consume them increase. So what is the advantage to their owners except to look on?

11 When possessions increase, so does the number of consumers; therefore what good are they to their owners, except to look at them?

11 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.

12 The sleep of the laborer is sweet, whether he eats little or much; but the full stomach of the rich person does not allow him to sleep.

12 The sleep of the working man is pleasant, whether he eats little or much; but the full stomach of the rich man does not allow him to sleep.

12 Sweet is the sleep of a working man, whether he eats a little or a lot, but the excess wealth of the rich will not allow him to rest.

12 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.

**13** There is a sickening evil *which* I have seen under the sun: wealth being hoarded by its owner to his detriment.

**13** There is a grievous evil *which* I have seen under the sun: riches being hoarded by their owner to his hurt.

13 I have observed a painful tragedy on earth: Wealth hoarded by its owner harms him,

13 There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.

14 When that wealth was lost through bad business and he had fathered a son, then there was nothing to support him.

14 When those riches were lost through a bad investment and he had fathered a son, then there was nothing to support him.

14 and that wealth is lost in troubled circumstances. Then a son is born, but there is nothing left for him.

14 But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.

15 As he came naked from his mother's womb, so he will return as he came. He will take nothing from the fruit of his labor that he can carry in his hand.

15 As he had come naked from his mother's womb, so will he return as he came. He will take nothing from the fruit of his labor that he can carry in his hand.

15 Just as he came naked from his mother's womb, he will leave as naked as he came; he will receive no profit from his efforts— he cannot carry away even a handful.

15 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.

16 This also is a sickening evil: exactly as a person is born, so will he die. What then is the advantage for him who labors for the wind?

16 This also is a grievous evil—exactly as a man is born, thus will he die. So what is the advantage to him who toils for the wind?

16 This is also a painful tragedy: However a person comes, he also departs; so what does he gain as he labors after the wind?

16 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?

17 All his life *he* also eats in darkness with great irritation, sickness, and anger.

17 Throughout his life *he* also eats in darkness with great vexation, sickness and anger.

17 Furthermore, all his days he lives in darkness with great sorrow, anger, and affliction.

17 All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

(4) Conclusion: laborer should enjoy the work of his hands (5:18-20)

**18** Here is what I have seen to be good and fitting: to eat, to drink, and enjoy oneself in all one's labor in which he labors under the sun *during* the few years of his life which God has given him; for this is his reward.

**18** Here is what I have seen to be good and fitting: to eat, to drink and enjoy oneself in all one's labor in which he toils under the sun *during* the few years of his life which God has given him; for this is his reward.

**18** Look! I observed that it is good and prudent to eat, drink, and enjoy all that is good of a person's work that he does on earth during the limited days of his life, which God gives him, for this is his allotment.

**18** 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.

19 Furthermore, as for every person to whom God has given riches and wealth, He has also given him the opportunity to enjoy them and to receive his reward and rejoice in his labor; this is the gift of God.

19 Furthermore, as for every man to whom God has given riches and wealth, He has also empowered him to eat from them and to receive his reward and rejoice in his labor; this is the gift of God.

19 Furthermore, for every person to whom God has given wealth, riches, and the ability to enjoy them, to accept this allotment, and to rejoice in his work—this is a gift from God.

19 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.

20 For he will not often call to mind the years of his life, because God keeps him busy with the joy of his heart.

20 For he will not often consider the years of his life, because God keeps him occupied with the gladness of his heart.

20 For he will not brood much over the days of his life, since God will keep him occupied with the joys of his heart.

20 For he shall not much remember the days of his life; because God answereth him in the joy of his heart.