

1. Explain the intended meaning of verses 1-3 in light of the Koheleth's statement in chapter 9:2-6 and 11:7-8. Is there a contradiction? (vv. Job 3:11-19)
  
2. What is the Koheleth stating in verse 4 about labor and envy:
  - That man's labor is driven by envy (or rivalry) towards his neighbor?
  - That man's success causes his neighbor to be envious?
  
3. What is the fool's attitude towards labor? (vv. 5-6)
  
4. Does verse 6 represent a statement by the Koheleth or the fool's reasoning?
  
5. What motivates the one who has no one to work for under the sun? (vv. 7-8)
  
6. What does the Koheleth say about the value of friendship or unity? How does he illustrate this? (vv. 9-12)
  
7. How does the Koheleth illustrate the vanity of power? (vv. 13-16)
  
8. What characteristic of the old king is mentioned and why is it important? What can we learn from this? (vv. 13-16)

**Notes & Answers**

**Ecclesiastes 4:1-16 (ESV)**

<sup>1</sup>Again I saw all the oppressions that are done under the sun. And behold, the tears of the oppressed, and they had no one to comfort them! On the side of their oppressors there was power, and there was no one to comfort them. <sup>2</sup>And I thought the dead who are already dead more fortunate than the living who are still alive. <sup>3</sup>But better than both is he who has not yet been and has not seen the evil deeds that are done under the sun.

<sup>4</sup>Then I saw that all toil and all skill in work come from a man's envy of his neighbor. This also is vanity and a striving after wind.

<sup>5</sup>The fool folds his hands and eats his own flesh.

<sup>6</sup> Better is a handful of quietness than two hands full of toil and a striving after wind.

<sup>7</sup> Again, I saw vanity under the sun: <sup>8</sup>one person who has no other, either son or brother, yet there is no end to all his toil, and his eyes are never satisfied with riches, so that he never asks, "For whom am I toiling and depriving myself of pleasure?" This also is vanity and an unhappy business.

<sup>9</sup>Two are better than one, because they have a good reward for their toil. <sup>10</sup>For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! <sup>11</sup>Again, if two lie together, they keep warm, but how can one keep warm alone? <sup>12</sup>And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.

<sup>13</sup>Better was a poor and wise youth than an old and foolish king who no longer knew how to take advice. <sup>14</sup>For he went from prison to the throne, though in his own kingdom he had been born poor. <sup>15</sup>I saw all the living who move about under the sun, along with that youth who was to stand in the king's place. <sup>16</sup>There was no end of all the people, all of whom he led. Yet those who come later will not rejoice in him. Surely this also is vanity and a striving after wind.

**1. Explain the intended meaning of verses 1-3 in light of the Koheleth's statement in chapter 9:2-6 and 11:7-8. Is there a contradiction? (vv. Job 3:11-19)**

**Job 3:11-19 (ESV)**

<sup>11</sup>"Why did I not die at birth,  
come out from the womb and expire?

<sup>12</sup>Why did the knees receive me?  
Or why the breasts, that I should nurse?

<sup>13</sup>For then I would have lain down and been quiet;  
I would have slept; then I would have been at rest,

- <sup>14</sup>with kings and counselors of the earth  
who rebuilt ruins for themselves,  
<sup>15</sup>or with princes who had gold,  
who filled their houses with silver.  
<sup>16</sup>Or why was I not as a hidden stillborn child,  
as infants who never see the light?  
<sup>17</sup>There the wicked cease from troubling,  
and there the weary are at rest.  
<sup>18</sup>There the prisoners are at ease together;  
they hear not the voice of the taskmaster.  
<sup>19</sup>The small and the great are there,  
and the slave is free from his master.

**Ecc 9:2-6 (ESV)**

<sup>2</sup>It is the same for all, since the same event happens to the righteous and the wicked, to the good and the evil, to the clean and the unclean, to him who sacrifices and him who does not sacrifice. As the good one is, so is the sinner, and he who swears is as he who shuns an oath. <sup>3</sup>This is an evil in all that is done under the sun, that the same event happens to all. Also, the hearts of the children of man are full of evil, and madness is in their hearts while they live, and after that they go to the dead. <sup>4</sup>But he who is joined with all the living has hope, for a living dog is better than a dead lion. <sup>5</sup>For the living know that they will die, but the dead know nothing, and they have no more reward, for the memory of them is forgotten. <sup>6</sup>Their love and their hate and their envy have already perished, and forever they have no more share in all that is done under the sun.

**Ecc 11:7-8 (ESV)**

<sup>7</sup>Light is sweet, and it is pleasant for the eyes to see the sun.  
<sup>8</sup>So if a person lives many years, let him rejoice in them all; but let him remember that the days of darkness will be many. All that comes is vanity.

*The vanity, futility, and frustration of life can cause us to feel like death or never being born is better than being alive and dealing with the vanity. That doesn't mean it is true.*

**2. What is the Koheleth stating in verse 4 about labor and envy:**

- That man's labor is driven by envy (or rivalry) towards his neighbor?
- That man's success causes his neighbor to be envious?

*Could be either, but verse seems to indicate the former.... "keeping up with the Jones"*

**3. What is the fool's attitude towards labor? (vv. 5-6)**

*He avoids it to his own detriment...*

*To ignore the drive for achievement and become a dropout is foolish self-destructiveness. But the drive must be harnessed to what is compatible with inner peace.<sup>1</sup>*

**4. Does verse 6 represent a statement by the Koheleth or the fool's reasoning?**

*Likely the Koheleth...Just as laziness is harmful and should be avoided, so is working without the ability to enjoy one's work.<sup>2</sup>*

**5. What motivates the one who has no one to work for under the sun? (vv. 7-8)**

*The illusion of riches / wealth (there is no satisfaction)*

**6. What does the Koheleth say about the value of friendship or unity? How does he illustrate this? (vv. 9-12)**

*Two are better than one...*

- *Able to accomplish more*
- *One can pickup the other when they fall*
- *Can warm each other*
- *They are stronger together*

**7. How does the Koheleth illustrate the vanity of power? (vv. 13-16)**

*By talking about the old and foolish king who is no longer able to take instruction due to his power*

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<sup>1</sup> Wright, J. S. (1991). [Ecclesiastes](#). In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Psalms, Proverbs, Ecclesiastes, Song of Songs* (Vol. 5, p. 1166). Grand Rapids, MI: Zondervan Publishing House.

<sup>2</sup> Barry, J. D., Mangum, D., Brown, D. R., Heiser, M. S., Custis, M., Ritzema, E., ... Bomar, D. (2012, 2016). [Faithlife Study Bible](#) (Ec 4:6). Bellingham, WA: Lexham Press.

**8. What characteristic of the old king is mentioned and why is it important? What can we learn from this? (vv. 13-16)**

*He is no longer able to take instruction, because he doesn't feel like he needs anything else. This is a dangerous position for man.*

**Revelation 3:14–18 (ESV)**

<sup>14</sup> “And to the angel of the church in Laodicea write: ‘The words of the Amen, the faithful and true witness, the beginning of God’s creation.

<sup>15</sup> “ ‘I know your works: you are neither cold nor hot. Would that you were either cold or hot!

<sup>16</sup> So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. <sup>17</sup>

For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. <sup>18</sup> I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see.