

# The Holy Bible — KJV

Red Letter Edition

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## ECCLESIASTES: Chapter 4

**4:1** So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

**4:2** Wherefore I praised the dead which are already dead more than the living which are yet alive.

**4:3** Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

**4:4** Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

**4:5** The fool foldeth his hands together, and eateth his own flesh.

**4:6** Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

**4:7** Then I returned, and I saw vanity under the sun.

**4:8** There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

**4:9** Two are better than one; because they have a good reward for their labour.

**4:10** For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.

**4:11** Again, if two lie together, then they have heat: but how can one be warm alone?

**4:12** And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

**4:13** Better is a poor and a wise child than an old and foolish king, who will no more be admonished.

**4:14** For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor.

**4:15** I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

**4:16** There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

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