

01-08-26b Ecclesiastes

Well, let's resume our study now in Ecclesiastes, and it may seem as though we got a little bit of a slow start, at least it seems that way to me, in this section, because we don't typically find ourselves often directly facing this kind of oppression. I mean, in general, we can say, oh, my taxes are too high, but as far as our typical existence, of course, I guess in some ways, none of us are really typical, but there are areas where we experience oppression. It may not be financial.

This is specifically extortion, and you can't do anything about it. The justice system is rigged, and these two things go hand in hand. There is financial extortion from the poor, and justice and righteousness that ought to be available through the court system isn't there.

A good example of this, I read a book when I was in junior high or high school. It was a paperback book with a red cover, and it was called *Russia, the People and the Power* by a Washington Post journalist who had been stationed for many years in Russia, and of course, this is back before the fall of the Iron Curtain, back before the quote unquote end of the Cold War. This was written based on this man's experiences living in Russia back in the 60s and early 70s, and that was a fascinating book to read.

It is still a fascinating book to read even now because not only did he describe the conditions in the country, but also the mindset of the people, and you don't want to be prejudiced. You don't want to be biased, but I have seen this mindset among people from that country in this country with whom I have worked closely. It just gets ingrained in terms of coming to expect the system to work in a certain way and having an instinct for manipulation and deception and this sort of thing.

Even when there's no need for it, it just is the norm. It's what you grow up being used to, and of course, in that society, this was literally true. The whole communist system was nothing but a self-perpetuating system of more wealth for the rich and less for the poor, and despite all of its lofty statements about Lenin and all of that, talking about how the greater good for the greater number and all that, it basically winds up being a great big top-heavy system.

But back to our situation, pardon me for being insensitive, but I don't really care about the Russians. I care a whole lot more about me. I think they let God go and their nation is suffering as a result.

But here in our country, we do generally have recourse to justice. People expect it. They demand it.

If they don't get it, they go on TV or write the paper and get it that way. When all else fails, you can go to the media. Because we have a free press, a lot of wrongs get exposed and rectified because of that avenue.

So we don't typically languish for years under some terrible oppression that seriously affects our

quality of life. We all think maybe our taxes are too high or the fees and things that they exact for different things. I think the money they charge to tag your vehicle every year is excessive.

To pay \$50 or \$100 or whatever it is to put a license plate on a car, I think you ought to license it once and ought to stay licensed until it dies or is sold. But anyway, that's nothing that debilitates us. This is in Israel, oppression of the poor and denial of justice is a serious problem.

And it was predicted, as we saw, by the prophet Samuel back in 1 Samuel, beginning in chapter eight. And then he reiterates to Israel after they have their King Saul installed that this is going to result in oppression. They have turned away from God and decided that they have to have a human form of government to be like the other nations and to fight battles with the other nations and so on.

Well, this is exactly where the oppression comes in. And this is something for us to take to heart. When Solomon talks here about oppression of the poor and denial of justice and righteousness in the province, he's the King.

He's the son of David, King in Jerusalem. And virtually any commentator that you go to find any commentary you want on Ecclesiastes, and they're going to say, well, this is not Solomon writing this. It's somebody who in chapter one and two posed as Solomon, but now he's kind of dropped that fiction.

And he's a subject looking up at the government and saying, oh, look how there's all this. Don't be shocked because that's just the normal thing. Government's going to be corrupt and they're going to be lining their pockets at the expense of the poor.

And it goes all the way up to the King. Well, if our belief is correct that Solomon did write this and he is the King because the greater, from the time that he asked God for wisdom and got it until the end of his life, he was King in Israel. So I would assume he's King when he set these thoughts down.

Well, then why doesn't he do something about this? If he's the King and he knows there's graft and corruption in the government, these are his officials. Why doesn't he do something about it? Well, it tells us right here in verse nine. And you have all of these strange translations.

Let me give you sort of a literal rendering here. It says, the Yitron Eretz B'Kol Hu. And that was the first phrase.

And Yitron is prophet. The prophet of the land is to all. And then it says, Melech Leshadeh Ne'eved.

Well, what does this mean? The word, the verb here is from the word Abad, which means to serve. Eved is a noun that comes from it and means servant or slave. And preceding that, we have a noun, Shadeh, which is a noun that we have actually seen before in this book.

And it is the word translated as field or pasture land. So, Melech is the word for King. Then we have the preposition Leh, which is to or for.

And the word for pasture or pasture land, the land, it was used for open country. It has the idea of fields, pastures, grazing land. It was used in some places as the land outside a military camp or as the site of a small town.

This is the rural land. This is not the city. It's not the suburbs.

This is open country. So this is where, where do you think the poor who are being oppressed are going to live? This is an agricultural economy. So the oppression of the poor, they're not gonna go through the streets looking for the homeless in Jerusalem or in Shiloh or in Bethlehem or in any of the other towns in the area.

If you're going to oppress and extort, you're gonna go to people who are making some kind of money and you're gonna take it away from them. Well, these are gonna be the people out in the Shadeh, out in the field. They're the ones out there working and earning their bread by the sweat of their brow.

That is the back upon which the government rides. So, this literally says, the king to the field. And then we have Net Ebaad.

And this is the Nifal, third person, masculine singular noun from Ebaad. The net at the beginning of it tells us, and the Nifal is the passive. So you take a verb like Ebaad or Ebaad and then you put the net in front of it and that turns it into a passive.

Instead of serve, it's be served. So instead of serving, something is served and it has the third person masculine singular. So that's gonna refer back to the king.

So the king is served to or for Shadeh, which is the land. Well, again, you can find opinions about this all over the map because it's a very clipped sentence. It's only got three words in it.

Melek, Shadeh, Net Ebaad. So the king is served to or for the land or the king to or for the land is served. The king for the land is served.

What is this talking about? Well, this is sort of like a quote. This is what the officials are saying. This is the party line.

This is what is fed to the public as this extortion is going on. These officials who are oppressing the poor and distorting justice so that they can continue to do so saying, well, we're doing this in the king's name. The king for the land is being served.

The king for the fields is served. So they're saying, you know, this is all for the greater good. You

need the government.

You need us. We're going to take care of you. This is for the greater good.

This is what they tell the people when they put the super highway through and they pay them half of what their land is worth and take them out of their family homestead where they've been for four or five generations. They say, you know, it's the greater good. Well, they distort and pervert justice.

They don't give them what their land is worth and they forcibly evict them. This has been happening in China. I don't know if you heard the news this past week, but in Beijing where they're getting ready for the Olympics, China, the government of China is so ecstatic that they got the Olympics and they've got to do all this construction and building.

And there are 30 or so historic mansion properties in Beijing that have been there for centuries. Some of them go back to the 15th century and have been occupied by the same family generation after generation. The last one of those 30 family mansions was knocked down this week.

And the families were given a fraction of what it was worth, but the government doesn't care. The government says, you know, this is for the good of the land. We've got the Olympics coming.

We're going to put a great face on communism for the world. And so they are sacrificing their culture, their history, their heritage, the wellbeing of families. That's just one example.

Those, even the rich are suffering there because also the poor people who have lived in these neighborhoods and some of them have their family businesses there and their father and grandfather and grandfather before him built up a butcher shop or a little family business there. These are all just being bulldozed down and swept aside to make room for gymnastic courts and race tracks and all the different things that they're going to need for the Olympics. And they are just hacking and slashing.

They say out with the old, in with the new. It's all for the good of the land. It's all, this is for China.

We're going to show the world what a great country we are as we oppress and bulldoze and wipe these people out. It's all for the greater good. Well, this is the party line.

This is what's being said here, that when we go out and reap from the fields, this is for the good of the land. This is in the name of the king is what's going on here. And that goes right back to what Samuel told Israel.

If you want to find the prediction of this, just go back to 1 Samuel 8. Samuel said, you know what the king's going to do? He's going to have to take your land. And the king has no control. You say, why doesn't Solomon change this? If you're going to have a government, you have to

finance it.

You remember several years ago when they stopped the funding for the government, everything ground to a halt and people got in all kinds of trouble over it. You know, they didn't pass the spending bill and all kinds of terrible things went on. It seems to me like it was during that time that President Clinton got in trouble with his intern was when the, during the big government shutdown, you know, the idle minds, devil's workshop.

So, you know, your government has to be funded. If it's going to exist, it has to, you've got to pay your officials. You have to pay for all of this infrastructure.

You have to pay, pay, pay. The money has to come from somewhere. And so it's justified.

It's just an evil that's endemic to the system. And that is basically what's being spoken of here. Well, we find ourselves similarly afflicted if you look at different areas of life.

There are certain evils that come to wives just because they're married to husbands who are imperfect and who make mistakes. And you can't really fix that system. God told Eve in the garden, you know, there's going to be some bad sides to this deal.

Your desire is going to be unto him and he is going to rule over you. Well, that's not what God said when he created Eve and gave her to Adam as a helpmate. That's what he told her after the fall.

And so there are parts of marriage that are just inherently unsatisfactory because we live in an unsatisfactory world. And so in employment, in family, in households, in churches, especially large churches, I was thinking this morning, I drove past and I was looking at signs and I had heard some radio programs. I had to go down to the office this morning and turn off all of our equipment because they're shutting the power down for several hours to do maintenance.

And then I have to go back down this afternoon to turn it all back on and hope it all comes up and does its thing. But as I was driving down and back and I was hearing on the radio and all these denominational churches, and God bless them, I grew up in denominational church. My father, my grandfather, my great-grandfather going all the way back to the first Reverend Hull that came over on the boat in 1634.

And before him, he was in the Church of England over there. You know, I've got a long, long history of, so don't get me wrong, I'm not knocking the denominational church per se, but when you have a church that is structured along the lines that our churches are in these days, there is inherent, it's just the nature of the beast. There's going to be conflict, there's going to be problems, there's going to be abusive authority, there's going to be a very conducive environment for sin.

Just when you put that many people together and people don't necessarily see eye to eye and

especially if you don't have an active presence of the Holy Spirit and a common understanding of the Word of God, there is going to be just all kinds of opportunity for things to unravel and fall apart. And of course, it's a well-known syndrome in large churches that there's just all kinds of strife and contention inside that it's just the nature of the beast. You can't put that many people in one place without having that potential, not in this dispensation.

So what verse nine is talking about is, it doesn't say a king who cultivates the field is an advantage to the land. It says that the king to or for the field is served or is being served. So when they're going out to the fields and they're going out there to the highways and byways and they're conscripting and they're requisitioning and they're taxing and they're taking their 10th and taking another 10th and taking another 10th, it's all in the name of the king.

It's in the name of the government. What is the authority by which all of these higher-ups who watch over the higher-ups who are under even other higher-ups and they're all lining their pockets, all of this is in the name of the king. And the king can't do anything about it because that's part of the monarchy.

I mean, obviously he could try to weed out people that are abusing their authority, but it's in the nature of government. You have to tax the people to pay for the government. That was the beauty of having a theocracy.

All they had to do was tithe to support the Levitical priesthood. But when the monarchy came into being, now you have a whole separate set of tithing. You have a whole separate set of taxation over and above what it takes to support the temple and so on.

Well, all of this flows very well when we understand it this way. Don't be surprised when you see extortion. Don't be surprised when you see that justice and righteousness are denied in the province.

This is in your government. Because the higher-ups, and it uses a particular word here that means lofty, and this is sometimes used to talk about pride. We're in the upper click, we're in the upper crust, we're in the realms of government.

We look out for each other. We'll, you know, I'll get my piece and I'll make sure you get your piece and we'll make sure our boss gets his piece so that he lets us keep getting our piece of the pie. And this reaping of the profit of the land is done in the name of the king.

It's just endemic to government. You can't have government without this. Of course, you can have government without going to excess, but that gets back to the sinful nature.

And that's where we resume in verse 10. He who loves money will not be satisfied with money, nor he who loves abundance with its income. This too is vapor.

All of this that we're talking about, we've looked at different areas of life where people think that they're grabbing onto a good thing. And this is literal profit that they're skimming off of the land, skimming off the backs of the poor people. And he says, you know, they're never going to be satisfied even if they do that.

They get to be a higher-up, they get into the government and they start getting into the, you know, skimming the cream off the milk here. They're never going to be satisfied. They're going to have to have more and more.

It doesn't ultimately satisfy. It's vapor. It's just as temporary as the pleasure that Solomon investigated, the accomplishment that Solomon investigated, the attainments that he investigated, the trying to figure out and solve problems, trying to straighten out the crooked and trying to fill what is lacking.

He said all of that is vapor. Well, guess what? When you look up and you see these people aggrandizing themselves at the public's expense in government or in any other system of authority, don't be surprised at the fact that they delight in it because it's a temporary, you know, they get their fix one day. They make a big deal.

They execute a coup and get a certain thing, but it doesn't satisfy. It never fills the void. He who loves money will not be satisfied with money.

The one who loves abundance is not gonna be satisfied with its income. This, like everything else we've seen, is vapor. When good things increase, those who consume them increase.

So when the land begins to have good harvests and good bounty of herds and flocks, well, government's going to expand and soak up the profit in the land. So what is the advantage to their owners except to look on? Because the guy says, wow, really had a bumper crop of whatever it is they're growing, barley, this year. But guess what? Messenger comes by.

Oh, by the way, the tax rate's gone up this year, and that just takes away whatever profit the owner thought he was going to get. This is all talking about the same thing. What is the advantage to the owners except to look on, it says in the New American Standard, or it literally says to see with their eyes.

You're not going to grasp with your hand or eat with your mouth. You're just gonna see with your eyes. You can say, well, that was a great crop, but this is one of the problems in our tax structure is that as you become more and more prosperous, your tax rate goes up and up and up.

And by the time you get up in the, I don't know where it is. I've certainly never been there, but I understand that when you get way up there in the six figures, your tax rate goes up to like 50%. And the more you make, the more the government takes.

And I personally think a biblical approach is a flat tax rate. Everybody ought to pay the same percentage. It's the way God always did it in Israel.

And if you make \$1,000 or \$100,000, you ought to pay a flat percentage. And they can figure out what the percentage is. I don't really care as long as it's fair, but it's unfair.

And they're talking about how the economy has slowed down and all the tax rebate was what killed it or whatever. That's the only thing keeping us afloat is that, in my opinion, is the fact that people are doing their back-to-school spending and so forth out of that refund of our over-taxation that we got this year. But if we had a flat tax, we would not be penalizing success.

And this is what Solomon is talking about here. When good things increase, this is success. Well, they're penalizing it.

They're just digging deeper, taking more to themselves. And the owner, the guy who actually has the stuff, all he can do is see it with his eyes. I watch stuff come into my bank account and go out of my bank account.

He says in verse 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. And Solomon says, even under the sun, there is a greater satisfaction in having worked and done your best and not committed injustice than to have aggrandized yourself and made your stomach full, but you're really never full. If you can reconcile yourself to seeing it good, and seeing it go, and you work and do what you're supposed to do, you're going to have sweeter sleep than the man who gets his gains in an ill-gotten fashion.

And then you have to worry about it. Well, I got it this time, but what about next month? Is my stock portfolio going to shrink or is my 401k going to fall apart at the seams here or my foreign investments? And people wind up watching the news and calling up their stock broker and watching the little ticker tape across the bottom and getting into a fixation on their goods. Well, he goes on in verse 13 to say, there is a grievous evil, which I have seen under the sun, riches being hoarded by their owner to his hurt or riches being guarded by their owner to his hurt.

What exactly is this talking about? Well, he's going to go and continue to talk about ill-gotten gain, people who think they have profit and they really don't. This severe evil that is seen under the sun, riches kept for the owner to his hurt or guarded or hoarded. Those riches perish through misfortune.

And when he begets a son, there is nothing in his hand. There is no way to guarantee. Jesus said the same thing in the New Testament.

Don't lay up for yourself treasure on earth where rust and moth corrupt and thieves break in and steal. As he came from his mother's womb, naked shall he return to go as he came and shall take

nothing from his labor, which he may carry away in his hand. Well, the possibilities there.

Now, many people do leave goods to their descendants, the Rockefellers, the Hunts, you have the Hursts and a lot of these great rich families that seem to perpetuate their income. So this is not trying to say that a rich man is always going to lose his stuff before he can pass it on to his children. Solomon says, I have seen a severe evil under the sun.

These riches that are kept for the owner, but it winds up hurting him because it perishes through misfortune. This is not a prescription that's going to happen every time, but this is another angle on not really having profit. You think you're going to lay it up for yourself and for your descendants, but a misfortune can happen and you don't.

It doesn't mean a misfortune is going to happen in every case. Well, we face this same thing. We can invest ourselves not only financially, but in a lot of different ways.

We can build up capital. People talk about the chips that they've built up and you have to spend some of your chips sometimes. You have to cash in your good standing or the favor that you've built up with different ones.

And you have sort of political capital at your place of employment or at your whatever environment you're in, even in your own family sometimes. You're well thought of for a while and then you have a reversal or you do something that gets everybody upset and then you lose capital and you build these things up and you think, well, this is going to secure me. This is going to make my future good when I have this built up.

And Solomon says, putting your trust in that can only hurt you because it is possible to lose it. And verse 15 really sums it up because even if you manage to retain it, when you die, you're going to return. And of course you're not returning to the mother's womb, but in the biblical mindset, dust thou art and unto dust shalt thou return.

So you come forth from the mother's womb and naked shall he return to go as he came and he shall take nothing from his labor which he may carry away in his hand. This is the theme of the book. Is it possible to carry anything away when you return to the dust? He says, this is a grievous, severe evil, just exactly as he came, so shall he go.

And what Yitrone has he who has labored for the wind? When's the last time we saw this word Yitrone? Up there in verse 11. What Yitrone have the owners except to see them with their eyes? Who got the Yitrone from the hard work and labor of the land? Not the poor guy. He was taken by the higher ups.

What profit did, in verse nine, did the higher ups get? They're arguing that, well, I'm taking the profit for myself from you poor people because I'm serving the king. Well, they don't hang onto it either. So we have all through here, the very word that sums up the theme of this book.

Where is the profit? You can take it away from other people, but you're not going to keep it. You can work hard for it, you're not going to keep it either in this life or in the next. You can build it up, but you're never going to be satisfied in this life.

You're going to go naked back to where you came from and you're going to have nothing in your hand. And oddly enough, as I've mentioned many times to you before, there are those who think that there's no understanding of resurrection in the Old Testament. But why would Solomon talk about, if he says, well, he's going to go to the grave, just like he came from his mother's womb naked and shall take nothing from his labor.

Well, what would be the point of taking anything from your labor unless you were going to be raised to enjoy it? Solomon knows there's a resurrection and he's saying you're going to go into the next life empty-handed. What yetrone has he who has labored for the wind? And we saw this phrase when we were studying the, this also is vanity and a grasping for the wind in the English translations that we have. This is vapor and feeding on wind.

What profit do you have if you are feeding on the wind? And you see this idea that we established and I was happy to see that the Amplified also drew the same conclusion about feeding on wind from this verb. In verse 17, all his days he eats in darkness and he has much sorrow and sickness and anger. The more you invest yourself in this life in false profit, profit that does not last, profit that is actually vapor, the more you are going to increase sorrow and sickness and anger.

And this is a true statement that Solomon makes. All of these people, he says, don't frustrate yourself looking at the government and saying, look, they're taking away all of my profit in the name of the king. Don't frustrate yourself when you look at the rich and see that they're building up profit.

The more you invest yourself in this world, the more you worry about whatever kind of capital, whether it's financial or the capital that you have in a place of employment or the capital that you have in your family or the capital that you have with a loved one, spouse, parent, even a child. Wherever you think that your treasure is, if it's in this world, you are going to multiply to yourself. And this word for much is the word rab.

It means to multiply. Sorrow and sickness and oddly enough, anger. You get angry when you build something up and it disappears.

If you're working in the field and they tax it all away and soak it up to themselves and you try to sue for it and you can't get it back because justice is perverted, it makes you angry. The poor often look at the rich and get angry, want to get even, look at the French Revolution. So the summation here is in verse 18.

Here is what I have seen. It is good and fitting for one to eat and drink and to enjoy the good of all

his labor in which he toils under the sun all the days of his life which God gives him for it is his heritage, it says. In the New American Standard, it uses the translation reward.

Here is what I have seen to be good and fitting to eat, to drink and enjoy oneself and 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. Further, for every man to whom God has given riches and wealth and given him power to eat of it, to receive his heritage and rejoice in his labor, this is given by God. For he will not dwell unduly on the days of his life because God keeps him busy with the joy of his heart.

There's a lot I could do with the translation of this but I think we looked at this a little bit earlier on and based on what we have covered in these first five chapters, you can pretty well tell what this is talking about. There is a difference in just eating and drinking and seeing good in your labor when you're doing it for yourself but when it is good that is good for you beautiful, this word that says it is fitting, this is our word for beautiful. Good that is beautiful is to eat and drink and enjoy the good of one's labor in which you toil under the sun all the days of the life that God gives him, it is his reward to not only sleep the sleep of the laborer that was talked about earlier because you've done your best, you're not beating anybody out of anything, you're not extorting, you're not one of the higher ups trying to line his pockets and make himself rich only to lose it all.

Good that is beautiful is to be able to eat and drink, you're doing the same thing that other people are doing, you're doing the same kind of job, you're a parent or you're an employee or you are an employer or you're functioning at some level in society and in your family and in your circle of influence, your circle of acquaintance, you're doing the same thing other people are doing, they're eating and drinking and trying to find good in what they do, you're doing the same thing, but good that is beautiful is to do that when God gives you not only those opportunities but the capacity to enjoy it because you're doing it for the right reasons. Every man to whom God has given riches and wealth and given him power to eat of it, some of us as believers, we're not all poor, we're not all oppressed, some believers are blessed with goods, with resources and wealth, but when we have riches and wealth in whatever category, some people are rich and wealthy in the area of friends, some people are rich and wealthy in the area of family, some people are rich and wealthy in the area of just spiritual prosperity that you look at them and they look like anybody else, they're living in a modest home with a modest job and a modest set of circumstances, but they are rich and prosperous in the things that count because God has given them the ability to eat of it. It doesn't turn to ashes in your mouth, you don't spend your nights staying awake worrying about it, this is what has been called capacity for life, capacity for love, capacity for happiness.

When God can give a man capacity to enjoy, when God can give a person capacity to enjoy and appreciate their labor, their eating and drinking and anything beyond, any form of prosperity that they gain, this is good that is beautiful, this is good that transcends the rising and setting of the sun. When we are able to enjoy and appreciate our circumstances, great or small, when we can sleep the sleep of the faithful laborer, this is good that is beautiful, it is a gift of God and that category of person is not going to dwell unduly on the days of his life. Why? Because the joy of

your heart is knowing that you've got something eternal, you're looking beyond, you know that you have laid hold of something that is a true prophet, is a true Yitroam and it is good that is Yaffe, it is good that is beautiful.

That is one of the first great summations of theme in this book of Ecclesiastes. Solomon has explored for us many different areas of life by way of illustration where people think that they are finding the meaning in life, thinking they are finding the purpose and the profit in life, it's my accomplishment, it's my rise to power in some sphere, it is my possessions, it is what I have accumulated to myself in some area, whether it's goodwill or finances or whatever it might be and Solomon says, you know, all of these end up being a severe evil because the more you have, the more you're afraid of losing it and you are ultimately going to lose it no matter what you do, no matter how much worrying, no matter how many hedges, how many guards, how many measures you take, you can have the greatest security system in the world for your stuff, when you die, you're leaving all of that stuff behind. Good that is beautiful is to be able to enjoy this life and look forward to the next, it's a gift of God, it is a reward, you will be free from worry in this life.

You don't have to worry about what people think, you don't have to worry about what someone may do, about how someone may skim in and take credit for your work or take the profit of your labor or oppress you or and deny you justice in any area, you will not dwell unduly on the days of your life, why? God will keep you busy with the joy in your heart. Good that is beautiful is the basis for great joy in the heart and it's a transcendent joy that does not depend on circumstances. How many times have we heard that we are to be a thermostat and not a thermometer? You know, we carry our happiness and our joy around with us and it is not dependent on circumstances.

Well, this is how that comes about, we sacrifice that anytime we try to grab hold of something in this life and make it our profit. Our treasure is in heaven and not on earth. Well, we have covered chapter five and we'll resume in chapter six next time, let's close in a word of prayer.

Father, we thank you for the truth of your word and the clear picture that it gives us of where we stand in this life, what our opportunities are, what your grace has made available to us. We pray that God the Holy Spirit will enlighten us and enable us to seize and lay hold of that good which is beautiful, the good that frees us from worry and care in this life and that gives us the joy that transcends circumstances and that will be perpetuated not only in this age but in the age to come. We pray that in all things, our Lord and Savior Jesus Christ will be glorified.

We pray it in his name, amen.