Chapter Eight

Vs. 1: Who is like the wise man? And who knows the interpretation of a thing? A man's wisdom makes his face shine, and the hardness of his countenance is changed.

-*Wise man* (chakam): in this chapter, cf. vss. 5 & 17.
-*Interpretation* (pesher): from a verbal root which fundamentally means "to explain;" the only used of this noun in the Bible. A closely related Chaldean word is peshar as in Dan 2.4 (and found often in that book), "And we will show the *interpretation*."
-*Thing* (davar): as in 7.21.
-*Makes shine* ('or): alternately, "to become bright," "to lighten." "Restore us, O God; *let* your face *shine* that we may be saved" [Ps 80.3]!
-*Face*/*countenance*: the same word pany is used for both terms.
-*Hardness* (hoz): alternately, "strength," "might," "splendor." "The Lord is the *strength* of his people" [Ps 28.8].

Vs. 2: Keep the king's command, and because of your sacred oath be not dismayed,

-This verse continues into the next one. The Hebrew text inserts "I."
-*Keep* (shamar): as in 5.1, "guard."
-*Command* (pah): literally, "mouth."
-"Sacred oath:" the Hebrew text literally reads something like "on words oath of God." Shevuhah (*oath*, plural) is followed by the genitive ('of God'). "The covenant which he made with Abraham, his *sworn promise* to Isaac" [Ps 105.9].
-*Be dismayed* (bahal): as in 7.9, "be (not) quick."

Vs. 3: go from his presence, do not delay when the matter is unpleasant, for he does whatever he pleases.

-*Delay* (hamad): first noted in 1.4 with the alternate meaning of "remain."
-"When the matter is unpleasant." The Hebrew text literally reads, "in the evil (rah; cf. 2.17, 'grievous') word."
-*Pleases* (chaphats): alternately, "to delight;" cf. Sg 8.4, "Nor awake my love until he *pleases*."

Vs. 4: For the word of the king is supreme, and who may say to him, "What are you doing?"

-*Supreme* (shilton): a noun also in vs. 8 as "power." From the same verbal root ('to rule') as 5.19, "power."

Vs. 5: He who obeys a command will meet no harm, and the mind of a wise man will know the time and way.

-*Obeys* (shamar): as in vs. 2 above, "obey."
-*Command* (mitswah): especially used with reference to God. "Now this is the *commandment*, the statutes and the ordinances which the Lord your God commanded me to teach you" [Dt 6.1].
-*Meet* (yadah): literally, "to know." This part of vs. 5 reads, "and will not know an evil thing."
-*Mind* (lev): literally, "heart," as frequently noted.
-*Way* (mishpat, also vs. 6): literally, "justice" as in 3.16.

Vs. 6: For every matter has its time and way, although man's trouble lies heavy upon him.

-*Matter* (chephets): as in 3.1; the verbal root is noted in the previous verse.
-*Trouble* (rahath): construct of rahah as in 2.21, "evil."
-"Lies" is not in the Hebrew text which literally reads, "trouble of a man is great upon him."

Vs. 8: No man has power to retain the spirit or authority over the day of death; there is no discharge from war, nor will wickedness deliver those who are given to it.

-*Power* (shalyt): also in this verse as "authority;" cf. 7.19, "rulers."
-*Retrain* (kala'): in the sense of shutting up. "The fountains of the deep and the windows of the heavens were closed, the rain from the heavens *was restrained*" [Gen 8.2].
-*Spirit* (ruach): used twice in this verse and first noted in 1.6 as "wind." The first part of the verse at hand literally reads in the Hebrew, "There is not man power in spirit to retain spirit."
-*Discharge* (mishlachat): the only other use of this noun is found in Ps 78.49, "He let loose on them his fierce anger, wrath, indignation and distress, a *company* of

destroying angels." This Psalm verse has the verbal root (shalat, *to send*) as "let loose."

-*Deliver* (malat): in the sense of slipping away, escaping. "To you they cried and *were saved*" [Ps 22.5].

-"Those who are given to it." The Hebrew text has the noun bahal as in 5.11, "owner."

Vs. 9: All this I observed while applying my mind to all that is done under the sun, while man lords it over man to his hurt.

-*Observed* (ra'ah): the common verb "to see" last noted in 7.27, "behold."
-*Mind* (lev): fundamentally "heart" as in vs. 5 above with the same meaning.
-*Lords over* (shalat): a noun derived from this verbal root was noted in the previous verse (mishlachat).
-*Hurt* (rah): fundamentally as "evil" last noted in vs. 3.

Vs. 10: Then I saw the wicked buried; they used to go in and out of the holy place and were praised in the city where they had done such things. This also is vanity.

-*Buried* (qarav): the same verbal root for "to draw near" as in 5.1.
-"Holy *place* (maqom):" first noted in 1.5 with respect to the sun. For a similar meaning, "house of God" as in 5.1. "And who shall stand in his holy *place*" [Ps 24.3]?
-*Were praised* (shatak): this verb means "to forget."

Vs. 11: Because sentence against an evil deed is not executed speedily, the heart of the sons of men is fully set to do evil.

-*Sentence* (pitgam): a word of later Hebrew. "So when the *decree* made by the king is proclaimed throughout all his kingdom" [Est 1.20].
-*Evil deed* (rahah): as in 7.15, "evil doing." Compare with rah in the verse at hand, "evil."
-*Heart* (lev): singular noun used with plural "sons of men."

Vs. 12: Though a sinner does evil a hundred times and prolongs his life, yet I know that it will be well with those who fear God, because they fear before him;

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-This verse continues into the next one.
-*Sinner* (chata'): as in 2.26.
-*Prolongs* ('arak): as in 7.15 and the next verse.
-*Well* (tov): the adjective "good" as last noted in 7.14 and the next verse.
-*Fear* (yare'): as last noted in 7.18 with respect to God; also used "before him" as in 3.14 and the next verse.

Vs. 15: And I commend enjoyment, for man has no good thing under the sun but to eat and drink and enjoy himself, for this will go before him in his toil through the days of life which God gives him under the sun.

-*Commend* (shavach): cf. 4.1 as "And I thought..."
-*Enjoyment* (simchah): last noted in 7.4 as "mirth."
-"Good thing:" the Hebrew has the adjective tov, *good*.
-*Enjoy* (samach): the verbal root to simchah; as in 2.10, "found pleasure."
-*Will go well* (lawah): fundamentally as "to borrow," "receive as a loan." "You *shall* not *borrow*" [Dt 28.12].

Vs. 16: When I applied my mind to know wisdom, and to see the business that is done on earth, how neither day nor night one's eyes see sleep;

-This verse continues into the next one.
-*Mind* (lev): "heart" as last noted in vs, 11 above.
-*Wisdom* (chakmah): as last noted in 7.25.
-*Business* (hinyn): cf. 1.13.
-*Sees* (ra'ah): also "to see" in the verse at hand.

Vs. 17: then I saw all the work of God, that man cannot find out the work that is done under the sun. However, much man may toil in seeking, he will not find it out; even though a wise man claims to know, he cannot find it out.

-*Find out* (matsa'): last noted in 7.24 and used three times in this verse; compare with *seeking* (baqash) as in 7.29, "sought out."

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Chapter Nine

Vs. 1: But all this I laid to heart, examining it all, how the righteous and the wise and their deeds are in the hand of God; whether it is love or hate man does not know. Everything before them is vanity,

-This verse continues into the next one.

-"Laid to *heart* (lev):" last noted in 8.16, "applied my *mind*." The verse at hand literally reads, "gave to my heart."

-*Examining* (bor): the only instance of the verb in the Bible.

-*Love* ('ahvah): from a verbal root meaning "to desire," "to breathe after." It especially applies to love between the two sexes: "He brought me to the banqueting house, and his banner over me was *love*" [Sg 2.4].

-*Hate* (sin'ah): Consider how many are my foes, and with what violent *hatred* they hate me" [Ps 25.18].

-The last sentence of this verse reads in the Hebrew, "Everything before them is everything."

Vs. 2: since one fate comes to all, 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.

-A continuation from the previous verse.

-"One *fate* (miqrah):" as in 2.14 as well as in the next verse. The Hebrew text literally reads, "fate one," as in "day one" (etc.) of the Genesis account of creation.

-"The evil" is lacking in the Hebrew text.

-*Clean* (tahor): from a verbal root meaning "to be bright," "to shine." "Take with you seven pairs of all *clean* animals" [Gen 7.2].

-*Unclean* (tame'): from a verbal root which implies pollution, often in the context of a religious ritual. "Or if one touches an *unclean* thing...he shall be guilty" [Lev 5.2].

- *Sacrifices* (zavach): as in 5.1.

Vs. 4: But he who is joined with all the living has hope, for a living dog is better than a dead lion.

-*Joined* (bachar): the verbal root fundamentally means "to prove," to choose."

"Ephraim *is joined* to idols" [Hos 4.17].

-"With all the living." The Hebrew text has the preposition ʿel (*to*, *towards*).

-*Hope* (bitachon): from a verbal root meaning "to trust." The only two references in the Bible are 2 Kg 18.19 ('What *confidence* is this?') and Is 36.4 ('What *confidence* is this?').

-*Dog* (kelev): from a verbal root meaning to bark. This noun can also be a proper noun, Caleb. "Dog" is often used in a negative sense as Ps 22.16, "Yes, *dogs* are round about me; a company of evildoers encircle me."

-*Lion* (ʿaryeh): a synonym for a power enemy as in Is 15.9, "A *lion* for those of Moab who escape, for the remnant of the land."

Vs. 5: For the living know that they will die, but the dead know nothing, and they have no more reward; but the memory of them is lost.

-*Reward* (sakar): as in 4.9.

-*Memory* (zeker): the only use of this noun in Ecclesiastes; from the verbal root zakar with a parallel derivative in 1.11, zikron (*remembrance*).

-*Lost* (shakach): in the sense of forgetting. "Then take heed lest you *forget* the Lord who brought you out of the land of Egypt" [Dt 6.12].

Vs. 6: Their love and their hate and their envy have already perished, and they have no more forever any share in all that is done under the sun.

-"Love and hate:" cf. vs. 1 above.

-*Envy* (qin'ah): as in 4.4.

-*Share* (cheleq): as in 3.22, "lot."

Vs. 7: Go, eat your bread with enjoyment, and drink your wine with a merry heart; for God has already approved what you do.

-*Enjoyment* (simchah): as in 8.15.

-"With a merry heart." The Hebrew text literally reads, "in a *good* (tov) heart."

-*Approved* (ratsah): alternately as "to be delighted," "to make oneself pleasing." "Behold my servant whom I uphold, my chosen in whom my soul *delights*" [Is 42.1].

Vs. 8: Let your garments be always white; let not oil be lacking on

your head.

-"Always." The Hebrew text literally reads, "in all time."
-*Garments* (beged, singular): usually refers to an outer garment. "But he (Joseph) left his *garment* in her hand and fled and got out of the house" [Gen 39.12].
-*Oil* (shemen): It is like the precious *oil* upon the head, running down upon the beard, upon the beard of Aaron" [Ps 133.2].
-*Lacking* (chasar): cf. 1.15.

Vs. 10: Whatever your hand finds to do, do it with your might; for there is no work or thought or knowledge or wisdom in Sheol to which you are going.

-*Might* (koach): in the sense of physical strength. "When you till the ground, it shall no longer yield to you its *strength*" [Gen 4.12].
-*Thought* (cheshbon): last noted in 7.29 as "devices."
-Sheol: the subterranean place of shades to which the dead go. It is first mentioned in Gen 37.25, "No, I shall go down to Sheol to my son, mourning."
-"To which you are going." The Hebrew text literally reads, "which you are going there."

Vs. 11: Again I saw that under the sun the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the intelligent, nor favor to the men of skill; but time and chance happen to them all.

-"Again." As in 4.1, this word is missing in the Hebrew text which has the verb shuv, *to turn*.
-*Swift* (qal): from a verbal root meaning "to be light, quick." "Behold, the Lord is riding on a *swift* cloud and comes to Egypt" [Is 19.1].
-*Race* (meruts): from a verbal root meaning "to run." This is the only use of the noun in the Bible. Another closely related word (merutsah) is found four times, one of which is from 2 Sam 18.27: "The *running* of the foremost is like the *running* of Ahimaaz."
-*Battle* (milchamah): "The Philistines had *war* again with Israel" [2 Sam 21.15].
-*Strong* (gibor, singular). For an alternate meaning, "These were the *mighty men* that were of old, the men of renown" [Gen 6.4].
-*Riches* (hosher): cf. 4.8.
Intelligent (byn, the verb): an alternate meaning is "to discern," "to perceive."

"Even a fool who keeps silent is considered wise; when he closes his lips, he is deemed *intelligent*" [Prov 17.28].
-*Favor* (chen): from a verbal root meaning "to be merciful." I will give this people *favor* with the Egyptians" [Ex 11.3].
-*Men of skill* (yadym): from the verbal root yadah, *to know.*
-*Chance* (pegah): from a verbal root meaning "to strike upon." The only other use of this noun is 1 Kg 5.18 (4), "But now the Lord my God has given me rest on every side; there is neither adversary nor *misfortune*."
-*Happen* (qarah): cf. 2.14 as "comes;" also there the word "fate" is derived from this verbal root.

Vs. 12: For man does not know his time. Like fish which are taken in an evil net and like birds which are caught in a snare, so the sons of men are snared at an evil time when it suddenly falls upon them.

-*Time* (heth): as first noted in 1.3 and repeated often throughout Ecclesiastes. Its used with yahah (*to know*) signifies profound ignorance not so much of chronological time but of time marked by special events or circumstances.
-*Are taken* ('achaz): also as "snared" in the verse at hand and found in 2.3, "lay hold of."
-*Net* (matstod): from a verbal root meaning "to lay snares." For another meaning with a slightly different spelling, "All that fight against her and her *stronghold* and distress her" [Is 29.7]. Such a net is *evil* or rahah; the same applies to "time."
-*Snare* (pach): "Let their own table before them become a *snare*; let their sacrificial feasts be a trap" [Ps 69.22].
-*Suddenly* (pit'om): from an unused root meaning "to open." "Do not be afraid of *sudden* panic, or of the ruin of the wicked when it comes" [Prov 3.25].

Vs. 15: But there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no one remembered that poor man.

-*Poor* (misken): used twice in this verse. Cf. 4.13 and the next verse for the only uses of this term in the Bible.
-*Wise/wisdom* (chakam/chakmah): as in 8.1 and 8.16, respectively.
-*Delivered* (malat): cf. 8.8.
-*Remembered* (zakar): cf. 5.20.

Vs. 16: But I say that wisdom is better than might, though the poor man's wisdom is despised, and his words are not heeded.

-*Might* (gevorah): in the sense of having strength as in 10.17. "Rise yourself and fall upon us; for as the man is, so is his *strength*" [Judg 8.21].
-*Despised* (bazah): alternately as "to condemn." "In whose eyes a reprobate *is despised*, but who honors those who fear the Lord" [Ps 15.4].
-*Heeded* (shamah): the common verb "to hear" as in the next verse.

Vs. 17: The words of the wise heard in quiet are better than the shouting of a ruler among fools.

-*Quiet* (nachath): cf. 4.6 as "quietness."
-*Shouting* (zehaqah): in the sense of crying out, exclaiming. "I was very angry when I heard their *outcry* and these words" [Neh 5.6].
-*Ruler* (moshel): its verbal root has the alternate meaning of "to make like." In the verse at hand (also 10.4), the verb is used, not the noun. For a parallel verse (verb used), cf. Ezk 19.11: "Its strongest stem became a ruler's *scepter*."
-*Fools* (kesyl, singular): first noted in 2.14.

Vs. 18: Wisdom is better than weapons of war, but one sinner destroys much good.

-*Weapons* (kely, singular): in the broadest sense, any utensil. "The Levites, all who were skillful with *instruments* of music" [2 Chron 34.12].
-*War* (qerav): from the verbal root meaning "to be near," "to draw close." "He will deliver my soul in safety from the *battle* that I wage" [Ps 55.19].
-*Destroys* ('avad): first noted in 3.6 as "to loose."

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Chapter Ten

Vs. 1: Dead flies make the perfumer's ointment give off an evil odor; so a little folly outweighs wisdom and honor.

-*Flies* (zevuv, singular): from the verbal root meaning "to hum," "to buzz." "In that day the Lord will whistle for the *fly* which is at the sources of the streams of

Egypt" [Is 7.18].

-*Perfumer* (raqach): from a verbal root meaning "to spice." "Others of the sons of the priests prepared the mixing of the *spices*" [1Chron 9.30].

-*Ointment* (shemen): cf. 9.8 as "oil."

-*Give off* (navah): alternately, "to bubble forth," "to ferment." "The fountain of wisdom is a *gushing* stream" [Prov 18.4].

-*Evil odor* (ba'ash): or "to have a bad smell." "You have brought trouble on me by *making* me *odious* to the inhabitants of the land" [Gen 34.30].

-*Outweighs* (yaqar): an adjective from a verbal root meaning "to be precious," "to be heavy." "She (queen of Sheba) came to Jerusalem with a very great retinue, with camels bearing spices and very much gold and *precious* stones" [1 Kg 10.2]. A literal reading of the verse at hand in Hebrew is "Precious from wisdom from honor."

-*Folly* (sikloth) first noted in 1.17.

Vs. 3: Even when the fool walks on the road, he lacks sense, and he says to everyone that he is a fool.

-"Lacks sense:" the Hebrew text has the verb chasar as in 1.15, "lacking." In the verse at hand, lev (*heart*) is used.

Vs. 4: If the anger of the ruler rises against you, do not leave your place, for deference will make amends for great offenses.

-*Anger* (ruach): the noun for "spirit," wind." Only two other uses of this word are found in the Bible: 1) Then their *anger* against him was abated" [Judg 8.3]. 2) "Against Jehoram the *anger* of the Philistines" [2 Chron 21.16].

-*Ruler* (moshel): as in 9.17.

-"Against you." The preposition hal (*on*, *upon*) is used.

-*Leave* (nuach): cf. 2.18; also as "make amends" just below.

-*Place* (maqom): first noted in 1.5.

-*Deference* (marpe'): from a verbal root meaning "to heal." There are only two other uses of this word in the Bible: 1) "A *sound* heart is the life of the flesh" [Prov 14.30]. 2) A *wholesome* tongue is a tree of life" [Prov 15.4].

-*Make amends* (nuach): as "leave" just above, the only meaning associated with this verb.

-*Offenses* (chete', singular): from the verbal root "to sin" and alternately as the noun "sin." "Though your *sins* are like scarlet, they shall be as white as snow" [Is 1.18].

Vs. 5: There is an evil which I have seen under the sun, as it were an error proceeding from the ruler:

-This verse continues into the next one.
-*Evil* (rahah): as "great evil" in 2.21.
-*Error* (shegagah): from a verbal root meaning "to wander." Cf. 5.6 as "mistake."

Vs. 6: folly is set in many high places, and the rich sit in a low place.

-*Is set* (natan): the common verb "to give."
-*High places* (marom, singular): refers both to "prince" and "fortified place." "Let the assemble of the peoples be gathered about you; and over it take your seat *on high*" [Ps 7.7].
-*Low place* (shephel): the singular is used here. "It is he who remembered us in our *low estate*, for his steadfast love endures forever" [Ps 136.23].

Vs. 7: I have seen slaves on horses and princes walking on foot like slaves.

-*Slaves* (heved, singular): alternate as "servant" and used twice in this verse. "On the third day which was Pharaoh's birthday, he made a feast for all his *servants*" [Gen 40.23].
-*Princes* (sar, singular): also pertains to anyone in charge as in Gen 39.21, "But the Lord was with Joseph and showed him steadfast love and gave him favor in the sight of the *keeper* of the prison" [Gen 39.21].
-"On foot:" the Hebrew text literally reads "on the *earth* ('erets)."

Vs. 8: He who digs a pit will fall into it; and a serpent will bite him who breaks through a wall.

-*Digs* (chaphar): alternately, "to explore" as in Dt 1.22, "Let us send men before us that they *may explore* the land for us."
-*Pit* (gumats): a noun only found in this verse.
-*Serpent* (nachash): from a verbal root meaning "to whisper." "Take in your hand the rod which was turned into a *serpent*" [Ex 7.15].
-*Bite* (nashak): alternately, "to lend on usury," "to vex." "Then the Lord sent fiery

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serpents among the people, and they *bit* the people so that many people of Israel died" [Num 21.6]. This verse has the same noun nachash for "serpents."
-*Breaks through* (parats): as in 3.3, "to break down."
-*Wall* (gadar): "You have not gone up into the breaches or built up a *wall* for the house of Israel that it might stand in battle in the day of the Lord" [Ezk 13.5].

Vs. 9: He who quarries stones is hurt by them; and he who splits logs is endangered by them.

-*Quarries* (nasah): the only use of this verb with this meaning. Nasah fundamentally means "to depart," "to go on a journey." "Moses *brought* Israel from the Red Sea" [Ex 15.22].
-*Is hurt* (hatsav): implies the act of toiling or laboring. "And now *do* not *be distressed* or angry with yourselves because you sold me (Joseph) here" [Gen 45.5].
-*Splits* (baqah): alternately, "to cleave asunder," "to divide." "Who *divided* the waters before them to make for himself an everlasting name" [Is 63.12].
-*Logs* (hets, singular): fundamentally, "tree."
-*Is endangered* (sakan): the only use of this verb with this meaning which fundamentally means "to associate with." "He who *is impoverished* chooses for an offering wood that will not rot" [Is 40.20].

Vs. 10: If the iron is blunt and one does not whet the edge, he must put forth more strength; but wisdom helps one to succeed.

-*Iron* (barzel): "Because I know that you are obstinate, and your neck is an *iron* sinew and your forehead brass" [Is 48.4].
-*Blunt* (qahah): only three other references in the Bible, all with the meaning of "being set on edge:" Jer 31.29 & 30 and Ezk 18.2.
-*Whet* (qalal): fundamentally, "to be swift," "to be of little account," "to make light of." This verb is also found in 7.22 & 10.20 as "to curse."
-*Edge* (panym): the only use of this word (often used in the plural) which means "face."
-*Put forth* (gavar): fundamentally, "to be strong," "to prevail." "And he *shall confirm* the covenant" [Dan 9.27].
-*Strength* (chayl): "The *strong* men shall bow themselves" [12.3].
-*Helps* (yitron): a noun first used in 1.3 as "profit."
-*Succeed* (kashar): also in 11.6, "to prosper." "If it pleases the king" [Est 8.5].

Vs. 11: **If the serpent bites before it is charmed, there is no advantage in a charmer.**

-*Serpent* (nachash): as in vs. 8 above.
-*Bites* (nashak): as in vs. 8 above. Note the similarity of sound with nachash.
-*Charmed* (lachash): fundamentally as "to whisper." The idea is that incantations were muttered or spoken softly. "But when David saw that his servants *were whispering* together, David perceived that the child was dead" [2 Sam 12.19].
-*Advantage* (yitron): last noted in the previous verse.
-*Charmer* (bahal halashon): literally, "lord (master) of the tongue."

Vs. 12: **The words of a wise man's mouth win him favor, but the lips of a fool consume him.**

-*Favor* (chen): as in 9.11.
-"Win" is not in the Hebrew text.
-*Consume* (balah): in the sense of devouring, destroying. "A worthless witness mocks at justice, and the mouth of the wicked *devours* iniquity" [Prov 19.28].
-The contrast between "words" (of a wise man) and "lips" (of a fool) indicate that the former are more thoughtful whereas the latter are akin to that "whispering" or murmuring noted in the previous verse.

A few notes as to vss. 13-16:

>   -*Madness* (holeloth): as in 7.25; from the verbal root halal noted in 7.21.
>   -*Wearies* (yagah): as in 1.8.
>   -*Feast* ('akal): the common verb "to eat."

Vs. 17: **Happy are you, O land, when your king is the son of free men and your princes feast at the proper time, for strength and not for drunkenness!**

-*Happy* ('esher): from a verbal root whose fundamental meaning is straightness which makes sense in the direction-towards-which as in Ps 1.1, "*Happy* is the man who walks not in the counsel of the wicked." The relative pronoun, 'asher is derived from this root, signifying a transitional state.
-*Free men* (chor, singular): from a verbal root meaning "to be free." "And she (Jezebel) sent the letters to the elders and the *nobles* who dwelt with Naboth in his city" [1 Kg 21.8].

-*Feast* (ʻakal): as in the previous verse.
-*Proper time* (heth): first noted in 3.1. The Hebrew text lacks the adjective "proper."
-*Strength* (gevorah): as in 9.16, "might."
-*Drunkenness* (shety): from a verbal root meaning "to drink" as well as "to feast." For an alternate use, cf. Lev 13.48 (which only contains such alternates): "In *warp* or woof of linen or wool."

Vs. 18: Through sloth the roof sinks in, and through indolence the house leaks.

-*Sloth* (hatslah): "She looks well to the ways of her household and does not eat the bread of *idleness*" [Prov 31.27].
-*Roof* (meqrah): the only use of this term in the Bible.
-*Sinks in* (makak): fundamentally as "to melt away" in the sense of decaying. The only other use of this verb is in Ps 106.43: "And were *brought low* through their iniquity."
-*Leaks* (dalaph): fundamentally as "to drop," "to drip." "My eyes *shed tears* to God" [Job 16.20].

Vs. 19: Bread is made for laughter, and wine gladdens life, and money answers everything.

-*Laughter* (sechoq): lasted noted in 7.3.
-*Gladdens* (samach): lasted noted in 8.15, "to enjoy."
-*Money* (keseph): as in 7.12.
-*Answers* (hanah): as in 1.13, "to be busy with;" a verb with multiple meanings.

Vs, 20: Even in your thought, do not curse the king, nor in your bedchamber curse the rich; for a bird of the air will carry your voice, or some winged creature tell the matter.

-*Thought* (madah): from the verbal root meaning "to know." "Give me now wisdom and *knowledge* to go out and come in before this people, for who can rule this your people that is so great" [2 Chron 1.10]?
-*Curse* (qalal): used twice in this verse; cf. vs. 10, "to whet."
-*Bedchamber*. This word is made up of two terms: 1) cheder: especially an inner chamber of a house: "The king has brought me into his *chambers*" [Sg 1.4]. 2) miskav: lying down, "He enters into peace; they rest in their *beds* who walk in

their uprightness" [Is 17.2].
-"Of the air." The Hebrew word here is shamym, alternately as "heavens."
-"Winged creature." The Hebrew has bahal haknaphym where the former can apply to the possessor of anything (as in vs. 10 related to 'charmer') and the latter to "wings."
-*Matter* (davar): "word" and as in 1.10 as "thing."

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Chapter Eleven

Vs. 1: Cast your bread upon the waters, for you will find it after many days.

-*Cast* (shalach): the simple verb "to send."
-"Upon the waters." The Hebrew text literally reads, "Upon the face of the waters."
-"After many days." The Hebrew text literally reads, "*In* (b-) many days."

Vs. 3: If the clouds are full of rain, they empty themselves on the earth; and if a tree falls to the south or to the north, in the place where the tree falls, there it will lie.

-*Clouds* (hav, singular): an alternate reading of this noun is "step," "threshold." Hav also intimates darkness: "Lo, I am coming to you in a thick *cloud*, that the people may hear when I speak with you and may also believe you forever" [Ex 19.9].
-*Rain* (geshem): implies heavy rain. "And in a little while the heavens grew black with clouds and wind, and there was a great *rain*" [1 Kg 18.45].
-*Empty themselves* (ruq): "I *cast* them *out* like the mire of the streets" [Ps 18.42].
-*South* (darom): cf. 1.6.
-*North* (tsaphon): cf. 1.6. Both "south" and "north" are prefaced with the preposition b-, *in*.
-"There it will lie." The Hebrew text literally reads, "There it will be."

Vs. 4: He who observes the wind will not sow; and he who regards the clouds will not reap.

-*Observes* (shamar): last noted in 8.5, "to obey."
-*Wind* (ruach): last noted in 10.3, "anger."
-*Sow* (zarah): literally as "to scatter," "to disperse." "They have *sown* wheat and have reaped thorns" [Jer 12.13].
-*Regards* (ra'ah): the simple verb "to see" last noted in 8.16.
-*Clouds* (hav, singular): as in the previous verse. It is prefaced with the preposition b-, *in.*
-*Reap* (qatsar): the verbal root connotes a shortening of length. "May those who sow in tears *reap* with shouts of joy" [Ps 126.5]!

Vs. 5: As you do not know how the spirit comes to the bones in the womb of a woman with child, so you do not know the work of God who makes everything.

-"How." The Hebrew text literally reads, "what way."
-*Spirit* (ruach): as in the previous verse and many other places.
-*Bones* (hetsem, singular): from a verbal root meaning "to be strong." "This at last is *bone* of my *bones* and flesh of my flesh" [Gen 2.23].
-*Womb* (beten): implies the inmost part of anything: "I called to the Lord out of my distress, and he answered me; out of the *belly* of Sheol I cried" [Jon 2.2].
-"Of a woman with child." The Hebrew text has the substantive of the verb mala', *to be fill.*
-Works/makes: from the same verbal root hashah.

Vs. 8: For if a man 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.

-*Rejoice* (samach): as in 10.19, "gladden."
-*Remember* (zakar): as in 9.15.
-*Darkness* (choshek): as in 2.13.
-"All the comes is vanity." A different slant on the frequent "All is vanity."

Vs. 9: Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth; walk in the ways of your heart and the sight of your eyes. But know that for all these things God will bring you into judgment.

-*Rejoice* (samach): as in the previous verse.

-*Young man* (bachur): one of mature age but unmarried. "You have made this last kindness greater than the first in that you have not gone after *young men* whether poor or rich" [Rt 3.10].
-*Youth* (yaldoth): used twice in this verse and also in the next verse; from the verbal root meaning "to be born." "From the womb of the morning like dew your *youth* will come to you" [Ps 110.3].
-*Cheer* (tov): the verbal root from which the adjective *good* is derived, tov. "And Nabal's heart *was merry* within him, for he was very drunk" [1 Sam 25.36].
-*Sight* (mar'ah): as in 6.9, from the verbal root "to see."
-*Judgment* (mishpat): as noted in 8.5, "way."

Vs. 10: Remove vexation from your mind, and put away pain from your body; for youth and the dawn of life are vanity.

-*Remove* (sur): alternately, "to turn aside," "to withdraw." "*Put away* from you crooked speech, and put devious talk far from you" [Prov 4.24].
-*Mind* (lev): "heart" as last noted in 9.1.
-*Put away* (havar): this verbal root fundamentally means "to pass over."
-*Pain* (kahas): as in 7.9, "anger."
-*Dawn of life* (shakaroth): the only use of this term in the Bible which is closely related to shachar, *dawn*.

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Chapter Twelve

Vs. 1: Remember also your Creator in the days of your youth, before the evil days come, and the years draw nigh when you will say, "I have no pleasure in them;"

-This verse continues as one unit set off by colons and semi-colons through the conclusion of vs. 7.
-*Remember* (zakar): last noted in 11.8.
-*Creator* (bara'): the Hebrew text has the verb instead of the noun, "the one who created you." "The *Creator* of the ends of the earth" [Is 40.28].
-*Youth* (bechuroth): the only use of this term in the Bible yet closely related to bachur (*young man*) in 11.9.
-*Draw neigh* (nagah): fundamentally as "to touch," "to reach." "The time has

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come, the day *draws near*" [Ezk 7.12].
-*Pleasure* (chephets): from the verbal root "to please" as noted in 8.3; the noun is found in 3.1, "matter."

Vs. 3: in the day when the keepers of the house tremble, and the strong men are bent, and the grinders cease because they are few, and those that look through the windows are dimmed,

-"*Keepers* (shomer, singular) of the house:" from the verbal root shamar last noted in 11.4, "to observe."
-*Tremble* (zuah): only two other references in the Bible: 1) "He (Mordecai) neither rose nor *trembled* before him" [Est 5.9] and 2) "Will not your debtors suddenly arise and those awake who *will make* you *tremble*" [Hab 2.7]?
-"*Strong* (chyl) men" or "men of strength" as in 10.10.
-*Bent* (hauat): alternately, "to pervert." Cf. 1.15 as "crooked."
-*Grinders* (tachanah, singular): from a verbal root meaning "to crush small;" cf. next verse, "grinding." The only use of this noun in the Bible.
-*Cease* (batal): "Therefore make a decree that these men *be made to cease* and that this city be not rebuilt" [Ezra 4.21].
-*Windows* ('arubah, singular): more specifically, lattices. "And the *windows* of the heavens were opened" [Gen 7.11].
-*Dimmed* (chashak): the verbal root for "darkness" as in 11.8. "For they (locusts) covered the face of the whole land so that the land *was darkened*" [Ex 10.15].

Vs. 4: and the doors on the street are shut; when the sound of the grinding is low, and one rises up at the voice of a bird, and all the daughters of song are brought low;

-*Doors* (deleth, singular): "As a *door* turns on its hinges, so does a sluggard on his bed" [Prov 24.14].
-*Street* (shuq): also in the next verse. "I will rise now and go about the city, in the *streets* and in the squares" [Sg 3.2].
-*Shut* (sagar): "The city of chaos is broken down, every house *is shut up* so that none can enter" [Is 24.10].
-*Sound* (qol): "voice;" used twice in this verse. Cf. 7.6 as "crackling."
-*Grinding* (tachan): the verbal root for "grinders" in the previous verse. "*Let* my wife *grind* for another" [Job 31.10].
-*Low* (shaphal): "And all the trees of the field shall know that I the Lord *bring low* the high tree and make high the *low* tree" [Ezk 17.24]. Here the verb and

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adjective are noted.
-*Song* (shyr): cf. 2.8, "singers."
-*Are brought low* (shachach): "Then deep from the earth you shall speak, from *low* in the dust your words shall come" [Is 29.4].

Vs. 5: **they are afraid also of what is high, and terrors are in the way; the almond tree blossoms, the grasshopper drags itself along and desire fails; because man goes to his eternal home, and the mourners go about the streets;**

-*High* (gavoah): cf. 5.8, "higher."
-*Terrors* (chatchat): the only use of this word in the Bible; from a verbal root meaning "to be broken into pieces," "to confound."
-*Almond tree* (shaqad): "The rod of Aaron for the house of Levi had sprouted and put forth buds and produced blossoms, and it bore ripe *almonds*" [Num 17.8].
-*Blossoms* (na'ats): fundamentally, "to deride," "to despise." "These men *have provoked* the Lord" [Num 16.30].
-*Grasshopper* (chagav): or locust. "And we seemed to ourselves like *grasshoppers*, and so we seemed to them" [Num 13.33].
-*Drags* (saval): alternately, "to bear," "to carry." "He *shall bear* their iniquities" [Is 53.11].
-*Desire* ('avyunah): from a verbal root "to love," "to long after." The only use of this word in the Bible.
-*Fails* (parar): alternately, "to break in pieces," "to bring to nothing." "And *break* not your covenant with us" [Jer 14.21].
-"*Eternal* (holam) home:" "Their *eternal* dishonor will never be forgotten" [Jer 20.11].
-*Mourners* (saphad): the verb is used which connotes beating. "*Beat* upon your breasts for the pleasant fields, for the fruitful vine" [Is 32.12].
-*Go about* (savav): cf. 1.6, "goes round."
-*Streets* (shuq): as in vs. 4 above.

Vs. 6: **before the silver cord is snapped, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern,**

-"Silver *cord* (chevel):" also as a measuring line and portion: "Why have you given me but one lot and one *portion* as an inheritance although I am a numerous people" [Jos 17.14]?

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-*Snapped* (rachaq): this verbal root fundamentally means "to go away far." "They *are gone far* from me" [Jer 2.5].
-*Bowl* (gulah): also "fountain," "spring." "I see and behold, a lampstand all of gold with a *bowl* on the top of it and seven lamps on it" [Zech 4.3].
-*Broken* (ratsats): used twice in this verse. "A *bruised* reed he will not break" [Is 42.3].
-*Pitcher* (kad): "I have nothing baked, only a handful of meal in a *jar* and a little oil in a cruse" [1 Kg 17.12].
-*Broken* (shavar): "And the ships *were wrecked* and were not able to go to Tarshish" [2 Chron 20.37].
-*Fountain* (maboah): "The burning sand shall become a pool and the thirsty ground springs of water" [Is 35.7].
-*Wheel* (gilgal): "When he drives his cart *wheel* over it with his horses, he does not crush it" [Is 28.28].
-*Cistern* (bor): Jer 38.6: "So they took Jeremiah and cast him into the *cistern* of Malchiah, the king's son."

Vs. 7: and the dust returns to the earth as it was, and the spirit returns to God who gave it.

-This verse concludes a lengthy sentence or unit of sections marked off by colons and semi-colons begun in vs. 1.
-*Dust* (haphar): as in 3.20.
-*Returns* (shuv): as in 1.7; occurs only once in the Hebrew text, this verse, although the English has it twice.
-*Spirit* (ruach): last noted in 11.5.

Vs. 9: Besides being wise, the Preacher also taught the people knowledge, weighing and studying and arranging proverbs with great care.

-*Preacher* (Quoheleth): first used in 1.1.
-*Proverbs* (mashal, singular): from a verbal root meaning "to make like, similar." "To understand a *proverb* and a figure, the words of the wise and their riddles" [Prov 1.6]. In addition to *knowledge* or dahath (cf. 1.16, a similar verse), Quohelth taught the people concerning proverbs three things:

1) *Weighing* ('azan): from a verbal root meaning "to be sharp," "to be acute." "*Hearken* to the sound of my cry, my King and my God" [Ps 5.2].

2) *Studying* (**chaqar**): this verb implies searching what is hidden. "If the heavens above can be measured and the foundations of the earth below can be *explored*" [Jer 31.37].

3) *Arranging* (**taqan**): cf. 7.13, "straight."

-"Great care:" the noun "great" is not used in the Hebrew text.

Vs. 10: The Preacher sought to find pleasing words, and uprightly he wrote words of truth.

-*Sought* (**baqash**): last noted in 8.17.
-"*Pleasing* (**chephets**) words:" from the verbal root as noted in 8.3, "to please."
-*Uprightly* (**yosher**): cf. the adjective (**yashar**) as used in 7.29.

Vs. 11: The sayings of the wise are like goads, and like nails firmly fixed are the collected sayings which are given by one Shepherd.

-*Sayings* (**davar**, singular): the common noun for "word."
-*Goads* (**darvan**, singular): the only use of this word in the Bible.
-*Nails* (**mashmar**, singular): "He fastened it with *nails*" [Is 41.7].

-*Firmly fixed* (natah): cf. 2.5, "planted."
-*Collected sayings* ('asuphuth): the only use of this term in the Bible; from a verbal root meaning "to be gathered."
-"One *Shepherd* (rahah): participle of the verb meaning "to feed."

Vs. 12: My son, beware of anything beyond these. Of making many books there is no end, and much study is a weariness of the flesh.

-*Beware* (zahar): cf. 4.13, the noun "advice."
-*End* (qets): as in 4.8.
-"Much *study* (lahag):" the only use of this term in the Bible.
-*Weariness* (yegihath): the only use of this term in the Bible but closely related to yegyah: "God saw my affliction and the *labor* of my hands and rebuked you last night" [Gen 31.42].

Vs. 13: The end of the matter; all has been heard. Fear God and keep his commandments; for this is the whole duty of man.

-*End* (soph): as in 3.11.
-*Matter* (davar): as in 10.20 and from the common verbal root "to speak."
-*Keep* (shamar): as in 11.4, "observe."
-*Commandments* (mitswah, singular): as in 8.5.
-"*Duty*." the Hebrew text does not have this noun; it literally reads, "For this is all the man."

Vs. 14: For God will bring every deed into judgment with every secret thing, whether good or evil.

-*Judgment* (mishpat): last noted in 11.9.
-*Secret thing* (halam, participle): from a verbal root meaning "to hide." "There was nothing *hidden* from the king (Solomon) which he could not explain to her" [1 Kg 10.3].
-*Evil* (rah): as in 8.9, "hurt."

+ The End +

Supplement to Notes on the Book of Ecclesiastes

This document contains transliterated words from Ecclesiastes as commented upon. It can be used as a means of tracing the number of occurrences of various words within that book. Only those words which have been discussed are mentioned.

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Chapter One
1) davar, Qoheleth; 2) hevel; 3) yitron, 'adam, hamal; 4) dur, 'erets, hamad; 5) zarach, bo', sha'aph, maqom; 6) ruach, halak (2), darom, tsaphon, savav (3), savyv; 7) nachal, halak, maqom; 8) davar (noun), yagah, davar (verb), savah, mala'; 9) chadash; 10) davar, 'amar, chadash, holam; 11) zikron, ri'shon, 'acharon; 13) natan, lev, darash, tur, chakmah, hasah, hinyn, hanah; 14) hineh, rehuth, ruach; 15) hauat, taqan, chesron, manah; 16) lev (twice), davar, 'amar, hineh, gadal, yasaph, ra'ah, chakmah, dahath; 17) lev, natan, yadah (twice), chakmah, hollelah, sikloth, rahyon, ruach; 18) chakmah, yasaph, dahath, mak'ov.

Chapter Two
1) lev, nasah, simchah; 2) sechoq, meholal, simchah, hosah; 3) tur, lev, mashak, basar, nahag, 'achaz, sekloth, mispar; 4) gadal; 5) gan, pardes, natah; sh6) berekah, yahar, tsomeach; 7) qanah, shiphchah, miqneh; 8) kanas, segulah, midynah, shyr, tahanug, sidah; 9) yasaph, chakmah, hamad; 10) sha'al, 'atsal, manah, lev (twice), simchah, samach, hamal (twice), cheleq; 11) panah, rahyon, yitron; 12) panah, ra'ah, chakmah, hollelah, sekloth; 13) ra'ah, yitron (twice); 14) chakam, kesyl, yadah, miqrah, qarah; 15) 'amar, lev, qarah, 'az, davar; 16) halom, zikron; 17) sane', rah, rehuth; 18) sane', hamal, nuach; 19) shalat; 20) savav, lev, ya'ash; 21) kishron, rahah; 22) rahyon; 23) makovym, hinyn, kahas, shakav, lev; 24) nephesh; 25) chuts, chush; 26) tov (twice), simchah, chata', hinyan, 'asaph, kenos, rehuth.

Chapter Three

1) zeman, heth, chephets; 3) harag, rapha', parats; 4) sachaq, saphad, raqad; 5) chavaq, rachaq; 6) 'avad; 7) raqah, taphar; 8) 'ahav, shalom; 11) yapheh, heth, lev, matsa', ro'sh, soph; 12) yadah, samach; 13) matath; 14) yadah, holam, yasaph, garah, yare'; 15) baqash, radaph; 16) maqom (twice), mishpat, tsedeq, reshah (twice); 17) tsadyq, rashah, heth, chephets; 18) barar, ra'ah, behemah; 19) miqrah (twice), ruach, motar; 20) maqom, haphar; 21) ruach, halah, lematah; 22) samach, cheleq.

Chapter Four

1) hashuqym, hasah, hineh, dimhah, hahsaq, nacham (twice); 2) shavach; 4) kishron, qin'ah, rehah, rehuth, ruach; 5) kesyl, chavaq; 6) kaph, nachath, chophen; 7) shuv; 8) qets, savah, hosher, chasar, tov, nephesh, rah, hinyan; 9) sakar; 10) naphal (twice), qum (twice), 'oy, 'echad; 11) shakav, cham (twice); 12) taqaph, hamad, chut, nataq; 13) yeled, seken, chakam, zeqen, kesyl, yadah, zahar; 14) 'asar, malak, mekulah, rush; 15) halak, yeled, tachat; 16) qets, 'achar, samach.

Chapter Five

1) shamar, regel, qarav, zavach, keysl; 2) bahal, mahar, yatsa', davar (twice); 3) chalom, hinyan; 4) nadar (twice), 'achar, shalom; 6) mal'ak, shegagah, qatsaph, chaval; 7) chalom, hevel, yare'; 8) medynah, rash, hashaq, gazal, mishpat, tsedeq, tamah, chephets, gavoah; 9) yitron, sadeh; 10) 'ahav, keseph, savah, hamon, tevu'ah; 11) kishron, bahal; 12) mataq, hoved, savah, nuach; 13) chalah, rahah (twice), bahal; 14) 'avad, hinyan, yalad; 15) harom; 17) choshek, kahas, choly, qetseph; 18) nekes, shalat, samach, nasa', matath; 19) zakar, hanah, simchah.

Chapter Six

1) rahah; 2) hosher, nekes, kavod, chasar, nephesh, 'awah, shalat, nakry, rah, choly; 3) yalad, nephesh, savah, qerovah, naphel; 4) choshek, kasah; 5) yalad, nuach; 6) paham, maqom; 7) nephesh, mala'; 8) yoter, chakam, hany, halak; 9) halak, nephesh; 10) qara', dyn, taqaph; 11) yoter; 12) hasah, tsel.

Chapter Seven

1) tov (twice), shem, shemen; 2) 'evel, mishteh, soph; 3) kahas, sechoq, roah; 4) simchah; 5) gaharah, shyr; 6) qol, syr (twice); 7) hosheq, halal, matanah, 'avad, lev; 8) 'acharyth, davar, re'shyth, 'erek, ruach (twice), gavah; 9) ruach, bahal, kahas (twice), nuach, cheych; 11) chakmah, nachalah, yoter; 12) tsel (twice) keseph, yitron, chayah; 13) ra'ah, taqan, hawat; 14) tovah, tov, rahah, ra'ah; 15) tsadyq, tsedeq, rashah, 'arak, rahah; 16) ravah, chakam, yoter, shamam; 18) 'achaz, nuach, yare'; 19) chakmah, hazaz, shalyt; 21) davar (noun and verb), halal; 23) nasah, rechoq; 24) rechoq, hamoq (twice), matsa'; 25) savav, lev, yadah (twice), tur, baqash, chakmah, cheshbon, reshah, kesel, sikloth, holeloth; 26) mar, matsod, cherem, 'esur, lakad; 27) ra'ah, cheshbon; 28) nephesh, baqash, hod; 29) yashar, baqash, cheshbon.

Chapter Eight

1) chakam, davar, pesher, 'or, pany, hoz; 2) shamar, pah, shevuhah, bahal; 3) hamad, chaphats; 4) shilton; 5) shamar, mitswah, yadah, lev, mishpat; 6) chephets, rahath; 8) shalyt, kala', ruach, mishlachat, bahal; 9) ra'ah, lev, shalat, rah; 10) qarav, maqom, shatak; 11) pitgam, rahah, lev; 12) chata', 'arak, tov, yare' (twice); 15) shavach, simchah, samach, lawah, tov; 16) lev, chakmah, hinyn, ra'ah (twice); 17) matsa' (three times), baqash.

Chapter Nine

1) lev, bor, 'ahavah, sin'ah; 2) miqrah, tahor, tame', zavach (twice); 4) bachar, bitachon, keleb, 'aryeh; 5) sakar, zeker, shakach; 6) qin'ah, cheleq; 7) simchah, tov, ratsah; 8) beged, shemen, chasar; 10) koach, cheshbon; 11) shuv, qal, meruts, milchamah, gibor, hosher, byn, chen, yadah, pegah, qarah; 12) heth, yadah, 'achaz (twice) matsod, pach, pit'om; 15) misken, chakam, chakmah, malat, zakar; 16) gevorah, bazah, shamah; 17) nachath, zehaqah, moshel, keysl; 18) kely, qerav, 'avad.

Chapter Ten

1) zevuv, raqach, shemen, navah, ba'ash, yaqar, sikloth; 3) chasar, lev; 4) ruach, moshel, nuach (twice), maqom, marpe' chete'; 5) rahah, shegagah; 6) natan, marom, shephel; 7) heved (twice), sar, 'erets; 8) chaphar, gumats, nachash, nashak, parats, gadar; 9) nasah, hatsav, baqah, hets, sakan; 10) barzel, qahah, qalal, panym, gavar, chayl, yitron, kashar; 11) nachash, nashak, lachash, yitron, bahal halashon; 12) chen, balah; 13) holeloth; 15) yagah; 16) 'akal; 17) 'esher, chor, 'akal, heth, gevorah, shety; 18) hatslah, meqrah, makak, dalaph; 19) sechoq, samach, keseph, hanah; 20) madah, qalal (twice), cheder, miskav, shamym, bahal, davar.

Chapter Eleven

1) shalach; 3) hav, geshem, ruq, darom, tsaphon; 4) shamar, ruach, zarah, ra'ah, hav, qatsar; 5) ruach, hetsem, beten, mala', hashah; 8) samach, zakar, choshek; 9) samach, bachur, yaldoth (twice), tov, mar'ah, misphat; 10) sur, lev, havar, kahas, shakaroth.

Chapter Twelve

1) zakar, bara', bechuroth, nagah, chephets; 3) shomer, zuah, chyl, hauat, tachanah, batal, 'arubah, choshek; 4) deleth, shuq, sagar, qol (twice), tachan, shaphal, shyr, shachach; 5) gavoah, chatchat, shaqad, na'ats, chagav, saval, 'avyunah, parar, holam, saphad, savav, shuq; 6) chevel, rachaq, gulah, ratsats, kad, shavar, maboah, gilgal, bor; 7) haphar, shuv, ruach; 9) Quoheleth, mashal, dahath, 'azan, chaqar, taqan; 10) baqash, chephets, yosher; 11) davar, darvan, mashmar, natah, 'asuphuth, rahah; 12) Zahar, qets, lahag, yegihath; 13) soph, davar, shamar, mitswah; 14) mishpat, halam, rah.

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