NOTES ON THE HEBREW TEXT
OF 2 SAMUEL XVI–XIX

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BY

NORMAN H. SNAITH, M.A. (Oxon)

Tutor in Old Testament Languages and Literature
in Wesley College, Headingley

PREFACE

THESE notes are designed particularly for beginners who may be studying these chapters as their first Hebrew Text. Especially are they designed for students whose circumstances compel them to study by themselves, without being in touch with anyone who can guide them in regular tuition. References are given, wherever necessary, to the germane pages in Davidson's *Introductory Hebrew Grammar*, 20th and later editions (reference, DG), and to Wood and Lanchester's *A Hebrew Grammar* (WL), these being the grammars most in use by elementary students. Further references are given to Davidson's *Hebrew Syntax* (DS), Gesenius-Kautzsch (GK, by paragraphs), Driver's *Hebrew Tenses* (DT), and also to the two Commentaries on the Hebrew Text of Samuel, Driver's *Notes on the Hebrew Text of the Books of Samuel*, 2nd Ed. (Dr, a book which every student is recommended to study) and the I.C.C. Commentary by H. P. Smith (ICC). BDB means the *Oxford Lexicon*, by Brown, Driver and Briggs. HDB is Hastings' *Dictionary of the Bible*. EB is *Encyclopaedia Biblica*. Every care has been taken to ensure complete accuracy.

N. H. S.

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CHAPTER XVI

Verse 1. וְדָוִד עָבַר. The *vav*-consecutive construction is here broken, because the narrative turns away from Absalom to David. We get therefore the subject put first, and the verb (now in the perfect) coming second, DG 84–6, WL 88–91. Translate 'Now David had crossed (passed) over . . .'

מְעַט, 'a little while'. It is an adverb of time, not of place. If it is to be regarded as an adverb of place here (as Dr 318, and presumably EVV), then it is unique.

מֵהָרֹאשׁ, 'from the summit (ridge, lit. "head")'. The prep. מִן (from) with short vowel expanding into *tsere* before a guttural which cannot be doubled, DG 52, WL 20, § 3 (b).

בֹּשֶׁת, *bosheth* (shame) is a pious substitution by the scribes, even as early as LXX, to avoid the use of the name Baal, Dr 253 *f*, HDB i. 209, ERE ii. 283 *ff*. The name was originally Merib-baal, as in 1 Chronicles viii. 34, ix. 40.

לִקְרָאתוֹ, prep. *lamedh* (purpose) plus inf. cstr. qal of קרא (meet) plus 3 m. s. suff. There is confusion between the two roots קרא I (call, read aloud) and קרא II = (properly) קרה (meet), DG 125. For the cstr. infs., לִקְרַאת means 'to meet', WL 182, and לִקְרֹאות or לִקְרֹא 'to call'.

צֶמֶד (pair, couple), but Klostermann suggested וְעִמּוֹ, 'and with him (i.e. accompanying him)', which is more suitable.

חֲבֻשִׁים, m. p. pass. ptc. qal of חבשׁ (bind, and so 'laden').

עֲלֵיהֶם, *vav* plus prep. עַל plus 3 m. p. suff. It looks like a plural form entirely, DG 70, WL 64 *f*.

מָאתַיִם, dual of מֵאָה (hundred). The normal form would be מְאָתַיִם, but the *aleph* quiesces when preceded by a vocal *sheva*. For the syntax of the numerals, see DG 163 *f*, WL 194 *f*, DS 50–7. The general rules are: 1 agrees in gender, is an adjective and follows the noun; 2 agrees in gender, is in construct and precedes the noun; 3–10, with definite noun, differ in gender, are in construct and precede the noun; 3–10, with indefinite noun, differ in gender, are in absolute and precede the noun; tens, hundreds and thousands are always masculine, are in absolute and precede the noun. All take plural nouns, except, of course, 1, but 11–19 take the singular with words of time, measure, weight, etc. There is a general tendency to use the singular, but the tens have the singular only in Ezekiel and P. Say 'twenty and three' for the classical style. There are variations from these rules, especially in later writings, but the above are sound general rules for the best period of Hebrew literature.

צִמּוּקִים (dried grapes). The root means 'dried, shrivelled', e.g. Hosea ix. 14 of a woman's breasts.

קַיִץ (late-summer, here 'late-summer fruits'). LXX (cod. B) has φοίνικες (dates), but Lucian has παλάθαι (cakes of preserved figs), and so the Versions generally.

Verse 2. וַיֹּאמֶר, strong-*vav* plus 3 m. s. impf. qal of אמר (say). The *vav*-consecutive is resumed, since the narrative now continues the story of David. Notice the retracted tone, so that the normal *pathach* of the last syllable has been sharpened to *seghol*. אמר is one of five *pe-aleph* verbs; the other verbs

which have *aleph* as the first radical are *pe*-guttural verbs, though אחז (seize, grasp) varies. The five *pe-aleph* verbs are: 'The bridegroom *said* אמר to the bride, I am *willing* אבה to *eat* אכל all you *bake* אפה, though I *perish* אבד.'

מה (what?). The pointing of this interrogative is as for the article, except take no account of the accent with *he*-and-*ayin*-with-*qamets*, though there are variations from the normal.

לך, prep. *lamedh* plus 2 m. s. suff., normally לְךָ, but here in pause and having same form as fem., DG 51 (note), WL 49. The *lamedh* has *dagesh* after *mil'el* (accent on penultimate) ending in הָ (or הֶ). This always happens with לך, but never with any other form from the prep. *lamedh*, and never with the other inseparable prepositions and *vav*, GK 20*f*.

לרכב, prep. *lamedh* plus inf. cstr. qal of רכב (ride). Notice the closed syllable, and pronounce *lir-kov*, DG 77 (2 *a* ii), WL 100.

ולהלחם, the *Kethiv* (what is written) has a *lamedh* accidentally repeated under influence of previous word, but it is corrected in the *Qere*, DG 41, WL 119.

לאכול הנערים, lit. 'to the eating of the young men'. This phrase shows why this inf. is called 'infinitive construct'.

לשתות, prep. *lamedh* plus inf. cstr. qal of שתה (drink), a normal *lamedh-he* form. For *lamedh-he* verbs, all perfect 3 m. s. end in *qamets*, all imperfects in *seghol*, all imperatives in *tsere*, all inf. cstr. in *-oth*, all participles in *seghol*. The infinitive absolutes follow the normal rule, the three to the right in *tsere*, piel in both, and the rest in *cholem*.

Verse 3. אדניך, 2 m. s. suff. to plural of אדון (lord), 'plural of majesty', GK 124*i*.

הִנֵּה יֹשֵׁב. The use of הִנֵּה with the participle without the subject expressed is most unusual, and can be excused (if at all) only on the ground that the subject referred to immediately precedes; cf. Dr 134, GK 116 *q*.

בִּירוּשָׁלִַם, prep. *beth* plus noun. The short *chireq* followed by *yod*-with-*sheva* has become a long -*i* written full, DG 51, WL 43.

כִּי, like ὅτι, can be either a conjunction introducing indirect speech and even direct speech or a causal particle, as here.

הַיּוֹם (to-day), lit. 'the day' as in North-Country dialect.

יָשִׁיבוּ 3 m. p. impf. hiph. of שׁוּב (return), normal *ayin-vav* form. The subject is the collective sing., 'the house of Israel'.

מַמְלְכוּת. This s. cstr. occurs nine times, of which five āre in Joshua xiii and one in 1 Samuel xv. 28. Some would restore the form מַמְלֶכֶת generally, but it is better to regard the form as a conflation of מַלְכוּת and מַמְלֶכֶת (cstr. s. of מַמְלָכָה, DG 102, WL 96), both of which are sound forms.

אָבִי, 1 s. suff. of אָב (father), one of a number of very common irregular nouns which must be known, DG 153, WL 185*f*.

Verse 4. הִשְׁתַּחֲוֵיתִי, 1 s. pf. *hithpa'lel* of שׁחה (bow down). This curious verb is found 170 times, and is due to the reduplication of the last radical, the original *vav* being retained and the *he* being added, DG 145, WL 145, GK 75 *kk*. Usually the *vav* has become a *he* in Hebrew, and we have a normal *lamedh-he* verb. In addition, the *shin* and the *tau* have changed places, DG 93, WL 72. Notice especially the curious apocopated form. Notice also the *tsere*,

which occurs properly in all passive perfects of *lamedh-he* verbs, and in all 1 s. perfects, except the qal, whether active or passive, DG 229 (note), WL 143. Translate 'I bow down . . .', being perfect of action just completed, DS 60 (§ 40*b*).

אֶמְצָא, 1 s. impf. (Cohortative) qal of מָצָא (find), normal *lamedh-aleph* verb. The true cohortative ending in a toneless *-ah* is not found in *lamedh-aleph* verbs, presumably because of the difficulty of pronouncing it. Translate 'let me find favour . . .'

הַמֶּלֶךְ. The article denotes the vocative, as in EVV, GK 126 *f*.

Verse 5. וּבָא. This form occurs at the beginning of a verse 17 times, but this is the only case where it is 3 m. s. pf. qal of בּוֹא (come) with weak-*vav*. Everywhere else it is with strong-*vav*, and is therefore a good Hebrew construction. Either read וַיָּבֹא (3 m. s. imf. qal with strong-*vav*) or assume that the text is an unusual variant for the order וַהַמֶּלֶךְ דָוִד בָּא. It is quite possible that both the author and the Masoretes could not decide which of these two was better in this particular case.

עַד, 'as far as' or 'up to'. The distinction between אֶל (to) and עַד (up to, as far as) can be slight, but there are cases, such as this, where it is worth while.

בַּחוּרִים. The *cheth* is virtually doubled, hence the firm *pathach*. Otherwise the first vowel would be vocal *sheva*.

מִמִּשְׁפַּחַת, prep. מִן plus cstr. s. of מִשְׁפָּחָה (clan).

וּשְׁמוֹ שִׁמְעִי בֶן־גֵּרָא, 'and his name (was) Shimei-ben-Gera', a little circumstantial clause, characteristic of the best Hebrew style.

יָצֹא יָצוֹא וּמְקַלֵּל, 'keeping on coming out and cursing'. The three words are act. ptc. qal and inf.

abs. qal of יָצָא (go out, come out) and *vav* plus piel
ptc. of קלל (curse). The more usual construction
would be יָצֹא יָצוֹא וְקַלֵּל with two inf. absolutes;
e.g. 1 Samuel vi. 12; 2 Samuel iii. 16; see DS 119,
WL 101, GK 113*s*, Dr 56.

Verse 6. וַיִּסְקֵל, strong-*vav* plus 3 m. s. impf. piel
of סקל (stone); the *dagesh* fails in *yod*-with-*sheva*, as
usual, DG 33, WL 20 and 90 (note 3).

בָּאֲבָנִים, with the article, as normally thus in
Hebrew. They were not any indefinite stones, but
the particular definite stones which he did throw,
GK 126*q–t*, DS 26.

מִימִינוֹ וּמִשְּׂמֹאלוֹ, prep. מִן plus יָמִין (right) plus 3 m. s.
suff., followed by *vav* (and) plus prep. מִן plus שְׂמֹאל
(left) plus 3 m. s. suff.; in English idiom, 'right and
left', unless he' threw with both hands (ICC 348).
In the first word the *nun* of the prep. מן has assimi-
lated to the following *yod*, then the *dagesh* has
failed in *yod*-with-*sheva*, and finally the *yod*-with-*sheva*
plus the short *chireq* has become a long *chireq*, DG 52
(top), WL 43.

Verse 7. בְּקַלְלוֹ, prep. *beth* plus inf. cstr. piel plus
3 m. s. suff., lit. 'in his cursing', but see EVV. The
piel-*dagesh* fails in *lamedh*-with-*sheva*, DG 32*f*, WL 20.

צֵא, 2 m. s. imperat. qal of יָצָא (go out, come
out), one of six *pe-yod* verbs like יָשַׁב. They are:
'When Adam *knew* יָדַע that Eve *had borne* יָלַד a son,
he *went out* יָצָא of the house, *went down* יָרַד the steps,
went for a walk הָלַךְ in the Garden (i.e. of Eden),
and *sat* יָשַׁב under the apple-tree.'

דָּמִים. The plural of דָּם is used of shed blood.
The article in this and the following construct phrase
is for the vocative, GK 126*e*, DS 27.

בְּלִיַעַל. A compound of בְּלִי (noun 'wearing-out' used as negative) and יַעַל (worth, use, profit), and meaning 'worthlessness'; the whole phrase is a term of virulent abuse.

Verse 8. הֵשִׁיב, 3 m. s. pf. hiph. of שׁוּב (return), and so transitive, the qal being intransitive. A normal *ayin-vav* form.

עָלֶיךָ, prep. עַל plus 2 m. s. suff., looking like a plural form, DG 70, WL 64 *f*.

אֲשֶׁר. Remember always that this is a relative and not a pronoun. In cases where it can be translated 'who', the subject must be understood as included in the verb, and not in the relative.

תחתו. The Qere has the normal form תַּחְתָּיו. The grammars say that this is a plural form, and similarly for suffixes of אַחֲרֵי (after); but this is not the case. They are actually duals, the reference being to a man's two feet and two buttocks. The Kethib here is probably תַּחְתּוֹ, a singular form.

וַיִתֵּן, strong-*vav* plus 3 m. s. impf. qal of נתן (give). This verb is one of the very few really irregular verbs in Hebrew, and must be learned separately, DG 213, WL 255.

בִנְךָ. Pausal form with tone retracted, and therefore no need to change the vocal *sheva* under the *beth* into *chireq* before another vocal *sheva* (3rd declension). The normal form of בֵּן with 2 m. s. suff. is בִּנְךָ, DG 153, WL 186.

הִנֶּךָ, *vav* plus הִנֵּה plus 2 m. s. suff. The suffix is always added, except for the 3 m. s., which is properly הִנֵּה הוּא, though suffix forms are found, DG 142 (note), WL 110*f*, GK 100*s*, 147*b*.

בְרִעֲתְךָ, *beth* plus 2 m. s. suff. of sing. of רָעָה, but

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with tone retracted in pause under *zaqeph qaton* (little *zaqeph*). Notice the firm *qamets* under *resh*, which is compensation, because the root is double-*ayin*, and the actual *ayin* cannot be doubled.

אָתָּה, pausal form with tone retracted and *pathach* lengthened into *qamets*, WL 117; cf. DG 40. The emphasis is thus on both 'a man of blood', because it comes first, and on the pronoun, because of the pause. In English we obtain the required emphasis by saying the whole phrase deliberately.

Verse 9. למה (why?), composed of prep. *lamedh* plus interrog. מה (what?). Generally the form is לָמָה before gutturals *aleph* (including the Sacred Name), *he* and *ayin*, but otherwise לָמָּה, and always before *cheth*. For the seven exceptions, with four anomalous cases, GK 102*l*, BDB 554*a*.

יְקַלֵּל, 3 m. s. impf. piel of קלל (be light), but piel and pual of this root mean 'curse', since it must be done thoroughly if it is done at all. Translate 'why should . . . curse . . .'

הַמֵּת, article plus act. ptc. qal of מוּת (die).

אֶעְבְּרָה, 1 s. cohortative qal of עבר (cross over), followed by particle of entreaty.

וְאָסִירָה, weak-*vav* plus 1 sing. cohortative hiphil of סוּר. The qal is intransitive and means 'turn aside', whilst the hiphil is transitive as here, and is the common word for 'remove, take away'. The weak *vav* plus cohortative often equals the Greek ἵνα, DS 199.

Verse 10. מה־לי ולכם, 'What have I to do with ye?' lit. 'what to me and to ye'. Cf. John ii. 4, τί ἐμοὶ καὶ σοί.

וכי . . . כי. The Kethib is וְכִי . . . כִּי, but the
Qere is כִּי . . . כֹּה. The Kethib is to be translated,
'If he curseth, and if the Lord hath said to him,
"Curse David," then who shall say . . . ?' The Qere
(which makes better sense) is: 'So let him curse, for
the Lord hath said . . . and who shall say . . . ?' For
conditional sentences, see WL 205, DS 175–9, especially
§ 130 (a) and (with כי instead of אם in the protasis),
178 Rem. 1; also GK 159, especially 159r and *bb*.
The Greek Versions (LXX and Lucian) both have
καὶ ἄφετε αὐτόν, whence Klostermann, Smend,
Budde, and ICC prefer הַנַּחוּ לוֹ (leave him), and
then they follow (partly) LXX, καὶ οὔτως (Qere)
καταράσθω ὅτι (Qere), reading וִיקַלֵּל כִּי (and let
him curse, because . . .).

יֹאמַר, 3 m. s. impf. qal of אמר (say), without tone
retracted (note the *pathach*).

עָשִׂיתָה, 2 m. s. pf. qal of עשׂה (do), with final vowel
written full with *he*. This particular form occurs five
times.

Verse 11. בני, 1 s. suff. to sing. of בֵּן (son),
DG 153, WL 186. It is a third declension form,
of which the first syllable cannot be touched because
it is not there.

מִמֵּעַי, prep. מִן plus 1 s. suff. to the plural מֵעִים
(inward parts, intestines, bowels). The sing. (pre-
sumably מֵעֶה) is not found, nor is the plural absolute,
but only the plural in construct and with suffixes.

מְבַקֵּשׁ, m. s. ptc. piel בקשׁ (seek); only the in-
tensive forms are found, since every search is intensive
in its degree.

נַפְשִׁי, 1 s. suff. to sing. נֶפֶשׁ (here 'life'). This
word should never be translated 'soul' in the O.T.,

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except in our sense of individual. The normal sense of 'soul' is Greek, and not Hebrew.

אַף, at its strongest, is a strong asservative, as here, especially when it is strengthened by כִּי into 'how much more'. At its weakest, אַף means 'yes, and', as against אַךְ, 'yes, but'.

בֶּן־הַיְמִינִי, 'the Benjamite', i.e. this particular Benjamite, so the insertion by EVV of 'this' is sound for the English idiom. The phrase is regarded as a true construct, and therefore the article is added to the second member, WL 61. The *dagesh* has failed in *yod*-with-*sheva*, and the final syllable is normal for Gentilic names, DG 56.

הַנִּחוּ, 2 m. pl. imperat. hiph. of, נוּחַ (rest). There are two hiphil forms of this verb: (A), the normal *ayin-vav* form הֵנִיחַ (impf. יָנִיחַ) with the true hiphil meaning 'to cause to rest' (of persons); (B) the form הִנִּיחַ (impf. יַנִּיחַ), meaning 'to deposit, let lie' (of things) and 'leave, let alone' (of persons).

וִיקַלֵּל, weak-*vav* plus 3 m. s. impf. (jussive) piel of קָלַל (curse). The *dagesh* has failed in *yod*-with-*sheva* and the short-*chireq* with *sheva* has lengthened into long-*chireq*, 'and let him curse'.

Verse 12. יִרְאֶה, 3 m. s. impf. qal of ראה (see), '(perhaps the Lord) may look upon (see following *beth*)'.

בעוני. The Kethib is בַּעֲוֹנִי, 'upon my iniquity', which is said (Dr 319, ICC 349) to mean 'upon the iniquity done to me', though it is recognized that this meaning is contrary to analogy. It is better to translate 'my punishment', e.g. Genesis iv. 13, or 'my suffering' (guilty or not guilty), the idea being that God will regard this additional punishment as

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'satisfaction' and that it will be 'accepted' (cf. Isaiah
xl. 2). LXX, Syr., and V presuppose בְּעָנְיִי (on
my affliction), which many prefer. The Qere is בְּעֵינִי
(upon my eye), which the Rabbis interpreted to mean
'upon my tears'; cf. AV margin.

וְהֵשִׁיב, strong-*vav* plus 3 m. s. pf. hiph. of שׁוּב
(return), the hiphil being the transitive form as
against the intransitive qal.

טוֹבָה, 'benefit, good things'. This fem. form is
much more common in this sense than the masc.

קִלְלָתוֹ, 3 m. s. suff. to sing. קְלָלָה (his curse).
This is the better reading, though some printed texts
have Kethib, קִלְלָתִי (his cursing *me*) and the other
as Qere.

Verse 13. וַיֵּלֶךְ, strong-*vav* plus 3 m. s. impf. qal
of הָלַךְ (go), with tone retracted and last vowel
shortened as often with strong-*vav* impf. One of six
pe-yod verbs like יֵשֵׁב.

וָאֲנָשִׁים, *vav* plus 3 m. s. suff. to אֲנָשִׁים, plural of
אִישׁ (man), DG 153, WL 185.

בַּדֶּרֶךְ, prep. *beth* plus article plus דֶּרֶךְ in pause
with *athnach*. The word is the most general word for
'road' (Lat., *iter*), though it particularly refers to
a well-known route (cf. *iter*), especially a caravan
route, e.g. 'the way of the Philistines', Exodus xiii. 17.
מְסִלָּה is a raised highway (Lat., *via*), a Class-A road,
as against אֹרַח, which is 'path' (Lat., *semita*), perhaps
at its best a Class C road. נְתִיבָה is also a raised road,
but is chiefly poetical, and with a general significance,
though perhaps a Class B road.

בְּצֵלַע, prep. *beth* plus a cstr. s. form of צֵלָע (rib,
and so 'side' generally, the root meaning 'curved').

The abs. sing is as if 1st declension, but other sing. forms are segholate forms, the construct being צֵלַע (as here uniquely) or צֶלַע. The plural is once with -*im* and masculine (and so apparently Exodus xxvi. 34), but otherwise in -*oth* and feminine. Some of these 'plural' forms are probably duals.

לְעֻמָּתוֹ. The word עֻמָּה is a noun signifying juxtaposition, and in every case, except the late Ecclesiastes v. 15, is found with the prep. *lamedh* and with suffix (once sing. cstr., Ecclesiastes, v. 15 and once pl. cstr., Ezekiel xlv. 7). The meaning is not 'over against' as in EVV, but 'side by side with . . .', 'parallel to . . .'

וַיְקַלֵּל וַיְסַקֵּל, strong-*vav* plus 3 m. s. impf. piel (twice), one of קלל (curse) and the other of סקל (cast stones). The normal construction would have been הָלֹךְ . . . הֹלֵךְ, followed by two inf. absolutes, וְקַלֵּל וְסַקֵּל, and so most scholars read; cf. another variation from the normal construction in verse 5. Possibly it is better to omit הלוך, as Syriac does, and let the other tenses stand.

בָּאֲבָנִים, again with *beth* and the article, as in verse 6.

לְעֻמָּתוֹ (second) is awkward, and is best omitted, though it is evident that LXX read some word here. LXX (cod. B), ἐκ πλαγίων αὐτοῦ, and Lucian and Syriac, ἐπ' αὐτόν.

וְעִפַּר. Presumably this is strong-*vav* plus 3 m. s. pf. piel of denominative עפר (to make dust) from noun עָפָר (dust), which is here used as a cognate accusative. Many would follow the previous alterations by reading inf. abs. piel here, וְעַפֵּר. Translate the text: 'and he kept on throwing dust'.

בְעֹפֶר, here also the prep. *beth* plus the article, as before.

Verse 14. וַיָּבֹא, strong-*vav* plus 3 m. s. impf. qal of בּוֹא (come).

אִתּוֹ, prep. אֵת (with) plus 3 m. s. suff. It is necessary carefully to distinguish between this word and (־אֶת) אֵת, which is the sign of the accusative, plus suffix. Similarly for both words with other suffixes, DG 75 and 142, WL 49. The prep. comes from an original אִנְתְּ, and therefore always has אֵת with suffixes, the *nun* having coalesced.

עֵיפִים, m. p. of adjective עָיֵף (weary). A place-name is missing here, and some such reference is certainly required. Lucian inserts παρὰ τὸν Ἰορδάνην (beyond Jordan), which may be an intelligent gloss. Klostermann suggested an original עַד־עָפְנִי (as far as Ophni), Joshua xviii. 24; ICC suggests עַבְרוֹת הַמִּדְבָּר (the fords of the wilderness; cf. xv. 28, xvii. 16), but, in view of Lucian's reading, we suggest עַבְרוֹת הַיַּרְדֵּן (the fords of the Jordan), which is an alternative name.

וַיִּנָּפֵשׁ, strong-*vav* plus 3 m. s. impf. niph. of נפשׁ, denominative verb from נֶפֶשׁ, meaning 'refresh' in Syriac. Translate 'and he refreshed himself there'. The verb occurs only here and Exodus xxiii. 13 (E), xxxi. 17 (P). The tone is retracted, and final *tsere* reduced to *seghol.*

Verse 15. The point of interest changes, and the *vav*-consecutive sequence breaks down.

הָעָם (the people). The word is superfluous and creates difficulty. It is best omitted as an accidental repetition from the previous verse. It is not in LXX.

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In this story כָּל־הָעָם (all the people) are with David,
and בָּל־אִישׁ יִשְׂרָאֵל (every man of Israel) with
Absalom (Dr 319).

Verse 16. ויהי strong-*vav* plus 3 m. s. apoc. impf.
qal of היה (to be, but more accurately 'to become').
'And it came to pass', whence NT καὶ ἐγένετο.
For apocopated forms of *lamedh-he* verbs, see DG 147,
WL 144. Pronounce *wăy-yᵉ-hî*. The *dagesh forte* of
the strong-*vav* fails, as usual in *yod*-with-*sheva* (DG
147*f*, WL 20), but it is better always to pronounce
as if it is there.

בא, 3 m. s. pf. qal, but here to be translated as
a pluperfect, the action having taken place before
that of the main verb.

רעה דוד, 'the friend of David', evidently some
special title. The cstr. s. ending in *seghol* רֵעֶה is
strange, since this form is the abs. s. It is nevertheless
a sound reading always in this phrase, and is ex-
pressly mentioned by the Masorah. The normal
cstr. s. of a masc. *lamedh-he* noun ends in *tsere*, GK 93*ll*,
DG 148, WL 189.

יחי המלך, 'Long live the king', lit. 'let the king
live'. The phrase is repeated in the Hebrew, but not
in LXX. יְחִי is 3 m. s. apoc. impf. (jussive) qal of
חיה (live); see DG 147*f*, WL 145 (and note).

Verse 17. חסדך, 2 m. s. suff. plus sing. חֶסֶד. This
word is usually translated 'loving-kindness, mercy',
but it is essentially a covenant word, and here means
'loyalty'. See *Exp. Times*, July, 1941, p. 395.

את. It is best to regard this as the sign of the
'accusative', רעך being in loose subordination to
what precedes.

רעך, 2 m. s. suff. plus sing. of רֵעַ (friend), which

is a shortened and more usual form of רָעָה (previous verse). This form varies between רֵעֲךָ and רֵעֶךָ, short for רְעִיךָ (2 Samuel xii. 11), where the original *yod* (for *he*) is preserved. The first part of Absalom's remark to Hushai can be taken either as a question (so most), 'Is this your loyalty . . . ?' or as a caustic comment, 'So this is . . .'

Verse 18. לֹא, 'No'. There is a complete break after this word, indicated by *zaqeph-gadhol* (big *zaqeph*).

לֹא, (second) Kethib, but the Qere and the Versions have לוֹ (to him). The confusion is probably due to an attempt to avoid the suggestion that God could ever choose any other than the true Davidic king. Translate 'his will I be, and with him will I stay'. Compare Herod's speech to Octavian at Rhodes, Josephus, *Antiq.*, xv, 187–93.

אֵשֵׁב, 1 s. impf. qal of יָשַׁב (dwell, sit, stay). One of the six special *pe-yod* verbs.

Verse 19. וְהַשֵּׁנִית, *vav* plus article plus ordinal, 'and secondly', lit. 'and the second (thing) is . . .'

לְמִי, prep. *lamedh* plus interrog. 'who?' The verb עבד sometimes takes a direct, and sometimes an indirect object.

עבדתי. Perhaps this should be עמדתי (stand); cf. Elijah in 1 Kings xviii. 15, etc., 'before whom I stand' (Ehrlich). לִפְנֵי is certainly curious with the verb עבד.

אָבִיךָ, 2 m. s. suff. plus sing. אָב (father), DG 153, WL 185.

אֶהְיֶה, 1 s. impf. qal of היה (to be). The first syllable is open.

Verse 20. הָבוּ, 2 m. p. imperat. qal of יהב (give). This verb is the ordinary Aramaic and Syriac equivalent of the Hebrew נתן, but is found in

Hebrew only in the imperat. qal. The *qamets* is anomalous, since the normal *pe-yod* form would be הֵבוּ. This lengthening of the *chateph-pathach* is a feature of this curiously surviving imperative, GK 69*o*, BDB 396*b*. The following לָכֶם is idiomatic, Deuteronomy i. 13; Joshua xviii. 4; Judges xx. 7 (GK 119*s*). It is doubtful whether ICC is right in saying that Absalom is addressing the whole circle of counsellors.

נַעֲשֶׂה, 1 pl. impf. qal of עָשָׂה (do), *pe*-guttural and *lamedh-he* verb.

Verse 21. בּוֹא, 2 m. s. imperat. qal בּוֹא (come, but here 'enter, go in').

פִּלַגְשֵׁי, cstr. pl. of פִּילֶגֶשׁ, sometimes written with *yod* in first syllable, since the *chireq* is unchangeable, and is long. It is probably a Greek word, introduced into Asia by Phoenician merchants. The word originally is connected with the name of the goddess Pallas, and meant 'virgin-priestess', but came to mean a captive or bought slave (παλλακή), as distinguished from a lawful wife, whence the form παλλακίς means a concubine, mistress, again as opposed to the lawful wife; cf. Lat. *pellex*.

הִנִּיחַ, 3 m. s. pf. hiph. (second form) of נוּחַ (rest). This is a true perfect '(whom) he has left . . .'. See verse 11.

לִשְׁמוֹר, *lamedh* (purpose) plus inf. cstr. qal of שָׁמַר (keep, guard). The first syllable is closed, DG 77 (§ 2, ii), WL 100.

הַבָּיִת, article plus בַּיִת (house), with *pathach* lengthened to *qamets* is pause with *athnach*, DG 153, WL 186.

וְשָׁמַע, strong-*vav* plus 3 m. s. pf. qal, 'and (all Israel) will hear'.

נִבְאַשְׁתָּ, 2 m. s. pf. niph. of בָּאַשׁ (to stink), '(that)

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thou hast made thyself odious (with) . . .', but LXX has κατήσχυνας τὸν πατέρα σου, whence many would read הֵבִישׁתָ, 2 m. s. pf. hiph. of בּוֹשׁ (to be ashamed), i.e. 'that thou hast put (thy father) to shame . . .'.

וחזקו, strong-*vav* plus 3 p. pf. qal of חזק (to be strong).

ידי, cstr. dual of יַד (hand). Note that the dual יָדַיִם is used of hands in pairs, but the plural יָדוֹת of hands that are not pairs.

אתך, prep. אֵת (with) plus 2 m. s. suff. pausal form for the normal אֹתְךָ, DG 142, WL 49. The m. pausal form is similar to the normal fem.

Verse 22. ויטו, strong-*vav* plus 3 m. p. impf. hiph. of נטה (stretch out, incline), *pe-nun* and *lamedh-he* verb. Here used of pitching a tent.

האהל, article plus אֹהֶל (tent), the bridal tent of the Semites, חֻפָּה.

הגג, article plus גַּג (roof). The plural is גַּגּוֹת, since the word is a double assimilation of גַּנְגַּן, a reduplicated form from גַּן (garden), i.e. a roof garden, originally a covered garden. Similarly *pathach* with doubled *gimel* for sing. suffixes.

לעיני, prep. *lamedh* plus cstr. dual of עַיִן (eye), 'in the sight of'.

Verse 23. ועצת, *vav* plus cstr. s. of עֵצָה (counsel), from root יעץ.

בימים, prep. *beth* plus article plus pl. of יוֹם (day), DG 153, WL 186.

ההמה, article plus demonstrative adjective m. pl. Note the *qamets* contrary to rule, DG 47, WL 36.

כַּאֲשֶׁר, 'as if, as when', the אֲשֶׁר turns the prep. into a conjunction.

יִשְׁאַל, 3 m. s. impf. qal of שָׁאַל (ask); understand either אִישׁ as the Qere), 'as if a man were to ask . . .', or הַשֹּׁאֵל, 'as if the asker were to ask . . .'. Usually this verb, though it can take a direct object, has prep. *lamedh* for person and prep. *beth* for instrument.

CHAPTER XVII

Verse 1. אבחרה, 1 s. cohort. qal of בחר (chose). In the best texts this word has the accent *munach*, and there is no *maqqeph*. After the particle of entreaty (נא), insert לִי, after LXX. This 'dative of advantage' is idiomatic with this verb, GK 119*s*. 'Let me, I pray, choose me . . .'.

שְׁנִים עָשָׂר, 'twelve'. All the masculine cardinals from 12 to 19 are formed of the number 10 in the masc. abs. עָשָׂר preceded by the feminine absolute of the second digit, except for 12, where it is the masculine mixed form שְׁנֵים (the true masc. cstr. שְׁנֵי being found six times only). The corresponding feminine cardinals have the fem. form עֶשְׂרֵה for the first digit plus the masc. cstr. form for the second, except again for 12, when it is the fem. mixed form שְׁתֵּים (the true fem. cstr. שְׁתֵּי being found four times only, three of them in Ezekiel), GK 97*d*. Lucian reads 10,000 here, but that cannot be the original Hebrew reading, since the Hebrew for 10,000 is רְבָבָה, and not עָשָׂר אֶלֶף.

ואקומה, weak-*vav* plus 1 s. cohortative (with

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toneless *he*, as always for *ayin-vav* and double-*ayin* verbs) qal of קוּם (rise up). This and the following weak-*vav*-plus-cohortative are both equal to the Greek ἵνα.

אַחֲרִי, prep. 'after'. It is a dual form, and not plural.

הלילה, article plus לַיְלָה (night), with *pathach* lengthened to *qamets* in pause with *silluq* at the end of the verse. Idiomatic 'the night' (cf. North-Country idiom) for 'to-night'.

Verse 2. וְאָבוֹא, weak-*vav* plus I s. impf. (equal cohortative for *lamedh-alpeh* verb) of בּוֹא (come), 'that I may arise and pursue . . . (2) and come upon . . .'

. . . וְהוּא יָגֵעַ, lit. 'and he weary and weak of hands', and idiomatic circumstantial clause (GK 141*e*, DT 201, DS 185–9) in the best Hebrew style. In English, 'whilst he is weary . . .'

רפה, cstr. s. masc. of adj. רָפֶה (weak, slack). Note that m. abs. s. is רָפָה; m. cstr. s. is רְפֵה; f. abs. s. is רָפָה.

וְהַחֲרַדְתִּי, strong-*vav* plus I s. pf. hiph. of חרד (to be terrified). The writer has slipped at last into the *vav*-consecutive narrative tense. Note that the tone is thrown forward on to the last syllable, DG 86, WL 90 (note, but it is true of the I sing. also). Note that the effect of moving the tone further away from the guttural-with-*chateph* is to change the 'baby-*e*' to a 'baby-*a*', the normal I s. pf. hiph. being הֶחֱרַדְתִּי. Actually the change is made whether the tone is thrown forward or not, Dr 126.

וְנָס, strong-*vav* plus 3 m. s. pf. qal of נוּם (flee).

וְהִכֵּיתִי, strong-*vav* plus I s. pf. hiph. of נכה

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(smite). Note the *tsere* to avoid three *-i*'s, DG 229 (note), WL 143, though this rule is not always followed.

לְבַד, prep. *lamedh* plus noun בַּד (double-*ayin* root, and so with *dagesh* in *daleth* for suffixes) plus 3 m. s. suff. The form לְבַד is used almost always with suffixes to mean 'by himself', etc., lit. 'by his lonesome'.

Verse 3. וְאָשִׁיבָה, weak-*vav* plus 1 s. cohortative qal (with toneless *he*, *ayin-vav* verb) of שׁוּב (return), here transitive and therefore hiphil. 'And so I would bring back . . .'

אֵלֶיךָ, prep. אֶל (to) plus 2 m. s. suff., looking like a plural, DG 70, WL 64*f.*

. . . כְּשׁוּב. The rest of the verse is unintelligible. The EVV ignore the break which the Masoretes made at הַכֹּל (*zaqeph-qaton*), but even then do not achieve intelligibility. The Hebrew is 'when all return (the commentators usually translate "as the return of the whole"), the man whom thou art seeking, all the people shall be at peace', which might be intelligible if something were added to the middle clause, though even then the Hebrew would be somewhat abrupt. But LXX shows that the copyist probably omitted three words with a slight subsequent rearrangement to make sense (Dr 320). Read (or כְּשׁוּב הַכַּלָּה לְאִישָׁהּ (אַךְ רַק נֶפֶשׁ אִישׁ אֶחָד אַתָּה מְבַקֵּשׁ וְכָל־הָעָם . . . '(and I will bring back all the people to thee) as a bride returns to her husband: thou seekest but the life of one man'.

כְּשׁוּב, prep. *kaph* ('as' or 'when') plus inf. cstr. qal of שׁוּב (return).

מְבַקֵּשׁ, m. s. ptc. piel of בקשׁ (seek), piel and pual only found.

Verse 4. וַיִּישַׁר strong-*vav* plus 3 m. s. impf. qal of יָשַׁר (to be smooth, straight, right), normal *pe-yod* form. 'And (the word) was sound . . .'

וּבְעֵינֵי, *vav* (*shureq* before *beth*, DG 53, WL 44) plus prep. *beth* plus cstr. pl. (dual) of עַיִן (eye).

זִקְנֵי, cstr. pl. of זָקֵן (beard, old man), 'elders of'.

Verse 5. קְרָא, 2 m. s. imperat. qal of קרא I (call, read aloud), but the ancient Versions read the plural קִרְאוּ, which is better.

וְנִשְׁמְעָה, weak-*vav* plus 1 pl. cohort. qal of שׁמע (hear), equal to ἵνα.

בְּפִיו, prep. *beth* plus 1 s. suff. to sing. פֶּה (mouth), DG 153, WL 186.

גַּם־הוּא. The personal pronoun reinforces the suffix with emphasis, and this is doubled by the insertion of גַּם (also), GK 135*f* and *h*, DS 1.

Verse 6. לֵאמֹר, prep. *lamedh* plus inf. cstr. qal of אמר (say), in English idiom 'to wit', usually trans-lated 'saying', probably because of the Greek λέγων, λέγοντες, etc. The *chateph-seghol* under the guttural has been swallowed up in the *tsere* under the *lamedh*, DG 51, WL 44 (note).

דִּבֶּר, 3 m. s. pf. piel of דבר (say), a true perfect, 'has (just) said'. The *seghol* is found in the 3 m. s. piel of three verbs only, דִּבֶּר (speak), כִּפֶּר (atone), כִּבֶּם (wash clothes), GK 53*l*.

הֲ . . . אִם . . ., normal construction for alternative question, GK 150*h*, DS 167*f*. For pointing of the interrogative *he*: before gutturals-with-*qamets* the vowel is *seghol*, before consonants with *sheva* and all other gutturals it is *pathach*, otherwise it is *chateph-pathach*, DG 167, WL 28*f*.

נַעֲשֶׂה, 1 pl. impf. qal of עָשָׂה (do), *pe*-guttural and *lamedh-he* verb.

אִין, properly a noun meaning 'nothing', generally in cstr. אֵין, unless it is disconnected with what follows, as here. For disconnection, it is enough to be able to put a comma after it in English. As the accents in the text stand, the verse is to be translated as EVV, 'Shall we do his word? If not, thou speak', in which case אִם is not part of an alternative question, but the hypothetical conjunction. If the *athnach* is moved from דברו to אֵין , then we have the break at אֵין , and can translate an alternative question, 'Shall we do his word or not? Thou speak.'

דבר, 2 m. s. imperat. piel of דִּבֶּר (speak).

Verse 7. בְּפַעַם, prep. *beth* plus article plus פַּעַם (beat, footbeat, etc., and so 'occurrence' as here).

Verse 8. וּמָרֵי, vav (*shureq* before *mem*, DG 53, WL 44) plus cstr. pl. of מַר (bitter), the firm *qamets* because the root is double-*ayin*, and the *resh* cannot be doubled.

כְּדֹב, prep. *kaph* (like) plus דֹּב (bear), the masculine form being used of either sex. The root is double-*ayin*, so that the pl. is דֻּבִּים.

שַׁכּוּל, passive adjective 'bereaved', here cstr. sing.

בַּשָּׂדֶה, prep. *beth* plus article plus שָׂדֶה, which is the open country, uncultivated, but not wilderness. LXX adds καὶ ὡς ὗς τραχεῖα ἐν τῷ πεδίῳ, 'and like a savage (wild-) sow in the plain'.

וְאָבִיךָ, vav plus 2 m. s. suff. to sing. אָב (father), DG 153, WL 185.

יָלִין, 3 m. s. impf. qal of לִין (spend the night). The form לָן is presupposed only by the inf. cstr. qal לוּן which occurs six times as against לִין once. All other forms are *ayin-yod*. Translate 'for he will not

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spend the night with (prep. את) the people'. It is better to take the verb as a hiphil, 'for he will not let the people rest', את being now the sign of the direct definite object. This makes more sense, since the point is not that David himself will hide away from the rest, but that none of them will be asleep and they will be ready, from an ambush, to cause some initial slaughter among Absalom's men.

Verse 9. נחבא, m. s. ptc. niph. of חבא (hide), not the 3 m. s. pf. niph. 'Behold now (i.e. at this present moment) he is in hiding (lit. "is in a state of having hidden himself").'

באחת, prep. *beth* plus fem. cstr. of cardinal numeral 'one', though, since פחת is masc., we would expect the m. cstr. אחד, which indeed some read here.

באחד, prep. *beth* plus masc. cstr. of numeral 'one'. Some 40 MSS. read the fem. form, באחת; indeed, מקום (place) is occasionally fem., probably under the influence of its plural in *-oth*.

והיה, strong-*vav* plus 3 m. s. pf. qal, 'and it will come to pass'.

כנפל, prep. *kaph* (when) plus inf. cstr. qal of נפל (fall). The normal construction is of the inf. cstr. with prep. and suffix, but here there is no suffix, the use being semi-impersonal, 'when there is a falling . . .' Note that the first syllable is open, and not closed, as with prep. *lamedh*, DG 77, WL 100, and especially GK p. 348 (note). There are two classes of *pe-nun* verbs: I, those like נגש, which assimilate the *nun* in the imperat. and inf. cstr. qal and have the vowel *pathach*, and II those like נפל, which keep the *nun* in the imperat. and inf. cstr. and also keep the *o*-vowel. The inf. cstr. qal and imperat. follow the impf. as usual. A general rule which will cover all

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cases the beginner is likely to meet is that verbs like נפל II have a dental as the second radical, but נשׁך (bite) and נשׁק (kiss) vary.

בהם, prep. *beth* plus article (here *qamets*, DG 47, WL 36) plus demonstr. pronoun. It is better to read בָּעָם (among the people), following Lucian. Note that עַם with article becomes הָעָם, DG 45*f*, WL 27.

בתחלה, prep. *beth* plus article plus תְּחִלָּה (beginning).

והיה, strong-*vav* plus 3 m. s. pf. qal followed by act. qal ptc. with article: '(and it will come to pass . . .) that whosoever hears will say . . . (lit. "the hearer will hear and will say")'. The article refers to the particular man who is thought of as hearing and saying, WL 27 (§ 2*c*), GK 126*q*. For the idiomatic cognate subject, see GK 144*e*.

היתה, 3 f. s. pf. qal of היה, a true perfect: '(a slaughter) has taken place . . .'

Verse 10. והוא, 'and he', presumably the man-who-hears-and-says, but Lucian apparently read והיה (and it shall be), which is better, because the בֶּן־חַיִל (hero, brave man, lit. 'son of might') would not be likely to be disturbed by initial casualties.

בֶּן, cstr. sing. of בֵּן (son), commonly used to denote one member of a group, type, whether animate or inanimate, GK 128*v*.

לבו, 3 m. s. suff. to sing. לֵב (heart). This noun has two forms, לֵבָב and לֵב, the latter being a double-*ayin* form and therefore having the form לִבּוֹ and other suffixes accordingly.

האריה, article (again the definite animal of which the writer is thinking, WL 27, GK 126*q*) plus אַרְיֵה (lion). This form is found in the sing. only, the

plural אֲרָיֹת (17 times as against אֲרָיִים once) being formed from אֲרִי, a distinct noun from אַרְיֵה. This latter is found in Syriac, but the former in Assyrian and Ethiopic.

The interpolation of a relative clause in this manner is not common in Hebrew, the general procedure being to insert a short circumstantial clause, e.g. 'and his heart is like the heart of a lion'. The result of the intrusion of the relative clause is that the verb המם ימס is removed unnaturally from its subject, which is (presumably) 'the hero'.

המם, niphal inf. abs. strengthening the following ימס, which is 3 m. s. impf. niph. (*pathach* lengthened to *qamets* in pause) of the same root מסס (melt). The niphal is used regularly, the only exceptions being the qal in Isaiah x. 18 and the hiphil in Deuteronomy i. 28. Translate 'will utterly melt away', i.e. dissolve in fear. For the use of the inf. abs. to strengthen the verb, DG 77*f*, and (more fully) WL 101. Double-*ayin* verbs must always have one consonant (radical) doubled, either the first or the second. In the perfect it is always the second, and in the imperf. both forms are found, the normal Hebrew with the second doubled, and the Aramaizing form with the first doubled. In the niph. impf. there is no choice, since the first consonant is doubled in any case. It is helpful, therefore, to think of the 3 sing. forms (for convenience) as הוּסַב הֵסַב נָסַב סַב, סָבַב and יִסַּב, סָבַב and יִסֹּב, יֵסַב. Stative double-*ayin* verbs have two forms in the impf. qal, יִמַּל and יֵקַל.

Verse 11. כִּי must mean 'for', and can scarcely here mean 'but', as EVV. Ehrlich suggested אֲנֹכִי

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('now I', to express emphasis), which is very good.

יָעַצְתִּי, 1 s. pf. qal of יעץ (advise, counsel). A most vivid use of the perfect, 'of the immediate past' (DT 10), but it is even more immediate than that. According to ICC 351, it indicates that Hushai has thought it all out, and has come to a considered opinion, DG 155, § I, *1a* (1).

הֵאָסֵף, inf. abs. niph. of אסף (gather), strengthening the following יֵאָסֵף, 3 m. s. impf. niph., 'let there be fully gathered'.

לָרֹב, prep. *lamedh* (with *qamets* in the pretone, DG 53, WL 45) plus רֹב (multitude, abundance).

וּפָנֶיךָ, vav (*shureq* before *pe*, DG 53, WL 44) plus 2 m. s. suff. of the plural פָּנִים (faces), here 'thy presence', a phrase used almost exclusively of God for reasons of reverence.

הֹלְכִים, m. pl. of הֹלֵךְ act. ptc. qal of הלך (go).

בַּקְרָב, prep. *beth* plus article (*dagesh* failing in *qoph*-with-*sheva*, DG 32*f*, WL 20) plus קְרָב (battle), an Aramaic word and late. It is better to read בְּקִרְבָּם ('in their midst', noun קֶרֶב) with the Versions.

Verse 12. וּבָאנוּ, strong-*vav* (*shureq* before *beth*, DG 53, WL 44) plus 1 p. pf. qal of בוא ('and then we will come').

נִמְצָא, 3 m. s. pf. niph. of מצא (find), here equal to future perfect, 'where he shall have been found', DG 155, § I, *1a* (4), GK 106*o*.

וְנַחְנוּ, strong-*vav* plus 1 pl. pf. qal of נחח (settle, e.g. like the dew). This is better than taking it to be *vav* plus נַחְנוּ, a parallel form (cf. Arabic) of the pronoun אֲנַחְנוּ (we), translating 'and we (shall be) upon him'. Perles follows LXX παρεμβαλοῦμεν (and we shall camp), reading וְנָחֲנָה, weak-*vav* (which is

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bad here) plus 1 pl. impf. qal of חנה (encamp).

יִפֹּל, 3 m. s. impf. qal of נפל (fall), *pe-nun* verb class II, keeping *nun* in imperat. and inf. cstr. and retaining the -*o* vowel.

הָאֲדָמָה, properly אֲדָמָה, is the tilled earth, as against מִדְבָּר, the desert, and שָׂדֶה, the open, untilled land.

נוֹתַר, 1 p. impf. (jussive) hiph. of יתר (leave). The jussive is here used instead of the cohortative after the negative, GK 109*d*, DT 50. The normal 1 p. impf. hiph. is נוֹתִיר; the jussive would be נוֹתֵר, and with tone retracted נוֹתַר, as here, the *tsere* becoming *pathach* instead of *seghol* presumably because of the *resh*. But there is no reason why the form should not be regarded as 3 m. s. pf. hiph., 'and there shall not be left', thus avoiding all anomalies.

Verse 13. וְאִם, conditional sentence, 'but if וְאִם . . .', with the apodosis beginning at וְהִשִּׂיאוּ, pf. with strong-*vav*, 'then (all Israel) shall carry . . .', WL 205, DS 177, DT 136, GK 159*o*.

אֶל־עִיר, 'to a city', immediately following וְאִם for emphasis.

יֵאָסֵף, 3 m. s. impf. niph. of אסף (gather), here '(but if to a city) he shall withdraw himself'.

וְהִשִּׂיאוּ, strong-*vav* plus 3 p. pf. hiph. of נשׂא (lift up, carry, and in hiph. 'bring'). Many doubt this use of the hiphil, which is rare, and, following LXX, καὶ λήμψεται, read וְהֵבִיא (3 p. pf. hiph. of בוֹא), 'and they shall bring'. Plural verb with sing. collective subject, WL 201, DS 159.

חֲבָלִים, pl. of חֶבֶל (cord).

וּסְחַבְנוּ, strong-*vav* plus 1 p. pf. qal of סחב (drag).

אֹתוֹ, 'him', ought to be fem. אֹתָהּ if it refers to

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'city', which is fem., DG 56, WL 56. So Versions.

נִמְצָא, 1 pl. impf. (future) qal, 'until we shall not find'.

צְרוֹר, this is from the root צרר III (to be sharp, whence a noun in Arabic, 'a sharp-edged stone'), and means 'pebble'. There is another word, צְרוֹר (bag), from צרר I (bind up).

Verse 14. מֽוֹבָה, f. s. adjective plus following מִן (comparative), '(is) better than . . .', DG 161, WL 31*f*.

וַיהוָֹה, the *chateph-pathach* of the *aleph* (perpetual Qere אֲדֹנָי) has been taken up in the firm *pathach* under the *vav*. The comment of the historian begins here, 'and so the Lord had commanded . . .'

צִוָּה, 3 m. s. pf. piel of צָוָה (only piel and pual found), here a pluperfect in that it was fore-ordained; 'had commanded, ordained'.

לְהָפֵר, prep. *lamedh* plus inf. cstr. hiph. of פרר I (frustrate).

לְבַעֲבוּר, prep. *lamedh* (only thrice and pleonastically) plus בַּעֲבוּר, which acts as a prep., 'in order to', followed by inf. cstr.

הָבִיא, inf. cstr. hiph. of בּוֹא (come), here 'bring' in English idiom, 'in order that the Lord might bring evil upon Absalom'.

Verse 15. כָּזֹאת וְכָזֹאת, 'thus and thus', BDB 262, being prep. *kaph* with *qamets* before the demonstrative (only thus with *kaph* and *beth*, WL 45, GK 102*g*).

אָנִי, pausal form with *silluq* at end of verse for אֲנִי, placed so for emphasis.

Verse 16. שִׁלְחוּ, 2 m. p. imperat. qal of שׁלח (send).

מְהֵרָה, properly noun meaning 'haste', but used as adverb. There are two very similar roots, מָהַר (to-

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morrow) and מָהַר (haste), but the one with -*h* means 'hurry'.

וְהִגַּדְדּ, weak-*vav* plus 2· m. p. imperat. hiph. of נגד ('tell').

תָּלֶן, 2 m. s. impf. (jussive) qal of לין (spend the night, tarry), תֵּלֶן with tone retracted. אַל with jussive is ordinary command, but לֹא with impf. is strong prohibition, DG 83, WL 85 and 77.

בערבות, prep. *beth* plus cstr. pl. of עֲרָבָה (steppe) from ערב IV (to be arid). It is more likely that עֲבָרוֹת (fords) was intended; cf. the Kethib of 2 Samuel xv. 28. The reference is probably to 'the fords of Jordan', Dr 316; cf. note above on עיפים, xvi. 14.

עבור, inf. abs. qal strengthening the following impf. qal, which acts as emphatic imperat., 'and what is more (וְגַם) be sure to cross over . . .'

יבלע, 3 m. s. impf. pual of בלע (swallow up), an impersonal passive construction, lit. 'lest it be swallowed up so far as the king is concerned', the *lamedh* being 'dative of reference'.

Verse 17. וִיהוֹנָתָן, the וִי is from an original וְי, DG 53, § 15, 1(*c*), Rem., WL 44, § 2(*c*).

עמדים, m. p. of act. ptc. qal of עמד (stand), 'were waiting'.

וְהָלְכָה, strong-*vav* plus 3 f. s. pf. qal of הלך (go), consecutive from the participle, so that all the following verbs are frequentative: 'and the maid used to go, and tell them, and they (emphatic) would go and tell David'.

הַשִּׁפְחָה, article because it refers to the particular maid who went; cf. note on xvi. 6.

כי, 'because'.

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יוכלו, 3 m. p. impf. qal of יָכֹל (to be able), DG 129, WL 138.

להראות, prep. *lamedh* plus inf. cstr. niph. of ראה, 'to be seen'.

לבוא, prep. *lamedh* plus inf. cstr. qal of בּוֹא (come), with *qamets* in the pretone, DG 53, WL 45, § 3(*b*), 1.

העירה, article plus עיר (city) plus *he-locale*, the toneless *he* which is a relic of the old accusative ending, DG 61*f*, WL 211.

Verse 18. וירא, strong-*vav* plus 3 m. s. impf. (apoc.) qal of ראה (see), 'but a young man saw them . . .' The apoc. forms of this verb need special care, DG 147, WL 144. The tense sequence has changed to describe what happened on one particular occasion.

ויגד, strong-*vav* plus 3 m. s. impf. hiph. of נגד ('and he told'). The jussive form of the impf. hiph. is used, and not the impf. with -*i*, but the hiphil-*i* returns with suffixes.

וילכו, strong-*vav* plus 3 m. p. impf. qal of הלך (go), one of six *pe-yod* verbs like יָשַׁב.

שניהם, the cardinal number 'two', שְׁנַיִם (masc.) plus 3 m. p. suff., 'the two of them'.

ולו, *vav* plus prep. *lamedh* plus 3 m. s. suff., lit. 'and to him (i.e. the man in Bachurim)', a typical Hebrew circumstantial clause, but in English, 'now, he had a well . . .'

בחצרו, prep. *beth* plus 3 m. s. suff. plus חָצֵר (court).

וירדו, strong-*vav* plus 3 m. p. impf. qal of ירד (go down), one of the six special *pe-yod* verbs.

Verse 19. ותקח, strong-*vav* plus 3 f. s. impf. qal of לקח (take), DG 213, WL 255.

ותפרש, strong-*vav* plus 3 f. s. impf. qal of פרש (spread).

המסך, article (referring to the particular object,

GK 126r) plus מָסָךְ (covering); the root is double-*ayin*, but the first vowel is unchangeable, i.e. cstr. s. is מְסַךְ; cf. מָגֵן from מָגֵן (root גנן), DG 141 § 1(*b*), WL 190, GK 85*f*.

פְּנֵי, cstr. pl. of פָּנִים (faces). Ten MSS. have פִּי (cstr. s. of פֶּה, 'mouth'), and it is a סְבִיר , i.e. a pro-posal known by the Masoretes, but not admitted as a Qere. C. D. Ginsburg argued that a Sebir was as sound as a Qere, but it actually is a reading which was definitely rejected by the Masoretes, even though often it makes better sense.

וַתִּשְׁטַח, strong-*vav* plus 3 f. s. impf. qal of שׁטח (spread out).

הרפות. The word רִפָה, of which רִפּוֹת is the plural, is unknown. It is found only here and (with *yod* written full) in Proverbs xxvii. 22. LXX tran-scribed it, but the other Greek Versions make it παλάθας (cakes of compressed fruit), so Lucian and Theod., or πτισάνας (peeled barley), so Aq., Symm., and also Vulgate, but the Targum has 'dates'. It is evidently something that can be pounded in a mortar (Proverbs xxvii. 22) and dried in the sun. Qimchi has 'bruised corn', hence RV, which is as satisfactory as anything. See Dr 324.

נֹדַע, 3 m. s. pf. niphal of ידע , 'and there was not known a thing'. The niph. ptc. has *qamets*.

Verse 20. הַבַּיְתָה, article plus בַּיִת (house) plus toneless *he-locale*. The *sheva* is open.

אֵיה, interrog. adverb, lengthened from אַי (where?).

וַתֹּאמֶר, strong-*vav* plus 3 f. s. impf. qal with tone retracted.

מִיכַל, cstr. s. of מִיכָל, perhaps 'brook', but meaning unknown. LXX has μικρòν (a little). Ehrlich suggested

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מִזֶּה אֶל־ (from here to); and Budde מִהֵרָה (hastening), which has the support of Lucian and Vulgate. See Dr 325.

המים, article plus מַיִם (water), with *pathach* lengthened to *qamets* in pause.

מצאו, 3 p. pf. qal of מצא (find), with tone retracted and in pause with *zaqeph-qaton*; normally מָצְאוּ.

וישׁבו, strong-*vav* plus 3 m. p. impf. qal of שׁוב (return), 'so they returned'.

Verse 21. אחרי, prep. 'after'; actually a cstr. dual form; cf. note on xvi. 8.

לכתם, inf. cstr. qal (לֶכֶת) of הלך (go) plus 3 m. p. suff., lit. 'after their going'; one of six verbs like יָשַׁב.

ויעלו, strong-*vav* plus 3 m. p. impf. qal of עלה (go up, come up). *Pe*-guttural and *lamedh-he* verb.

מהבאר, prep. מִן (from) plus article plus בְּאֵר. The word means a pit, or a well dug as against a natural spring, עַיִן.

וילכו, strong-*vav* plus 3 m. p. impf. qal of הלך (go), one of six verbs like יָשַׁב.

ויגד, strong-*vav* plus 3 m. p. impf. hiph. of נגד (tell, announce to). Note that the hiphil-*i* has returned; cf. note on verse 18.

קומו, 2 m. p. imperat. qal of קוּם (rise up).

ועברו, weak-*vav* (copulative) plus 2 m. p. imperat. qal of עבר (cross over).

Verse 22. ויקם, strong-*vav* plus 3 m. s. impf. qal of קוּם (rise up). The normal impf. form is יָקוּם; the jussive is יָקֹם, which, with tone retracted as here with strong-*vav*, becomes יָּקָם, *wăy-yắ-qŏm*, DG 131, § 2*b*, WL 158.

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וַיַּעַבְרוּ, strong-*vav* plus 3 m. p. impf. qal of עבר (cross over). A normal *pe*-guttural form.

אוֹר, usually parsed as cstr. sing. of the noun אוֹר (light), 'until the light of morning', but the Targum evidently took it to be the cstr. inf. qal of the verb אוֹר (be, become light), i.e. 'until the morning dawned'. This is less likely.

הבקר. The word בֹּקֶר properly means the point of time when the dark turns to light, just as עֶרֶב strictly means the point of time when the light becomes darkness. The root primarily means 'divide, split' (cf. Arabic), whence בֹּקֶר is that which splits the darkness, and בָּקָר (ox, cattle) is the animal which rips up, cleaves the soil, i.e. the ploughing animal.

The Masoretes divided the verse at 'Jordan', but Septuagint made the break at הבקר, which is more likely, and much easier.

אַחַד. This is one of six cases where the m. sing. cstr. appears instead of the normal absolute form, אֶחָד, GK 130g, and especially GK 96 (bottom of p. 282). Dr 325 thinks these forms are due to accidental corruption, but GK explains by the close connection with following phrase, thus being a construct in intention if not according to correct syntax. The position of the word makes it most emphatic, coming as it does before the negative. Kittel would read אֲשֶׁר, and follow the verb with אִישׁ, 'until there was not left a man', but it is best to retain the Masoretic text in spite of its unusualness.

נֶעְדָּר, 3 m. s. pf. niph. of עדר III (to be lacking; cf. Arabic 'remain, lag behind', which is better here), but with the normal *pathach* changed to *qamets* in pause with *athnach*. DT 162 (note) would make the

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form the niph. ptc. (cf. the *qamets*), and thus exceptionally construed with the negative לֹא (the normal negative with the ptc. is אֵין, GK 152*l*, DS 171*f*), but this is not necessary, though see GK 152*b*, DS 173.

עָבַר, 3 m. s. pf. qal, but here to be translated as a pluperfect.

Verse 23. The strong-*vav* sequence is broken when the interest turns back again to Achitophel, who knew that the rebellion must fail if David were once given the time to recover from the initial surprise.

נֶעֶשְׂתָה, 3 f. s. pf. niph. of עָשָׂה (do), *pe*-guttural and *lamedh-he* verb.

וַיְצַו, strong-*vav* plus 3 m. s. impf. apoc. piel of צָוָה (command), DG 147, WL 144; *dagesh* fails in *yod*-with-*sheva*, DG 32, WL 20. Here of his final commands before death; cf. 2 Kings xx. 1; in modern phrase, not the 'set his house in order' of RV, but 'made his will'. In modern Hebrew, צַוָּאָה means 'a will'.

וַיֵּחָנֵק, strong-*vav* plus 3 m. s. impf. niph. of חָנַק (strangle), *pe*-guttural verb.

וַיָּמָת, strong-*vav* plus 3 m. s. impf. (jussive) qal of מוּת (die), with tone retracted. Pronounce *wăy-yắ-mŏth*, DG 131, WL 158.

Verse 24. מַחֲנַיְמָה, toneless *he-locale* (relic of old accusative case ending, DG 61*f*, WL 211) plus מַחֲנַיִם, having *qamets* with *athnach* in pause. Presumably the vowel would be *pathach* out of pause, but this word with *he-locale* is always found in pause. A place-name, though the noun is a dual form meaning 'two camps'. The plural is מַחֲנוֹת.

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Verse 25. שָׂם, 3 m. s. pf. qal of שׂוּם or שִׂים (set, appoint).

הצבא, article plus צבא (host). This is the militia, over which Joab was captain, i.e. of the army in the field, whereas Benaiah was captain of the king's body-guard of foreign mercenaries. The militia was the Israelite 'call-up'.

. . . ועמשׂא, a circumstantial clause explaining Amasa's relationship to Joab. 'Now Amasa was the son of a man whose name (another little circumstantial clause) was . . .'

ושמו, *vav* (*shureq* before *sheva*, DG 53, WL 44) plus 3 m. s. of sing. שֵׁם (name), a third declension noun, the first part being unalterable because it is not there, and the second part ending in *tsere* (or *cholem*). Both conditions must be fulfilled for a third declension noun.

הישׂראלי. This is strange. 1 Chronicles ii. 17 and LXX (Cod. A) have 'Ishmaelite'.

בת, cstr. sing. of בַּת (daughter), DG 153, WL 186.

אחות, cstr. sing. of אָחוֹת (sister), DG 153, WL 185.

Verse 26. ויחן strong-*vav* plus 3 m. s. impf. (apoc.) qal of חנה (camp), *pe*-guttural and *lamedh-he* verb. Sing. verb with compound subject, WL 201, GK 146*f*.

Verse 27. כבוא, prep. *kaph* plus inf. cstr. qal of בּוֹא (come). The prepositions *beth* and *kaph* are used interchangeably to mean 'when he came', lit. 'in (at) his coming', DG 111, WL 100.

Verse 28. There is a verb missing which LXX supplies. Read הֵבִיאוּ ('brought') 3 m. p. pf. hiph. of בוא (come), probably after יצר, since the hiphil of בוא is proper for animals and utensils, but the hiphil of נשׁ (see הגישׁוּ in next verse) is proper

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for food, i.e. 'brought near'. The EVV make the one verb apply to everything, as the Hebrew text, and insert it at the beginning of verse 28.

מִשְׁכָּב. Apparently they brought one bed only, for this word by itself must be translated 'a bed'. But LXX has δέκα κοίτας καὶ ἀμφιτάπους, i.e. 'ten couches and rugs'. Klostermann saw that the 'ten' was due to reading עֲשֶׂרֶת for an original עַרְשֹׁת (cstr. pl. of עֶרֶשׂ, 'couch'), whence we may restore עַרְשֹׁת מִשְׁכָּב וּמַרְבַדִּים 'and couches for lying down (lit. "couches of lying-down") and rugs'.

סִפּוֹת, pl. of סַף I (basin, goblet). It is a double-*ayin* root, whence the *dagesh* in the *pe*.

וּכְלִי, *vav* plus כְּלִי, which is sing. cstr. used as a collective noun. Perhaps read the cstr. pl., i.e. וּכְלֵי 'and potter's vessels'.

The plural חִטִּים means wheat in the grain, but the sing. חִטָּה is wheat in the ear. Similarly for 'barley', שְׂעֹרִים and שְׂעֹרָה, GK 124*m*, DS 19. The last word in the sentence is an accidental repetition, and is not found in LXX.

Verse 29. וְצֹאן (and sheep) is sound enough in itself, though some would insert חֲמָאת to read 'sheep's milk', thus bringing this item into line with the rest, but cf. Lucian and Vulgate immediately below.

שְׁפוֹת. The word is unknown, and no satisfactory solution has been proposed. LXX transliterates the word, but Lucian and the Vulgate understood 'calves', but Syriac and the Targum have 'cheese', whence the EVV.

Verse 1. וַיָּשֶׂם, strong-*vav* plus 3 m. s. impf. qal of שִׂים (set, appoint). The normal impf. is יָשִׂים ; the jussive is יָשֵׂם, which with tone retracted as here becomes *wăy-yắ-sĕm*, DG 131*f*, WL 158.

שָׂרֵי, cstr. pl. of שַׂר (prince, captain). The root is double-*ayin*, hence the firm *qamets* instead of a doubled *resh*.

Verse 2. וַיְשַׁלַּח, strong-*vav* plus 3 m. s. impf. piel of שָׁלַח (send), but Lucian read וַיְשַׁלֵּשׁ (and divided into three), a denominative verb from the numeral שָׁלֵשׁ (three), which is much more likely to be the original reading.

אֲחִי, cstr. sing. of אָח (brother), DG 153, WL 185.

יָצֹא, inf. abs. of יָצָא (go out, i.e. to battle) intensifying the following אֵצֵא, 1 s. impf. qal, DG 77*f*, WL 101. This verb is one of six like יָשַׁב.

Verse 3. The כִּי is 'because', and the אִם is 'if', with the apodosis beginning at לֹא־יָשִׂימוּ, 'they will not set heart to us', i.e. they will reckon nothing of us.

נֹס, inf. abs. qal of נוּס (flee), strengthening the following נָנוּס, 1 pl. impf. qal.

יָמֻתוּ, 3 m. p. impf. qal of מוּת (die).

חֶצְיֵנוּ, 1 pl. suff. plus sing. חֲצִי (half), a *lamedh-he* noun, DG 148, WL 189, GK 93*y*; 'and if half of us shall die', plur. verb with sing. collective noun.

עַתָּה, 'for now there are ten thousand as we', but it is better to read אַתָּה (thou) for עַתָּה (now) with LXX, Symm., Vulg., 'for thou art like us being ten thousand'.

מֵעִיר, prep. מִן plus עִיר (city), but read בָּעִיר (in the city) as LXX, or מֵהָעִיר (from the city).

לַעְזִיר. The Kethib is לַעֲזִיר for לְהַעֲזִיר (cf. GK 53*q*), prep. *lamedh* plus inf. cstr. hiph. of עזר (help), i.e. 'to bring help'. The Qere is לַעְזֹר, *lamedh* plus inf. cstr. qal 'to help', though Kittel suggests לְעֵזֶר (the noun, 'for help'), and ICC לְעֹזֵר (as a helper).

Verse 4. וַיִּיטַב, 3 m. s. impf. qal of יטב (to be good). There are three *pe-yod* verbs which always show the *yod*; they are 'If he *howls* ילל, let him *suck* ינק his thumb, and he will *be good* ייטב'.

Verse 5. לָאַט, prep. *lamedh* plus אַט, which is a noun meaning 'gentleness', but is used only adverbally, generally with the preposition. Translate 'gently for me (לִי)', WL 207, § (*b*) ii, GK 119*s*.

לְאַבְשָׁלֹם. This is in apposition to the previous לַנַּעַר. The prep. is sometimes repeated, especially when the first word is a proper name, GK 131*h*.

בְּצַוֺּת, prep. *beth* plus inf. cstr. piel of צוה (command), 'when the king commanded . . .'

Verse 6. לִקְרַאת, 'to meet'; see note on xvi. 1.

Verse 7. שָׁם (second) is probably an accidental repetition; similarly in verse 8.

After the number אֶלֶף (thousand), we would normally expect אִישׁ (men), as in LXX.

Verse 8. The Kethib נפצות is probably an error, due to the accidental misplacement of the *vav*. Read the Qere נָפוֹצֶת, f. s. niph. ptc. of פוץ (to be scattered): 'and the fighting was being scattered . . .'

וַיֶּרֶב, strong-*vav* plus 3 m. s. impf. (apoc.) hiph. of רבה (to be many), followed idiomatically by

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lamedh plus inf. cstr.; lit 'and the forest made many to devour among the people more than that which the sword devoured . . .', DS 113*f*.

Verse 9. וַיִּקָּרֵא, strong-*vav* plus 3 m. s. impf. niph. of קרה II=קרא (meet), lit. 'was met before . . .', i.e. accidentally met.

. . . וְאַבְשָׁלֹם, 'and Absalom (was) riding a mule', an idiomatic Hebrew circumstantial clause. Notice the mule is defined with the article, as being the particular mule he was riding.

שׂובֶךְ only here, meaning 'the interweaved (branches)', 'under the interwoven branches of the great oak (terebinth)', since the adjective is fem. and agrees with הָאֵלָה. Some would read הַגָּדוֹל, making the adjective refer to the branches, since שׂובֶךְ is masc. The oak is defined, because it is the particular oak in which he was actually entangled.

וַיֶּחֱזַק, strong-*vav* plus 3 m. s. impf. qal of חזק, a verb which has the sense of 'hold fast, hold tight, grasp firmly'.

וַיֻּתַּן, strong-*vav* plus 3 m. s. passive qal of נתן (set, give), DG 114 3(*c*), and not impf. hoph. as WL 131 probably intends, since there is no causative sense. But LXX, Syriac and Targum presuppose וַיִּתָּל (and he was suspended), strong-*vav* plus 3 m. s. impf. niph. of תלה , which is probably correct.

Verse 10. וַיַּרְא, strong-*vav* plus 3 m. s. impf. (apoc.) qal of ראה (see). The apocopated forms of this verb need particular care, DG 147, WL 144.

אִישׁ אֶחָד, 'a certain man'.

תָּלוּי, pass. ptc. qal of תלה (suspend, hang). The original final *yod* returns in this form regularly, DG 143, WL 143.

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Verse 11. הַמַּגִּיד, article plus ptc. hiph. of נגד (tell), strictly 'to the man, the one that told him', and equal to the relative clause, WL 27, GK 126*b*.

. . . וְהִנֵּה. A good example of clauses which are co-ordinate in Hebrew, but where we would use 'if'; 'and behold (if) thou didst see, then (Heb. "and") wherefore did you not smite him . . .'

הִכִּיתוֹ, 3 m. s. suff. plus 2 m. s. pf. hiph. of נכה (smite).

אַרְצָה, toneless *he-locale* plus אֶרֶץ (land, here 'ground'), but with the *pathach* lengthened to *qamets* in pause with *athnach*.

וְעָלַי, 'and upon me', emphatic because of its position at the beginning of the clause.

לָתֶת, prep. *lamedh* plus inf. cstr. qal of נתן (give). The tone has been retracted, so that the *tsere* has become *seghol*, e.g. Genesis xv. 7; GK 20*h*.

Verse 12. וְלֹא, follow the Qere וְלוּא for וְלֻי, 'even though I were weighing . . .'

שֹׁקֵל, act. ptc. qal of שקל (weigh). There is no need to read the pass. ptc., since the receiver weighs. DT 184 (class VI).

כַּפַּי, 1 s. suff. to dual of כַּף (palm of the hand): 'on my two hands'. There is no need to read the sing. כַּפִּי.

בְּאָזְנֵינוּ, prep. *beth* plus 1 pl. suff. plus dual of אֹזֶן (ear); emphatic, 'for with our own ears . . .'

שִׁמְרוּ, 2 m. pl. imperat. qal of שמר (guard, take care of).

מִי, if this can stand, it must mean 'whoever ye be', but it is better to follow the Versions with לִי (for me).

Verse 13. . . . אוֹ, 'or if (assuming another conditional clause beginning here, as though לוּ were understood, GK 159*cc*) I had dealt deceitfully with his life (following the Qere)—and nothing can be hid from the king—then (DT 124, the apodosis begins here) thou (emphatic) wouldst have taken up thy stand aloof (i.e. from me)'. ICC would correct אוֹ to אִם, but actually לוּ would be required here.

עָשִׂיתִי, 1 s. pf. qal of עָשָׂה (do), here to denote unfulfilled condition in the past, DS 179, DT 184 (class V).

בנפשׁו, the Qere is 'against my life', בְּנַפְשִׁי, i.e. 'or I would have done despite to my life', but in that case the last verb in the sentence would also need to be in the perfect.

יִכָּחֵד, 3 m. s. impf. niph. of כחד (hide), but here translated by the auxiliary 'can', DS 64§43 (*b*), DT41.

תתיצב, 2 m. s. impf. hithp. of יצב (set, station oneself). BDB holds that the hithp. form is from the root יצב, as against other forms from the root נצב.

מננד, the word נֶגֶד (properly a noun meaning originally 'conspicuous') has generally the sense of hostility, oppositeness. It means 'flat in the face of', as against לִפְנֵי, which means 'in front of' without any sense of opposition or contradiction, e.g. Psalm xxiii, 5; 'thou preparest a table before me (לפני, in front of me), flat in the face of (נגד, in spite of) my adversaries'.

לֹא כֵן אֹחִילָה, 'not sowill I tarry (before thee)', i.e. I have no time to waste with you. LXX has two renderings, the second is as the Hebrew οὐχ οὕτως μενῶ, but the first is διὰ τοῦτο ἐγὼ ἄρξομαι, and is found also in Lucian and Targum, i.e. לָכֵן אָנֹכִי אָהֵלָּה,

'therefore I (emphatic) will begin before you (place)'. Both readings are good.

אֹחִילָה, 1 s. impf. (cohort) hiph. of יחל (wait). The suggested אָהֵלָּה (see previous note) is 1 s. impf. (cohort) hiph. of חלל (begin, profane). This verb has two hiphils, the Hebrew double-*ayin* form, which doubles the second (and third) radical, pf. הֵחֵל and impf. יָחֵל, meaning 'begin', and the Aramaizing double-*ayin* form יָחֵל, which doubles (by implication) the first radical, found only in impf. and meaning 'profane' (transitive).

שַׁבְטִים, 'rods', but it is better to follow LXX, βέλη (darts), i.e. שְׁלָחִים; so most moderns.

וַיִּתְקָעֵם, strong-*vav* plus 3 m. s. impf. qal of תקע (smite) plus 3 m. p. suff.

עֹד, properly a noun meaning 'continuance', but used as an adverb 'yet'. Here with 3 m. s. suff., DG 136 (note), WL 110*f.*

חַי, m. s. adj. (alive) from root חיה.

Verse 15. וַיִּסֹבּוּ, strong-*vav* plus 3 m. p. impf. qal (Hebrew form with second radical doubled) of סבב (go round, surround); normal double-*ayin* form.

נֹשְׂאִי, cstr. pl. of נֹשֵׂא, act. ptc. qal of נשׂא (carry).

וַיִּכּוּ, strong-*vav* plus 3 m. p. hiph. of נכה (smite). וַיְמִיתֻהוּ, strong-*vav* plus 3 m. p. impf. hiph. (יָמִיתוּ) of מות (die) plus 3 m. s. suff.

Verse 16. וַיִּתְקַע, strong-*vav* plus 3 m. s. impf. qal of תקע (smite, or of a trumpet as in verse 14, 'blow').

שֹׁפָר, the curved trumpet of ram's horn.

וַיָּשָׁב,. strong-*vav* plus 3 m. s. impf. qal (יָשׁוּב, jussive יָשֹׁב) of שׁוּב (return) with tone retracted, and pronounced *wăy-yắ-shŏv*, DG 131, WL 158.

מרדף, prep. מן (from) plus inf. cstr. qal of רדף (pursue). The *dagesh forte* has failed in *resh*-with-*sheva*; cf. also 1 Samuel xxiii. 28. GK 102*b*, 22*s* demands the *dagesh* in both cases, but it is not so according to the best texts.

Verse 17. ויקחו, strong-*vav* plus 3 m. p. impf. qal of לקח (take), with *dagesh* failing, as usual, in *qoph*-with-*sheva*, DG 32*f*, WL 20.

ויצבו, strong-*vav* plus 3 m. p. impf. hiph. of נצב (set up). See note on verse 13.

נסו, 3 p. pf. qal of נוס (flee). Notice accent: נָ֫סוּ is *ayin-vav* form, but גָּלָ֫ה is *lamedh-he*.

Verse 18. 'Now Absalom had taken (pf. translated as pluperfect).'

ויצב־, strong-*vav* plus 3 m. s. impf. hiph. (יַצִּיב, jussive יַצֵּב) of נצב (set up), with vowel shortened into *seghol* before *maqqeph*. The effect of the *maqqeph* (DG 40, WL 28, 118) is to make the whole phrase one, so that in this case the vowel must be short, since now it is in a closed syllable before the tone.

בחיו, prep. *beth* plus חַיִּים (plur. noun 'life') plus 3 m. s. suff.

מַצֶּבֶת. This properly is the cstr. sing. of מַצֵּבָה (pillar, stele), but see later in verse. It is unusual to find את without the article, wherefore most would read הַמַּצֵּבָה (the stele). LXX found the Hebrew difficult and is confused.

בעבור, used as a prep. before the inf. cstr. hiph., 'in order to cause (men) to remember my name'.

על, here 'according to', BDB 754*a*. LXX omits this and the following words to לה; not necessary so to do, though it makes the text easier.

וַיִּקָּרֵא, strong-*vav* plus 3 m. s. impf. niph. of קרא

(call), used impersonally, lit. 'and there was called to it . . .'

יָד, 'hand', but used here, as in 1 Samuel xv. 12, to mean 'sign, monument'.

Verse 19. אָרוּצָה, 1 s. impf. (cohort. with toneless *he*) qal of רוּץ (run).

וַאֲבַשְּׂרָה, weak-*vav* plus 1 s. impf. (cohort.) piel of בשׂר (announce). The root means 'make smooth', whence 'make smooth the face with good news', and בָּשָׂר, 'flesh', from the smoothness of the skin.

שְׁפָטוֹ, 3 m. s. pf. qal of שׁפט (judge, but here 'judged favourably', 'given him the verdict', and almost 'saved') plus 3 m. s. suff.

Verse 20. וּבִשַּׂרְתָּ, strong-*vav* plus 2 m. s. pf. piel, 'but thou shalt tell good news . . .'

אַחֵר, 'another', the *cheth* is virtually doubled; hence the first vowel remains short.

כן is read, but not written; the Masoretes evidently realized that it had been accidentally omitted. כִּי עַל כן is a pleonastic phrase for כִּי, 'because'.

מֵת might be either the act. ptc. qal or the 3 m. s. pf. qal (probably the latter) of מוּת (die).

Verse 21. לֵךְ, 2 m. s. imperat. qal of הלך (go), one of six verbs like יֵשֵׁב.

הַגֵּד, 2 m. s. imperat. hiph. of נגד (tell).

רָאִיתָה, 2 m. s. pf. qal of ראה (see), with final vowel written full.

וַיִּשְׁתַּחוּ, strong-*vav* plus 3 m. s. impf. (apoc.) hithpalel of שׁחה(ה) (bow down). The original final *vav* has been retained, and the final *he* added; usually the *he* is substituted for the *vav* to make a true *lamedh-he* verb. This verb needs care, especially in respect of the apocopated forms, DG 145, WL 145. The trans-

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position of the *tau* and the *shin* is normal, DG 93, WL 72.

כּוּשִׁי, here a proper name, but previously not so. Read הַכּוּשִׁי, 'the Cushite'.

וַיָּרָץ, strong-*vav* plus 3 m. s. impf. qal of רוּץ (run). The tone is not retracted here because of the pause, the jussive form being retained.

Verse 22. וַיֹּסֶף, strong-*vav* plus 3 m. s. impf. hiph. of יסף (add). Care is needed to distinguish between the forms of יסף (add) and אסף (gather).

וִיהִי, weak-*vav* plus 3 m. s. juss. qal of היה (be). The normal jussive is יְהִי. The *dagesh* has failed in *yod*-with-*sheva*; then the *sheva* has failed under the *yod*, so that we are left with a long-*i* written full, DG 147*f*, WL 145: 'let come what (may)'.

זֶה, emphatic enclitic, 'why on earth are you to run', DS5, Rem. 2, GK 136*d*.

רָץ, act. ptc. qal of רוּץ (run), 'about to run', *fut. instans*, DS 134, GK 116*d*.

בני, noun בֵּן plus 1 s. suff., DG 153, WL 186.

וּלְכָה, *vav* (*shureq* before vocal *sheva*, DG 53, WL 44) plus לְךָ written with final vowel full, 'and to thee'.

מֹצֵאת, fem. sing. act. ptc. qal of מצא (find). Some moderns point מָצֵאת, fem. sing. of hoph. ptc. of יצא (go out), i.e. 'no reward for good tidings will be brought forth to thee'. Perhaps it is a corruption of the וַיֹּאמֶר which the Versions rightly find at the beginning of the next verse.

Verse 23. רוּץ, 2 m. s. imperat. qal of רוּץ (run).

וַיָּרָץ, strong-*vav* plus 3 m. s. impf. qal of רוּץ (run); normal impf. is יָרוּץ, jussive is יָרָץ, and with tone retracted, as here, וַיָּרָץ, pronounced *wăy-yắ-rŏts*: 'so he ran . . .', DG 131, WL 145.

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Verse 24. הַצֹּפֶה, article plus צֹפֶה, act. ptc. qal of צפה (look out), here used as a noun, 'watcher'.

רָץ, act. pts. qal of רוץ (run).

אל־החומה, 'to the wall', perhaps עַל, 'upon . . .'

וַיִּשָּׂא, strong-*vav* plus 3 m. s. impf. qal of נשא (lift up).

Verse 25. בפיו, prep. *beth* plus פֶּה (mouth) plus 3 m. s. suff., DG 153, WL 186.

וַיֵּלֶךְ הָלוֹךְ וְקָרֵב, lit. 'and he went, going and being near', an idiomatic Hebrew construction for 'he kept on getting nearer and nearer'. The normal construction is finite verb (הלך, or some such verb) followed by its own inf. abs. and then another inf. abs., but here the last word is the act. ptc. instead of קָרוֹב the inf. abs.; an alternative is to use two participles instead of the two inf. absolutes; cf. 2 Samuel iii. 1; DS 119*f*, WL 101, GK 113*s*.

Verse 26. אל־הַשֹּׁעֵר, 'to the porter (gate-man)', but it is better to follow Lucian and Syriac with אֶל־הַשַּׁעַר, 'to the gate'.

אִישׁ (second), add אַחֵר (another) with LXX and Syriac.

Verse 27. מרוצת, cstr. sing. of מְרוּצָה (running).

וְאֶל־בְּשׂוֹרָה . . ., 'to a good reward he will come', but Targum suggests 'and what is more, good news he will bring', וְאַף בְּשׂוֹרָה טוֹבָה יָבִיא, which is better.

Verse 28. וַיִּקְרָא, 'and he called', but Lucian read וַיִּקְרַב (and he drew near), which is better.

לְאַפָּיו, prep. *lamedh* plus the dual אַפַּיִם (lit. pair of nostrils) plus 3 m. s. suff.; 'face to the ground'. The *lamedh* is unusual in this common phrase, and is probably an error from the previous word.

סִבַּר, 3 m. s. pf. piel of סבר (shut), with *pathach* in last syllable because of the *resh* (equal to guttural).

Verse 29. שָׁלוֹם. The Masorah was against the reading הֲשָׁלוֹם, but noted that it was a suggested alternative (Sebir). It would certainly make better sense: 'is it well with the youth . . . ?'

לִשְׁלֹחַ, prep. *lamedh* plus inf. cstr. qal, though prep. *kaph* or *beth* would be more usual. Translate 'when Joab sent the king's servant and thy servant', but most moderns would read, 'when Joab sent thy servant', לִשְׁלֹחַ(כִּשְׁלֹחַ) יוֹאָב אֶת־עַבְדְּךָ, regarding the rest as glosses.

Verse 30. סֹב, 2 m. s. imperat. qal of סבב (go round).

הִתְיַצֵּב, 2 m. s. imperat. hithp. of יצב, 'station thyself, take up thy stand'; see note on verse 13.

Verse 31. בָא, m. s. act. ptc. qal of בוא after הִנֵּה (behold).

יִתְבַּשֵּׂר, 3 m. s. impf. (jussive) hithp. of בשׂר, 'let my lord the king receive good tidings'.

שְׁפָטְךָ, 3 m. s. pf. qal plus 2 m. s. suff.

הַקָּמִים, article plus m. plur. of קָם, act. ptc. qal of קוּם (arise).

Verse 32. יְהִי, 3 m. p. impf. (jussive) qal of היה (be).

CHAPTER XIX

Verse 1. וַיִּרְגַּז, strong-*vav* plus 3 m. s. impf. qal of רגז (to be agitated violently), used of earthquakes and great disquiet.

וַיַּעַל, strong-*vav* plus 3 m. s. impf. (apoc.) qal of עלה (go up).

וַיֵּבְךְּ, strong-*vav* plus 3 m. s. impf. (apoc.) qal of
בכה (weep). For this unusual apocopated form, see
DG 147, WL 144.

בלכתו, prep. *beth* plus inf. cstr. qal לֶכֶת of הלך
(go), 'as he went', but Lucian read בִּבְכֹתוֹ, *beth* plus
inf. cstr. qal of בכה (weep), which is perhaps better.

מי־יתן, lit. 'who will give . . .', i.e. 'O that . . .',
WL 203, GK 151*d*, DS 183.

מוּתִי, inf. cstr. qal of מות (die) plus 1 s. suff., not
the noun, which would be מוֹתִי.

אני, the personal pronoun emphasizing the suffix,
DS 1, GK 135*e-h*.

תחתיך, dual form plus 2 m. s. suff. (instead of,
properly 'underneath').

Verse 2. וַיֻּגַּד, strong-*vav* plus 3 m. s. impf. hoph.
(here a true passive of the hiphil) of נגד, 'and it
was told . . .'

וַיִּתְאַבֵּל, strong-*vav* plus 3 m. s. impf. hithp. of אבל
(mourn). Some suggest the ptc. מִתְאַבֵּל, but a strong-
vav with impf. is found occasionally following a ptc.
which describes a present state, DT 92; unless per-
chance it means 'and hath gone into mourning'.

Verse 3. וַתְּהִי, strong-*vav* plus 3 f. s. impf. (apoc.)
qal of היה in its true sense, 'and the victory hath
become . . .'

נֶעֱצַב, 3 m. s. pf. niph. of עצב (to pain), 'the king
hath been sore pained on account of his son'. Ptc.
niph. has final *qamets*.

Verse 4. וַיִּתְגַּנֵּב, strong-*vav* plus 3 m. s. impf. hithp.
of נגב (steal), i.e. 'got themselves away like thieves',
thus preserving the hithpael sense of reflexive re-
iteration.

לבוא, prep. *laemdh* (*qamets* before tone syllable,

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DG 51, WL 45) plus inf. cstr. qal (WL 45) of בוא (come).

הנכלמים, art. plus m. pl. of ptc. niph. נִכְלָם of כלם (to be humiliated), defining the sing. collective noun 'people', acting as a relative clause.

בנוסם, prep. *beth* plus inf. cstr. qal of נוס (flee) plus 3 m. p. suff.

Verse 5. לאט, 3 m. s. pf. qal of לוט (wrap tightly). The *aleph* is unusual though original to the root (cf. Arabic), and the word should probably be pointed לָאט. The second המלך should probably be omitted with the Versions.

Verse 6. הבית, article plus בַּיִת (house), with *qamets* for *pathach* in pause. Some MSS. read the usual *he-locale* הַבַּיְתָה, but this is not essential.

הבשת, 2 m. s. pf. hiphil of בוש (to be ashamed), intransitive in the qal, but transitive in the hiphil, as here. The true *ayin-vav* hiphil would be הֵבִישׁ and so הֵבִישֹׁתָ, but this is formed as if the verb were יבש (*pe-vav*), i.e. הוֹבִישׁ and הֹבַשְׁתָּ, DG 152, GK 78b.

הממלטים, article with *dagesh* failing in *mem*-with-*sheva* (DG 32, WL 20) plus m. p. of piel ptc. of מלט. Word really means 'slip through', and it is used of 'escape' intransitively in the niphal, but 'let escape, deliver' transitively in the piel. See *Exp. Times*, July, 1944, p. 266.

נשיך, 2 m. s. suff. to נָשִׁים, plural of אִשָּׁה (woman, wife), DG 153, WL 185.

פלגשיך, 2 m. s. suff. to plural of פִּלֶגֶשׁ (concubine); see note on xvi. 21.

Verse 7. לאהבה, prep. *lamedh* plus inf. cstr. qal of

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אָהֵב (love); cf. DG 81, WL 99; lit. 'to love . . .', or, in English idiom, 'by loving'.

שֹׂנְאֶיךָ, 2 m. s. suff. to plural of שֹׂנֵא, act. qal ptc. of שָׂנֵא (hate).

There are three different uses of the conj. כִּי in this verse: first and third 'for'; second and fourth 'that'; fifth resumptive, GK 157, 158.

אֵין לָךְ, usually means 'thou hast no princes . . .', but the meaning intended is 'princes and servants are nothing אֶת to thee'.

לֹא, the Qere לֹּ is correct, hypothetic clause, unfulfilled condition in the past and (here) up to the present: 'if Absalom had been alive . . .'

Verse 8. . . . קוּם, three 2 m. s. imperatives.

דבר על לב, lit. 'speak to the heart of . . .'; cf. Isaiah xl. 1; Genesis xxxiv. 3 (woo).

נשבעתי, 1 s. pf. niph. of שבע (swear), always niph. in this sense; e.g. St. Patrick's hymn, 'I bind myself'.

כי אינך, the sebir inserts אם (if), but it is deliberately omitted, lest there be confusion with the following אם, which introduces the substance of the oath. 'For (the first כי) I swear by the Lord that (the second כי) if thou are not now (force of the ptc.) going out, assuredly (אם introducing the oath) not a man will lodge. . . .' As in English oaths, positive oaths have a negative form, and vice versa; e.g. 'I am . . . if I do' means that I will not, whilst 'I am . . . if I don't' means that I will.

ורעה, strong-*vav* plus 3 f. s. pf. qal of רעע (to be evil).

באה, with accent on the first syllable is 3 f. s. pf. qal; the f. s. act. ptc. qal has the accent on the last syllable.

מנעריך, prep. מָן plus 2 m. s. suff. to נְעָרִים, a plural form which denotes a time of life, GK 124*d*; here 'youth'.

Verse 9. וישב, strong-*vav* plus 3 m. s. impf. qal of יֹשֵׁב (sit), with tone retracted and short vowel in last syllable.

וישׂראל, the *vav*-consecutive is broken, 'but Israel fled . . .'

Verse 10. . . . . ויהי כל, 'and all the people were in a state of striving together', GK 51*d*. נדין is niph. ptc. of דִּין (strive).

הצילנו, 1 p. pf. hiph. of נצל (deliver) plus 1 pl. suff.

והוא, 'and he' emphatic.

מלטנו, 1 p. pf. piel of מלט (let escape) plus 1 pl. suff.

פלשתים, always without the article.

Verse 11. מחרישים, m. p. of hiph. ptc. of חָרַשׁ (to be silent).

להשיב, prep. *lamedh* plus hiph. inf. cstr. of שׁוּב (return).

Verse 12. . . . . ודבר, 'and the word of all Israel came . . .', Syriac, with many LXX and some Vulgate MSS., transposes this phrase to the end of the previous verse, where it certainly makes good sense.

Verse 13. אחי, 1 s. suff. to אחים plural of אָח (brother), DG 153, WL 185.

Verse 14. ולעמשׂא, 'and to Amasa (in particular) . . .', placed first for emphasis.

תמרו, 2 m. p. impf. qal for תֹּאמְרוּ, GK 68*h*.

. . . . כה יעשׂה, a type of oath found in Samuel and Kings; see Dr on 1 Samuel iii. 17; here 'so may God

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do to me, and so may he add'. In Jezebel's mouth, the word אלהים is construed as a plural, meaning heathen gods. יעשׂה is strangely the ordinary imperf. and not the jussive. יסיף is 3 m. s. impf. (again not jussive) hiph. of יסף (add).

אם לא, introducing the substance of the oath, which is positive in intention, the negative being used, DG 168f, WL 201f.

Verse 15. וַיֵּט, strong-*vav* plus 3 m. s. impf. (apoc.) hiphil (and so transitive) of נטה (incline). Lucian inserts 'Amasa' as subject; Targum assumes וַיֵּט, i.e. the qal, and makes 'heart' the subject, in which case the את־ must be deleted.

Verse 16. עד־הירדן, 'up to the Jordan'. This river is always '*the* Jordan'.

הגלגלה, also always with the article, except in this case twice only, Joshua v. 9, xii. 23. Here with toneless *he-locale*.

ללכת, prep. *lamedh* plus inf. cstr. qal of הלך (go). Ten MSS. read לרדת (to go down), inf. cstr. of ירד, the more usual description of a journey down into the Jordan Valley, e.g. to Jericho.

לקראת, from קרא II (meet); see note on xvi, 1.

Verse 18. The first four words belong to the previous verse. The rest of this verse and the first half of verse 19 is the story of Ziba, after which the story of Shimei is resumed.

חמשת עשׂר, the חֲמֶשֶׁת f. s. cstr. form is unusual (here and Judges viii. 10 for 15; Judges xx. 25 for 18), the normal form being the f. abs. followed by the masc. עשׂר when used with masc. nouns, DG 164. WL 195, and especially GK 97*e*.

וצלחו, weak-*vav* plus simple perfect, but this is irregular, and in any case the syntax here demands

the omission of the *vav*, which has come from dittography (see previous word). צלח means 'leap, rush' and is used to describe the timely zeal of Shimei, and the speed with which he sought to atone for his previous 'previous' conduct.

Verse 19. ועברה העברה is usually translated 'and the ferry-boat kept passing over', but this meaning for עֲבָרָה is not confirmed elsewhere, and the word usually means 'crossing, ford'. LXX has a doublet here, reading the present Hebrew text for the second, but ועבדו העבדה for the first, whence Wellhausen suggested וְעָבְרוּ הָעֲבָרָה, 'and they kept crossing the ford', which is good. Both ועברה and ועברו are strong-*vav* with perfects, intended as frequentatives. See Dr. 335.

בעברו, prep. *beth* plus inf. cstr. qal of עבר (cross) plus 3 m. s. suff. The vowel is a short-*o* and the *sheva* is vocal, DG 102, WL 100. See RV margin.

Verse 20. יחשב־, 3 m. s. impf. (jussive) qal of חשב (consider, reckon). The last vowel is short-*o* before *maqqeph*, being now in a closed syllable before the tone, DG 40, WL 28.

העוה, 3 m. s. pf. hiph. of עוה II (denominative from עָוֹן, meaning 'commit iniquity').

. . . לשום, 'for the king to take it to heart'.

Verse 22. ויען, strong-*vav* plus 3 m. s. impf. (apoc.) qal of ענה (answer).

התחת, interrog. *he* plus prep. תחת (here 'instead of').

יומת, 3 m. s. impf. hoph. of מות (die).

Verse 23. מהדלי ולכם. Cf. note on xvi. 10.

לשטן, prep. *lamedh* plus שָׂטָן, here 'adversary'. For further development of this word, see the commentaries on Job, HDB iv. 407–412, etc.

. . . היום יומת, either a question, presumably indicated by the lifting of the voice, or an oath,

positive in form and therefore with a negative to be introduced, here without the imprecatory אם.

Verse 24. וישבע, strong-*vav* plus 3 m. s. impf. niph. (as usual) of שבע (swear), with tone retracted.

Verse 25. רגליו 3 m. s. suff. to רגלים, dual of רגל (foot).

לכת המלך must be in apposition to היום, since היום has article and therefore cannot be in construct to the clause.

Verse 26. ירושלם. Read either 'from Jerusalem' or transfer to the end of the previous verse.

הלכת, 'didst thou (not) go', i.e. in the original flight.

Verse 27. רמני, 3 m. s. pf. piel of רמה (beguile) plus 1 s. suff., but notice the *qamets* in pause instead of the normal *pathach*.

אחבשה־לי, 1 s. cohort. qal of חבש (bind, and so 'saddle'); 'let me saddle me', but the Versions make it a command to his servant, לו חבשה־לי '(thy servant said) to him, Saddle me . . .' חבשה is 2 m. s. (emphatic) imperat. qal; the first vowel is short-*o*, and the *sheva* is vocal.

וארכב, weak-*vav* plus 1 s. impf. qal of רכב (ride). We would expect the cohortative here, and also in the following verb.

עליה, prep. על plus 3 f. s. suff., but it ought to be 3 m. s. suff., since חמור is the he-ass.

את־. Many MSS. read אל־, which is easier.

Verse 28. ועשה, weak-*vav* plus 2 m. s. imperat. qal of עשה (do).

Verse 29. כי אם introduces an exception after a negative, GK 163*a*, *c*.

וישת, strong-*vav* plus 2 m. s. impf. qal of שית (set, place). The normal impf. is ישית, jussive ישת, and with tone retracted as here, ישת.

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שִׁלְחֵך, the tone is retracted in pause with *athnach*,
so that the vocal *sheva* under the *nun* has become *seghol*.

צְדָקָה, here 'right, claim'.

וְלִזְעֹק, 'and to cry . . .', but this is difficult. Either
omit the *vav* or follow Lucian with וַיִּזְעַק, 'and he
cried (further) . . .', which is good in view of the next
verse.

Verse 30. תדבר. Lucian presupposes תַּרְבֶּה, 'why
do you multiply words?'

Verse 31. יִקַּח, 3 m. s. impf. qal of לקח (take),
but with *qamets* for *pathach* with *athnach* in pause.

Verse 32. The natural meaning of the Hebrew is
'and he (Barzillai) crossed Jordan with the king to
escort him לְשַׁלְחוֹ', but did Barzillai really cross the
river? Probably not, so that here עבר means 'pass
on to'. If Barzillai did cross the river, then they may
be right who would read וַיַּעֲבֵר המלך את-הירדן, 'and
the king caused (him) to cross the Jordan'.

את-בירדן cannot be right. It is probably a con-
flation of את-הירדן and בירדן. Lucian has 'from
the Jordan'. The last two words are difficult, and
possibly should be omitted as a gloss.

Verse 33. וְהוּא, 'and he it was who', emphatic.

כלכל, 3 m. s. pf. pilpel of כּוּל (contain), with
meaning 'nourish', but the final vowel in this case
is *pathach*, and not *tsere*, as the grammars suggest,
WL 160, GK 55*f*, 72*m*.

בְּשִׁיבָתוֹ, prep. *beth* plus שִׂיבָה (sojourn) plus 3 m. s.
suff. The noun is explained as a shortened form of
יְשִׁיבָה, from the root ישב, but it is better to follow
LXX and read בְּשִׁבְתּוֹ ('when he sojourned', *beth*
plus inf. cstr. qal of ישב plus suffix), though, as ICC
says, the author may have intended בְּשִׁבְיתוֹ (in his
exile).

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Verse 34. וְכִלְכַּלְתִּי, strong-*vav* plus 1 s. pf. pilpel of כּוּל ('and I will nourish thee').

Verse 35. שְׁנֵי, cstr. pl. of שָׁנָה (year). The plural שָׁנוֹת is rare, mostly poetic and late; cf. especially Deuteronomy xxxii. 7, which had great influence, since the two Songs of Moses (Deuteronomy xxxii and Exodus xv) have been Sabbath Canticles from a very early date.

Verse 36. הַאֵדַע, interrog. *he* plus 1 s. impf. qal of יָדַע (know), 'do I know (i.e. can I distinguish)?' followed by אִם to make the alternative question, according to rule, DG 168, GK 150*g*.

יִטְעַם, 3 m. s. impf. qal of טָעַם ('can thy servant taste'), DS 64, GK 107*r*.

אֹכַל, 1 s. impf. qal of אָכַל (eat), shortened from אֹאכַל, and the regular form for the five *pe-aleph* verbs.

שָׁרִים, m. p. of שָׁר, act. ptc. qal of שִׁיר, which is a denominative verb from שִׁיר (song), and followed by the f. p., 'singing men and singing women'.

לְמַשָּׂא, prop. *lamedh* plus מַשָּׂא (burden). The *dagesh* in the *sin* is because the root is נָשָׂא, *pe-nun* verb. It is better followed by עַל, as LXX, ἐπί.

אֶשְׁמַע בְּקוֹל, Dr 337 rightly distinguishes between שָׁמַע בְּ (listen to) and שָׁמַע without prep., which is 'hearing' without appreciation.

Verse 37. כִּמְעַט, lit. 'like a little', and with impf. 'just'. Thus 'Thy servant will just cross Jordan with the king', but this use is not found elsewhere, and so many follow Lucian, כִּי מְעַט, 'for thy servant will just . . .', which is sound. But did Barzillai ever cross the river? If not, then translate עָבַר 'pass on' and omit 'the Jordan' as a gloss by a scribe who thought the verb meant 'cross over', or make the verb a hiphil

יַעֲבֹר, and translate, 'For thy servant will just escort the king across the Jordan', in which case אֶת־הַיַּרְדֵּן should follow אֶת־הַמֶּלֶךְ. See Dr. 337.

There is no need for the 'it' of the English Versions.

Verse 38. יָשָׁב־, 3 m. s. jussive qal (יָשֹׁב) of שׁוּב (return), with short-*o* because of following *maqqeph*: 'let, I pray thee, thy servant return, and I will die'.

There is a break in the sentence at כִּמְהָם (with accent *rebhia*): 'but behold thy servant Kimham, let him cross over'.

Verse 39. תִּבְחַר עָלַי, '(which) thou shalt choose (to lay as an obligation) upon me'.

לָּךְ, prep. *lamedh* plus 2 m. s. suff. but in pause, DG 51 (note), WL 49.

Verse 40. עָבַר, 3 m. s. pf. qal with final *qamets* in pause, but Lucian and some LXX MSS. read עָמַד (stayed, stood, tarried), which is good.

וַיִּשַּׁק, strong-*vav* plus 3 m. s. impf. qal of נָשַׁק (kiss), which sometimes, as here, acts like נָגַשׁ and has imperfect in -*a*. Similarly נָשַׁךְ (bite); cf. note on xvii. 9.

וַיְבָרְכֵהוּ, strong-*vav* plus 3 m. s. impf. piel of בֵּרַךְ (bless) plus 3 m. s. suff. There is great dispute as to whether the *resh* in such forms of בֵּרַךְ should have simple *sheva* or *chateph-pathah*. Sephardi (Spanish) MSS. have the *sheva*, and Ashkenazi (Eastern) MSS. have the *chateph-pathach*. The best MSS. and editions vary from case to case.

וַיָּשָׁב, strong-*vav* plus 3 m. s. impf. qal (tone retracted, and short-*o* in last syllable) of שׁוּב (return).

Verse 41. כִּמְהָן. Elsewhere the name is Kimham.

וַיֵּעֶבְרוּ, the Kethib is וַיַּעֲבִרוּ, 'and they brought (the king) across', which could stand if the previous phrase were joined to the first half of the verse, but

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the Qere is better, הֶעֱבִירוּ. וי is often mistaken for
ה by translators. But LXX translates עֹבְרִים, which
is best of all.

Verse 42. נבוך, 3 p. pf. qal plus 2 m. s. suffix.

Verse 43. זה, the enclitic use for emphasis; cf. xviii. 22.

חרה לך, impersonal 3 m. s. pf. qal, lit. 'it is hot
to you', i.e. 'are you angry'.

האכול, interrog. *he* plus inf. abs. qal strengthening
the following 1 p. pf. qal. The אם of the disjunctive
question follows.

נשאת is difficult. It is best to read either the
sing. מַשְׂאֵת (portion; cf. Genesis xliii. 34) or the
plural מַשְׂאֹת, with the meaning, 'have we received
any special favour?', lit. 'has there been brought
a portion to us?' This is the interpretation of Targum.
The difficulty arises partly from the expectation of
another inf. abs., but the niph. inf. abs. should be
נִשֹּׂא, GK 76*b.* Klostermann suggested נָשֹׂא נִשָּׂא,
'or are we at all carrying (him) away for ourselves?'
See Dr 339 for further details.

Verse 44. ידות. This is the true plural of יד (hand);
the dual is יָדַיִם. The meaning here is 'parts'.

וְגַם־בְּדָוִד, 'and also I am in David more than you',
but LXX has πρωτότοκος, i.e. בְּכוֹר, 'firstborn', the
rest of the doublet representing the Hebrew text.

הקלתני, 2 m. s. pf. hiph. of קלל ('make light')
plus 1 s. suff. Note the *pathach* under the *tau,* which
is regular. Some MSS. and printed edd. have
chateph-seghol under the *he,* but the best texts have
chateph-pathach.

וַיִּקְשׁ, strong-*vav* plus 3 m. s. impf. qal of קשה (to be
hard, fierce). The corresponding hiphil form is יַקְשֶׁ.

לי is unnecessary, and may be due to a dittograph.