NOTES ON

THE HEBREW TEXT OF I KINGS

XVII–XIX AND XXI–XXII

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by

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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 relevant pages in Davidson's *Introductory Hebrew Grammar*, twentieth and later editions (DG), and to Wood and Lanchester's *A Hebrew Grammar* (WL), these being the grammars most used by elementary students. Further references are given to Davidson's *Hebrew Syntax* (DS), Gesenius-Kautzsch's *Hebrew Grammar*, the second English edition, translated by A. E. Cowley (GK, by paragraphs), and to Driver's *Hebrew Tenses* (DT). The reference BDB is to the *Oxford Hebrew Lexicon* by Brown, Driver and Briggs.

I am greatly indebted to Mr. Eric Powell, M.A., B.D., of Woodhouse Grove School, near Bradford, for very considerable help in checking both the manuscript and the proofs. We have taken every care to ensure complete accuracy, and we hope we have succeeded.

<div align="right">N. H. S.</div>

Verse 1. וַיֹּאמֶר. Strong-*waw* (*waw*-consecutive, *waw*-conversive, DG 84f, WL 88–91, DS 70–78, DT 70–99, GK 49*a–g* and 111*a–x*) plus 3 m. s. impf. qal of אמר (say). The accent of the 3 m. s. impf. is normally on the last syllable, but, when the previous syllable is open, the tone is retracted with strong-*waw* (DG 85f, WL 90, DT 74, GK 49*d*) unless the word itself is in pause at the end of the phrase. Here, the final vowel, normally *pathach*, becomes *seghol*, DG 119, WL 172 (note 2). The root is one of five *pe-aleph* verbs, the mnemonic being: 'The bridegroom said אמר to the bride, I am willing אבה to eat אכל all you bake אפה though I perish אבד.'

הַתִּשְׁבִּי. Article plus תִּשְׁבִּי (Tishbite). The ending is characteristic of tribal names, DG 56, GK 86*h*.

מִתֹּשָׁבֵי. Prep. *min* (from, DG 51) plus cstr. pl. of תּוֹשָׁב (settler). The retention of the *qamets* is unusual in a pl. cstr., but see GK 93*pp*. Most scholars follow LXX and read מִתִּשְׁבֶּה (from Tishbe of).

חַי יהוה. Lit. 'JHVH is living', the common form of oath. חַי is an adjective (m.s.). יהוה is the Personal Name of God, read by the Jews as אֲדֹנָי (Adonai), represented by LORD in English Versions. The word 'Jehovah' arises from reading the consonants of the Sacred Name with the vowels (as printed) of its substitute.

אלהי. Cstr. of אֱלֹהִים (God), a plural form denoting majesty, GK 124*g*, DS 18. This is the general Hebrew word for God (gods), used in the E-source of the Pentateuch until the Personal Name is revealed at the Bush, Exod. 3¹⁴.

אשר. This word is a relative, but not a pronoun, DG 47, WL 38. In cases where the subject of the verb is a 3rd person pronoun (e.g. he, she, they), the word can be translated 'who', but the subject should be regarded as being contained in the verb and not in the relative. Here the relative is combined with the following לפניו to mean 'before whom', lit. 'wh . . . before him'.

עמדתי. 1 s. pf. qal of עמד (stand), normal form.

לפניו. Prep. *lamedh* plus 3 m. s. suffix to פָּנִים (faces). The ordinary Hebrew for 'before' is לִפְנֵי (DG 69, WL 65), and so here 'before him'.

אם introduces the substance of the oath. We have to insert a negative in translating, on the analogy 'I'll be cursed if I do', which means that I do not intend to do it, whereas 'I'll be cursed if I don't' means that I do intend to do it. For this latter case, Hebrew has אִם לֹא, DG 168, WL 201f, GK 149*d*, DS 165.

יהיה. 3 m. s. impf. qal of היה (become, be). This root and the similar root חיה (live) have some irregularities (DG 147, WL 145). With *lamedh-he* verbs generally, the last vowel of the 3 m. s. pf. is *qamets*, of the 3 m. s. impf. it is *seghol*, of the 2 m. s. imperat. it is *tsere*. The construct infinitives all end in *-oth*, the participles in *seghol*. The infinitive absolutes follow the

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general rule for all verbs: the three on the right of the paradigms (hophal, hiphil, hithpael) have *tsere* for their last vowel, the piel has either *tsere* or *-o*, the rest have *-o*.

הַשָּׁנִים. Article plus pl. of fem. noun שָׁנָה (year). The plural is usually in *-im*, but forms in *-oth* are also found (9 times, poetic or late).

הָאֵלֶּה. Article (always with *qamets* before *resh* and *aleph*, DG 44, WL 27) plus אֵלֶּה, demonstrative (these), DG 46, WL 35.

וּמָטָר. *Waw*-copula plus מָטָר (rain, downpour). The vowel is *-u* before labials (b-u-m-p) and vocal *shewa*, DG 53, WL 44.

כִּי אִם following a negative, actual or implied (as here), is 'except, but', DG 168, GK 163*a*, DS 203.

לְפִי. Prep. *lamedh* plus פִּי, cstr. sing. of פֶּה (mouth), DG 153, WL 186.

דְּבָרִי. 1 s. suffix to singular דָּבָר (word).

Verse 2. וַיְהִי. Strong-*waw* plus 3 m. s. impf. (apoc.) qal of היה (to be). The normal 3 m. s. impf. qal is יְהְיֶה, DG 147f, WL 145 and 20. The *dagesh-forte* fails in *yodh*-with-vocal-*shewa*, DG 32, WL 20 and 90 (3), GK 20*m*.

דבר. Cstr. sing. of דָּבָר (word).

אֵלָיו. Prep. אֶל (to) plus 3 m. s. suffix. This preposition appears to take plural suffixes, DG 70, WL 64f.

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לאמר. Prep. *lamedh* plus inf. cstr. qal of אמר (say). Note that the vowel is *tsere* (an exception), DG 51, WL 44 (note), lit. 'to say'.

Verse 3. **לֵךְ.** 2 m. s. imperat. qal of הלך (go). One of six *pe-waw* verbs which have impf. qal like יֵשֵׁב. The six are: 'When she knew ידע that her daughter had borne a child ילד, she went out יצא of her house, went down ירד the steps, went הלך to her, and sat ישב with her.'

מזה. Prep. *min* (from) plus 3 m. s. demonstrative זֶה (this), and so 'from here'.

ופנית. Strong-*waw* (-*u* before labial, b-u-m-p, DG 53, WL 44) plus 2 m. s. pf. qal of פנה (turn), normal *lamedh-he* form. This word and the next are omitted in LXX.

לְּךָ. Prep. *lamedh* plus 2 m. s. suffix, DG 51, WL 49. This idiomatic use of *lamedh* corresponds to the classical ethic dative, WL 207, DS 140. Note the *dagesh* in the *lamedh*. This is known as *dagesh forte conjunctivum*, DG 33, WL 21, GK 20*f*. It follows a toneless -*a*, and secures proper pronunciation of the consonant. The inseparable prepositions and the copula do not usually take this special *dagesh*, but לְּךָ always does after a toneless -*a*.

קדמה. The toneless *he* (*he-locale*) is a relic of an old accusative and expresses 'direction towards', DG 61*f*, WL 55 and 211. Here it is added to קֶדֶם (east), and so means 'eastwards'.

ונסתרת. Strong-*waw* plus 2 m. s. pf. niphal of סתר (hide). The tone is thrown forward from the last-but-one to the last syllable, DG 85*f*, WL 90 (note 2).

בנחל. Prep. *beth* (in) plus cstr. sing. of נַחַל (wady), the cstr. sing. form being the same as the absolute (second declension).

על-פני. Prep. עַל (upon, against) plus cstr. of פְּנֵים (lit. faces). The phrase here means 'on the east'. The Hebrews named the points of the compass by first turning towards the rising sun. South is 'right' and West is 'behind'.

הירדן. Note the article. It is always 'the Jordan', 'the Carmel', 'the Lebanon', DS 26, GK 126*e*.

Verse 4. והיה. Strong-*waw* plus 3 m. s. pf. qal of היה (be); here 'and it shall be'.

מהנחל. Prep. *min* (*tsere* before *he*, DG 52, WL 20) plus article plus נַחַל (wady).

תשתה. 2 m. s. impf. qal of שׁתה (drink): *seghol* in *lamedh-he* imperfect (see note on verse 2).

ואת-הערבים. The hyphen is called *maqqeph* (binder, DG 40, WL 28), and it has the effect of making the whole phrase one word. Hence אֶת, the sign of the definite accusative (DG 49, WL 28), now becomes a closed syllable before the tone and must take a short vowel (*seghol*). After the *maqqeph*, we have the article (*qamets* before ordinary *ayin*) plus plural of 3rd declension noun עֹרֵב (raven).

צויתי. 1 s. pf. piel of צוה (command), verb found only in piel and pual. The middle vowel of all the 1st s. perfects of *lamedh-he* verbs is usually *tsere*, in order to avoid three consecutive -*is*, DG 229 (bottom), WL 143.

Otherwise the passive perfects have *tsere* throughout (but not 1 pl. pf. niphal), and the actives have *chireq* throughout. In this particular root, however, the 1st s. pf. piel has *chireq* 30 times against *tsere* 5 times.

‎לכלכלך. Prep. *lamedh* plus inf. cstr. pilpel of ‎כּוּל (contain) plus 2 m. s. suffix. The pilpel of this verb usually means 'sustain, nourish'. Intensive forms of *ayin-waw* (and also double-*ayin*) verbs have variant methods of doubling the middle consonant, because of the difficulty of it being a *waw*, or (for double-*ayin* verbs) of it being already found twice, DG 132, WL 160. The seghol under the second *kaph* is half-open. Verbal suffixes follow the pattern of the nouns, i.e. if the verbal form ends in -*e* or -*o*, the vowel changes follow the pattern of third declension nouns. Otherwise the changes follow the first declension.

‎שם. Adverb of place, 'there'.

Verse 5. ‎וילך. Strong-*waw* plus 3 m. s. impf. qal of ‎הלך (go), with tone retracted on to open syllable in the pretone (DG 85, WL 90) and last vowel shortened from the normal *tsere* to *seghol* (DG 128, WL 137). One of the six verbs having impf. qal like ‎יֵשֵׁב (see note on verse 3).

‎ויעש. Strong-*waw* plus 3 m. s. impf. qal (apoc.) of ‎עשׂה (do), DG 147, WL 144, with *pathachs* in consequence of the *pe*-guttural.

‎כדבר. Prep. *kaph* (half-open -*i* before vocal *shewa*, DG 50f, WL 43) plus cstr. sing. of ‎דָּבָר (word).

‎וישׁב. Strong-*waw* plus 3 m. s. impf. qal of ‎ישׁב (dwell, sit), one of the six *pe-yodh* verbs (see note on verse

3); tone retracted (see note above, beginning of verse 5).

Verse 6. מביאים. m. pl. hiphil ptc. מֵבִיא of בּוֹא (come): 'kept bringing'. The participle is used of continuous action, DG 159, WL 107, DS 134, GK 46*p*, DT 167.

לוֹ. Prep. *lamedh* plus 3 m. s. suffix, DG 51, WL 49.

ובשׂר. *Waw*-copula (-*u* before labial, b-u-m-p, DG 53, WL 44) plus masc. noun בָּשָׂר (flesh). This word is omitted here in LXX (Vaticanus) and Lucian, just as ולחם (and bread) is omitted by them in the next clause: thus they make the ravens bring bread in the morning and flesh in the evening.

בבקר. Prep. *beth* plus article plus segholate noun בֹּקֶר (morning). The word properly means the point of time when the light 'cleaves' the darkness. Cf. בָּקָר (ox, cattle) is the animal that 'cleaves' (ploughs) the soil.

בערב. Prep. *beth* plus article plus עֶרֶב (evening) with *qamets* for the normal *seghol* in pause with *athnach*, DG 40, WL 117. The vowel here under the *beth* follows the regular rule for the article (*he* omitted) before *ayin*-with-*qamets*-and-accent, and is *qamets*, DG 44, WL 27. Properly ערב is the time when the light turns to darkness.

ומן־הנחל. *Waw*-copula (-*u* before labial) plus *min* (from) plus *maqqeph*, etc., an alternative form for ומהנחל (verse 4), DG 52, WL 32.

ישׁתה. 3 m. s. impf. qal of שׁתה (drink); a true imperfect, 'he was accustomed to drink'. LXX adds ὕδωρ 'water', unnecessarily.

Verse 7. וַיְהִי. Strong-*waw* plus 3 m. s. impf. qal (apoc.) of הָיָה (become, come to be). The accent here is disjunctive (i.e. disconnecting with what follows, as against 'conjunctive'), DG 230f, WL 116, and the meaning is 'and it came to pass', cf. the Greek *καὶ ἐγένετο*. For apocopation of *lamedh-he* verbs generally, cf. DG 147, WL 144; of this verb and its parallel חיה (live), DG 147f, WL 145.

מִקֵּץ. Prep. *min* plus cstr. sing. of קֵץ (end), same form as absolute.

יָמִים. Pl. of יוֹם (day), DG 153, WL 186. The whole phrase is lit. 'from the end of days'. It usually means 'at the end of a year', but probably not in this case.

וַיִּיבַשׁ. Strong-*waw* plus 3 m. s. impf. qal of יָבֵשׁ (to be dry), an ordinary *pe-yodh* verb (though a stative with qal pf. in *tsere*) with *yodh* showing in impf. qal and *waw* in the hiphil.

הַנַּחַל. Article plus נַחַל (wady) with *qamets* for normal *pathach* in pause with *athnach*, DG 40, WL 117.

גֶּשֶׁם usually refers to the seasonal rains, the 'massive, bulky' autumnal rains.

בָאֶרֶץ. Prep. *beth* plus article (*he* displaced) plus אֶרֶץ (earth). Note that the form with the article is הָאָרֶץ. DG 46, WL 27.

Verse 9. קוּם. 2 m. s. imperat. qal of קוּם (rise). These *ayin-waw* and *ayin-yodh* verbs are always quoted by the inf. cstr. qal because the vowel of the imperfect (and consequently imperative and inf. cstr. qal) is thus given.

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צרפתה. The toneless *he* is the *he-locale* of 'direction towards', see note on verse 3. The place name is צָרְפַת in Hebrew, and Σαρεπτα in Greek.

וישבת. Strong-*waw* plus 2 m. s. pf. qal of ישב (dwell) with tone thrown forward to the last syllable according to custom, DG 85f, WL 90.

הנה. Demonstrative particle 'behold'. For suffixes, see DG 142 (note), WL 110f, GK 100*o* and (for syntax) GK 147*o*.

צויתי. See note on verse 4.

אשה אלמנה. Lit. 'a woman, a widow', where we would say 'a widow woman'. Hebrew places the wider group first, and then limits it as may be necessary, either with adjectives (and adverb) or with nouns in apposition, DS 40, GK 131*b*.

לכלכלך. Prep. *lamedh* plus inf. cstr. pilpel of כוּל (here 'nourish') plus 2 m. s. suffix. The tone is retracted in pause with *silluq* on to the previous vocal *shewa*, which now becomes *seghol*, DG 41 (§10, 4c, i), WL 117, GK 29*n*. There is now no need to open the vocal *shewa* under the second *kaph*, cf. the form which appears in verse 4.

Verse 10. ויקם. Pronounce *wăy-yắ-qŏm*. Strong-*waw* plus 3 m. s. impf. (jussive) qal of קוּם (rise up). The ordinary impf. is יָקוּם, the jussive יָקֹם, and when this latter form is used with the strong-*waw* and the tone retracted on to the open pre-tone, the final long-*o* becomes short, DG 131 (§40, 2, b), WL 158.

ויבא. Strong-*waw* plus 3 m. s. impf. qal of בּוֹא (come).

פתח. Cstr. sing. of פֶּתַח (opening, doorway), same form as absolute.

העיר. Article plus עִיר (city), *qamets* before ordinary *ayin* (i.e. *ayin-without-qamets*).

מקששת. Fem. sing. of poel ptc. מְקוֹשֵׁשׁ from קשׁשׁ, a denominative (i.e. formed from the noun) verb from קשׁ (stubble). The strict meaning is 'gathering stubble', but here more generally of gathering odd sticks. The poel is the usual intensive form of a double-*ayin* verb. It is not distinguishable in form from the intensive form of an *ayin-waw* verb, which is called polal, because the last radical is doubled, DG 138 and 132, WL 166 and 160.

עצים. Pl. of עֵץ (tree). The plural tends to mean 'logs' (cf. Latin *ligna*) or pieces of wood suitable for firewood, GK 124*l*, DS 19 (Rem 1).

ויקרא. Strong-*waw* plus 3 m. s. impf. qal of קרא I (call).

אליה. Prep. אֶל (to) plus 3 f. s. suffix. This prep., like עַל (upon), appears to take plural suffixes, DG 70, WL 64f.

ויאמר. Strong-*waw* plus 3 m. s. impf. qal of אמר (say). The tone is not retracted here (cf. note in verse 1) because the clause ends, so that the accent is disjunctive (*zaqeph-qaton*). The last vowel thus remains *pathach*, as in the paradigm, DG 215, WL 257.

קחי. 2 f. s. imperat. qal of לקח (take). The verb

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acts as if *pe-nun*, DG 213, WL 255. The following word נא is a particle of entreaty.

לִי. Prep. *lamedh* plus 1 s. suffix, DG 51, WL 49.

מְעַט. Substantive meaning 'fewness, a little', used regularly, as here, in construct with noun following.

בכלי. Prep. *beth* plus article plus כְּלִי (vessel). For suffixes, DG 153, WL 186. The suffixes of the singular noun are as if the noun is 3rd declension (vocal *shewa* before tone), but those of the plural noun are based on a 1st declension form כֵּלִים (long vowel in pretone).

וְאִשְׁתֶּה. Weak-*waw* (denoting purpose, cf. *ἵνα*) plus 1 s. impf. qal of שתה (drink), DG 86, WL 91, DS 90, DT 64–67: 'in order that I may drink'.

Verse 11. וַתֵּלֶךְ. Strong-*waw* plus 3 f. s. impf. qal of הלך (go, walk) with tone retracted and last vowel shortened (note in verse 5).

לָקַחַת. Prep. *lamedh* (with *qamets*, DG 51, WL 45) plus קַחַת, inf. cstr. qal of לקח (take). The *lamedh* is not the *lamedh* of the root, which drops out after the pattern of *pe-nun* verbs with impf. in *-a*, DG 114 (top), WL 130.

לְקִחִי. 2 f. s. imperat. qal of לקח (take). The usual form omits the *lamedh* (cf. in verse 10). Some would read here לָהּ קְחִי '(and he said) to her, Take . . .'.

פַּת. Cstr. sing. of פַּת (morsel), same form as absolute.

בְּיָדֵךְ. Prep. *beth* plus 2 f. s. suffix to sing. יָד (hand).

Verse 12. וַתֹּאמֶר. Strong-*waw* plus 3 f. s. impf. qal of אמר

(say), with tone retracted and *seghol* for *pathach* in last syllable, DG 119, WL 172.

אלהיך. 2 m. s. suffix to plural form אֱלֹהִים (god), plural of majesty, GK 124*g*, DS 18.

אם introducing the substance of the oath; see note in verse 1.

יֶשׁ־. The noun יֵשׁ means 'being', and is used often as if it were a verb meaning 'is, are'. Here the vowel is shortened because of the following *maqqeph*; see note in verse 3.

מעוג. Noun meaning 'cake', i.e. circular cake. Targum and Syriac read מְאוּמָה (anything), which may well be right.

כי אם after an implied negative; see note in verse 1.

מלא. Noun meaning 'fulness', here cstr. sing. with same form as absolute.

כף. Noun meaning 'hollow' of hand or foot. Here cstr. sing., having same form as absolute, 'a handful of meal'.

בכד. Prep. *beth* plus article plus כַּד (jar), originally a mortar in which things are pounded.

ומעט. *Waw*-copula (-*u* before labial, b-u-m-p) plus noun meaning 'a little'.

בצפחת. Prep. *beth* plus צַפַּחַת (jar), the shape being wide and flat. Note *qamets* for *pathach* in pause with *athnach*, DG 40, WL 117.

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וֹהִנְנִי. *Waw*-copula plus הִנֵּה (behold) plus 1 s. suffix, DG 142, WL 110f.

שְׁנַיִם. Numeral masc. 'two'. The rules for cardinal numerals are: 1 agrees in gender, is an adjective, and follows the noun; 2 agrees in gender, is in the construct, and precedes the noun; 3–10, with the article, differ in gender, are in the construct, and precede the noun; 3–10 without the article, differ in gender, are in the absolute, and precede the noun. The 'tens' are always masculine and precede the noun. All, except of course 1, take the plural, though 11–18 take the singular with words of time, measure, weight, etc., and there is a general tendency to use the singular. Say 'twenty and three' for the best classical style. The 'tens' take the singular only in Ezekiel and P. There are many variations from these rules, but these represent the average usage, DG 163f, WL 194f, DS 50–57, GK 134.

וּבָאתִי. Strong-*waw* (-*u* before labial) plus 1 s. pf. qal of בּוֹא (come).

וַעֲשִׂיתִיהוּ. Strong-*waw* (with *pathach* to complete the pattern before *chateph-pathach*, DG 51, WL 43) plus 1 s. pf. qal of עָשָׂה (do, make, 'prepare' of food) plus 3 m. s. suffix.

וְלִבְנִי. *Waw*-copula plus prep. *lamedh* plus 1 s. suffix to the sing. בֵּן (son). This noun acts as 3rd declension in the sing., and as 1st declension in plural with form בָּנִים, DG 153, WL 186. LXX and Lucian both have the plural.

וַאֲכַלְנֻהוּ. Strong-*waw* plus 1 pl. pf. qal of אָכַל (eat) plus 3rd sing. suffix. The final -*u* of the verbal form is here written defectively, DG 20, WL 12.

ומתוּ. Strong-*waw* (*qamets* before the tone and at the end of a sentence, DG 53, WL 45, especially GK 104*g*; normally the vowel is -*u*) plus 1 pl. pf. qal מַתְנוּ of מוּת (die), with *qamets* for *pathach* in pause with *silluq* at the end of the verse.

Verse 13. **אַל־תִירְאִי.** אַל with the jussive means 'don't'; לֹא with the imperfect means 'thou shalt not', a strong prohibition, DG 83, WL 77f, DS 86, GK 109*c–e* and 107*c.*

תִירְאִי. 2 f. s. impf. qal of יָרֵא (be afraid).

בֹּאִי. 2 f. s. imperat. qal of בּוֹא (come), followed by similar form of עָשׂה (do, make, prepare).

עֻגָה. Fem. noun meaning 'cake' (shape of disc). Some texts have a *dagesh* in the *gimel*, but this is wrong. The vowel is long because the root from which the noun developed is *ayin-waw*, DG 136, WL 190 (top). In this instance, the scribes did not happen to insert the *waw* for the long -*u* at the time when they first used *he*, *waw* and *yodh* for the unchangeably long vowels, DG 11f, WL 11, GK 7*b.*

קְטֻנָּה. Fem. sing. of adj. קָטָן (little). The final radical is sharpened (doubled) in order to keep the previous vowel short, DG 141, WL 55, especially GK 93*ee.*

בָּרִאשֹׁנָה. Prep. *beth* plus article (*qamets* always before *resh*) plus fem. sing. of adj. רִאשֹׁון (former, first), the whole form being used regularly as an adverbial phrase 'at first, first of all'.

וְהוֹצֵאת. Strong-*waw* plus 2 f. s. pf. hiphil of יצא (go out), 'and bring out (to me)', the perfect being consecutive from an original imperative, GK 112*r*, DT 124f, DS 81. The clause finishes with the following word and the accent *zaqeph-qaton* (like a *shewa* above the word); i.e. first make a cake for me, and later make a cake for yourself and your son. The problem of the *lamedh-aleph* verbs is wholly concerned with the vowel before the *aleph*, which quiesces at the end of a closed syllable. What does the vowel become? Think of the top line of the perfects and of the qal on the left as two containing walls, DG 220f, WL 262f. Pick out the 3 m. s. perfects of piel and hithpael (which have *tsere*), the imperfects of pual and hophal (which have *qamets*), all the 3 f. plurals and all the 2 f. plurals of the imperfects (which have *seghol*). For the rest: along the top of the paradigm and down the left, the vowel is *qamets*; always inside the containing 'walls' the vowel is *tsere*. The hiphil -*i* holds, as usual, with vowel endings; imperatives, participles and all infinitives follow the normal rules.

וְלָךְ. *Waw*-copula plus prep. *lamedh* plus 2 f. s. suffix, DG 51, WL 49. If the translation was 'to me and to thee', the Hebrew would be לִי וָלָךְ, DG 53 (§15, 1, d), WL 45. The Hebrew connects לָךְ with what follows.

וְלִבְנֵךְ. *Waw*-copula plus prep. *lamedh* plus 2 f. s. suffix to sing. בֵּן. LXX and Lucian have the plural here, as before.

תַּעֲשִׂי. 2 f. s. impf. qal of עשה (do, prepare).

בָּאַחֲרֹנָה. This word is the counterpart of the previous בָּרִאשֹׁנָה: first make me a cake, and later make yourselves one. The adjective is אַחֲרֹן (late).

Verse 14. כי. Conjunction 'for', very like the Greek ὅτι.

כה. Adverb 'thus', used regularly in this phrase.

תכלה. 3 f. s. impf. qal of כלה (be complete, at an end). The final vowel of a *lamedh-he* verb should be *seghol*, but here the *lamedh-aleph* model is followed, GK 75*rr*.

תחסר. 3 f. s. impf. qal of חָסַר (be lacking), but with *qamets* for *pathach* in pause with *athnach*, DG 40, WL 117.

עד. Prep. 'to' of time (as here) and space.

יום. Cstr. sing. of יוֹם (day), same form as absolute. The rest of the verse acts as absolute to this construct, lit. 'to the day of the-giving-of-the-LORD-. . .'. This construction shows why this infinitive is called inf. cstr., i.e. the form has to be translated 'the giving of . . .'.

תתן. The Kethib (what is written, DG 41, WL 119) is תֵּתֵן, unless this is an early error for תֵּנָת. The same form is found in 1 Kings 6¹⁹, GK 66*i*. The Qere (what is read, DG 41, WL 119) is תֵּת, normal inf. cstr. qal of נתן (give), DG 213, WL 255.

האדמה. Article (*qamets* before *aleph*) plus אֲדָמָה (ground). The word can be used of the ground generally, but strictly it means the tilled ground as against the untilled wilderness (מִדְבָּר).

Verse 15. וַתַּעֲשֶׂה. Strong-*waw* plus 3 f. s. impf. qal of עשׂה (do, make, prepare). The impf. of a *lamedh-he* verb is usually apocopated with strong-*waw* (DG 147, WL 144), but this is one of four cases of this form where the full impf. is retained.

וַתֹּאכַל. Strong-*waw* plus 3 f. s. impf. qal of אכל (eat). The final *pathach* is retained even when the tone is retracted with strong-*waw*, GK 68*d*. The *seghol* is found only when the verb is אמר, WL 172 (note 1), DG 119.

הוא והיא. The Kethib is הוּא וָהִיא (he and she), but the Qere is הִיא וָהוּא (she and he). The latter is better syntactically, the verb thus agreeing in gender with the nearest subject, GK 146*f*, DS 158. The *waw*-copula has *qamets* because it is in the pretone and in a pair, DG 53, WL 45.

וּבֵיתָה. *Waw*-copula (-*u* before labial) plus 3 f. s. suffix to sing. בַּיִת (house). Possibly we should read וּבְנָהּ (and her son), cf. verses 12, 13, 17, where LXX has the plural as here, i.e. in all four cases.

יָמִים. Plural of יוֹם (day), DG 153, WL 186. This word is not in the Hexapla. If the text is sound, then the word is used by itself of an indefinite period of time, a use supported elsewhere only in Neh. 1[4]. Possibly we ought to read יֹם יֹם, i.e. יוֹם יוֹם (day by day), Gen. 39[10] etc. The plural by itself usually means 'a year'.

Verse 16. כלתה. 3 f. s. pf. qal (כָּלְתָה) of כלה (be complete, at an end), but with tone retracted in pause with *zaqeph-qaton*, and with *qamets* for vocal *shewa*, DG 40*f*, WL 117, GK 29*m*.

חָסֵר. Ordinary 3 m. s. pf. qal of a stative verb (be lacking). The paradigms can be misleading here. The stative is not an alternative form to the active qal. A stative verb is a verb which describes a state (to be lacking, to be small, to be heavy, etc.) and is usually intransitive. Such verbs usually have a pf. qal in -*e* (occasionally in -*o*) and an impf. qal in -*a*. Normal transitive verbs are like קטל, with a pf. qal in -*a* and not in -*e*, and an impf. qal in -*o* and not in -*a*.

Verse 17. חלה. 3 m. s. pf. qal, normal *lamedh-he* form, 'was ill'.

בעלת. Cstr. sing. of בַּעֲלָה (mistress), fem. 2nd declension (segholate) noun.

הבית. Article plus בַּיִת (house), with *qamets* for *pathach* in pause with *athnach*, DG 40, WL 117.

חליו. 3 m. s. suffix to sing. חֳלִי (sickness), a *lamedh-he* noun, second declension, DG 148, WL 189.

עד אשר is a conjunction meaning 'to'. The relative אשר has been added to the prep. עד in order to make the conjunction, so that it is followed by a finite verb. If the relative is not used, the following verb would normally be an inf. cstr.

נותרה. 3 f. s. pf. niphal of יתר (remain over). For *dagesh* in following *beth*, see note on לך in verse 3.

נשמה is ordinary quiet breathing as against רוּחַ (spirit, wind), which, when used of 'breath', means violent noisy breathing as in anger.

Verse 18. מה is the interrogative 'what? how?', DG 48, WL 39. The precise rules for pointing are most complicated (GK 37*a*–*f*), but the general rules are: Before ordinary consonants and before *aleph* and *resh*, as for the article; before all other gutturals, with *pathach*; but for gutturals-with-*qamets*, with *seghol* by dissimilation.

מה לי ולך. The whole phrase is lit. 'what to me and to thee?' Cf. John 2⁴ τί ἐμοί καὶ σοί, a true Semitism. לך is prep. *lamedh* plus 2 f. s. suffix, and the preceding copula has the vowel *qamets* because it is in the pretone in a pair, DG 53, WL 45.

איש האלהים. 'O man of God'. The article is attached to the absolute and not to the construct, following the strict and rigorous rule (DG 60, WL 59), and here expresses the vocative, DS 27, GK 126*f*.

באת. 2 m. s. pf. qal of בּוֹא (come).

להזכיר. Prep. *lamedh* plus inf. cstr. hiphil of זכר (remember).

עוני. 1 s. suffix to sing. עָוֹן (iniquity).

ולהמית. *Waw*-copula (-*u* before vocal *shewa*) plus prep. *lamedh* plus inf. cstr. hiphil of מוּת (die).

בני. 1. sing. suffix to singular בֵּן (son), DG 153, WL 186. The suffixes to the sing. follow 3rd declension rules.

Verse 19. תני. 2 f. s. imperat. qal of נתן (give), DG 213, WL 255.

וַיִּקָּחֵהוּ. Strong-*waw* plus 3 m. s. impf. qal of לקח (take) plus 3 m. s. suffix. The vowel under the *qoph* is *qamets* because the verbal form ends in -*a* and thus follows first declension rules. Verbal forms ending in -*e* and -*o* follow third declension rules.

מֵחֵיקָהּ. Prep. *min* (*tsere* before guttural, DG 52, WL 32) plus sing. חֵיק (bosom) plus 3 f. s. suffix. Note the *mappiq* (DG 33, WL 9) in the *he* of the 3 f. s. suffix.

וַיַּעֲלֵהוּ. Strong-*waw* plus 3 m. s. impf. hiphil of עלה (go up) plus 3 m. s. suffix. The form might be the impf. qal (note the *pathachs*), but since the verb is obviously transitive, it must be the hiphil. The qal of this verb is necessarily intransitive.

הָעֲלִיָּה. Article (*qamets* before ordinary *ayin*) plus עֲלִיָּה (upper room), a small room built on the roof with access from the street and not from inside the house.

יֹשֵׁב. Act. ptc. qal of ישׁב (dwell).

וַיַּשְׁכִּבֵהוּ. Strong-*waw* plus 3 m. s. impf. hiphil of שׁכב (lie down) plus 3 m. s. suffix. The form with strong-*waw* without suffix is וַיַּשְׁכֵּב with a *tsere*, but the hiphil -*i* returns when the suffix is added, WL 152, GK 60*g*.

מִטָּתוֹ. 3 m. s. suffix to the singular מִטָּה (bed, couch).

Verse 20. **וַיֹּאמַר**. Strong-*waw* plus 3 m. s. impf. qal of אמר (say), but without tone retracted, because the word is at the end of a clause. The last vowel thus remains *pathach*.

אֱלֹהַי. 1 s. suffix (*qamets* for *pathach* in pause with *zaqeph qaton*) to the plural form אלהים (God).

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הֲגַם. Interrogative-*he* plus particle גַּם (also, even). The pointing of this interrogative is: before ordinary consonants, the vowel is *chateph-pathach*; before *shewa* or the gutturals (including *aleph* and *resh*), the vowel is *pathach*; but if the guttural vowel is *qamets*, the vowel is *seghol* by dissimilation.

מתגורר. Masc. sing. ptc. hithpolel of גּוּר I (sojourn).

עמה. Prep. עִם (with) plus 3 f. s. suffix, i.e. 'with whom' (combined with the preceding relative אֲשֶׁר). For suffixes to this prep., DG 142, WL 49. The root is double-*ayin*; hence *dagesh* in *mem*.

הרעות. 2 m. s. pf. hiphil of רעע (be evil), intransitive in qal, transitive in hiphil. The normal form is הֲסִבּוֹתָ, but since the *ayin* cannot be doubled, the *chireq* is lengthened to *tsere*.

Verse 21. ויתמדד. Strong-*waw* plus 3 m. s. impf. hithpoel of מדד (measure), 'he measured himself', i.e. stretched himself out upon the boy. LXX and Lucian here have καὶ ἐνεφύσησεν (and he breathed), guessing, interpreting, or possibly reading וַיִּפַּח, strong-*waw* plus 3 m. s. impf. qal of נפח (breathe, blow).

שלש. Masc. cardinal 'three'. It precedes a fem. noun without the article, and is therefore in the absolute and masculine, see note on verse 12. פעמים is plural of פַּעַם (footbeat, occurrence, time).

תָּשָׁב. Pronounce *tắ-shŏbh*; 3 f. s. jussive qal (with tone retracted) of שׁוּב (return), 'let return'. The tone is retracted to prevent the two accented syllables coming

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together, DG 41 (§10, 4. iii), WL 117f. The regular 3 f. s. impf. qal is תָּשׁוּב; the jussive is normally תָּשֹׁב.

נֶפֶשׁ, commonly translated 'soul', but is properly the breath-soul (Lat. *anima*) which gives life to man. There is no *nephesh* beyond the grave; it ceases with death. The word 'soul', in both O.T. and N.T., has nothing to do with any immortal part in man's nature. It is essentially mortal.

קרבו. 3 m. s. suffix to the singular קֶרֶב (midst). The preceding prep. עַל (upon, against) should properly be אֶל (to). The two words are often confused.

Verse 22. וִיּשְׁמַע. Strong-*waw* plus 3 m. s. impf. qal of שָׁמַע (hear), not often found with prep. *beth*; often used as here in sense of 'hear and answer'.

וַתָּשֹׁב. Strong-*waw* plus 3 f. s. jussive (tone retracted) qal of שׁוּב (return). For retraction of tone with impf. and strong-*waw*, DG 85 (bottom), WL 90. See note on previous verse. Pronounce *wăt-tá-shŏbh*.

וַיְחִי. Strong-*waw* plus 3 m. s. impf. (apoc.) qal of חיה (live). The normal apoc. form is יְחִי, so that the normal strong-*waw* form is וַיְחִי, with *dagesh* failing in *yodh*-with-*shewa*, DG 32f and 147f, WL 20 and 145. The pausal form is יֶחִי, WL 145 (note 2), GK 29*n*, 75*s*, so that *dagesh* does not now fail, and we get the form וַיֶּחִי. *Verse* 23. וַיִּקַּח. Strong-*waw* plus 3 m. s. impf. qal of לקח (take), DG 213, WL 255. The *lamedh* assimilates as in *pe-nun* verb, DG 213, WL 255.

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וירדהו. Strong-*waw* plus 3. m. s. impf. hiphil of ירד (go down) plus 3 m. s. suffix. Without suffix the form is יָרֵד, but the hiphil -*i* returns with the suffix, WL 152, GK 60g.

הביתה. Article plus בַּיִת (house) plus toneless *he-locale* of 'direction towards', DG 61f, WL 55, 211.

ויתנהו. Strong-*waw* plus 3 m. s. impf. qal of נתן (give), plus 3 m. s. suffix, DG 213, WL 255.

לאמו. Prep. *lamedh* plus 3 m. s. suffix to sing. אֵם (mother). The root is double-*ayin*, DG 140 (like חַק), WL 190 (like לֵב).

ראי. 2 f. s. imperat. qal of ראה (see), normal *lamedh-he* form.

חי. Adjective masc. sing., but it might possibly be 3 m. s. pf. qal of חיה (live). The root was originally חיי, so that pf. qal can be either the double-*ayin* form חַי (24 times) or the *lamedh-he* form חָיָה (5 times).

Verse 24. עתה זה 'now indeed'. The demonstrative זֶ is used idiomatically to add emphasis, DS 5, GK 136c.

אתה. 2 m. s. personal pronoun; *qamets* for *pathach* in pause with *athnach*, DG 40, WL 117.

בפיך. Prep. *beth* (in) plus 2 m. s. suffix to sing. פֶּה (mouth), DG 153, WL 186.

CHAPTER XVIII

Verse 1. וַיְהִי. Strong-*waw* plus 3 m. s. impf. (apoc.) qal of הָיָה (be): 'and there were many days'. The usual phrase is וַיְהִי מִיָּמִים רַבִּים (Josh. 23¹, etc.), 'and it came to pass after (מִן, lit. "from") many days', so Targum and a few MSS.

רבים. Masc. pl. of רַב, adjective 'many'. The root is double-*ayin*, hence *dagesh-forte* in the *beth*.

ודבר. *Waw*-copulative (-*u* before *shewa*, DG 53, WL 44) plus cstr. sing. of דָּבָר (word).

בשנה. Prep. *beth* plus article plus שָׁנָה (year).

השלישית. Article plus fem. ordinal 'third'. Masc. is שְׁלִישִׁי. There are two fem. forms, שְׁלִישִׁית and שְׁלִישָׁה, DG 165, WL 197. This and the previous word are probably an interpolation.

לֵךְ. 2 m. s. imperat. qal of הלך (go), one of six like יֵשֵׁב; see note on 17³.

הראה. 2 m. s. imperat. niphal of ראה (see). The normal form is הִקָּטֵל, but the *resh* cannot be doubled, so the previous *chireq* is lengthened to *tsere*; and the final vowel is *tsere*, because the verb is *lamedh-he*; lit. 'be seen', 'appear'.

ואתנה. Weak-*waw* plus 1 s. impf. (cohortative, DG 83, WL 85f) qal of נתן (give), DG 213, WL 255.

פְּנֵי. Cstr. pl. of פָּנִים (face, faces), found only in plural.

Verse 2. **וַיֵּלֶךְ.** Strong-*waw* plus 3 m. s. impf. qal of הלך (go), one of six verbs like יֵשֵׁב; tone retracted with strong-*waw* and final vowel (now after the tone) shortened, DG 85, WL 90. See note on 17⁵.

לְהֵרָאוֹת. Prep. *lamedh* plus inf. cstr. niphal of ראה (see). The *tsere* occurs because *resh* cannot be doubled, and *-oth* is the regular ending of the inf. cstr. of *lamedh-he* verbs.

וְהָרָעָב. Ordinary *waw* plus article plus masc. noun רָעָב (famine).

חֲזָק. Adjective; root means 'get, have a firm hold'.

Verse 3. **הַבָּיִת.** Article plus בָּיִת (house) with *qamets* for *pathach* in pause with *athnach*, DG 40, WL 117.

יָרֵא. This is the act. ptc. qal of the stative verb יָרֵא (be afraid, fear), since it is followed by an accusative. Otherwise it might be an adjective. With the pf. qal היה, it forms a composite tense, expressing continuance of a state, GK 116*r*, DS 136. The construction is quite common in late Hebrew.

Verse 4. **בְּהַכְבִּית.** Prep. *beth* plus inf. cstr. hiphil of כרת (cut, cut off).

נְבִיאֵי. Cstr. plural of נָבִיא (prophet).

וַיִּקַּח. See note on 17²³.

מאה. Numeral (hundred), usually found in absolute, the cstr. being found only in P, DG 165, WL 196. This numeral is normally followed by the sing. (cf. verse 13), but here the plural is used, so that the LXX ἄνδρας may actually stand for an original אֲנָשִׁים, i.e. 'a hundred men, prophets'; cf. the construction 'a woman, a widow' in 17⁹.

ויחביאם. Strong-*waw* plus 3 m. s. impf. hiphil of חבא (hide) plus 3 m. pl. suffix.

חמשים. Numeral (fifty). If the meaning is 'by fifties in a cave', the numeral should be repeated, cf. verse 13. So LXX, Syriac and Targum (Lagarde's edition). For such 'distributives', WL 198, DS 56.

במערה. Prep. *beth* plus article plus fem. noun מְעָרָה (cave). The root is ערר I (double-*ayin*), so that the first *qamets* is firm, i.e. the cstr. sing. is מְעָרַת. The article is used because the writer is thinking of the particular cave which happened to be involved, GK 126*q*, DS 25. In English we use the indefinite article in such cases.

וכלכלם. Strong-*waw* plus 3 m. s. pf. pilpel of כּוּל (contain) plus 3 m. pl. suffix. The pilpel of this root usually means 'sustain, nourish', cf. 17⁴. The previous verb is impf. with strong-*waw* of one particular action; this verb is pf. with strong-*waw* of repeated action. Some would read וַיְכַלְכְּלֵם, which is easier (see verse 13), strong-*waw* plus 3 m. s. impf. pilpel, following naturally on the previous verb.

וָמָיִם. The *waw* has *qamets*, being before the tone and

in a pair, DG 53, WL 46. It is followed by *qamets* for *pathach* in pause with *silluq* at the end of the verse, DG 40, WL 117.

Verse 5. After לך, insert וְנַעֲבֹר (and let us traverse) with LXX, as is demanded by the following נמצא. The inserted word is weak-*waw* plus 1 pl. impf. qal of עבר (cross over).

בארץ. Prep. *beth* plus article plus אֶרֶץ (land), DG 46, WL 27.

כָּל־. The word כֹּל strictly is the cstr. sing. of the noun כֹּל (the whole), and is used for 'all'. Usually it is joined to the following word by *maqqeph* (DG 40, WL 28), in which case it is reckoned as part of the next word, and the vowel (normally long) becomes short (DG 48, WL 61), being now in a closed syllable without the tone.

מעיני. Cstr. pl. of מַעְיָן (spring). The plural normally is in -*oth* in spite of the noun being masc.

הנחלים. Article plus plural of masc. noun נַחַל (wady).

אולי. Adverb (perhaps).

נמצא. 1 pl. impf. qal of מצא (find).

חציר. General word for '*green* grass, herbage'.

ונחיה. Weak-*waw* (-*u* before *shewa*, DG 53, WL 45) plus 1 pl. impf. piel of חיה (live); equivalent to Greek

lva, 'in order that we may keep alive', DG 86, WL 91, DS 90, DT 64–67.

סוס ופרד, 'war-horse and mule'. The *waw*-copula has *qamets*, being in the pretone and in a pair, DG 53, WL 45.

ולוא. *Waw*-copula plus ordinary negative לא, this being one of five times in this book when the *waw* of the *cholem* is written. The whole phrase is difficult; lit. 'and not cause to cut off from the cattle', i.e. and not have some of the cattle killed. The construction can barely stand, though it is not generally viewed with favour. Perhaps we should follow Lucian and read וְלֹא תִפָּרֵת מִמֶּנּוּ בְהֵמָה 'and (the) cattle not be cut off from us'.

מהבהמה. Prep. *min* (*tsere* before consonant which cannot be doubled, DG 52, WL 32) plus article plus fem. noun בְּהֵמָה (beast, often 'domestic beast' as against 'wild beasts'). Many editions follow Jacob-ben-Chayim and read מִן־הַבְּהֵמָה. The *min* is 'partitive', WL 208, DS 141.

Verse 6. ויחלקו. Strong-*waw* (*dagesh* failing in *yodh*-with-*shewa*, DG 32f, WL 20) plus 3 m. pl. impf. piel of חלק (divide), 'so they divided the land between them'. The *dagesh* often fails also in *lamedh*-with-*shewa* (DG 32, WL 20), but not here.

את־הארץ. LXX, Lucian and Syriac apparently read אֶת־הַדֶּרֶךְ (the road, way), but MT is better. Possibly they were 'correcting', cf. the following בדרך (twice).

לעבר־. Prep. *lamedh* plus inf. cstr. qal of עבר (traverse) with short-*o* because of *maqqeph*, DG 40, WL 28.

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אחד. The double use of this masc, numeral (one) is equivalent to the English 'the one . . . the other'.

לבדו. Prep. *lamedh* plus noun בַּד (separation) plus 3 m. s. suffix. The form לְבַד is used regularly for 'by itself, himself', etc. The root is double-*ayin*, hence *dagesh-forte* with suffix. The first of the two occurrences is omitted in LXX and Lucian.

Verse 7. **לקראתו.** Prep. *lamedh* plus קְרָאת, inf. cstr. qal of קרא II (encounter) plus 3 m. s. suffix. The inf. cstr. qal of קרא I (call) is קְרֹא.

ויכרהו. Strong-*waw* plus 3 m. s. impf. hiphil of נכר I (recognise) plus 3 m. s. suffix. LXX and Lucian both have *καὶ ἔσπευσεν*, as if reading וימהר, strong-*waw* plus 3 m. s. impf. piel of מהר (hasten).

ויפל. Strong-*waw* plus 3 m. s. impf. qal of נפל (fall).

פניו. Plural פָּנִים (face) plus 3 m. s. suffix.

האתה. Interrogative *he* plus 2 m. sing. pronoun (thou). For pointing of interrog. *he*, see note on 17[19].

זה. Masc. demonstrative pronoun, here used as an enclitic to emphasise the interrogative, WL 36, DS 7, GK 136*c*.

אדני. Sing. noun אָדֹן (lord) plus 1 sing. suffix.

Verse 8. **אָנִי.** Pausal form of אֲנִי, 1 sing. personal pronoun, DG 41, WL 41. The word is omitted by Lucian.

אמר. 2 m. s. imperat. qal of אמר (say).

לאדניך. Prep. *lamedh* plus plural of אָדוֹן (lord) plus 2 m. s. suffix. Before the inseparable prepositions and also before *waw*-copulative, the *aleph* of אדן, in all forms with suffix, becomes quiescent, and the prefix takes *pathach*, WL 45. Add this to the exceptions given in DG 51, §14 (c). The plural refers to Ahab the king, and is called 'plural of majesty', DS 18, GK 124*k*.

Verse 9. מה. Interrogative pronoun (what? how?). For pointing, see note in 17¹⁸.

חטאתי. 1 s. pf. qal of חטא (err, sin).

נתן. Act. ptc. qal of נתן (give).

עבדך. 2 m. s. suffix to sing. of עֶבֶד (servant, slave).

להמיתני. Prep. *lamedh* plus inf. cstr. hiphil of מות (die) plus 1 s. suffix.

Verse 10. אם. Introduces the substance of the oath. See note on 17¹.

יש־. See note on 17¹².

וממלכה. *Waw*-copula (-*u* before labial, b-u-m-p, DG 53, WL 44) plus fem. noun מַמְלָכָה (kingdom).

אשר. Relative followed by adverb שָׁם (there) to mean 'where'.

לבקשך. Prep. *lamedh* plus inf. cstr. piel of בקש (seek) plus 2 m. s. suffix.

ואמרו. Strong-*waw* plus 3 m. pl. pf. qal of אמר (say). This opens the protasis of a conditional sentence with two perfects-with-strong-*waw*, 'and if they should say

No, then he would make (them) swear', WL 205, DS 176 and 180, DT 185, GK 159*s* and 112*ff*. The simplest type of conditional sentence has אִם-with-impf. in the protasis and pf.-with-strong-*waw* in the apodosis, but this can be varied (as here) by pf.-with-strong-*waw* in the protasis also: 'if I do this, then he will do that': I may or may not do the first, but if I do then the rest follows necessarily.

אֵין. The word אַיִן is properly a noun meaning 'not-being', and is thus the opposite to יֵשׁ (see above). Here the meaning is 'No'. The *qamets* is due to the pause with *athnach*, DG 40, WL 117.

וְהִשְׁבִּעַ. Strong-*waw* plus 3 m. s. pf. hiphil of שָׁבַע (swear).

יִמְצָאֶכָה. 3 m. s. impf. qal of מָצָא (find) plus *nun-energicum* (DG 110 § 31, 7; WL 150) plus 2 m. s. suffix with *qamets* written full (i.e. with *he*); 'that he could not find thee', DG 78 (bottom), WL 67, DT 42, DS 64f, GK 107*k*.

Verse 11. הִנֵּה אֵלִיהוּ. LXX omits.

Verse 12. וְהָיָה. Strong-*waw* plus 3 m. s. pf. qal, 'and it will happen (come to be)'.

אֵלֵךְ. 1 s. impf. qal of הָלַךְ (go), almost 'if I go . . . then the spirit of the Lord will carry thee . . .'

מֵאִתְּךָ. Prep. *min* (*tsere* before consonant which cannot be doubled, DG 52, WL 32) plus prep. אֵת (with) plus 2 m. s. suffix in pause (normally אִתְּךָ), DG 142, WL 49.

ורוח. *Waw*-copula plus cstr. sing. of fem. (except once) noun רוּחַ (wind, spirit). Construct singular has same form as absolute.

ישׂאך. 3 m. s. impf. qal of נשׂא (lift up, carry) plus 2 m. s. suffix.

על. Either an error for prep. אֶל (to) or a pregnant construction for '*carry thee* up and set thee down *upon*'.

אדע. I s. impf. qal of ידע (know), one of six *pe-yodh* verbs like יֵשֵׁב.

ובאתי. Strong-*waw* plus I s. pf. qal of בּוֹא (come). A conditional sentence begins here, the apodosis beginning with והרגני. First type: 'If I come . . ., then he will kill me'; see note in 18¹⁰.

להגיד. Prep. *lamedh* plus inf. cstr. hiphil of נגד (tell, announce).

ימצאך. 3 m. s. impf. qal of מצא (find) plus 2 m. s. suffix; continuing from the impf. implied in the pf.-with-strong-*waw* (ובאתי) which opens the protasis.

והרגני. Strong-*waw* plus 3 m. s. pf. qal of הרג (kill) plus I s. suffix, with *qamets* for *pathach* in pause with *athnach*.

מנעורי. Prep. *min* plus נְעוּרִים (youth) plus I s. suffix with *qamets* for *pathach* in pause with *silluq*. Forms like נעורים denote a time of life, e.g. זְקֻנִים (old age), בְּתוּלִים (maidenhood), GK 124*d*.

Verse 13. **הלא.** Interrogative *he* plus negative לֹא.

הֻגַד. 3 m. s. pf. hophal of נגד (tell, announce). Note the short-*u* before the *dagesh*, characteristic of hophals of *pe-nun* verbs.

את here introducing a whole clause as the definite object of the verb.

עָשִׂיתִי. 1 s. pf. qal of עשׂה (do), normal *lamedh-he* form.

בַּהֲרֹג. Prep. *beth* plus inf. cstr. qal of הרג (slay), DG 111, WL 100.

וָאַחְבֵּא. Strong-*waw* (*qamets* before *aleph*) plus 1 s. impf. hiphil of חבא (hide), following on עָשִׂיתִי.

מִנְּבִיאֵי. Prep. *min*-partitive (WL 208) plus cstr. pl. of נָבִיא (prophet).

וָאֲכַלְכְּלֵם. Strong-*waw* plus 1 s. impf. pilpel of כּוּל (nourish: see note on 18⁹) plus 3 m. pl. suffix, 'and I nourished them'.

Verse 15. כִּי introducing the substance of the oath, equivalent to אִם לֹא, WL 201, GK 149*d*, DS 165, 'assuredly today I will appear to him'.

אֵרָאֶה. 1 s. impf. niphal of ראה (see).

אֵלָיו. Prep. אֶל (to) plus 3 m. s. suffix: see note on 17¹⁰.

Verse 16. וַיַּגֶּד־. Strong-*waw* plus 3 m. s. impf. hiphil of נגד (tell). Ordinary impf. hiphil is יַגִּיד, jussive יַגֵּד, which is used with strong-*waw* (DG 95, WL 90), but here with *seghol* for *tsere* because of the following *maqqeph*, DG 40, WL 28.

וילך. LXX and Lucian prefix this with καὶ ἐξέδραμεν, i.e. וַיָּרָץ, pronounced *wăy-yắ-rŏts*: strong-*waw* plus 3 m. s. impf. qal of רוץ (run), 'and Ahab (ran and) went . . .'

Verse 17. כראות. Prep. *kaph* plus inf. cstr. qal of ראה (see).

עכר. Active ptc. qal of עכר (trouble).

Verse 18. כי אם is 'but' after a negative: see note on 17¹.

ובית. *Waw*-copulative (-*u* before labial) plus cstr. sing. of בַּית (house), DG 153, WL 186.

אביך. Sing. noun אָב (father) plus 2 m. s. suffix, DG 153, WL 185. When the suffix-form has one 'dot' it is the singular: "one dot, one father', and similarly for אָח (brother).

בעזבכם. Prep. *beth* plus inf. cstr. qal (the vowel is short-*o*) of עזב (forsake) plus 2 m. pl. suffix: 'in that you have forsaken'.

מצות. Cstr. pl. of fem. noun מִצְוָה (commandment).

ותלך. Strong-*waw* plus 2 m. s. impf. qal of הלך (go), with tone retracted and final vowel shortened to *seghol* from *tsere*, DG 85, WL 90.

אחרי. Construct dual (or plural) of noun אַחַר (the after part), but used as prep. 'after'.

הבעלים. Article plus plural of masc. noun בַּעַל (lord, husband), but used here of the gods of Canaan, referring to the local identifications of the great god Baal.

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Verse 19. שְׁלַח. 2 m. s. imperat. qal of שׁלח (send), followed by similar form of קבץ (gather).

אֵלַי. Prep. אֶל (to) plus 1 s. suffix, DG 70, WL 64f.

הר. Cstr. sing. of הַר (mountain); a double-*ayin* root, so that the usual cstr. pl. is הָרֵי with firm *qamets* because *resh* cannot be doubled.

הכרמל. Article plus כַּרְמֶל (lit. 'the garden-land'), always with the article (DS 26, GK 126*e*), and always with short vowel in final syllable.

האשרה. Article plus אֲשֵׁרָה. It was formerly held that this word was used only of the sacred pole, once to be found close by an altar in association with a stone pillar, and that the use of the word in such a case of this (in conjunction with Baal) was a confusion of later times. The Ras Shamra tablets have made it clear that there was also a goddess named Asherah, and that even in pre-Hebrew times she was confused with Astarte.

אכלי. Masc. cstr. pl. of אֹכֵל, act. ptc. qal of אכל (eat).

שלחן. Cstr. sing. of masc. noun שֻׁלְחָן (table).

Verse 20. וישלח. Strong-*waw* plus 3 m. s. impf. qal of שלח (send).

ויקבץ. Strong-*waw* plus 3 m. s. impf. qal of קבץ (gather).

Verse 21. ויגש. Strong-*waw* plus 3 m. s. impf. qal of נגש (draw near).

מתי. Interrogative adverb (when?).

פסחים. Masc. pl. act. ptc. qal of פסח (limp).

שתי. Normal numeral 'two' before fem. noun: in construct and agreeing in gender. See note on 17¹².

הסעפים. Article plus pl. of fem. noun סְעִפָּה (division, divided opinion). See note in Burney, *Notes on the Hebrew Text of the Books of Kings*.

לכו. 2 m. pl. imperat. qal of הלך (go); counts as one of six *pe-yodh* verbs with imperfects like יֵשֵׁב.

אחריו. Prep. אַחֲרֵי (after) plus 3 m. s. suffix.

ענו. 3 m. pl. pf. qal of ענה I (answer).

Verse 22. נותרתי. 1 s. pf. niphal of יתר (remain over).

ליהוה. Prep. *lamedh* plus the Sacred Name read as אֲדֹנָי (LORD). The *aleph* quiesces: cf. note on 18⁷.

לבדי. Prep. *lamedh* plus noun בַּד (separation) plus 1 s. suffix, the whole meaning 'by myself'. See note on 18⁶.

Verse 23. ויתנו. Weak-*waw* plus 3 m. pl. impf. qal of נתן (give): 'and let them give', i.e. 'let there be given'.

לנו. Prep. *lamedh* plus 1 pl. suffix, DG 51, WL 49.

שנים. Cardinal numeral for 'two'. This numeral always agrees in gender with its noun and is usually in construct, but it has a tendency (as here) to follow the rules for 3–10 and to be in the absolute when its noun is without the article. See note on 17¹².

פרים. Masc. pl. of פַּר (steer, bull), double-*ayin* root.

ויבחרו. Weak-*waw* plus 3 m. pl. impf. qal of בחר (choose): 'and let them choose'.

להם. Prep. *lamedh* plus 3 m. pl. suffix: ethic dative (WL 207, F (b), ii), 'for themselves'.

וינתחהו. Weak-*waw* plus 3 m. pl. impf. piel of נתח (cut in pieces, divide by the joints) plus 3 m. s. suffix.

וישימו. Weak-*waw* plus 3 m. pl. impf. qal of שִׂים (set).

העצים. Article plus plural of עֵץ (tree). The plural often means 'logs', WL 19 (Rem. 1).

ואש. *Waw*-copula plus noun אֵשׁ (fire), mostly fem. but occasionally masculine.

אעשה. 1 s. impf. qal of עשה (do, prepare).

ונתתי. Strong-*waw* plus 1 s. pf. qal of נתן (give, put).

אשים. 1 s. impf. qal of שִׂים (set).

Verse 24. וקראתם. Strong-*waw* (-*u* before *shewa*) plus 2 m. pl. pf. qal of קרא I (call aloud).

בשם. Prep. *beth* plus cstr. sing. of noun שֵׁם (name).

אקרא. 1 s. impf. qal of קרא I (call aloud).

יענה. 3 m. s. impf. qal of ענה I (answer).

באש. Prep. *beth* plus article (WL 26, GK 126*d*: English does not use the article here) plus אֵשׁ (fire).

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וַיַּעַן. Strong-*waw* plus 3 m. s. impf. qal (apoc.) of עָנָה I (answer).

Verse 25. בַּחֲרוּ. 2 m. pl. imperat. qal of בָּחַר (choose).

וַעֲשׂוּ. *Waw*-copula (complete the pattern before the *chateph*-vowel, DG 51, WL 43) plus 2 m. pl. imperat. qal of עָשָׂה (do, prepare).

רִאשֹׁנָה. Fem. sing. of adj. רִאשֹׁן (first), used as adverb, a regular usage, whether of time, place or precedence.

הָרַבִּים. Article plus m. pl. of adjective רַב (many), double-*ayin* root: 'ye are the ones that are many.'

וְקִרְאוּ. *Waw*-copula plus 2 m. pl. imperat. qal of קָרָא I (call aloud).

לֹא תָשִׂימוּ. לֹא with the impf. is a strong prohibition; see note on 17¹³.

Verse 26. וַיִּקְחוּ. Strong-*waw* plus 3 m. pl. impf. qal (*dagesh* fails in *qoph*-with-*shewa*, DG 33, WL 20) of לָקַח (take), DG 213, WL 255.

נָתַן. 3 m. s. pf. qal of נָתַן (give), translated, as often when immediately following אֲשֶׁר, as a pluperfect, DS 58 (39c), DT 22, GK 106*f*.

וַיַּעֲשׂוּ. Strong-*waw* plus 3 m. pl. impf. qal of עָשָׂה (do).

מֵהַבֹּקֶר. Prep. *min* (*tsere* before consonant which cannot be doubled, DG 52, WL 32) plus article plus בֹּקֶר (morning, but see note on 17⁶).

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הצהרים. Article plus צָהֳרַיִם (found only in this form), 'noon-day'. The form looks like the dual of a segholate צֹהַר, but is held actually to be a plural, GK 88c. The first vowel is short-*o*.

הבעל. The article expresses the vocative, WL 27, GK 126f.

ענו. 2 m. s. imperat. qal (עֲנֵה) of ענה I (answer) plus 1 pl. suffix. LXX and Lucian repeat ἐπάκουσον ἡμῶν, probably under influence of verse 37, i.e. 'hear' in the sense of 'hear and answer'.

ואין. *Waw*-copula plus אֵין, cstr. s. of אַיִן, in frequent use as a particle of negation. See note on 18¹⁰.

עֹנֶה. Masc. s. act. ptc. qal of ענה I (answer), lit. 'nothing of one answering'.

ויפסחו. Strong-*waw* plus 3 m. pl. impf. piel (*dagesh* failing in *yodh*-with-*shewa*) of פסח (limp). LXX, Lucian and Vulgate understand 'exerted themselves'; Targum 'leapt madly'; evidently descriptive of a ritual dance peculiar to the worship of this Baal. See note in Burney.

המזבח. Article plus masc. noun מִזְבֵּחַ (altar).

עשה. 3 m. s. pf. qal of עשה (make), but this should certainly be עָשׂוּ (3 m. pl.) as in the Versions. So also the Sebhir, a suggestion of the Masoretes which falls short of the authority of a Qere. Translate as a pluperfect, DT 22, DS 58, GK 106f.

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Verse 27. וַיְהָתֵל. Strong-*waw* plus 3 m. s. impf. piel (*dagesh* fails in *yodh*-with-*shewa*) of התל (deceive, mock). This form is found only here, and may well be a secondary form (unless it is an error) of הֵתֵל, hiphil of the double-*ayin* verb תלל II, BDB 251 and 1068. GK 67*y* considers the form to be an Aramaizing form in which the *he* of the hiphil perfect is not elided in the imperfect.

שִׂיחַ. Noun (meditation), as Syriac. The other ancient Versions have 'conversation', cf. AV. The כי (and two following) is asservative, 'surely', GK 159*ee*.

שִׂיג. If correct, for סִיג (moving back, temporary withdrawal), though this is the only use of the word (dross) in this sense. Generally explained as a euphemism, but the whole phrase וכי שׂיג is not in LXX and Lucian, and is probably an accidental repetition of previous phrase.

וכי דרך לו. Lit. 'and surely he has a journey'. The phrase is well paraphrased in LXX and Lucian, *καὶ ἅμα μή ποτε χρηματίζει αὐτός*, 'and perchance he has business to transact'.

יָשֵׁן. 3 m. s. pf. qal of stative verb יָשֵׁן (sleep, go to sleep), 'perhaps he has gone to sleep', though the form might be act. ptc. qal.

וִיקָץ. Weak-*waw* plus 3 m. s. impf. qal of יקץ (awake): 'one must (should, DS 64, DT 43) awaken (him)'. The usual writing of this form is וִיִּקַץ. The final vowel is lengthened to *qamets* in pause with *silluq*, DG 40, WL 117.

Verse 28. וַיִּתְגֹּדֲדוּ. Strong-*waw* plus 3 m. pl. impf. hith-poel of גדד (cut).

כְּמִשְׁפָּטָם. Prep. *kaph* plus מִשְׁפָּט (strictly 'judgement according to precedent', and so 'custom') plus 3 m. pl. suffix.

בַּחֲרָבוֹת. Prep. *beth* plus article (the vowel would be *pathach* in any case, but see the following word) plus fem. pl. of fem. noun חֶרֶב (sword). The writer is thinking of the particular instruments they used, hence the use of the definite article, DS 26, GK 126*d*.

וּבָרְמָחִים. *Waw*-copula (-*u* before labial, b-u-m-p, DG 53, WL 44) plus prep. *beth* plus article plus pl. of masc. noun רֹמַח (short spear, lance)

עַד־שְׁפָךְ־. Prep. עַד (to), followed by inf. cstr. qal of שָׁפַךְ (pour out), with short-*o* because of the following *maqqeph*, DG 40, WL 28.

עֲלֵיהֶם. Prep. עַל (upon) plus 3 m. pl. suffix.

Verse 29. כַּעֲבֹר. Prep. *kaph* plus inf. cstr. qal of עבר (pass over).

וַיִּתְנַבְּאוּ. Strong-*waw* plus 3 m. pl. impf. hithpael of denominative verb נבא (act as a נָבִיא, prophet); the reference being to the raving ecstasy characteristic of Canaanite religion.

לַעֲלוֹת. Prep. *lamedh* plus inf. cstr. qal of עלה (go up); 'up to (עַד לְ) the offering up (lit. 'going up') of . . .'

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המנחה. Article plus מִנְחָה (offering). In P, the *minchah* is the meal-offering which accompanied the meat-offering (the regular daily offering, dawn and evening). The meaning here is 'up to the time of the evening offering', which in later times was 3 p.m.

קשב. Noun (attentiveness), normally קֶשֶׁב, but with the primary vowel (*pathach*) lengthened to *qamets* in pause with *silluq*, DG 40, WL 117.

Verse 30. גֹּשׁוּ. 2 m. pl. imperat. qal of נגשׁ (draw near). The following verb is the same root, but strong-*waw* plus 3 m. pl. impf. qal.

וירפא. Strong-*waw* plus 3 m. s. impf. piel of רפא (heal, repair).

מזבח. Cstr. sing. (note *pathach*) of masc. noun מִזְבֵּחַ (altar).

ההרוס. Article plus pass. ptc. qal of הרס (thrown down).

Verse 31. שׁתים עשׂרה. Cardinal numeral (twelve) before fem. noun, DG 164, WL 196.

אבנים. Plural of fem. noun אֶבֶן (stone).

כמספר. Prep. *kaph* plus cstr. sing. of masc. noun מִסְפָּר (number).

שבטי. Cstr. pl. of masc. noun שֵׁבֶט (tribe).

אשר . . . אליו. The relative followed by אֵלָיו (to whom), DG 47, WL 38.

יִהְיֶה. 3 m. s. impf. qal of היה (be); first syllable is always open, DG 148, WL 145.

שְׁמֶךָ. This form is pausal for שִׁמְךָ, masc. 3rd declension noun שֵׁם (name) plus 2 m. s. suffix. The effect of the pause with *silluq* is to bring the tone forward on to the vocal *shewa*, which becomes *seghol*, DG 41, WL 117, GK 29n. The previous *shewa* need not now be raised to a *chireq* in a half-open syllable.

Verse 32. ויבנה. Strong-*waw* plus 3 m. s. impf. qal of בנה (build). This form is usually apocopated to become וַיִּבֶן, DG 146f, WL 144.

את. Best regarded as a double accusative, DS 109, GK 117ii.

ויעש. Strong-*waw* plus 3 m. s. impf. qal (apoc.) of עשה (make).

תְּעָלָה. Fem. noun (water-course, conduit), apparently here 'trench'.

כבית. Prep. *kaph* plus cstr. sing. of בַּיִת (house), here 'capacity'.

סאתים. Dual of סְאָה, a measure used for grain, flour, etc., about 10½ quarts. Followed by זֶרַע (seed), in apposition, DS 40, GK 131d.

סָבִיב. Noun used as adverb and (as here) as prep. 'round about'. In latter case usually followed by prep. *lamedh*.

Verse 33. וַיַּעֲרֹךְ. Strong-*waw* plus 3 m. s. impf. qal of
עָרַךְ (set in order).

וַיְנַתַּח. Strong-*waw* plus 3 m. s. impf. piel (*dagesh*
fails in *yodh-shewa*, DG 32, WL 20, as regularly in piel
forms) of נָתַח (cut up at the joints).

וַיָּשֶׂם. Strong-*waw* plus 3 m. s. impf. qal of שִׂים (set,
place). The normal 3 m. s. impf. qal is יָשִׂים; jussive is
יָשֵׂם; when this is used with strong-*waw* (DG 95 and 85,
WL 90), the tone is retracted, and *tsere* becomes *seghol*.
The impf. qal of an *ayin-yodh* verb is indistinguishable
in form from the impf. hiphil; the difference being
detected usually by the fact that the qal is intransitive,
and the hiphil transitive.

Verse 34. מִלְאוּ. 2 m. pl. imperat. qal of מָלָא (fill).

אַרְבָּעָה. Cardinal numeral (four), before masc. noun
without article, and therefore fem. and in absolute. See
note on 17[12].

כַדִּים. Plural of masc. noun כַּד (jar), double-*ayin* root;
hence the *dagesh-forte* in the *daleth*.

מַיִם. The second of the two accusatives governed by
the verb (fill), GK 117*cc*. DS 108.

וַיִּצְקוּ. Weak-*waw* plus 3 m. pl. impf. qal of יָצַק (pour
out, flow). This *pe-yodh* verb assimilates the *yodh* (יִצַּק)
as if it were a *pe-nun* verb like נְפֹל, but here it has re-
tained the *yodh* in the impf. qal יִיצֹק, though still with
-*o* instead of the usual -*a*. The *metheg* insists on a long -*i*.

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הַעֹלָה. Article plus fem. noun עֹלָה (whole burnt-offering), the term at every period for an offering wholly burnt on the altar.

שְׁנוּ. 2 m. pl. imperat. qal of שָׁנָה III (repeat, do a second time), followed by strong-*waw* plus 3 m. pl. impf. qal of same verb.

שַׁלֵּשׁוּ. 2 m. pl. imperat. piel (normally שַׁלְּשׁוּ) of denominative verb שׁלשׁ (do a third time), but here in pause with tone retracted, making the vocal *shewa* into the original *tsere*, DG 40 (bottom), WL 117. Followed by strong-*waw* (*dagesh* fails in *yodh*-with-*shewa*) plus 3 m. pl. impf. piel of same verb, normally יְשַׁלְּשׁוּ, but once more in pause.

Verse 35. וַיֵּלְכוּ. Strong-*waw* plus 3 m. pl. impf. qal of הלך (go), which acts as a *pe-yodh* verb, being one of six like יָשֵׁב.

מִלֵּא. 3 m. s. pf. piel of מָלָא (fill, be full), presumably 'Elijah' being regarded as subject. LXX has plural, conforming to previous verb.

מִים. In pause for מַיִם (water), second object of verb 'fill'.

Verse 36. בַּעֲלוֹת. Prep. *beth* plus inf. cstr. qal of עלה (go up).

וַיִּגַּשׁ. Strong-*waw* plus 3 m. s. impf. qal of נגשׁ (draw near).

הַיּוֹם. Article plus noun יוֹם (day): i.e. 'today'.

ויודע. 3 m. s. impf. niphal (*pathach* for *tsere* because of guttural) of **ידע** (know): 'let it be known'.

עבדך. 2 m. s. suffix to sing. of noun עֶבֶד (servant, slave), pausal form for the normal עַבְדְּךָ, DG 41, WL 117.

ובדבריך. *Waw*-copula (-*u* before labial, b-u-m-p, DG 51, WL 44) plus prep. *beth* (half-open syllable before *shewa*, DG 50, WL 43) plus masc. noun דָּבָר (word) plus 2 m. s. suffix. The Kethib is the plural, and the Qere is the singular.

Verse 37. **ענני**. 2 m. s. imperat. qal (עֲנֵה) of ענה I (answer) plus 1 s. suffix.

וידעו. Weak-*waw* (*iva*) plus 3 m. pl. impf. qal of **ידע** (know), one of six *pe-yodh* verbs like יֵשֵׁב.

הסבת. 2 m. s. pf. hiphil of double-*ayin* verb סבב (turn about).

לבם. Masc. noun לֵב (alternative form to לֵבָב, heart) plus 3 m. pl. suffix. Root is double-*ayin*, hence *dagesh-forte* in *beth*.

אחרנית. Adverb, properly a fem. adj. form (backwards).

Verse 38. **ותפל**. Strong-*waw* plus 3 f. s. impf. qal of נפל (fall).

אש יהוה. LXX, Lucian and Targum have 'fire from the LORD', i.e. אש מֵאֵת־יהוה, but this is not necessary.

לחכה. 3 f. s. pf. piel of **לחך** (lick up), normally **לְחֲכָה**, but with tone retracted in pause, turning vocal *shewa* into original *tsere*, DG 40 (bottom), WL 117.

Verse 39. **וירא.** Strong-*waw* plus 3 m. s. impf. qal of **ראה** (see), special apocopated form, DG 147, WL 144.

ויפלו. Strong-*waw* plus 3 m. pl. impf. qal of **נפל** (fall).

פניהם. Plural noun **פָּנִים** (faces) plus 3 m. pl. suffix.

הוא. 3 m. s. personal pronoun. This is the normal way of saying 'JHVH is the God' (DG 46), but the Hebrew probably carries more emphasis than this, WL 4, GK 145*u* (note 3, 'emphatically resuming the subject').

Verse 40. **תפשו.** 2 m. pl. imperat. qal of **תפש** (lay hold).

אַל with the jussive is usually a mild prohibition: see note on 17¹³.

ימלט. 3 m. s. impf. niphal of **מלט** (escape, deliver).

מהם. Prep. *min* (*tsere* before consonant which cannot be doubled) plus 3 m. pl. suffix, DG 53, WL 110f.

ויתפשום. Strong-*waw* plus 3 m. pl. impf. qal of **תפש** (lay hold) plus 3 m. pl. suffix.

וירדם. Strong-*waw* plus 3 m. s. impf. hiphil of **ירד** (go down) plus 3 m. pl. suffix.

וישחטם. Strong-*waw* plus 3 m. s. impf. qal of **שחט** (slaughter) plus 3 m. pl. suffix.

Verse 41. עֲלֵה. 2 m. s. imperat. qal of עלה (go up), followed by similar forms of אכל (eat) and (with *waw*-copula, -*u* before *shewa*) of שתה (drink).

קוֹל הָמוֹן. Two cstr. sing. nouns, 'the sound of the roar (absolute is הָמוֹן) of the rains'.

הַגֶּשֶׁם. Article plus גֶּשֶׁם (*qamets* for *seghol* in pause with *silluq*, DG 40, WL 117), the seasonal downpour, either the former (Oct.–Nov.) or the latter (March–April) rains.

Verse 42. וַיַּעֲלֶה. Strong-*waw* plus 3 m. s. impf. qal (*not* apoc.) of עלה (go up).
לֶאֱכֹל. Prep. *lamedh* plus inf. cstr. qal of אכל (eat), pattern of -*es* completed before *chateph-seghol*, followed by similar form (with *waw*-copula) of שתה (drink).

וַיִּגְהַר. Strong-*waw* plus 3 m. s. impf. qal of גהר (crouch), only here and 2 Kings 4³⁴*f.*

אַרְצָה. Fem. noun אֶרֶץ (earth) plus *he-locale* (of direction towards); the *he* does not take the tone, DG 61, WL 55 and 211.

בֵּין. Prep. 'between'.

בִּרְכּוֹ. The Qere is בִּרְכָּיו, 3 m. s. suffix to dual of בֶּרֶךְ (knee). Duals have singular stem with plural suffixes, though this shows only in segholates and in feminine nouns generally, DG 69 and 101, WL 64 and 95.

Verse 43. נַעֲרוֹ. 3 m. s. suffix to sing. of masc. noun נַעַר (youth).

הבט. 2 m. s. imperat. hiphil of נבט (look), found only in piel and hiphil.

ויעל. Strong-*waw* plus 3 m. s. impf. qal (apoc.) of עלה (go up).

ויבט. Strong-*waw* plus 3 m. s. impf. hiphil of נבט (look).

אין מאומה, 'nothing of anything'.

שב. 2 m. s. imperat. qal of שוב (return).

פעמים. Plural of פַּעַם (foot, time). LXX adds 'and the lad returned seven times', which is probably correct. The καὶ σύ of LXX (as if before שב, return) may be due to reading וְאַתָּה (and thou) for an original וְעַתָּה (and now), cf. the reading of Codex Vaticanus.

Verse 44. בַּשְּׁבִיעִית. Prep. *beth* plus article plus ordinal numeral 'seventh', DG 165, WL 197.

עב. Masc. (but here fem.) noun, meaning 'cloud'. The root is *ayin-waw* עוב (be hidden), so that cstr. pl. is עָבֵי with firm *qamets*.

קטנה. Fem. sing. of adj. קָטָן (small). The original *pathach* is retained with suffices, hence the *dagesh* in the *nun*, DG 141, WL 55, GK 93*ee*.

ככף. Prep. *kaph* plus cstr. sing. of כַּף (hollow of hand, foot) a double-*ayin* root.

עלה. Fem. sing. (note the *qamets*) of act. ptc. qal of עלה (go up).

מים. Prep. *min* plus יָם (sea), with *qamets* for *pathach* in pause with *athnach*, DG 40, WL 117.

אסר. 2 m. s. imperat. qal of אסר (bind), here of saddling horse.

וְרֵד. *Waw*-copula (*qamets* in pretone in pair, DG 53, WL 45) plus 2 m. s. imperat. qal of ירד (go down).

יעצרכה. 3 m. s. impf. qal of עצר (withhold, restrain) plus 2 m. s. suffix with *qamets* written full, 'and the downpour will not hold you up'.

Verse 45. עד־כה ועד־כה, idiomatic for 'in quite a short time'.

התקדרו. 3 m. pl. pf. hithpael of קדר (be black).
עבים. Plural of masc. noun עָב (cloud).

וירכב. Strong-*waw* plus 3 m. s. impf. qal of רכב (mount and ride).

יזרעאלה. *He-locale* (toneless, DG 61, WL 55 and 211) plus place name.

Verse 46. אל instead of expected עַל, as often.

וישנס. Strong-*waw* (*dagesh* fails in *yodh*-with-*shewa*) plus 3 m. s. impf. piel of שנס, verb not known, but there is an Aramaic verb שְׁנַץ, used of binding up sandals, whence it is thought that the meaning is 'gird up'.

מתניו. Dual plus 3 m. s. suffix, 'his loins': short-*o* in the first (closed) syllable.

וירץ. Pronounce *wăy-yắ-rŏts*: strong-*waw* plus 3 m. s. impf. qal of רוץ (run).

באכה. Inf. cstr. qal of בוא (come) plus 2 m. s. suffix with *qamets* written full.

CHAPTER XIX

Verse 1. וַיַּגֵּד. Strong-*waw* plus 3 m. s. impf. hiphil of נגד (tell).

וְאֵת כָּל אֲשֶׁר. 'And all that he had slain . . .', but LXX presupposes the omission of כָּל, and so all Versions except Targum. Commentators generally favour this omission, but MT is not as barbarous as they suppose. In each case אֲשֶׁר is used as a relative conjunction introducing a clause.

בֶּחָרֶב. Prep. *beth* plus article plus pausal form of fem. noun חֶרֶב (sword). Normal form is בַּחֶרֶב, but the first *seghol* has become *qamets* in pause, so that vowel of article is now *seghol*, DG 44, WL 27.

Verse 2. וַתִּשְׁלַח. Strong-*waw* plus 3 f. s. impf. qal of שלח (send).

מַלְאָךְ. Masculine noun (messenger).

כֹּה יַעֲשׂוּן . . . Regular form of oath found in Samuel and Kings: lit. 'So may the gods do (to me: so the Versions here) and so may they add', with the verbs in the sing. when a Hebrew is swearing by the Hebrew God. In LXX and Lucian here, the oath is prefixed by אִם אַתָּה אֵלִיָּהוּ וַאֲנִי אִיזָבֶל 'as surely as you are Elijah and I am Jezebel', which bears every evidence of being original.

יַעֲשׂוּן. 3 m. pl. impf. qal of עשׂה (do). The final *nun* is added for effect, but it is a false archaism, belonging

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to the 2nd person only, DG 77, WL 77 and especially GK 47*m*.

יוֹסִפוּן. 3 m. pl. impf. hiphil of יסף (add), with same archaic *nun.*

כעת. Prep. *kaph* plus article plus fem. (occasionally masc.) noun (time), 'about the (this) time', found eight times, of which five are in Kings.

מחר. Noun (the morrow), often used as adverb. The root מהר with *he* means hurry.

אשׂים. 1 s. impf. qal of שׂים (set).

נפשׁך. 2 m. s. suffix to sing. of fem. noun נֶפֶשׁ (life, self).

אַחַד. Cstr. sing. (before prep. *min*) of ordinal 'one'. The masc. absolute is אֶחָד, DS 50 (§35, Rem. 2). GK 130*g* denies that we have a construct form here, making it 'merely a rhythmical shortening of the usual (tone-lengthened) form'.

Verse 3. וַיַּרְא. Strong-*waw* plus 3 m. s. impf. (apoc.) qal of ראה (see), DG 147, WL 144. All the Versions, except Targum, read וַיִּרָא, strong-*waw* plus 3 m. s. impf. qal of יָרֵא (be afraid), usually written וַיִּירָא. This is un-doubtedly correct.

ויקם. See note on 17[10].

וילך. See note on 17[5].

אֶל־נַפְשׁוֹ, 'for his life'. The prep. עַל is found in Gen. 19¹⁷.

וַיָּבֹא. Strong-*waw* plus 3 m. s. impf. qal of בּוֹא (come).

לִיהוּדָה. Prep. *lamedh* (long-*i* without *shewa* before *yodh*-with-*shewa*, DG 51, WL 43) plus יְהוּדָה.

וַיַּנַּח. Strong-*waw* plus 3 m. s. impf. 2nd hiphil of נוּחַ (rest). This *ayin-waw* verb has two hiphils. The true hiphil has pf. הֵנִיחַ and impf. יָנִיחַ, and means 'cause to rest'. The 2nd hiphil has pf. הִנִּיחַ and impf. יַנִּיחַ, and means 'deposit, leave'.

Verse 4. The וְהוּא is emphatic, 'but *he* . . .'.

בַּמִּדְבָּר. Prep. *beth* plus article plus מִדְבָּר (wilderness).

וַיֵּשֶׁב. See note on 17⁵.

רֹתֶם אַחַת, 'a certain broom-bush'. The noun is masc. (cf. verse 5), so that the Qere is correcting the gender of the numeral 'one' to the masc. אֶחָד. This use of אַחַד following a noun without the article and meaning 'a certain' is characteristic of these Northern narratives which have been added to the original Book of Kings.

וַיִּשְׁאַל. Strong-*waw* plus 3 m. s. impf. qal of שָׁאַל (ask).

אֶת־נַפְשׁוֹ. This might be a loose accusative, 'in respect of his life (breath-soul, himself) to die', but Ewald and perhaps GK 157*c* explain it as an accusative and infinitive construction (cf. Latin) after a verb of asking.

למות. Prep. *lamedh* (*qamets* in pretone before inf. cstr., DG 51, WL 45) plus inf. cstr. qal of **מוּת** (die). Note the -*u*. The form with -*o* is either inf. abs. qal of the verb or cstr. sing. of the noun **מָוֶת** (death).

רב. Masc. adj. used as interjection 'enough'.

קח. 2 m. s. imperat. qal of **לקח** (take away), DG 213, WL 255.

טוב מן. Masc. adj. **טוֹב** (good) plus *min*-comparative, DG 161, WL 31f, GK 133*a*.

מאבתי. Prep. *min* (*tsere* before consonant which cannot be doubled, DG 52, WL 32) plus pl. of **אָב** (father, DG 153, WL 185) plus 1 sing. suffix, with *qamets* for *pathach* in pause, DG 40, WL 117.

Verse 5. **וישכב**. Strong-*waw* plus 3 m. s. impf. qal of **שכב** (lie down).

ויישן. Strong-*waw* plus 3 m. s. impf. qal of **יָשֵׁן** (sleep): ordinary *pe-yodh* form. LXX follows with ἐκεῖ, whilst Lucian has it later, after the phrase **תחת רתם אחד**. Probably the original text read **שָׁם** (there), and the other phrase has been repeated from verse 4.

זה. Enclitic, emphasising 'behold', DS 5, GK 136*c*.

נגע. Masc. sing. act. ptc. qal of **נגע** (touch), followed prep. *beth* instead of by direct object.

קום. 2 m. s. imperat. qal of **קוּם** (arise), followed by similar form of **אכל** (eat), but with *waw* written full (one of five cases).

Verse 6. ‏וישב‏. See note on 18⁴³.

‏מראשתיו‏. 3 m. s. suffix to fem. plural noun ‏מְרַאֲשׁוֹת‏, 'the places near the head', and so 'at his head'.

‏עגת‏. Cstr. sing. of fem. noun ‏עֻגָה‏ (disc, round loaf of bread). The -*u* is long, and there should be no *dagesh* in the *gimel*, cf. 17¹³.

‏רצפים‏. Plural of fem. noun ‏רִצְפָּה‏ (glowing stone, coal).

‏צפחת‏. Cstr. sing. (same form) of ‏צַפַּחַת‏ (wide, broad jar), cf. 17¹².

‏וישת‏. Strong-*waw* plus 3 m. s. impf. (apoc.) qal of ‏שתה‏ (drink). This unusual apocopation is found also in ‏וַיֵּבְךְּ‏, DG 147, WL 144.

‏וישב‏. Strong-*waw* plus 3 m. s. impf. qal of ‏שׁוּב‏ (return). True impf. is ‏יָשׁוּב‏; jussive is ‏יָשֹׁב‏, which with tone retracted (as here) becomes *wăy-yā̆-shŏbh*. Idiomatic for 'he again lay down', WL 160, GK 120*g*.

‏וישכב‏. Strong-*waw* plus 3 m. s. impf. qal of ‏שכב‏ (lie down), but with *pathach* lengthened to *qamets* in pause with *silluq*.

Verse 7. ‏מלאך‏. Cstr. sing. of masc. noun ‏מַלְאָךְ‏ (angel).

‏שנית‏. Ordinal numeral 'second'.

‏ויגע‏. Strong-*waw* plus 3 m. s. impf. qal of ‏נגע‏ (touch).

‏ממך‏. Prep. *min* plus 2 m. s. suffix (DG 53, WL 110f); 'too much for thee'.

הדרך. Article plus דֶּרֶךְ (way, journey) with *qamets* for *seghol* in pause with *silluq*, DG 40, WL 117.

Verse 8. וישתה. Strong-*waw* plus 3 m. s. impf. qal (not apocopated, as in previous verse, because of the pause) of שתה (drink).

בכח. Prep. *beth* plus cstr. sing. (same form) of masc. noun כֹּחַ (strength).

האכילה. Article plus fem. noun אֲכִילָה (food), form found only here.

ארבעים. Cardinal numeral (forty), followed by noun in singular, DG 163, WL 194.

Verse 9. המערה. See note on 18⁴. For use of article, DS 26, GK 126*d*.

וילן. Strong-*waw* plus 3 m. s. impf. qal of לִין or לוּן (lodge, spend the night).

מה. Interrogative (what?). See note on 17¹⁸.

Verse 10. קנא. Inf. abs. piel of קנא (to be jealous, zealous), followed by 1 s. pf. piel of same root. The inf. abs. is placed thus before a finite form of the same verb for emphasis, DG 77 (bottom), WL 101, DS 117, GK 113*n*.

צבאות. Plural of masc. noun צָבָא (host).

עזבו. 3 m. pl. pf. qal of עזב (forsake).

בריתך. 2 m. s. suffix to sing. of fem. noun בְּרִית (covenant)

מזבחתיך. 2 m. s. suffix to plural of מִזְבֵּחַ (altar).

הרסו. 3 m. pl. pf. qal of הרס (throw down), normally הֲרָסוּ, but with tone retracted on to the previous vocal-*shewa*, and original *qamets* appearing (DG 41, WL 117) in pause with *zaqeph-qaton*.

נביאיך. 2 m. s. suffix to plural of נָבִיא (prophet).

הרגו. 3 pl. pf. qal of הרג (kill).

ואותר. Strong-*waw* plus 1 s. impf. niphal of יתר (remain over).

ויבקשו. Strong-*waw* plus 3 m. pl. impf. piel of בקש (seek), with *dagesh-forte* failing in both *yodh* and *qoph* with vocal *shewa*, DG 32, WL 20: 'and they have sought'.

לקחתה. Prep. *lamedh* plus inf. cstr. qal (קַחַת: the *lamedh* does not belong to the root) of לקח (take away) plus 3 f. s. suffix, DG 213, WL 255.

Verse 11. צא. 2 m. s. imperat. qal of יצא (go out), one of six *pe-yodh* verbs like יֵשֵׁב.

ועמדת. Strong-*waw* plus 2 m. s. pf. qal of עמד (stand). The accent is moved on to the last syllable, DG 86, WL 90 note. The form is consecutive from the previous imperative, and can be translated as such, DS 81 (§55 a), GK 112r.

בהר. Prep. *beth* plus article plus הַר (mountain): *qamets* before *he*-with-*qamets*-and-*tone*, DG 44, WL 27. Narrative resumes with והנה.

עבר. Act. ptc. qal of עבר (pass across). The scene is described as a present event, vividly.

רוּחַ. This fem. noun (wind) is followed by a fem. adj. (masc. גָּדוֹל, great), but the more remote adj. חָזָק (strong) has relapsed into masc., DS 47, GK 132d. Cf. Jer. 20⁹, Ezek. 2⁹. The following participles are also in masc. Some would make the first adj. masc., and thus reckon רוּחַ to be masc. here, as apparently in Exod. 10¹³.

מפרק. Masc. sing. ptc. piel of פרק (tear apart).

הרים. Plural of הַר (mountain), DG 45f, WL 27.

ומשבר. Waw-copula (-u before labial) plus m. s. ptc. piel of שבר (break).

סלעים. Plural of masc. noun סֶלַע (crag).

ואחר. Waw-copula plus prep. אַחַר (after).

רעש. Masc. noun 'shaking', especially of an earthquake.

Verse 12. קול דממה דקה, 'the sound of a crushed silence'. Better, the sound of a low murmur (rumbling) root דמם II. ומם.

דקה. Fem. s. of דַּק (thin, small, fine), from a double-*ayin* root (crush, thresh). Hence *dagesh-forte* in the *qoph*.

Verse 13. כשמע. Prep. *kaph* plus inf. cstr. qal of שמע (hear): 'when Elijah heard'.

וילט. Strong-*waw* plus 3 m. s. impf. hiphil of לוט (enwrap).

באדרתו. Prep. *beth* plus sing. of fem. noun אַדֶּרֶת (mantle) plus 3 m. s. suffix. Root means 'wide, great'

and thence 'glorious, majestic', so that the noun can mean 'magnificence' and also 'mantle', both splendid (Josh. 7²¹) and very ordinary (prophet's).

וַיֵּצֵא. Strong-*waw* plus 3 m. s. impf. qal of **יָצָא** (go out), one of six *pe-yodh* verbs like **יָשַׁב**.

וַיַּעֲמֹד. Strong-*waw* plus 3 m. s. impf. qal of **עָמַד** (stand).

פֶּתַח. Cstr. sing. (same form) of masc. noun **פֶּתַח** (opening, door).

Verse 15. **לֵךְ** 2 m. s. imperat. qal of **דלל** (go), followed by similar form of **שׁוּב** (return). See note on 17³.

לְדַרְכְּךָ. Prep. *lamedh* plus noun **דֶּרֶךְ** (way, road) plus 2 m. s. suffix.

מִדְבָּרָה. Cstr. sing. (**מִדְבַּר**) of noun **מִדְבָּר** (wilderness) plus toneless *he-locale*, DG 61, WL 211, GK 90c.

וּבָאתָ. Strong-*waw* plus 2 m. s. pf. qal of **בּוֹא** (come), consecutive from an imperative (DS 81, GK 112r), followed by similar form of **מָשַׁח** (anoint).

Verse 16. **וּמָשַׁחְתָּ**. 2 m. s. impf. qal of **מָשַׁח** (anoint).

תַּחְתֶּיךָ. Prep. **תַּחַת** (under, instead of) plus 2 m. s. suffix, apparently a dual form.

Verse 17. **וְהָיָה**. Strong-*waw* plus 3 m. s. pf. qal: see note on 17⁴.

הַנִּמְלָט. Article plus m. s. participle niphal of **מָלַט** (escape). The participle ends in *qamets*; the perfect in *pathach*.

מחרב. Prep. *min* (*tsere* before consonant which cannot be doubled) plus cstr. sing. (same form) of fem. noun חֶרֶב (sword).

ימית. 3 m. s. impf. hiphil of מוּת (die).

Verse 18. והשארתי. Strong-*waw* plus 1 s. pf. hiphil of שאר (leave over): 'and I shall leave'. LXX has 2 person sing.

שבעת אלפים. 'Seven thousands'. Hebrew has two ways of saying 'seven thousands': שֶׁבַע אֶלֶף, which follows the rules in note on 17[12], אלף is masc. without article and therefore 'seven' is feminine absolute, whilst אלף is singular; and שבעת אלפים, as here, where אלפים is plural, and the 'seven' is in the construct, though feminine.

הברכים. Article plus dual of fem. noun בֶּרֶךְ (knee).

כרעו. 3 pl. pf. qal of כרע (bow down).

הפה. Article plus masc. noun פֶה (mouth), DG 153, WL 186.

נשק with a *qoph* is 'kiss', but נשך with a *kaph* is 'bite'.

Verse 19. וימצא. Strong-*waw* plus 3 m. s. impf. qal of מצא (find).

חרש. Act. ptc. qal of חרש I (cut in, engrave, plough).

שנים עשר (twelve), DG 164, WL 196. The construct שְׁנֵי is more usual.

צמדים. Plural of masc. noun צֶמֶד (pair, yoke).

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וַיַּשְׁלֵךְ. Strong-*waw* plus 3 m. s. impf. hiphil of שלך (cast).

Verse 20. וַיַּעֲזֹב. Strong-*waw* plus 3 m. s. impf. qal of עזב (forsake).

הבקר. Article plus collective noun בָּקָר (cattle).

אשקה. 1 sing. impf. (cohortative) qal of נשק (kiss). Some texts have *chateph-qamets-chatuph* ('baby-*o*') under the *shin.*

לאבי. Prep. *lamedh* plus noun אָב (father, DG 153, WL 185) plus 1 sing. suffix, followed by similar form of אֵם (mother), double-*ayin* root.

ואלכה. Weak-*waw* plus 1 s. impf. (cohortative) qal of הלך (go).

אחריך. Prep. אַחֲרֵי (after) plus 2 m. s. suffix.

לָךְ. Prep. *lamedh* plus 2 m. s. suffix pausal form. Normal is לְךָ, DG 51, WL 49.

Verse 21. מאחריו. Prep. *min* (*tsere* before *aleph,* cannot be doubled) plus prep. אַחֲרֵי (after) plus 3 sing. suffix.

ויקח. See note on 17²³.

וַיִּזְבָּחֵהוּ. Strong-*waw* plus 3 m. s. impf. qal of זבח (slaughter) plus 3 m. s. suffix.

ובכלי. *Waw*-copula (-*u* before labial) plus prep. *beth* plus cstr. pl. of כְּלִי (vessel, instrument), DG 153, WL 186.

בִּשְׁלָם. 3 m. s. pf. piel of בָּשַׁל (boil) plus 3 m. pl. suffix.

וַיִּתֵּן. Strong-*waw* plus 3 m. s. impf. qal of נָתַן (give), DG 213, WL 255.

לָעָם. Prep. *lamedh* plus article plus עַם (people), DG 45, WL 27.

וַיֹּאכְלוּ. Strong-*waw* plus 3 m. pl. impf. qal of אָכַל (eat), with tone retracted in pause and original *tsere* returning, DG 41, WL 117.

וַיְשָׁרְתֵהוּ. Strong-*waw* plus 3 m. s. impf. piel of שָׁרַת (minister, serve) plus 3 m. s. suffix. *Dagesh* fails in *yodh*-with-*shewa* (DG 32, WL 20), and *resh* cannot be doubled.

CHAPTER XXI

Verse 1. כֶּרֶם. Masc. noun 'vineyard'.

הַיִּזְרְעֵאלִי. Article plus gentilic adj., with ending in -*i*. Note on 17[1].

אֲשֶׁר בְּיִזְרְעֶאל 'which was in Jezreel', omitted by LXX.

אֵצֶל. Noun meaning 'proximity', used as prep. 'close beside'.

היכל. Cstr. sing. of masc. noun הֵיכָל (palace, temple).

Verse 2. וידבר. Strong-*waw* plus 3 m. s. pf. piel (*dagesh* failing in *yodh*-with-*shewa*) of דִּבֶּר (speak), one of three verbs, others being כִּפֶּר 'atone, pardon' and כִּבֶּס ('wash clothes') which have 3 m. s. pf. piel with *seghol*, GK 52*l*.

תנה. 2 m. s. imperat. qal with emphatic *he* (DG 84, WL 86) of נתן (give), DG 213, WL 255.

כרמך. 2 m. s. suffix to singular כֶּרֶם (vineyard).

ויהי. Weak-*waw* plus יְהִי, apocopated (jussive) 3 m. s. impf. qal of היה (become, be), DG 147 (bottom), WL 145, also DG 148, WL 44 (for pointing with weak-*waw*), 'that it may become'.

לגן. Prep. *lamedh* plus cstr. sing. (same form) of noun (gender varies) גַּן (garden). Root means 'enclose', all gardens being walled.

יָרָק. Noun (herbs, herbage). Root means 'green', though pale-green rather than bright-green.

קרוב. Adjective 'near'.

ביתי. I s. suffix to sing. of noun בַּיִת (house), DG 153, WL 185.

ואתנה. See note on 18¹.

ממנו. Prep. *min* (here comparative, DG 161, WL 31f, GK 133) plus 3 m. s. suffix, DG 53, WL 110f.

אם. 'If', but better to insert או (or) before this, cf. verse 6.

בעיניך. Prep. *beth* plus plural of עַיִן (eye) plus 2 m. s. suffix.

כסף מחיר זה, 'the money-value of the price of this'; two cstr. singulars, same form as absolutes.

Verse 3. חלילה. A substantive from the root חלל (profane), ends with *he-locale*, politely translated 'far be it from me'.

לי. Prep. *lamedh* plus I s. suffix, DG 51, WL 49. Note the *dagesh-forte conjunctivum* (DG 33, WL 21, GK 20f), inserted in consonant following a toneless -*a*.

מֵיהֹוָה. Prep. *min*, as if before אדני, with *chateph-pathach* omitted under *aleph* (so Kittel's third edition), but some texts have *shewa*, GK 102m.

מתתי. Prep. *min* plus inf. cstr. qal (תֵּת) of נתן (give) plus I sing. suffix, DG 213, WL 255.

נחלת. Cstr. sing. of fem. noun נַחֲלָה (inheritance).

אבתי. 1 s. suffix to plural of אָב (father), DG 153, WL 185.

לָךְ. Pausal form of לְךָ: see note 19[20].

Verse 4. ויבא. See note on 17[10].

סַר. Adjective (sullen, stubborn), double-*ayin* root, so that cstr. plural is סָרֵי.

זעף. Adjective (out of humour).

אתן. 1 s. impf. qal of נתן (give), DG 213, WL 255.

אבותי. 1 s. suffix (*qamets* for *pathach* in pause with *athnach*) to plural of אָב (father).

מטתו. 3 m. s. suffix to singular of fem. noun מִטָּה (couch, bed).

ויסב. Strong-*waw* plus 3 m. s. impf. hiphil of סבב (turn around). LXX and Lucian have καὶ συνεκάλυψεν, reading וַיְכַס, strong-*waw* plus 3 m. s. impf. (apoc.) piel of כסה (cover).

Verse 5. ותבא. Strong-*waw* plus 3 f. s. impf. qal of בּוֹא (come).

אשתו. 3 m. s. suffix to fem. noun אִשָּׁה (woman, wife), DG 153, WL 185.

ותדבר. Strong-*waw* plus 3 f. s. impf. piel of דִּבֶּר (speak).

זו. Here enclitic, 'why on earth •is thy spirit sullen . . . ', DS 7, GK 136*c*.

סרה. Fem. sing. of adjective סַר (sullen), double-*ayin* root.

ואינך. *Waw*-copula plus אֵין (nothingness) plus 2 m. s. suffix, 'and (why) are you not eating bread?'

Verse 6. כי introducing direct speech, DS 197 Rem. 2, GK 157*b*.

אדבר. 1 s. impf. piel of דִּבֶּר (speak), 'I was speaking.'

ואמר. Strong-*waw* plus 1 s. impf. qal of אמר (say), *pe-aleph* verb.

בכסף. *Beth* of price, DS 139 (near bottom), GK 119*p*.

תחתיו. See note on 21².

Verse 7. A question begins with אתה, and ends at the *athnach*. It is not necessary always to have the interrogative particle, DS 166, GK 150*a*. Presumably the question is indicated by the tone of the voice.

מלוכה. Fem. noun (kingship, royalty).

קום. See note on 19⁵.

אֲכָל־. 2 m. s. imperat. qal of אכל (eat), but with short-*o* because of following *maqqeph*, DG 40, WL 28.

וְיִטַב. Weak-*waw* plus 3 m. s. impf. qal of יטב (to be good), a true *pe-yodh* which always retains the radical-*yodh*, cf. ילל (howl) and ינק (suck). This form is usually written יִיטַב: 'and let thy heart be good'.

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לבך. Noun לֵב (heart); double-*ayin* root, hence *dagesh* in *beth*; plus 2 m. s. suffix, but with tone retracted in pause with *zaqeph-qaton*, so that the vocal *shewa* becomes *seghol*, DG 41, WL 117, GK 29n.

The אני (I) is emphatic: '*I* will give you . . .'

Verse 8. ותכתב. Strong-*waw* plus 3 f. s. impf. qal of כתב (write): 'so she wrote . . .'

ספרים. Plural of masc. noun סֵפֶר (missive, scroll, book).

בשם. Perp. *beth* plus cstr. sing. of masc. noun שֵׁם (name).

ותחתם. Strong-*waw* plus 3 f. s. impf. qal of חתם (seal).

בחתמו. Prep. *beth* plus masc. noun חֹתָם (seal) plus 3 m. s. suffix.

ותשלח. Strong-*waw* plus 3 f. s. impf. qal of שלח (send).

הספרים. The Masoretes preferred to omit the article (so the Qere), but it is better to read the Kethib הַסְּפָרִים (the letters).

הזקנים. Article plus plural of זָקֵן (beard, old man).

החרים. Article plus plural of חוֹר (noble), a Northern word from חרר II (be free).

אשר בעירו, 'who were in his city', omitted by LXX and Lucian because they took the following phrase to

mean 'those who dwelt with Naboth'; cf. Syriac 'who dwelt in the city with Naboth'. But הישבים (article plus m. pl. act. ptc. qal of ישב) means 'those who sat in council'.

Verse 9. בספרים. Prep. *beth* plus article plus pl. of סֵפֶר (letter).

קראו. 2 m. pl. imperat. qal of קרא I (call).

צוֹם. Masculine noun (fast).

והושיבו. Weak-*waw* (copula) plus 2 m. pl. imperat. hiphil of ישב (sit).

Verse 10. שְׁנַיִם. Cardinal numeral 'two': before a masc. noun, and so in absolute and agreeing in gender, see note on 17¹².

אנשים. Plural of אִישׁ (man), DG 153, WL 255.

בְּנֵי. Cstr. pl. of בֵּן (son), DG 153, WL 186. 'Sons of Belial' are sons of בְּלִי (not) יַעַל (profit), i.e. sons of no-good. But see Burney, p. 245.

נגדו. 3 m. s. suffix to noun נֶגֶד (what is conspicuous, in front of), used as prep. (as here) or as adverb (opposite him).

ויעדהו. Weak-*waw* plus 3 m. pl. impf. hiphil of עוד, denominative verb meaning 'give witness (עֵד)', plus 3 m. s. suffix: 'and let them give witness against him', with direct accusative.

ברכת. 2 m. s. pf. piel of ברך (bless), euphemism deliberately substituted.

וּמֶלֶךְ. *Waw*-copula (*qamets* before tone in a pair, DG 53, WL 44) plus noun מֶלֶךְ (king).

וְהוֹצִיאֻהוּ. Weak-*waw* (copula) plus 2 m. pl. imperat. hiphil of יצא (go out) plus 3 m. s. suffix.

וּסְקָלֻהוּ. *Waw*-copula plus 2 m. pl. imperat. qal of סקל (stone) plus 3 m. sing. suffix.

וְיָמֹת. Weak-*waw* (*Iva*-clause) plus 3 m. s. impf. (jussive) qal of מות (die).

Verse 11. וַיַּעֲשׂוּ. See note on 18²⁶.

שְׁלְחָה. 3 f. s. pf. qal of שלח (send). Translate as pluperfect, DS 58 (bottom), GK 106*f*.

כַּאֲשֶׁר כָּתוּב. Lucian omits to end of sentence, probably rightly, because it is redundant.

כָּתוּב. Masc. sing. pass. ptc. qal of כתב (write).

Verse 12. וְהֹשִׁיבוּ. We should expect this to be וַיּוֹשִׁיבוּ, strong-*waw* plus 3 m. pl. impf. hiphil of ישב (sit). Probably an error due to the previous imperat. hiphil, and not intended for pf. hiphil with weak-*waw*.

Verse 13. וַיֵּשְׁבוּ. Strong-*waw* plus 3 m. pl. impf. qal of ישב (sit).

וַיְעִדֻהוּ. Strong-*waw* plus 3 m. pl. impf. hiphil of עוד (testify, give witness) plus 3 m. s. suffix. Cf. verse 10.

בֵּרַךְ. 3 m. s. pf. piel of ברך (bless); *tsere* because the *resh* cannot be doubled. The *pathach*, which occurs for

tsere occasionally in the regular verb, is more frequent in *ayin*-guttural verbs, GK 64*c*.

וַיֹּצִאֵהוּ. Strong-*waw* plus 3 m. pl. impf. hiphil of יצא (go out) plus 3 m. s. suffix. The form occurs three times, in two of which neither the hiphil-*i* nor the final -*u* of the impf. pl. are written.

מִחוּץ לְ. Prep. *min* plus masc. noun חוּץ (the outside), followed by prep. *lamedh*.

וַיִּסְקְלֻהוּ. Strong-*waw* plus 3 m. pl. impf. qal of סקל (stone) plus 3 m. s. suffix.

בָּאֲבָנִים. Prep. *beth* plus article plus pl. of masc. noun אֶבֶן (stone). For use of article (where we would not use it) DS 26, GK 126*d*.

וַיָּמֹת. Strong-*waw* plus 3 m. s. impf. (jussive form with strong-*waw*) qal of מוּת (die). Tone not retracted because in pause at end of verse.
Verse 15. כִּשְׁמֹעַ. Prep. *kaph* plus inf. cstr. qal of שמע (hear).

סֻקַּל. 3 m. s. pf. pual of סקל (stone), pluperfect.

וַיָּמֹת. Strong-*waw* plus 3 m. s. impf. (jussive form) qal of מוּת (die), 'and had died'. Tone not retracted, because at end of clause (with *athnach*).

רֵשׁ. 2 m. s. imperat. qal of ירשׁ (inherit, possess).

מֵאֵן. 3 m. s. pf. piel of מאן (refuse).

לָתֵת־. Prep. *lamedh* (*qamets* before an inf. cstr., DG 51, WL 45), plus inf. cstr. qal (תֵּת) of נתן (give), but

with *tsere* shortened to *seghol* before *maqqeph*, DG 40, WL 28.

חַי. Adjective (alive).

מֵת. This form may be 3 m. s. pf. qal or act. ptc. qal of מוּת (die). Since it is preceded by כִּי, it is probably the perfect: 'for he had died'. About ten Hebrew MSS. have כִּי אִם, which is good Hebrew for 'but, except' after a negative. In this case the translation is: 'for Naboth is not alive, but dead'.

Verse 16. מֵת is definitely the perfect qal here.

וַיָּקָם. See note on 17¹⁰.

לָרֶדֶת. Prep. *lamedh* (*qamets* before an inf. cstr., DG 51, WL 45) plus inf. cstr. qal of יָרַד (go down).

לְרִשְׁתּוֹ. Prep. *lamedh* plus inf. cstr. qal (רֶשֶׁת) of יָרַשׁ (possess) plus 3 m. s. suffix.

Verse 18. רֵד. 2 m. s. imperat. qal of יָרַד (go down).

לִקְרַאת. See note on 18¹⁶.

Verse 19. וְדִבַּרְתָּ. Strong-*waw* plus 2 m. s. pf. piel of דָּבַר (speak), with tone moved on to the last syllable, DG 86, WL 90 note.

הֲרָצַחְתָּ. Interrogative-*he* (DG 167, WL 28f) plus 2 m. s. pf. qal of רָצַח (murder).

יָרָשְׁתָּ. 2 m. s. pf. qal of יָרַשׁ (possess), with *qamets* for *pathach* in pause with *athnach*, DG 40, WL 117.

במקום. Prep. *beth* plus cstr. sing. of masc. noun מָקוֹם (place). The construct precedes the clause which is introduced by אֲשֶׁר, DS 35, GK 130*c*. This is comparatively common with מקום.

לקקו. 3 pl. pf. qal of לקק (lick).

הכלבים. Article plus plural of masc. noun כֶּלֶב (dog).

דם. Cstr. sing. of masc. noun דָּם (blood). Usually the plural is used of shed blood.

ילקו. 3 m. pl. impf. qal of double-*ayin* verb לקק (lick, lap).

דמך. 2 m. s. suffix to sing. דם (blood).

גם־אתה. This is the way in which a suffix is emphasised, i.e. the particle גַּ (also) with the appropriate pronoun, here אַתָּה 2nd masc. sing., DS 1, GK 135*g*. Here the *pathach* of the tone-syllable has become *qamets* in pause with *silluq*, DG 40, WL 117.

Verse 20. המצאתני. Interrogative-*he* (DG 167, WL 28f) plus 2 m. s. pf. qal (מָצָאתָ) of מצא (find) plus 1 s. suffix. Note that the vowel under the *tau* is *pathach*, and definitely not *qamets*, which is wrong except in pause.

איבי. 1 s. suffix to singular אֹיֵב (enemy). Here a vocative.

יען. Properly a noun meaning 'intention', but used as prep. or conjunction 'because'. Here prep. with inf. cstr.

התמכרך. Inf. cstr. hithpael of מכר (sell) plus 2 m. s. suffix. LXX and Lucian add μάτην (in vain) i.e. לְשָׁוְא.

לעשות. Prep. *lamedh* plus inf. cstr. qal of עשה (do).

הרע. Article plus masc. noun רַע (evil), double-*ayin* root. At end of verse LXX and Lucian add (Lucian τοῦ) παροργίσαι ἀυτόν, i.e. לְהַכְעִיסוֹ, prep. *lamedh* plus inf. cstr. hiphil of כעס (be jealous, vexed) plus 3 m. s. suffix. Probably a scribe influenced by his memory of other passages.

Verse 21. הנני. Demonstrative article הִנֵּה (behold) plus 1 s. suffix, DG 142 note (but 'behold he' is regularly הִנֵּה הוּא), WL 110f, GK 100*o* and 147*b*.

מבי. The *aleph* has been dropped by error. The Qere is מֵבִיא, hiphil ptc. of בּוֹא (come), 'behold I am about to bring', future *instans*, DS 134, GK 116*p*, DT 168.

רעה. Fem. noun (evil). The root is double-*ayin*, so first *qamets* is firm.

ובערתי. Strong-*waw* (-*u* before labial) plus 1 s. pf. piel of (burn, consume).

והכרתי. Strong-*waw* plus 1 s. pf. hiphil of כרת (cut, cut off). The *tau* of the ending has assimilated to the *tau* of the root.

לאחאב. Prep. *lamedh* (in respect of, so far as Ahab is concerned) plus proper name, WL 207 (top), DS 140, GK 143*e*.

מַשְׁתִּין. Hiphil ptc. of a form שׁתן, secondary root from שׁין (urinate).

בְּקִיר. Prep. *beth* plus masc. noun קִיר (wall).

עָצוּר וְעָזוּב. Two passive qal participles, 'restrained and let loose'. The phrase is found thrice in Deuteronomic sources in Kings and also in Deut. 32³⁶. The most satisfactory explanation is that of Ewald, 'kept in through ritual defilement and at large', but see note in Burney, p. 186.

Verse 22. וְנָתַתִּי. Strong-*waw* plus 1 s. pf. qal of נתן (give, set), DG 213, WL 255.

אֶל־הַכַּעַס. Prep. אֶל (to) instead of prep. עַל (on account of).

הַכַּעַס. Article plus masc. noun כַּעַס (vexation, anger).

הִכְעַסְתָּ. 2 m. s. pf. hiphil of כעס (vex).

וַתַּחֲטִא. Strong-*waw* plus 2 m. s. impf. hiphil of חטא (sin), one of a number of cases with -*i* in the final syllable instead of the normal *tsere*, GK 74*l*.

Verse 23. לְאִיזֶבֶל. Prep. *lamedh* (in respect of) plus proper name.

יֹאכְלוּ. 3 m. pl. impf. qal of אכל (eat), *pe-aleph* verb.

בְּחֵל. Prep. *beth* plus cstr. sing. (same form) of masc. noun חֵל (rampart); so LXX and Lucian, but Vulgate, Syriac and Targum read בְּחֵלֶק (in the portion of, field of), which may well be original.

Verse 24. המת. Article plus act. ptc. qal of מוּת (die), i.e. 'the dead belonging to Ahab'.

בשׂדה. Prep. *beth* plus article plus שָׂדֶה (field), strictly 'the open country round the village, town'.

השׁמים. Article plus שָׁמַיִם (heavens), with *qamets* for *pathach* in pause with *silluq*.

Verse 25. רַק. Adverb with restrictive force, a synonym of אַךְ, except that רק is used more often preceding a single word. Here 'howbeit'.

התמכר. 3. m. s. pf. hithpael of מכר (sell).

הֵסַתָּה. This form is 3 f. s. pf. hiphil of a form סתת, but since it is intended to be from סוּת (incite, allure), it should be הֵסִיתָה. 'Whom Jezebel his wife incited.'

Verse 26. ויתעב. Strong-*waw* plus 3 m. s. impf. hiphil of תעב, denominative verb from noun תּוֹעֵבָה (abomination), here 'to do abominably' (in connection with idolatry and apostasy).

לָלֶכֶת. Prep. *lamedh* (*qamets* before an inf. cstr., DG 51, WL 45) plus inf. cstr. qal of הלך (go).

הגלולים. Article plus plural of masc. noun גִּלּוּל (idol), found only in plural. The pronunciation is artificial, the word having been given the vowels of the word שִׁקּוּץ (detestable thing); cf. Amos 5²⁶ כִּיּוּן and סִכּוּת. The Aramaic word is גְּלָלָא, so that the true Hebrew pointing may have been גְּלָלִים (idol-stones).

Gesenius connected the word with נלל II (roll) and so 'idol-logs'. Jewish tradition connects with גָּלָל (dung).

ככל. Prep. *kaph* plus noun כֹּל (all).

הוריש. 3 m. s. pf. hiphil of ירש (possess, dispossess).

Verse 27. ויקרע. Strong-*waw* plus 3 m. s. impf. qal of קרע (rend).

בגדיו. 3 m. s. suffix to plural of masc. noun בֶּגֶד (cloak, garment).

וַיָּשֶׂם־. Strong-*waw* plus 3 m. s. impf. (jussive form) qal of שִׂים (set), with *tsere* shortened into *seghol* before *maqqeph*.

שַׂק. An Egyptian loanword (sackcloth), which has come into English through Greek and Latin.

בשרו. 3 m. s. suffix to masc. noun בָּשָׂר (flesh).

ויצם. Strong-*waw* plus 3 m. s. impf. qal of צוּם (fast). Tone not retracted because of pause.

בַּשָּׂק. Prep. *beth* plus article plus שַׂק (sackcloth), with *pathach* lengthened to *qamets* in pause with *zaqeph-qaton*.

ויהלך. Strong-*waw* plus 3 m. s. impf. piel of הלך (walk).

אט. Noun (gentleness), used as adverb. Omitted by LXX and Lucian; Syriac and Targum have 'barefoot'; Vulgate 'with bowed head'.

Verse 29. הראית. Interrogative-*he* (DG 167, WL 28f) plus 2 m. s. pf. qal of ראה (see).

‎ונכנע. 3 m. s. pf. niphal of כנע (be humble).

מלפני. Prep. *min* plus לְפָנַי (prep. *lamedh* plus cstr. of פָּנִים, faces, but used a prep. 'before'), but with 1 sing. suffix, and with *qamets* for *pathach* in pause with *silluq*.

אבי. Error for אביא (so Qere): 1 s. impf. hiphil of בּוֹא (come).

הרעה. Article plus fem. noun רָעָה (evil).

בימיו. Prep. *beth* plus 3 m. s. suffix to plural of יוֹם (day), DG 153, WL 186.

בימי. Prep. *beth* plus יְמֵי, cstr. pl. of יוֹם (day). *Shewa* fails under *yodh* preceded by half-open syllable with -*i*, DG 51, WL 43.

בנו. 3 m. s. suffix plus sing. בֵּן (son), DG 153, WL 185.

CHAPTER XXII

Verse 1. וַיֵּשְׁבוּ. From יָשַׁב (sit, dwell, tarry). See note on 21¹³.

שָׁלֹשׁ. Cardinal numeral (three), before fem. noun without article: therefore differs in gender, is in absolute, precedes noun: see 17¹².

שָׁנִים. Plural of fem. noun שָׁנָה (year).

Verse 2. הַשְּׁלִישִׁת. Article plus ordinal numeral (fem.) 'third'.

וַיֵּרֶד. Strong-*waw* plus 3 m. s. impf. qal of יָרַד (go down), with tone retracted, and *tsere* reduced to *seghol* in last syllable.

Verse 3. עבדיו. 3 m. s. suffix to plural of עֶבֶד (servant).

הַיְדַעְתֶּם. Interrogative-*he* plus 2 m. pl. pf. qal of יָדַע (know).

לָנוּ. Prep. *lamedh* plus 1 pl. suffix, DG 51, WL 49.

מַחְשִׁים. Masc. pl. of hiphil ptc. of חָשָׁה (be inactive).

מִקַּחַת. Prep. *min* plus inf. cstr. qal of לָקַח (take), DG 213, WL 255.

אֹתָהּ. Particle אֵת (marking definite accusative) plus 3 f. 2. suffix, DG 75, WL 49.

Verse 4. הֲתֵלֵךְ. Interrogative-*he* plus 2 m. s. impf. qal of הָלַךְ (go).

אתי‎. Prep. אֵת‎ (with) plus 1 sing. suffix, DG 142, WL 49.

למלחמה‎. Prep. *lamedh* plus article plus fem. noun מִלְחָמָה‎ (battle, war), followed by place name.

כמוני כמוך‎. 'Like me, like thee'. Prep. *kaph* (form כְּמוֹ‎ is used for light suffixes) plus 1 sing. and 2 masc. sing. suffixes, DG 87, WL 110f.

כעמי כעמך‎. Similar construction. Prep. *kaph* plus 1 s. suffix to sing. עַם‎ (people), followed by *kaph* plus 2 m. s. suffix to sing. עם‎, but with tone retracted in pause with *tiphcha*, and *seghol* instead of vocal *shewa*, DG 41, WL 117, GK 29n.

Verse 5. דְּרָשׁ־נָא‎. Pronounce *derosh-na*, with short-*o* because of *maqqeph*, DG 40, WL 28. 2 m. s. imperat. qal of דרשׁ‎ (enquire), with particle of entreaty.

כיום‎. Prep. *kaph* plus article plus יוֹם‎ (day), lit. 'about today', meaning 'now', or 'at once', 'first of all', which last is probably the meaning here.

Verse 6. ויקבץ‎. See note on 18[20].

אלהם‎. Prep. אֶל‎ (to) plus 3 m. pl. suffix, DG 70, WL 64f; one of thirteen cases in the book where the *yodh* is not written.

האלך‎. Interrogative-*he* (part of a double question, the other element being introduced by אִם‎, DG 168, §48, 5c; WL 78) plus 1 s. impf. qal of הלך‎ (go).

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אחדל. 1 s. impf. qal of חדל (cease, refrain), but with *qamets* for *pathach* in pause with *athnach*.

עלה. See note on 18⁴¹.

ויתן. Weak-*waw* plus 3 m. s. impf. qal of נתן (give).

אדני. The actual word אדני is written here instead of יהוה.

Verse 7. האין. Interrogative-*he* plus אֵין, cstr. of negative אַיִן, and used regularly as particle of negation: 'is there not?'

ונדרשה. Weak-*waw* plus 1 pl. impf. (cohortative) qal of דרש (enquire), DG 83, WL 85f.

מאותו. Prep. *min* plus accusative particle אֶת plus 3 m. s. suffix, but it ought to be מֵאִתּוֹ, prep. אֵת (with) plus 3 m. s. suffix. For differences, see DG 75 (particle) and 142 (prep.); WL 49 (particle) and 49 (prep.). Similarly in next verse.

Verse 8. שנאתיו. 1 s. pf. qal of שָׂנֵא (hate) plus 3 m. s. suffix.

יתנבא. 3 m. s. impf. hithpael of denominative verb נבא (act as a נָבִיא, prophet); impf. of repeated action, DG 157, WL 67, DS 65, GK 107*e*.

עלי. Prep. עַל (concerning) plus 1 s. suffix, DG 70, WL 64f.

כי אם. After a negative is 'except', DG 168, WL 111, DS 203, GK 163*a*.

אל יאמר **אַל**. אֶל with the jussive, mild protest. See note on 17¹².

Verse 9. סריס. Strictly 'eunuch', but used generally for 'court official'.

מהרה. 2 m. s. imperat. (with emphatic *he*, DG 84, WL 86) piel of מהר (hasten), here transitive, 'bring quickly'.

Verse 10. וּמלך. *Waw*-copula (-*u* before labial) plus מֶלֶךְ (king).

ויהושפט. *Waw*-copula plus personal name, *shewa* failing under *yodh* after half-open syllable with -*i*, DG 53, WL 44.

ישבים. Masc. pl. act. ptc. qal. of יֵשׁב (sit).

כסאו. 3 m. s. suffix plus masc. noun כִּסֵּא (throne), *dagesh* (due to an original *resh*, cf. Aramaic, Arabic) failing in *samech*-with-*shewa*, DG 33, WL 20.

מלבשים. Masc. pl. ptc. pual of לָבַשׁ (be clothed), followed by accus. of what is worn, WL 108, §75*c*; GK 117*y*.

בגרן. Prep. *beth* plus masc. noun גֹּרֶן (threshing floor). A dittograph of previous word. LXX has ἔνοπλοι for both words. AV has 'in a void place', RV 'in an open place', following Vulgate here, and Lucian and LXX in the parallel verse in Chronicles. Here Lucian has 'in the road'. None of these is a justifiable translation of the Hebrew.

Verse 11. קרני. Cstr. pl. of fem. noun קֶרֶן (horn). It is usual for the instrument and its material to be in apposition (GK 131*d*, 127*h*), but here we have a construct construction. בַּרְזֶל (with last vowel short) is 'iron'.

תגח. 2 m. s. impf. piel of נגח (push, thrust, gore).

כלתם. Inf. cstr. piel of כלה (finish, destroy) plus 3 m. pl. suffix.

Verse 12. נבאים. Masc. pl. ptc. niphal of נבא (prophesy).

והצלח. *Waw*-copula plus 2 m. s. imperat. hiphil of צלח (prosper).

ונתן. Strong-*waw* plus 3 m. s. pf. qal of נתן ('and the LORD will give'), object understood, presumably Ramoth Gilead.

Verse 13. הלך. Translate as pluperfect.

לקרא. Prep. *lamedh* plus inf. cstr. qal of קרא I (call),

יהי. 3 m. s. impf. (apocopated, jussive) qal of היה. 'let (thy word) be', DG 147, WL 145.

דבריך. The Qere is the singular 'thy word'.

Verse 14. חי יהוה. Oath: see note on 17[1]. Normally the positive oath is introduced by אם לא. The use of כי is rare, DS 165, GK 149*a*.

Verse 15. הנלך. Interrogative-*he* plus 1 pl. impf. qal of הלך (go).

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אִם‎־נֶחְדַּל‎. אִם‎ introduces the second question (here alternative), followed by 1 pl. impf. qal of חדל‎ (refrain), *qamets* for *pathach* in pause.

וְהִצְלַח‎. See note on verse 12.

Verse 16. עַד‎־כְּמָה‎. Lit. 'to like the what?', i.e. 'how many?'

פְעָמִים‎. See note on 17²¹.

מַשְׁבִּעֶךָ‎. Masc. s. ptc. hiphil of שבע‎ (swear) plus 2 m. s. suffix, with tone retracted with *athnach*, so that vocal *shewa* becomes *seghol*. The substance of the oath is introduced in the form of indirect speech, and by אֲשֶׁר‎ (not כִּי‎), more frequent in later books, DS 196, GK 157c.

Verse 17. רָאִיתִי‎. LXX and Lucian introduce the true oracle with לָכֵן‎, i.e. 'well, then (if you demand the truth)'.

נְפֹצִים‎. Masc. pl. ptc. niphal of פוּץ‎ (be scattered).

אֶל‎. We would expect here the prep. עַל‎ (upon). So Targum, Syriac and the parallel in Chronicles.

הֶהָרִים‎. Article plus plural of הַר‎ (mountain).

כַּצֹּאן‎. Prep. *kaph* (like) plus article (DS 26, GK 126d) plus צֹאן‎ (sheep).

רֹעֶה‎. Masc. s. act. ptc. qal of רעה‎ (pasture), acting as noun meaning 'shepherd'.

אֲדֹנִים‎. Plural (of majesty, DS 18, GK 124i) of אָדֹן‎ (lord).

לאלה. Prep. *lamedh* plus article plus demonstrative pronoun plural. 'No master have these: let them return (3 m. pl. impf. qal of שׁוּב) each man to his house in peace'.

Verse 18. A clear case of כִּי אִם after a negative, and meaning 'except'.

Verse 19. **מִימִינוֹ**. Prep. *min* plus יָמִין (right) plus 3 m. s. suffix.

וּמִשְּׂמֹאלוֹ. *Waw*-copula (-*u* before labial) plus *min* plus שְׂמֹאל (left) plus 3 m. s. suffix.

Verse 20. **יְסִתָּה**. 3 m. s. impf. piel of פתה (be simple): in piel 'entice'.

וְיַעַל. Weak-*waw* (*lva*-clause: 'that he may go up') plus 3 m. s. impf. (apoc., jussive) qal of עלה (go up); followed by similar form נפל (fall).

וַיֹּאמֶר זֶה....זֹה, 'and this one said thus, and that one saying thus', DG 48.

Verse 21. **הרוח**, 'the spirit', i.e. the particular spirit who did go. We should use the indefinite 'a' here, DS 26, GK 126*d*.

וַיַּעֲמֹד. See note on 19[18].

אֲפַתֶּנּוּ. 1 s. impf. piel of פתה (entice) plus *nun-energicum* (DG 110, WL 150) plus 3 m. s. suffix.

Verse 22. **אֵצֵא**. 1 s. impf. qal of יצא (go out, forth).

וְהָיִיתִי. Strong-*waw* plus 1 s. pf. qal of היה (be).

רוּחַ שֶׁקֶר, 'spirit of falsehood'.

בְּפִי. Prep. *beth* plus cstr. sing. of masc. noun פֶּה (mouth), DG 153, WL 185.

תְּפַתֶּה. 2 m. s. impf. piel of פתה (entice).

תּוּכָל. 2 m. s. impf. qal of יָכֹל (be able), DG 129, WL 138, GK 69r, with *qamets* for *pathach* in pause with *zaqeph-qaton*.

צֵא. See note on 19[11].

וַעֲשֵׂה. *Waw*-copula plus 2 m. s. imperat. qal cf עשׂה (do).

Verse 24. וַיִּגַּשׁ. See note on 18[21].

וַיַּכֶּה. Strong-*waw* plus 3 m. s. impf. (not apocopated) hiphil of נכה (smite), GK 75t.

הַלֶּחִי. Article plus masc. noun לְחִי (cheek); tone moved to previous syllable, and *seghol* for vocal *shewa* in pause with *athnach*, DG 41, WL 117, GK 29n.

זוֹ is enclitic, to emphasise the interrogative אֵי, DS 5, GK 136c. When this interrogative is by itself or with another adverb, the form is אֵי, but *pathach* is found when suffixes are added, BDB 32a. 'Where, then?' The syntax here is curious, this being the only place where אֵי־זֶה is found without a noun. The parallel in Chronicles supplies הַדֶּרֶךְ, which is correct syntax.

מֵאִתִּי. Prep. *min* plus prep. אֵת (with) plus 1 s. suffix.

לדבר. Prep. *lamedh* plus inf. cstr. piel of דבר (speak).

אותך. Particle אֶת (denoting definite accusative) plus 2 m. s. suffix. Normally אוֹתְךָ, but here with tone retracted in pause with *silluq*, DG 75 and especially WL 49. The reading ought really to be אִתָּךְ in pause for אִתְּךָ, from prep. אֶת (with), DG 142, WL 149.

Verse 25. הנך. Demonstrative particle הִנֵּה (behold) plus 2 m. s. suffix, DG 142, WL 110f, GK 100*o* and 147*b*. 'Behold you will be seeing (act. ptc. qal) in that day, when . . .', with אשר as true relative.

תבא. 2 m. s. impf. qal of בּוֹא (come).

חדר. Masc. noun (room).

להחבה. Prep. *lamedh* (to) plus inf. cstr. niphal of חבא (hide). The form is *lamedh-he* but with *lamedh-aleph* vowels, GK 75*pp*.

Verse 26. קח. 2 m. s. imperat. qal of לקח (take), DG 213, WL 255.

והשיבהו. *Waw*-copula plus 2 m. s. imperat. hiphil (הָשֵׁב) of שׁוּב (return) plus 3 m. s. suffix.

שר. Cstr. sing. (same form) of שַׂר (prince, captain).

Verse 27. ואמרת. Strong-*waw* (tone on last syllable) plus 2 m. s. pf. qal of אמר, following an imperative, and so 'and say'.

שׂימו. 2 m. pl. imperat. qal of שִׂים (set, put).

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אֶת־זֶה. Masc. sing. demonstrative pronoun (preceded by accus. אֵת), used here contemptuously (cf. Latin *iste*), DS 4, GK 136*b*, and examples in Burney.

הַכֶּלֶא. Article plus masc. noun כֶּלֶא (confinement, restraint).

וְהַאֲכִילֻהוּ. *Waw*-copula plus 2 m. pl. imperat. hiphil of אכל (eat) plus 3 m. s. suffix. Hiphil-*i* returns with suffixes.

לַחַץ. In each case this word ('oppression') is in apposition to the previous noun, DS 41, GK 131*c*.

בֹּאִי. Inf. cstr. qal of בּוֹא (come) plus 1 sing. suffix.

Verse 28. שׁוֹב. Inf. absolute qal of שׁוּב (return), placed before finite form of same verb (2 m. s. impf. qal) for emphasis, DG 77, WL 101, DS 117, GK 113*n*.

וַיֹּאמֶר ... , 'and he said, Hear ye, O peoples, all of them'. Not in LXX and Lucian. Gloss from Micah 1[2] to identify this prophet with Micah of Moresheth-gath.

כֻּלָּם. Noun כֹּל (all) plus 3 m. pl. suffix. Double-*ayin* root, with long-*o* sharpening to short-*u* before doubled letter, cf. hophal of *pe-nun* verbs, DG 113, WL 130.

Verse 29. וַיַּעַל. See note on 18[43]: here 'advance (to battle)'.

Verse 30. הִתְחַפֵּשׂ וּבֹא. These two forms might be 2 m. s. imperatives, but it is best to regard them as inf. absolutes, representing the action itself forcibly presented, DS 121, GK 113*z*. Here it is the 1 person impf. which is intended, cf. Syriac, Targum and LXX (B, L)

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συνκαλύφομαι καὶ ἐισελεύσομαι. In any case the 'thou' of the next clause makes it clear that Ahab is here speaking of himself. The first form is inf. abs. hithpael of חפשׂ (in qal 'search', but in hithpael 'make oneself to be searched for', i.e. 'disguise'). It is followed by *waw*-copula (*qamets* before tone in a pair, DG 53, WL 45) plus inf. abs. qal of בּוֹא (come, enter).

לבשׁ. 2 m. s. imperat. qal of לְבַשׁ or לָבַשׁ (put on, be clothed): takes direct object of what is put on, GK 117*y*.

בגדיך. 2 m. s. suffix to plural of masc. noun בֶּגֶד (garment).

ויתחפשׂ. Strong-*waw* plus 3 m. s. impf. hithpael of חפשׂ, 'and he disguised himself'.

Verse 31. 'Now the Syrian king *had* commanded . . .', DS 59, DT 22.

שָׂרֵי. Cstr. pl. of שַׂר (captain). The *qamets* is firm because root is double-*ayin*.

הרכב. Article plus collective noun 'chariotry'. The word is occasionally used of a single chariot, but the normal word for a single chariot is מֶרְכָּבָה.

לא with imperfect is a strong prohibition: see note on 17[18].

תלחמו. 2 m. pl. impf. niphal of לחם (fight).

את־. Preposition 'with'.

כי אם 'except' after a negative, DG 168, WL 111, DS 203, GK 163a.

לבדו. See note on 18⁶.

Verse 32. כראות. See note on 18¹⁷.

אַךְ. 'Nay, but'. Cf. אַף, which is 'yes, and'.

ויסרו. Strong-*waw* plus 3 m. pl. impf. qal of סור (turn aside). LXX and Lucian agree with the parallel in Chronicles and read וַיָּסֹבּוּ 'and they surrounded him', probably correctly.

להלחם. Prep. *lamedh* plus inf. cstr. niphal of לחם (fight).

ויזעק. Strong-*waw* plus 3 m. s. impf. qal of זעק (cry out).

Verse 34. מׁשׁךְ, drag along, but 'draw' of a bow, followed by *beth* (instrumentative) plus article plus קֶשֶׁת (bow).

בתמו. Prep. *beth* (in) plus 3 m. s. suffix to sing. of masc. noun תֹּם (integrity): a double-*ayin* root, hence *dagesh* in *mem*. 'At a venture' is good. He took no particular aim, and the theory is that the arrow was supernaturally guided.

ויכה. See note on verse 24.

בין הדבקים . . . Lit. 'between the attachments and between the breast armour'. דָּבָק apparently means 'joint, soldering' (Isa. 41⁷). Possibly the arrow pierced Ahab between the rigid breast-armour and the loose attachments (loose to facilitate movement) which covered the abdomen.

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לרכב. Prep. *lamedh* plus רַכָּב (charioteer) plus 3 m. s. suffix. The form קַטָּל denotes occupation, GK 84*b*.

הפך. 2 m. s. imperat. qal of הפך 'turn' the hand, and so the chariot-horse.

ידך. This is the singular. Some texts have the plural.

והוציאני. *Waw*-copula plus 2 m. s. imperat. hiphil (הוֹצֵא) of יצא (go out) plus 1 s. suffix. The hiphil-*i* returns with suffixes.

המחנה. The word usually means 'army in camp', but here it apparently means an army 'even while in the thick of the fight', cf. BDB 334a (end).

החליתי. 1 s. pf. hophal of חלה (be ill): RV, 'for I am sore wounded'.

Verse 35. ותעלה. Strong-*waw* plus 3 f. s. impf. (not apocopated) qal of עלה (go up), here of increased intensity.

מעמד. Pual participle of עמד (stand). The use of the participle with the verb 'to be' is precursor of the composite tenses of later Hebrew. It expresses duration of action, 'was propped up', DS 136 (Rem 2), DT 170. Chronicles has hiphil ptc., 'kept himself standing'.

נכח. Properly noun (front), but used always as adverb or (as here) preposition. LXX and Lucian say 'from morning to evening'; Chronicles 'to evening'.

וימת בערב 'and he died in the evening (at dusk)' should probably be transferred to the end of the verse, cf. LXX and Lucian.

וַיִּצֶק. Strong-*waw* plus 3 m. s. impf. qal of יצק (pour out). Some texts have *tsere* under the *yodh*, but *chireq* has the stronger tradition. The impf. qal of this verb is usually a transitive יִצֹק, but here we have an intransitive form. The pointing of the verb varies, GK 69*f*, 71.

מכה. Fem. noun 'wound, blow'.

Verse 36. 'and the cry '(Versions הָרֹנֶה, the herald') passed through the army at sunset . . .'

כבא. Prep. *kaph* plus inf. cstr. qal of בּוֹא (come). Here with שמש (sun) as entering his bed-chamber and so 'set'.

Verse 37. LXX ends the previous verse with 'for the king is dead', and begins this verse with the plural ויבאו 'and they came to Samaria'.

ויקברו. Strong-*waw* plus 3 m. pl. impf. qal of קבר (bury).

Verse 38. וישטף. Strong-*waw* plus 3 m. s. impf. qal of שטף (wash out, swill out). Impersonal construction, GK 114*d*: cf. French *on* and German *man*.

ברכת. Cstr. sing. of fem. noun בְּרֵכָה (pool).

וילקו. Strong-*waw* plus 3 m. pl. impf. qal of לקק (lick up).

והזנות רחצו, 'and the harlots bathed (there)'. LXX and Lucian add 'in the (his) blood'. Vulgate, Syriac and Targum have no reference to harlots, but read 'and

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they washed the armour', taking זונה wrongly to be זַיִן, Aramaic and Rabbinic Hebrew for 'armour'. But רחץ is used only of washing the body; wash clothes is כבס.

דבר. Pausal from (*tsere* for *seghol*) of דְּבַר with *seghol*. See note on 21².

Verse 39. השן. Article plus fem. noun שֵׁן (tooth, ivory). Ahab was a great builder.

Verse 42. במלכו. Prep. *beth* plus inf. cstr. qal (short-*o* in half-open syllable) of מלך (become king) plus 3 m. s. suffix.

אמו. 3 m. s. suffix plus sing. of אֵם (mother), double-*ayin* root, DG 140 (like חֵץ), WL 190 (like לֵב).

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

Verse 43. וילך. See note on 17⁵.

ממנו. Prep. *min* plus 3 m. s. suffix, DG 53, WL 110f.

Verse 44. הבמות. Article plus plural of fem. noun בָּמָה (high place).

סרו. 3 pl. pf. qal of סור (turn aside). The Versions assume הָסִיר (3 m. s. pf. hiphil), 'he did not remove'.

מזבחים. Masc. pl. of piel ptc. of זבח (sacrifice). Here probably 'slaughter', because the following root קטר means 'sacrifice' in pre-exilic contexts and 'burn incense' in post-exilic contexts.

Verse 45. וישלם. Strong-*waw* plus 3 m. s. impf. (jussive form) hiphil of שלם, denominative verb from שָׁלוֹם (peace); 'made peace'.

Verse 46. וּנְבוּרָתוֹ. *Waw-*copula (*-u* before *shewa*) plus 3 m. s. suffix to sing. of fem. noun גְּבוּרָה (might).

נִלְחַם. 3 m. s. pf. niphal of לחם (fight), with *qamets* for *pathach* in pause with *athnach*.

כְּתוּבִים. Masc. pl. of pass. ptc. qal of כתב (write).

Verse 47. The קָדֵשׁ was a male temple prostitute.

נִשְׁאַר. 3 m. s. pf. niphal of שאר (leave over).

בִּימֵי. Prep. *beth* plus יְמֵי, cstr. pl. of יוֹם (day), DG 153, WL 186. The *shewa* fails under *yodh* after half-open syllable with *chireq*, DG 51, WL 43.

אָבִיו. 3 m. s. suffix plus sing. אָב (father), DG 153, WL 186.

בִּעֵר. 3 m. s. pf. piel of בער (burn out, extirpate).

Verse 48. RV 'and there was no king in Edom; a deputy was king', but no one likes it, and the Versions do not help materially. Targum, almost agrees: 'and there was no king in Edom appointed; a general was king', apparently repeating נצב. Stade suggested: 'and there was no king in Edom; but the deputy of נְצִיב king Jehosphat made . . .'

Verse 49. עָשָׂר. Follow the Qere עָשָׂה (made).

אֳנִיּוֹת. Cstr. pl. of אֳנִיָּה (ship). A 'ship of Tarshish' was a large 'ocean-going' ship.

לָלֶכֶת. Prep. *lamedh* (*qamets* before an inf. coustr.) plus inf. cstr. qal (לֶכֶת) of הלך (go).

אוֹפִירָה. *He-locale* (DG 61f, WL 55 and 211) plus place-name.

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הלך. 3 m. s. pf. qal of הלך (go), with *qamets* for *pathach* in pause with *athnach*.

נשברה. The Kethib is נִשְׁבְּרָה, 3 f. s. pf. niphal of שבר (break), as if of the fleet as a whole. The Qere is the plural.

Verse 50. ילכו. 3 m. pl. impf. (jussive) qal of הלך, 'let my servants go with your servants'.

באניות. Prep. *beth* plus article plus pl. of אֳנִיָּה (ship).

Verse 51. וישכב. See note on 19⁵.

אבתיו. 3 m. s. suffix to plural of אָב (father), DG 153, WL 185.

ויקבר. Strong-*waw* plus 3 m. s. impf. niphal of קבר (bury).

Verse 52. שנתים. Dual of fem. noun שָׁנָה (year), with *qamets* for *pathach* in pause with *silluq*.

Verse 53. ויעש. See note on 17⁵.

החטיא. 3 m. s. pf. hiphil of חטא (sin).

Verse 54. ויעבד. Strong-*waw* plus 3 m. s. impf. qal of עבד (serve, worship).

וישתחוה. Strong-*waw* plus 3 m. s. impf. hithpalel of שחה (bow down). See DG 145, WL 145, GK 75*kk* for an explanation of this unusual form, here not apocopated.

ויכעס. Strong-*waw* plus 3 m. s. impf. (jussive form) hiphil of כעס (be jealous).

VOCABULARY

א

אָב n.m.—father

אבה v.—be willing

אֶבֶן n.f.—stone

אֲדָמָה n.f.—ground

אָדוֹן n.m.—lord

אַדֶּרֶת n.f.—cloak

אוּלַי adv.—perhaps

אָז adv.—then

אֶחָד, אַחַד—one (m)

אַחַר prep.—after

אַחֲרוֹן adj.—last

אַחֲרֵי prep.—after

אֲחֹרַנִּית adv.—backwards

אַט adj.—gently

אֹיֵב n.m.—enemy

אַיִן adv.—no

אִישׁ n.m.—man

אַךְ adv.—but

אֲכִילָה n.f.—food

אכל v.—eat

אֶל prep.—to

אֵלֶּה pron.—these

אֱלֹהִים n.m.—God

אַלְמָנָה n.f.—widow

אֶלֶף n.m.—thousand

אֵם n.f.—mother

אִם conj.—if

אמר v.—say

אֱמֶת n.f.—truth

אֲנַחְנוּ pron.—we

אֲנִי pron.—I

אֳנִיָּה n.f.—ship

אָנֹכִי pron.—I

אסר v.—bind

אֵצֶל prep.—beside

אַרְבַּע—four

אַרְבָּעִים—forty

אֶרֶץ n.f.—earth, land

אֵשׁ n.f.—fire

אִשָּׁה n.f.—woman

אֲשֶׁר—relative

אֶת prep.—with

אֶת (def. acc. follows)

אַתָּה pron.—thou (m)

אַתֶּם pron.—ye (m)

בֶּגֶד n.m.—garment

בְּהֵמָה n.f.—cattle

בּוֹא v.—come

בחר v.—choose

בֵּין prep.—between

בַּיִת n.m.—house

בָּמָה n.f.—hill-shrine

בֵּן n.m.—son

בנה v.—build

בַּעַל n.m.—Baal

בַּעֲלָה n.f.—mistress

בער v.—burn, consume

בָּקָר n.m.—cattle, ox

בֹּקֶר n.m.—morning

בקש v.—seek

בַּרְזֶל n.m.—iron

בְּרִית n.f.—covenant

ברך v.—bless

בֶּרֶךְ n.f.—knee

בְּרֵכָה n.f.—pool

בשׁל v.—boil

בָּשָׂר n.m.—flesh

גְּבוּרָה n.f.—might

גדד v.—cut

גָּדוֹל adj.—great

גהר v.—crouch

גּוֹי n.m.—nation

גּור v.—sojourn

גִּלּוּלִים n.m.—idols

גַּם part.—also

גַּן n.m.—garden

גֹּרֶן n.m.—threshing-floor

גֶּשֶׁם n.m.—rain

דָּבָק n.m.—joint

דבר v.—speak

דָּבָר n.m.—word

דָּם n.m.—blood

דְּמָמָה n.f.—silence

דַּק adj.—crushed

דֶּרֶךְ n.m.—way, road

דרשׁ v.—seek

הוּא pron.—he

הִיא pron.—she

היה v.—be

הֵיכָל n.m.—palace, temple

הלך v.—go

הָמוֹן n.m.—noise, abun-
dance

הִנֵּה part.—behold

הפך v.—turn back
הר n.m.—mountain
הרג v.—kill
הרס v.—throw down
התל v.—mock

ז

זבח v.—kill, sacrifice
זֶה dem. pro.—this
זָהָב n.m.—gold
זכר v.—remember
זנה n.f.—harlot
זָעֵף adj.—vexed
זעק v.—cry out
זָקֵן n.m.—old man, elder
זֶרַע n.m.—seed

ח

חבא v.—hide
חדל v.—cease
חָדָר n.m.—room, chamber
חוץ n.m.—outside
חָזָק adj.—strong
חטא v.—sin
חַי adj.—living
חיה v.—live
חֵיק n.m.—bosom
חֵל n.m.—rampart
חלה v.—be ill

חֳלִי n.m.—illness
חָלִילָה—*ad profanum*
חלק v.—share, divide
חֲמִשִּׁים—fifty
חָסֵר v.—be lacking
חָפֵץ adj.—delighting in
חפש v.—search, (*hith.*-disguise)
חָצִיר n.m.—grass
חֹר n.m.—noble
חֶרֶב n.f.—sword
חרש v.—cut in, plough
חשה v.—be silent, inactive
חתם v.—seal
חֹתָם n.m.—seal

ט

טוֹב adj.—good
טַל n.m.—dew

י

יָבֵשׁ v.—be dry
יָד n.f.—hand
ידע v.—know
יוֹם n.m.—day
יטב v.—be good
יָכֹל v.—be able
יֶלֶד n.m.—boy
יָם n.m.—sea

יָמִין n.f.—right hand	כְּלִי n.m.—vessel, utensil
יסף v.—add	כְּמוֹ prep.—as, like
יַעַן prep., conj.—because, on account of	כֵּן adv.—thus
יצא v.—go out	כנע v.—be humble
יצק v.—pour	כִּסֵּא n.m.—throne
יקץ v.—awaken	כֶּסֶף n.m.—silver
יָרֵא v.—be afraid	כעס v.—vex
ירד v.—go down	כַּעַס n.m.—vexation
יָרָק n.m.—green produce	כַּף n.f.—hollow of hand
ירשׁ v.—take possession of	כֶּרֶם n.m.—vineyard
יֵשׁ n.m.—being	כרע v.—bow down
ישׁב v.—dwell, sit	כרת v.—cut, cut off
ישׁן v.—be asleep	כתב v.—write
יָשָׁר adj.—upright	
יתר v.—remain over	
יֶתֶר n.m.—remainder	

כ

ל

כַּד n.f.—jar

לֹא adv.—net

כֹּה adv.—thus

לֵב n.m.—heart

כּוּל v.—contain (*pilpel*-nourish)

לְבַד prep.—alone

כֹּחַ n.m.—strength

לבשׁ v.—clothe

כִּי־אָם conj.—except

לוט v.—wrap closely

כֹּל (כָּל־) n.m.—all

לְחִי n.m.—jaw

כֶּלֶא n.m.—imprisonment

לחך v.—lick

כֶּלֶב n.m.—dog

לחם v.—fight

כלה v.—be complete, at an end

לֶחֶם n.m.—bread

לַחַץ n.m.—distress

לַיְלָה n.m.—night

לין v.—spend the night

לָכֵן adv.—therefore

לְפְנֵי prep.—before
לקח v.—take
לקק v.—lick, lap

מ

מְאֹד adv.—much
מֵאָה—hundred
מְאוּמָה indef. pro.—anything
מאן v.—refuse
מִדְבָּר n.m.—wilderness
מדד v.—measure
מה interrog.—what?
מהר v.—hurry
מות v.—die
מִזְבֵּחַ n.m.—altar
מְחִיר n.m.—price
מַחֲנֶה n.m.—camp
מָחָר n.m.—tomorrow
מִטָּה n.f.—bed
מָטָר n.m.—rain
מִי interrog.—who?
מַיִם n.m.—water
מַכָּה n.f.—wound
מכר v.—sell
מָלֵא v.—be full
מְלֹא n.m.—fulness
מַלְאָךְ n.m.—messenger

מְלוּכָה n.f.—royalty, king-ship
מִלְחָמָה n.f.—war, battle
מלט v.—escape, deliver
מלך v.—be king
מֶלֶךְ n.m.—king
מַמְלָכָה n.f.—kingdom
מִנְחָה n.f.—offering
מִסְפָּר n.m.—number
מָעוֹג n.m.—cake
מְעַט n.m.—a little
מַעְיָן n.m.—spring (water)
מְעָרָה n.f.—cave
מצא v.—find
מִצְוָה n.f.—commandment
מָקוֹם n.f.—place
מְרַאֲשׁוֹת n.f.—head-place
מֶרְכָּבָה n.f.—chariot
משח v.—anoint
משך v.—draw (bow)
מִשְׁפָּט n.m.—custom
מָתַי adv.—when?
מָתְנַיִם n.m.—loins

נ

נָא—(particle of entreaty)
נבא v.—prophesy
נבט v.—(hiph) look

נָבִיא n.m.—prophet

נגד v.—(hiph) tell

נֶגֶד prep.—in front of

נגח v.—push, gore

נגע v.—touch

נגשׁ v.—draw near

נוח v.—leave, rest

נחל n.m.—wady, torrent

נַחֲלָה n.f.—inheritance

נכה v.—(hiph) smite

נֹכַח prep.—facing

נכר v.—recognise

נַעַר n.m.—youth, young man

נְעֻרִים n.m.—youth (time)

נפל v.—fall

נֶפֶשׁ n.f.—life, breath-soul

נִצָּב n.m.—deputy

נשׂא v.—lift up

נְשָׁמָה n.f.—breath

נשׁק v.—kiss

נתח v.—cut in pieces

נתן v.—give

נתר v.—disjoint, cut in joints

ס

סְאָה n.f.—seah (10 qts.)

סבב v.—go round

סָבִיב adj.—round

סוּס n.m.—horse

סור v.—turn aside

סות v.—incite

סֶלַע n.m.—crag

סלק v.—stone (throw)

סְעֻפָּה n.f.—division

סֵפֶר n.m.—missive, book

סַר adj.—sullen

סָרִיס n.m.—eunuch

סתר v.—cover, hide

ע

עָב n.m. & f.—cloud

עבד v.—serve, worship

עֶבֶד n.m.—servant, slave

עבר v.—cross over

עֻגָה n.f.—cake

עַד prep.—to

עוֹד adv.—yet, still

עוד v.—bear witness

עָוֹן n.m.—iniquity

עוֹף n.m.—birds

עזב v.—forsake

עַיִן n.f.—eye

עִיר n.f.—city

עכר v.—trouble

עלה v.—go up

עֹלָה n.f.—burnt offering

עֲלִיָה n.f.—upper room

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עַם n.m.—people
עִם prep.—with
עמד v.—stand
ענה v.—answer
עָפָר n.m.—dust
עֵץ n.m.—tree
עצר v.—restrain
עֶרֶב n.m.—evening
עֹרֵב n.m.—raven
ערך v.—arrange
עשׂה v.—do
עָשָׂר—ten
עֵת n.f.—time
עַתָּה adv.—now

פ

פֶּה n.m.—mouth
פֹּה adv.—here
פוץ v.—be scattered
פנה v.—turn
פָּנִים n.m.—face
פסח v.—limp
פַּעַם n.m.—blow, time
פַּר n.m.—ox
פֶּרֶד n.m.—mule
פרק v.—tear apart
פַּת n.f.—fragment
פתה v.—deceive
פֶּתַח n.m.—opening

צ

צֹאן n.f.—sheep
צָבָא n.m.—host
צָהֳרַיִם n.m.—noonday
צוה v.—command
צוֹם n.m.—fast
צלח v.—prosper
צֶמֶד n.m.—pair
צַפַּחַת n.f.—jar

ק

קבץ v.—gather
קבר v.—bury
קֵדְמָה adv.—eastwards
קדר v.—be dark
קָדֵשׁ n.m.—male prostitute
קוֹל n.m.—voice
קום v.—arise
קָטֹן adj.—little
קָטָן adj.—little
קטר v.—make smoke, sacrifice
קִיר n.m.—wall
קֶמַח n.m.—flour
קנא v.—be jealous, zealous
קֵץ n.m.—end
קרא I, v.—call
קרא II, v.—meet
קֶרֶב n.m.—inward part

קָרוֹב adj.—near
קֶרֶן n.f.—horn
קרע v.—tear
קֶשֶׁב n.m.—attentiveness
קשׁשׁ v.—gather stubble
קֶשֶׁת n.f.—bow

ר

ראה v.—see
ראשׁ n.m.—head, top
רִאשׁוֹן adj.—first
רַב adj.—many
רוּחַ n.f.—wind, spirit
רוּץ v.—run
רחץ v.—bathe
רכב v.—ride
רַכָּב n.m.—charioteer
רֶכֶב n.m.—chariotry
רֹמַח n.m.—lance, lancet
רִנָּה n.f.—ringing cry
רַע n.m.—evil
רָעָב n.m.—famine
רָעָה n.f.—evil
רֹעֶה n.m.—shepherd
רעע v.—be evil
רַעַשׁ n.m.—earthquake
רפא v.—heal
רצח v.—murder
רִצְפָּה n.f.—glowing stone

רַק adv.—only
רֹתֶם n.m.—broom (plant)

שׂ

שִׂיג n.m.—? moving away
שָׂדֶה n.m.—field, open country
שִׂיחַ n.m.—musing
שִׂים v.—set
שְׂמֹאל n.m.—left hand
שָׂנֵא v.—hate
שַׂק n.m.—sackcloth
שַׂר n.m.—captain, prince

שׁ

שׁאל v.—ask
שׁאר v.—remain
שֵׁבֶט n.m.—rod, tribe
שְׁבִיעִית—seventh
שֶׁבַע—seven
שׁבע v.—swear
שׁבר v.—break
שׁוב v.—return
שׁחה v.—bow down
שׁחט v.—slaughter
שׁטף v.—wash off
שׁכב v.—lie down
שָׁלוֹם n.m.—peace
שׁלח v.—send

שֻׁלְחָן n.m.—table

שְׁלִישִׁית—third

שׁלך v.—cast

שׁלם v.—be at peace

שׁלשׁ v.—do a third time

שָׁלשׁ—three

שָׁם adv.—there

שֵׁם n.m.—name

שָׁמַיִם n.m.—heavens

שֶׁמֶן n.m.—oil

שׁמע v.—hear

שֶׁמֶשׁ n.f.—sun

שֵׁן n.f.—ivory, tooth

שָׁנָה n.f.—year

שׁנה v.—do a second time

שְׁנֵי, שְׁנַיִם—two (m)

שֵׁנִית—second

שׁנס v.—gird up

שַׁעַר n.m.—gate

שׁפך v.—pour out

שֶׁקֶר n.m.—deception

שִׁרְיֹן n.m.—body armour

שׁרת v.—minister, serve

שׁתה v.—drink

שְׁתֵּי, שְׁתַּיִם—two (f)

שׁתן v.—urinate

ת

תֹּם n.m.—integrity, inno-
cence

תעב v.—do abominably

תְּעָלָה n.f.—trench

תפשׂ v.—lay hold

תֹּשָׁב n.m.—dweller

תִּשְׁבִּי adj.—Tishbite

תַּחַת prep.—under