

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



*Buy me a coffee*

<https://www.buymeacoffee.com/theology>



**PATREON**

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### **Usage guidelines**

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NOTES  
ON  
THE HEBREW TEXT  
OF  
THE BOOKS OF KINGS  
*BURNEY*

**HENRY FROWDE, M.A.**  
**PUBLISHER TO THE UNIVERSITY OF OXFORD**  
**LONDON, EDINBURGH**  
**NEW YORK**

NOTES  
ON  
THE HEBREW TEXT  
OF THE  
BOOKS OF KINGS

WITH AN INTRODUCTION AND APPENDIX ,

BY THE

REV. C. F. BURNLEY, M.A.

FELLOW AND LECTURER IN HEBREW OF S. JOHN BAPTIST'S COLLEGE, OXFORD

OXFORD  
AT THE CLARENDON PRESS

M DCCC CII

**CARPENTIER**

**OXFORD**

**PRINTED AT THE CLARENDON PRESS**

**BY HORACE HART, M.A.**

**PRINTER TO THE UNIVERSITY**

## PREFACE

THE aim of the present work is to provide a critical and grammatical commentary upon the Hebrew text of Kings, after the model of Dr. Driver's *Notes on the Hebrew Text of the Books of Samuel*. In writing the Notes, the needs of beginners in the study of the Hebrew language have been prominent in my mind, and so I have endeavoured to deal with some fulness with questions of grammar, while at the same time making reference to the best authorities upon the subject. For the purposes of textual criticism it has seemed worth while to utilize as largely as might be the evidence of the Versions. Thus, as far as possible, all variants and additions of the Versions have been cited, where it may reasonably be supposed that these form original elements of the text from which the Version in question was made; upon the view that such readings are worthy of record, even where no definite verdict can be passed as to their value in relation to the Massoretic text. The structure of Kings, and the characteristics of the various sources of the work, have also been dealt with in brief. The Appendix contains the more important contemporary inscriptions which throw light upon the narrative of Kings.

In making use of the work of my predecessors in the same field, I trust that I have in every case made acknowledgement of my obligations. I feel, however, that special acknowledgement is due to Prof. B. Stade for the

debt which these Notes owe to his valuable articles on the text of Kings which have appeared from time to time in the *Zeitschrift* of which he is the editor. Lest it should be thought that in places I have drawn too largely upon his arguments and results, it must be pleaded that in such cases my aim has been to place these results within the reach of English students, for whom too often, through ignorance of German, they are inaccessible.

It is a special pleasure to me to express my gratitude to Dr. Driver. To his teaching and example is due most of what may be of value in this book ; and I have never been without his kindly encouragement and ready suggestion upon points of difficulty.

In conclusion, my thanks are due to Mr. J. C. Pembrey, M.A., Oriental Reader at the University Press, for the great pains which he has taken in revising and passing the sheets for the press.

C. F. B.

S. JOHN'S COLLEGE, OXFORD,  
*November, 1902.*

## CONTENTS

INTRODUCTION :—	PAGE
§ 1. <i>Structure of Kings</i> . . . . .	ix
§ 2. <i>Characteristics of the Chief Ancient Versions of Kings</i> . . . . .	xx
§ 3. <i>The Synchronisms of the Compiler</i> . . . . .	xli
LIST OF ABBREVIATIONS . . . . .	xlv
NOTES ON 1 KINGS . . . . .	I
NOTES ON 2 KINGS . . . . .	260
APPENDIX :—	
1. <i>Inscription of Mesha', king of Moab</i> . . . . .	371
2. <i>The Siloam Inscription</i> . . . . .	374
3. <i>Inscription of the Monolith of Shalmaneser II, ll. 78-102</i> . . . . .	375
4. <i>Fragment of the Annals of Shalmaneser II. Descriptive Inscription from the Obelisk of Shalmaneser</i> . . . . .	376
5. <i>Narrative of Sennacherib's Third Campaign (B. C. 701), from the Taylor Cylinder, Col. II. l. 34-Col. III. l. 41</i> . . . . .	377
ADDITIONS . . . . .	380
INDEX . . . . .	381

---

### PLATES.

1. Bronze Stand from Larnaka . . . . . to face p. 91
2. Bronze Stand from Enkomi . . . . . to face p. 92

## INTRODUCTION

### § 1. *Structure of Kings.*

THE fact that Kings, like the other historical books of the Old Testament, is based upon pre-existing written sources is universally recognized; and the evidence upon which this elementary proposition is based need not here be set forth<sup>1</sup>. That the main editor or compiler of these sources was a Deuteronomist, i. e. that his work was inspired by the religious revival which took place in the eighteenth year of Josiah (B.C. 621) under the influence of the newly discovered book of Deuteronomy, appears both from his religious standpoint and from his phraseology. This editor is therefore hereinafter cited under the symbol R<sup>D</sup> (Deuteronomic Redactor).

To R<sup>D</sup> is due the stereotyped form into which the introduction and conclusion of a reign is thrown, and which constitutes, as it were, the framework upon which the narrative as a whole is built. The regularity of the method of R<sup>D</sup> in the construction of this framework is worthy of special notice. The form in which the account of a reign is introduced is as follows. *For kings of Judah:*—1. A synchronism of the year of accession with the corresponding reigning year of the contemporary king of Israel, probably calculated by R<sup>D</sup> himself. This, commencing with Abijah, naturally ceases with Hezekiah, upon the fall of the kingdom of Israel. 2. Age of the king at accession. 3. Length of his reign. 4. Name of the queen-mother. This, together with 2, 3, is drawn from the *Annals* (ספר דברי הימים) which are so constantly cited by R<sup>D</sup>. 5. A brief verdict upon the king's character, framed in accordance with the Deuteronomic standard. *For kings of Israel:*—1. A synchronism of the year of accession

<sup>1</sup> Cf. the writer's article in Hastings, *BD.* pp. 857 *f.*

with the corresponding reigning year of the contemporary king of Judah. 2. Length of the king's reign, drawn from the *Annals*. 3. A brief verdict as to his character, always unfavourable, and generally consisting of two parts: *a*. Statement of the general fact that he did evil in the sight of Yahwe; *b*. More special mention of his following the sins of Jeroboam<sup>1</sup>. The conclusion of the account of a reign takes the following form:—1. An indication of the principal source employed by R<sup>D</sup>, containing further details as to the king in question. Usually we read<sup>2</sup>:—

דברי שלמה דברי הימים למלכי יהודה דברי הימים למלכי ישראל	}	ויתר דברי פ' וכל אשר עשה הלא הם (המה) כתובים על ספר
---	---	--

<sup>1</sup> The usual formula is as follows:—

He did not depart from He walked after (in) He clave to He walked in the way of J. and in his sin (sins)	}	the sins of J.	}	which he caused Israel to sin.
--	---	----------------	---	--------------------------------

So I. 15. 26 (Nadab), *v.* 34 (Ba'asha), 16. 26 (Omri), II. 8. 3 (Jehoram), 10. 31, *cf. v.* 29 (Jehu), 13. 2 (Jehoahaz), *v.* 11 (Jehoash), 14. 24 (Jeroboam II), 15. 9 (Zechariah), *v.* 18 (Menahem), *v.* 24 (Pekahiah), *v.* 28 (Pekah). In all these cases the antecedent of the relative אשר החטיא is not ירבעם, but חזקיהו יר' ; *v.* II. 17. 21. I. 16. 30 (Ahab), II. 17. 22 אשר החטיא without ונ' אשר החטיא יר' ; I. 22. 53 (Ahaziab), II. 23. 15 אשר החטיא את ישראל, referring not to חזקיהו (omitted), but to ירבעם ; 'J. who made Israel to sin.' In I. 16. 13 the sins of Ba'asha and Elah, and in II. 21. 11 of Manasseh (אשר החטיא את יהודה) are spoken of in the same terms.

<sup>2</sup> When further details, general or special, are mentioned as existing in the source, these usually stand immediately after אשר עשה and וכל אשר עשה e.g. I. 11. 41 חיכתו. An exception is I. 15. 23 (Asa), where וכל גבורתו precedes.

Slight variations of the stereotyped form are:—

1. ויתר כל דברי ונ' I. 15. 23 (Asa).

2. Total omission of אשר עשה ; and without further details five times, viz. I. 14. 19 (Jeroboam), 16. 20 (Zimri), II. 14. 18 (Amaziah), 15. 11 (Zechariah), 15. 15 (Shallum) ; with further details, II. 20. 20 (Hezekiah).

Reading אשר עשה five times, viz. I. 16. 27 (Omri), II. 1. 18 (Ahaziab of Israel), 14. 15 (Jehoash of Israel), 16. 19 (Ahab), 21. 25 (Amon) ; ויתר אשר עשה I. 16. 5 (Ba'asha) ; ויתר ונבורו אשר עשה twice, I. 16. 27 (Omri), 22. 46 (Jehoshaphat).

3. הנה in place of הלא הם five times, viz. I. 14. 19 (Jeroboam), II. 15. 11, 15, 26, 31 (Zechariah Shallum, Pekahiah, Pekah).

2. Mention of the king's (a) death and (b) burial<sup>1</sup>:—

וישכב פ' עם אבתיו { ויקברו אתו } (עם אבתיו) ב' ויקברו

3. Notice of the due succession of the king's son:—

ויסלך פ' בנו תחתיו

The following table exhibits the regularity with which this system is carried out. When any fact above mentioned as belonging to the introduction is omitted in that position, but added subsequently in the narrative of the reign or in the summary, this is indicated by the sign + :—

<i>Introduction.</i>		<i>Conclusion.</i>	
	David	1 2 a b	I. 2. 10
I. 8. 3, 11. 4-6, 42	Solomon		
<i>Kings of Judah.</i>			
14. 21, 22, 31	2 3 4 (5) + 4	Rehoboam	1 2 a b 3 14. 29, 31
15. 1-3	1 3 4 5	Abijah	1 2 a b 3 15. 7 <sup>a</sup> , 8
15. 9-11	1 3 4 5	Asa	1 2 a b 3 15. 23 <sup>a</sup> , 24
22. 41-44	1 2 3 4 6	Jehoshaphat	1 2 a b 3 22. 45, 50
II. 8. 16, 17	1 2 3 5	Jehoram	1 2 a b 3 II. 8. 23, 24
8. 25-27, 9. 29	1 2 3 4 5 + 1	Ahaziah	2 b 9. 28 <sup>b</sup>
11. 3	+ 3	Athaliah	. . . . .
12. 1-4	2 1 3 4 5	Jehoash	1 2 b 3 12. 20, 22
14. 1-4	1 2 3 4 5	Amaziah	1 2 b (a) 14. 18, 20 <sup>b</sup> (22 <sup>b</sup> )
15. 1-4	1 2 3 4 5	Azariah	1 2 a b 3 15. 6, 7
15. 32-35	1 2 3 4 5	Jotham	1 2 a b 3 15. 36, 38
16. 1-4	1 2 3 5	Ahaz	1 2 a b 3 16. 19, 20
18. 1-3	1 2 3 4 5	Hezekiah	1 2 a 3 20. 20, 21
21. 1, 2	2 3 4 5	Manasseh	1 2 a b 3 21. 17, 18
21. 19-22	2 3 4 5	Amon	1 2 b 3 21. 25, 26
22. 1, 2	2 3 4 5	Josiah	1 2 b (3) 22. 29, 30
23. 31, 32	2 3 4 5	Jehoahaz	. . . . .
23. 36, 37	2 3 4 5	Jehoiakim	1 2 a 3 24. 5, 6
24. 8, 9	2 3 4 5	Jehoiachin	. . . . .
24. 18, 19	2 3 4 5	Zedekiah	. . . . .

<sup>1</sup> Once with singular active verb used impersonally : ויקברו ארזו 'And (one) buried him,' II. 21. 26 (Amon).

<i>Introduction.</i>		<i>Kings of Israel.</i>		<i>Conclusion.</i>
I. 18. 33 <i>f.</i> , 14. 20 <sup>a</sup>	+ 3 <i>b</i> 2	Jeroboam	1 2 <i>a</i> 3	I. 14. 19, 20
15. 25, 26	1 2 3 <i>a</i> <i>b</i>	Nadab	1	15. 31
15. 33, 34	1 2 3 <i>a</i> <i>b</i>	Ba'asha	1 2 <i>a</i> <i>b</i> 3	16. 5, 6
16. 8, 13	1 2 + 3	Elah	1	16. 14
16. 15 <sup>a</sup> , 19	1 2 + 3 <i>a</i> <i>b</i>	Zimri	1	16. 20
16. 23, 25, 26	1 2 3 <i>a</i> <i>b</i>	Omri	1 2 <i>a</i> <i>b</i> 3	16. 27, 28
16. 29-31 <sup>a</sup>	1 2 3 <i>a</i> <i>b</i>	Ahāb	1 2 <i>a</i> 3	22. 39, 40
22. 51, 52	1 2 3 <i>a</i> <i>b</i>	Ahaziah	(3) 1	II. 1. 17, 18
II. 8. 1-3	1 2 3 <i>a</i> <i>b</i>	Jehoram	. . .	. . .
10. 29, 31, 36	+ 3 <i>b</i> <i>b</i> 2	Jehu	1 2 <i>a</i> <i>b</i> 3	10. 34, 35
13. 1, 2	1 2 3 <i>a</i> <i>b</i>	Jehoahaz	1 2 <i>a</i> <i>b</i> 3	13. 8, 9
13. 10, 11	1 2 3 <i>a</i> <i>b</i>	Jehoash	1 2 <i>a</i> (3) 2 <i>b</i> 1 2 <i>a</i> <i>b</i> 3	13. 12 <i>f.</i> , 14. 15 <i>f.</i>
14. 23, 24	1 2 3 <i>a</i> <i>b</i>	Jeroboam II	1 2 <i>a</i> 3	14. 28, 29
15. 8, 9	1 2 3 <i>a</i> <i>b</i>	Zechariah	1	15. 11
15. 13	1 2	Shallum	1	15. 15
15. 17, 18	1 2 3 <i>a</i> <i>b</i>	Menaheḥem	1 2 <i>a</i> 3	15. 21, 22
15. 23, 24	1 2 3 <i>a</i> <i>b</i>	Pekahiah	1	15. 26
15. 27, 28	1 2 3 <i>a</i> <i>b</i>	Pekah	1	15. 31
17. 1, 2	1 2 3 <i>a</i>	Hoshea	. . .	. . .

In the body of the narrative there are certain formulae which are employed for the introduction of a historical notice to indicate that it is more or less contemporaneous with the events of the narrative immediately preceding. The frequency with which these formulae occur, especially in the brief citation of facts from the *Annals*, renders the inference fair that they are due to the hand of R<sup>D</sup>, and represent his method of piecing together the extracts derived from his sources. Of such formulae the most frequent is אָנֹכִי; but we also find the expressions בַּעַת הַהוּא, בִּימֵינוּ, בִּימֵימֵי הַהֵם. Cf. *note*, p. 35.

Besides the construction of the framework of the book and the welding of the material, R<sup>D</sup> is also responsible for a number of passages of varied length which point and enforce the religious purpose of his composition. These passages generally take the form of a commentary upon the causes which were operative in bringing about the developments of history, framed in accordance with the Deuteronomic model. Very frequently, also, R<sup>D</sup> allows himself considerable latitude in the expansion and adaptation of

the *speeches* contained in the narrative, in illustration of the same standpoint. In passages of this character the hand of R<sup>D</sup> may readily be distinguished. They exhibit a constant recurrence of strongly marked phrases, to be found elsewhere for the most part only in Deuteronomy or in the books which exhibit the influence of Deuteronomy, and therefore presumably derived from that source. Other expressions stand alongside of these Deuteronomic expressions, and are of a piece with the thoughts to which they give voice; and these possess an individuality of their own, and are peculiar (or nearly so) to Kings.

The phrases characteristic of R<sup>D</sup> receive comment in the *Notes* as they occur. For convenience of reference, however, a list is here given.

Deuteronomic phrases:—

1. שמר משטרת י' p. 14.
2. הלך בררבי י' p. 14.
3. שמר חקתיו ונ' p. 14.
4. למען חשכיל את כל אשר תעשה p. 14.
5. למען יקים ונ' p. 14; cf. I. 12. 15.
6. בכל לב (לבבו, לבבם) ובכל נפש (נפשו, נפשם) pp. 14, 125.
7. שמר הברית והחסר ל' pp. 30, 116.
8. ביום הזה p. 30.
9. עמך אשר בחרת p. 31.
10. הניח י' אלהי לי מסביב p. 53.
11. בחר of Yahwe's *choosing* Jerusalem, p. 115.
12. מתחת . . . מן כמוך . . . י' אלהי ישראל p. 116.
13. אשר נתת (נתן, נתתי) לאבותם p. 119.
14. באחר שעריי p. 121.
15. כל הימים . . . האדמה p. 122.
16. ירך החוקה ורעד הנטויה p. 122.
17. כל עמי הארץ p. 122.
18. נתן לפני p. 124.
19. השיב אל לב p. 124.
20. ושבו אליך . . . ובכל נפשם p. 125.

21. כי עמך ונחלתך . . . ממצרים. p. 125.
22. בור הברזל. p. 125.
23. נתן מנוחה לעמו. p. 126.
24. לא נפל דבר אחר. p. 126.
25. י' אלהינו (— 7, — כם). p. 126.
26. למען רעת ונ'. p. 127.
27. כי י' הוא האלהים אין עוד. p. 127.
28. לשום שמי שם. p. 130.
29. used absolutely; 'for ever,' p. 130.
30. להם . . . מהלכתם. p. 131.
31. למשל ולשנייה. p. 132.
32. רבק ב. p. 152.
33. הלך אחרי. p. 152.
34. עשה הרע בעיני י'. p. 152.
35. עשה הישר בעיני י'. p. 170.
36. מלא אחרי י'. p. 153.
37. התאנף. p. 153.
38. והיה אם תשמע. p. 171.
39. השמיד מעל פני האדמה. p. 185.
40. הכעים. p. 186.
41. מעל האדמה הטובה הזאת. p. 187.
42. על כל גבעה נבהה ונ'. p. 192.
43. בכל התועבת . . . ישראל. p. 192.
44. הוריש. p. 192.
45. גלולים. p. 196.
46. כל נשמה. p. 200.
47. הבלים. p. 200.
48. לא אבה (ל)השחית. p. 295.
49. למחות את שם ונ'. p. 320.
50. ויקשו את ערפם. p. 332.
51. שטר לעשות. p. 353.

The following phrases, though not derived directly from Deuteronomy, belong to R<sup>D</sup> in common with Jeremiah, whose writings exhibit strong Deuteronomic affinities:—

52. כי שמך נקרא על הבית הזה, p. 123.  
 53. אשלח מעל פני, p. 132.  
 54. כל עבר עליו וג', p. 133.  
 55. לא שב . . . מדרכו הרעה, p. 184.  
 56. הנני מביא רעה אל (על), p. 186.  
 57. עבדי (עבדיו) הנביאים, p. 330<sup>1</sup>.

Phrases and modes of expression wholly or nearly peculiar to R<sup>D</sup> are as follow:—

58. כאשר הלך דוד, and similar references, p. 31.  
 59. למען רוד אביך (עבדי), p. 153.  
 60. למען היות ניר וג', p. 170.  
 61. לא יצרת לך וג', p. 15.  
 62. בנה בית לשם י', p. 28.  
 63. אשר כמוך וג', p. 31.  
 64. להיזח שמי שם, p. 115.  
 65. לבב שלם עם י', p. 128.  
 66. הרע (לעשות) מכל אשר (היו) לפניו, p. 186.  
 67. משתיין בקיר, p. 186.  
 68. עצור ועוזב, p. 186.  
 69. ובערתי אחרי, p. 187.  
 70. המח וג', p. 187.  
 71. החמבר לעשות הרע וג', p. 249.  
 72. לא סר מן, p. 268.  
 73. רק הבמות לא סרו וג', p. 27.

As Kings now stands, the earliest possible *terminus a quo* for the composition of the book is the date of the latest event related, viz. Jehoiachin's release from prison in the thirty-seventh year of his captivity, i.e. B.C. 561, some twenty-five years after the fall of Jerusalem. As, however, the writer states that the privileges granted by Evil-Merodach to Jehoiachin were continued 'all the days of his life' (II. 25. 30), the strong presumption is created that the words were not penned so early as B.C. 561, but some time later, viz.

<sup>1</sup> Cf. also the phrases noticed by Dri. *LOT*.<sup>6</sup> 203, in the later *chh.* of 2 Kings.

subsequently to Jehoiachin's death, whenever that may have occurred. Agreeable to such an exilic date as is implied by the last two chapters of 2 Kings are certain passages in the body of the work which seem to presuppose the captivity of Judah. These are I. 11. 39; II. 17. 19, 20; 23. 26, 27, and perhaps, though not so clearly, I. 9. 7-9; II. 20. 17, 18; 21. 10-15; 22. 15-20; cf. *notes ad loc.* To these we may add the reference in I. 5. 4 to Solomon's dominion as extending over all the kings 'beyond the River,' a statement which, as referring to the country west of the Euphrates, implies that the writer is living in Babylon on the east side of the river (cf. *note* על עבר הנהר, p. 49).

On the other hand, there are certain indications which show that the main editing of Kings by R<sup>D</sup> must have taken place prior to the decay and fall of the Judæan monarchy. Chief among these is the use of the phrase 'unto this day' (עַד הַיּוֹם הַזֶּה) in the statement that the condition of affairs which the writer is describing continues to exist up to the time of writing. If this phrase always or most frequently occurred in the course of lengthy narratives excerpted by R<sup>D</sup> from his sources, there might be room for the theory that a statement which was true as it stood in the old pre-exilic narratives had, through oversight on the part of an exilic editor, been allowed to stand after, through changed conditions, it had lost its force, or rather had become untrue and misleading. But, as a matter of fact, the expression is employed in connexion with terse statements of facts derived from the *Annals*, and in such cases can be due to no other hand than that of R<sup>D</sup> himself, who, in using the phrase, either formulates his own statement, or intelligently admits a statement which he is able to verify. The cases of the use of 'unto this day' which should be noticed as implying the continued existence of the kingdom of Judah are the following:—I. 8. 8 (the ends of the staves of the ark still to be seen projecting from the Adytum into the Holy Place); 9. 21 (the Canaanites still subjected by Israel to forced labour, as they had been under Solomon); 12. 19 (the division between the ten tribes and the house of David still in existence); II. 8. 22 (Edom still

successful in shaking off the yoke of Judah); 16. 6 (the Edomites still hold Elath, from which the Judaeans were expelled by Rezin, king of Aram). For other occurrences of 'unto this day,' not necessarily presupposing a pre-exilic date, but illustrating the frequency of the formula as employed by R<sup>D</sup>, cf. *note* on p. 107.

Again, it seems to be clear that, at the time when R<sup>D</sup> is writing, the Davidic dynasty still possesses a monarch reigning at Jerusalem. David has, and is still to have, a *lamp* before Yahwe at Jerusalem continually; cf. No. 60 of the phrases of R<sup>D</sup> above noticed. The expression 'before Yahwe at Jerusalem' (I. 11. 36) implies further that the Temple is still standing intact, a point which is also assumed in the dedication prayer of I. 8. 15-53, which owes its present form to R<sup>D</sup> (cf. pp. 112 *ff.*). Throughout this prayer the leading petition is that supplication made *in* or *towards Yahwe's Temple built by Solomon* may meet with a favourable answer; cf. *vv.* 29, 30, 31 *f.*, 33, 35, 38, 42, 44, 48. We may notice also I. 9. 3, which likewise occurs in a section in which the hand of R<sup>D</sup> is prominent:—'I have hallowed this house which thou hast built to put my name there for ever; and mine eyes and my heart shall be there perpetually.' Upon these grounds it may be concluded that the main editing of Kings (*viz.* that by R<sup>D</sup>) must have taken place prior to the destruction of the Judaeian kingdom, and that such sections of the book as imply an exilic standpoint are therefore of the nature of later redactional additions and interpolations.

For the work of R<sup>D</sup>, influenced, as we have seen him to be, by the spirit and language of Deuteronomy, the *terminus a quo* is the discovery of Deuteronomy in the year B.C. 621, the *terminus ad quem* the destruction of Jerusalem B.C. 586. And since the writer's standpoint seems to indicate that he wrote before the glamour of Josiah's reformation had wholly or nearly faded during the latter days of the Judaeian monarchy, the assumption is fair that he undertook and completed his book not later than B.C. 600<sup>1</sup>.

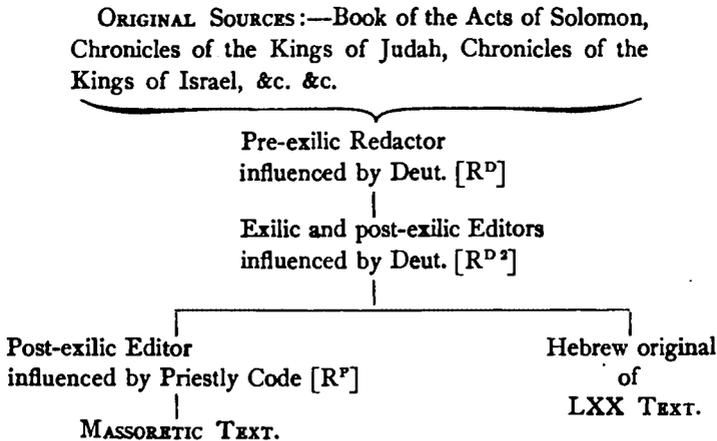
<sup>1</sup> So Kue. *Ond.* § 26; Wellh. *C.* pp. 298 *ff.*, &c. König, on the contrary, holds that the editor of Kings compiled his work not earlier than B.C. 588, i. e. during the Exile (*Einleitung*, § 53. 3).

From the preceding examination and conclusion as to the date of the main redaction of Kings, it is clear that the pre-exilic book must have received certain additions at the hand of a later editor or editors before it attained the form in which we now possess it. The chief of these additions is the appendix, which carries the history down to the year B.C. 561. To this appendix belongs certainly II. 24. 10—25. 30, and, presumably, 23. 31—24. 9. The conclusion of the pre-exilic book has, however, probably been worked over by the second editor, and so adapted to receive his addition that it is now impossible exactly to discover its position. Any of the *vv.* 25, 28, 30 of *ch.* 23 might have formed a conclusion scarcely more abrupt than the present conclusion, *ch.* 25. 30. *Ch.* 23. 29<sup>a</sup>, if not intentionally imitated in style in *ch.* 24. 1<sup>a</sup>, must be by the same hand, i.e. presumably the hand of the second editor. But again, it is unlikely that R<sup>D</sup> should have appended the usual summary of a reign in *v.* 28 without mentioning the manner of the king's death. The statement of *v.* 25<sup>b</sup> seems at first sight to presuppose the writer's acquaintance with the characters of all the succeeding kings of Judah, but may be a later insertion, as *vv.* 26, 27 certainly are. On the whole, the most suitable ending to the pre-exilic book would be *vv.* 29, 30, 28 of *ch.* 23, in that order.

It is noticeable that, apart from the difference of standpoint involved in the destruction of the Judæan kingdom and the Exile, the mould of mind of the author of the appendix and of the passages above noticed (p. xvi) which presuppose the captivity of Judah is essentially the same as that of R<sup>D</sup>. Thus it is reasonable to employ the symbol R<sup>D 2</sup> in referring to a later redactor of the same school of thought. It must not, however, be supposed that R<sup>D 2</sup> is in every case necessarily one and the same writer, since it is obvious that more than one Deuteronomist may have had a hand in the revision of Kings. In point of fact it can be argued with high probability that such was the case. For the Deuteronomic passage II. 17. 34<sup>b</sup>—40 almost certainly refers to the Samaritans of *post-exilic* times (cf. *note ad loc.*); yet it may fairly be assumed that if the author of the appendix had written in post-exilic times he would have given some account of the restoration from exile.

Kings, as it stands in the Hebrew Bible, has, again, undergone still later revision than that of R<sup>D</sup>. This is clear from certain variations in form and order between the MT. and the recension of the text which is represented by the LXX. While in some cases the condition of the LXX text is greatly inferior to that of MT., yet, on the other hand, it is clear that in a number of sections LXX preserves a superior arrangement in order, or a simpler form, of narrative, which points to the fact that MT. has suffered dislocation and interpolation at the hands of a reviser or revisers of a date later than the separation of the two recensions. As instances of this we may notice I. 4. 20—5. 14; 5. 15—7 in the main, 8. 1—13, 11. 1—13 (cf. *notes ad loc.*), and the position of MT. I. 21 after 19, so that 22 succeeds 20 without a break in the narrative. It is noticeable in certain cases that the additions which are found in MT. are just those passages which are coloured by the influence of the Priestly Code (P) in the Hexateuch. Cf. *notes* on I. 6. 11—14; 8. 1—11. Supposing, therefore, for the sake of simplicity that the author of the interpolations and changes in order as seen in MT. was one and the same redactor, he may conveniently be represented by the symbol R<sup>P</sup> (Priestly Redactor).

Thus the pedigree of our Books of Kings may be represented as follows:—



§ 2. *Characteristics of the Chief Ancient Versions of Kings.*

For the general characteristics of the Ancient Versions of the Old Testament, and a just estimate of their value for the purposes of textual criticism, the reader is referred to Dr. Driver's Excursus in the Introduction to his *Notes on the Hebrew Text of the Books of Samuel*, § 3, pp. xxxvi-lv. All that is here attempted is a brief account of the Versions of Kings, framed upon the lines laid down by Dr. Driver in dealing with Samuel in § 4 of the same Introduction.

1. The Septuagint.

A. Before a Version can be used to good purpose for the criticism of the MT., it is important to recognize the fact that *all* variations from this latter are not due either to paraphrase or to a different reading in the Hebrew original from which the translation was made. The texts of the Versions, like the MT., were liable to *corruption*, and we find as a matter of fact that corrupt readings do exist in LXX, to a greater or less extent in different books.

But this corruption of single words or sentences is not the only feature in the Greek text which appears to belong to the vicissitudes of transmission. We also not infrequently meet with *conflate* or *double renderings* which are apparently due to the addition of a second translation of a passage, made by some scribe in the margin of the MS., probably because he considered that the first rendering did not adequately represent the sense of the original. This second translation came later on to be incorporated by another scribe in the text itself.

(a) Instances of corruptions in the Greek text. These are far more numerous in Cod. B than in Luc.:—

I. 1. 9. אבן 'איִתָּהּ for λίθου. Luc. 'A., Σ., Θ. read λίθου.

יֵב. אֲנָשִׁי ἀδρούς for ἀνδρας (read by Luc.).

1. 49. וַיִּחַרְרוּ וַיִּקְמוּ וַיִּחַרְרוּ וַיִּקְמוּ και ἐξάνεστησαν. This represents the latter word. The translation of the former, και ἐξέστησαν (*al. exetpl.*), has fallen out owing to the resemblance between the two Greek words.

2. 6. לא תורר סὺ κατὰξεις for οὐ κατὰξεις. The opposite change, οὐ for σὺ, perhaps occurs in v. 9 (supposing, with Luc., Vulg., the original to have been ואתח, not ותתח).

4. 10. The whole v. corrupt in Luc. (cf. *note ad loc.*).

4. 11. ἀνὰ Δάν for Ἀβινάδαβ. ἀνὰ φαθεί for Ναφάθ.

4. 20 (MT. 5. 7). הַלֵּהּ הָאֵלֵּהּ οὕτως for οὗτοι (read by Luc.).

5. 4 (MT. 5. 18). עַבַּד אֲמָרְתִּימָא probably for ἀπάντημα (read by Luc., Cod. A).

5. 5 (MT. 5. 19). לִבְנוֹת οἰκοδομήσω for οἰκοδομήσαι (read by Luc.).

5. 6 (MT. 5. 20). יָדַע ἰδίως for εἰδώς (Luc.).

7. 3 (MT. 7. 15). τὸ αἰλάμ for τῷ αἰλάμ (Luc.), apparently representing an original לְאֹלָם (cf. *note* on 7. 15).

ib. Luc. καὶ οὗτος for καὶ οὕτως (LXX), representing an original וְזֶה (cf. *note*).

7. 9 (MT. 7. 20). לְעַבֵּר τῷ πῆχει for τῷ πᾶχει (Luc.), i. e. לְעַבְּרִי.

7. 10 (MT. 7. 23). שִׁפְחוּ תַּיִחוּס for χεῖλους (Luc.).

7. 45 (MT. 7. 8). שָׁם אִשְׁרָאֵל יֵשֵׁב שָׁם ἐν οἴκῳ καθήσεται ἐκεῖ for ἐν φ̄ κ. ε. (Luc.).

8. 16. לְהִיּוֹת מֵיֵנָי for εἶναι (Luc.). Initial μ by dittography from preceding Ἱερουσαλήμ.

8. 39. ונתח Luc. καὶ δικαιοσύσεις for καὶ δόσεις (LXX).

8. 59. בְּיוֹמוֹ ἐν ἡμέρᾳ ἐνιαυτοῦ for ἐν ἡμ. αὐτοῦ (Luc.).

9. 28. אֶל שׁוֹפְרָהּ eis Σωφηρά for eis Ὀφηρά. So 16. 28 f.

11. 36. נִיר Luc. θέλησις for θέσις (LXX).

15. 27. ויכהו ἔχαράξεν αὐτόν perhaps for ἐπάταξεν αὐτόν (Cod. A). Luc. ἐχαράκωσεν αὐτόν appears to be an attempt to improve the first reading.

16. 15. נבתון Γαβαών for Γαβαθών, v. 17.

16. 16<sup>b</sup>, 17 ff. עמרי Ζαμβρεί for Ἀμβρεί.

16. 17. מנבתון ἐν Γαβαθών for ἐκ Γ. (Luc.).

18. 5. ברהמו σκηῶν for κτηνῶν (Cod. A. Cf. Luc.).

18. 10. והשבתי καὶ ἐνέπρησεν according to Klo., for καὶ ἐνέπλησεν, i. e. וְהִשְׁבִּיתִי.

18. 32. חעלה θάλασσαν probably an alteration of the transliteration θαλά (Luc.). So v. 38.

18. 45. וירכב *καὶ ἔκλειεν* for *καὶ ἐξέλειεν* or *ἔλειεν*. Luc. has further altered LXX into *καὶ ἔκλειε*.
19. 3. γῆν for τῆς (τήν Cod. A).
21. 14 ff. (MT. 20. 14 ff.). תונו'דען תֹּנֵן חוֹרֹנֵן for τῶν χωρῶν (Luc.).
21. 33 (MT. 20. 33). ויפדו *καὶ ἐσπείσαντο* for *καὶ ἔσπευσαν* (Luc.).
22. 13. קמ פה *ἐν στόματι ἐπί* for *ἐν στ. ἐπί* (Luc.).
22. 16. כמפ ער כמפ *πεντάκις* for *ποσάκις* (Luc.).
22. 26. אן לא *πρὸς Σεμῆρ* for *πρὸς Ἑμῆρ*.
- II. 3. 21. ופלעו *καὶ εἶπον ὦ* for *καὶ ἐπάνω* (Luc.), an alteration due to the preceding *καὶ ἀνεβόησαν*, i.e. פלעו for פלעו.
5. 17. נשׁו גומר for גֹּמוֹס (Luc.).
6. 5. אשׁו כעקוממיון for *κεχρημένον* (Luc., 'A, Σ, Θ).
10. 6. ונ' ונ' חא *Luc. οὗς οἱ ἀδροί* for *οὗτοι ἀδροί* of LXX, where חא is taken as sign of accusative.
10. 26. כצבוח סטלהן for *στήλην* (Luc.).
11. 12. כף ויכו *καὶ ἐκράτησαν τῇ χειρὶ* for *καὶ ἐκρότησαν τ. χ.* (Luc.).
12. 1 (MT. 12. 2). ענב סבאר שבע *ἐκ γῆς Βηρσάβее* for *ἐκ τῆς Β.*
12. 8 (MT. 12. 9). ברך בבלוגמא for *βίβρα* (Luc.).
12. 15 (MT. 12. 16). חם איתון for *αὐτοί* (Luc.).
14. 7. מלך בני *ἐν Ῥεμέλε* for *ἐν Γεμέλε* (Luc. Γαιμέλεχ, Cod. A. Γαιμέλα).
14. 11. ויהודא אשׁר גῆ תוֹ יוֹדא for *τῇ τοῦ Ἰ.*
15. 20. שׁס *Luc. ἔτι* for *ἐκεῖ* (LXX).
15. 25. בארמן *ἐναντίον* probably for *ἐν ἄντρον*. Cf. I. 16. 18 where ארמן לא is translated *εἰς ἄντρον*.
17. 6. וערי מדי *Luc. ἐν ὄρεις Μήδων*, an alteration of *καὶ Ὀρη Μ.* (LXX). Cf. also 18. 11.
18. 20. אמרת *Luc. σὺ καὶ πᾶς* for *σὺ εἶπας* (cf. *note ad loc.*).
19. 12. ושר שחתו *οὐ διέφθειραν* for *οὗς δ.* (Luc.).
22. 20. את המלך *οἱ βασιλείς* for *τῷ βασιλεῖ* (Luc.).
23. 5. והשבית *καὶ κατέκασεν* for *καὶ κατέπαυσεν*. So v. 11.
23. 6. לעפר *Luc. ὡς χούν* for *εἰς χ.* (LXX).
23. 36. מן חמח *ἐκ Κρουμά* for *ἐκ Ῥουμά*.
25. 17. ורמנים שבכה סακαχαρθאי for *σαβὰχ καὶ ῥοαί* (Cod. A).

(δ) Instances of double renderings are more frequent in Luc. than in Cod. B:—

I. 1. 36. כִּן יֵאָמֵר ' אֱלֹהֵי אֲדֹנָי הַמֶּלֶךְ = Luc. πιστώσαι ὁ θεὸς τοὺς λόγους τοῦ κυρίου μου τοῦ βασιλέως· οὕτως εἶπε κύριος ὁ θεὸς σου, κύριε μου βασιλεῦ.

1. 40. מַלְלִים בַּחֲלָלִים וְשִׂמְחִים שִׂמְחָה נְדוּלָּה = Luc. ἐχόρευον ἐν χοροῖς καὶ εὐφραυνόμενοι εὐφροσύνη μεγάλη ἤδλουν ἐν αὐλοῖς καὶ ἔχαιρον χαρᾶ μεγάλη.

1. 47. וְנִם בָּא עַבְדִּי = Luc. καὶ γὰρ ἦλθον οἱ δοῦλοι . . . καὶ εἰσεληλύθασαι μόνου (לְבַדִּי for עַבְדִּי in second rendering).

2. 5. בַּחֲנֻתוֹ = Luc. ἐν τῇ ζωῇ μου καὶ ἐπὶ τῇ ζώνῃ . . . μου.

4. 6. וְאֶחָיִשׁר עַל הַבַּיִת = καὶ Ἀχὲ ἦν οἰκονόμος, καὶ Ἐλιάκ ὁ οἰκονόμος, καὶ Ἐλιᾶβ υἴος Σάφ ἐπὶ τῆς πατριᾶς, apparently a triple rendering (cf. *note ad loc.*).

6. 15. עַד קִירוֹת = ἕως τῶν δοκῶν καὶ ἕως τῶν τοίχων. δοκῶν = קִירוֹת.

6. 34 (MT. 7. 12<sup>b</sup>). κυκλόθεν . . . καταπέτασμα probably represents an original מְסַבֵּיב (מְסַבֵּיב) read a second time as מְסַבֵּיב (cf. *note ad loc.*).

7. 3 (MT. 7. 15). חוּט = Luc. περίμετρον . . . σπαρτίον.

7. 6 (MT. 7. 18). καὶ ἔργον κρεμαστόν, δύο στίχοι . . . ἔργον κρεμαστόν, στίχος ἐπὶ στίχον, representing שְׁנֵי טוֹרִים? וְעַמְצוֹ (cf. *note ad loc.*).

7. 9 (MT. 7. 20). ἐπίθεμα τὸ μελάβρον representing כְּתָר repeated from beginning in place of אֲשֶׁר הַבְּטָן. Luc. also repeats ἐπ' ἀμφοτέρων τῶν στύλων.

7. 22 (MT. 7. 36). וְלִיּוֹת = κατὰ πρόσωπον ἔσω, read as לְפָנֵימָה and doubly rendered.

7. 32 (MT. 7. 47). מַרְבַּח מַרְבַּח מֵאֵד [אֲשֶׁר עָשָׂה] = Luc. οὐ ἐποίησεν ἄρθον . . . ἃ ἐποίησε ταῦτα ἐκ τοῦ πλήθους σφόδρα (cf. *note ad loc.*).

8. 28. לְפָנַי = ἐνώπιόν σου πρὸς σέ.

8. 60. הוּא הָאֱלֹהִים = ὁ θεός, αὐτὸς θεός.

8. 66. וַיִּבְרְכוּ אֶת הַמֶּלֶךְ = Luc. καὶ εὐλόγησεν αὐτόν. καὶ εὐλόγησαν καὶ αὐτοὶ τὸν βασιλέα (cf. *note ad loc.*).

11. 43. εἰς τὴν γῆν Σαρειρά for εἰς τὴν Σ. (Luc.), representing an original אֶל הַצְרָדָה (cf. *note ad loc.*).

15. 15. ' בית י . . . יבא = Luc. καὶ εἰσήγγαγεν Ἀσά εἰς τὸν οἶκον κυρίου . . . καὶ εἰσήγγαγεν εἰς τὸν οἶκ. κ.

16. 33. τοῦ ἐξολοθρευθῆναι . . . ἑκακοποίησεν apparently represents a doublet לְהַשְׁחִית הַשְׁחִיתָ.

18. 38. וַאֲנִי אֲשֶׁר בָּתְעַלְהָ = Luc. καὶ τὸ ὕδωρ τὸ ἐπ' αὐτῶν, καὶ τὸ ὕδωρ τὸ ἐν τῇ θαλάσῃ.

18. 43<sup>b</sup>. שָׁב שָׁבַע שְׁעָמִים. Cf. note ad loc.

18. 44. מִים = Luc. ὕδωρ ἀπὸ θαλάσσης.

20. 4 (MT. 21. 4). הָיָה סָר בֵּיתוֹ לֹא אָחָא יִבְא = Luc. καὶ ἦλθεν Ἄ. πρὸς οἶκον αὐτοῦ συγκεχυμένους καὶ ἐκκελυμένους . . . καὶ ἐγένετο τὸ πνεῦμα Ἄ. τεταραγμένον.

20. 25 (MT. 21. 25). קָרָה = πλὴν ματαίως, the word being repeated as קָרָה (קָרָה).

21. 1 (MT. 20. 1). עָלַי וַיֵּצֵא עַל שְׂמֵרָה = καὶ ἀνέβη καὶ περιεκάθισεν ἐπὶ Σαμάρειαν . . . καὶ ἀνέβησαν καὶ περιεκάθισαν ἐπὶ Σ. (Luc. ἐπ' αὐτήν).

21. 16 (MT. 20. 16). מֶלֶךְ עוֹר אֲחִי = Luc. (v. 15) καὶ ὁ βασιλεὺς Ἔξερ μετ' αὐτοῦ . . . (v. 16) βασιλεῖς οἱ συμβουθοὶ μετ' αὐτοῦ.

22. 17. לֹא אֲרָנִים לֵאלֹהִים = οὐ Κύριος τούτοις θεός; לֵאלֹהִים read a second time as לֵאלֹהִים.

22. 20. וַיֹּאמֶר זֶה בָּבָה זֶה אֲמַר בָּבָה = Luc. καὶ εἶπεν οὗτος οὕτως καὶ οὗτος οὕτως. καὶ εἶπεν Οὐ δυνήσκει. καὶ εἶπεν Ἐν σοί (יָבָה for בָּבָה).

22. 35. וַיֵּצֵא דָם הַמַּכָּה אֶל חֵיק הַרְבֵּב = καὶ ἀπεχύνετο αἷμα ἐκ τῆς πληγῆς εἰς τὸν κόλπον τοῦ ἄρματος . . . καὶ ἐξεπορεύετο τὸ αἷμα τῆς τροπῆς ἕως τοῦ κόλπου τοῦ ἄρματος.

II. 1. 2 ff. אֱלֹהֵי עַקְרָן = Luc. προσόχθισμα θεὸν Ἀκκαρών.

1. 4, 6. לֹכֵן = Luc. οὐχ οὕτως. διὰ τοῦτο.

3. 21. וַיֵּצֵאוּ מִכָּל חֲגוּרָה וּמְעַלְהָ = Luc. καὶ παρήγγειλαν παντὶ περιζωννυμένῳ παραζώνην καὶ παρατείνοντι, καὶ ἐβόησαν ἐκ παντὸς παραζωννυμένου παραζώνην καὶ ἐπ' ἄνω.

3. 23. הַחֲרָבָה = Luc. ῥομφαίας· ἐρίσαντες γάρ.

4. 34. וַיִּנְהַר עֵלָיו = Luc. καὶ συνέκαμψεν ἐπ' αὐτὸν καὶ ἰγαὰδ ἐπ' αὐτόν.

4. 35. וַיִּנְהַר וְנִי apparently triply rendered in Luc. Cf. note ad loc.

6. 8. מִלְנִי אֲלֵמִי = τὸνδε τινὰ ἐλιμῶνι (unless τὸνδε τινὰ = מִלְנִי simply).

7. 2. הַשְּׁלִישִׁי = Luc. ὁ τριστάτης ὁ ἀπεσταλμένος (? תְּשִׁישִׁי).

7. 5. *בנש* = Luc. *ἐν τῷ σκότει ἤδη διανύζοντος*. So v. 7, *ἐν τ. σκ. ἤδη διαφώσκοντος*.
7. 10. *ויראו א ויער העיר* = Luc. *καὶ ἐβόησαν εἰς τὴν πύλιν τῆς πόλεως καὶ ἐκάλεσαν τοὺς στρατηγοὺς τῆς πόλεως*.
8. 1. *בא נא אלארן שבע שנים* = Luc. *καὶ παρέσται ἐπὶ τὴν γῆν ἑπτὰ ἔτη· καὶ γε ἦλθεν κ.τ.λ.* (*בא* rendered (1) as participle, (2) as perfect.)
9. 17. *ששע* = Luc. *τὸν κοινορτὸν τοῦ ὄχλου*.
10. 29. *א ויהו מאררהם* = Luc. *οὐκ ἀπίστη ἀπ' αὐτῶν 'Ιού ὀπίσω αὐτῶν ἐπορεύετο*.
11. 2. *אחזיה* = Luc. *'Οχοζίου τοῦ ἀδελφοῦ αὐτῆς (חִיָּה)*.
11. 9. *הכהן* = Luc. *ὁ συνετὸς ἱερεὺς (firstly כֹּהֵן)*.
11. 14. *והשרים* = Luc. *καὶ οἱ φῦδοι . . . καὶ οἱ στρατηγοί*.
11. 15. *א וצאו אתה אל מביח לדרת* = Luc. *'Εξαγάγετε αὐτὴν ἔσωθεν τῶν σαδηρώθ, καὶ εἰσαγάγετε αὐτὴν ὀπίσωθεν οἴκου τῶν στρατηγῶν (השרים for דרת)*.
14. 10. *הכבר* = Luc. *ἡ βαρεία· ἐνδοξόσθητι*.
14. 14. *התערבות* = Luc. *τῶν συμμίξεων τῶν βδελυγμάτων (תערבות)*.
14. 26. *מאד מרה* = Luc. *πικρὰν σφόδρα, δι' ὅτι ἐλεπτύνθη*.
16. 18. *השבת* = Luc. *τῆς καθέδρας τῶν σαββάτων*.
17. 5. *בכל הארץ* = Luc. *ἐπὶ πᾶσαν τὴν γῆν . . . καὶ εἰς πᾶσαν τὴν γῆν αὐτῆς*.
17. 32. Cf. *note ad loc.*
18. 17. *בתעלה* = Luc. *ἐν τῇ ἀναβάσει ἐν τῷ ὑδραγωγῷ*.
19. 3. *ותוכח* = Luc. *καὶ ὀνειδισμοῦ καὶ ἐλεγμοῦ*.
19. 28. *ושאנך* = Luc. *καὶ τὸ στρηγνός σου καὶ τὰ ἐνθυμήματά σου*.
20. 13. *נכתה* = Luc. *τῆς ὑπάρξεως αὐτοῦ καὶ τοῦ νεχωθά*.
21. 6. *הרבה* = Luc. *ἐπλήθυνε, καὶ ἐπλήθυνε*.
21. 23. *עליו . . . ויקשרו* = Luc. *καὶ συνεστράφησαν . . . ἐπ' αὐτὸν καὶ ἐπεβούλευσαν αὐτῷ*.
23. 6. *האשרה* = Luc. *τὸ ἄλσος τῆς 'Ασηρώθ*.
23. 12. *ממש וירץ* = Luc. *καὶ καθεῖλεν αὐτὰ ἐκείθεν καὶ ἐξήνεγκεν αὐτὰ καὶ συνέτριψε, apparently a triple rendering*.
23. 16. *ויפן* = Luc. *καὶ ἀπίστρεψεν . . . καὶ ἐξένευσε*.

B. There are also characteristics of the Version which appear to be due to the translator. The more important of these may now be noticed, with a few illustrations.

(1) Paraphrase.

(a) This usually takes place for the sake of making clear the sense of some Hebrew word or phrase which would be liable to be misunderstood in the Greek if literally translated:—

- I. 2. 32. אַת דַּמּוּ τὸ αἶμα τῆς ἀδικίας αὐτοῦ.  
 4. 20 (MT. 5. 7). בְּלִי קֶרֶב πάντα διαγγέλματα.  
 4. 22 (MT. 5. 2). לֹחֵם τὰ δέοντα.  
 8. 56. נִשְׁלַח דְבַר לֹא οὐ διεφώνησεν λόγος.  
 9. 27. הִים יַעֲיִי εἰλαύνειν εἰδότας θύλασσαν.  
 15. 4. נִיר κατὰλειμμα.  
 19. 18. לֹא נִשְׁנֵי προσηκόνησεν αὐτῷ.  
 21. 12 (MT. 20. 12). שִׁימוּ וַיִּשְׁימוּ Οἰκοδομήσατε χάρακα· καὶ ἔθεντο χάρακα.  
 22. 34. לְחַמוּ εὐστόχως.

(b) At other times paraphrase appears to be used for no apparent reason, merely at the whim of the translator:—

- I. 3. 17. וְאֵלֶךְ עִמָּה καὶ ἐτέκομεν.  
 5. 12 (MT. 5. 26). שְׁנִיחִים ἀνὰ μέσον ἑαυτῶν.  
 9. 5. מַעַל בְּסֵאן יִשְׂרָאֵל ἡγούμενος ἐν Ἰσραὴλ.  
 17. 13. אֵל תִּירָאֵי θάρσει.

(c) Somewhat different are the cases in which phrases are arbitrarily altered by the translator, because it seemed to him that some better expression could be substituted:—

- I. 2. 29. אֶצֶל הַמּוֹצֵחַ κατέχει τῶν κεράτων τοῦ θυσιαστηρίου.  
 2. 38. יָמִים רַבִּים τρία ἔτη (from v. 39).  
 9. 6. נִתְחִי ἔδωκεν Μωυσῆς.  
 10. 5. הָיָה בָּהּ עוֹד רוּחַ לֹא ἐξ ἑαυτῆς ἐγένετο.

(d) Or again, paraphrase may take place when the expression used in the original was somewhat offensive in the eyes of the translator. Under this head comes, e. g., the removal of anthropomorphic expressions applied to God:—

I. 3. 10. בעני אדני ἐνώπιον Κυρίου.

II. 2. 11. השמים ὡς εἰς τὸν οὐρανόν (of the translation of Elijah).

24. 3. ' על פי ἑπὶ τὸν θυμὸν Κυρίου.

(e) The last form of paraphrase to be noticed is the translation of a word or phrase by *glosses*, the context being taken as a guide to the sense:—

I. 10. 11. אלמנים πελεκητά.

17. 21. ותמרדד και ἐνεφύσησεν.

18. 21. על שתי הסעפים ἐπ' ἀμφοτέραις ταῖς ἰγνύαις, guided by the preceding פסחים.

21. 11 (MT. 20. 11). מפתח δ ὀρθός, guided by הַיָּר rendered δ κυρτός from Talmudic הַיָּר.

(2) In striking contrast to the paraphrastic tendency, we find renderings in which extreme literality appears to have been the aim of the translator.

(a) Thus at times attempts are made to represent in Greek the Hebrew constructions, or to preserve the fancied force of Hebrew words, and the result is a rendering which is often grotesque.

Examples of Hebraisms from I. 1. 2 are the following:—

1. 7. אחריו ויעזרו ויבֹהֶבֹון ὑπίσω (contrast Luc. καὶ ἀντελαμβάνοντο αὐτοῦ).

1. 12. נא עצן א' συμβουλεύσω σοι δὴ συμβουλίαν.

1. 13. ואמרת . . . לְבִי εἴσελθε . . . καὶ ἐρείς.

1. 14. ואני אבוא . . . עורך מדברת . . . λαλούσης σου . . . καὶ ἐγὼ εἰσελεύσομαι.

1. 17. אלהיך ב' אתח נשבעת ב' ὁμοσας ἐν τῷ θεῷ σου (but Luc. κατὰ τοῦ κ. τοῦ θ.).

1. 51. לאמר . . . ויגד ἀνηγγέλη . . . λέγοντες (but Luc. καὶ ἀπήγγειλαν . . . λέγοντες).

2. 2. הלך אנכי ἐγὼ εἰμι πορεύομαι. Cf. II. 4. 13; 10. 9; 22. 20.

2. 37. ויהי ביום צאתך ועברת ביום ויהי καὶ ἔσται ἐν τῇ ἡμέρᾳ τῆς ἐξόδου σου καὶ διαβήση (but Luc. ἐν τῇ ἡμ. τῆς ἐξ. σου ἢ διαβήση).

2. 42. תמות תמות כי תרע ידע γνώσκων γνώση ὅτι θανάτω ἀποθανῶ.

(*b*) Sometimes difficult words, instead of being guessed at, are interpreted very literally according to the sense of the root:—

- I. 6. 20. סגור *συγκεκλεισμένῳ*.  
 7. 28. מסגרות *συγκλειστόν*.  
 16. 20. קשר אשר קשרו *τὰς συνάψεις αὐτοῦ ἄς συνῆψεν*.  
 II. 10. 19. בעקבה *ἐν πτερυσίμῳ*.  
 12. 3. הורהו *ἐφώτισεν αὐτόν*, apparently connecting the Hebrew word with אור.  
 12. 21. ויקשרו קשר *καὶ ἔδησαν πάντα δεσμόν*.  
 14. 14. התערבות *τῶν συμμίξεων*.  
 14. 19. קשר עליו *καὶ συνεστράφησαν ἐπ' αὐτόν σύστρεμμα*.  
 Cf. 15. 8, 30.

(*c*) Another device in the case of a hard word was simply to transliterate it into Greek letters. Such transliterations are very characteristic of Kings, particularly of the second book:—

- I. 4. 19. נָצִיב *νασίφ*, Luc. *Νασείβ*.  
 5. 11 (MT. 5. 25). תָּלַח *μαχείρ* (*al. exēpl. μαχάλ*).  
*יב. בַּר κόρους*.  
*יב. בַּר* (correctly *בַּת*) *βαίθ*.  
 6. 7; *al.* (MT. 6. 3). אָלַם *αλάμ*.  
 6. 10; *al.* (MT. 6. 5). דָּבִיר *δαβείρ*.  
 6. 22; *al.* (MT. 6. 23). קְרוּבִים *χερουβείν*.  
 7. 14; *al.* (MT. 7. 27). כָּכֹנֹת *μεχωνώθ*.  
 11. 14. שָׂטָן *σατάν*.  
 14. 28. אָתָּה *θεί*, Luc. *θεικού*.  
 18. 32, 38. תַּעֲלֶה *Luc. θααλά*.  
 19. 4. רָתַם *'ραθμέν*, Luc. *ράθαμείν*.  
 II. 2. 14. אֶדְרִיזָא *ἀφφώ*.  
 3. 4. נָקַד *νοκήθ*.  
 4. 34. וַיִּגְדֵּר *Luc. καὶ ἰγαάθ*.  
 4. 39. אִירָה *ἀριώθ*.  
 4. 42. בָּצַקְלָנִי *Cod. A βακελλίθ* (but cf. *note ad loc.*).  
 5. 19. בְּבִרְתָּה *δεβραθά*, Luc. *χαβραθά*.  
 6. 8. אֶלְכִיזַבַּי *ἐλιμωνί*, Luc. *φελμουνί*.

6. 25. כב κάβου.  
 8. 8, 9. מנחח μανά, Luc. μανά.  
 8. 15. מכבר χαββά.  
 9. 13. גרם γαρίμ.  
 10. 10. אופף αφφώ.  
 10. 22. הפלתחח του οίκου μεσθαάλ.  
 11. 4. לברי ולרצים τον Χορρει και τον 'Ρασειν.  
 11. 6. ספס Luc. Μεσσαεί.  
 11. 8. שררות ἀηδών, Luc. σαδηρώθ.  
 11. 12. הנר ίέρ.  
 12. 6; al. סרβ βέδεκ.  
 12. 10. הפובן ιαμειβειν. Cod. A ἀμμασβή.  
 14. 7. בגריהלח εν 'Ρεμελε, Luc. εν Γαμελεχ.  
 15. 5. הפפחית ἀφφουσσώθ.  
 17. 6. ערי 'Ορή. So 18. 11.  
 20. 12. מנחח μανάν.  
 20. 13. נחח νεχωθά.  
 22. 14. משנה μασενά.  
 23. 4. שרמות σαλημώθ.  
 23. 5. סררים χωμαρειμ.  
 יδ. סגלוח μαζουρώθ.  
 23. 7. קרשם καθσειμ, Luc. καθσειν.  
 יδ. חטתים χεττειν (cf. note ad loc.).  
 23. 10. חפח τάφειθ, Luc. Θαφφείθ.  
 23. 11. פוררים φαρουρειμ.  
 23. 13. הפשחית του Μοσοάθ, Luc. 'Αμεισσώθ.  
 23. 24. חרפים θεραφειν.  
 25. 5. ערבות ἀραβώθ.  
 25. 12. נבים ταβειν.  
 25. 14. יעים ιαμειν.  
 25. 17. פתרח χωθάρ.  
 יδ. שככה γαβαχά. Cod. A σαβαχά.

(3) Another characteristic is the insertion of additional words and sentences by the translator.

(a) Such additions are frequently made to fill out the sense, and to make the meaning more clear. Very frequently the subject of a verb is added when the reference seems to be ambiguous:—

- I. 2. 22. ὁ ἀρχιστράτηγος ἑταῖρος<sup>1</sup>.
2. 32. τὸ αἷμα αὐτῶν, added as obj. of עָדָה אֵל.
2. 35. εἰς ἱερέα πρῶτον.
3. 9. ἐν δικαιοσύνη, explaining the force of מַשְׁפָּטִים.
3. 15. κατὰ πρόσωπον τοῦ θυσιαστηρίου τοῦ<sup>1</sup>.
3. 27. τῇ εἰπόσει Δότε αὐτῇ αὐτό, added to remove the seeming ambiguity of the king's command<sup>1</sup>.
4. 21 (MT. 5. 8). ὁ βασιλεύς, subj. of מַשַׁךְ הַיָּד הַשְּׂמָלָה.
8. 53 (MT. 8. 12). ὑπὲρ τοῦ οἴκου ὡς συνετέλεσεν τοῦ οἰκοδομησαὶ αὐτόν<sup>1</sup>.
15. 19. διάβου, before בָּרִית<sup>1</sup>.
18. 24. ὁ ἐλάγησας, after דָּבַר.
19. 19. ἐν βουσί, after וְהוּא חָרַף.

(b) Additions are also very frequently made for the sake of bringing one passage into strict conformity with another:—

- I. 2. 26. τῆς διαθήκης, תִּרְוַן הַבְּרִית being the usual (Deuteronomic) phrase.
2. 29. καὶ θάψον αὐτόν, to agree with v. 31.
2. 37. καὶ ὤρκισεν αὐτόν ὁ βασιλεὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ, in agreement with v. 42.
9. 20. καὶ τοῦ Χανααίου . . . καὶ τοῦ Γεργασαίου, added to make up the number of the *seven* heathen nations of Palestine.
12. 20. καὶ Βενιαμίν, to agree with vv. 21, 23.
21. 23. καὶ οὐ θεὸς κοιλάδος, to agree with v. 28.

The relationship of the recension of Lucian to that of Cod. B<sup>2</sup> cannot here be discussed; but it is clear that the author had access to sources which preserved unimpaired original readings of which

<sup>1</sup> Discussed in the *notes* on the text.

<sup>2</sup> The origin of the text of Codd. A and B in 3 Kings has been discussed at length by S. Silberstein in *ZATW.*, 1893-4.

we should otherwise have remained in ignorance<sup>1</sup>. Instances of such readings in the text of Kings will be found in the *notes*. Cf. I. 1. 28; 2. 5; 11. 8<sup>b</sup>; 13. 11; 18. 5. II. 3. 25; 5. 1; 7. 7; 10. 11; 12. 5; 15. 10; 17. 2, 7, 27; 18. 34; 24. 13; 25. 4.

2. The Targum.

The chief characteristics of this version may be noticed very briefly.

(a) A very marked tendency to do away with anthropomorphic or otherwise seemingly unworthy expressions used with reference to God:—

- I. 1. 17. ביהוה אלחך, Targ. במיטרא דיהוה אלחך. So constantly.
3. 10. בעיני ארני, Targ. קדם יהוה.
8. 15. בפיו, Targ. במיטריה.
8. 24. ותדבר בפין, Targ. ונורתא במיטרך.
8. 29. למיהו רעיא קדמך, Targ. להיות עיניך פתחת. So *v.* 52.
8. 33. ויתובן לפולחנך, Targ. ושבו אליך.
9. 6. מבתר פולחני, Targ. מאחרי.
9. 9. שבקו ית פולחנא דיהוה, Targ. עזבו את יהוה.
10. אלהים אחרים, Targ. טעות עממיא, to avoid applying the name אלהים to false gods.

(b) A general tendency to paraphrase:—

- I. 1. 33. נחון, Targ. שילחא. So *vs.* 38, 45.
1. 38. וקשתיא וקלעיא, Targ. והכרחי והפלתתי. So *v.* 44.
1. 42. גבר רחיל חטאן, Targ. איש חיל. So several times.
2. 7. סופיקו צורכיי, Targ. קרבו אלי.
2. 24. דקיים לי מלכו, Targ. אשר עשה לי בית.
3. 16. פונדקאן, Targ. *παυδοκεύματα*, a softening down of the original.
3. 18. זכאן, Targ. זכאן.
6. 4. כון פתיחן מלניו וסתמן מלברא, Targ. חלוני שקפים אממים.

<sup>1</sup> Cf. *Dri. Sam.* p. lii. The value of Luc. for the emendation of the MT. of Kings has been noticed by I. Hooykaas, *sets over de grieksche vertaling van het Oude Testament* (Rotterdam, 1888).

6. 10. ויאחו, Targ. וטליל.  
 7. 2. בית מקרת מלכיא, Targ. בית יער הלכנון.  
 8. 16. לאשראה שכניתי, Targ. להיות שמי.  
 8. 19. דתוליר, Targ. היצא מחלצין.  
 8. 27. ארי מן סבר ומן דמי בקושטא, Targ. האמנם.  
 8. 39. אתר בית שכנתך, Targ. מכון שבתך.

(c) A tendency to make explanatory insertions, without any equivalent in the original:—

I. 1. 24. מלכותא in the phrase כפא = נורסי מלכותא. So constantly.

5. 13. ואיתנבי על מלכי בית דוד דעתידין למשלמ בעלמא הרין. ודיבר על ובעלמא דמשיחא; perhaps a haggadic explanation of העצים . . . בקיר.

6. 6. למדהוי רישי שריתא נחין על זויא.

8. 2. בירחא דעתיקיא קרן ליה ירחא קדמאה. MT. simply בירח האתנים.

8. 9. דעליהן כתיבין עשרה פיתגמי קימא. Cf. also *v.* 21.

8. 65. חנוכת ביתא . . . חנא. So MT. in 2 Chr. 7. 9.

As a whole this version represents a recension much nearer to MT. than that of any other ancient version.

### 3. The Peshiṭto.

This translation appears to have been made from a Hebrew text similar in many respects to that presupposed by LXX, though more nearly related to MT. than the LXX original<sup>1</sup>. Instances of the agreement in readings between Pesh., LXX, and Luc. will be found in the *notes*. Cf. I. 2. 26, 29; 6. 9; 7. 10, 15<sup>b</sup>; 8. 37; 10. 8. II. 6. 2. As has been noticed by Dri. in the case of Samuel, the original of Pesh. seems to have been related to that of Luc.: cf. I. 1. 40; 4. 34; 18. 29. II. 2. 14; 10. 14; 14. 29; 19. 15. Affinities with the Vulg. may also be noticed: cf. I. 7. 7, 42;

<sup>1</sup> A conspectus of the variations between Pesh. and MT. in 1 Kings has been given by J. Berlinger, *Die Peschitta zum 1. (3.) Buch der Könige und ihr Verhältniss zu MT., LXX. und Trg.* (Berlin, 1897).

9. 18. Cases in which Pesh. agrees with LXX, Luc., Vulg. against MT. are frequent.

The general characteristics of the Version are those of a close and accurate, though not too servile, representation of the original. Paraphrase is occasionally employed—most frequently in the case of words or phrases which appeared to the translator to need elucidation, and here and there slight additions have been made to the text for the same reason. The following instances may be noticed.

(a) Paraphrase:—

- I. 1. 36. וַיֹּאמֶר בֶּן יָאָמֶר 'So may (Yahwe) *do*.'
1. 50. וַיִּטֵּן יָמָאָן חֲפֵזָאָן וַיִּחַזַק בְּקַרְנוֹת הַמִּזְבֵּחַ 'and took refuge at the horns of the altar.'
2. 42. וַיֵּצֵא יָאָמֶר בַּיּוֹם אַחֲרָיִם וַיַּחֲלֵב אֶת הַנָּחַל וַיֵּצֵא יָאָמֶר בַּיּוֹם אַחֲרָיִם וַיַּחֲלֵב אֶת הַנָּחַל וַיֵּצֵא יָאָמֶר בַּיּוֹם אַחֲרָיִם וַיַּחֲלֵב אֶת הַנָּחַל 'In the day that thou goest forth from Jerusalem and crossest the brook Kidron.'
3. 16. וַיִּפְתַּח יָאָמֶר מַלְכָא וַיִּפְתַּח יָאָמֶר מַלְכָא 'to plead their case before king Solomon.'
3. 18. וַיֵּצֵא יָאָמֶר בַּיּוֹם אַחֲרָיִם וַיֵּצֵא יָאָמֶר בַּיּוֹם אַחֲרָיִם 'and after three days.'
8. 26. וַיִּשְׁבַּע יָאָמֶר אֲשֶׁר דִּבַּרְתָּ 'which thou didst swear.'
12. 32. וַיִּשְׁבַּע יָאָמֶר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ 'on the full moon.'
14. 10. וַיִּסָּפֵד יָאָמֶר מִן הַגֵּזַר וַיִּסָּפֵד יָאָמֶר מִן הַגֵּזַר 'as the grapes of a vineyard are swept away when the vintage is finished.'
20. 33. וַיַּעֲלֵהוּ יָאָמֶר בְּחַסְדּוֹ וַיַּעֲלֵהוּ יָאָמֶר בְּחַסְדּוֹ 'and he caused him to sit with him.'
21. 11. וַיִּדְבֹּק יָאָמֶר בְּחַסְדּוֹ וַיִּדְבֹּק יָאָמֶר בְּחַסְדּוֹ 'who dwelt in the city with Naboth.'
- II. 2. 10. וַיִּשְׁאֵל יָאָמֶר מִלְּפָנָיִם קְשִׁיּוֹת לְשֹׂאֵל 'thou hast made a large request.'
3. 7. וַיֵּלֶךְ יָאָמֶר לְמִן כְּמִן 'I will go up like thee.'
4. 42. וַיֵּצֵא יָאָמֶר מִן הַעִיר הַגְּבוּרִים וַיֵּצֵא יָאָמֶר מִן הַעִיר הַגְּבוּרִים 'from the city of the mighty men.'





published by Vercellone in 1864 in *Variae Lectiones Vulgatae Latinae editionis*, vol. ii; *Palimpsestus Vindobonensis*, published by J. Belsheim in 1885, containing I. 11. 41—12. 11; 13. 19—29; 14. 6—15; 15. 34—16. 28; 18. 23—29; II. 6. 6—15; 10. 5—13; 10. 24—30; 13. 14—22; 15. 32—38; 17. 1—6, 15—20; *Ein neues Fragment des Quedlinburger Itala-Codex*, published by A. Dünning in 1888, containing I. 5. 9 (MT. 5. 23)—6. 11. To these may be added the quotations in Augustine's *Speculum* (i.e. the *Liber de diuinis scripturis siue Speculum*, which in the N. T. is quoted amongst O. L. MSS. as *m*)<sup>1</sup>, not included by Sabatier in his work; and the edition of Lucifer by Hartel (*Corp. Script. Eccles.*, Vienna, 1886) may be used to advantage to check the quotations of Sabatier from this writer. The Version, as based upon the Greek text, possesses a secondary value for the purposes of textual criticism. The fragments of Kings which have survived, especially those from the margin of the Gothic MS., testify to a close connexion of the original Greek with the MSS. which were in later times employed by Lucian in the formation of his recension of the LXX. As might have been expected, the text of the Old Latin is not identical with Luc., many of the doublets and other glosses which are found in Luc. having presumably crept into the Greek text subsequently to the formation of the Latin translation; but, on the whole, the testimony of the Old Latin points to a high antiquity for the type of Greek text preserved by Luc. The following points of connexion between Old Latin and Luc. may be noticed:—

<p>I. 1. 40. Goth. <i>et populus cantabat canticis et melodiis, et gaudebant gaudio magno; organizantes in organis, et iucundabantur in iucunditate magna; et resonabat omnis terra in voce eorum.</i></p>	<p>Luc. <i>καὶ πᾶς ὁ λαὸς ἐχόρευον ἐν χοροῖς καὶ εὐφραυνόμενοι εὐφροσύνη μεγάλη ἤδουσαν ἐν αὐλοῖς καὶ ἔχαιρον χαρὰ μεγάλην, καὶ ἤχησαν ἡ γῆ ἐν τῇ φωνῇ αὐτῶν.</i></p>
--	---

means certain that this interesting document does not represent readings extracted and translated from some Greek codex, so that it may have no connexion with the Old Latin properly so called.'

<sup>1</sup> Cf. edit. by F. Wehrich, Vienna, 1887 (*Corp. Script. Eccles.*).

*Characteristics of Chief Ancient Versions of Kings* xxxvii

2. 5. Goth. *et vindicavit sanguinem belli in pace; et dedit sanguinem innocentium in uita mea, et zoma mea, quae erat circa lumbos meos, &c.* Luc. καὶ ἐξεδίκησεν αἷμα πολέμου ἐν εἰρήνῃ καὶ ἔδωκεν αἷμα ἀθῶων (so Cod. A) ἐν τῇ ζωῇ μου καὶ ἐπὶ τῇ ζώνῃ τῆς ὀσφύος μου κ. τ. λ.
3. 18. Sab. *reperit etiam haec mulier filium.* Luc. ἔτεκε καὶ ἡ γυνὴ αὐτῆ υἷόν.
3. 24. Goth. *Accipite mihi machaeram.* Luc. Λάβετε μοι μάχαιραν. So Cod. A.
8. 53. Goth. *Solem statuit in caelo Dominus, et dixit, &c.* Luc. Ἦλιον ἔστησεν ἐν οὐρανῷ Κύριος καὶ εἶπε κ. τ. λ.
9. 8. Goth. *et domus haec altissima.* Luc. καὶ ὁ οἶκος οὗτος ὁ ὑψηλός.
10. 11. Goth. *trabes multas valde non dolatas.* Luc. ξύλα πολλὰ σφόδρα ἀπελκίητα.
10. 26. Goth. *Et erant Salomoni xl millia equarum in quadrigis foelantium.* Luc. καὶ ἦσαν τῷ Σολομῶντι τεσσαράκοντα (so Cod. A) χιλιάδες ἑκπῶν θηλειῶν εἰς ἄρματα τοῦ τέκνου.
10. 28. Goth. *et ex Thecua et ex Damasco erant negotiatores regis.* Luc. καὶ ἐκ Θεκουῆ καὶ ἐκ Δαμασκού. καὶ οἱ ἔμποροι τοῦ βασιλείως, κ. τ. λ.
13. 11. Goth. *et pseudo-propheta alius senior.* Luc. καὶ προφήτης ἄλλος πρεσβύτης.
- Sab. *et propheta alius.*
14. 27. Goth. *ianuam domus Domini.* Luc. τὸν πυλῶνα οἴκου κυρίου.
15. 19. Goth. *Testamentum esto inter me et inter te.* Luc. Διαθήκη ἔστω ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ.
16. 24 ff. Vind. Ambri.
16. 29. Vind. gasiba. Luc. Ἄμβρι. Cod. B. Ζαμβρεί.
18. 21. Goth. *Usquequo claudicamini utrisque femoribus vestris?* Luc. Ἔως πότε ὑμεῖς χωλαεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις ὑμῶν;
18. 44. Goth. *Adducens aquam de mari.* Luc. ἀνάγουσα ὕδωρ ἀπὸ θαλάσσης.
18. 45. Sab. *Et plorabat, et ibat Achab in Iezrael.* Luc. καὶ ἔκλαιε (so Cod. A) καὶ ἐπορεύετο Ἀχαάβ εἰς Ἰεζραήλ.
- II. 1. 2. Goth. *Et ascendit Ochozias, &c.* Luc. καὶ ἀνέβη Ὀχοζίας κ. τ. λ.
1. 7. Goth. *Qualis est hominis iustitia qui ascendit obviam vobis?* Luc. Τί τὸ δικαίωμα τοῦ ἀνδρὸς τοῦ ἀναβάντος εἰς συνάντησιν ὑμῶν;
2. 14. Goth. *et transiit per siccum in eremum.* Luc. καὶ διῆλθε διὰ ξηρᾶς.
2. 23. Goth. *et lapidabant eum.* Luc. καὶ ἐλίθοσαν αὐτόν.
8. 10. Goth. *vocavit Dominus hos tres reges tradere in manu Moab.* Luc. κέκληκε κύριος τοὺς τρεῖς βασιλεῖς τούτους παραδοῦναι ἡμᾶς εἰς χεῖρας Μωάβ.
3. 20. Goth. *ecce aquae veniebant de via eremi Sur ex Edom.* Luc. Ἴδοὺ ὕδατα ἤρχετο ἐξ ὁδοῦ τῆς ἐρήμου Σουδ ἐξ Ἐδώμ.
4. 16. Goth. *Noli, domine, homo Dei, deridere ancillam tuam.* Luc. Μὴ, κύριε ἀνθρώπε τοῦ Θεοῦ (so Cod. A), μὴ ἐκεγάσῃ τὴν δούλην σου.
4. 19. Goth. *Caput doleo.* Luc. Τὴν κεφαλὴν μου ἀλγῶ.

4. 28. Goth. *Si poposci filium a domino, non sic poposci sicut tu fecisti.*  
Luc. Μὴ ἤγησάμην υἷὸν τοῦ κυρίου μου; οὐχὶ σὺ πεποίηκας;
4. 35. Goth. *et inspiravit in eum.*  
Luc. καὶ ἐνέπνευσεν ἐπ' αὐτόν.
5. 19. Goth. *chabratha terra.*  
Luc. χαβραθὰ τὴν γῆν.
5. 23. Goth. *Et dixit Naaman instantius: Accipe &c.*  
Luc. καὶ εἶπε Νεεμὰν ἐπιμακῶς Λαβὲ κ. τ. λ.
6. 8. Goth. *In locum phalminum obsessionem faciamus.*  
Luc. Εἰς τὸν τόπον τὸν φελμουνὶ ποιήσωμεν ἔνθερον.
9. 17. Goth. *puverem populi Hieu.*  
Luc. τὸν κοιοριτὸν τοῦ ἔθλου Ἰού.
10. 6. Vind. *accipiat unusquisque nutritorum caput eius quae nutriti ex filis regis.*  
Luc. λαβέτω ἕκαστος τὴν κεφαλὴν τοῦ υἱοῦ τοῦ κυρίου αὐτοῦ.
10. 11. Goth. *omnes cognatos eius.*  
Luc. πάντας τοὺς ἀγγιωτεύοντας αὐτοῦ.
- Vind. *proximos eius.*
10. 29. Vind. *set a peccatis Hieroboam fili Nabat qui peccare fecit Israel non discessit Ieu rex set abii post uaccas peccati quae erant in Bethel et in Dan.*  
Luc. πλὴν ἀπὸ ἁμαρτιῶν Ἰεροβοὰμ υἱοῦ Ναβὰτ, ὃς ἐξήμαρτε τὸν Ἰσραὴλ, οὐκ ἀπέστη ἀπ' αὐτῶν Ἰού· ὀπίσω αὐτῶν ἔπορεύετο, τῶν δαμάλεων τῆς ἁμαρτίας τῶν χρυσῶν τῶν ἐν Βαιθὴλ καὶ ἐν Δάν.
- Goth. *non recessit Hieu, sequens observantiam uaccarum peccati.*
10. 36. Goth. + *Et erat annus (secundus) Gotholiae cum regnare coepisset Hieu filius Namesse, &c.*  
Luc. + ἐν ἔτει δευτέρῃ τῆς Γοθολίας βασιλείᾳ κύριος τὸν Ἰού υἱὸν Ναμεσί, κ. τ. λ. (cf. *note ad loc.*).
11. 12. Goth. *dedit super eum sanctificationem.*  
Luc. ἔδωκεν ἐπ' αὐτὸν τὸ ἁγίασμα.
11. 14. Goth. *et scidit Gotholia vestimentum suum.*  
Luc. καὶ διεῖρηξε τὸ ἱματισμὸν αὐτῆς Γοθολία.
13. 15. Goth. *Accipe sagittam et bolidas.*  
Luc. Λαβὲ τόξον καὶ βολίδας.
13. 17. Vind. *et sagitta salutis in Israel.*  
Luc. καὶ βέλος σωτηρίας ἐν Ἰσραὴλ.
16. 18. Goth. *mesech sabbathorum.*  
Luc. τὸν θεμέλιον τῆς καθέδρας τῶν σαββάτων.
17. 2. Goth. *Et fecit malignum in conspectu Domini prae omnibus qui fuerunt ante eum.*  
Luc. καὶ ἐποίησε τὸ πονηρὸν ἐνώπιον κυρίου παρὰ πάντας τοὺς γενομένους ἔμπροσθεν αὐτοῦ.
17. 4. Goth. *Et invenit rex Assyriorum in Osee cogitationem adversus eum, et misit nuntios Adramelec Aegyptium inhabitantem in Aegypto, et erat ferens munera regi Assyriorum ab anno in annum.*  
Luc. καὶ εἶρεν ὁ βασιλεὺς Ἀσσυρίων ἐν Ὄση ἐπιβουλήν, δι' ὅτι ἀπέστειλεν ἀγγέλους πρὸς Ἀδραμελὲχ τὸν Αἰθίοπα τὸν κατοικοῦντα ἐν Αἰγύπτῳ, καὶ ἦν Ὄση φέρων δῶρα τῷ βασιλεῖ Ἀσσυρίων ἐνιαυτὸν κατ' ἐνιαυτὸν.
- Vind. *et misit nuntios at Adramelec Ethiopem habitantem in Aegypto, et offerebat Osee munera regi Assyriorum ab anno in annum.*

17. 4. Vind. <i>et iniuriam fecit ei rex Assyriorum.</i>	Luc. καὶ ἔβρισε τὸν Ὀσηε ὁ βασιλεὺς Ἀσσυρίων.
18. 34. Goth. + <i>Ubi sunt dii terrae Samariae?</i>	Luc. + καὶ ποῦ εἰσὶν οἱ θεοὶ τῆς χώρας Σαμαρείας;
19. 7. Goth. <i>auditionem malignam.</i>	Luc. ἀγγελίαν πονηράν.
23. 11. Lucifer + <i>in domo domus, quam aedificauerunt reges Israel excelso illi Babal et omni militiae caeli.</i>	Luc. + ἐν τῷ οἴκῳ ᾧ ἐκοδόμησαν βασιλεῖς Ἰσραὴλ ὑψηλὸν ἐν Βάβυλῳ καὶ πάσῃ τῇ στρατιᾷ τοῦ οὐρανοῦ.

(δ) The general characteristics of the Vulgate of the Old Testament have been dealt with by Nowack, *Die Bedeutung des Hieronymus für die alttestamentliche Textkritik* (Göttingen, 1875). Cf. also H. J. White in Hastings, *BD.* iv. pp. 883 *f.* Jerome describes his method of translation in the introduction to his commentary on Ecclesiastes. He claims for his version a certain independence, as a direct translation from the original Hebrew; but states at the same time that he has kept fairly closely to the LXX where there is no great discrepancy between this version and the Hebrew, and confesses to having had before him and made use of the versions of Aquila, Symmachus, and Theodotion<sup>1</sup>. Instances from Kings of Jerome's employment of these later Greek versions may be noticed; and it will be seen that here, as in other books, the version of Symmachus seems to have been most frequently used as a model:—

I. 4. 13. חבל ארנב לו Σ. καὶ αὐτὸς εἶχε τὸ περίμετρον τοῦ Ἀργάβ, Vulg. *ipse praerat in omni regione Argob.*

6. 8. בלולים 'A. (καὶ ἐν) κοχλίας, Vulg. *per cochleam.*

9. 18. במדבר בארץ 'A., Σ. τὴν ἐν τῇ γῆ τῆς ἐρήμου, Vulg. *in terra solitudinis.*

10. 28. מן אלוס καὶ ἐκ Κωά, Vulg. *et de Coa.*

---

<sup>1</sup> . . . , hoc breuiter admonens, quod nullius auctoritatem secutus sum; sed de Hebraeo transferens, magis me Septuaginta interpretum consuetudini coaptavi: in his dumtaxat quae non multum ab Hebraicis discrepabant. Interdum Aquilae quoque et Symmachi et Theodotionis recordatus sum, ut nec nouitate nimia lectoris studium deterrerem, nec rursus contra conscientiam meam, fonte veritatis omisso, opinionum riuulos consecrarem.'

11. 36. למען היות ניר Σ. ὑπὲρ τοῦ διαμένειν λύχνον, Vulg. *ut remaneat lucerna.*

12. 7. ועניתם 'A., Σ. καὶ εἴξεῖς αὐτοῖς, Vulg. *et petitioni eorum cesseris.*

16. 3. מבעיר אחרי בעשא Σ. τρυγήσω τὰ ὀπίσω (Baasá), Vulg. *demetam posteriora Baasa.*

20. 12. בסכות 'A. ἐν συσκισμοῖς, Vulg. *in umbraculis.* Similarly in v. 16.

20. 38. באפר 'A. ἐν σποδῷ, Σ. σποδῷ, Vulg. *aspersione pulveris.*

20. 40. כן משפטך אתה חרצת "Αλλος" τοῦτο τὸ κρίμα ὃ σὺ ἔτεμες, Vulg. *Hoc est iudicium tuum, quod ipse decreuisti.*

II. 3. 4. היה נקר Σ. ἦν τρέφων βοσκήματα, Vulg. *nutriebat pecora multa.*

4. 7. ושלמי את נשיכי Σ. καὶ ἀπόδος τῷ δανειστῇ σου, Vulg. *et redde creditori tuo.*

9. 11. ואת שחיו 'A., Σ. καὶ τὴν ὀμλίαν αὐτοῦ, Vulg. *et quid locutus est.*

11. 10. השלמים Σ. τὴν πανοπλίαν, Vulg. *arma.*

12. 6. והם יחזקו את ברק הבית לכל אשר ימצא שם ברק Σ. καὶ αὐτοὶ ἐπισκευασάτωσαν τὰ δέοντα τοῦ οἴκου, ὅπου ἂν εὐρεθῇ δεόμενον ἐπισκευῆς, Vulg. *et instaurent sarta tecta domus, si quid necessarium viderint instauratione.*

23. 12. וירץ משם 'A. καὶ ἐβρόμωσεν ἀπὸ ἐκείθεν, Vulg. *et cucurrit inde.*

23. 24. הגללים 'A. τὰ μορφώματα, Vulg. *figuras idolorum.*

The Hebrew text employed by Jerome seems to have been very similar to, though not identical with, MT.<sup>1</sup> His version possesses the characteristics of a good translation, and aims at giving the sense of the original rather than at extreme literalness of rendering. Phrases and sentences are sometimes filled out in order to make their meaning clearer; cf. I. 2. 40 *וילך שמעי ויבא את עבדיו מנח 40 ויילך ad Achis in Geth ad requirendum servos suos, et adduxit eos de Gath*; 3. 5 *לך מן אתן שאל מה אתן Postula quod vis ut dem tibi*; 3. 13

<sup>1</sup> Cf. Nowack, *op. cit.* p. 55.

כל ימיו *cunctis retro diebus*; 6. 27 וכנפיהם *alae autem alterae*; 8. 24. כיום הזה *ut haec dies probat*. Occasionally, though not often, the translator goes astray in his desire for lucidity; cf. I. 1. 41<sup>b</sup> קריה הומה *sed et Ioab, audita voce tubae, ait*; 'Quid sibi §c.'; 16. 7 ועל אשר הכה אתו *ob hanc causam occidit eum, hoc est, Iehu filium Hanani, prophetam*.

§ 3. *The Synchronisms of the Compiler.*

The table on the following page exhibits a scheme of the synchronisms of R<sup>D</sup>, as they appear in MT., LXX, and Luc. The upward pointing arrow ↑ indicates a discrepancy with a preceding calculation, the downward pointing arrow ↓ a discrepancy with a calculation following; while the double-headed arrow † points to disagreement both with the preceding and following.

Examination of the three columns makes the fact plain that Luc. exhibits a different scheme of synchronism to MT. from Omri of Israel (I. 16. 23) down to Jehoram of Israel (I. 1. 17). This scheme conflicts with the synchronisms which go before and follow after, and which belong to the system of MT.; but, so far as it goes, is self-consistent, and is the cause of the placing of the narrative of Jehoshaphat's reign (MT. I. 22. 41 ff.) before that of Ahab at the close of I. 16 in both Luc. and LXX, and of the substitution of Ὁχοζίας for יהושפט in the narrative of II. 3 in Luc. On the other hand, LXX, which agrees partly with Luc. and partly with MT., is clearly a patchwork of the two schemes. Two traces of the scheme of Luc. have crept into MT.; viz. in I. 16. 23, where the synchronism according to MT. scheme should be the 27th or 28th year of Asa; and in II. 1. 17, where the Lucianic synchronism co-exists with that of MT. in II. 3. 1. The other inconsistencies of MT. are probably for the most part due to textual corruption. Thus in II. 13. 10 the reading of 39th for 37th brings about agreement both with the preceding and following synchronisms; in II. 15. 1 the substitution of 14th for 27th removes

	Kingdom.	King.	MT.		LXX.		Luc.	
			Length of reign.	Synchronism.	Length of reign.	Synchronism.	Length of reign.	Synchronism.
I. 14. 20	I	Jeroboam	22	—	↓22	—	↓22	—
I. 14. 21	J	Rehoboam	17	—	17	—	17	—
I. 15. 1	J	Abijah	3	18th of Jeroboam	6	18th of Jeroboam	6	18th of Jeroboam
I. 15. 9	J	Asa	41	20th of Jeroboam	41	↑24th of Jeroboam	41	↑24th of Jeroboam
I. 15. 25	I	Nadab	2	2nd of Asa	2	2nd of Asa	2	2nd of Asa
I. 15. 33	I	Ba'asha	24	3rd of Asa	24	3rd of Asa	24	3rd of Asa
I. 16. 8	I	Elah	2	26th of Asa	2	↑20th of Asa (v. 6)	2	↑20th of Asa (v. 6)
I. 16. 15	I	Zimri	—	27th of Asa	7	wanting	—	22nd of Asa
I. 16. 23	I	Omri	12	↓31st of Asa	12	↑31st of Asa	12	↑31st of Asa
I. 16. 29	I	Ahab	22	38th of Asa	22	2nd of Jehoshaphat	22	2nd of Jehoshaphat
I. 22. 41	J	Jehoshaphat	25	4th of Ahab	25	↓11th of Omri (16. 28 f.)	25	11th of Omri (16. 28 f.)
					25	4th of Ahab		
I. 22. 52	I	Ahaziah	2	17th of Jehoshaphat	2	17th of Jehoshaphat	2	24th of Jehoshaphat
II. 1. 17	I	Jehoram		↑2nd of Jehoram J	12	18th of Jehoshaphat	12	↓2nd of Jehoram J
II. 8. 1	„	„	12	18th of Jehoshaphat	12	18th of Jehoshaphat	12	
II. 8. 16	J	Jehoram	8	5th of Jehoram I	↓40	5th of Jehoram I	8	↑5th of Jehoram I
II. 8. 25	J	Ahaziah	1	12th of Jehoram I	1	12th of Jehoram I	1	11th of Jehoram I
II. 9. 29	„	„		11th of Jehoram I		11th of Jehoram I	1	11th of Jehoram I
II. 10. 35	I	Jehu	28	—	28	—	28	—

II. 11. 3	J	Athaliah	6	—	6	—	6	—
II. 12. 2	J	Jehoash	40	7th of Jehu	40	7th of Jehu	40	7th of Jehu
II. 18. 1	I	Jehoahaz	17	23rd of Jehoash J	17	23rd of Jehoash J	17	23rd of Jehoash J
II. 18. 10	I	Jehoash	16	‡37th of Jehoash J	16	‡37th of Jehoash J	16	‡37th of Jehoash J
II. 14. 1	J	Amaziah	29	2nd of Jehoash I	29	2nd of Jehoash I	29	2nd of Jehoash I
II. 14. 23	I	Jeroboam	41	15th of Amaziah	41	15th of Amaziah	41	15th of Amaziah
II. 15. 1	J	Azariah	52	‡27th of Jeroboam	52	‡27th of Jeroboam	52	‡27th of Jeroboam
II. 15. 8	I	Zechariah	‡	38th of Azariah	‡	38th of Azariah	‡	38th of Azariah
II. 15. 13	I	Shallum	‡	39th of Azariah	—	39th of Azariah	‡	39th of Azariah
II. 15. 17	I	Menaheḡem	10	39th of Azariah	10	39th of Azariah	10	39th of Azariah
II. 15. 23	I	Pekaḡiah	2	50th of Azariah	2	50th of Azariah	↓10	50th of Azariah
II. 15. 27	I	Pekaḡ	20	52nd of Azariah	20	52nd of Azariah	20	52nd of Azariah
II. 15. 32	J	Jotham	16	2nd of Pekaḡ	16	2nd of Pekaḡ	16	2nd of Pekaḡ
II. 16. 1	J	Aḡaz	16	17th of Pekaḡ	16	17th of Pekaḡ	16	17th of Pekaḡ
II. 17. 1	I	Hoshea	9	‡12th of Aḡaz	9	‡12th of Aḡaz	9	‡12th of Aḡaz
II. 18. 1	J	Ḥezekiah	29	3rd of Hoshea	29	3rd of Hoshea	29	3rd of Hoshea
II. 21. 1	J	Manasseh	55	—	55	—	55	—
II. 22. 1	J	Josiah	31	—	31	—	31	—
II. 23. 31	J	Jehoahaz	‡	—	‡	—	‡	—
II. 28. 36	J	Jehoiakim	11	—	11	—	11	—
II. 24. 8	J	Jehoiachin	‡	—	‡	—	‡	—
II. 24. 18	J	Zedekiah	11	—	11	—	11	—

the double inconsistency, if we make R<sup>D</sup> assign 51 years to the reign of Jeroboam II in place of the 41 years of II. 14. 23. The 12th year of Aḥaz in II. 17. 1, which disagrees with preceding synchronisms, is in agreement with the ten years assigned to Pekahiah in Luc. II. 15. 23 in place of the two years of MT.; and thus may belong to a different scheme.

The inconsistencies of R<sup>D</sup>'s system of chronology, as compared with the chronology of the period as known to us from the Assyrian inscriptions, are conveniently stated in G. W. Wade's *Old Testament History*, pp. 319 ff.

## LIST OF PRINCIPAL ABBREVIATIONS EMPLOYED.

- 'A. = Aquila's Greek Version, as cited in Field, *Origenis Hexaplorum quae supersunt*, and in F. C. Burkitt, *Fragments of the Books of Kings according to the translation of Aquila* (3 Kgs. 21 (20 MT.) 7-17; 4 Kgs. 23. 12-27), 1897.
- AV. = Authorized Version.
- Baed. = K. Baedeker, *Palestine and Syria*, 3rd edit., 1898.
- Benz. = I. Benzinger, *Die Bücher der Könige*, 1899.
- Ber. = E. Bertheau, *Die Bücher der Chronik*, 2<sup>o</sup> Aufl., 1873.
- Bö. = F. Böttcher, *Neue exegetisch-kritische Aehrenlese zum A. T.* 2<sup>o</sup> Abtheilung, 1864.
- Buhl, *Geogr.* = F. Buhl, *Geographie des alten Palästina*, 1896.
- CIG. = *Corpus Inscriptionum Graecarum*.
- CIS. = *Corpus Inscriptionum Semiticarum*.
- Cod. A. = *Codex Alexandrinus* of the Septuagint.
- COT. = E. Schrader, *The Cuneiform Inscriptions and the O. T.* (trans. from the 2nd German edit.), 1885.
- D<sup>s</sup> = The Deuteronomic editor (in citations from Joshua and Judges).
- DB.<sup>s</sup> or BD.<sup>s</sup> = *Dictionary of the Bible*, ed. by W. Smith, 2nd edit. of vol. i, 1893.
- Dri. = S. R. Driver.  
*Authority* = *Authority and Archaeology Sacred and Profane*, 1899.  
*Deut.* = *A Critical and Exegetical Commentary on Deuteronomy* (Internat. Crit. Series), 1895.  
*LOT.<sup>s</sup>* = *An Introduction to the Literature of the O. T.*, 6th edit., 1897.  
*Sam.* = *Notes on the Hebrew Text of the Books of Samuel*, 1890.  
*Tenses* = *A Treatise on the Use of the Tenses in Hebrew*, 3rd edit., 1892.
- E = The Elohist document in the Hexateuch.

- Encyc. Bibl.* = *Encyclopaedia Biblica*, ed. by T. K. Cheyne and J. Sutherland Black, 1899 ff.
- Ew. = H. Ewald, *History of Israel*, vols. iii and iv, 1871.
- Ew. § = H. Ewald, *Syntax of the Hebrew Language of the O. T.* (trans. from the 8th German edit.), 1881.
- Field = F. Field, *Origenis Hexaplorum quae supersunt; sive veterum interpretum Graecorum in totum V. T. fragmenta*, 1875.
- Ges. or Ges. *Thes.* = W. Gesenius, *Thesaurus linguae Hebraeae*, 1829.
- Ges.-Buhl = *W. Gesenius' Heb. und Aram. Handwörterbuch über das A. T.*, bearbeitet von F. Buhl, 13<sup>e</sup> Aufl., 1899.
- G-K. = *Gesenius' Hebrew Grammar, as edited and enlarged by E. Kautzsch* (trans. from the 26th German edit. by A. E. Cowley, 1898).
- Grä. = H. Grätz, *Geschichte der Israeliten*, 1875.
- H = The code known as 'the Law of Holiness' in Leviticus.
- Hastings, *BD.* = *Dictionary of the Bible*, ed. by J. Hastings, 1898-1902.
- Heb. Lex. Oxf.* = *A Heb. and Eng. Lexicon of the O. T., based on the Lexicon of Gesenius as translated by E. Robinson*, ed. by F. Brown, S. R. Driver, and C. A. Briggs, Oxford, 1892 ff.
- Hoo. = I. Hooykaas, *Iets over de grieksche vertaling van het Oude Testament*, 1888.
- J = The Jahvistic document in the Hexateuch.
- JE = The work of the compiler of the documents J and E in the Hexateuch.
- Jos. = *Flavii Iosephi Opera*, recognovit B. Niese, 1888.
- Kamp. = A. Kamphausen, *Die Bücher der Könige*, in E. Kautzsch's *Die Heilige Schrift des A. T.*, 1894.
- KAT*<sup>3</sup> = *Die Keilinschriften und das A. T.*, von E. Schrader, 3<sup>e</sup> Aufl. neu bearbeitet von H. Zimmern und H. Winckler, 1<sup>e</sup> Hälfte, 1902.
- Kau. = E. Kautzsch, *Abriss der Geschichte des alttest. Schrifttums*, in *Die Heilige Schrift des A. T.*, 1894.
- KB.* = *Keilinschriftliche Bibliothek*, Bd<sup>o</sup> 1, 2, 1889-1890.

- Ke. = C. F. Keil, *Die Bücher der Könige*, 2<sup>o</sup> Aufl., 1876.
- Kit. = R. Kittel, *Die Bücher der Könige*, 1900.
- Kit. *Hist.* = R. Kittel, *A History of the Hebrews*, vol. ii, trans., 1896.
- Klo. = A. Klostermann, *Die Bücher Samuelis und der Könige*, 1887.
- Kö. = F. E. König.
- Lehrg.* = *Hist.-krit. Lehrgebäude der Heb. Sprache*: 1<sup>o</sup> Hälfte, 1881; 2<sup>o</sup> Hälfte, 1<sup>er</sup> Theil, 1895.
- Syntax* = *Hist.-compar. Syntax der Heb. Sprache*, 1897.
- Kue. = A. Kuenen.
- Ond.* = *Hist.-krit. Onderzoek*, 2nd edit., 1887 (German trans., 1890).
- Hex.* = *The Origin and Composition of the Hexateuch* (trans. of part 1 of the preceding), 1886.
- Luc. = Lucian's recension of the Septuagint as edited by P. Lagarde (*Librorum V. T. canonicorum pars prior*, 1883).
- LXX = Cod. B of the Septuagint according to the text of H. B. Swete (*The O. T. in Greek according to the Septuagint*, vol. i, 1887).
- Maspero = G. Maspero, *Histoire ancienne des peuples de l'Orient classique*, 3 vols., 1895-1899.
- MT. = Massoretic Text (D. Ginsburg, 1894; Baer and Delitzsch, 1895).
- Oort = *Textus Hebraici emendationes quibus in V. T. neerlandice vertendo usi sunt A. Kuenen, I. Hooykaas, W. H. Koster, H. Oort*, edidit H. Oort, 1900.
- P = The Priestly Code in the Hexateuch.
- PEF.* = *Palestine Exploration Fund.*
- Mem.* = *Memoirs.*
- Qy. St.* = *Quarterly Statement.*
- Pesh. = Peshitto (ed. Lee).
- R<sup>D</sup> = The Deuteronomic Redactor of Kings (cf. pp. ix ff.).
- R<sup>D2</sup> = Later Deuteronomic Editors of Kings (cf. p. xviii).
- R<sup>P</sup> = The Priestly Redactor (or Redactors) of Kings (cf. p. xix).
- Rob. *BR.* = E. Robinson, *Biblical Researches in Palestine and the adjacent Regions*, 3rd edit., 3 vols., 1867.

- Rost = P. Rost, *Die Keilschrifttexte Tiglat-Pileasers III*, 1893.
- R. Sm. = W. Robertson Smith.
- OTJC<sup>2</sup> = *The Old Testament in the Jewish Church*, 2nd edit., 1892.
- Rel. Sem.<sup>2</sup> = *The Religion of the Semites*, 2nd edit., 1894.
- RV. = Revised Version.
- Σ. = Symmachus' Greek Version, as cited in Field, *Origenis Hexaplorum quae supersunt*.
- Sieg. u. Sta. = C. Siegfried und B. Stade, *Hebräisches Wörterbuch zum A. T.*, 1893.
- Smith, *Hist. Geogr.* = G. A. Smith, *The Historical Geography of the Holy Land*, 1894.
- Sta. = B. Stade, various articles on the text of Kings in *ZATW*.
- Sta. § = B. Stade, *Lehrbuch der Hebräischen Grammatik*, 1<sup>er</sup> Theil, 1875.
- Stanley, *SP.* = A. P. Stanley, *Sinai and Palestine in Connection with their History*, new edit., 1883.
- Θ. = Theodotion's Greek version, as cited in Field, *Origenis Hexaplorum quae supersunt*.
- Targ. = The Targum of Jonathan (ed. Lagarde).
- Th. = O. Thenius, *Die Bücher der Könige*, 2<sup>e</sup> Aufl., 1873.
- Vet. Lat. = The Old Latin Version.
- Vulg. = The Vulgate.
- Wellh. C. = J. Wellhausen, *Die Composition des Hexateuchs und der historischen Bücher des A. T.*, 1889.
- ZA. = *Zeitschrift für Assyriologie*.
- ZATW. = *Zeitschrift für die alttest. Wissenschaft*.
- al. = *et aliter*, 'and elsewhere.'
- 'וּ = וְנוֹסֵר = '&c.'
- 'פּ = פְּלִי = 'such a one (unnamed).'
- † indicates that all occurrences in O. T. of a particular word or phrase have been cited.

# NOTES

ON

## THE BOOKS OF KINGS

---

### I. 1. 1-2. 46. *Close of the history of David. Establishment of Solomon as his successor*<sup>1</sup>.

1. 1. [בא בימים] A regular idiom. Lit. 'entered into days,' just as we should say, *advanced in years*. So Gen. 18. 11; 24. 1; Josh. 13. 1; 23. 1, 2†.

[בבגדים] 'With *the* clothes,' which are immediately suggested to the reader by the previous ויכסרו. This use of the article with well-known objects is very common in Heb., and imparts a peculiar vividness to the narrative. Cf. v. 39 אֶת־קַרְנֵי הַשָּׁמַיִם; ch. 17. 10 בַּשֹּׁפָר, 'in *the* vessel,' almost, 'in *your* vessel,' v. 12 בַּבַּיִת 'in *the* jar,' used in every household for the purpose specified; II. 8. 15; 1 Sam. 10. 25; 18. 10; *al.* Da. § 21<sup>d</sup>.

[וְלֹא יָחַם לוֹ] The imperfect expresses the habitual character of the king's condition: 'he *was not*,' or, '*used not to be* warm.' This usage is somewhat rare in prose: cf. ch. 8. 8 וְלֹא יָרָאוּ הַחֹצְפָה; Gen. 2. 25 וְלֹא יִתְבַּשְׂשֵׁשׁ; 1 Sam. 1. 7 וְלֹא תֵאָכֵל בָּךְ; 2. 25 וְלֹא יִשְׁמְעוּ בְּךָ. *Dri. Tenses*, §§ 30, 42 β, 85 *Obs.*

2. [אדני המלך] A ceremonious form of address which is almost constant. אדני המלך 2 Sam. 14. 15† (cf. המ' אדניך 1 Sam. 26. 15†). המלך alone is comparatively rare.

---

<sup>1</sup> This section forms the continuation of 2 Sam. ch. 9-20, and is probably by the same author. See *Dri. LOT*. 179, and especially Wellh. *C.* 260.

[נערה בתולה] A common form of apposition, the second substantive defining more closely the meaning of the first. Cf. *ch.* 3. 16 נָשִׁים זָנוֹת; *ch.* 7. 14 אִשָּׁה אֶלְמָנָה; Deut. 22. 28; Gen. 21. 20 רֵבָה בַּשָּׂטָה; Isa. 23. 12 הַמְעַשְׂקָה בְּתוֹלַת וּנְ; *al.* G-K. § 131, 2<sup>a</sup>; Ew. § 287<sup>e</sup> (b); Da. § 29<sup>b</sup>.

[תעמדה] 'And let her stand.' Imperf. with 1 *consec.* the continuation of the cohortative יבקשו. *Dri. Tenses*, § 113, 2; Da. § 55<sup>a</sup>. The phrase עמד לפני is used idiomatically of those who were in constant attendance upon a superior: cf. *ch.* 10. 8; 12. 8 (|| 2 Chr. 10. 6); Jer. 52. 12; Deut. 1. 38. Of the service of יהוה, *ch.* 17. 1; Ezek. 44. 15; Judg. 20. 28; *al.*

[סכנת] 'Attendant,' 'care-taker'; in the masc. סִכְנָן Isa. 22. 15 as a title of Shebna the superintendent of the palace, and also, it seems, in a Phoenician inscription from Lebanon belonging probably to the eighth century B.C., of a guardian or governor of a city, סִכְנָן קִרְתֵּי הַיָּמִינִים עֲבָדֵי הַמֶּלֶךְ הִרָאם מֶלֶךְ הַסִּדוֹנִיָּים 'Soken of the New City, servant of Hiram, king of the Sidonians,' *CIS*. I. i. 5.

The word—unless Cheyne is right in connecting it (*Isaiah*, ii. 153) with the Assyrian *šaknu*, 'a high officer,' from *šakin*, 'to set up, place'—will be derived from סִכְנָן which in the Hiph'il means *to deal familiarly with*; Num. 22. 30 הֲהִסְכַּנְתִּי לַעֲשׂוֹת לוֹ 'Did I ever deal familiarly to do?' i.e. 'was I ever wont to do?' Ps. 139. 3 כָּל־דַּרְכֵי הַסְּבִיבִי לָתֵת לְךָ 'With all my ways thou art familiar'; Job 22. 21 הֲסִכְנָנִי אֵלָיו 'Become familiar with him.'

Pesh. **ܣܟܢܢܐ** 'serving'; LXX, Vulg. more freely *θαλπουσα*, foveat; Targ. קריבא 'near to him.'

[בחיך] So Pesh., **ܥܘܘܢܐ**, 'ο *ἑβραῖος* (Syro-Hex. **ܥܘܢܐ**), Targ. (לוֹתֵךְ); LXX, Luc., Vulg. There is no reason for doubting the originality of MT. Such a change from 3rd to 2nd pers. is quite in accordance with Hebrew usage in cases in which a superior is addressed. Cf. 1 Sam. 25. 28 בְּרִמְסֵי חֲמוֹת יְהוָה אֲדִינִי; 22. 15; *al.*

3. [השונמית] Vulg. *Sunamitidem*, Targ. שונם, LXX, Luc. *Σουναμίτιν*, Pesh. **ܣܘܢܡܝܬܐ**. The title השונמית is also applied (II. 4. 12, &c.) to Elisha's hostess at Shunem. השונמית, Song 7. 1,

is usually thought to be a variation; cf. rendering of Pesh., and modern name of the village.

שִׁנְיָם was one of the cities assigned to the tribe of Issachar, Josh. 19. 18; 1 Sam. 28. 4 it is mentioned as the place where the Philistines encamped, near to the Israelite encampment at גִּלְבָּעַי, and also to עֵין דֹּוֹר v. 7; II. 4. 8†, a city visited by Elisha, not very far from Mt. Carmel, v. 25. The site appears to have been that of the modern *Solam*, a village on the south-west slope of the *Jebel Nebi Dahi* (called 'little Hermon'), about five miles north of *Jebel Fuk'ua* (Mt. Gilboa), and three miles north of *Zer'in* (Jezreel). Cf. Rob. *BR.* ii. 324; Stanley, *SP.* 344; Baed. 243.

4. ]יִשָּׁה So LXX, Vulg., Targ.; יִשָּׁה מְרֻאָה Luc., Pesh. Though יִשָּׁה מְרֻאָה, יִשָּׁה מְרֻאָה, יִשָּׁה מְרֻאָה are common expressions, yet יִשָּׁה used absolutely is still more frequent. MT. may therefore be retained.

5. ]מִתְנַשֵּׂא The participle expresses the *continuous* development of Adonijah's plans, Dri. *Tenses*, § 135, 1. A single event of brief duration, such as the open declaration of his claims, would have been represented by the perf., or by the imperf. with ו consec.

וַיַּעַשׂ 'He made,' i.e. 'instituted.' For this use of עָשָׂה, cf. 2 Sam. 15. 1 וַיַּעַשׂ לוֹ אֶבְשָׁלוֹם מְרֻבָּה וְיָוָי.

רִצִּים לַמֶּלֶךְ] The usual bodyguard of a king. Cf 1 Sam. 22. 17; ch. 14. 28; II. 11. 4; *al.*

6. ]וְלֹא עָצַב 'Had not grieved him.' עָצַב means *to hurt*, either bodily, Eccl. 10. 9 מִפְּסִיעַ אֲבָנִים יַעֲצֹב בָּהֶם, or mentally, Isa. 54. 6 עֲצִיבֹת רִחַי; 2 Sam. 19. 3, such mental pain sometimes culminating in *anger*, as seems to be the case here and in 1 Sam. 20. 3, 34; Gen. 34. 7. LXX καὶ οὐκ ἀπεκόλυσεν αὐτόν seems to presuppose וְלֹא עָצַר 'had not held him back'; cf. 18. 44. So Klo. Against this reading is the following עָשִׂית which, as used of a past event, is opposed to the notion of holding back *before* an action. The other Verss. give the sense 'reprove,' and seem to be guessing from the context; Luc. καὶ οὐκ ἐπετίμησεν αὐτῷ, Vulg. *nec corripuit eum*, Pesh. וְלֹא אֶכְלִימָה, Targ. וְלֹא אֶכְלִימָה.

מִיָּמָיו] 'Out of his days'; i.e. at any time during the whole course of his life. An idiomatic expression; cf. 1 Sam. 25. 28

יְהִי־מִיָּדָה צְוִיתָ בְּקֶרֶב <sup>1</sup>. 'Ever,' as used in English, will be found to fit each of these cases.

[ואתו ילדה אחרי אבשלום] The object, as being the interesting member of the sentence, is brought to the beginning and receives a slight emphasis. This is not uncommon. Cf. 1 Sam. 15. 1 אתי יהוה שלח יהוה; 25. 43; ch. 14. 11; al. *Dri. Tenses*, § 208, 1.

הַיְלָרֶת. 'One bore.' A semi-impersonal use of the verb; *sc.* RV., by accommodation to Eng. idiom, substitutes a pass.; 'He was born.' Cf. ch. 14. 10 בְּאִשֶׁר יִבְעַר הַגִּלְלָה 'as one sweeps away dung,' or, 'as dung is swept away'; ch. 22. 38 וַיִּשָׁטֵף; al. The assumed cognate participle as subj. is sometimes actually expressed; Deut. 22. 8; Isa. 28. 4. *Ew.* § 294<sup>b</sup>, *Da.* § 108, *Rem.* 1. Klo.'s emendation וַיִּשָׁטֵף יְלִדָה אַחֲזֵת אַבְשָׁלוֹם is quite unnecessary.

7. [ויהיו רבריו עם יואב] 'And his words (i. e. negotiations) were with Joab.' The idiom is similar to 2 Sam. 3. 17 וְדַבַּר אֲבִיבָר הָיָה עִם זְכַנְיָהוּ; cf. Judg. 18. 7, 28 וְדַבַּר אִין לְהֵם עִם אַרְם.

[ויעזרו אחרי ארניה] A pregnant construction; RV. 'and they following Adonijah helped him.' Cf. Deut. 12. 30 וְעִזְרוּ אַחֲרָיִךְ; 1 Sam. 7. 2 וַיֵּצֵאוּ אַחֲרָיו; Ruth 2. 3 וַתֵּלֶקֶט אַחֲרָיו; ch. 14. 10 וּבְעֵרְתִי אַחֲרָיו; 16. 3 מִבְּעִיר אַחֲרָיו; Jer. 50. 21 וְהָרַחֵם אַחֲרָיו; Lev. 26. 33 וְהִרְחַבְתָּ אַחֲרֵיכֶם חֶרֶב; Ezek. 5. 2, 12; 12. 14; Deut. 1. 36, al. מִלֵּא אַחֲרָיו.

8. [שמעי ורעי] These persons are not mentioned elsewhere as holding positions of importance about the court of David or Solomon. Neither שמעי, one of the twelve officers who provided victuals for Solomon's household (ch. 4. 18), nor שמעי the Benjamite of Gera seems to have been of sufficient importance to satisfy the mention in this passage; and the name רעי occurs nowhere else. Hence, the text is probably corrupt. Among suggested emendations, the most worthy of notice is that of Klo. who follows Luc. *καὶ Σαρμαίας καὶ οἱ ἐταῖροι αὐτοῦ*, i. e. וְרַעֲיוֹ וְשִׁמְעִיָהוּ, so far as regards the

<sup>1</sup> Job 27. 6 אֲלֵי־יָדָי לֹא־יִצְדָּקוּ לִבִּי מִיָּמַי is similar if with RV. we supply an object 'me' to יצדקו; 'my heart shall never reproach me.' But more obviously the object is found in סימי; 'my heart shall not reproach any one of my days.'

second word, and emends the first *ושלמה*. This suggestion *ושלמה* is to some extent supported by the enumeration in *v.* 10, and would imply that the other princes *did* side with Adonijah, as seems to have been the case from *v.* 19 *ויקרא לכל בני המלך*. Th.'s emendation *והישי רעה נור*, derived partly from Jos.'s explanation of *ורעי* as *ὁ Δαυίδου φίλος*, is plausible. LXX, Vulg., Pesh., Targ. agree with MT.

[הנבורים] David's army of picked warriors; 2 Sam. 10. 7; 16. 6; 20. 7; 1 Chr. 19. 8; 28. 1; 29. 24; Song 4. 4. The names of the principal men among them are given in 2 Sam. 23. 8-39; || 1 Chr. 11. 11-47.

[אשר לדור] This construction takes the place of the *stat. constr.* because *הנבורים* (with the article) was the regular title for the army mentioned, and is regarded almost as a proper name, Da. § 28, *Rem.* 5<sup>1</sup>. Such a method of avoiding the *stat. constr.* is especially frequent with proper names; Judg. 18. 28; 19. 14 *הנבקה אשר*; *לכניזן*; *ch.* 15. 27; 17. 9; *al.*

9. [עם אבן הזחלה] An idiomatic use of *עם*; 'by' or 'close to.' Cf. Gen. 35. 4 *עם שכם אשר*; Josh. 7. 2; Judg. 18. 3; 19. 11; 2 Sam. 20. 8; *al.*

[הזחלה] 'The serpent'; so called from *crawling*; Deut. 32. 24 *זחלי עפר*; Mic. 7. 17†. This root corresponds to Ar. *زحل* *to withdraw, lag behind*, and is quite distinct from *זחתי* Job 32. 6 = Ar. *ذحل* = Aram. *ܘܫܡܐ* *to fear*. Wellh. (*Reste Arab. Heidentums*, 2<sup>o</sup> Ausg. 146) compares *הזחלה* with the Ar. name of Saturn, *Zuhal*, i.e. (Lane, *Lex.*, 1220) *he who withdraws*, the planet being so named because it is remote, and said to be in the Seventh Heaven.

[עין רגל] Pesh. *حجم* *הרגל*, Targ. *קצרא*, i.e. *spring of the fuller*, *רגל* being used of *tredding* linen with the feet. Mentioned as one of the landmarks upon the boundary line between Judah, Josh. 15. 7, and Benjamin, Josh. 18. 16; during Absalom's rebellion the hiding-place of Jonathan and Ahimaaz whilst awaiting news from Jerusalem, 2 Sam. 17. 17†. The spring has with great probability been identified with the modern 'Fountain of the Virgin,' called '*Ain Umm ed-Deraj*, i.e. 'spring of the mother of

steps,' the source which supplies the pool of Siloam. Opposite the fountain there is a rough flight of stone steps leading up the rock to the village of Siloam, and called by the fellahîn *Es-Zehweilch*, i.e. זחלה. See *PEF. Qy. St.*, 1869-70, p. 253; *DB.* i. 943 *f.*

11. [ואמר נתן . . . לאמר] *Luc. καὶ ἦλθε Ναθάν πρὸς Βηρσαβέε μητέρα Σολομώντος καὶ εἶπεν*, i.e. וְהֵלֵךְ נָתָן . . . וְאָמַר. This is rather preferable to MT., as being less abrupt. So Klo.

12. [איענדך . . . וסלמי] 'Let me counsel thee . . . and save thou,' equivalent to 'Let me counsel thee . . . *that thou mayest save.*' The Imperative with ו, וסלמי, stands in place of the usual cohortative with weak ו, expressing with greater force the *purpose* of the action described by the previous verb. Cf. Gen. 12. 2 . . . אַעֲשֶׂךָ לְטוֹב גְּדוּל . . . אַעֲשֶׂךָ לְטוֹב גְּדוּל; 20. 7; 2 Sam. 21. 3; II. 5. 10; *al.* See *Dri. Tenses*, § 65; *Ew.* § 347<sup>a</sup>; *G-K.* § 110, 2<sup>b</sup>; *Da.* § 65<sup>d</sup>.

13. [כי] Like *ὅτι recitativum*, introducing the direct narration. Cf. *ch.* 11. 22 וְאָמַר לוֹ פְּרַעַה כִּי מָה אַתָּה חָסַר עָמִי 22; 20. 5; 21. 6; II. 8. 13; Gen. 29. 32, 33; 1 Sam. 2. 16; 10. 19; *al.* Inverted commas are the equivalent in English. RV. rendering 'assuredly,' is not to be followed. Cases like Gen. 18. 20 וַעֲקַת סֹדֹם וְעֹמֹרָה כִּי רַבָּה כִּי רַבָּה 'the cry on account of Sodom and Gomorrah is *verily* great'; Ps. 118. 10, 11, 12 בִּשְׁם יְהוָה כִּי אֲמַלְכֶם כִּי אֲמַלְכֶם 'in the name of Yahweh I will *surely* cut them off,' where כִּי is joined closely to the verb, are quite different.

14. [עורך סברת . . . ואני אבא] The two clauses are placed in parallelism, and thus their co-ordination in time is marked with as great vividness as is possible. Cf. *vv.* 22, 42; II. 6. 33 עוֹרֵד מְדַבֵּר עוֹרֵד מְדַבֵּר; *עַמְּם חֲנָה הַמְּלֶאךָן יֵרֵד אֵלָיו*; Gen. 29. 9; *al.* Without עוֹרֵד in the first clause, *ch.* 14. 17; II. 2. 23; 4. 5; *al.* *Dri. Tenses*, §§ 166-169; *G-K.* § 116, 5, *Rem.* 4; *Da.* § 141.

[וסלאתי את דבריך] Lit. 'I will *fill up* thy words,' i.e. give them the confirmation of my testimony; so, 'I will *confirm* thy words.' Elsewhere, מלא דבר means to *fulfil a prediction* by subsequent actions; *ch.* 2. 27; 2 Chr. 26. 21.

15. [מְשֻׁרָת] A contraction or corruption of מְשֻׁרָתָת.

18. [ועתה אדני המלך וג'] Read וְעַתָּה for וְעַתָּה with LXX, *Luc.*, *Vulg.*, *Pesh.*, *Targ.*, and some 200 *Codd.* So *Th.*, *Klo.*, *Kamp.*

The pronoun is necessary to mark and emphasize the change of subject in clause *b*, in contrast to the subject of clause *a*, ארניה.

20. [ואתה ארני המלך] So LXX, Pesh.; but read וְעָתָה for ואתה with Targ. and many Codd. So Th. ועתה is employed to summarize the conclusion of all that has gone before. Bathsheba draws together the threads of her speech, and explains why she has brought the state of affairs under the king's notice. This use of ועתה is very common. Cf. e.g. 1 Sam. 25. 26, 27; Gen. 3. 22; ch. 2. 9; 8. 25. Klo.'s violent emendation is quite unnecessary.

עלך] Expressing concentration of attention. Cf. 2 Chr. 20. 12 כי עלך עינינו; Jer. 22. 17 על בערך; כי אין עיניך ולבך כי אם על בערך.

22. [עודנה ו'] Cf. v. 14 note.

24. [אתה אמרת ו'] The interrogation is indicated by the tone in which the words are spoken. Cf. ch. 21. 7 אתה עתה תעשה מלובה על; II. 5. 26; 9. 19; 1 Sam. 11. 12; 21. 16; 22. 7; Gen. 27. 24; al. G-K. § 150, 1; Da. § 121.

25. [ולשרי הצבא] So LXX, Vulg., Pesh., Targ.; but Luc. καὶ τὸν ἀρχιστράτηγον Ἰואβ, i.e. וְלְיוֹאָב שַׂר הַצְּבָא (as in v. 19; cf. v. 7; ch. 2. 22), is to be followed. So Hoo. Against MT. it is improbable (i) that Nathan should have omitted express mention of Joab, and (ii) that he should have made an assertion, וְלְשָׂרֵי הַצְּבָא, which would at the moment seem to implicate Benaiah, who next to Joab was one of David's principal generals.

26. [לִי אֲנִי] For the re-enforcement of the suffix pronoun by the personal pronoun, cf. 1 Sam. 19. 23 עליז נם הוא; 25. 24 בי אני ארני; הען; Hag. 1. 4 אתם לשבת ו' העת לכם אתם לשבת ו'. G-K. § 135, 2<sup>c</sup>; Ew. § 311<sup>a</sup>; Da. § 1.

עבוד] Luc. εὐλόγησόν σου, i.e. בְּיָדְךָ. So Klo., Hoo., correctly. MT. seems to have been altered after v. 19. As Klo. notices, the title of submission, appropriate in the mouth of Bathsheba when speaking of her son, is out of place as coming from Nathan.

27. [אם] Infrequent in single direct questions. When so employed it is usually equivalent to *num?* Judg. 5. 8 אִם-יִרְאֶה וְלִמָּחָה; Am. 3. 6; Isa. 29. 16; Jer. 48. 27; Job 6. 12; 39. 13. In Gen. 38. 17 אִם-יִתֵּן עֲרָבוֹן עַד שְׁלֹחֶךָ it represents *An?* Da. § 112 end.

מֵאֵת] *From proximity with*, used to express *origin from*; a more idiomatic expression than the simple מֵן. מֵאֵת is very usual when יהוה is the source named. See instances cited on 2. 15.

נהיה 'Has been brought about.' Cf. 12. 24; || 2 Chr. 11. 4  
כי מאתי נהיה הרבר הזה.

28. אֶל־תַּעֲצֹרְלִי לְרֶכֶב *Dativus commodi*. Cf. II. 4. 24 [קראו לי];  
2 Sam. 18. 5 לְאַטְלִי; Judg. 16. 9.

[ותבא לפני המלך ותעמד לפני המלך] So Targ. LXX, Vulg. presuppose לפניו ותעמד לפני; ותבא לפני המלך ותעמד לפניו לפני המלך; Luc. ותבא ותעמד לפני המלך. The unnaturalness of Pesh., ותבא ותעמד לפני המלך instead of *vice versa*, and its disagreement with LXX, Vulg., point to the probability of all three being attempts to mend the tautology of MT. This repetition is no doubt due to a mistake of the scribe's eye, ותעמד being first omitted, and then added at the end with a repetition of the words which properly followed it. Thus we may, with Klo., Hoo., adopt the reading of Luc. Th. favours that of LXX, Vulg.

29. [אשר פדה וג'] So exactly 2 Sam. 4. 9.

[כי באשר . . . כי כן] The first כי introduces the subject of the oath; cf. 2. 24; 18. 15; *al.*; the second כי resumes the first כי after the long intervening clause. Cf. 1 Sam. 14. 39 כי אם ישנו . . . חי יהוה . . . כי ביונתן בני כי מות ימות 25. 34; 2 Sam. 3. 9; Jer. 22. 24; Gen. 22. 16, 17.

33. [הפרדה אשר לי] 'Mine own mule'; more emphatic than פִּרְדֹתִי. Cf. 1 Sam. 25. 7 לך הרעים אשר לך 'thy shepherds,' emphasized in view of the claim which follows; 2 Sam. 14. 31 את החלקה אשר לי 'my field,' in contrast to the suffix of עבדיך. Da. § 28, *Rem.* 5<sup>b</sup>. Notice the difference between this class of examples of the construction אשר ל, and that noticed upon *v.* 8. While *here* the emphasis is upon the possessive pronoun, *there* it falls upon the strict definition of the substantive.

קרי אל, בתיב על. Some MSS. [אל נזח]. See *v.* 38.

[נזח] Pesh. *شيلوحا*, Targ. *שילוחא* (here and in *vs.* 38, 45) identify with the pool of Shiloah or Siloam; and this is favoured by 2 Chr. 33. 14, where it is stated that Manasseh built an outer wall to

the city of David on the west side of *Gihon in the ravine*, the חל referred to being probably that of the קְרָרִן. The topography of נַחֲחַ הַעֲלִיָּת is a much disputed subject. See *DB*<sup>2</sup>. i. 1186.

35. [נגיד] Lit. *one placed in the fore front*, so 'leader.' The word in early Hebrew is characteristic of the more elevated style, and is frequent in Sam., Ki., especially in prophetic utterances. 1 Sam. 9. 16; 10. 1; 13. 14; 25. 30; 2 Sam. 5. 2; 6. 21; 7. 8; *ch.* 14. 7; 16. 2; II. 20. 5.

36. [אמן בן יאמר ו' ונ'] So Vulg., 'A., Z., and substantially Targ. 'אָמֵן וְסִפֵּן בְּחֵץ מִבְּמֵי לְבָבוֹ; אמן בן תהי רעוא מן קרם י'. Pesh. אָמֵן בֶּן יְעֻשֶׂה. Cf. Jer. 28. 6. LXX Γένοιτο οὕτως· πιστώσαι ὁ Θεὸς τοῦ κυρίου μου τοῦ βασιλέως. Luc. Γένοιτο οὕτως· πιστώσαι ὁ Θεὸς τοὺς λόγους τοῦ κυρίου μου τοῦ βασιλέως· οὕτως εἶπε Κύριος ὁ Θεὸς σου, κύριέ μου βασιλεῦ. A double rendering. Pesh. *بحب* is almost certainly a paraphrase of the somewhat harsh expression of MT. LXX, Luc. must have read אָמֵן for יאמר, and then probably added the necessary object אמת דברי. Klo. follows this, emending אָמֵן בֶּן יְעֻשֶׂה אֱלֹהֵיךְ אֶת־דְּבָרֵי אֲדֹנָי הַסֵּלָה; and so Hoo. But to say אמן 'true,' i.e. 'may it come true,' and then to continue בן יאמן ונ', is mere tautology. There is no reason for the rejection of MT.

37. [יהי] Read יהי Ki. with LXX, Vulg.

38. [הכרתי והפלתי] David's bodyguard, doubtless composed of foreigners, mentioned only during his reign; *v.* 44; 2 Sam. 8. 18 (|| 1 Chr. 18. 17); 15. 18; 20. 7, 23 (Q're). The names are *gentilic* in formation; G-K. § 86, 2, *Rem.* 5. In 1 Sam. 30 הכרתי are connected with the Philistines; cf. *v.* 14 with *v.* 16; and this is also the case with פְּרִתִים which occurs Ezek. 25. 16; Zeph. 2. 5†. This latter is rendered *Kρητες* by LXX, and hence it is thought that כַּפְתֹּר, from which the Philistines are said (Am. 9. 7; Deut. 2. 23; cf. Jer. 47. 4) to have emigrated, denotes Crete<sup>1</sup>. פלתי has been

<sup>1</sup> Sayce, following Ebers, formerly identified כַּפְתֹּר with the Egyptian *Kaft-ur* or 'greater Phoenicia,' i.e. the coast-land of the Delta (*The Higher Criticism*, 136), but has now abandoned this view (*Academy*, April 14, 1894, p. 314).

supposed, though without ground from analogy, to be a contraction of **מלשתי**. Th.'s objection to the view that the **כרתיו** and **מלתי** were foreigners, on the score that David, who was so patriotic and devoted to the worship of the only God, would not have surrounded himself with a foreign bodyguard, will not hold good, in view of the important positions occupied by Uriaah the Hittite 2 Sam. 11. 15, and by Ittai the Gittite 2 Sam. 18. 2.

[על נחן] In *v.* 33 the better reading is **אל נחן**. There are many scattered instances of **על** used in place of **אל** after a verb of motion; *ch.* 20. 43 (21. 4 **אל**); 22. 6 (|| 2 Chr. 18. 5 **אל**); 1 Sam. 2. 11; 2 Sam. 15. 20; Mic. 4. 1 (|| Isa. 2. 2 **אל**); Isa. 22. 15 (**אל** . . . על); 66. 20 (56. 7 **אל**); Ezek. 1. 20 (*v.* 12 **אל**); 44. 13 (**אל** . . . על); Jer. 1. 7; 31. 11 (**אל** . . . על); 36. 12; *al.*

40. [מחללים פחללים] So Vulg., and second rendering of Luc.; (Vet. Lat. second rendering *organisantes in organis*; Pesh. **לכח** **בכח** 'were striking sistra'). LXX, and first rendering of Luc. *ἐχόρευον ἐν χοροῖς*. So perhaps Targ. **משבחין בחנניא**<sup>1</sup>. Vet. Lat. first rendering *cantabat canticis et melodiis*. Ew., following LXX, reads **מחללים פחללים** on the ground that it is unlikely that 'all the people' would be able to play flutes. But, as Th. remarks, the form **חילים** never occurs (always **מחלות**), and *round dances*, which would be denoted by **חלל**, would be unsuitable in a hasty procession. To this we may add the consideration that the stress seems to be laid upon the *noise* which was made; **ותבקע הארץ בקלם**. Klo.'s emendation **מחללים פחללים** (cf. Isa. 30. 29) is unnecessary. A denom. **חלל** = 'to play the flute' may well be formed from **חליל**.

[ותבקע ונ] The sound of the shouting is compared to the deep rumbling produced by the splitting of the ground during an earthquake. In Num. 16. 31 the phrase **ותבקע הארץ** is used of an earthquake phenomenon. Th.'s objection to MT. is insufficient.

<sup>1</sup> But **חננא** may have the meaning 'musical instrument'; *Pesachim* 111<sup>b</sup> **חננא** **בניחא** 'they hung a harp in the hollow of the tree'; Targ. Jerus. on Ex. 32. 19 **חננא** **בידיהון** 'and harp in the hands of the sinners'; Targ. Ps. 5. 1 **חננא** = Heb. **לשכנא** = **לשכנא** אל המזלח. See Levy or Jastrow, s.v. *Studia Biblica*, ii. p. 34.

41. 'הם כלו וג' ] 'They *having finished eating*'; a circumstantial clause with the personal pronoun standing as subject. So very frequently; II. 5. 18 והוא נשען על ידי 'he leaning on my hand'; Gen. 15. 2; 18. 8; *al. Dri. Tenses*, § 160.

מדוע קול הקריה הומה ] 'Wherefore is there the sound of the city in tumult?' So *Vulg.*, excellently, *Quid sibi vult clamor civitatis tumultuantis*? הומה is properly an accus. of *state*, and forms a kind of secondary predicate. Cf. *ch.* 14. 6 קול רגליה באה בפתיח (באה of course referring to the suffix of רגליה); Song 5. 2 קול דודי דופק 2; Gen. 3. 8. See *Dri. Tenses*, § 161, *Obs.* 2.

For the use of the word הומה, cf. Isa. 22. 2; Jer. 6. 23; Ps. 46. 7.

42. 'עודנו וג' ] Cf. *v.* 14 *note*.

איש חיל ] Not 'a man of *valour*,' but 'a man of *worth*'; as also in the expression חיל בן חיל *v.* 52. That חיל can have this meaning is shown by its application to a woman; Ruth 3. 11; Prov. 31. 10; cf. *v.* 29. *Targ.*, here and in *v.* 52; *ch.* 2. 2 (see *note*); 2 Sam. 23. 20, seeks to reproduce this special sense by נבר דחיל חסאין 'a man who fears sin.'

43. אבל ] With a slight adversative force, '*Nay but*,' in repudiation of Adonijah's suggestion that he is the bearer of good tidings. In late Heb. this adversative signification is strongly marked, '*howbeit*'; Dan. 10. 7, 21; Ezra 10. 13; 2 Chr. 1. 4; 19. 3; 33. 17. In classical Heb., though weaker, it is never really absent: Gen. 17. 19 אבל 'Nay but Sara thy wife shall bear thee a son,' in response to Abraham's wish that Ishmael might be his representative; 42. 21 אבל אשמים אנחנו על אחינו 'however much we may try to repudiate it, our guilt has found us out'; 2 Sam. 14. 5 אבל אשה אלמנה אני the woman *anticipates any refusal* of the king to take up her cause by pleading that she is a widow; II. 4. 14 אבל גיזי גיזי Gehazi points out that the woman would like, *not* the offers of *v.* 13, *but* the bestowal of a son. Thus 'verily' or 'of a truth,' the translation of RV. in all these five passages except Gen. 17, is insufficient.

45. ותהם הארץ ] ותהם הארץ 1 Sam. 4. 5; Ruth 1. 19 ותהם כל העיר

47. Luc. inserts και εισεληλύθασι μοι after τὸν κύριον ἡμῶν τὸν

βασιλεία Δαυίδ. This seems to point to a Hebrew original in which וגם באו עברי, at the beginning of the verse, had been by mistake written a second time after ארנינו המלך דוד, and then, making no sense in that position, had been altered into וגם באו לְבָדָם. Klo. sees in μόνος לְבָדָם a variant of לְבָדָךְ.

[אלהיך] Kt., Pesh.; [אלהים] Q're, LXX, Vulg., Luc., Targ. The latter should have the preference.

48. [אשר נתן היום שמעך] Insert שמעך after היום upon the authority of LXX, Luc. ἐκ τοῦ σπέρματός μου. So Th., Klo. The happiness of the event consisted not in the fact that David was to have a successor, which was only natural, but that this successor was to be one of his own family—his son. Pesh., Targ. insert בר, בן. They probably translated from a text in which, like MT., שמרע, had fallen out, and thus felt the necessity for some such insertion.

[ועיני ראות] 'Mine eyes beholding it'; a circumstantial clause. The idiom occurs again Deut. 28. 32; 2 Sam. 24. 3; Jer. 20. 4.

50. [קרנות המזבח] The four corners of the brazen altar, made of one piece with it (Ex. 27. 2 טמנו תהיון 2 ועשית קרנתיו על ארבע פנתיו פנתיו טמנו תהיון 2), and apparently projecting, for they could be grasped (here, and v. 51; 2. 28), and also broken off (cf. Amos 3. 14 ונגרעו קרנות והמזבח).

51. [וישמע וג' 16] See note, *ad fin.* on ch. 16. 16. וישמע וג' 16 לאמר.

[ביום] Properly 'to-day' (כ' having a temporal force, as e. g. in 1 Sam. 5. 10 ויהי כבוא ארון וג', so 'now,' and then acquiring the special sense 'first of all': Gen. 25. 31 לי בברתך 31; 1 Sam. 2. 16 קטר יקטירון ביום החלב 16).

[אם ימית] 'That he will not slay.' The oath which is implied would take some such form as כה יעשה לו אלהים וכה יוסף (cf. II. 6. 31; 1 Sam. 3. 17; 25. 22), and thus by the suppression of the apodosis אם 'if' of the protasis, gains the sense of an emphatic negative. This is very common; cf. ch. 2. 8; II. 2. 2; 3. 14; 1 Sam. 3. 14; *al.* Da. § 120; Ew. § 356<sup>a</sup>.

52. [לא יפל משערות וג'] 'There shall not fall *even a single hair of him* to the ground.' The fem. שערה is a *nomen unitatis*; cf. Judg. 20. 16 כלע פאָן אַל־השערה ולא יחטא 16; G-K. § 122, 4<sup>d</sup>. משערותו.

properly means 'starting from one of his hairs'; cf. Deut. 15. 7 אָבִיּוֹן מֵאַחַד אֶחָדֶיךָ 'a poor man, even (*starting from*) one of thy brethren.' This use of מִן, called מִן אֶלְזַיְדָה (من *otiose*), is very frequent in Ar. when a negation, prohibition, or interrogation with *هل* precedes; Qor. 6. 38 مَا فَتَرْنَا فِي الْكِتَابِ مِنْ شَيْءٍ 'We have neglected nothing whatsoever (lit. *starting from* anything) in the Book'; 67. 3 مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاطُتٍ 'Thou canst see *no sort of* diversity in God's creation'; *ibid.* مَلْ تَرَى مِنْ فُطُورٍ 'Seest thou *any* gap?' The other occurrences of the proverbial phrase are 1 Sam. 14. 45 אַם יִפְלֵ מִשְׁעֶרֶת רֵאשׁוֹ אֲרֻצָּה; 2 Sam. 14. 11 אַם יִפְלֵ מִשְׁעֶרֶת בֶּן אֲרֻצָּה.

53. [מעל המזבח] 'From *upon* the altar': cf. *ch.* 2. 34 ויעל. The verb עלה also occurs in the sense of *going up upon* an altar, *ch.* 12. 32, 33; II. 16. 12; 23. 9; 1 Sam. 2. 28; and conversely ירד is used of *descent from* the altar here and in Lev. 9. 22. In Ex. 20. 26 *steps* to the altar are expressly forbidden, and hence it has been thought that the ascent was by an *inclined plane*, leading up to a *ledge* (perhaps the פִּרְכָּב of Ex. 27. 5) which ran round the altar. Solomon's altar, according to 2 Chr. 4. 1, was ten cubits high, and therefore must have been approached by an incline, or by steps; and the altar described by Ezekiel is pictured as having steps leading up to it (43. 17 וימעלתהו פְּנוֹת קְרִיִּים). Jos. (*Wars*, v. 5, § 6) states that in Herod's Temple the ascent to the altar was by an inclined plane.

2. 1. [ויקרבו ונ'] So Gen. 47. 29.

[ויצו] is used of a man's last commands; cf. especially 2 Sam. 17. 23 ויצו אל ביתו; II. 20. 1; || Isa. 38. 1 וצו לביתך; cf. also Gen. 50. 12, 16; Deut. 31. 23, 25. In New Heb. צִוְיָה = *a will*; *Baba bathra* 147<sup>a</sup>.

2. [אנכי הלך ונ'] Cf. Josh. 23. 14.

[והזקת] RV. 'Be thou strong therefore.' The perf. with ו *consec.* is used as a mild imperative; cf. *v.* 6 ועשית; *ch.* 3. 9 ותנת; 8. 28; *al.* See Dri. *Tenses*, § 119 8; G-K. § 112, 4<sup>b</sup>.

[היית לאיש] Cf. 1 Sam. 4. 9 היו לאנשים. So LXX, Vulg., Pesh., and substantially Σ. (καὶ ἔσο ἀνδρείος). Luc. καὶ ἔσει εἰς ἀνδρα θυράμεως,

Targ. ותהא לנבר רחיל חטאן (cf. *ch.* 1. 42, *note*), and several Codd. Vulg. *esto vir fortis* seem to presuppose חזית לאיש חיל. The regular phrase, however, is היה לכן חיל, cf. *ch.* 1. 52; 1 Sam. 18. 17; 2 Sam. 2. 7; *al.*; and Luc. accordingly in all these passages keeps *vidv.* This makes it probable that *divergences* here is only a paraphrastic addition.

3, 4. This passage, in its present form, is due to the pre-exilic Deuteronomic compiler (R<sup>p</sup>)<sup>1</sup>. Notice especially the phrases ושמרת ללכת בדרכיו 'אלהיך; cf. *ch.* 8. 58 *note*; Deut. 11. 1; 10. 12; 11. 22; *al.*; למען לשמר חקתי ונ' Deut. constantly; בכל לבבך ובכל נפשך; למען יקים ונ' Deut. 9. 5; 29. 8; חשביל ונ' Deut. 4. 29; 6. 5; *al.*

3. [חשביל] 'Understand' (so as to *manage successfully*). For חשביל with accus., cf. Ps. 64. 10; 106. 7; Deut. 32. 29; and with the special *nuance* of our passage, Deut. 29. 8 את כל אשר תעשה. In the application of the word to clause *b*, את כל אשר תפנה, שם, there is a slight *zeugma*.

[תפנה] The use of the word is illustrated by Prov. 17. 8 אל כל בבל אשר יפנה ירשע (emend ירשע); 1 Sam. 14. 47 (emend יפנה ישכיל).

4. [את דברו] The promise referred to is the substance of 2 Sam. 7. 12-16 (Nathan's prophecy).

[ללכת לפני] The phrase הלך לפני is peculiar to Kings; *ch.* 3. 6 (as here, followed by באמת); 8. 23, 25 (|| 2 Chr. 6. 14, 16); 9. 4 (|| 2 Chr. 7. 17)†. Elsewhere the phrase is התהלך לפני; II. 20. 3 || Isa. 38. 3 (followed by באמת); 1 Sam. 2. 30; Gen. 17. 1; 24. 40; 48. 15; Ps. 56. 14; 116. 9†.

[לאמר אם ישמרו... לאמר] The second לאמר introduces the express words of the promise after a brief summary of the conditions; 'Said he.' Such cases of resumption after an intervening sentence are not uncommon in Heb.; cf. *ch.* 1. 30 כי כן... כי כאשר...; 8. 30 ושמעתי... ושמעתי; 8. 41, 42 ובא... ובא; 13. 11 והשכחם... והשכחתי; 1 Sam. 29. 10 ויספרו... ויספרו; Lev. 17. 5 למען אשר יביאו... הביאם; *al.* The second לאמר is omitted by Cod. Kennicott 170, Th., Kamp., and not expressed by Luc., Vulg.

<sup>1</sup> See *Introduction*.

‘לא יכרת וג’] Cf. *ch.* 8. 25 (|| 2 Chr. 6. 16); 9. 5 (|| 2 Chr. 7. 18); Jer. 33. 17. לך is dat. of reference, ‘pertaining unto thee.’

[מעל] Lit. ‘from (sitting) upon,’ so ‘off.’ A regular idiom; cf. the phrases מעל החמור 1 Sam. 25. 23; מעל היםל Gen. 24. 64; מעל הפזבחה *ch.* 1. 53; מעל ראשי Gen. 40. 17; מעל הארסה Deut. 28. 21; *al.*

5. [יודרם] ‘How that he slew them.’ The ו is expegetical of the somewhat vague preceding expression ‘את אשר עשה וג’. Other instances of the Imperf. with ו *consec.*, ‘how that’ or ‘in that,’ used to explain a preceding עשה, are *ch.* 18. 13 ואחבא... את אשר עשיתי; 1 Sam. 8. 8; Gen. 31. 26. See Dri. *Tenses*, § 76<sup>a</sup>; Da. § 47 *end.*

[וישם דמי מלחמה בשלם] A very unnatural expression. (i) As it stands it can only mean, (a) ‘He placed the blood of war upon peace,’ or (β) taking וישם absolutely, ‘He set (i.e. paraph. *shed*) the blood of war during time of peace.’ But such an absolute use of שים, followed neither by ב or על of that upon which the object is placed, nor by a second accus. or by ל expressing the result of the action denoted by the verb, is extremely improbable. (ii) Why is the blood of Abner and Amasa called דמי מלחמה? This is inexplicable. Doubtless we ought, with Klo., Hoo., to emend וישם after Luc. *καὶ ἐξέδικασεν*, Vet. Lat. *et vindicavit*, i.e. דיקם דמי מלחמה, the only change being the substitution of ק for ש. Joab’s crime consisted in having *avenged* in time of peace, blood shed in war—the blood of Asahel justifiably shed by Abner in self-defence. Thus דמי מלחמה is fully explained, and forms an admirable antithesis to בשלם. For the use of דמים cf. Deut. 32. 43 דם עבריו יקום. LXX *καὶ ἐράσαν* seems to have had MT. reading; while Vulg. *et effudit*, Targ. ורמי דתחשיב דמהון עלהי כדם. דם נקי; Klo. *דמים לחנם*; Pesh. *דם קרבא*, *דם קרבא* are probably paraphrastic explanations of the same.

[ויתן דמי מלחמה בחנרתו] Here we have the same difficulty as to the application of דמי מלחמה. The reading of Cod. A, Luc. *αἶμα ἀθώου* is favoured by the fact that Luc. preserves the correct text just before. Accordingly, Bø. suggests דמים לחנם; Th. דם נקי; Klo. דמים לחנם or דמים חנם. The last expression is the best; cf. *v.* 31

דמי חנם אשר שפך יואב. Doubtless, as Th. suggests, the corruption arose through the previous מלחמה דמי standing directly above דמי חנם in the MS. from which the copy was made. Targ. דמיהחן, Pesh. ܕܡܝܚܢܗܘܢ presuppose דמיהחן, which may well have arisen from דמי חנם.

6. [ולא תנרד] The employment of the jussive form with לא is rare. Other instances are, Gen. 24. 8; 1 Sam. 14. 36; 2 Sam. 17. 12; Ezek. 48. 14; Gen. 4. 12; Deut. 13. 1; Joel 2. 2. See G-K. § 109, 1<sup>b</sup>; Dri. *Tenses*, § 174 *Obs.* For the expression (ה) שאול(ה) הוריד שיבת מ' שאל(ה) *cf. v. 9*; Gen. 42. 38; 44. 29, 31.

7. [והיו באכלי] 'Let them be *among*, &c.' Cf. Am. 1. 10. עמוס אשר יו. אלהיהם בנקרים; Prov. 23. 20. אל תהי בסבאי יין 20.

[כי כן קרבו אלי] 'For *so* did they draw near to me,' i.e. 'with such kindness as thou art to show to them'; Th. So LXX οὕτως. If we adopt this explanation, it is unnecessary to suppose, with Hitzig, that כי כן stands for על כן, as is suggested by Pesh. ܕܡܝܚܢܗܘܢ; cf. Targ. ארי, Vulg. *enim*. Luc. οὕτως is a corruption of οὕτως.

[קרבו אלי] Klo., following Luc. οὕτως παρέστη ἐνώπιόν μου, emends אתי קרבו אתי; cf. Deut. 23. 5. לא קרבו אתכם בלחם 5. This is an unnecessary change. LXX ἠγγισαν, Vulg. *occurrerunt* agree with MT.; Targ. סופיקו צורכי, Pesh. ܕܡܝܚܢܗܘܢ paraphrase.

8. [בן הימיני] 'The Benjamite.' So Judg. 3. 15; 2 Sam. 16. 11; 19. 17†. Cf. בית הלחמי 1 Sam. 16. 18; בית השמש 1 Sam. 6. 14; בית האלי *ch.* 16. 34; אבי הענני Judg. 6. 11. In 1 Chr. 27. 12 Kt. לבנימיני (i.e. לבנימיני, the origin being forgotten, and the word treated as a single one. Cf. האיענני Num. 26. 30); Q're anomalously לבן ימיני. Cf. Kö. *Syntax*, § 302<sup>d</sup>.

[נמרצת] Niph'al again in Mic. 2. 10; Job 6. 25; Hiph'il, Job 16. 3†. The word may be connected with Ar. مَرَضَ *to be sick*,— 'a curse *made sick*,' and so 'a sore or severe curse.' Cf. with similar use of a passive participle, נחלה נחלה Jer. 14. 17.

9. [ותעה] So Targ., Pesh. LXX omits. Luc., Vulg. ܐܘܩܬܗ so Th., Klo., Kamp. MT. should be retained; see *note on ch. 1. 20.*

10, 11. This short mention of David's death and burial, and the statement of the length of his reign, is in its present form the work

of R<sup>p</sup>, whose method of introducing and summarizing the account of a reign is noticed at length in *Introd.*

10. [עיר דוד] The ancient city of Jerusalem taken by David from the Jebusites<sup>1</sup>, called מצודת ציון 2 Sam. 5. 7; || 1 Chr. 11. 5; ציון *ch.* 8. 1. Zion is expressly named in 1 Macc. 4. 37 *f.*; 7. 33 as the hill upon which the Temple stood, and this is further borne out by such expressions as 'צבאות השכן בהר צ' Isa. 8. 18; 'צ' קדוש ישראל Isa. 60. 14; ציון הר קדשי Ps. 2. 6; ציון הר ציון זה שכנת בו Ps. 74. 2; *al.* In 2 Chr. 33. 14 it is said of Manasseh that 'he built an outer wall to the city of David, on the west side of Gihon in the ravine (*note* on *ch.* 1. 33), even to the entering in at the fish gate; and he compassed about the Ophel, &c.'

Thus it seems clear that the site of עיר דוד was upon the somewhat low south-east hill of Jerusalem (העמל), the Temple being on the north, and Solomon's palace upon the south, closely adjoining the Temple<sup>2</sup>. The tradition which places Zion upon the south-west hill appears to be no earlier than the fourth century A.D.; and the modern maps which so locate it are certainly incorrect. See *Sta. Ges.* i. 315 *f.*; *Encyc. Brit.* ed. 9, Art. *Jerusalem* (Pt. II); *Baed.* 21 *f.*

13. [ויבא . . . אם שלמה] LXX, Luc. add *καὶ προσεκύνησεν αὐτῇ*, i.e. וישתחו לָהּ; possibly genuine, and accepted by Klo. Th. is doubtful, remarking that it is quite as likely to have been inserted by a copyist from *v.* 19, on the consideration that Adonijah would not have acted with less deference than king Solomon.

<sup>1</sup> The name יבוס applied to the city, Judg. 19. 10, 11; 1 Chr. 11. 4, 5† (cf. Josh. 15. 8; 18. 16, 28 P), is probably no real archaism, but a literary derivative from the name of the ancient inhabitants. Cf. Moore (*Judges*, p. 413), who quotes Judg. 1. 7, 21; Josh. 15. 63 (JE), as showing that the city was called Jerusalem before the time of David, and concludes that 'the question has been set at rest by the Amarna tablets (about 1400 B.C., before the Israelite invasion) in which the name *Urusalim* repeatedly occurs, while there is no trace of a name corresponding to Jebus.'

<sup>2</sup> This agrees with the statement of Ezek. 43. 7<sup>b</sup>, 8<sup>a</sup>; 'And the house of Israel shall no more defile my holy name, neither they nor their kings, . . . in their setting of their threshold by my threshold, and their doorpost beside my doorpost, and there was but the wall between me and them.'

[השלום באך] So 1 Sam. 16. 4. Lit. 'Is thy coming peace?' the abstract substantive being used instead of an adjective. So very frequently with this word; Gen. 43. 27 וְהַשְׁלוֹם אֲבִיבִים; Judg. 6. 24 וְקָרָא לוֹ יְהוָה שְׁלוֹם 'he called it, Yahwe is *peace*'; 1 Sam. 25. 6; 2 Sam. 17. 3; Isa. 60. 17; Mic. 5. 4; Ps. 120. 7; 147. 14; Prov. 3. 17; Job 5. 24; 21. 9†; cf. also Num. 25. 12 בְּרִיתִי שְׁלוֹם 'my covenant—*peace*,' i.e. 'my peaceful covenant.' With other words; Ex. 17. 12 וַיְדֹי יָדָיו אִמּוֹנָה 'and his hands were *firmness*'; Ps. 110. 3 עַמְּךָ נִרְבָּה 'thy people is *freewillingness*'; &c. See *Dri. Tenses*, § 189, 2.

14. [רבר לי אליך] II. 9. 5; Judg. 3. 19, 20.

לו. LXX, Luc., Pesh., Vulg., some Codd. add ותאמר

15. [לי היתה המ'] 'Mine was the kingdom.' לי is greatly emphasized by position: cf. Job 15. 19 להם לברם נתנה הארץ; Hag. 2. 8 לי הבסוף ולי הזהב.

[עלי שמו . . . פניהם] Expressing attention concentrated in expectancy; cf. the phrase על עין על *ch.* 1. 20. In its other occurrences, Ezek. 29. 2; 35. 2† (a variation of אל שים פנים), the expression is used with a hostile *nuance*. שים פנים followed by an infin. with ל describes a purpose at the point of time at which it is about to be put into execution. II. 12. 18 וישם חזאל פניו לעלות על ירושלם; Jer. 42. 15, 17; 44. 12; Dan. 11. 17.

[לְסִלְיָהּ] Klo. compares II. 12. 18; but this is not quite parallel, the subject of the infin. לעלות being, as in the other passages above cited, the same as that of וישם, while the subject of לְסִלְיָהּ is different from that of שמו. Two Codd. De Rossi and all Verss. presuppose the easier reading לְסִלְיָהּ.

[מיהוה] The ordering of events in a manner opposed to human calculations is, as Klo. notices, specially spoken of as a divine interposition. Judg. 14. 4 ואביו ואמו לא ידעו כי מיהוה היא; cf. Prov. 16. 1. There is a similar use of מֵאֵת יְהוָה; *ch.* 12. 24; II. 6. 33; Josh. 11. 20; Ps. 118. 23; *al.*

16. [אנכי שאל] The participle used of the immediate future as it merges into the present; the *futurum instans*. 'I am about to ask,' almost equivalent to the simple present 'I ask.' Cf. *v.* 20.



Klo. adopts LXX reading, describing the action denoted by MT. as 'gegen alle Etiquette'; but as a matter of fact we know too little about the customs of ancient eastern monarchs to be able to dogmatize upon what might fittingly have taken place, and what not so.

20. [אל־תִּשָּׁב] Here the close connexion of אל to the jussive by means of *Maggef* causes a retraction of the tone, just as in the case of the Imperf. with ו *consec.* Cf. 1 Sam. 9. 20 אל־תִּשָּׁם; 2 Sam. 17. 16 אל־תִּלָּן; *al.*

21. [יִתֵּן אֶת אֲבִישָׁג] The passive verb is impersonal, and the object of the action denoted by it follows in the accus.; 'Let there be giving as regards Abishag,' so, 'Let one give,' or, 'Let her be given.' So with the same verb Num. 32. 5 יִתֵּן אֶת הָאָרֶץ הַזֹּאת; לעֲבָדֶיךָ; cf. also *ch.* 18. 13 הֲלֹא הֵנָּה לְאֹדְנִי אֶת אֲשֶׁר עָשִׂיתִי; 2 Sam. 21. 11; Gen. 27. 42; *al.* See G-K. § 121, 1; Ew. 295<sup>b</sup>; Da. § 79.

22. [וְלָמָּה] 'And why?' 'why then?' The ו is very forcible, and here gives a sarcastic turn to the sentence. Cf. II. 7. 19 וְהִנֵּה הִיא עֹשָׂה אֲרִבּוֹת בְּשָׁמַיִם יְהִיָּה כְּרֹבֵר הַהֵן 'Pray, if Yahwe were to make windows in heaven, could this thing come to pass?' Other instances of the ו with לָמָּה are Num. 14. 3; 20. 4; Judg. 6. 13; 12. 3. See Dri. *Tenses*, § 119 γ, n. 1.

[לָמָּה] With accent *Milra'* before the following אֶת, instead of לָמָּה. This accentuation is always adopted before words beginning with א, ע, or ה, for the sake of avoidance of *hiatus*. See Sta. § 372<sup>a</sup>.

[וְלוֹ וְלֹאֲבִיתָר . . . צְרוּיָה] RV. 'Ask for him the kingdom . . . *even for him, and for Abiathar &c.*' A somewhat dubious rendering. As the text stands וְלוֹ can scarcely be correct, and must be omitted as dittography from the first two letters of the following word.

All Verss., however, LXX, Luc., Vulg., Pesh., and probably Targ. (paraph. וְלוֹ אֲבִיתָר הַכֹּהֵן וְלוֹ בְעִיצָא דֵּוּ הוּא הוּא אֲבִיתָר יוֹאָב וְנִי 'And on his side are Abiathar the priest, and Joab &c.' As Th. says, it is natural that a second reason for asking the kingdom for Adonijah should be mentioned. So Bö. For this sense of לוֹ, cf. Ex. 32. 26 כִּי לִיהוָה אֵלֵי; Josh. 5. 13 הֲלֹא אֲתָה אִם לְצִרִינוּ; Josh. 5. 13 הֲלֹא אֲתָה אִם לְצִרִינוּ.



Num. 14. 28, outside of Ezekiel where it is characteristic and uniformly takes the place of the usual construction with **כי**; 5. 11; 17. 16, 19; 20. 33; 33. 27; 34. 8; 35. 6† (this last a gloss according to Cornill)<sup>1</sup>.

If the oath introduced by **הי' ו** with a suppressed **נה יעשה ונ'** have a *negative* substance, **אם** occurs constantly.

**בנפשו** [At the cost of his life'; *Beth pretii*. Cf. 2 Sam. 23. 17 **החללים בנפשחם** 'who went at *peril* of their lives'; Prov. 7. 23; Lam. 5. 9. So *ch.* 16. 34; Josh. 6. 26 **ובצעירו** . . . **בבכרו**; 1 Chr. 12. 19 **בראשינו**; *al.*

24. **עשה לי בית**] Used idiomatically of Yahwe's assurance to Solomon of a *posterity*. So 2 Sam. 7. 11 **כי בית יעשה ו**; **לך ו**; cf. Exod. 1. 21. The more usual phrase is **בנה בית**; 1 Sam. 2. 35; 2 Sam. 7. 27; (|| 1 Chr. 17. 10, 25); *ch.* 11. 38.

25. **אָרְנִירוּ בַיּוֹם הַהוּא**] LXX, Luc. presuppose the addition **וימת** 'and A. died that same day.' So Th., and Klo. with om. of name.

26. **ענתח**] A city of Benjamin, Isa. 10. 30; assigned to the priests, Josh. 21. 18; 1 Chr. 6. 45; the home of Jeremiah, Jer. 1. 1. The modern name is *Andia*, 2½ miles north-north-east of Jerusalem. This agrees with the statements of Jos. (*Ant.* x. 7, § 3), who places it at twenty stadia from the city, Eusebius (*Onom.*) three miles, Jerome (*ad Jerem.* cap. 1) three miles '*contra septentrionem Jerusalem.*' Rob. *BR.*, i. 437 *f.*; Baed. 118.

**על שדיך**] used in place of **אל**; cf. 1. 38 *note*.

**ארון**] So all Vers. The occasion to which reference is made seems naturally to be that described in 2 Sam. 6. 12 *ff.* Th., Klo. emend **אמור**, finding an allusion (as is the case in the following **וכי התענית ונ'**) to the days of David's outlawry, when Abiathar, fleeing from the slaughter of the priests at Nob, carried with him to David the *Ephod* which was used in obtaining the oracle of Yahwe; 1 Sam. 23. 6, 9. But neither **יהוה (ארני) אמור** nor **אמור אלהים** (Klo.) occurs elsewhere, and, if any correction of the text be deemed desirable, **האמור** simply is alone in accordance with usage.

<sup>1</sup> With omission both of apodosis and of formal oath **לא אם** is by no means infrequent. Cf. *ch.* 20. 23 *note*.

אדני יהוה] אדני, not found in LXX, Luc., Pesh., is probably a mistaken repetition of ארן.

LXX, Luc. insert *διαθήκης*, i.e. ברית, after *κιβωτόν*. This is a gloss derived from the expression 'ארן ברית' which is frequent elsewhere (see 3. 15 note). Other instances of this same insertion are Josh. 3. 13, 15 (twice); 4. 10, 11; 6. 12, 13; 1 Sam. 6. 3, 18; 7. 1 (twice); 2 Sam. 6. 10.

לפני דוד 'In the presence of,' suggesting the idea of 'at the direction of David.' So Num. 8. 22 סועד באהל עבודתם לעבר אה עבדתם באהל סועד 22; לפני אהרן ולפני בני ויכתבם . . . לפני המלך 6 Chr. 24.

27. [למלא ונ'] 1 Sam. 2. 27-36.

28. [ואחרי אנשולם לא נטה] So LXX, Targ.; but Luc., Vulg., Pesh. presuppose *אחרי שלמה*, adopted by Jos. (*Ant.* viii. 1, § 4 *φίλος γὰρ ἦν αὐτῷ* [*Ἀδωνίφ*] *μᾶλλον ἢ τῷ βασιλεῖ Σολομῶνα*), and also by Th., Ew., Grä.

This emendation makes the sentence a little diffuse, since its statement is already contained by implication in the previous words *כי יואב נטה אחרי אדניה*. On the other hand, a back reference to the position taken by Joab in the other rebellion of David's reign is very natural.

29. [והנה] Without a specific suffix or pronoun following, the reference being unmistakable. Cf. Gen. 24. 30 *אל האיש והנה*; 37. 15; 18. 9; 16. 14.

אחז בקרנות הפתח] LXX, Luc., Pesh. *אחז בקרנות* has fallen out of MT., and *אחז* then become corrupted into *אצל*. But the use of *אצל* is very natural here (used frequently in connexion with *מזבח*; Lev. 1. 16; 6. 3; 10. 12; *al.*), and forms an appropriate variation to the phrase used in *v.* 28. It is much more probable that the alteration of the above-mentioned Verss. is merely due to that desire for the strict uniformity of parallel passages which is so characteristic, e.g. of the LXX translators. *Ch.* 1. 51 appears to have suggested the change. So Klo.

[וישלח שלמה] After *שלמה* LXX, Luc. add *πρὸς Ἰωάβ λέγων, Τί γέγονέν σοι ὅτι πέφευγας εἰς* (Luc. *πέφευγες ἐπὶ τὸ θυσιαστήριον; καὶ εἶπεν Ἰωάβ Ὅτι ἐφοβήθην ἀπὸ προσώπου σου, καὶ ἔφυγον πρὸς (τὸν) Κύριον. καὶ*

*ἀπέστειλεν δὲ Σαλωμών.* This is translated by Th. **לְאִמֶּר מָה הָיָה** אֶל-יֹאבָב לְאִמֶּר יוֹאָב כִּי יָרֵאתִי מִפְּנֵיךָ וְאָנֹכִי אֶל-יְהוָה וְיִשְׁלַח לְךָ כִּי נִסְתָּ אֶל-הַמִּזְבֵּחַ וְיֹאמֶר יוֹאָב כִּי יָרֵאתִי מִפְּנֵיךָ וְאָנֹכִי אֶל-יְהוָה וְיִשְׁלַח לְךָ כִּי נִסְתָּ אֶל-הַמִּזְבֵּחַ, and adopted by him as genuine on the ground that a scribe's eye might very well have passed by mistake from the first **יִשְׁלַח** to the second. So Bö., Klo. The words exhibit no attempt to justify the action of Solomon, nor does there seem to be any other reason for their addition by a later hand; a consideration which favours their genuineness.

LXX, Luc. add *καὶ θέψον αὐτόν*, through desire, as Th. remarks, for conformity with *v.* 31.

Klo. would emend **וְהוֹצִיאֵנִי** for **פָּנַע בּוֹ**. This is unsupported by any Vers., and though it may seem at first sight to be required by the words of *v.* 30 **כֹּה אָמַר הַמֶּלֶךְ צֵא**, yet this is not really the case. The king, in issuing the command **פָּנַע בּוֹ**, supposed that Joab could be brought away from the altar and executed, but Benaiah, meeting with his refusal to leave the asylum, returned to the king for further instructions.

Added out of consideration for the dignity of his position. Cf. II. 9. 34, and contrast II. 9. 10; Jer. 22. 19; Isa. 14. 19; Ps. 79. 3, where the loss of burial is mentioned as a mark of deep dishonour.

**וְהִסִּירָתָּ** It is very rare to find the *tcne* not thrown forward with 1 *consec.* in 1st and 2nd sing. of verbs ע"י (or ע"ע). This and **וְהִצִּירָתִי** Jer. 10. 18; **וְהִשִּׁיבֹתִי** Am. 1. 8, are probably all the cases which exist. Dri. *Tenses*, § 110, 5, *Obs.*

**מֵעָלַי** 'From upon me'; the blood being regarded as resting upon the head of the guilty person; so *vs.* 33, 37; 2 Sam. 3. 29. Cf. Jon. 1. 14 **דָּם עָלַי** דָּם נִקִּיא **אֵל תַּתֵּן עָלַי** דָּם; 2 Sam. 16. 8; S. Matt. 27. 25.

32. **וְהִשִּׁיב יָדָאֵךְ** [הִשִּׁיב יָדָאֵךְ] 1 Sam. 25. 39; Judg. 9. 57.

LXX, Luc. *τὸ αἷμα τῆς ἀδικίας αὐτοῦ*, a paraphrase based upon the supposition that **דָּמוֹ** refers, not to Joab's own blood, but to the blood unjustly shed by him.

33. **מֵעָלַי** So *ch.* 12. 15; Ruth 2. 12; Ps. 121. 2; *al.* Cf. the analogous use of **מֵעָלַי** *ch.* 1. 27 *note.*

34. [ויעל] 'Went up'; in accordance with the expression מעל המזבח *ch.* 1. 53 *note.*

[בביתו] So LXX, Vulg., Targ.; Th., Klo. Cf. 2 Chr. 33. 20 ויקברוהו בביתו. Luc., Pesh. presuppose בְּקִבְרוֹ, and this is favoured by Kamp. who thinks it extremely unlikely that Joab should have had a *house* in the wilderness.

[במדבר] Kamp. suggests יהודה יְהוֹדָה; Judg. 1. 16; Ps. 63. 1.

35. After על הצבא LXX, Luc. insert *καὶ ἡ βασιλεία κατορθώτο ἐν Ἱερουσαλήμ.* These words are those of *v.* 46<sup>b</sup> of MT. והממלכה בירושלם being read as בירושלם.

The correct position of the sentence seems to be at the end of *v.* 35 from which in MT. it was separated by the insertion of the Shimei section. Solomon's establishment in the kingdom resulted from the death of his powerful adversaries Adonijah and Joab, and could not have been much enhanced by the death of Shimei some three years later. The fact that in LXX, Luc. these words precede the sentence which relates the elevation of Zadok to the high-priesthood, seems to suggest that this latter is an addition of a later editor, suggested by the detail which refers to Benaiah's succession to Joab.

36. [לשמעי] Luc. adds *ἐν τῷ Γηγρά,* i.e. בְּגֵי־גֵרָא as in *v.* 8, adopted by Klo., and by Hoo. as coming appropriately at the beginning of the narrative.

37. [ועברת] The Perf. with *consec.* used in continuation of an Infin. describing a hypothetical event. So in *v.* 42 ביום צאתך והלכת; 8. 33 בשבו... בהנגף עמך; *al.* *Dri. Tenses*, §§ 117, 118; Da. § 55<sup>c</sup>.

At the end of the verse LXX, Luc. add *καὶ ὤρκισεν αὐτὸν ὁ βασιλεὺς ἐν τῇ ἡμέρᾳ ἀκείνῃ,* i.e. וַיִּשְׁבְּעוּהוּ הַמֶּלֶךְ בַּיּוֹם הַהוּא. Th., following Bö., regards these words as genuine, on the ground that if they had been an insertion from *v.* 42 (הלוא השבעתיך ביהוה) would have been read and ביום הווא would not have occurred. So Klo., who remarks that since violation of the oath of Yahwe was the ground of Shimei's execution, the swearing of the oath must be mentioned in the previous narrative. These reasons, however, are hardly consistent. Had the passage been genuine, it ought to have followed *v.* 38<sup>a</sup>; after Shimei has expressed his assent to the king's

decision in general terms, the king then proceeds to take an oath of him. But if Shimei had *at first* taken the oath, he would not have then gone on to use the words of *v.* 38<sup>a</sup>. The swearing of the oath of Yahwe may well be *implied* in the account of *vv.* 37, 38<sup>a</sup>.

38. [ימים רבים] LXX, Luc. *ῥῆμα ἔρη* derived from the beginning of the next verse. This is another instance of the harmonizing tendency of the LXX translator, tending to support the judgement expressed above on the LXX passage in *v.* 37.

39. [שני עבדים לשמעו] The circumscription of the genitive is employed for greater indefiniteness. שְׁנֵי עֲבָדָי שׁ might have meant 'the two servants of Shimei.' Cf. *ch.* 5. 15 אֶהְיֶה חַיִּים לְדָוִד, not 'David's friend,' but 'a friend of David'; 1 Sam. 16. 18 בֶּן לִישַׁי 'one of Jesse's sons.' Da. § 28, *Rem.* 5<sup>1</sup>.

40. [וילך שמעי] Luc. adds ἐξ Ἱερουσαλήμ. If genuine, the words call special attention to the fact that Shimei passed beyond the limits of his parole; though this seems to be clearly enough implied in the preceding וילך גֵּרָה. Klo. supposes Luc.'s reading to be an error for εἰς Ἱερ., and so adopts וילך שמעי ירושלימה. But in this case we should surely expect וילך and not וילך.

41. [וישב] LXX, Luc. καὶ ἀπέστρεψεν (Luc. ἐπέστρεψε) τοὺς δούλους αὐτοῦ, i.e. וישב אֶדְעֵבְדָיו; doubtless a mere gloss. Solomon was informed of Shimei's having left Jerusalem, and, as Klo. points out, it was of no importance to tell him whether on his return he was accompanied by his runaway slaves or not.

42. [ואעדו בך] 'I solemnly admonished thee,' lit. 'protested against,' the ב following the verb pointing to the person *against* whom the admonition is directed. Cf. Gen. 43. 3 הער הער בני האיש; II. 17. 13; 1 Sam. 8. 9; *al.*

[טוב הדבר שמעתי] 'Good is the matter; I have heard it,' i.e. I intend to obey it. So Klo., who compares השתחויתי in 2 Sam. 16. 4. טוב הדבר is thus used absolutely as a formula of assent in *v.* 38; *ch.* 18. 24; cf. Deut. 1. 14; 1 Sam. 9. 10 (דברך). This sense is given by Pesh. טוב פלמא: אמתא לחב. and apparently by Targ. חקין פיתומא שמעתי. Vulg., Luc. take שמעתי as a relative sentence; *quem audivi*; ὃ ἤκουσα; and this is the sense which is

given by RV. Such an omission of the relative is, however, very rare in Heb. *prose*. LXX om. through oversight.

43. אִשֶּׁר נִשְׁבַּעְנִי שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם י' [שְׁבַעַת י'] Ex. 22. 10; 2 Sam. 21. 7†. The meaning of the phrase is elucidated by 1 Sam. 20. 42 אִשֶּׁר נִשְׁבַּעְנִי שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם י'.

44. הוֹשִׁיב אֶת דָּמִי [הוֹשִׁיב] LXX, Luc., Vulg., Pesh. presuppose a past tense וְיִשָּׁב 'he hath requited'; probably correctly. The fact that Shimei by his act of perjury had brought the death penalty upon himself was Yahwe's requital for his wickedness towards David. MT. may perhaps be a correction to accord with *v.* 32, where, however, the case is different; הוֹשִׁיב אֶת דָּמִי.

### 8. 1—11. 43. *History of the reign of Solomon.*

The kernel of the narrative is *chh.* 5. 15—7. 51, the description of Solomon's building operations, with its sequel, *ch.* 8. Around this are grouped (*chh.* 4. 1—5. 14; *chh.* 9, 10) a series of notices, for the most part brief, illustrative of the king's wisdom, magnificence, and prosperity.

*Ch.* 3 forms an introduction to the whole, detailing Solomon's request for wisdom, with a signal instance of its exercise: *ch.* 11, as a conclusion, gives a description of the circumstances which paved the way for the disruption of the kingdom.

#### 8. 3—15. *The vision at Gibeon. Solomon's request for wisdom.*

*Ch.* 3. 4—15 = 2 Chr. 1. 3—13.

8. 1. There can be little doubt that this verse, together with *ch.* 9. 16, 17<sup>a</sup>, originally formed part of the document embodied in the early part of *ch.* 5 (see *note* on *chh.* 4. 20—5. 14).

2, 3. The disapprobation of בָּמֹת worship is based upon the law of Deuteronomy, which restricts sacrifice to the central sanctuary; see 12. 4—18, esp. *vv.* 13, 14. Similar notices are found in *ch.* 15. 14 (Asa); 22. 44 (Jehoshaphat); II. 12. 4 (Jehoash); 14. 4 (Amaziah); 15. 4 (Azariah); *v.* 35<sup>a</sup> (Jotham). In every case the formula is nearly identical, and follows upon a general commendation of the king's conduct; וַיַּעַשׂ [לְעִשׂוֹת] הַיֵּשֶׁר בְּעֵינֵי ה' *ch.* 22. 43]. Cf. also the condemnation of Rehoboam's worship, *ch.* 14.

22, 23 (but this may have been mixed with definite idolatry; cf. *v.* 24 וְיָנֹס קִרְשׁ הָיָה בְּאֶרֶץ, and the wholesale reprobation of the calf-worship of the Northern kingdom as summarized in II. 17. 7-23.

The old narrative treats בַּמָּזָה worship as a matter of course; so here in *v.* 4, and in 1 Sam. 9. 12, 14; 7. 9, 17; 10. 8; *al.* Upon this subject, see R.Sm. *OTJC.*, Lect. viii; *DB<sup>2</sup>*, Art. *Deuteronomy*, § 15; *Dri. Deut.* xlix. *ff.* Thus *vv.* 2, 3 both exhibit the influence of Deuteronomy. It is obvious, however, that they cannot be assigned to one author. In *v.* 3 the subject, as in *vv.* 1, 4, is Solomon, while in *v.* 2 *the people* are specified. Verse 3 simply places two facts side by side without any attempt at correlation;—Solomon loved Yahwe, only he sacrificed and burned incense on the high-places: *v.* 2 supplies an explanation;—This בַּמָּזָה worship was a popular custom, due to the fact that the house of Yahwe was not yet built. Hence *v.* 3 is the work of R<sup>p</sup>, and opens the account of Solomon's reign by introducing the narrative of the vision at Gibeon; *v.* 2 proceeds from an exilic or post-exilic editor who, with a view to explaining Solomon's conduct, inserted the phrase which he found to be frequent elsewhere רַק הָעָם מִבְּחוּזִים, together with the explanation which follows כִּי לֹא נִבְנָה בְּבִמְצַח, and, in order to illustrate this latter, probably moved *v.* 1, which mentions the fact of the house of Yahwe being not yet built, from the position which it properly occupies in *ch.* 5 LXX (*note*). In LXX of this *ch.* *v.* 1 is wanting and *v.* 2 fragmentary.

2. [לְשֵׁם י'] So *ch.* 5. 17, 19; 8. 17, 20, 44, 48. The original is 2 Sam. 7. 13 הָיָה בֵּית יְבֹנָה בֵּית לְשֵׁם יְיָ quoted in *ch.* 5. 19; 8. 19.

3. [וַיֹּאמֶר . . . לְלִבְתָּ] A distinctively D phrase. Deut. 10. 12; 11. 22; 19. 9; 30. 16. Cf. also 7. 9; 11. 1, 13; 13. 4; 30. 6, 20.

*vv.* 4-15. This section shows clear traces of the hand of R<sup>p</sup>. In 2 Chr. 1. 3-13 the story appears in a shorter form, and apparently without the additions of the Compiler. That Chr., however, does not exhibit the narrative in its original simplicity is proved by the details of *vv.* 3-6 and *v.* 13 מִלְּפָנֵי אֱהוֹיָהּ מוֹעֵד (cf. *ch.* 8. 4<sup>a</sup> *note*); by the late words *vv.* 10, 12; and the unclassical expression נָחַח לָךְ *v.* 12.

## 1 Kings 3.

- 4 וילך המלך גבעונה לזבח שם  
כי היא הבמה הגדולה אלף  
עלות יעלה שלמה על המזבח
- 5 ההוא: בגבעון נראה  
יהוה אל שלמה בתלום  
הלילה ויאמר אלהים שאל  
6 מה אתן לך: ויאמר שלמה  
אתה עשית עם עבדך דוד  
אבי חסד גדול כאשר הלך  
לפניך באמת ובצדקה ובישורת  
לבב עמך ותשמר לו את  
החסד הגדול הזה ותתן לו  
בן ישב על כסאו כיום הזה:  
ועתה יהוה אלהי אתה 7  
המלכת את עבדך תחת דוד  
אבי ואנכי נער קטן לא אדע  
צאת ובא: תעבדך בתוך עמך 8  
אשר בחרת עם רב אשר לא  
ימנה ולא יספר מרב: ונתת 9  
לעבדך לב שמע לשפט את  
עמך להבין בין טוב לרע כי  
מי יוכל לשפט את עמך  
הכבר הזה: וייטב הדבר 10  
בעיני אדני כי שאל שלמה  
את הדבר הזה: ויאמר 11  
אלהים אליו יען אשר שאלת  
את הדבר הזה ולא שאלת  
לך ימים רבים ולא שאלת  
לך עשר ולא שאלת נפש  
איביך ושאלת לך הבין  
לשטע משפט: הנה 12

## 2 Chr. 1.

Much expanded by the 3-6  
Chronicles.

- 7 בלילה ההוא נראה אלהים  
לשלמה  
ויאמר לו שאל  
8 מה אתן לך: ויאמר שלמה  
לאלהים אתה עשית עם דוד  
אבי חסד גדול  
והמלכתני  
תחתיו:  
9 עתה יהוה אלהים יאמן  
דברך עם דוד אבי כי אתה  
המלכתני  
על עם רב כעפר  
10 הארץ: עתה  
חכמה ומדע תן לי ואצא  
לפני העם הזה ואבואה כי  
מי ישפט את עמך  
הזה הגדול:  
11 ויאמר  
אלהים לשלמה יען אשר  
הייתה זאת עם לבבך ולא  
שאלת עשר נכסים וכבוד  
ואת נפש שנאיך ונם  
ימים רבים לא שאלת  
ותשאל לך חכמה ומדע

1 Kings 8.	2 Chr. 1.
<u>עשיתי כדברך הנה</u>	אשר תשפוט את עמי אשר
<u>נתתי לך לב חכם ונבון</u>	12 המלכותך עליו: החכמה
<u>אשר כמוך לא היה לפניך</u>	והמדע נתן לך
ואחריו לא יקום כמוך:	
13 וגם אשר לא שאלת נתתי	ועשר ונכסים וכבוד אתן
לך גם עשר גם כבוד	לך אשר לא היה בן למלכים
אשר לא היה כמוך איש	אשר לפניך ואחריו לא
14 במלכים כל ימך: ואם	יזיח בן:
<u>חלך ברכי לשמר חקי</u>	
<u>ומצותי כאשר הלך דויד</u>	
<u>אביך והארכת את ימך:</u>	
15 ויקץ שלמה והנה חלום	13 ויבא שלמה לבמה אשר
<u>ויבוא ירושלם ועמד לפני</u>	בנבעון ירושלם סלפני
<u>ארן ברית יהוה ויעל</u>	אהל סועד וימלך על
<u>עלות ויעש שלמים ויעש</u>	ישראל:
<u>משתה לכל עבדיו:</u>	

The words overlined are the work of R<sup>p</sup>; those marked by the dotted line may possibly be due to him. Probably the original form of the narrative was very near to that of Kings, with omission of the insertions of R<sup>p</sup>.

The work of R<sup>p</sup> may first be considered:—

6. [הלך לפניך] See note on *ch.* 2. 4.

ו' בצדקתך ובישרי לבבך Deut. 9. 5 [ובצדקה ונ'] the only place where the two words are joined. *ישרת fem.* only here.

ו' ושמר אלהיך לך ... ואת חסדך Deut. 7. 9, 12 [ותשמר לו את החסד]. Cf. also *ch.* 8. 23; || 2 Chr. 6. 14; Neh. 1. 5; 9. 32; Ps. 89. 29 †.

ו' [ותתן לו ונ'] A reminiscence of *ch.* 1. 48<sup>b</sup>.

ו' [כיום הזה] So again in *ch.* 8. 24, 61 (R<sup>p</sup>). The phrase calls attention to the fulfilment of a promise or threat, and is

frequent in Deut. and in books which show the influence of Deut. Deut. 2. 30; 4. 20, 38; 8. 18; 10. 15; 29. 27; Jer. 11. 5; 25. 18; 32. 20; 44. 6, 23; 1 Chr. 28. 7; 2 Chr. 6. 15; (|| 1 Ki. 8); Dan. 9. 7, 15. קְהִיֹּם הָיָה Deut. 6. 24; Jer. 44. 22; Ezr. 9. 7, 15; Neh. 9. 10. Elsewhere the phrase occurs only in Gen. 50. 20 (E); 1 Sam. 22. 8, 13†. Gen. 39. 11 is different.

8. כי עם קדוש אתה ל' אלהיך בך בחר י' Deut. 7. 6 [עמך אשר בחרת. אלהיך להיזח לוי לעם סגולה]; 14. 2; cf. 4. 37.
10. וייטב בעיני הדבר Gen. 41. 37 (JE); Josh. 22. 33 (P).
12. [לב חכם ונבון] The two adjectives are so coupled in Deut. 1. 13; 4. 6.
- וכמהו לא היה לפניו מלך אשר II. 23. 25 [אשר כמך . . . כמך שב אל י' בכל לבבו ובכל נפשו ובכל מאודו ככל תורת משה ואחריו לא עם כמותו] Cf. II. 23. 25 [אשר כמך . . . כמך] a passage clearly marked as belonging to R<sup>p</sup> by the quotation from Deut. 6. 4. So also II. 18. 5.
14. [אם תלך בדרכי לשמר חקי ונ'] See ch. 2. 3, 4 note.
14. [כאשר הלך דוד] R<sup>p</sup> constantly refers to David as the standard of piety; *sv.* 3, 6; *ch.* 9. 4; 11. 4, 6, 33, 38; 14. 8; 15. 3, 5, 11; II. 14. 3; 16. 2; 18. 3; 22. 2. Cf. note on ch. 11. 12.
14. [והארבתי את ימין] With י' as subject only in this passage. There are two more usual constructions:—(1) *Prolong one's own days*, as in Deut. 4. 26 עליה ימים; (2) *Days grow long*, ימים being subject and האריך intransitive (*internal Hiph.*; G-K. § 53, 2); Ex. 20. 12 ימין יארבך.
15. If according to *v.* 4 'the great high-place' was at Gibeon, it is difficult to understand why Solomon should have returned to Jerusalem to offer sacrifice, except from the Deuteronomic standpoint. Hence the whole verse, at least in its present form, may be due to R<sup>p</sup>.
15. [ארץ ברית י'] Mainly a D expression. *Ch.* 6. 19; 8. 1, 6; Deut. 10. 8; 31. 9, 25, 26; Josh. 3. 3; 8. 33 (sections belonging to the Deuteronomic editor, marked as D<sup>2</sup>; see Dri. *LOT.* 97); Jer. 3. 16; [ארץ הברית] Josh. 3. 6 bis, 8; 6. 6† (all D<sup>2</sup>).

Elsewhere אֶרֶן בְּרִית occurs Num. 10. 33; 14. 44; Josh. 4. 7, 18; 6. 8 (all JE); 1 Sam. 4. 3, 4, 5 (LXX om. בְּרִית), and several times in Chr. אֶרֶן הַבְּרִית Josh. 4. 9 JE: אֶרֶן בְּרִית הָאֱלֹהִים 1 Sam. 4. 4 (LXX om. בְּרִית); 2 Sam. 15. 24; 1 Chr. 16. 6; Judg. 20. 27+. In the curious expressions of Josh. 3. 11, 14, 17 (JE) אֶרֶן הַבְּרִית אֶרֶן כָּל הָאָרֶץ (JE) אֶרֶן, אֶרֶן הַבְּרִית, אֶרֶן הַבְּרִית is doubtless an interpolation<sup>1</sup>.

4. וַיִּקַּם וַיֵּלֶךְ LXX, Luc. *kai anēstē kai eporeutē*, i.e. וַיִּקַּם וַיֵּלֶךְ, adopted by Klo. on the ground that it more appropriately introduces the festive occasion which, as the Chronicler, II. *ch.* 1, shows, was the inaugural action of the young king's reign.

הַמֶּלֶךְ LXX om.; Luc. *Σολομῶν*.

[כִּי הִיא הַבְּמָה הַגְּדוֹלָה] 'For it was *the* great high-place,' i.e. *the greatest* high-place; an idiomatic method of expressing the superlative degree. The article with the adjective implies that the subject is pre-eminently characterized by the quality described. Gen. 44. 12 בְּגִדְלֵי הַחֵל וּבְקַטְנֵי כְלֵה 12 'he began with *the eldest* and finished with *the youngest*.' Da. § 34; G-K. § 133, 3.

[עֵלָה] Probably frequentative; 'used to offer.' אֶלֶף thus need not denote the number of victims slaughtered upon this single occasion, but may be a round number describing the many sacrifices which the king offered from time to time.

[עַל הַמִּזְבֵּחַ הַהוּא : בִּנְבִיעַן נֹרָא] LXX, Luc., Vulg., Pesh. presuppose אֶל הַמִּזְבֵּחַ הַהוּא בִּנְבִיעַן : וַיִּרְא; a reading scarcely to be preferred, since the omission of the relative אֲשֶׁר before בִּנְבִיעַן is contrary to usage, and הַהוּא would in such a case be redundant. The reference of הַהוּא must be to הַבְּמָה הַגְּדוֹלָה, which of course connotes the presence of an altar. Th. thinks that the Verss. read עַל הַמִּזְבֵּחַ הוּא בִּנְבִיעַן which he renders 'upon the altar which is in Gibeon,' a strange use of הוּא which can scarcely be paralleled even by Gen. 38. 21 אִיִּה הַקְּרֹשָׁה הוּא בְּעֵינַיִם.

<sup>1</sup> In *pre-Deut.* writings the phrases in use are אֶרֶן יְהוָה, אֶרֶן יְהוָה in JE in the Hexateuch (only Josh.); אֶרֶן יְהוָה, אֶרֶן יְהוָה (הָאֱלֹהִים), אֶרֶן יְהוָה in the old narratives of Sam. and Kings. The latest expression of all is אֶרֶן הַקְּרֹשָׁה P.

- Klo.'s suggestion על מובח הנחשת אשר בנבען (cf. 2 Chr. 1. 6) is quite unnecessary.

5. בחלום הלילה ] Gen. 20. 3; 31. 24†. Cf. Job 33. 15 בחלום חזיון לילה.

מה] Used as relative without antecedent; 'ask *what* I shall give thee.' So exactly *ch.* 14. 3 הוא יניד לך מה יהיה לנער 'he shall tell thee what shall happen to the child'; cf. Judg. 9. 48; Eccl. 11. 2. Correctly speaking מה is really the indefinite antecedent ('*anything*,' as in 2 Sam. 18. 22; *al.*), and the relative אשר is omitted. This can be seen from Num. 23. 3 וְדַבֵּר מִה־יֵרְאֵנִי, lit. 'and word of anything (which) he shall show me.' In the late Heb. of Ecclesiastes we find the relative expressed after מה, מִה־שָׂי, 1. 9; 3. 15; 6. 10; *al.* Ew. § 331<sup>b</sup>.

6. עמך] The phrase 'הלך עם' is very unusual. The only other occurrence appears to be Mic. 6. 8 והצנע לכת עם אלהיך. Cf. the expression את האלהים Gen. 5. 22, 24; 6. 9†. The common phrase is 'הלך לפני' which occurs just before.

7. צאת ובה] An idiom expressing the discharge of duties pertaining to a particular position; 1 Sam. 18. 16; Deut. 31. 2.

8. [אשר לא ימנה ונ'] *ch.* 8. 5 (|| 2 Chr. 5. 6). Cf. Gen. 16. 10; 32. 13. For the *nuance* of the Imperf. 'cannot be numbered,' cf. Dri. *Tenses*, § 37<sup>a</sup>.

9. [לב שמע] Not merely a heart *attentive* to the directions of Yahwe, but expressing further the result of such attention—'an *understanding* heart.' For this sense of שמע, cf. *v.* 11 לשמע משפט; Gen. 41. 15 תשמע חלום לפתור אתו. More commonly it is employed with a negative to express the non-understanding of a foreign tongue; Gen. 11. 7; Deut. 28. 49; *al.*

[בין טוב לרע] Lev. 27. 33; 2 Sam. 19. 36†.

[לשפט את עמך העם הכבד הזה] Pesh. *בפניו לבבני בבני און זון* suggests לשפט את עמך העם הכבד הזה, while Vulg. *judicare populum istum, populum tuum hunc multum*, perhaps points to the same reading with a transposition of עמך and העם in translation. MT. is, however, confirmed by 2 Chr. 1. 10 את עמך הזה הנדול.

11. [שאלת לך] 'Hast asked for *thyself*.' So only in || 2 Chr.

1. 11; II. 4. 3; 1 Sam. 12. 17, 19; Isa. 7. 11. This *Dativus commodi* is employed far more frequently in the sense, 'ask for some one else'; most commonly in the phrase שאל לִפְּ לְשָׁלוֹם; 1 Sam. 17. 22; Gen. 43. 27; *al.*

וְשָׁאַלְתָּ 'But hast asked.' The ו connects two *contrasted* ideas, and, by aid of the tautology וְלֹא שָׁאַלְתָּ, וְשָׁאַלְתָּ, gains a rather strong adversative sense, 'but.' Somewhat similar, but not so marked, are *ch.* 2. 26 אִישׁ מוֹת אַתָּה וּבָיִוִם הַזֶּה לֹא אֶמְיָוֶךָ 'worthy of death art thou, but to-day I will not kill thee'; *ch.* 11. 33, 34 (וְלֹא אֶמָּוֶךָ); *al.* This use of ו is common in Prov.; cf. *ch.* 10 throughout.

The ו *simplex* places the idea in strict co-ordination with the preceding, thus preserving the assonance which would have been destroyed by וְשָׁאַלְתָּ.

וְהָבֵן] So Isa. 56. 11 לֹא יִדְעוּ הַבֵּן; Ps. 32. 9.

12. [עֲשִׂיתִי . . . נַחְתִּי] Perfects of certitude used here, as frequently, in a divine promise; Gen. 15. 18; Josh. 6. 2; Judg. 1. 2; *al.* The action determined upon by the will of the speaker is regarded as already accomplished. *Dri. Tenses*, § 13; *Da.* § 41.

לֹא הָיָה] 'Shall not have been,' future perfect; or more strictly, 'was not (ever),' upon any occasion that can be specified.

13. [אֲשֶׁר לֹא הָיָה . . . כָּל יְמֵיךָ] 'So that there shall not have been any like thee among kings [all thy days].' Here כָּל יְמֵיךָ makes no sense, and the sentence is quite complete without it. *Vulg.* attempts to explain, *cunctis retro diebus*, but doubtless LXX, *Luc.* are right in their omission of the phrase. It arose probably from an erroneous repetition of כָּל יְמֵיךָ.

15. [וַיָּבֵא] LXX καὶ ἀνέστη καὶ παραγίνεται εἰς, *Luc.* καὶ ἀνέστη καὶ εἰσῆλθεν, i. e. וַיָּבֵא וַיָּקָם; possibly genuine.

[לִפְּנֵי אֲרֹן] LXX, *Luc.* κατὰ πρόσωπον τοῦ θυσιαστηρίου τοῦ κατὰ πρόσωπον (τῆς) κιβωτοῦ, i. e. לִפְּנֵי אֲרֹן וְנֹ. Th., Klo. think that this represents the original text, and that the recurrence of לִפְּנֵי occasioned the omission in MT. More probably the additional words are an insertion of the translator who wished to remove the impression that Solomon passed into the immediate presence of the Ark.

8. 16-28. *A notable example of Solomon's exercise of wisdom.*

16. תבאנה] The use of **א** to introduce a fresh detail or narrative is very frequent in Kings. The other instances are *ch.* 8. 1, 12; 9. 11<sup>b</sup>, 24<sup>b</sup>; 11. 7; 16. 21; 22. 50; II. 8. 22<sup>b</sup>; 12. 18; 14. 8; 15. 16; 16. 5+. Doubtless this was one of the methods by which R<sup>D</sup> pieced together his various sources, and was employed when he wished to show that an event was more or less contemporaneous with the preceding narrative. When greater definiteness seemed desirable, he employed the phrases **בימים ההם** II. 10. 32; **בימי** *ch.* 16. 34; **בעת ההיא** *ch.* 14. 1 (see *note* on each passage).

תבאנה] The use of the Imperf. after **א** introducing a past event is very usual. So in nine of the cases enumerated above, and also Ex. 15. 1; Num. 21. 17; *al.* The event is pictured as *growing out of* the previous circumstances indicated by **א**; a form of idea which has become stereotyped in the ordinary construction of the Imperf. with **ו** *consec.* See *Dri. Tenses*, §§ 67, 68. Probably in Kings R<sup>D</sup> sometimes substituted **א** with Imperf. for an Imperf. with **ו** *consec.* standing in his source; cf. *ch.* 8. 1 where we actually meet with a shortened form of the Imperf., **אָ יָהֵל**. When, as in *ch.* 8. 12; 9. 24<sup>b</sup>; *al.*, the *Perfect* is employed with **א**, the mere occurrence of the *fact* seems to be dwelt upon, without special stress upon its time relationship. G-K. § 107, 1, *Rem.* 1.

17. בי] Properly '*supplication*,' and then '*oh*' or '*pray*.' The word seems to be from **בִּי**, Ar. **بَيَّ** 'to supplicate.' Others derive from **בעה** = Aram. **בָּעָא** 'to ask,' and make the word a contraction of **בָּעִי**; like **בַּל** for **בָּעַל**, **רִוּת** for **רָעוּת**. Cf. Targ. rendering **בבעו**, Pesh. **בבַּעוּ** **בבַּעוּ**, here and elsewhere.

עמה] '*With her*,' i. e. 'in her company'; Lev. 25. 39 **כי יסוך** 'if thy brother be waxen poor *near* thee'; Ex. 22. 24; Gen. 31. 38. When used of proximity to several persons '*among*' is a fair equivalent; Judg. 18. 25 **אל תשמע קולך עמנו** 'make not thy voice to be heard among us.' This use of **עם** with *persons* is closely similar to that with *places* noticed on *ch.* 1. 9.

18. [ללדתי] ל with back reference to the point of departure, 'after my deliverance.' Cf. Gen. 7. 10 ויהי לשבעת הימים 'and it came to pass after seven days'; 2 Sam. 13. 23.

[וזלתי] Not 'except,' as usually (*ch.* 12. 20; Deut. 1. 36; *al.*), but, with a looser connexion with what precedes, 'but only.' So Deut. 4. 12 † קול זולתי ראים אינכם תמונה. Cf. the occasional nuance of *εἰ μὴ, εἰ μὴ* in N.T.; Gal. 2. 16 *εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, εἰ μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ.* S. Luke 4. 25-27.

19. [אשר] 'Because'; *ch.* 8. 33 אשר יחמאו לך; 15. 5; Gen. 30. 18; 31. 49; *al.* More precise are על אשר 2 Sam. 12. 6; ספני אשר Ex. 19. 18; כפאשר 1 Sam. 28. 18; כפאשר &c.

20. [ואתבונן אל] 'I looked carefully *al.*' So Isa. 14. 16 † אלך 'תבוננו'.

21. [אמרת] The participle lends pictorial effect; 'was saying.'

22. [זאת אמרת] LXX, Luc. σὺ λέγεις, i. e. אמרת אמרת; scarcely so good as MT., where the participle nearly represents the true English present; 'this one says,' 2 Sam. 18. 27. Dri. *Tenses*, § 135, 2 *end.*

[זאת . . . חאת] 'This one . . . and the other'; *ch.* 22. 20 זה אמר זה 'and one said on this wise and another on that.' Da. § 5.

23. [נור] 'Cut in twain.' So with the substantive, Ps. 136. 13 לנור ים סוף לנורים; Gen. 15. 17.

At end of verse Luc. adds *καὶ τὸ τεθνηκὸς ὁμοίως διέλετε, καὶ δότε ἀμφοτέροις.* So Jos. This appears to be a translator's addition, derived, as Klo. notices, from the law in Ex. 21. 35.

24. [נכבדו] So Gen. 43. 30; Hos. 11. 8 (with נחמי as subject). The ground idea is 'to be hot'; cf. Lam. 5. 10 עורנו כחור נכבדו.

[רחמיה] Here, as elsewhere, constantly in the plural, representing the seat of compassion or affection.

[על בנה] 'Over her son,' applied appropriately to the infant, but in Gen. 43 אל 'towards,' with reference to grown men.

[הילד] So *v.* 27; 1 Chr. 14. 4 הילדים; but elsewhere only in the expression ילוד אשה three times in Job. In Syr. ܐܢܝܢ is a common form.

27. [תנו לה את הילוד החי] Since the woman who spoke last was the one who desired the division of the child, we must suppose that the king, in uttering the words תנו לה, made a gesture to indicate that he referred to the other woman. Luc. (so LXX, omitting τὸ ζῶν, ἢ γυναικί) removes the ambiguity by reading Δότε τὸ παιδίον τὸ ζῶν ἢ γυναικί τῆ ἐκπούσῃ Δότε αὐτῇ αὐτό; a mere exegetical paraphrase. Th., following Bö., supposes that the original may have been תנו לנו את הילוד החי לנו לה לאמרת תנו לנו, and that thus לנו לנו may have fallen out by homoioteleuton. But if the LXX translator had had these words before him, why should he have transposed לנו and החי הילוד?

28. [חכמת אלהים] Wisdom sent by or proceeding from God. Cf. חכמת א' Gen. 35. 5; פחד א' 2 Chr. 20. 29.

חכמה is here used in the special sense of *shrewdness* and *keen insight into human nature*. Cf. the bearing of the term *wise* as applied to the woman of Tekoa 2 Sam. 14. 2 ff.; and the woman of Abel-Meholah 2 Sam. 20. 16. Upon the later development of the term as seen in the '*Hokhma* literature' of the Old Testament, cf. Dri. *LOT*, pp. 368 ff.

4. 1—5. 14. *Solomon's officers of state. His prosperity and wisdom.*

*Ch.* 5. 1<sup>a</sup> = 2 Chr. 9. 26. *Ch.* 5. 6 = 2 Chr. 9. 25<sup>a</sup>.

4. 2. [השרים אשר לו] The circumlocution has the effect of retaining the greater definiteness which would have been sacrificed if שריו had been written. Cf. note on *ch.* 1. 8, and Da. § 28, *Rem.* 5<sup>2</sup>.

[עזריהו בן צדוק הכהן] עזריהו must refer to עזריהו and not to צדוק, just as elsewhere in the list, the title of the office refers to the man first specified, and not to his father. Hence Vulg., *filius Sadoc sacerdotis*, interprets wrongly. LXX, Luc. omit הכהן, as also כהן in *v.* 5, apparently under the impression that its usage is not to be reconciled with *v.* 4 צדוק ואביתר כהנים. Pesh., Targ. follow MT. The Chronicler, I. 5. 36, mentions an Azariah as אשׁר כהן בבית אשׁר, a statement apparently misplaced from *v.* 35 (see Bertheau, *ad loc.*), where it will refer to our Azariah who is

mentioned as son of Ahimaaz son of Zadok. Probably Azariah succeeded to Zadok, and exercised the office of high-priest at the consecration of the new Temple at Jerusalem, and during far the longer portion of Solomon's reign. We know that the statement of *v.* 4<sup>b</sup>, as regards Abiathar, only holds good for a very short period during this reign (*ch.* 2. 26 *f.*), and very possibly this is also true of Zadok, whose son Ahimaaz was a man of some experience at the time of Absalom's rebellion (*2 Sam.* 15. 35, 36), and who therefore must have been well advanced in years at the time of Solomon's accession.

3. אֱלִיחָזָר] The only occurrence of this name. LXX Ἐλιάφ, Luc. Ἐλιάβ seem to substitute the more ordinary אֱלִיָּאָה.

שִׁשְׁיָא] LXX Σαβά, Luc. Σαφάρ. In *1 Chr.* 18. 16 the same man is called שִׁשְׁיָא, LXX Ἰησοῦς, Luc. Σουσα.

In *2 Sam.* 8. 17 apparently the same person appears as אֱלִיָּאָה, LXX Ἀσά, Luc. Σαπαίας; *2 Sam.* 20. 25 Kt. אֱלִיָּאָה, Q're אֱלִיָּאָה, LXX Ἰησοῦς, Luc. Σουσα.

Hence—(i) The form אֱלִיָּאָה has only weak attestation. It is supported by Luc. once, by LXX never<sup>1</sup>.

(ii) The form Ἰησοῦς occurring twice in LXX cannot be original, since it is most improbable that so ordinary a name as אֱלִיָּאָה should have suffered corruption. On the other hand, it is very likely that Σουσα has become corrupted into the well-known Ἰησοῦς.

(iii) The form אֱלִיָּאָה is supported—

(α) By אֱלִיָּאָה in *1 Ki.* 4. 3, the interchange of י and ו being of constant occurrence.

(β) By Σουσα twice in Luc.

<sup>1</sup> It is true that this is the form adopted in three places by Pesh., and in two by Vulg.; but in the case of proper names we cannot attach much importance to the testimony of Vulg., Pesh., Targ., since either the lists in the Heb. texts used by these translators appeared in a later form resembling that of MT., or else some sort of arbitrary uniformity with MT. has been produced by later hands. In the cases to which allusion is here made, correction for the sake of uniformity with *2 Sam.* 8. 17 appears to have taken place.

(γ) In some degree by 'ἡσους twice in LXX, and, as regards the second ש, by 'Ασα in a third passage.

Hence שֶׁלֶשָׁא has by far the best attestation, and may be adopted.

4. הצבא . . . ובניהו ] LXX om. through oversight.

[וצדוק ואביתר כהנים] No part of the register in its original form as an official state document. This naturally headed the list with the name of the high-priest of the time, עזריהו בן צדוק. The insertion was made by R<sup>d</sup> or by some one still earlier who wished, as a matter of historical interest, to notice that Zadok and Abiathar were priests at the commencement of the reign.

5. [עזריהו] LXX 'Ορυσία, Luc. 'Ορυσία seem to presuppose אֲרִיָּהוּ with corruption of ר into ד. This officer is apparently not elsewhere mentioned under either name.

[זבד] Only here. Luc. Ζαχούρ, i. e. probably זביר, a name of frequent occurrence. Pesh. ܙܒܝܪ in part supports this reading.

[כהן] A peculiar use of the term to denote some high official whose functions we cannot precisely determine. Cf. 2 Sam. 8. 18 הרשנים והצבאים, paraphrased by the Chronicler, I. 18. 17 הרשנים והצבאים. Dri. (*Sam., ad loc.*) argues from the uniform use of כהן in Heb. that the office, if possibly semi-secular and at times extended to non-priestly men of good family, must have belonged in the first place to the priestly class.

[רָעָה הַמֶּלֶךְ] This anomalous punctuation of the *st. constr.* is found again in 2 Sam. 15. 37 רָעָה הַמֶּלֶךְ, and, according to Norzi, in 16. 16 in the best MSS. Klo. omits, as an exegetical gloss to explain the difficult כהן; but all Verss. reproduce the word.

6. [ואחזיקר על הבית] This is the only important official named, *sv.* 2-7, whose father is not mentioned<sup>1</sup>. Hence there is probably some corruption of text.

LXX seem to have a triple, and Luc. a double rendering.

LXX	καὶ Ἀχὲρ υἱὸς οἰκονόμος	i. e.	ואחזיקר [שר] על הבית
	καὶ Ἐλιὰκ υἱὸς οἰκονόμος	„	ואליאך [שר] על הבית
	καὶ Ἐλιὰβ υἱὸς Σάφ ἐπὶ	„	ואליאב בן שף על ?
	τῆς πατρῴας		

<sup>1</sup> Verse 4<sup>b</sup> is no exception: *see note.*

Luc. καὶ Ἀχὺλ οἰκονόμος i. e. ואחיאל [שר] על הבית  
 καὶ Ἐλιὰβ υἱὸς Ἰωάβ ,, אֱלִיאָב בֶּן יוֹאָב עַל  
 ἐπὶ τῆς στρατιᾶς

The name אֱלִיאָב which occurs in three renderings (γ is a mistake for ב in אֱלִיאָב) appears to be the genuine form. Probably also the two letters שר, which appear to occur in LXX 1, 2, Luc. 1, and in LXX 3 under the form Σάφ, are a remnant of the father's name. Hence we may conjecture

אֱלִיאָב בֶּן-שָׁר [יה] עַל-הַבַּיִת

Th. supposes that LXX 3 (Luc. 2) are a translation of some words which have fallen out of MT., and hence after ואחיאל על הבית he would restore אֱלִיאָב בֶּן-שָׁפֶט עַל-הַמִּשְׁפָּט, supposing that LXX πατριᾶς read כְּשִׁפְחָה for מִשְׁפָּחָה. So Ew.

[על הבית] Prefect of the palace, discharging the king's domestic affairs. This office existed subsequently both in the Northern (ch. 16. 9; 18. 3; II. 10. 5) and Southern (II. 18. 18; al.) kingdoms, and was a position of the highest dignity, being held by Jotham the heir to the throne of Judah after his father Azariah had been smitten with leprosy II. 15. 5; cf. also the exalted language used of Eliakim upon his promotion Isa. 22. 21, 22. The palace prefect was also called סֶבֶן Isa. 22. 15; see note on ch. 1. 2.

[ארנירים] So LXX, Luc. This form of the name, which occurs also in ch. 5. 28, is doubtless correct. The form אֲרָרִים (2 Sam. 20. 24; ch. 12. 18; || 2 Chr. 10. 18 הָרָרִים) is either a contraction or a corruption.

[הסס] The forced labour exacted by Solomon for his building operations, according to ch. 9. 15-22 only from the Canaanite nations, but according to ch. 5. 27 from all Israel. That the latter statement is correct is proved by the unpopularity of Adoniram, who was stoned by men of the ten tribes; ch. 12. 18. The סס is mentioned as existing at the end of David's reign, 2 Sam. 20. 24, and is also spoken of as enforced upon the Canaanites at the conquest of the land; Jos. 17. 13 (JE); Judg. 1. 28; al.

ועל הנשיא 7. [יהיה על] 'It was incumbent upon': Ezek. 45. 17

וְיָהּ הַעֲלוֹת וּג'; without היה Ezra 10. 4, 12; 2 Sam. 18. 11; *al.* The Imperf. expresses the *periodical* nature of the duty.

אָחַד [עַל אָחַד] Read עַל־הָאָחַד with Q're; LXX, Luc. ἐπὶ τὸν ἕνα. The article is necessary to express the idea of distribution.

8. [בֶּן חוּר] Correct. LXX, Luc. Βαιώρ, a corruption. All twelve officers are mentioned either by their patronymic only, or by their particular name with the addition of the patronymic, which is in no case omitted.

9. [בֶּן דָּקָר] LXX υἱὸς Ῥήχας, Luc. υἱὸς Ῥήχαβ. The name occurs nowhere else, unless בְּדָקָר II. 9. 25 represents a contraction of it. Luc.'s בְּדָקָר is at least as probable.

מָקָד [מָקָד] Not elsewhere mentioned. LXX Μακεμάς, i. e. apparently מַכְמָס (cf. 1 Sam. 13. 2, 5; 14. 31 Μαχεμάς), cannot be right, since it is clear that the place must have lain, with the others belonging to the same officer, in or about the district originally assigned to Dan, and in the west borders of Judah. Luc. Μαγγάς, and other Verss. support MT.

שַׁעֲלָבִים [שַׁעֲלָבִים] Judg. 1. 35†. שַׁעֲלָבִים Josh. 19. 42†. One of David's heroes is described in 2 Sam. 23. 32 as שַׁעֲלָבִים.

שֵׁמֶשׁ [בֵּית שֵׁמֶשׁ] The modern 'Ain Shems, a village about four miles west-south-west of Jerusalem. Rob. BR. ii. 223 f.

חֲנַן [וְאֵלֶּן בֵּית חֲנַן] LXX καὶ Ἐλώμ ἕως Βηθλαμάν, Luc. καὶ Ἀλὼν ἕως Βαιθναίμ, read as the names of *two* places, doubtless correctly. In Josh. 19. 43 אֵילָן is mentioned as a town of Dan, and בֵּית חֲנַן appears to have been discovered under the modern name *Beit-Handan*, a short distance east-north-east of Gaza. Rob. BR. ii. 35; Baed. 154. We may, therefore, read עַרְבֵי־חֲנַן; cf. v. 12 עַרְבֵי מַחֲלָה. So Klo., Kamp.

חֲסֵר [בֶּן חֲסֵר] LXX υἱὸς Ἑσωθ, Βηρναμαλουσαμηχὰ καὶ Ῥησφαραχσίον. This, when transliterated, upon the whole supports MT.

MT. בֶּן חֲסֵר בְּאֵרֶת לֹו סָכָה וּבֶל אֶרֶץ חֲסֵר  
LXX בֶּן חֲסֵר בְּאֵרֶת לֹו ס[ח]נָה וְרֵץ פֶּרֶחַ

The place אֶרֶת is not mentioned elsewhere, but may possibly be the same as אֶרֶב Josh. 15. 52, a city near Hebron. The נָחַל of

LXX may easily be a corruption of **בַּת** of MT., and **אַרְנֹם** certainly does not point to any known place of a different name. Since **יַרְמֹת** (probably the modern *Yarmūk*) is mentioned with **סֹכָה** in Josh. 15. 35, it has been thought, with some plausibility, that this place lies concealed under **אַרְבֹּת**. So Th.

The correctness of **סֹכָה**, which has been identified with *Shuweikeh* close to *Bait Nellif*, is not to be doubted. Rob. *BR.* ii. 16, 21; Baed. 161. LXX reads **נ** for **כ**, **ח** for **ה**, and inserts **ט**, perhaps a corruption of **ס** erroneously repeated. LXX, **פַּרֹחַ** is merely a transposition of **חַפֵּר**, which latter seems to be correct, Josh. 12. 17.

Luc. *Μαχεί υἱὸς Ἐχωβῆρ Βηθναμαλουζᾶ καὶ Ἀμηχὰ καὶ τῆς Φαραχουαναδάβ* is clearly a further corruption of LXX through an attempt to resolve it into sense. *Εσωθ Βηρ-* has become *Εχωβῆρ*, then *Βηρ-* is repeated under the form *Βηθ-*, *-σαμηνα* is divided into *-ζα (καὶ) Ἀμηχα, Ρησ-* becomes *της*, and finally *-φαραχεω* with the **אַבְיָנָדָב** of the next *verse* appears as *Φαραχουαναδάβ*.

11. **בְּנֵי א' כָּל נַפְת דָּאָר** 'Ben-Abinadab—all the high country of Dor'; correct. For **נַפְת דָּאָר**, cf. Josh. 12. 23 **נְפֹת דֹר**; 11. 2 **נְפֹת דֹר**.

The meaning of the root **נָפַח** is illustrated by Ps. 48. 3 **יֵפֶה נֹף**, 'beautiful in elevation,' of Mount Zion.

LXX *ἀνὰ Δάν* is a corruption of *Ἀβιναδάβ*, and *ἀνὰ Φαθεί* of *Ναφίθ*. The words *ἀνῆρ Ταβληθεί* represent **נָפַח דָּאָר** read as **נָפַח דָּאָר**. Probably **נָפַח** was at first attached to **נָפַח** by the translator, the whole being transliterated *Ναφαθανηρ*, which afterwards came to be divided.

**נָפַח**] With the old *f.* termination. So with other personal names, both *f.*:—**בְּשֵׁמֶת** v. 15; Gen. 26. 34; **מַחֲלַת** Gen. 28. 9; 2 Chr. 11. 18; or, more strangely, *m.*:—**נְנַבְת** ch. 11. 20; **נְיִנַת** ch. 16. 21; **בְּכֹרֶת** 1 Sam. 9. 1; **נְלִית** 1 Sam. 17. 4 *f.*; **אַחֲזַת** Gen. 26. 26. It is noticeable that most of these names are non-Israelitish: **אַחֲזַת**, Philistine; **נְנַבְת** probably Edomite or a Semiticized Egyptian name like **אַחֲזַת** Gen. 41. 45; **מַחֲלַת** Ishmaelite; and **בְּשֵׁמֶת**, if daughters of Solomon's foreign wives, probably Canaanite; **בְּשֵׁמֶת** Gen. 26. 34 being specified as Hittite. **נְנַבְת**, mentioned Judg. 3. 31; 5. 6 as the parent of **שֵׁשֶׁנִּיר**, is the name of the Canaanite goddess,

traces of whose cult appears in the localities *בֵּית עֲנָת* Judg. 1. 33; *בֵּית עֲנָתוֹת* Josh. 15. 59; *עֲנָתוֹת* Jer. 1. 1; *al.*

Similarly, we find a number of place-names with this termination, these being clearly Canaanite in origin:—*מַפְעָת* (perhaps a segholate termination) Josh. 13. 18; *מַעְרָת* Josh. 15. 59; *בְּעֵקֶת* Josh. 15. 39; II. 22. 1; *הַמִּכְמֹתָת* Josh. 16. 6; *גְּבַעַת* (? text obscure) Josh. 18. 28; *הַדְּבָרָת* Josh. 19. 12; *הַכְּבָרָת* Josh. 21. 28; *מַפְתָּת* Josh. 19. 15; *הַלְקָתָת* Josh. 19. 25; *הַלְקָתָת* Josh. 21. 31; *שִׁיחֹר לְבִנְתָּת* Josh. 19. 26; *רֶשֶׁת הַמַּפְתָּת* Josh. 19. 35; *בְּעֵלְתָּת* Josh. 19. 44; *ch.* 9. 18; *צִפְתָּת* Judg. 1. 17; *מַבְתָּת* Judg. 7. 22; *צִרְפָּתָת* Ob. 20; *ch.* 17. 9, 10; and perhaps *נְרָתָת* 1 Sam. 19. 18 (on vocalization, cf. Dri. *ad loc.*)<sup>1</sup>. Outside Palestine we have *אֵילַת* Deut. 2. 8; *al.*; and *מַחְרַת* in Moab, *Mesha*, l. 14.

Comparing the inscriptions of neighbouring countries, it may be noticed that both Phoenician and Aramaic afford many examples of f. proper names in *-ath*, this being the regular f. termination in Phoen. as in Moabitic: Phoen. (*CIS.*) *כַּבְּדַת* *Kabdath*, 372, *al.*; *אַרִּישַׁת* 'Arishath, 307, *al.*; *עִלְשַׁת* 'Elishath, 481, *al.*, &c.;—Aram. Nabathean (Euting, *Nabatäische Inschriften*) *בִּנְיַת* *Bunayyath*, 13; *גִּזְזַי'אַת* *Guzai'ath*, 15; *הִינַת* *Hinath*, 26, &c.; while Aramaic alone yields instances of m. names with this termination;—Nabathean (Euting) *חַרִּיתַת* *Harithath* (Aretas); *בַּגְּרַת* *Bagrath*, 8; *מִרְרַת* *Murrath*, 18; *חַמְלַת* *Hamlath*, 7; *מִנְעַת* *Mun'ath*, 6, 19; *עִבַיְרַת* 'Obaidath, 23, 24; *עִמִּירַת* 'Amirath, 19;—Palmyrene (De Vogüé, *Syrie Centrale*) *אֹדַיְנַת* 'Odainath, 21, *al.*;—Babylon (*CIS.*) *אַמְדַת* 'Ummadath, 66;—Assyria, *אַרְחַדַת* 'Artadath, 100. Phoenician, on the other hand, only exhibits m. names in *-ath* compounded with the f. name of the goddess *מִלְכַת* *Milkath*, just as Aramaic abounds in m. compounds of the f. *אַלַת* 'Allath.

12. [תַּעֲנַךְ וּמְנֹז] Mentioned together as the scene of the great battle of Deborah and Barak with the Canaanites; Judg. 5. 19. תַּעֲנַךְ now appears as *Ta'annūk*, not far to the south-west of *Zer'tn*, i. e. *זִרְעַאֵל*. *זִרְעַאֵל* is conjectured by Rob. to be the modern *Lejjūn*,

<sup>1</sup> No attempt has been made to include or classify proper names in Chr.

the Legio of Jos. and Eusebius, said by them to be three or four Roman miles from Taanach. This place lies north-west of *Ta'annák*, and due west of *Zer'tn*. *BR.* ii. 316, 328; *Baed.* 227; *Smith, Hist. Geogr.* 386 *f.*

[בית שאן] Also *בֵּית שָׁן* 1 Sam. 31. 10, 12; or *בֵּית שָׁן* 2 Sam. 21. 12; the Scythopolis of later times, and now, by a rather strange contraction, *Beisán* to the west of the other cities, and near the Jordan. *Baed.* 222; *Smith, Hist. Geogr.* 357 *ff.*

[צרתה] *Ch.* 7. 46 mentioned with *סְבוֹת* (see note); *Josh.* 3. 16 said to be near *אָדָם*, i. e. probably the modern ford of *ed-Dámieh* close to *Qarn Sartabeh*, with which, however, *צרת* cannot be identified (*Van de Velde, &c.*) without violence to philology. 2 Chr. 4. 17 reads *צָרְדָה* for *צָרְתָן* of *ch.* 7. 46; *צָרְדָה* being mentioned, *ch.* 11. 26, as the home of Jeroboam in the hill-country of Ephraim. The identification of the two places seems, however, to be doubtful.

[עַר מַעְבַּר] 'As far as the other side of'; not as *RV. marg.* 'as far as over against,' i. e. *on this side of*. The former is the universal sense of the phrase used from the point of view of the speaker or writer. Thus *מַעְבַּר הַיַּרְדֵּן*, *מַעְבַּר לַיַּרְדֵּן* can denote either the country to the east of Jordan, *Num.* 22. 1; *Deut.* 1. 1; *Josh.* 17. 5; or that to the west of Jordan, *Deut.* 3. 20, 25; 11. 30; *Josh.* 5. 1; 9. 1; 12. 7; according to the position or point of view of the user of the phrase. In *Num.* 32. 19 the double *מַעְבַּר* does not violate the rule, but is employed by way of contrast, the first being spoken from the actual position of the speaker east of Jordan, and the second from the new point of view pictured by the calling up before the mind of the country west of Jordan. So in *Josh.* 22. 7, the phrase is used with reference to the position of the other half-tribe on the east. See *Dri. Deut.* xlii. *f.*

[קַמְעֵם] A place of this name is mentioned, 1 Chr. 6. 53†, as a Levitical city in the hill-country of Ephraim. In *Josh.* 21. 22 (|| 1 Chr.) the name is given as *קַמְצֵיִם*, identified by *Col. Conder (Handbook, 417)* with *Tel el-Kabás* near Bethel. This locality is much too far south of the cities previously named to suit the present mention, and, besides this, the *זֶרְ אַמְרִים* has already been

assigned (*v.* 8) to בן חור. This יקמעם therefore cannot be the יקמעם of 1 Chr., unless Conder's identification is wrong, and the city lay quite in the north of the הר אמרים. Rob. *BR.* iii. 115 follows AV. in regarding the name as a corruption of יקנעם, Josh. 21. 34, *al.*, which he finds as *Tell Qaimán*, south-east of Carmel. Baed. 228.

13. [ברמת גלעד] Cf. note on *ch.* 22. 3.

After the first לו, LXX, Luc. omit לו . . . חות by homoioteleuton. [חות 'the tent-villages'; Ar. حَوَى collect together, حَوَاة a group of tents near together.

עיר . . . באר] So Num. 32. 40, 41; Judg. 10. 4, rightly. Deut. 3. 14; Josh. 13. 30 (D<sup>1</sup>) locate the villages in Bashan. See Dri. *Deut.*, *ad loc.*, who explains the origin of the mistake.

אחרי] Targ. מלך טרכוניה 'the region of Trachonitis,' i. e. the modern *El-Leja*, a district to the south of Damascus, forming a great lava-bed of about 350 square miles in extent. This identification seems, however, to be improbable. See Dri. on Deut. 3. 4, 5; and in *DB. Edinb. s. v.* Argob.

ערים גדולות] 'Great cities . . . walls and bars of bronze'; or, as we should say, 'with walls, &c.' The extension חומה ונ', in loose apposition to ערים גדולות, serves in part to describe the cities, in part to characterize their greatness. Cf. Deut. 3. 5; 2 Chr. 8. 5. Dri. *Tenses*, § 188, 1.

14. [מחנימה] LXX Μααμαίσιον, Luc. ἐν Μαχαλάμ, perhaps read מחנימים; but, as Klo. says, the *loc.* can be justified by supposing the implication of some such expression as 'appointed to M.'

15. [לאשה] LXX, Luc. om. through oversight.

16. [באשר] LXX, Luc. om.; but allusion to this district follows naturally after גפתלי in previous verse.

עליות] No such place as עליות is mentioned elsewhere, and בעלת of *ch.* 9. 18 is apparently the same as the בעלת of Josh. 19. 44 mentioned among the cities assigned to Dan, and so unsuitable, since this district has already been dealt with in *v.* 9. LXX ἐν τῇ Μααλά, Cod. A καὶ ἐν Μααλώτ. This suggests יבמעות or יבמעלות, and accordingly Th. thinks that the country round about Accho and Achzib may have been known as 'the steps' or 'ascents,' even

if the original reading of the Heb. text was not *מַעֲלֵה צֹר*; cf. Josh. 10. 10 *מַעֲלֵה בֵּית חוּרָן* 10. Against this, we have no trace elsewhere of the use of the term in this district. Luc. *ἐν τῇ Γαλααδ* seems to be merely an alteration of LXX. Gilead is dealt with in *vs.* 13, 19. Klo. suggests *מַבְלֵן*, and since this tribe would naturally be mentioned in connexion with *אֲשֶׁר*, *נַפְתָּלִי*, and *יִשְׁשַׁכַּר*, the emendation is probably correct.

19. *בְּאֶרֶץ נֹעֵד* LXX, Luc. *ἐν τῇ Γάδ*. Probably a mistake. The land of Gad is rather too precise, part of the kingdoms of Sihon and Og having been assigned to Reuben and the half-tribe of Manasseh; Josh. 13. 21, 30 *f.* On the other hand, from the wider term *אֶרֶץ נֹעֵד* we conclude that Geber ben-Uri had supervision of all the country east of Jordan not assigned in *v.* 13.

*וְנָצִיב אֶחָד אֲשֶׁר בְּאֶרֶץ* RV. 'and he was the only officer which was in the land.' This is usually interpreted thus: As the district was a very large one, more than one officer might have been expected to superintend it; but as a matter of fact this was not the case, probably because the country was rugged and thinly populated. But this translation, together with its explanation, would at least require *וְהָיָה הַנָּצִיב הָאֶחָד אֲשֶׁר בְּאֶרֶץ הַיְהוּדָה*, and there are no signs of the text ever having existed in this form. LXX *καὶ νασιφ εἰς ἐν ἑν ἑν ἰούδα*, Luc. *Νασιφ ἐν τῇ ἑν ἰούδα* make the reference to be to yet one more officer who has supervision over Judah, thus restoring the number *twelve* which these Verss. would otherwise have lost through the corrupt rendering in *v.* 11<sup>a</sup>. But it is strange that this officer should be thus vaguely mentioned without record of his name, nor does Luc. appear to be correct in viewing *נָצִיב* as a proper name; and besides this, having adopted the obviously original *בֶּן אֲבִינָדָב* of *v.* 11<sup>a</sup>, we have now *thirteen* officers in contradiction to the statement of *v.* 7.

Klo. ingeniously suggests *וְנָצִיב אֶחָד עַל כָּל-הַנָּצִיבִים אֲשֶׁר בְּאֶרֶץ* 'and one officer was over all the officers who were in the land,' the allusion being to *נָתַן בֶּן עֲזַרְיָהוּ* who is mentioned in *v.* 5 as *עַל הַנָּצִיבִים*. Such a second passing notice of this official at the end of the list would be most appropriate. The emendation is to some extent

supported by Vulg., *super omnia quae erant in illa terra*, and may be worthily adopted<sup>1</sup>.

*Verse 20—chapter 5. 14.*

This section appears in LXX, Luc. in a form somewhat different to MT. 4. 20; 5. 1, 5, 6, and part of *v.* 4 (מתפסח . . . הנהר) do not appear, but are to be found in the addition at the end of *ch.* 2. 46. At the close of *v.* 19 of *ch.* 4 the text continues with *ch.* 5 in the following order: *vv.* 7, 8, 2-4, 9-14, after which follow *ch.* 3. 1; *ch.* 9. 16, 17<sup>a</sup>. Thus the commencement of *v.* 7 וְהָאֱלֹהִים הַנְּצִיבִים הָאֵלֶּה וְנִי hinges directly on to the section *ch.* 4. 7-19 which enumerates the נְצִיבִים and their respective districts. This explains הָאֵלֶּה of *ch.* 5. 7, which is otherwise anomalous. There can be no question that the text of the section, as preserved by LXX, is complete in itself, and bears the stamp of originality rather than the somewhat confused account of MT. The disturbing factors in MT. appear to have been 4. 20; 5. 1, 5<sup>2</sup>. These, which contain no very precise information, were added probably not from a written source but from oral tradition, by an exilic or post-exilic<sup>3</sup> scribe, who desired reference to the happy times under Solomon's golden age. The insertion led to the dislocation of *vv.* 7, 8, causing them to be placed after *vv.* 2, 3, 4. Probably the same hand excerpted the notice about Pharaoh's daughter and her dowry from its true position after *v.* 14, dividing it and placing part at the beginning of *ch.* 3 (for the reason given on 3. 2, 3 *note ad fin.*) and part as a sequel to the mention of נִיר in *ch.* 9. 15.

20. [כחול וני] A common simile for a very large multitude; so exactly 2 Sam. 17. 11; cf. 1 Sam. 13. 5; Josh. 11. 4; Judg. 7. 12.

5. 1. [היה מושל] The participle with the substantive verb em-

<sup>1</sup> Cf. Jos. (*Ant.* viii. 2, § 3) ἐπὶ δὲ τούτων εἰς πάλιν ἀρχαῖον ἀποδέδεικτο.

<sup>2</sup> Verse 6 belongs properly to *ch.* 10 where it occurs in LXX, Luc. in connexion with *v.* 26.

<sup>3</sup> Necessarily so; for exilic hands had already been at work upon *ch.* 5. 4 (*note*) in the part which is common both to LXX and MT.

phasizing the idea of *duration*—‘*was ruling*’; so *v.* 24 ‘*was giving*,’ continuously for some long period; *ch.* 12. 6; *al.* *Dri. Tenses*, § 135, 5.

[מן הנהר ונ] The ideal limits of Israel’s dominion; cf. Gen. 15. 18; Ex. 23. 31; Deut. 1. 7; 11. 24; Josh. 1. 4. הנהר ‘*the river*’ always denotes נַהַר פְּרַת, the Euphrates; hence Vulg. *a flumine terrae Ph.*, Pesh. *ܨܚܘܢܐ ܨܘܪܝܐ*, which make ‘ארץ פ’ an accus. of place, are quite wrong. ‘ארץ פ’ is an accus. of *motion towards*, ‘to the land of the Ph.’; cf. Gen. 45. 25 *ויבאו ארץ פ*. כנען. Da. § 69<sup>b</sup>. 2 Chr. 9. 26 reads ‘ועד ארץ פ’.

[ועד נבול מ] ‘*Even to the boundary of Egypt*.’ The נבול מצרים seems to be the *Wady el-Artsh*, which bounded the southern extremity of Philistia, and is mentioned elsewhere as the southern boundary of Palestine; *ch.* 8. 65; Num. 34. 5; Josh. 15. 4, 47; Isa. 27. 12.

[טנשים...ועברים] ‘*They brought &c.*’; impersonal. Cf. Gen. 39. 22 *את כל אשר עשים שם הוא היה עשה* ‘*whatsoever was done (lit. they did) there, he was the doer of it.*’ This use of the participle with the indefinite subject unexpressed is somewhat uncommon. Cf. *Dri. Tenses*, § 135, 6.

[מנחה] ‘*Tribute*’; so II. 17. 3; Judg. 3. 15, 17; 2 Sam. 8. 2, 6. Elsewhere the word has the more general sense of *a present* brought voluntarily to gain favour in the eyes of the recipient; II. 8. 8; 20. 12; Gen. 32. 14. As a sacrificial term the word in P denotes *the meal-offering*. Cf. further, *ch.* 18. 29 *note*.

[רעי] ‘*Pasture*’; a *ἀπαξ λεγ.* The common word is פִּרְעָה. According to the vocalization of פִּרְעָה *st. abs.*, רֵעִי stands in apposition, defining the class under which these cattle fall; ‘*meadow-fed cattle*.’ *Dri. Tenses*, § 188, 1.

[ויחפור] LXX, Luc. om.

[נרברים אבנים] ב’ is a *ἀπαξ λεγ.* The root אבס is seen again in Prov. 15. 17, שור אבס ‘*a stalled ox*,’ the substantives אבס ‘*stall*,’ Isa. 1. 3; Prov. 14. 4; Job 39. 9; and סִבְאֵי ‘*granary*,’ Jer. 50. 26<sup>+</sup>. All Verss. give the sense of *fatted or selected fowls*, without specifying the kind; Kimḥi *capons*, Ges. *geese* (from ברר,

to be pure or white), Th. *guinea-fowls* (an onomatop. from the cry of these birds).

4. עבר הנהר ] *'The other side of the river'*; referring to Solomon's dominions to the west of the Euphrates. The phrase, as in Ezra 4. 10, 11, 16, 17, 20; 5. 3, 6; 6. 6, 8, 13; 7. 21, 25; 8. 36; Neh. 2. 7, 9; 3. 7, implies an *exilic* standpoint. The passage, therefore, is an insertion later than the redaction of the book by the pre-exilic R<sup>D</sup>; but not so late as the dislocation caused by the insertion of 4. 20; &c. See *note ad loc.* On the other hand, the phrase as used in *ch.* 14. 15 (R<sup>D</sup>); Josh. 24. 2, 3, 14, 15; 2 Sam. 10. 16; || 1 Chr. 19. 16†; cf. Isa. 7. 20 (בְּעֵבְרֵי נְהַר) denotes the country *east* of Euphrates, from a *western* standpoint.

הנהר . . . מתפסח ] The omission in LXX, Luc., though perhaps marking the words as an insertion later than the main part of the *v.*, and by the same hand as 4. 20; &c., may, on the other hand, be merely due to homoioteleuton, the scribe's eye passing from the first עבר הנהר to the second.

מכל עבריו ] *'Upon all sides of him.'* So Jer. 49. 32 מכל עבריו; cf. Ex. 32. 15 לָחֹז כְּתָבִים מִשְׁנֵי עֲבֵרֵיהֶם; and אָבִיא אֶת אִידִם; cf. Ex. 32. 15 לָחֹז כְּתָבִים מִשְׁנֵי עֲבֵרֵיהֶם. The text of Van der Hooght reads עֲבָרָיו, a scriptural error unconfirmed by any Cod. or Vers.

5. תחת גפנו ונ' ] An idiom expressive of pastoral prosperity; Mic. 4. 4†; cf. Zech. 3. 10; II. 18. 31.

מזן ועד באר שבע ] The standing phrase to express all the territory of Israel between the north and south limits; Judg. 20. 1; 1 Sam. 3. 20; 2 Sam. 3. 10; 17. 11; 24. 2, 15†. מִבְּאֵר שֶׁבַע וְעַד דָּן occurs in 1 Chr. 21. 2; 2 Chr. 30. 5†.

6. ארבעים אלף ] So Vulg., Pesh., Targ.; and Luc. in 10. 26. LXX in 10. 26 τέσσαρες χιλιάδες, and so 2 Chr. 9. 25 ארבעת אלפים. The smaller number is adopted by Ew., Th., and others, and is perhaps more likely to be correct.

2 Chr. 32. 28† אָרְזוֹת לְכָל בֵּהֵמָה וּבְהֵמָה || 2 Chr. 9. 25 אָרְזוֹת ] *'Stalls'*; Ar. اَرْدِي and اَرْدِي; Aram. אָרְזוֹת, corresponding e.g. to Isa. 1. 3; and to φάτνη S. Luke 2. 7.

7. יעדרו ] *'Omitted'*; Pi'el only here. Elsewhere Niph'al, *'be*

missing,' six times. In Ar. *عَدَرَ* is used of a sheep lagging behind the rest of the flock.

8. [השערים... שם] 'And the barley, &c., they used to bring unto the place to which it might pertain.' The subject of יהיה is השערים, naturally thought of collectively. Each officer had in his month to supply the different עֲרֵי הָרֶכֶב, to which allusion is made in *ch.* 10. 26. So Klo., RV. *marg.* 2; &c. LXX, Luc., Vulg. supply הַפְּלָה as subject of יהיה, and this is followed by RV. *marg.* 1. It seems clear, however, that the word supplied is merely a wrong explanatory gloss on the part of the translator. The business of the נָצִיבִים can scarcely have been to follow the king from place to place with fodder for the limited number of horses which he might have with him.

For the *nuance* of the imperf. יזיח cf. Dri. *Tenses*, § 38 β.

רכש] RV. 'swift steeds.' From the contrast to סוסים the word seems to denote some special kind of horse, whether used for riding, Est. 8. 10, 14, or for chariots, Mic. 1. 13†. In Pesh. *لُحْمًا* is the constant equivalent of סוס when used as a collective sing., or in the pl.

9. רחב לב] 'Breadth of heart.' לב is here used as the seat of the intellect; cf. Job 12. 3 נפל אנכי מכם 3 and 24; Jer. 4. 9; the expression חסר לב 'devoid of intelligence,' peculiar to Prov., where it occurs eleven times, 7. 7; *al.* חסר הבונות) once as a variation 28. 16); and the common phrase חכם לב Ex. 31. 6; *al.*

With our phrase cf. Ps. 119. 32 ררך מצוהיך ארץ כי תרחיב לבי

כחול ונ] Here the figure is suggested not, as in *ch.* 4. 20, by the innumerable grains, but by the vastness of the level expanse.

10. בני קדם] In Gen. 29. 1 this expression is used of Mesopotamia, but elsewhere, Judg. 6. 3, 33; 7. 12 (coupled with עמלק); Isa. 11. 14; Jer. 49. 28 (|| עֲרָר); Ezek. 25. 4, 10 (טירותיהם) 'their tents,' mentioned *v.* 4); Job 1. 3†, the phrase denotes the Arabian tribes to the east of Israel, and spreading as far as the Euphrates. So also, while הררי קדם Num. 23. 7 (|| אֲרָם) are the mountains of Mesopotamia, ארץ קדם Gen. 25. 6 is the land into which Abraham sent the בני היילנשים previously enumerated as Arab

tribes, and הר הקרים Gen. 10. 30 seems to be the Arabian hill-country called *en-Nejd* stretching eastward from *Hadramaut*. Thus Solomon's wisdom seems to be compared, not with the wisdom of the Chaldeans, who were chiefly known as astrologers, but with that of the Arabs, whose country, as Ke. points out, is the fatherland of proverbial wisdom. Agreeable to this is the mention, *ch.* 10, of the visit of the queen of Sheba in south-west Arabia, who came to test Solomon's wisdom with hard enigmas. So Ke., Ew., Th.

[חכמת מצרים] The wisdom of the חֲרָטִים, men of the priestly class who employed themselves in the study of hieroglyphics, astronomy, and magic; Gen. 41. 8; Ex. 8. 3, 14; *al.*: Ebers, *Aegypten*, p. 344 *f.* Cf. also Isa. 19. 11; Acts 7. 22.

11. [איתן האזרחי וגו'] The four (רדע for רדע; but Codd., Luc., Pesh., Targ. agree with Kings) are mentioned with זמרי 1 Chr. 2. 6 as sons of נרח the son of Judah by Tamar, Gen. 38. 30. So Targ. interprets האזרחי as בר זרח. In 1 Chr. 15. 17, 19 a Heman and an Ethan appear with Asaph as appointed by the Levites to be precentors in the temple, the three representing the families of Kohath (1 Chr. 6. 18), Merari (1 Chr. 6. 29), and Gershom (6. 24-28) respectively. In 1 Chr. 25. 1 הימן and ידותן (cf. 1 Chr. 16. 41, 42; 2 Chr. 5. 12; 35. 15; apparently the same as איתן) are mentioned as הַנְּבָאִים בְּכִלְרוֹת וְגו', and in *v.* 5 הימן is called חֲנִיָּה הַמֶּלֶךְ בְּרַבְרֵי הָאֱלֹהִים. Ps. 88 is ascribed in the title to הימן האזרחי, Ps. 89 to איתן האזרחי, Pss. 39, 62, 77 to ידותן. Hence the chronicler distinguishes Ethan and Heman, the sages of the tribe of Judah, from Ethan and Heman the musicians, who were Levites; and further, his statement that they were sons of Zerah need not conflict with that of Kings, 'sons of Mahol,' since Zerah, as is suggested by the title האזרחי, may have been the remoter ancestor, Mahol the immediate father. On the other hand, the author of the Psalm titles, in naming his men Ezrahitcs, seems to be introducing a confusion between the Levites and the Judaeans.

[שמו] 'His name,' i.e. his *fame*; cf. the phrases לְשֵׁם לְשֵׁם 2-Sam. 7. 9; *al.*; הָיָה לְשֵׁם Isa. 55. 13; אֲנֹשֵׁי הָאֵם Gen. 6. 4; cf. Num. 16. 2; בְּנֵי בְלֵי שָׁם Job 30. 8.

12. שיר] שיר is never elsewhere used as a collective. Hence Klo. reads שירי שירי, supposing that the scribe's eye was caught by the similar יהי שמו in the previous line.

המשה ואלה] LXX, Luc., several Codd. Vulg. presuppose המשה ואלה. This latter, as a *round* number, seems preferable.

13. העצים] As a general rule the sing. collective denotes growing trees, the pl. pieces of wood, logs, or timber, as e.g. in *v.* 22; *ch.* 15. 22. When in classical Hebrew the pl. is used of living trees, there seems to be some emphasis, however slight, upon the *different varieties*. So here, Judg. 9. 8 *ff.* (Jotham's parable), and perhaps Isa. 7. 2<sup>1</sup>.

Elsewhere the pl. use appears to be late or poetical; Isa. 44. 14; Ezek. eight times; Joel 1. 12, 19; Song of Sol. 2. 3; 4. 14; Ps. 96. 12; || 1 Chr. 16. 33; Ps. 104. 16<sup>+</sup>.

14. [מאת כל מלכי ונ'] 'Deputed by all the kings, &c.'; so exactly 2 Sam. 15. 3 מאת המלך לך תשמע אמן RV. 'there is no man deputed of the king to hear thee.' Ew. makes ונ' ממת a closer definition of העמים 'specially *some from among* all kings, &c.' For this sense it would be more natural to read מן simply without את<sup>2</sup>, and even so the expression would be rather strange.

Luc. inserts και ἐλάβανε δώρα before מאת, and similarly Pesh. ܡܫܟܝܢܐ ܕܥܡܝܢܐ ܕܥܝܠܝܢܐ, i.e. מְשַׁכְּלֵי קְנֻחָה adopted by Klo., Hoo., and very probably correct. The reception of rich presents would be one mark of the prosperity of an ideal eastern monarch; cf. e.g. Ps. 72. 10.

5. 15—7. 51. *Solomon's building operations; chiefly, the construction of the Temple and its furniture.*

*Chh.* 5. 15—7. 51 supply the basis of 2 Chr. 1. 18—5. 1.

15. [חירים] The name is contracted from אֲחִירָם 'brother of the

<sup>1</sup> Josh. 10. 26, 27 יהיה על המשה צבים ת' is probably no exception. The meaning seems to be 'five gibbets,' and, in addition, the numeral influences the use of the pl.

<sup>2</sup> מאת 'from proximity with' (see *Heb. Lex.*, Oxf., p. 86) is too closely specific of locality to be used in such a sense as this.

lofty One,' a form which occurs as a Heb. name, Num. 26. 38. The same contraction in Phoenician is seen in the names *חמלכת* *Himilcat*, for אחמלכת 'brother of Milcat'; *חחמלכת* *Hothmilcat*, for אחחמלכת 'sister of Milcat.' So in Heb. *חַיָּאל* for *אֲחִיָּאל* *ch.* 16. 34. The form *חַיָּרם* occurs in 2 Chr. 2. 2, 10, 11; *al.*: cf. the variants *אֲבִינִיל* 1 Sam. 25. 3, *al.*, *אֲבִינִיל* Kt. v. 18; *חַמִּטַּל* Kt., *חַמִּטַּל* Q're II. 23. 31, 24. 18; *פְּנִיָּאל* Gen. 32. 31, *פְּנִיָּאל* v. 32; *אֲבִירָם* *ch.* 16. 34, Assyr. *Abu-ra-mu*, *COT.* ii. 479.

למלך . . . שלמה ] LXX (Luc. τῷ) *χαρισται τὸν Σ.* merely represents a corruption of MT., which latter is supported by other Verss.

אתו ] Emphatic by position: 'they had anointed *him*'; perhaps with reference to the events of *ch.* 1.

תחת אביו ] LXX, Luc. *ἀντὶ Δαυεὶδ τοῦ πατρὸς αὐτοῦ*, correct, as being more circumstantial. The immediate mention of the name דוד in the next sentence favours its inclusion here also.

אהב . . . לרוד ] Cf. *ch.* 2. 39 *note*.

כל הימים ] 'All the days,' with the implication 'all *his* days.' So very frequently in preference to the use of the suffix *כָּל-יְמֵי*, *כָּל-יָמָיו*, &c.; *ch.* 12. 7; 14. 30; II. 13. 3; Gen. 43. 9; 44. 32; 2 Sam. 13. 37<sup>b</sup>; *al.* In 1 Sam. 1. 28 we have the expanded phrase *כל הימים אשר היה*. Upon the phrase *כל הימים* used absolutely (Deuteronomic) in the sense 'continually,' cf. *ch.* 9. 3 *note*.

16-19. These verses have, in their present form, been amplified by R<sup>D</sup> upon the lines of 2 Sam. 7. On v. 17 *לבנות בית לשם י'* cf. *ch.* 3. 2 *note*; v. 19 *ועתה הוא יבנה הבית לשמי* 2 Sam. 7. 13; v. 18 *ועתה הוא יבנה הבית לשמי* 2 Sam. 7. 1, 11; cf. Deut. 12. 10; 25. 19; Josh. 21. 42; 23. 1 (D<sup>2</sup>), and also Deut. 3. 20; Josh. 1. 13, 15; 22. 4 (both D<sup>2</sup>).

17. אלהיו ] LXX, Luc. *τῷ θεῷ μου*, an error.

המלחמה אשר סבבהו ] The speaker, in using *המלחמה* the state of warfare, has implicit in his mind *האֲיִבִים* the enemies, who were its cause, and so immediately passes into the pl. *סִבְּבֵהוּ*, and is able to continue *אתם* ער תת י' אהם. Cf. Judg. 5. 7 *חרלו פרוץ* (*government for governors*). This manner of thought is illustrated by the less

extreme case Isa. 25. 3 קְרִית נְיִים עֲרִיצִים יִירָאוּךְ (where the thought of the sing. קְרִית is lost in the idea of the נְיִים who inhabit it), and by the common use of a sing. collective for a pl. Cf. Ew. § 317<sup>b</sup>; Da. § 17.

LXX, Vulg., Pesh. render הַמְלָחָמָה by a pl. 'wars'; Luc. τῶν πολεμίων, Targ. עֲבָרֵי קִרְבָּא paraphrase 'enemies.' From this latter Klo. would emend מְלָחָמָה; but this is unnecessary, and also out of accord with Heb. idiom, the phrase always denoting members of Israel's<sup>1</sup> standing army, never their foes. The expression יֵשׁ מְלָחָמוֹת תְּעִי 2 Sam. 8. 10 (|| 1 Chr. 18. 10) is different.

לְוָלָהּ תַּחַת כְּפֹת רִנְלוֹ Cf. Mal. 3. 21.

18. שָׁטָן] Illustrated by ch. 11. 14, 23, 25; 1 Sam. 29. 4.

פָּגַע רַע 'Evil chance'; Eccl. 9. 11 וּפְגַעַת יָקָרָה אֶת כֻּלָּם 'time and chance encounters all of them.' פָּגַע is something which *meets* one; cf. the use of the verb, 1 Sam. 10. 5 וּפְגַעַת חִבְלֵי גִבְיָתָם; Am. 5. 19; *al.*

19. אָמַר לְבַנּוֹת] 'I *purpose to build*.' So Ex. 2. 14 הֲלֹהֲרִנִי אַתָּה; אמר; 1 Sam. 30. 6; 2 Sam. 21. 16; Ezr. 20. 8; Ps. 106. 23. Similarly in the sense 'promise to,' ch. 8. 12 אָמַר לְשֹׁכְנֵי; II. 8. 19.

With the meaning 'command to' the phrase occurs 2 Sam. 1. 18; 2. 26; and very frequently in late Heb., 1 Chr. 13. 4; 15. 16; Est. 1. 10; Dan. 1. 3, 18; 2. 2; *al.*; and in the Aramaic of Dan. 2. 12, 46; 3. 13, 19; 5. 2.

20. צִוָּה וַיְכַרְתוּ] 'Command and let them hew,' i. e. 'command that they hew'; the voluntative with weak ו expressing regularly the *purpose* of the previous act. Dri. *Tenses*, § 62.

אֲרָזִים] LXX, Luc. ξύλα, i. e. עֲצֵי, probably a correction in view of the fact that (v. 22) Ḥiram supplied Solomon not merely with אֲרָזִים but also with בְּרוֹשִׁים. Cedar wood, as the most important necessity, may very well be specially mentioned.

21. יְהוָה] Luc. κύριος ὁ θεὸς τοῦ Ἰσραὴλ. So || 2 Chr. 2. 11; Klo., Hoo. As Klo. remarks, the expression אֱלֹהֵי יִשְׂרָאֵל is more

<sup>1</sup> Joel 4. 9 is the only passage where the phrase is used of foreign armies; and here too the 'אֲנִי דָבַר' are spoken of, not as Israel's foes, but from the point of view of the נְיִים themselves.

appropriate in the mouth of Hiram than *יוח* only. Vulg. *Dominus Deus* preserves part of the original text.

22. [אעשה את כל חפצך] So *v.* 23; and of doing one's own pleasure, Isa. 46. 10; 48. 14; 58. 13†.

23. [דברות] *δπαξ λεγ.* LXX, Luc. *σχεδιās*, Pesh. *ܘܥܘܓ*, Targ. *תורנסן*; 'rafts' or 'floats.' This meaning agrees with the following תפוצתים 'I will break them up'; cf. Ps. 2. 9; Jer. 48. 12. Vulg. *in ratibus* is a guess from the context.

In || 2 Chr. 2. 15 [תפוצות], a *δπαξ λεγ.* of doubtful derivation, is used.

24. [יהי חירום נתן] Cf. *v.* 1 note.

25. [ושלמה נתן ונ'] The subject is intentionally emphasized so as to throw the sentence into antithesis with *v.* 24 יהי חירום נתן. Cf. *ch.* 10. 10, 13 והמלך שלמה נתן . . . והתן למלך . . . 12. 29 וישם את ויעלה אחאב . . . ואליהו עלה 18. 42 והאחר בבית אל ואת האחר נתן ברוך 22. 20<sup>b</sup> ויאמר זה בכה חה אמר בכה <sup>b</sup> Gen. 4. 2, 3, 4; 36. 4. See *Dri. Tenses*, § 160, *Obs.*, who calls this variation in order, 'the Hebrew equivalent to *μὲν . . . δὲ* of the Greeks.'

[מבלת] For *מַאֲבֵלַת* Isa. 9<sup>a</sup>, 18†, with assimilation of the weak cons. א. Sta. § 112, 1, *Rem.* 2 quotes as parallels *בְּמַאֲבֵלָה* for *בְּמַאֲבֵלָה* Isa. 27. 8; *אֲדָרָה* for *אֲתֹרָדָה* from *דָּאָה* (or a redup. of the syll. דָּא) Isa. 38. 15; *שְׁמֵאֲתֵיךְ* for *שְׁמֵאֲתֵיךְ* Ezek. 39. 2. More frequent is the dropping of the quiescent א with a lengthening of the preceding vowel; so *מַאֲבֵלַת* for *מַאֲבֵלַת* Ezek. 20. 37; *אֲזִין* for *אֲזִין* Job 32. 11; *al.* G-K. § 24, 3; § 68, 2, *Rem.* 1; Sta. 112, 1.

[עשרים כר שמן] The כר was a dry measure, and the quantity specified is much too small. We must follow LXX, Luc. (and Pesh. for the numeral), and read *עֶשְׂרִים אֶלֶף בֵּת שֶׁמֶן*; cf. 2 Chr. 2. 9. So Jos., Th., Klo., Kamp.

[שמן בתוך] 'Beaten oil,' obtained by the pounding of the olives in a mortar. This is specified for the lamp of the Tabernacle, Ex. 27. 20; Lev. 24. 2; and to form part of the *מנחת בקר* and *מנחת ערב*, Ex. 29. 40; Num. 28. 5†.

[שנה בשנה] So Lev. 25. 53; Deut. 15. 20; *al.* 'Year by year,' properly, 'year for year,' the meaning being that what was done in one year exactly corresponded to that which was done in others.

Cf. *ch.* 10. 25 דָּבַר שָׁנָה בְּשָׁנָה. *Heb. Lex.*, Oxf., p. 90<sup>a</sup>, compares קָיוֹם בָּיוֹם in very late Heb., Neh. 8. 18; 1 Chr. 12. 23; *al.*; קָיוֹם בָּיוֹם 1 Sam. 18. 10+; קָפְעִים בְּפָעִים Num. 24. 1; Judg. 16. 20; *al.*; חָרָשׁ בְּחָרָשׁ 1 Chr. 27. 1+.

26. [בְּאִשֶּׁר דִּבֶּר לוֹ. Cf. *ch.* 8. 20 כַּאֲשֶׁר דִּבֶּר י'; *v.* 56 כִּכְל אֲשֶׁר דִּבֶּר; *v.* 53. The idea and phrase are those of D; cf. Deut. 1. 21; 6. 3; 9. 3; *al.*; Dri. *Deut.* lxxxii, who cites from D fifteen occurrences of כַּאֲשֶׁר דִּבֶּר י' (ל), besides instances from the compiler of Judg., Josh. Thus the whole of *v.* 26<sup>a</sup> must be assigned to R<sup>D</sup>; and this is confirmed by the fact that the back-reference seems to be not so much to the original narrative of the vision at Gibeon, where Solomon's request is not for חֲכָמָה precisely but for לֵב שֹׁמֵעַ לֵב חָכֵם וְנָבוֹן (ch. 3. 9; cf. *v.* 11), as to R<sup>D</sup>'s own addition (*v.* 12) which states Yahwe's definite promise of a לֵב חָכֵם וְנָבוֹן.

27. [וַיַּעַל. 'Brought up' or 'raised' a forced levy. So *ch.* 9. 15 וַיַּעַלְם . . . לְמַסַּע עֲבָדָי; cf. *v.* 21 הַמַּס אֲשֶׁר הָעֵלָה.

28. [וַיִּשְׁלַחֵם . . . חֲלִיפוֹת. 'He sent them *in* relays.' ח is an accus. of manner or condition, a usage very common in Heb., whether the accus. be a substantive, adjective, or participle. Such an accus. may determine either the *object*, as here; *ch.* 20. 18 תִּפְשׁוּם חַיִּים 'take them alive' (*as* living ones); or the *subject*; II. 5. 2 וְאַרְם יֵצְאוּ גִדּוּדִים 'and Aram went forth *in* bands'; 18. 37 קִרְעֵי בְגָדִים. Da. § 70; Dri. *Tenses*, § 161, 2, 3. Instances of this accus. of state referring to a *genitive* are noticed *ch.* 1. 41.

[חֲלִיפוֹת] For the meaning cf. Job 10. 17 חֲלִיפוֹת וְצָבָא 'a host in detachments or relays.' Similar is Job 14. 14 כָּל יְמֵי צָבָאִי אֵחָז עַד בּוֹא חֲלִיפוֹתַי 'all the days of my warfare would I wait, until *my relief* should come,' the figure being that of a soldier at his post.

[בְּבֵיתוֹ] We should expect אִישׁ בְּבֵיתוֹ as in Ezek. 8. 12; *al.* Hence we must suppose either that אִישׁ has fallen out, or, with Th., that it is implicit in בְּבֵיתוֹ. Klo.'s בְּבֵיתָם, which he restores from the free rendering of LXX, Luc. *ἐν τοῖς οἴκοις αὐτῶν*, is an impossibility in good Heb. style.

29. [נִשְׂאָ סִבָּל. Lit. 'bearing as porters,' or 'bearers, porters,' סִבָּל being in apposition to נִשְׂאָ. LXX, Luc., Vulg., Pesh. read

נָשָׂא סָבֵל 'bearing *burdens*.' 2 Chr. 2. 1, 17, based upon this verse, omits נָשָׂא and reads אִישׁ סָבֵל, סָבֵל.

The relationship of this 70,000 + 80,000 to the 30,000 of *vv.* 27, 28, is obscure. According to 2 Chr. 2. 16, 17 the former consisted of 'the strangers that were in the land of Israel.' Probably *vv.* 29-32 are from a different source to *vv.* 27, 28. So Ew., Sta.; the latter noticing that הַלְבָנֹן of *v.* 28 is in *v.* 29 called הָהָר.

30. [שְׁלֹשָׁה אֲלֵפִים וְשֵׁשׁ סָאוֹת] LXX τρεῖς χιλιάδες καὶ ἑξακόσιοι, in agreement with 2 Chr. 2. 1, 17, and probably genuine. So Th., Klo. Th.'s attempt to divide the 3,600 into the 70,000 + 80,000 = 150,000 of *v.* 29, + 30,000 of *v.* 28 = 180,000, thus assigning fifty workmen to each overseer, seems to be unlawful; since it places the 30,000 Israelites upon the same footing as the 150,000 strangers, and, in supposing that the overseers had charge of the work of the former, is neither consonant with the statement of 2 Chr. 2, nor with the view that *v.* 28, *vv.* 29 *ff.* are portions of different documents.

Luc. for the second number gives ἑπτακόσιοι, *Cod. A* πεντακόσιοι.

31. [וַיִּצְוּ הַסֵּלֶךְ] LXX om., probably owing to the transposition noticed below. Luc. καὶ ἐνετείλατο ὁ βασιλεὺς τοῖς ἀρχουσιν, i.e. לְאַחֲרָיִם, scarcely improves MT., and is probably merely an exegetical addition.

In LXX, Luc. *vv.* 31, 32<sup>a</sup> are placed after *v.* 32<sup>b</sup>, *ch.* 6. 1. Sta. points out that this gives a bad succession, because the command to prepare the stone in the fourth year follows the statement in 5. 17 (LXX) that the hewing of stones and timber had been going on for three years. He also notices that in *vv.* 31, 32<sup>a</sup>, 32<sup>b</sup> MT. הַסֵּלֶךְ, הַפְּסֵל, הַכֵּן naturally follow one another in appropriate order.

32. [וְהַחֲבָלִים] Difficult. As the word stands it has been taken in two senses—

(i) 'The stone-squarers.' So apparently Targ. וְהַרְטֵבְלִים, Pesh. וְהַחֲבָלִים, and hence AV. However, the word is not used else-

<sup>1</sup> The derivation is doubtful. Levy thinks the word a transposition from the Gk. ἰργολάβος, while Jensen, *ZA.* vii. 218, explains by the Assyr. *bargu/u*.



v. 1 MT. which holds the 'very unfortunate position' above mentioned. Hence he concludes that v. 1 is the work of a later editor who relegated vv. 37, 38<sup>a</sup> to their present place in MT. to make room for his addition, and that LXX represents the original text<sup>1</sup>. This will account for the position of v. 1 in LXX, the late addition having been first written in the margin of a MS., and afterwards incorporated in the text as best it could be. As a mark of the different authorship of v. 1 Wellh. notices that it uses *קודש* where vv. 37, 38<sup>a</sup> have *ירדח*; *הוא הקודש השני*; *בירח זו הוא הקודש השני* standing in place of *בירח זו הוא הקודש השני*.

Another consideration favours the lateness of this verse. The number 480 appears to be not strictly historical, but to be a *round* number obtained, as recognized by Bertheau and Nöldeke, from  $40 \times 12$ , forty years being regarded as the approximate length of a generation<sup>2</sup>, and frequently occurring in Judges in descriptions of the duration of periods of peace or oppression<sup>3</sup>. Attempts have been made so to arrange previous chronological notices that they may together correspond to this given period<sup>4</sup>; but no scheme has been entirely successful.

Now it is at least conceivable that the author of our verse may have been influenced by that fondness for the construction of artificial periods of similar length exhibited by the chrono-

<sup>1</sup> Sta. agrees with Wellh. that v. 1 is a late insertion, but refuses to regard the position of vv. 37, 38<sup>a</sup> in LXX as original, on the ground that a notice as to the completion of the building is out of place at the commencement, the expressions *לכל דבריו לכל מסמך* pointing backward to a previous description. This argument scarcely seems to carry conviction.

<sup>2</sup> So in S. Matt. 1. 17 *ἀπὸ τῆς μετακείρας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες*,  $40 \times 12 = 560$ , approximates very fairly to the real length of the period—586 years.

<sup>3</sup> So of the peace enjoyed after the victories of Othniel (3. 11), Deborah (5. 31), Gideon (8. 28), Ehud (3. 30) eighty years, i.e.  $40 \times 2$ ; and of the Philistine oppression (13. 1). Samson's judgeship (16. 31) twenty years, is half a generation. Cf. the periods assigned for Eli's judgeship (1 Sam. 4. 18), and for the reigns of David (2 Sam. 5. 4) and Solomon (1 Ki. 11. 42).

<sup>4</sup> Cf. Wellh. *Prolegomena*, 230 f. Jos. states the number of years to have been 492.

logist in S. Matt. 1. 17, and may thus have purposely approximated the length of the little-known period from the Exodus to the building of the Temple to the chronology of some subsequent period for the knowledge of which he possessed available sources.

If then we start from the commencement of Solomon's Temple, and add together the years of the reigns of the kings of Judah as given by R<sup>D</sup>, we obtain the following result:—

Solomon (40 — 3 years before the commencement of the Temple)	. . . . .	37	I. 11. 42.
Rehoboam . . . . .	. . . . .	17	14. 21.
Abijam . . . . .	. . . . .	3	15. 2.
Asa . . . . .	. . . . .	41	15. 10.
Jehoshaphat . . . . .	. . . . .	25	22. 42.
Jehoram . . . . .	. . . . .	8	II. 8. 17.
Ahaziah . . . . .	. . . . .	1	8. 26.
Athaliah . . . . .	. . . . .	6	11. 3.
Jehoash . . . . .	. . . . .	40	12. 2.
Amaziah . . . . .	. . . . .	29	14. 2.
Azariah . . . . .	. . . . .	52	15. 2.
Jotham . . . . .	. . . . .	16	15. 33.
Ahaz . . . . .	. . . . .	16	16. 2.
Hezekiah . . . . .	. . . . .	29	18. 2.
Manasseh . . . . .	. . . . .	55	21. 1.
Amon . . . . .	. . . . .	2	21. 19.
Josiah . . . . .	. . . . .	31	22. 1.
Jehoahaz . . . . .	. . . . .	—	23. 31.
Jehoiakim . . . . .	. . . . .	11	23. 36.
Jehoiachin . . . . .	. . . . .	—	24. 8.
Zedekiah . . . . .	. . . . .	11	24. 18.
Total . . . . .	. . . . .	<u>430</u>	

To this 430 add the fifty years of the Babylonian exile, and we have from the commencement of the Temple down to the

return from Babylon a second period of 480 years<sup>1</sup> which may be fairly considered as having determined the duration assigned to the former period. Thus *v. 1* appears to be the work of a *post-exilic* editor, the same no doubt as will later on come into prominence through the insertions made by him under the influence of the Priestly Code<sup>2</sup>.

The reading of LXX, ἐν τῷ τεσσαρακοστῷ καὶ τετρακοσιοστῷ ἔτει, is a mistake, but cannot be explained with Th., following Winer, ii. 327, note 2, as arising from a confusion of 8 = 80 with 2 = 40. In ancient Hebrew writing the method of expressing numeration, in cases where the number was not fully written in words, was most probably a system of strokes and similar signs, such as we find in Phoenician inscriptions. We have not the slightest evidence to prove that the comparatively late system of expressing numbers by means of letters was ever adopted in Hebrew MSS. of OT.

Luc. agrees with LXX as to the position assigned to *vv. 37, 38<sup>a</sup>* in place of *v. 1*, but continues καὶ φιλοδόμησεν αὐτὸν ἐν ἑπτὰ ἔτεσιν, καὶ φιλοδόμηαι τὸν ὄλκον τῷ κυρίῳ, i. e. *vv. 38<sup>b</sup>, 1<sup>b</sup>*. This has obviously been added to Luc. by a later hand, both sentences in MT. belonging to the author of *v. 1<sup>a</sup>*.

2. ארבע אמה ארכו ] So Vulg., Pesh., Targ., and 2 Chr. 3. 3 (MT. and all Verss.). LXX, Luc. τεσσαράκοντα μῆκος αὐτοῦ, the translator apparently fancying erroneously that the reference is to the הֵיכָל or Holy Place, exclusive of the רֵבִיר, and so altering the text from *v. 17*.

וְעֵשְׂרִים ] Read וְעֵשְׂרִים אַמָּה with LXX, Luc., Vulg., Pesh.

שְׁלֹשִׁים אַמָּה קוֹמָתוֹ ] So Vulg., Pesh., Targ.; but LXX, Luc. καὶ πέντε καὶ εἴκοσι ἐν ἡγῆαι τὸ ὕψος αὐτοῦ. In 2 Chr. 3. 3, and in the description of the dimensions of Ezekiel's Temple (41. 2), there is no record of the height.

3. עַל פְּנֵי רֹחַב ] 'Upon the face of the breadth,' i. e. *corresponding to it*; but עַל פְּנֵי הַבַּיִת means simply 'before the house.'

<sup>1</sup> This has been already noticed by Sta., *Ges.* i. 88 ff.; Kau., *Abriss*, 172.

<sup>2</sup> And therefore elsewhere cited as R<sup>p</sup>.

[עשר באמה רחבו] LXX omits through oversight.

After v. 3, LXX, Luc. insert v. 14 *καὶ φιλοδόμησεν τὸν οἶκον καὶ συνετέλεισεν αὐτόν*. In spite of what Klo. says to the contrary, it seems to be clearly inconsistent to mention the completion of the house before the details as to its roofing, side-chambers, &c., LXX order is therefore to be rejected.

4. שְׁקָיִם [חֲלוֹצֵי שְׁקָיִם אֲמָרִים] (only again in 7. 4<sup>1</sup>) probably means 'frames,' the reference being to the beams or stones which were fitted together to form the outline of the window. רְבָעִים שְׁקָיִם (7. 5†) doubtless signifies 'square in framework'; שְׁקָיִם denoting the beams or stones which formed the sides and lintel of the doorway; מְשַׁקֵּי (Ex. 12. 7, 22, 23†) is the lintel or portal; and the Talmudic שְׁקָיִם has the same meaning 'lintel.' Ar. سَقَف means *to roof a building with a vaulted roof*, سَقَفٌ *an arched or vaulted roof*, the original signification probably being that assigned by Ges., to bend down, incline<sup>2</sup>, then, to place upon, especially applied to beams, and so, to joist or construct with beams. אָמַם is again applied to windows Ezek. 40. 16; 41. 16, 26; and is used in the expression אָמַם אָזְנוֹ 'stopping his ear,' Prov. 21. 13; Isa. 33. 15: Ar. أَطَمَ I. *to cover, hide, be contracted, iv. to close (a door)*: Syr. اَلْتَمَّ 'compressed, contracted, then, thick, solid, and even hard, stubborn (of a disposition and of anger).

Thus our phrase may be rendered either (i) 'Windows with frames closed in,' possibly by gratings (this being implied merely and not stated), or more probably (ii) 'Windows with narrowed frames,' i. e. wide on the inner side of the thick wall, and gradually sloping so as to form a mere slit on the outer side, like the windows of ancient western fortresses. So probably Vulg. *fenestras obliquas*, and certainly Pesh. מַלְתַּחַל מִלְתַּחַל 'windows oblique and narrowed' (cf. Ezek. 40. 16 מַלְתַּחַל מִלְתַּחַל לְחַד; 'windows oblique within and small without'); Targ. כּוּזַן מְחִיזָן מְלִינוּ

<sup>1</sup> חֲלוֹצֵי שְׁקָיִם is restored by Cornill in Ezek. 41. 16 חֲלוֹצֵי שְׁקָיִם אֲמָרִים.

<sup>2</sup> In Ar. the term سَقَفٌ is used of the flexible neck of the ostrich. Lane, *Lex.* 1383.

מלכא וסתמן מלכא 'windows opened within and closed without'; Jesu bar-Ali who explains that *מלא' א'תעדא* are *מלא' א'תעדא* 'windows which are not cut through straightly (i. e. squarely), but narrowed upon one side obliquely'; Kamp.; and Cornill on Ezekiel, so far as regards *ממממ*,—'schräg einfallende Fenster.'

The Greek Verss. generally connect *ממממ* with *ממממ* 'to look or lean out of a window':—LXX *θυρίδας παρακλυπτομένας κρυπτάς*, *al. εχεπλ. διακλυπτομένας κρυπτάς*, and so *Θ.*; *Σ. θυρίδας και έκθέτας επισκέπουσας*; 'A. *ἀποβλέπουσας βεβυσμένας*; Luc. *θυρίδας δεδικτυωμένας κρυπτάς*. Perhaps LXX, *Θ.*, 'A. mean 'with prospects obstructed,' whether by grating or otherwise. So Vet. Lat. *prospicientes absconsas*. Luc. *δεδικτ.* is probably a corruption of *διακλυπ.* in view of the explanation noticed below.

RV., Ke., Th., Ew., Sta., Kamp. (and Cornill in Ezek. 41. 16) give to *ממממ* the sense of *lattices, gratings, or transverse beams*; but this seems to rest upon pure conjecture; and, besides bearing no resemblance to the meaning of other Hebrew words from the same root, is unsuitable to the use of the same word by the same writer in 7. 4 (see note). The rendering of *ממממ* by RV., Ke., Th., Sta. 'fixed,' 'festgemachte,' appears to be an accommodation to the meaning given to *ממממ*, and fails of justification.

5. *ממממ*] LXX *ἔδωκεν*, i. e. *ממממ*; possible (cf. *ממממ*, v. 6), but not superior to MT. Luc. *και ἐποίησεν*, i. e. *ממממ*, is influenced by the recurrence of this word in *vv.* 4, 5<sup>b</sup>.

*ממממ*] The meaning seems to be something spread upon or applied to the wall of a house, so 'side-buildings' or 'wings.' So approximately Pesh. *ملا' ا'تעדא* lit. 'surroundings,' Targ. *ממממ* probably 'projecting buildings.' The word denotes the whole wing, not the single stories: see notes on the other occurrences *vv.* 6, 10†. Hence LXX, Luc. *μέλαθρα*, Vulg. *tabulata*, whence RV. 'stories,' are not quite correct.

<sup>1</sup> These Verss., however, appear to derive their rendering 'open (oblique), closed (narrowed)' from the whole phrase *ממממ ממממ*; and so apparently RV. marg.

Q're יָצִיעַ probably aims at distinction from יָצַע, 'bed,' Gen. 49. 4; *al.*

[סַבִּיב אֶת קִירוֹת הַבַּיִת] LXX, Luc. om. As Sta. points out, the words appear to be merely a gloss upon וְרִבִּיר לְהִיבֵל וְרִבִּיר. So Kamp. The strange accentuation, which places the zaqef in each case upon סַבִּיב, cannot be correct.

[וַיֵּשׁ צִלְעוֹת סַבִּיב] LXX om., but merely through oversight. The words are found in Luc. and the other Verss., and are, as Sta. remarks, indispensable. צִלְע, properly a *rib*, is thought to be used distinctively of a *side*-chamber here and in the description of Ezekiel's Temple, but seems to be employed of chambers more generally in 7. 3. Cf. *note* on 7. 2 *ad fin.*

6. הַיְצוֹעַ הַחֹתְמָה (the *whole* wing, *v.* 5) is here unsuitable, and is also a masc. word. LXX, Luc. ἡ πλευρά, Targ. מַחֲצִיתָא point to הַצִּלְעַת as the original reading, doubtless correctly. Cf. *v.* 8 הַצִּלְעַת הַחֹתְמָה. So Th., Sta.; and Klo. doubtfully.

[מַנְרְעוֹת] 'Rebatements'; ἀπαξ λεί. The meaning is clear from the context, and from the common sense of נָרַע 'take away' or 'diminish.' So perhaps LXX, Luc. διάσθημα. Pesh., Targ., guessing from context, נַפְקָתָא, נַפְקָתָא 'ledges'; Vulg. *trabes*.

[לְבִלְתִּי אֶחָד בְּקִירוֹת הַבַּיִת] 'That (the beams) should not have hold in the walls of the house.' The absence of the subject, not previously mentioned, is very harsh; and we may reasonably suppose that הַקִּירוֹת has fallen out before בְּקִירוֹת, owing to the similarity of the two words. Cf. the confusion of these words in *v.* 15. Targ. rightly supplies a subject רִישֵׁי שְׂרִיתָא 'the ends of the beams.'

7. This verse intrudes itself very awkwardly into the midst of the account of the construction of the side-chambers, and, if forming a part of the original description, must at any rate be out of place. Kamp. assigns the notice to R<sup>d</sup>, and Sta., following Ew., regards it as a gloss from the margin, and so presumably by a later hand,—perhaps the post-exilic author of *v.* 1, &c. The tradition of the building of the Temple without the use of tools and of previously prepared material is doubtless

derived from or connected with the command of Ex. 20. 25 (J); Deut. 27. 5, 6 (cf. especially the phrase אבנים שלמות) with regard to an altar of stone, and so *can* have been written by the pre-exilic R<sup>D</sup>, as is suggested by the occurrence of the verse in the same position in LXX, Luc.

On the other hand, the notice is not in the spirit of R<sup>D</sup>—whose insertions, as a rule, subserve a definitely *religious* purpose—and rather answers to the desire for curious details characteristic of a later (post-exilic) age; while the awkward position of the verse is strange to the really skilful handling by R<sup>D</sup> of his materials, and more nearly resembles the work of the later editor who has complicated the descriptions of *chh.* 6, 7 throughout.

We may therefore assign the insertion to the post-exilic editor (R<sup>P</sup>), and suppose that in LXX the verse was added by a copyist from a Hebrew MS.

אבן שלמה מסע] 'Stone rough-hewn *in (as regards) quarrying.*' מסע, in loose apposition (Dri. *Tenses*, § 188, 1; Da. § 29<sup>c</sup>), defines the sense in which the stone could be described as שלמה.

שלמה] 'Whole,' as hewn from the quarry, without any further preparation by sawing or otherwise. The term, as employed of the stones of an altar, Deut. 27. 6; Josh. 8. 31, probably denotes stones in their natural condition. מסע, in this sense a *παρὰ λεγ.*, is the 'action of removal,' from Hiph'il הִסִיעַ 'pluck up,' used of moving stones from the quarry in 5. 31. The whole expression וְאֶבֶן אֶת is an accus. of material; and with an active verb בָּנָה אֶת אֶבֶן וְאֶבֶן would have formed the second or remoter accus., as in Deut. 27. 6; 7. 15. Dri. *Tenses*, § 195. Cf. Ew. § 284<sup>c</sup>; Da. § 80.

כל כלי] For כל at the close of a category *asyndetos* summarizing all possibilities of the class cf. *ch.* 8. 37 כֹּל נֶנְעַ כָּל מִחֻלָּה.

נשמע] The verb agreeing, not with the whole list, but with the nearest subs. כל כלי in sing. Cf. Deut. 8. 13 כֹּל יִרְבֶּה לְךָ; Hos. 4. 11 וְחִירוֹשׁ יִקַּח לְבָב; Da. § 114<sup>a</sup>.

8. [החייבה] LXX, Luc. τῆς ὑποκάτωθεν, Targ. ארעיות presuppose הַתְּחִיבָהּ, which is doubtless correct. So Th., Ew., Sta., Klo., Kamp., Benz., Kit.

לולים] A *σπασί λει.*, the meaning of which is not quite clear. RV. 'winding stairs' is derived from LXX, Luc. *ελικτή (ελικτή) ἀνάβασις*, 'A. (καὶ ἐν) κοχλίας, Vulg. *cochlea*, Targ. מסבוחא; so Ke., Th., Ew., Klo., Kamp. Pesh., however, renders *حَفْرٌ مَلْفٌ* 'through a trap-door,' and Sta. thinks that this is nearly correct. In Rabb. Hebrew <sup>1</sup> לול can mean a falling shaft covered by a trap-door; *Middoth* 4, 5 לולין היו פתוחין בעליה לבית קדש הקדשים שבהן היו משלשלין את האומנן בחיבות כדי שלא יזוט עיניהן מבית קדשי הקדשים 'There were *lulin* in the loft opening into the Holy of Holies through which they used to let down the workmen in boxes that they might not feast their eyes within the most Holy Place.' We also have the word used to denote a hollow room covered above; *Pesachim* 34<sup>a</sup>, 77<sup>a</sup>, *al.*; and afterwards it comes to mean a hen-roost; *Shabbath* 102<sup>b</sup>, 122<sup>b</sup>, *al.* Hence Sta. understands by לולים hollow chambers covered above with trap-doors, through which one might ascend by means of a ladder or steps like those of hen-roosts.

Adopting this explanation we may render 'trap-door covered ascents.'

9. This verse is obviously out of place, breaking the connexion between *vv.* 8 and 10; and, accordingly, with Sta. it shares the fate of *v.* 7 as being a late gloss. Against this it should be noticed (i) that the verse contains the only allusion to the roofing of the house, a detail not likely to be omitted; and (ii) that mention of the completion of the house ought fitly to come into a description of the building, and may reasonably do so immediately after the details as to the construction of the house proper, and before those which concern its inward embellishments<sup>2</sup>. Thus we may regard the verse as original, excepting the words *נבום ושררת* not found in LXX, Luc., and place it after *v.* 10, from which position it has been transposed by a very early error of transcription<sup>3</sup>.

<sup>1</sup> Cf. Levy, *s. v.*

<sup>2</sup> Verse 15 immediately continues with a description of *מבניה מבהיה*.

<sup>3</sup> This conclusion is confirmed by the repetition (*v.* 14) of *פ*<sup>a</sup> by the author of the interpolation *vv.* 11-14. See *note*.



built and roofed must have had a height of fifteen cubits. Against this it should be noticed that **יצו** in *v.* 5 denotes not a single story (called **היצלע** *v.* 8), but the whole wing consisting of three stories; hence Sta. is probably correct in reading **המש עשרה אמה** for **חמש אמות** of MT. So Kit.

The subject of **ויאחו**, rightly divined by RV., Ke., Sta., Klo., Benz., is **היצו**; 'It rested on the house with beams of cedar.' Sta. compares **לבתי אחו** of *v.* 6. On the contrary, Verss., RV. marg., Th., Kamp., Kit. make the subject to be the same as that of **ויבן**; Vulg. *operuit domum*, Targ. **והליל יח ביתא** 'he roofed the house,' giving a wrong sense to **ויאחו**. LXX **καὶ συνέσχευ ἔδο σύνδεσμον** (Luc. *τοὺς συνδέσμονας*) appear to have read **ויאחו אח היצו**. This reading is favoured by Ew., but is probably merely a mistranslation, due to the mistake in the subject of **ויאחו** noticed above.

11-14. Omitted by LXX, Luc. Verses 11-13 are assigned by Kue., Wellh., Kamp., Benz., Kit. to R<sup>D</sup>; but this is certainly incorrect. The section, it is true, contains some D phrases, such as could and did pass from D into P; but other expressions belong solely to P or to H, and thus mark the verses as the work of R<sup>P</sup>. This conclusion is rendered certain by the LXX omission. Verse 14 is by the same hand as *vv.* 11-13; *v.* 9<sup>a</sup> being repeated in order to round off the interpolation and attach it to the preceding narrative.

The following are marks of authorship which require notice:—

12. **אם תלך בחקתי**] This phrase, which never occurs in Deut., is found twice in Jer. 44. 10, 23. On the other hand, it is distinctively characteristic of H, occurring Lev. 26. 3 (cf. 18. 4), and constantly in Ezekiel, whose connexion with P, and especially with H, is well ascertained<sup>1</sup>; 5. 6, 7; 11. 20; 18. 9, 17; 20. 13, 16, 19, 21<sup>+</sup>. Cf. the phrase **הלקי בקלות הציים** Lev. 18. 3; 20. 23 (H).

**ויאח כשפטי העשה**] The exact phrase (with **יהוה** as spokesman; **מלפני**) belongs to H; Lev. 18. 4; Ezek. 5. 7; 11. 12; 18. 17; 20. 24; 1 Chr. 28. 7. In *ch.* 11. 33 **לעשות הישר בעיני**

<sup>1</sup> Cf. Dri. *LOT.*, pp. 45 *f.*

וחקתי ומשפטי כדוד אביו, the passage belongs to R<sup>D</sup>, but the words 'ח' ומ' are an insertion by R<sup>P</sup>, as is shown by their omission in LXX, Luc.

Even with **הַמִּשְׁפָּטִים, מִשְׁפָּטָיו** the phrase is not specially characteristic of Deut.<sup>1</sup>; 26. 16; 33. 21 (Blessing of Moses in Appendix). Elsewhere, Neh. 10. 30.

Similar H phrases are **אֲשֶׁר יַעֲשֶׂה אִתְּם הָאֲדָמָה (שָׁמַר) מִשְׁפָּטִים** Lev. 18. 5; Ezek. 20. 11, 13, 21+; **יִשְׁמַר מִשְׁפָּטִים וְעֵשֶׂה** Lev. 19. 37; 20. 22; 25. 18; Ezek. 11. 20; 20. 19; 36. 27. The phrase appears first in Ex. 20. 6 (E); Deut. 5. 10 **לְשִׁמְרֵי מִצְוֹתַי**, and is then very frequent in Deut.; passing on to R<sup>D</sup> in Kings, I. 2. 3; 9. 6; 11. 34; *al.*; and to P, which shows several occurrences.

So exactly only in Lev. 18. 4 (H) **את משפטי העשו** [ללכת בהם]; D's phrase is **ללכת בדרכי ה'**; cf. *ch.* 2. 3.

The expression **יהוה הקים דבר** with *יהוה* as subj. is found once in Deut. 9. 5, and twice in R<sup>D</sup>, *ch.* 2. 4; 12. 15; || 2 Chr. 10. 15; but is also more general; 1 Sam. 1. 23; Jer. 33. 14; Dan. 9. 12; cf. Isa. 44. 26.

Referring, like R<sup>D</sup> in 2. 4, to Nathan's prophecy, 2 Sam. 7. 12-16.

Very distinctive of P; Ex. 25. 8; 29. 45; Num. 5. 3; 35. 34; Ezek. 43. 9. No occurrences in D.

With the whole verse cf. Lev. 26. 11, 12 (H) **ונתתי משכני** בתוכם ולא תנעל נפשי אתכם: **והתהלכתי בתוכם והייתי לכם לאלהים ואתם תהיו לי לעם.**

[הבית . . . בנה 12.] A *casus pendens*, 'As for this house,' &c., imperfectly reinforced, after the long protasis, by **ושכנתי בתוך** בני ישראל (*v.* 13), where we should strictly expect **בְּתוֹכִי**. Cf. Dri. *Tenses*, § 197, *Obs.* 2. Thus we need not, with Kamp., Benz.,

<sup>1</sup> D's usual phrases are **שמרו משפטים לעשות** 'observe judgements to do them'; 5. 1; 7. 11; 11. 32; 12. 1; 2 Ki. 17. 37; Ezek. 20. 21 (cf. 18. 9): **למד משפטים**: 'teach (some one else) judgements to do them'; 4. 1, 5, 14; 6. 1.

suppose that before הבית some words have fallen out, such as צִיָּי יִהְיֶי פְתוּחוֹת אֶל־ 'mine eyes shall be open toward,' as in *ch.* 8. 29.

15. [מביתח] Omitted by LXX, Luc.; but scarcely to be dispensed with.

[קירות הספן] Read קורות הספן 'the rafters of the ceiling,' with the former part of the doublet in LXX, Luc. ἑως ῥῶν δοκῶν, Vulg. *laquearia*, Pesh. ܡܡܢܐܘܬܐ. So Bö., Th., Sta., Klo., Kamp., Benz., Kit.

[צפה עץ מבית] Rejected by Sta. as a summary of the contents of the verse which has come into the text from the margin, and by Klo., Benz., Kit. as a later gloss added to guard the expression . . . יבן against misunderstanding. The words, however, appear in all Verss., and may very well form with the previous וְנִסְקַע וְנִסְקַע אֶת־הַיִּסְדּוֹת אֲשֶׁר־בְּתוֹכָהּ a circumstantial clause; 'And he built the walls of the house within with boards of cedar, *overlaying* with wood within from the floor of the house to the rafters of the ceiling.' Cf. *Dr. Tenses*, § 163, who quotes *ch.* 7. 51 וְנִסְקַע וְנִסְקַע אֶת־הַיִּסְדּוֹת אֲשֶׁר־בְּתוֹכָהּ 'and he brought in the vessels . . ., *placing* them,' &c.

16. [יבן ונ'] 'And he built off the twenty cubits from the innermost part of the house with boards of cedar.' ירכתי means 'the furthest extremity,' and may be applied to the most secret recesses of a house or cave employed as a place of hiding, Am. 6. 10; 1 Sam. 24. 4; or as women's apartments, Ps. 128. 3; or again in the phrase ירכתי ארץ, to the most inaccessible limits of the earth, Jer. 31. 7; *al.*; cf. ירכתי צפון Ezek. 38. 6; *al.*; ירכתי בור Ezek. 32. 23. טן of מִיִּרְכַתִּי denotes the point of departure in measurement, as e.g. 1 Sam. 20. 37 סמך וילאח 'on beyond thee.'

[חקירות] Read חקירות with LXX, Luc. ἑως ῥῶν δοκῶν, Vulg. *superiora*, Pesh. ܡܡܢܐܘܬܐ. So the authorities cited for the same emendation in *v.* 15.

16. [יבן ונ'] is the reading of 1 Cod., LXX, Luc., Θ., Vulg. So Th.

[לו] *Dativus commodi*, as in 1. 28; lit. 'he built for himself'; so Kamp. 'baute er sich's.' Th., RV. 'he even built (them) for it,' i. e. for the house, are incorrect.

[לְקִיבֵר] 'For an adytum.' The word קיביר, which only occurs

in this section of Kings, *chs.* 6-8, in the parallel account in 2 Chr. 3-5, and in Ps. 28. 2<sup>1</sup>, is connected with Ar. *דָּבַר* *to be behind*, whence *דָּבַר*, *דָּבַר* *hindmost* or *back part*, and so doubtless denotes the *back* or *innermost* room of the Temple. 'A., *Σ. χρηματιστηριον*, Vulg. *oraculi*, whence AV., RV. 'oracle,' connect רביר incorrectly with דָּבַר 'to speak.'

[לְקֹדֶשׁ הַקֹּדְשִׁים] So *ch.* 7. 50; 8. 6. The phrase occurs four times in P of the innermost sanctuary, Ex. 26. 33, 34; Num. 4. 4, 19; in Num. 18. 9, 10 it refers to the offerings of the b'nê Israel וְכָל מִנְחָתָם וְנֹן קֹדֶשׁ הַקֹּדְשִׁים; Lev. 21. 22 is the portion of the sons of Aaron; קֹדֶשׁ הַקֹּדְשִׁים, seventeen times in P, is applied to the brazen altar, the altar of incense, the twelve cakes of shewbread, and the portions of various sacrifices which fell to the priests.

These are all occurrences of the phrase in P. Elsewhere it is found only in late books influenced by P; Ezek., Chr., Ezra, Neh., Dan.; and in the three passages noticed in Kings. Thus the phrase in Kings is clearly a gloss made by a post-exilic interpolator under the influence of P, to explain the possibly obsolete term רביר in 6. 16; 8. 6; and בית הפנימי in 7. 50.

The inclusion of the phrase in LXX, Luc. in each passage suggests that it is not due to the post-exilic editor R<sup>p</sup>, whose glosses and changes are usually absent from the Greek Vers., or obviously inserted later from the margin, but to earlier post-exilic interpolators upon a smaller scale<sup>1</sup>.

[וְאֲרֻבְעִים . . . קִמְרוֹ 17-20] The passage as it stands is remarkably involved, and appears to exhibit a double stratum of glosses. LXX reads *καὶ τεσσαράκοντα πήγαν ἦν ὁ ναὸς κατὰ πρόσωπον τοῦ βαβυλῶν ἐν μέσῳ τοῦ οἴκου ἴσωθεν, δοῦναι ἐκεῖ τῆν κιβωτὸν διαθήκης Κυρίου. εἴκοσι πήγαις μήκος, καὶ εἴκοσι πήγαις πλάτος, καὶ εἴκοσι πήγαις τὸ ὕψος αὐτοῦ, i. e. לְפָנֵי הַבַּיִת הָיָה בְּאַפְסוֹ הָיָה הַבַּיִת לְפָנָיו (v. 17) : הַדְּבִיר בְּתוֹךְ הַבַּיִת כְּפָנֵימָה לְתַת שָׁם אֶת-אֲרוֹן בְּרִית יְהוָה (v. 19)*

<sup>1</sup> The word should probably be restored in II. 10. 25; see *note*.

<sup>2</sup> These seem to have been mere *scribes* or *copyists*, not to be dignified by the title 'editor,' working under the influence of P, and thus their small insertions may be cited as belonging to SS<sup>p</sup>.

עֲשָׂרִים אַמָּה אַרְבָּע וְעֶשְׂרִים אַמָּה רֹחַב וְעֶשְׂרִים אַמָּה קוֹמְתוֹ (v. 20). So substantially Luc.

Here we notice the omission of הוּא הוֹיכַל, also lacking in Vulg., explanatory of הַבַּיִת in v. 17; and the entire absence of v. 18, which contains details of the wood-carving of the house. These are clearly insertions made by R<sup>p</sup>. By their removal the monstrous לְפָנַי at the close of v. 17, together with וּלְפָנַי הַדְּבִיר at the commencement of v. 20, is explained as arising out of the original לְפָנַי הַדְּבִיר at the close of v. 17, through the confusion incident upon the introduction of v. 18.

But the account, even as simplified by LXX, cannot stand in its original form. The mention (v. 19) of the situation of the דְּבִיר is superfluous after v. 16, and the expression אֵת אַרְזֵי בְרִית יְהוָה belongs to D; see note on 3. 15. Thus v. 19 is also an insertion, though of earlier date than those first noticed, and possibly even due to R<sup>p</sup>. The description originally ran as follows: (v. 17) וְאַרְבָּעִים בָּאֵמָה הָיָה הַבַּיִת לְפָנַי הַדְּבִיר: (v. 20) וְהַדְּבִיר עֲשָׂרִים אַמָּה אַרְבָּע וְעֶשְׂרִים אַמָּה רֹחַב וְעֶשְׂרִים אַמָּה קוֹמְתוֹ: 'And forty cubits was the house before the adytum. And the adytum was twenty cubits long, and twenty cubits broad, and twenty cubits high.' So Sta., except for the retention of הוּא הוֹיכַל (v. 17), against LXX, Luc., Vulg.

18. [אל הבית. 18.] The preposition אל is not used in a loose way for על, RV. 'on the house,' i. e. on its walls; but rather expresses presence *in* or *at* the building as pictured from a distance; '*in* the house.' Cf. II. 10. 14 בור בית עקד אל וישחטום 'They slew them at the pit of Beth-Eded'; Ezek. 31. 7 מים רבים אל ושרשו 'its root was by many waters'; 47. 7 הנה אל שפת הנחל עץ רב 'behold, at the edge of the ravine there were many trees.'

מקלעת 'Carving'; only again vv. 29, 32; ch. 7. 31; while the verb קלע vv. 29, 32, 35† is also peculiar to this one interpolator.

מקעים 'Gourds'; 7. 24†. II. 4. 39† means wild gourds gathered from a עֲרֵבָה. According to Tristram, *DB.*<sup>2</sup> 1244, the *Colocynthis agri* is denoted.

מפורי צצים 'Open flowers'; vv. 29, 32, 35†.

19. [לתתן] This anomalous form of the infin. constr. occurs once again, *ch.* 17. 14 Kt., where Q're is תת. König's view (*Lehrg.* I. i. p. 305) that the double occurrence precludes the theory of textual corruption, and that the final ך is a parasitical addition due to the fact that vulgarly the recollection of the connexion of תת with נתן was totally obliterated, is very forced and unnatural.

20. [ויצמרו זהב סנור] Sta. argues at length against the originality of all passages which speak of the use of gold plating in Solomon's Temple, making in brief the following points:—

(i) If for the manufacture of brazen vessels a Syrian workman had to be imported (7. 13 *ff.*), it is highly improbable that sufficiently skilful workers in gold were to be found among the men of Israel.

(ii) Later notices in Kings which mention the treasures of the Temple make no allusion to the gold-plating. Thus, 14. 26, Shishak carries off only the אצרות בית יהוה such as would presumably be stored in the side-chambers, and the golden shields of Solomon; II. 14. 14, Joash king of Israel makes booty of the gold and silver vessels found בבאצרות בית המלך; II. 16. 17, Ahaz in his need uses merely the great *bronze* vessels found in the Temple; II. 18. 16, Hezekiah overlays the doors of the היכל יהוה with gold-plating, but afterwards cuts it off and sends it to the king of Assyria.

(iii) Verses 21 *f.*, 30 stand in wrong position; *v.* 21, so far as it refers to the gold-plating of the house, is wanting in LXX; and *vv.* 22, 30 are otherwise rendered suspicious by their contents.

(iv) Ezekiel, in his description of the future Temple, knows of no such gold-plating.

Thus in this connexion *vv.* 20<sup>b</sup> (in part, ויצמרו זהב סנור), 21 (all but לפני הדביר), 22, 28, 30, 32<sup>b</sup> are omitted by Sta.

These arguments, though weighty, are not entirely convincing. *צמה* may denote not necessarily a heavy gold-plating as in II. 18. 16, but a thin gilding with *liquid* gold<sup>1</sup>, such as called for no very

<sup>1</sup> In Prov. 26. 23 כסין סנים מצפה על יתרה one thinks of a potsherd silvered over, not coated with *plates* of silver.

special skill in preparation and application to the wood, and also need not imply so prodigious a supply of the metal, nor have been calculated to attract the cupidity of a foreign foe bent upon hastily pillaging the treasures of the Temple. Again, the fact that certain notices are absent from LXX rather favours than otherwise the originality of the remainder. Quite probably the narrative has here, as elsewhere, been subject to later glosses; but the total denial to the original account of all references to the employment of gold in Solomon's Temple must be deemed extremely precarious.

זָהָב סוּר [Apparently 'choice' or 'precious gold' (cf. the alternative זָהָב טוֹב of 2 Chr. 3. 8); though how the word gains this sense is quite uncertain. A subs. סוּר occurs Job 28. 15.

אֲרָץ [But if the altar was merely overlaid with cedar boards, what was its inner material? As Sta. remarks, an altar if of stone or earth could scarcely be covered outside with boards. LXX, Luc. καὶ ἐπέθηκεν θυσιαστήριον, i. e. אֲרָץ מִצֵּדָר, is doubtless correct as regards the verb, but the mention of the material אֲרָץ is indispensable, and must have fallen out through oversight. So Bø., Th., Sta., Klo., Kamp., Benz., Kit.

21. LXX, Luc. have only the last four words of this verse which they refer to the altar. This seems to be correct. The remainder of the verse is a gloss inserted later, and breaking the connexion. The whole sentence ought to run וַיַּעַשׂ מִצֵּדָר אֲרָץ לְסִנֵּי הַדָּבָר וַיִּצְפְּרוּ זָהָב.

וַיִּצְפֵּר בְּרִתְיָקוֹת זָהָב [This can only mean 'he drew golden chains across,' lit. 'he made a crossing with,' &c.; but this is very harsh.

In 2 Chr. 3. 14 mention is made of הַפָּרֹקֶת the veil; and, in accordance with Th.'s suggestion, it is at least conceivable that in our passage R<sup>p</sup> may have written, or intended to write, וַיִּצְפֵּר אֶת הַפָּרֹקֶת ו' 'and he drew the veil across with chains of gold.' עָרַר Piel is only so used in this passage. The sing. רָחַק occurs in Ezek. 7. 23 (but disappears under Cornill's emendation), and a pl. רָחַקוֹת Isa. 40. 19 †. Klo. makes the very conjectural emenda-

tion *וְהָיוּ קַרְנָיו זָהָב* 'and its four horns were of gold,' referring to the altar.

22<sup>b</sup>. *וּכְלָ חֲמֹנָהּ זָהָב* But we have already been informed about the overlaying of the altar with gold in the previous verse. This passage, omitted by LXX, Luc., is doubtless a gloss, and owes its existence to the gloss in the previous *v. 21 בְּרַחֲקֹתָ זָהָב . . . וַיִּצַף* which, by breaking the connexion, destroyed the original statement with reference to the gold-plating of the altar, and so caused the necessity for an additional clause to that effect.

23. *עָצֵי שֵׁטָן* So Vulg., Targ. LXX omits. Luc. *ἐκ ξύλων καταμισθίστων*, Pesh. *קִטְמֵי טַמְטֵי*. MT. correct.

*קִטְמוֹ* As the verse stands the reference of the suffix is obscure. RV. 'each' is an unsatisfactory escape from the difficulty, and no real translation. LXX, Luc. *μέγεθος ἐσταθμωμένων*, for which Th. suggests *קִטְמָה קְתֻבָּנָה*; but Sta. points out that this cannot mean 'upright stature,' since *קִטְמָה* only signifies 'to adjust.' *ἐσταθ.* appears to be merely a translator's flourish. Sta. most cleverly removes all difficulty by placing *v. 26* between *v. 23<sup>a</sup>* and *v. 23<sup>b</sup>*. This is doubtless correct. The suffix of *קִטְמוֹ* is satisfied by reference to *הַכְרוֹב הַשְּׂנִי* in *v. 26<sup>b</sup>*, and the account of the measurements of the *כְּרוֹבִים* closes very appropriately with the summary *v. 25<sup>b</sup> מִדָּה אַחַת וְקָעַב אַחַד לְשֵׁנֵי הַכְּרוֹבִים*.

All Verss. follow the wrong order of MT.

27. *וַיִּשְׁנִי* LXX, Luc. *καὶ ἀμφότερα χερουβείν, i. e. הַכְּרוֹבִים*. So Klo., who notices that the fact that the *כְּרוֹבִים* were brought into the *דְּבַיִר* has already been stated in *v. 23<sup>a</sup> וַיַּעֲשֶׂה דְּבַיִר וְג'*. Th., Sta. adopt *שְׁנֵי* as more precise, but retain *אַחַת* of MT. This latter, as introducing the statement that when so placed their wings touched the wall on either side, can scarcely be considered redundant.

One MS. *וַיִּפְרֹשׂ*; so Pesh. *ܘܦܦܪܫܘܢܝܗܘܢ*. Possible, but not preferable to MT.

LXX, Luc. *τὰς πτέρυγας αὐτῶν, i. e. אֶת כַּנְפֵי הַכְּרוֹבִים*, doubtless correct. So Bø., Th., Sta., Klo., Kamp., Benz., Kit.

LXX seems to convey the idea that *each* *כְּרוֹב* had four

wings:— *καὶ ἤπτετο πτέρυξ μία τοῦ τοίχου, καὶ πτέρυξ ἤπτετο τοῦ τοίχου τοῦ δευτέρου· καὶ αἱ πτέρυγες αὐτοῦ αἱ ἐν μέσῳ τοῦ οἴκου ἤπτεον πτέρυξ πτέρυγος.* This is very inferior to the plain statement of MT. supported by Luc. and the other Verss.

29, 30. These verses, though both appearing in LXX, Luc., appear to form no part of the original account. Verse 29 is obviously by the same hand as *v.* 18, assigned to R<sup>p</sup>, and *v.* 30 is redundant after *v.* 22<sup>a</sup>, and also out of place.

29. [מִסָּב] Probably to be emended לְפָנָיִם with Klo.

[מִלְפָּנִים וְלַחֲצוֹן] The reference of 'within and without' is rather ambiguous, a remark which also applies to the similar words in *v.* 30. Klo.'s emendation, לְפָנָיִם וְלַחֲצוֹן, 'both of the inner and of the outer house,' is probably correct; cf. Ezek. 41. 17. The expression הַבַּיִת הַפְּנִימִי is used of the רִבִּיר *v.* 27; *ch.* 7. 50.

31. [וְאֵת מַתַּח] LXX, Luc., Pesh., Targ. seem to presuppose אֵת מַתַּח; and so Klo. This *may* be original, but is quite as likely to be a paraphrase of the somewhat difficult MT. The latter, as Sta. notices, is quite possible, and may be paralleled; cf. Ex. 26. 1 וְיָרֵעַת; וְאֵת הַפְּסָלִים הַקְּטָנִים עֲשֵׂה עִשָׂר יָרֵעַת; *Dri. Tenses*, § 195, 1. Th., in retaining MT., cites Ew. § 284<sup>a</sup> for the usage.

Vulg. *et in ingressu oraculi*, takes אֵת מַתַּח הַרִבִּיר to be an accus. of place as in *ch.* 7. 40 בית יהוה *in templo domini*.

[הַמַּל] Of doubtful meaning. Neither Sta. 'door-opening,' nor RV., &c. 'lintel,' seems to be correct; for according to either of these renderings the breadth of the מַל ought to be commensurate with that of the doorway, whereas in Ezek. 41. 3 the former is said to be two cubits (broad), the latter six cubits; cf. Ezek. 40. 9—the porch eight cubits, the מַל two cubits. Again, the מַל is spoken of as something standing in equal proportions upon either side of an entrance or porch; Ezek. 40. 48<sup>a</sup> וְיָקַד יָלְ אֵל אֵלֶם הַמַּל אֲמוֹת סָמוּחַ סָמוּחַ וְיָקַד יָלְ אֵל אֵלֶם הַמַּל אֲמוֹת סָמוּחַ סָמוּחַ (on 48<sup>b</sup> see Cornill's emendation); cf. 41. 1. Thus the explanation of Bø. (*Proben alttest. Schriftklärung.* 302 ff.), *pillasters* or projections in a wall upon either side of an entrance, appears to be near to the truth. So Pesh. ܘܘܢܩܘܠܘܬܗ ܘܘܢܩܘܠܘܬܗ 'its

*παραστάδες*<sup>1</sup>; Cornill 'Wandpfeiler,' Kit. 'Einfassung,' and apparently RV. marg. 'posts.' Somewhat similar is the suggestion '*crepidines*,' of Ges., who quotes the passages where the word occurs, and the ancient interpretations.

[תְּמִשִּׁית] So Baer. Less accurate texts תְּמִשִּׁית. Upon the analogy of 7. 5 וְהַמְּזוּזוֹת רְבָעִים שְׁטָףָהּ, and the necessary and obvious emendation at the close of v. 33 מְזוּזוֹת רְבָעוֹת, חֲמִשִּׁית ought to mean 'a

*pentagonal*' . So Vulg. *postesque angulorum quinque*, Bð., Th.,

Sta., Kamp., Benz., Kit. Pesh. مَكْمِيح suggests the possibility of an original תְּמִשִּׁית exactly analogous to רְבָעִים of 7. 5. The explanation 'a fifth part' of the entire wall, adopted by Ges., Ke., Klo., is alien to the context, the breadth of the wall not having been mentioned since v. 20.

[הָאֵיל מְזוּזוֹת חֲמִשִּׁית] It is impossible to regard הָאֵיל מְזוּזוֹת as a case of apposition, 'the pilasters were doorposts,' &c., because אֵיל is not identical with מְזוּזוֹת. Hence it is best to adopt Sta.'s emendation 'הָאֵיל וְהַמְּזוּזוֹת ח', rendering 'the pilasters and doorposts were (i. e. formed) a pentagonal.' It is, however, conceivable that the text may have originally read הָאֵיל חֲמִשִּׁית, and that מְזוּזוֹת is a gloss from the margin as an (incorrect) explanation of the difficult אֵיל.

32, 35. By the same hand as vv. 18, 29.

32. [וְשְׁתֵּי דִלְתוֹת וָ] A *casus pendens*; 'as for the two doors,' &c.

[וְשָׁלַע] The perf. with weak ו here and in v. 35, if part of the original text, would be 'an isolated irregularity' (Dri. *Tenses*, § 133, 2), but the construction marks the style of the post-exilic interpolator. Klo. וְשָׁלַע; but this, if possible in v. 32, is scarcely so in v. 35.

[וַיִּרְד] From וַיִּרְד; 'and he spread out the gold upon the cherubim,' &c. The word is that which is used in Targ. Onk. as an equivalent of רָשַׁע; Ex. 39. 3; Num. 17. 4; and its use thus forms another

<sup>1</sup> Unless this represent *wpoparás*, 'vestibule.' The other Verss. give no help; Targ. אֵילִד 'but' misunderstands; LXX, Luc., Vulg. omit.

post-exilic indication. Luc. *καὶ κατέβαινον*, i. e. **יָרְדוּ**; Pesh. **יָרְדוּ**, i. e. **יָרְדוּ**; Targ. **וּנְסִיךְ**, apparently **יָרְקוּ** or **יָרְדוּ**; Vulg. *et operuit*, a guess. Klo.'s reading **יָרְדוּ** is unnecessary.

<sup>33</sup>. **מִצַּחַת רִבְעִיָּה** [LXX *στοαὶ* (Luc. *στοὰς*) *τετραπλῶς*, i. e. **מִצַּחַת רִבְעוֹת**] 'doorposts standing foursquare,' is doubtless correct. Cf. *ch.* 7. 5. So Th., Sta., Kamp., Benz., Kit. The verse, all but the last two words, is with *v.* 32 omitted by LXX through homoioteleuton with the end of *v.* 31.

<sup>34</sup><sup>b</sup>. **קָלְעִים**] All Verss. rightly presuppose **קָלְעִים** as in *v.* 34<sup>a</sup>. So Th., Sta., Klo., Kamp.

**נִלְיִים**] 'Revolving,' or 'turning on hinges,' so 'folding.' Thus only here. In Ezek. 41. 24 the doors are called **שְׁתַּיִם מִסְבּוֹת** **דִּלְתוֹת**.

<sup>35</sup>. **רָצַפָּה**] Cf. *v.* 32 note on **וְקָלַע**.

**כִּי יִשָּׂר עַל-הַפְּתִיחָהּ**] 'Applied evenly to the carving.' Pu'al only here; Piel 'make straight or even,' of a way, &c.

<sup>36</sup>. **הַחֲצֵר הַפְּנִימִיָּה**] Surrounding the Temple, and *innermost* as contrasted with the **הַחֲצֵר הַחִיצוֹנִית** 7. 8, containing the King's palace, both courts lying inside the **הַחֲצֵר הַגְּדוֹלָה** which enclosed the whole group of buildings. See note on 7. 12<sup>b</sup>, and plan in Sta. *Ges.* i. 314.

At the end of this verse LXX, Luc. continue with the words *καταλάθεν, καὶ φασαδόμεγε κ. τ. λ.* This seems to represent MT. *ch.* 7. 12<sup>b</sup>, where it receives discussion.

7. 1-12<sup>a</sup> appear in LXX, Luc. at the close of the *ch.*, being apparently so placed by some scribe who thought it better to give the account of the Temple furniture in immediate sequence to that of the Temple itself, and not separated by the description of Solomon's other buildings. This is shown to be a late dislocation by the fact that *v.* 12<sup>b</sup> has been accidentally left behind in making the alteration, and now follows immediately after the close of *ch.* 6, instead of after *v.* 12<sup>a</sup> to which it clearly belongs. MT., which describes all the buildings first and then the furniture of the Temple, is correct.

<sup>2</sup>. **אֲרָבָעִים**] LXX, Luc. *τετράκις*. Hence Sta. adopts **שְׁלֹשָׁה** as in agreement with the statement in *v.* 3 **עֶשֶׂר הַמּוֹר** 3.

This, he contends, must refer to the עמודים, and not to the צלעות (Th.) a fem. noun; Ezek. 41. 8. So Kamp., Benz., Kit.

Sta. takes the following view of the construction of the house:—  
 'It was a house of which the back and sides upon the ground-floor were formed of walls, while the front of the bottom story was formed by the fifteen pillars of the first row. The pillars of the second and third rows stood within the building, exactly corresponding to the pillars of the first row. The second story was formed by a number of chambers lying in three rows or flights' (ZATW. 1883, p. 150). A further description, together with excellent plans of the building, may be seen in *Ges.* i. 318 ff. It may be doubted, however, whether Sta. is correct in his arrangement of the chambers which he assigns to one single story above the pillars. The expressions of *v.* 4, 5 שלש . . . טורים שקמים שלשה טורים seem to suggest *three stories* of chambers (so Kit.), and this is agreeable to the height of the building, thirty cubits, even supposing these stories to have been higher than those of the Temple wings (6. 6)—perhaps six cubits each, with the pillars below the first floor of some twelve cubits in height. The house seems to have obtained its name from the fact that the pillars, open to view from the outside, gave to the spectator the idea of a forest of trees. The rooms, if in three stories, may have run right through the breadth of the building, having a window or windows at either end, i.e. at the front and back of the house. This explains *v.* 4 ומחזה אל מחזה שלש פעמים 'and window was over against window three times.' The doors, on the other hand, opening from one room into another, ran lengthways down the centre of the building. Thus each room had two doors opposite to one another and communicating directly with the rooms on either side. This seems to satisfy the expression ומול פתח אל פתח שלש פעמים 'and door was over against door three times,' which we shall adopt in *v.* 5 at the suggestion of LXX, Luc.

We have no information as to staircase or number of chambers. The kind of rooms above described are not strictly the same as those described in 6. 5 ff., supposing the term צלעות to really denote

'side-chambers.' But the use of צלע 'a rib,' to describe a chamber is very obscure, and we can scarcely say for certain what sort of room could be so called, and what not. צלעות may perhaps refer to the main beams<sup>1</sup>, which, resting on the pillars and running from wall to wall, formed the basis of the partitions between the different chambers, and were, so to speak, the ribs of the building.

[כרתות] 'Beams,' as cut or sawn into the required dimensions. LXX, Luc. ὠμίας, i. e. קַתְפוֹת 'shoulder-pieces' at the top of the pillars, forming a support for the beams. Cf. the use of the word in v. 30. This is adopted by Klo., Benz., Kit., but is scarcely superior to MT.

3. After על העמודים LXX, Luc. insert καὶ ἀριθμὸς τῶν στύλων, i. e. וּמִסְפַּר הָעֲמֻדִים. By this addition the verse is relieved, and the precise reference of the number made perfectly clear.

4. [שקפים] Explained by Th., Sta., Klo., Kamp., Benz. as the main beams supporting the floors and ceilings of the chambers; a meaning possibly agreeable to the Ar. سَقْف quoted on 6. 4. It should be noticed, however, that v. 4<sup>b</sup> וְנִיחָה אֶל מַחֲזֵהוּ seems obviously to refer back to the preceding statement, as though מַחֲזֵה and שְׁקִפִים were closely connected in meaning. Hence it seems preferable to assign to שְׁקִפִים, here as in 6. 4, the meaning 'window-frames.' So RV. 'prospect.' Kit. 'Fenster (?)'

5. [והמחוזות] Read וְהַמַּחְזוֹת with LXX, Luc. καὶ αἱ χῶραι. So Th., Sta., Klo., Kamp., Benz., Kit.

[רבעים שקף] Cf. 6. 4 note.

[ומל מחזה אל מחזה שלש פעמים] LXX καὶ ἀπὸ τοῦ θυρώματος (Luc. ἀπὸ θύρας) ἐπὶ θύραν τρισσῶς, i. e. וּמִלְּפִתְחֵי שְׁלֹשׁ פְּעָמִים, probably standing for וּמִלְּפִתְחֵי אֶל-פִּתְחֵי וְנִיחָה, which may be adopted. Sta. reads מִתַּחַּת אֶל מִתַּחַּת, regarding מִל as a gloss arising from a marginal note מִתַּחַת מִל פִּתְחֵי.

6. [שלשים] LXX πενήκοντα. But Luc., Vulg., Pesh., Targ. support MT.

<sup>1</sup> Cf. the use of the term to denote the beams or boards which went to form the inner walls of the house, and the partition-wall of the adytum; ch. 6. 15, 16<sup>a</sup>.

After רחבו and before ואלם LXX inserts ἐξυγωμένα, Luc. ἐξυγωμένη. This appears to be a mere gloss by which it was sought to explain the relationship between the second ואלם and the העמודים. Or possibly the word may form a doublet of רחבו, the letters being transposed and read as some part of חבר, perhaps מחבר.

[עב] The meaning is very obscure, and can only be guessed. LXX, Luc. render lit. πᾶχος, Vulg. *epistylia*, 'cross-beams,' Pesh. ]לָזְ [ 'entrance hall,' Targ. סְקוּפַתָּא 'threshold.' The word occurs again Ezek. 41. 25 וְעַב עַץ אֶל-פְּנֵי הָאוֹלָם מְהוּרָעִין. Here Cornill hazards 'Vordach,' and this is perhaps what is intended by Vulg. in Kings—the front part of the roof of the porch, possibly forming a kind of projecting *cornice*. *Sieg. u. Sta.* also suggests 'Vordach, Schutzdach.' Th., Sta., Klo., Kamp. doubtfully follow the suggestion of Targ., and suppose the word to mean an entrance with steps.

7. [אשר ישפט שם] 'Where he *should* or *might* judge'; Dri. *Tenses*, § 39 β.

[וְסָפַן] The usual construction would be עשה סָפַן בָּאֵרֶץ 'he made the porch covered,' &c.; cf. Dri. *Tenses*, § 161. 2. It is rare for the participle to be preceded by וְ when thus introducing a subordinate idea as a secondary predicate. See instances under *Obs.* 1 of Dri. § cited.

[עַר הַקֶּרֶס] Vulg. *usque ad summitatem*, Pesh. סַבְכָּא לְחַמְסָא read עַר-הַקֶּרֶס, which is to be adopted. So Ew., Th., Sta., Kamp., Benz.; and Klo. doubtfully. Kit. retains MT. The second half of the verse has fallen out in LXX, Luc.; but, according to Field, *Hex.*, the Complutensian reads ἀπὸ ἐδάφους ἕως ὑπερφύου.

8. [אשר ישב שם] The same *nuance* as in *v.* 7 ישפט.

[חצר האחרת] Also called אֵלֶם הַבַּיִת; see *notes* on *v.* 12<sup>b</sup>; *ch.* 6. 36.

It is unusual in classical Hebrew (though customary in post-biblical Hebrew) to omit the article with a subs. when its adj. is so defined according to rule. Cf. הַצֵּר הַגְּדוֹלָה *v.* 12. Dri. (*Tenses*, § 209. 1) collects instances of the usage which 'appears

to have arisen in connexion with familiar words, which were felt to be sufficiently definite in themselves without the addition of the article.'

מְבִיחַ לְאוֹלָם] LXX renders curiously ἐξ ἐλισσομένης τούτοις, Luc. ἐξελισσομένη τούτοις, apparently a misreading ἑλίσσῃ . . . σ, the former word being some Pu'al or Hoph'al participle. MT. correct.

יַעֲשֶׂה] The tense is quite anomalous, and cannot be explained, the perfect alone being suitable to describe a single fact in so prosaic a connexion<sup>1</sup>. It is at least possible that some scribe, intending to copy וּבִיתוֹ עָשָׂה, wrote by mistake וּבִיתוֹ עֲשֶׂה through confusion with וּבִיתוֹ at the beginning of the verse, and that this וּבִיתוֹ עֲשֶׂה was subsequently interpreted as וּבִית יַעֲשֶׂה. The omission of יַעֲשֶׂה in LXX suggests as a second hypothesis that the word may be a later gloss carelessly inserted.

9. כְּמִדּוֹת] 'According to measurements,' i.e. of regular dimensions, and not of various sizes. So *v.* 11.

מְנַרְרֹת] 'Sawn'; only here. A *denom.* from מְנַרְרָה which is derived from נָרַר 'drag.' Both subs. מְנַרְרָה and *denom.* verb in Qal and Niph'al occur in post-biblical Hebrew.

מִסָּפֵד] 'Foundation'; a *σπαξ λεγ.* from יָסַד, the י being assimilated according to the small class of contracted verbs פ'פ'; G-K. § 71. Other contracted forms from this root are מִסָּפֵד Isa. 28. 16; לְיִסּוּד 2 Chr. 31. 7.

עַד הַמַּפְחוֹת] RV. 'unto the coping'; so LXX, Luc. ἕως τῶν γείσων (with a Schol. στεφανωμάτων ἢ ἀκρων), and approximately Σ. (ἕως) τῶν ἀπαρισμάτων, Vulg. usque ad summitatem parietum, Pesh. ܘܫܘܟܢܐ ܘܫܘܟܢܐ; Th., Klo., *Sieg. u. Sta.* Sta., Kamp., Kit. follow Ges. in rendering *mutules* or projecting stones (Kragsteine) upon which the ends of the beams rested. The word, which occurs only here in this sense, elsewhere means a 'handbreadth'; *v.* 26; *al.* So Targ. בַּמַּפְחֵי, 'A. (ἕως) τῶν παλαιστρωμάτων.

The first מְנַרְרֹת, which is indispensable, has fallen out in LXX,

<sup>1</sup> Kö., however (*Lehrg.* I. ii. § 368 A), classes the use with *ch.* 20. 33<sup>a</sup> יַעֲשֶׂה as an *Inchoative*.





it about; and the second pillar was similar.' So Ew., Th.<sup>1</sup>, Sta., Klo., Kamp., Benz.<sup>1</sup>, Kit.<sup>1</sup>

יִסַּב 'Could or might encompass'; so *v.* 23 יִסַּב, *v.* 26 יִבֵּל 'could contain' (or in this instance perhaps 'contained,' as a customary state). *Dri. Tenses*, § 37 β. *Da.* (§ 44, *Rem. 2*) is scarcely correct when he renders 'encompassed' or 'ran round,' 'in describing the course of an ornamentation,' as if this חוּט or the פ of *v.* 23 were *part of the ornamentation*, and not rather an imaginary line of measurement.

נָבוֹב, adopted in the emendation, occurs, besides the passage cited in *Jer.*, *Ex.* 27. 8; 38. 7 לָחֹת נָבוֹב לְחֹת 'hollow, with boarded sides,' of the altar of burnt offering, and figuratively *Job* 11. 12† 'a hollow' or 'empty-headed man.'

16. [כְּתוּרֹת] 'Chapters'; only used in the description of these pillars, here and in *II.* 25, 2 *Chr.*, *Jer.* Connected with the root כָּתַר 'surround,' Pi'el, *Judg.* 20. 43; *Ps.* 22. 13, from which comes the late word קִתְרֹר 'diadem,' three times in *Est.*†, and in new Hebrew.

מִצְעַק נְחֹשֶׁת 'A casting of brass,' so 'of cast or molten brass.' מִצְעַק as in *vv.* 23, 33, 37; cf. *Job* 38. 38 'a congealed mass.' נְחֹשֶׁת has fallen out of LXX, but is found in *Luc.* and the other *Verss.*, and, as in the previous verse, is to be retained. LXX is also wrong in its omission of הַשְּׂנִית . . . הַחֹמֶשׁ.

17. [שְׂרָשְׁרוֹת . . . שְׂבָכִים] LXX, *Luc.* *kai époinse dúo díctusa*, i. e. וַיַּעַשׂ שְׂתֵי שְׂבָכִים, are correct, the words שְׂרָשְׁרוֹת . . . מַעֲשֵׂה being certainly a gloss. הַשְּׂבָכוֹת, הַשְּׂבָכָה) שְׂבָכִים occurs in all the other descriptions, but the expressions שְׂבָכָה מַעֲשֵׂה שְׂבָכָה, נְדָלִים, שְׂרָשְׁרוֹת are not so found<sup>2</sup>. LXX is followed by *Th.*, *Sta.*, *Kamp.*, *Benz.*, *Kit.*; and *Klo.* as regards the addition of וַיַּעַשׂ שְׂתֵי.

[שְׂבָכִים] With pl. יָם— only here; elsewhere שְׂבָכָה from sing. שְׂבָכָה. The word is derived from *Ar.* سَبَكَ interweave, whence سَبَكَ

<sup>1</sup> *Th.* presupposes הַנְּבוֹבִים instead of נָבוֹב, but otherwise agrees with the text as given above. *Benz.* וַיַּעַשׂ, *Kit.* וַיַּעַשׂ (omitting וַיַּעַשׂ).

<sup>2</sup> The statement in 2 *Chr.* 3. 16 is doubtless derived from the gloss in our passage.

*net* (for catching fish, birds, &c.), and in biblical Hebrew, outside the description of these pillars, it occurs only in II. 1. 2 of the *lattice* of a window, and in Job 18. 8, where the parallel word is הַרְשֵׁת 'the net'.<sup>1</sup> Thus the meaning in this description is clearly '*network*' or '*trellis*.'

[פְּרִילִים] 'Festoons'; Deut. 22. 12 of the *fringes* of a garment. Ar. جَدِيلٌ *a bridle of plaited thongs*. Syr. ܦܪܝܠܝܢ very commonly means to *plait* or *interweave*; e.g. S. Matt. 27. 29, of plaiting the crown of thorns.

[שֵׁרָשָׁר] 'Chains'; 2 Chr. 3. 5, 16; so in Ex. 28. 14; 39. 15†, of the ornaments or fastenings of the breastplate. שֵׁרָשָׁת Ex. 28. 22 is a corruption of the same. The word is a Pilpel (intensive) form from שָׁרַר 'twist.'

[לְכַתְּרַת אֲשֶׁר עַל רֹאשׁ הָעַמּוּדִים] LXX περικαλύψαι τὸ ἐπιθέμα τῶν στύλων, Luc. ἐπικαλύψαι τὰ ἐπιθέματα τῶν στύλων, i.e. לְכַסּוֹת אֶת-כַּתְּרֹת (כַּתְּרָת). In v. 18 we meet with a sentence which is very like a combination of these readings of MT. and LXX, viz. לְכַסּוֹת הָעַמּוּדִים אֶת-הַכַּתְּרֹת אֲשֶׁר עַל-רֹאשׁ הָרְפִמָּיִם. Here הָרְפִמָּיִם is quite incomprehensible, and we may follow Pesh. حَقَقَ and emend הָעַמּוּדִים agreeably to v. 41<sup>b</sup>. This sentence of v. 18 is not to be found in LXX, Luc., and thus Th., Sta. are doubtless correct in supposing that, after having fallen out of v. 17 in MT., it was first written in again on the margin, and then inserted in the text in a wrong position, viz. in v. 18. So Kamp., Benz., Kit.

[שְׁבָעָה . . . וּשְׁבָעָה] LXX, Luc. δίκτυον . . . καὶ δίκτυον, i.e. שְׁבָכָה . . . וּשְׁבָכָה; doubtless correct. So Bö., Th., Sta., Klo., Kamp., Benz., Kit.

Thus v. 17, as restored, will run:—וַיַּעַשׂ שְׁנֵי שְׁבָכִים לְכַסּוֹת אֶת-הַכַּתְּרֹת אֲשֶׁר עַל-רֹאשׁ הָעַמּוּדִים שְׁבָכָה לְכַתְּרַת הָאֶחָת וּשְׁבָכָה לְכַתְּרַת הַשֵּׁנִית 'And he made two trellises to cover the chapters which were upon the top of the pillars; a trellis for the one chapter, and a trellis for the second chapter.'

<sup>1</sup> The root סָבַךְ, which ought properly to be סָבַךְ, occurs Nah. 1. 10; Job 8. 17 with the meaning 'intertwine.' Hence come סָבַךְ, סָבַךְ 'thicket.'

18. [העמודים] Obviously incorrect. At this stage of the description the statement 'he made the pillars' is out of place. Two MSS. read הָרְפָנִים 'the pomegranates,' and this is to be adopted with Bð., Th., Sta., Klo., Kamp., Benz., Kit. Vulg., Pesh., Targ. follow MT.; LXX, Luc. καὶ ἔργον κρεμαστόν, i. e. ? . . . רַמְעֵשׁ<sup>1</sup> a misreading of הרמנים ויעש הרמנים.

[ושני מורים סביב על השבכה] LXX, Luc. δύο στίχοι ῥοῶν χαλαῶν δεδιδυωμένοι, i. e. [הַאָחַח] עַל-הַשְּׁבִכָה [הַרְפָּנִים] δֵדִידִי. δεδικτ. is thought by Klo. to be a corruption of διτύφ ἐνί, which is possible (cf. v. 42 τῆ διτύφ τῆ ἐνί), but not really necessary. LXX reading is correct, and is adopted by Sta., Kamp. So Th., with addition of סביב.

LXX, Luc. continue with ἔργον κρεμαστόν, στίχος ἐπὶ στίχον. This appears to be merely a doublet of the previous καὶ ἔργον κρεμαστόν, δύο στίχοι.

The sentence 'וכן עשה לכסותו' having been adopted into its proper position in v. 17, v. 18 now ends abruptly with לְכַתְּרָתּוֹ, the שְׁנֵיתַי, no special reference being previously made to האחת, Th. therefore inserts, before the closing sentence, v. 20<sup>b</sup> in the form in which it appears in Pesh. אַחַת מֵהַשְּׁבִכָה אַחַת מֵהַרְפָּנִים, i. e. אַחַת מֵהַשְּׁבִכָה אַחַת מֵהַרְפָּנִים, MT. being improved by the addition of שני, and the emendation האחת for השניית. This is satisfactory; and it is worthy of notice that Pesh. continues this sentence with אַחַת מֵהַשְּׁבִכָה אַחַת מֵהַרְפָּנִים, precisely the same words with which it is finished off when placed in v. 18. The transposition is adopted by Sta., Benz. with omission of the words שני מורים on the ground that they have already occurred in the earlier part of the verse—a scarcely justifiable belief in the writer's extreme precision in avoiding even the smallest repetition. Kamp., Kit. also follow Th., reading מורים as in MT. for שני מורים; and Klo., while taking v. 20<sup>b</sup> into v. 18,

<sup>1</sup> This can scarcely represent רַמְעֵשׁ, since רַמְעֵשׁ is correctly rendered δίδυμα in the preceding verse; nor can it well translate שְׁנֵיתַי, this being elsewhere suitably rendered ἔργον πλοκῆς, Ex. 28. 14; ἔργον ἀλυσιδατοῦ, v. 22; ἔργον ἐμπλοκίου, 39. 15; and χαλαστά, 2 Chr. 3. 5, 16.

expands and alters the whole verse thus formed to a quite unnecessary extent.

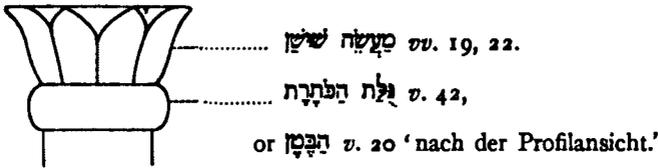
Thus the probably original form of *v.* 18 is:—**וַיַּעַשׂ אֶת־הַרְפָּנִים וַיִּצְנֵי סוּרֵי רַפְּנִים נְחֹשֶׁת עַל־הַשֹּׁבְכָה הָאֵחָת וְהַרְפָּנִים כְּאֵחִים שְׁנֵי סוּרִים : וַיִּצְנֵי סוּרֵי רַפְּנִים נְחֹשֶׁת עַל־הַפְּתֹרֶת הָאֵחָת וְכֵן עָשָׂה לַפְּתֹרֶת הַשְּׁנִיָּת : 'And he made the pomegranates; and two rows of pomegranates in brass were upon the one trellis, and the pomegranates were two hundred<sup>1</sup>, two rows round about upon the one chapter; and so did he to the second chapter.'**

*v.* 19, 20<sup>a</sup>, 22. The *vv.* 19, 20 appear in LXX, Luc. *after v.* 21, while *v.* 22 is altogether missing. Now *v.* 21, which relates the erection and naming of the pillars, ought obviously to come at the close of the description; and this consideration, together with the state of LXX text, goes, as Sta. has seen, to point to the probability of *vv.* 19, 20<sup>a</sup>, 22 being merely a gloss.

This is still further borne out if we compare the contents of these verses with the description of the chapters given in the original text. In *vv.* 16–18 all that we gather with regard to the chapters relates to their size, and to the trellises and pomegranates with which they were ornamented. The description of their appearance seems to come naturally to an end with the sentence **וְכֵן עָשָׂה לַכְּתֹרֶת הַשְּׁנִיָּת** at the close of *v.* 18, and then *v.* 21, containing the account of their erection in their destined position, might fitly be expected to follow as the conclusion of the reference. But instead of this we have fresh details with regard to the **כְּעֵצֵי שִׁישׁ**, i. e. apparently the lily-like form of the chapters, and the chapters properly so called seem to be distinguished from a part of the pillar immediately beneath them which is known as **הַבְּתָן**. Now it is reasonable to suppose that in a consistent description the account of the *actual form and appearance* of the chapters would *precede* rather than follow the reference to such

<sup>1</sup> In view of the precise statement of the number of the pomegranates as 100 in Jer. 52. 23, it may be questioned whether we ought not in this passage also to read **מֵאֵלֶּם** for **מֵאֵלֶּם**.

*appendages* as the pomegranates and trellises. But, assuming for the moment that the additional details are genuine, let us turn to *vv.* 41, 42, where a summary of Hiram's work at the pillars is given. Here we have mention of the *גִּלְתֵּי הַפְּתוּרוֹת* themselves, the *שְׁכֵבוֹת*, and the *רִפְּנִים*; but there is not the slightest reference to any *מַעֲשֵׂה שֵׁשֶׁן* of the chapters, nor to a part called *הַבְּטָן* connected with them. Hence we may confidently regard *vv.* 19, 20<sup>a</sup>, 22 as a gloss added to the text by a later hand. The interpolator's idea of the form of the chapters appears to have resembled the accompanying illustration. Judging from the ex-



pression *גִּלְתֵּי הַפְּתוּרוֹת* in *v.* 42, he supposed the existence of a bowl-shaped portion of the pillar underneath the actual chapter, which looked at, as Th. says, 'nach der Profilansicht,' might be described as *הַבְּטָן*. This led him to add the account of the shape of the actual chapters, which he describes as *מַעֲשֵׂה שֵׁשֶׁן*. The original narrator, however, in speaking of *גִּלְתֵּי הַפְּתוּרוֹת*, appears to mean the actual chapters, which from their rounded form might be thus described.

19. *בְּאֵלֶם*] So Vulg., Pesh., Targ. Probably correct, and an awkward intimation of the position occupied by the pillars 'in the porch.' Cf. the notice which we derive from Luc. in *v.* 15 *בְּאֵלֶם הַבַּיִת*, and *v.* 21. LXX, Luc. *κατὰ τὸ ἀλάμ*, i.e. *בְּאֵלֶם*, seems to be an easy correction of this, and scarcely increases the lucidity of the expression.

20. *בְּלִעְטָה*] 'In connexion with': cf. Ex. 25. 27 *לְעִמַּת הַמִּסְגָּרָה*; 28. 27; *al.* *לְעִמַּת* in the Hexateuch is peculiar to P. With *בְּ* only in this passage. LXX *τῶν πλευρῶν* points to a misreading *לְעִלְעַת*. For the other peculiarities of this verse in LXX cf. *notes* on corruptions and doublets in *Introduction*.

לְעֵבֶר] 'Over against' or 'at the side of'; RV. 'beside.' Cf. the use of עבר illustrated 5. 4 *note*.

23. [מחוק LXX om. through oversight. Luc. χυτή.

שְׁלִשִׁים] LXX τρεῖς (Luc. τριῶν) καὶ τριάκοντα through a mistaken repetition of שלשים as שלש. The measure given is the circumference answering to the diameter עד שפתו עד שפתו.

קו] Q're קו is the usual word. Kit. קו only occurs elsewhere Jer. 31. 38; Zech. 1. 16, with Q're קו in each place. וְקוֹ בְּאַמָּה שְׁלִשִׁים is a case of apposition; 'a line—thirty cubits.' So Ex. 27. 16 קָקֶה עֲשָׂרִים אַמָּה; Dri. *Tenses*, § 192. 1.

[יסב See *v.* 15 *note*.

24. [עשר באמה] This can only be translated as it is by Vulg., Pesh., Targ. 'for ten cubits.' The rendering of RV. marg. 'ten (sc. פסקעים) in a cubit,' besides supposing, as Sta. remarks, the mistake of עשר for עשרה, is quite contrary to the universal usage of the expression. We find the same words occurring in || 2 Chr. 4. 3, and the most obvious explanation is to suppose that an early scribe, perhaps R<sup>d</sup> himself, through lapse of memory confused the circumference of the sea with its diameter, when all the while he was intending to write שְׁלִשִׁים בְּאַמָּה. Sta. omits.

[סכמים את הים סביב] Omitted by LXX, but contained in Luc., Vulg., Pesh., Targ. Sta. regards the sentence as a gloss on the ground that the author never elsewhere uses the word הָקִיף, and has already said סביב סביב אתו. So Kamp., Benz., Kit.

[שני טורים . . . ביצקו] LXX, Luc. om., probably through oversight. Th., Sta., Klo., Kamp., Benz., Kit. retain as original.

26. This verse in LXX, Luc. precedes *v.* 25, an emended order which is certainly to be adopted. It is only natural that the remaining details with regard to the sea—its thickness, the formation of its brim, and its interior capacity—should precede the account of the oxen upon which it was placed. So Sta., Kamp., Benz., Kit.

[אלמים בת יכיל] Not found in LXX, Luc.; but the similar reference to the contents of the lavers in *v.* 38, ארבעים בת יכיל, speaks for the genuineness of the notice in this case also. On the tense יכיל, cf. *v.* 15 *note* on יסב.



FIG. 1.

BRONZE STAND FROM LARNAKA.

27-37. This difficult section, which was formerly regarded as involved in almost hopeless obscurity, has received considerable elucidation through recent discoveries in Cyprus. Two bronze stands of late Mycenaean workmanship<sup>1</sup> have been unearthed, the one from Larnaka and the other from Enkomi. The light which these bronzes were capable of throwing upon the ten סכונות of Solomon's Temple was first noticed by A. S. Murray with reference to the stand from Enkomi: *Journal of Royal Inst. of Brit. Architects*, 1899, vii. pp. 20 ff. The subject was worked out at length by A. Furtwängler in an article in the *Sitzungsberichte der philos.-philol. und der histor. Classe der kgl. bayer. Akademie der Wissenschaften zu München*, 1899, Bd. 2, Heft 3. This was followed by a detailed examination by Stade of the section in Kings in the light of the new discoveries (*ZATW.* 1901, pp. 145 ff.), in which he largely modified his earlier views upon the subject, as expressed in the article on Solomon's buildings (*ZATW.* 1883), and illustrated by a figure in his *Ges.* i. p. 341. Figures of the Cyprus bronzes are here given<sup>2</sup>. That from Larnaka measures 39 cm. in height, 23 cm. in width of side, 12 cm. in diameter of wheels; that from Enkomi is 16 cm. in height, and about 13 cm. in width.

It is clear that we have two divergent accounts of the סכונות combined in *vv.* 27-37. This was first noticed by Klo., who distinguished *vv.* 34-36 as belonging to a second account. His view was accepted in the main by Benz. Furtwängler regards *vv.* 32-36 as the remains of an ancient doublet; while Sta. supposes that the two accounts have been not simply placed side by side, but to a large extent interwoven. Sta. notices the following double descriptions:—1. Decoration of the סכונה

<sup>1</sup> Furtwängler places the date of the Necropolis at Enkomi *cir.* B. C. 1200-1000. Cf. *Antike Gemmen*, Bd. iii. 440.

<sup>2</sup> The upper figure in Plate 1 I have been kindly allowed by Dr. Furtwängler to reproduce from his article; the under figure I owe to Mr. J. L. Myres, of Christ Church, Oxford, who obtained the photograph for me through the British Commissioner at Cyprus. The two reproductions in Plate 2 are from photographs taken by the University Press.

with figures in *v.* 29 and *v.* 36. The two verses exhibit discrepancies (*a*) in description of the figures—*v.* 29 mentions lions, oxen, and cherubim, *v.* 36 cherubim, lions, and palm trees; (*b*) in naming the part of the *מכונה* so decorated—*v.* 29 *מסגרות* and *שלבים*, *v.* 36 *לוחות*. 2. The Wheels. These are described briefly in *v.* 30<sup>a</sup>, and in detail in *vv.* 32, 33. 3. The *כתפות* of the corner pillars in *v.* 30 and *v.* 34. Obviously the indefinite *וארבע כתפות* of *v.* 34 belongs to an account in which the parts so named have not been previously mentioned. 4. The part at the top of the *מכונה* which held the laver. This is called *פיהו* in *v.* 31, while in *v.* 35 the name has fallen out. 5. The double statement that the *ידות* of the wheels were of one part with the *מכונה*; *v.* 32 and *v.* 35.

While, however, it is certain that *vv.* 34–36 cannot, from their contents, belong to the preceding account, this is not necessarily the case with *vv.* 33, 34, since there is nothing in the contents of these verses to prevent us from regarding them as a description of the wheels in detail, after their brief mention in *v.* 30<sup>a</sup>.

27. LXX, Luc. give the length of the bases as five cubits, the breadth as four cubits, and the height as six cubits. Sta. remarks that from this difference between length and breadth the inference might be drawn that the lavers standing upon the *מכונות* were not round but elliptical; but that this is opposed to *v.* 28, where the 'four cubits' can only be taken as the diameter of a round laver. The *מכונות* of Figs. 1 and 2 are square, and have round cylinders to hold the lavers. Thus the measurements of MT., four × four, are to be accepted. It seems not improbable that the six cubits of LXX, Luc. represent the *total height* of the *מכונה* three cubits + the *אופנים* 1½ cubits (*v.* 32) + the *פה* 1½ cubits (*v.* 31).

28. *מסגרת*] The question as to whether this word means 'borders' (RV.) or 'panels' (RV. marg.) is not at all elucidated by the Verss. LXX, Luc. *συγκλειστόν* translate according to the sense of the root, and perhaps vocalize *מַסְגֵּרָה*; Vulg. *interrasile + sculpturae* appears to be merely guessing; Pesh., Targ. *מַסְגֵּרָה*, *מַסְגֵּרָה* is the word used by Pesh. to translate *מַסְגֵּרָה* in *ch.* 6. 6, with the meaning 'ledges.' The only other connexion in which *מסגרת*



FIG. 2.  
BRONZE STAND FROM HARAPPAN

in a similar sense occurs, viz. as a part of the table of shewbread, Ex. 25. 25, 27; 37. 12, 14, is greatly in favour of the meaning 'border' (i. e. what we now call the *frame* of the table), whether immediately below the top of the table, as in our modern tables, or connecting the ends of the legs; cf. especially *מְסַנְנֵת טַפַּח* 'a border of a handbreadth,' scarcely 'a panel of a handbreadth.'

[שְׁלֵבִים] Only in this description of the bases. The Pu'al participle of a verb *שָׁלַב* occurs Ex. 26. 17; 36. 22+ *לְקָרֵשׁ* שְׁתֵּי יְרוּחַת לְקָרֵשׁ 22+ *אֶל-אֶחָתָהּ* הָאֶחָד מְשַׁלֵּבֵת אֶשֶׁה אֶל-אֶחָתָהּ 'there shall be two tenons to each board, morticed one to another.' In Talmudic *שְׁלִיבָה* denotes *the rung of a ladder*; so *Maccoth* ב' *שְׁלִיבָה* וְנִשְׁמַטָּה *הָיָה עוֹלָה בַסֵּלֶם* 'he was mounting a ladder when a rung gave way beneath him.' Hence we may understand by *שְׁלֵבִים* the corner uprights of the *מְכוּנָה*, and possibly also uprights at regular intervals between the corners (cf. Fig. 2). The *מְסַנְנוֹת* then ran horizontally *בֵּין הַשְּׁלֵבִים*, forming a connexion or framework to the corner uprights. Cf. the four horizontal bars in Fig. 2. Perhaps the best rendering of *שְׁלֵבִים* is '*supports*.' Vulg., Pesh. seem to approximate to the right meaning with their renderings *juncturas*, *سبلات* 'connexions'; Targ. *שְׁלִיבֵי*, LXX, Luc. *ἑξέχομενον*.

*מְסַנְנֵת בֵּין הַשְּׁלֵבִים* Are the second *מְסַנְנֵת* different from the first? i. e. ought we to render *מְסַנְנֵת* 'and also border-frames'? or, if the two are identical, why do we not read *וְהַמְסַנְנֵת* 'and the border-frames,' already mentioned? Again, why *הַשְּׁלֵבִים* 'the supports,' when these have *not* been previously mentioned? Klo., observing these difficulties, emends *מְסַנְנֵת לָהֶם וְשְׁלֵבִים לָהֶם* *וְהַמְסַנְנֵת בֵּין הַשְּׁלֵבִים* 'they had border-frames and supports, and the border-frames were between the supports.' It is preferable to suppose that the first *מְסַנְנוֹת* has been written by mistake for *שְׁלֵבִים* which would naturally be first mentioned; *שְׁלֵבִים לָהֶם וְהַמְסַנְנֵת בֵּין הַשְּׁלֵבִים* 'they had supports, and there were border-frames between the supports.'

29. [אֲרִיּוֹת ו'] Cf. the winged figures of Fig. 1, and the lions (?) of Fig. 2.

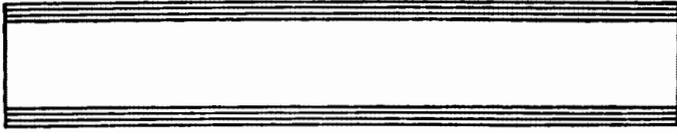
[וְעַל הַשְּׁלֵבִים כֵּן] 'And upon the supports likewise.' The rendering of Furtwängler, 'And upon the supports there was a pedestal,'

- is unsuitable, because this part of the מכונה is described below in *v.* 31 not as a קַן but as a מְסָה.

[ממעל] Follow LXX, Luc. וְיַמְעַל 'and above and below &c.'

[ליות] Doubtless a corruption of וְלִקְרוּבִים, which is desiderated after לאריות ולבקר.

[מעשה מורד] LXX, Luc. appear to explain rightly ἔργον καταβάσεως, 'step-work,' or, as we should say, 'bevelled work'; i.e. probably the edges of the מסגרת were bevelled in the form of steps:—



or a section viewed from the end would have appeared thus:—



The ornamental borders in Fig. 1, above and below the winged figures, have something of this character.

30. סרני] A ἄμαξ λεγ.; but in Syr. ܐܡܠܢ 'axle' is common. Probably the axles were similar in form to those of Fig. 1.

[וארבעה פעמתי ונ'] RV. 'and the four feet thereof had undersetters.' If קַתְּפֹת (lit. 'shoulders') could mean 'undersetters,' we might identify them with the diagonal stays which strengthen the legs in Figs. 1 and 2. But these stays would scarcely be described as 'shoulder-pieces,' and in fact they seem to be denoted by a more suitable term ידות in *v.* 32. Moreover, they could scarcely be described as סִתְּחַת לְבִי'ר, i.e. immediately under the laver. The position of these קַתְּפֹת should rather be that of the four birds (doves?), at the four upper corners of the מכונה in Fig. 1, which might aptly be described as 'shoulder-pieces.' So Hommel, Furtwängler, Sta. But then ארבעה פעמתי (rather פְּעֻמְתֵּיהֶּ, with reference to the מכונה), 'its four feet,' can scarcely be correct; for we cannot, with Sta., force the interpretation and suppose that 'the corner pillars with reference to their lower ends could very well be described as the פְּעֻמֹת of the מכונה.' When we are speaking of the shoulder-pieces we are thinking of the *upper* ends of the

corner pillars, and besides, these corner pillars or supports have already been described as שלבים. In the second account, v. 34, four פְּתָחוֹת are said to have been אֶל אַרְבַּע פְּנוֹת הַפְּסֶלֶת 'at the four corners of the base.' A more suitable term to describe the position of the shoulder-pieces could not be selected, and we may follow Kamp. in emending וְאַרְבַּע פְּנוֹתֶיהָ 'and its four corners had shoulder-pieces.' LXX, Luc. μέρη αὐτῶν appears to be an alteration of the difficult פַּעֲמָתָיו into פְּאֵתָיו; cf. Ex. 25. 26, where עַל אַרְבַּע הַפְּאֵת is rendered ἐπὶ τὰ τέσσαρα μέρη.

לִיּוֹת [מעבר איש ליוֹת] appears to denote 'wreaths' or 'spiral work,' such as forms the principal ornamentation in Fig. 2, and appears round the cylinder in Fig. 1. מעבר איש is properly 'beyond or at the side of each.' Cf. the phrase מְכַל עֲבָרָיו 'at all sides of him,' ch. 5. 4 note. We may render 'with spirals at the side of each.' The spirals may have run between the shoulder-pieces along the top edges of the מְכוֹנָה.

31. וּפִיָּהּ] Read וּפִיָּהּ 'and its mouth,' the suffix referring to the מְכוֹנָה. The פה is clearly the mouth or opening of the cylinder, seen in Figs. 1 and 2, to contain the laver. So Furtwängler, Sta.

מִבֵּית לְבַתָּרָה] R. V. 'within the chapter.' But פְּתִיחַת, elsewhere always the *crown* or *chapter* of a column, scarcely seems a suitable term to describe the part of the מְכוֹנָה which contained the פה; and the fact that the word is defined by the article rather indicates that it refers to something already mentioned. We may therefore follow Ew.'s emendation (adopted by Klo., Sta., and others), and read לְבֵית לְפִתְחָהּ 'within the shoulder-pieces,' just described.

בְּאַמָּה] A number must have fallen out before בְּאַמָּה, and this was probably אֶחָד (Kamp., Sta.). But וּמַעְלָה, which qualifies the statement as to the height, ought naturally to follow after it. We may therefore read אֶחָד בְּאַמָּה וּמַעְלָה 'was one cubit and upwards.' The statement which comes later in the verse, אַמָּה וְחֲצִי הָאַמָּה, is merely a repetition of the same fact in more exact terms, and ought probably, therefore (with Sta.), to be regarded as a marginal gloss.

בֶּן] 'After the structure (form) of a pedestal.' בֶּן is used of the pedestal of the קִיּוֹר in Ex. 30. 28; 31. 9; *al.*

[ומסגרתיהם וּ] If this sentence is in place, the statement ought naturally to refer to the פֶּה. But then we should expect וּמְסָגְרָתָיו, i.e., in contrast to the round opening itself, 'its borders were foursquare, not round,' thus forming a pedestal which corresponded in shape to the square מְכוֹנָה beneath. If this be the meaning of the passage, the pedestal differed from those in Figs. 1 and 2, which are round outside as well as inside. Sta. considers the statement to be out of place, and, reading מְסָגְרָתֶיהָ, refers it to the border-frames of the מְכוֹנָה proper.

32. [וּיְדוֹת הָאוֹפְנִים בַּמְכוֹנָה] 'And the stays of the wheels were in the base'; i.e. of one casting with it. יְדוֹת seems to denote the diagonal stays, which are seen under the מְכוֹנוֹת in Figs. 1 and 2.

33. [נְבִיהֶם] 'Their felloes'; i.e. the rounded portion of the wheel, from נָבַב 'to be curved.' So, in this sense, Ezek. 1. 18†.

[וַחֲשִׁקֵיהֶם וַחֲשִׁרֵיהֶם] Both ἀπαξ λεγγ. Ges. connects the former word with חֲשַׁק 'cleave to' or 'join,' so חֲשִׁיקִים 'those which join' sc. the felloe to the nave, i.e. the *spokes*; but his derivation of the latter word from Ar. حشور congregavit, so חֲשִׁיר 'place in which the spokes come together,' i.e. the *box* or *nave*, seems more than doubtful, since, apart from the dubious meaning, a wrong interchange of consonants is implied.

34. [מִן הַמְכֵנָה כְּתֻפֵיהָ] 'Of one casting with the base were its shoulder-pieces.' The same meaning is to be attached to מְמוֹנָה in v. 35. Cf. Ex. 27. 2. Sta. regards v. 34<sup>b</sup> as a gloss, mainly on the ground of the masc. pl. form כְּתֻפֵיהָ in place of כְּתֻפוֹתֶיהָ.

35. [וּבְרָאשׁ הַמְכוֹנָה וּ] The subject of the sentence has fallen out. In accordance with v. 31 it should be פֶּה, or some similar term.

[חֲצֵי הָאֵמָה] חֲצֵי הָאֵמָה must have been read, if this account originally agreed with that of v. 31.

[יְדוֹתֶיהָ וּמְסָגְרָתֶיהָ] The יְדוֹת on the top of the מְכוֹנָה cannot be identified; the מְסָגְרוֹת are probably those described in v. 31<sup>b</sup>.

36. [וַיִּפְתַּח] 'He carved.' The subject is Hiram.

[הַלְחָת] 'The panels' are peculiar to this second account. Judging by the reference to the figures carved upon them, we may suppose that they answer to the מְסָגְרוֹת of vv. 28, 29.

[ירתיה ועל ומסגרתיה] To be rejected as an erroneous dittography from the preceding verse. ועל was probably added later as an attempt to give sense to the words as they stand. So Kamp., Sta.

[ותמרת] Palm trees take the place of the oxen of *v.* 29. Cf. the palms (?) in Fig. 1 between the winged figures.

‘כמעור ונ’] Read מעבר איש ליות סביב, in accordance with *v.* 30.

37. [קצב אחר] LXX, Luc. omit.

[לבלהנה] The suffix occurs once again, בְּתוֹכָהֶנָּה Ezek. 16. 53, also in pause. Cf. G-K. § 91*f*; Sta. § 352 *b*. Klo. emends הֵנָּה לְבַלְהֵנָּה.

39<sup>a</sup>. LXX καὶ ἔθετο τὰς πάντα μεχῶνθ ἀπὸ τῆς ὁμίας τοῦ οἴκου ἐξ ἀριστερῶν omits על כותף חמש through homoioteleuton. Luc. further omits πέντε, thus making it appear that *all* the bases were placed on the left; but this is clearly an emendation of LXX text.

40. [הכירות] LXX, Luc. τοὺς λίβητας, Vulg. *lebetes*, i.e. הכירות ‘the pots.’ Pesh. ܣܩܒܐܐ ܣܩܒܐܐ, i.e. הכירות והסירות. הסירות is doubtless correct. It occurs ||2 Chr. 4. 11; in the summary *v.* 45 (||2 Chr. 4. 16); and in II. 25. 14; Jer. 52. 18, where the allusion is apparently to the same vessels. So Th., Sta., Klo., Kamp., Benz., Kit.

סיר is usually a cooking pot in which flesh (Ex. 16. 3) or broth (II. 4. 38 *ff.*) is boiled; but as a sacrificial implement it is mentioned in connexion with the brazen altar; Ex. 27. 3 תְּעִשֶׂתְּ סִירֹתָיו 3 לְרִשְׁוֹ ‘and thou shalt make its pots *to take away its ashes.*’

[היעים] ‘The shovels’; included (Ex. 27. 3; 38. 3; Num. 4. 14) among the כְּלֵי הַמִּזְבֵּחַ, and employed for transferring the ashes into the סירות; cf. Kimḥi’s explanation:—במטרמיתא שהיה נורף בהם הרשן מהמזבח. A verb יעה occurs Isa. 28. 17 † ויעה ברד מחסה כוז †, probably ‘and hail shall *sweep away* the refuge of lies’; Ar. وَقَى 1. ‘collect into one place.’

[המזרקות] ‘The bowls,’ which were used for *lossing* or dashing the blood *in a volume* against the altar. Cf. the use of the verb זרק in e.g. Ex. 24. 6 נחצי הדם זרק על המזבח. The action denoted is constantly distinct from that expressed by הִזָּה ‘sprinkle with the fingers’; Lev. 4. 6; *al.* מזרק is always sacrificial, except in Am. 6. 6 השתים במזרקי יין (i.e. *out of*) bowls of wine.’

[בית יהוה] Accus. of place as in Gen. 18. 1, 10; *al.* Da. § 69.

41. גלת הכתרת] Cf. note on *sv.* 19, 20<sup>a</sup>, 22.

42. [שני מורים רמנים] 'Two rows—pomegranates'; cf. *Dri. Tenses*, § 194. It would be more natural to read either שְׁנֵי מַרְי רְפָנִים as in *v.* 18<sup>a</sup> above emended, or else שְׁנֵי מַרְיִים 'pomegranates in two rows,' מ' שני being then an accus. of manner: *Da.* § 70.

[על פני העמודים] Certainly wrong. LXX, Luc. are probably correct in reading על שְׁנֵי הָעֲמֻדִים. So Th., Sta., Klo. Vulg., Pesh. presuppose על ראש העמודים as in *v.* 41. So Kamp., Benz., Kit.

45. [האהל] Q're הָאֵלֶּה certainly correct. Thus Targ. translates כְּעֹבֵר וְהָאֵלֶּה, and then, apparently with reference to Kt., adds the gloss מְנוֹי מִשְׁכַּנְּא דְעֹבֵר מִשְׁנֵי מֹשֶׁה 'according to the structure of the vessels of the Tabernacle which Moses made.' LXX, Luc., Vulg. omit the word. Pesh. אֵלֶּה, probably a paraphrase of Kt. הָאֵלֶּה. Sta., in adopting Q're, points out that the ׀ before האלה האלה must (as in Vulg.) be omitted, since otherwise האלה is unnecessary.

After the sentence 'אשר עשה חירם למלך ש' בית י' LXX, Luc. add *καὶ οἱ στύλοι τεσσαράκοντα καὶ ὀκτὼ τοῦ οἴκου τοῦ βασιλείως καὶ τοῦ οἴκου Κυρίου πάντα τὰ ἔργα τοῦ βασιλείως ἐποίησεν Χειράμ . . .*, i. e. הָעֲמֻדִים וְהָאֵלֶּה. אֲרָבְעִים וְשָׁשָׁנָה לְבֵית הַפְּלֶה וְלְבֵית יְהוָה אֶת־כָּל־מְלָאכַת הַפְּלֶה עָשָׂה חִירָם. It is to be noticed that *sv.* 41-45<sup>a</sup> sum up the work of Hiram, which is described in detail in *sv.* 15-40; *sv.* 41, 42 corresponding to *sv.* 15-22, *v.* 43 to *sv.* 27-39, *v.* 44 to *sv.* 23-26, and *v.* 45<sup>a</sup> to *v.* 40. If, however, the LXX addition be regarded as genuine, we have here a matter of great importance mentioned for the first time in the summary without previous detailed description of any kind. And not only so, but a work so considerable as the casting of these forty-eight pillars is mentioned last of all, even subsequently to the notice of the making of articles so comparatively unimportant as the brazen pots, &c. We may therefore regard the passage as a gloss, of uncertain source. So Sta.; but Bö., Th., Benz., and to some extent Klo., adopt as genuine.

[נחשת ממרם] 'Burnished brass.' The verb מַרְם is used again in the participle Pu'al מְרֻמָּה for מְרֻמָּה Ezek. 21. 15, 16, and Qal passive מְרֻמָּה Ezek. 21. 14, 33, of a *burnished* sword; and in *Isa.* 18. 2, 7 מְרֻמָּם (for מְרֻמָּם) describes the *polished* appearance

of the skin of the Ethiopians. Elsewhere the word is used of plucking out hair, and this is the first meaning in Ar. and Syr. The Verss. merely guess at the sense of מַמְרָם. Targ. מַב שָׁמַנ, Vulg. *de aurichalco*, Pesh. ܠܗܠܘܬܐ ܠܫܡܝܢ, LXX χαλκᾶ ἄρδην<sup>1</sup>, Luc. simply χαλκᾶ ἦν.

46-50. This section as it stands can scarcely exhibit its original form.

(i) מַמְרָם . . . מִנְיָן] *v.* 47 is very obscure and awkward. It can only mean, 'And Solomon *left* all the vessels because of their very great number.' This we have to interpret, 'He *left them unweighed*,' a forced and unparalleled explanation.

(ii) It is unnatural to say that the brass could not be weighed because the vessels were so *numerous*. We have just had a description of the great vessels, &c., which were made by Hiram, the sea, the bases and lavers, and the two pillars, the casting of which must have taken an enormous quantity of brass; and in comparison with this the brass used for the pots, shovels, &c., however numerous they may have been, must have been comparatively trivial in quantity. Hence, the reason why the brass went unweighed was not *the number* of the vessels, most of which were small, but the *great quantity* of brass which was used, chiefly for the comparatively few large vessels.

(iii) After the very lengthy description of the brazen vessels made by Hiram, it is surely strange that so short a summary (*vv.* 48-50) of the golden vessels, &c., should be given, without any account of their appearance or mention of their maker. We are justified in regarding an allusion of such brevity, in the midst of a document which seems to aim at peculiar minuteness in description, as the work of a later hand who desiderated some reference to the *golden* vessels of the Temple<sup>2</sup>.

<sup>1</sup> This is simply a paraphrase derived from the context, and cannot represent מַמְרָם of Th.; still less Klo.'s מַמְרָם מִנְיָן or מַמְרָם, supposed to mean 'consecrated (?) brass,' according to the (free) rendering of Mal. 3. 24 מַמְרָם מִנְיָן מַמְרָם, μὴ εἶθω καὶ πατάξω τὴν γῆν ἄρδην.

<sup>2</sup> These verses are omitted by Sta., together with *v.* 47.

Turning to the Verss., we find that LXX, Luc. presuppose a considerably divergent text. In both *v.* 47 precedes *v.* 46, and *vv.* 47, 48<sup>a</sup> exhibit striking variation from MT.

LXX, *v.* 47, οὐκ ἦν σταθμὸς τοῦ χαλκοῦ οὐδ' ἐποίησεν πάντα τὰ ἔργα ταῦτα ἐκ πλήθους σφόδρα· οὐκ ἦν τέρμα τῶν σταθμῶν τοῦ χαλκοῦ.

*v.* 46. As in MT., omitting המלך.

*v.* 48<sup>a</sup>. καὶ ἔλαβεν ὁ βασιλεὺς Σαλωμών τὰ σκεύη ἃ ἐποίησεν ἐν οἴκῳ.

*vv.* 48<sup>b</sup>–50. Substantially as in MT.

This may be re-translated:—

*v.* 47. אִין מְשַׁקֵּל לְנִחְשֵׁת אֲשֶׁר עָשָׂה אֶת־כָּל־הַבָּלִים [?] הָאֵלֶּה מְרַב מְאֹד מְאֹד : מְאֹד לֹא נִחְשֵׁר מְשַׁקֵּל הַנְּחֹשֶׁת :

*v.* 46. As in MT., omitting המלך.

*v.* 48<sup>a</sup>. [וְהָיָה] וַיִּנַּח הַמֶּלֶךְ שְׁלֵמָה אֶת־הַבָּלִים אֲשֶׁר עָשָׂה בֵּית יְהוָה.

Luc. is slightly different:—

*v.* 47. οὐκ ἦν σταθμὸς τοῦ χαλκοῦ οὐδ' ἐποίησεν ἄρδην· πάντα τὰ σκεύη ἃ ἐποίησε, ταῦτα ἐκ τοῦ πλήθους σφόδρα· οὐκ ἦν τέρμα τῶ σταθμῶ τοῦ χαλκοῦ.

*v.* 46. As in MT., omitting המלך.

*v.* 48<sup>a</sup>. καὶ ἔδωκε Σαλομῶν ὁ βασιλεὺς τὰ σκεύη ἃ ἐποίησεν ἐν τῷ οἴκῳ κυρίου.

*vv.* 48<sup>b</sup>–50. Substantially as in MT.

Translate:—

*v.* 47. אִין מְשַׁקֵּל לְנִחְשֵׁת אֲשֶׁר עָשָׂה בְּמֵאֹד [?] כָּל־הַבָּלִים הָאֵלֶּה אֲשֶׁר : מְשַׁקֵּל הַנְּחֹשֶׁת : עָשָׂה מְרַב מְאֹד מְאֹד לֹא נִחְשֵׁר מְשַׁקֵּל הַנְּחֹשֶׁת :

*v.* 46. As in MT., omitting המלך.

*v.* 48<sup>a</sup>. וַיִּנַּח הַמֶּלֶךְ שְׁלֵמָה אֶת־הַבָּלִים אֲשֶׁר עָשָׂה בֵּית יְהוָה.

In *v.* 47 Luc.'s rendering can scarcely be original. The repetition of אשר עשה, and the construction of כל הבלים in apposition to נחשת, are very awkward. On the other hand, LXX text is here very clear and good, completely disposing of difficulty (i) by the substitution of וניח שלמה אין משקל וגו' for מרב מאד מאד, and of (ii) by the reference of את כל הבלים instead of to מרב מאד מאד. Luc.'s text of this verse probably arose through the insertion of ἄρδην as a doublet of מרב מאד מאד, this breaking the sentence and causing the repetition of ἃ ἐποίησε.

By the transposition of *v.* 47 and *v.* 46 we gain a better sequence, the great quantity of brass being naturally mentioned before the locality in which the vessels, &c., were cast.

In *v.* 48<sup>a</sup> Luc. is to be preferred to LXX. The וינח שלמה of the commencement of *v.* 47 MT. is here referred to its proper place, and its position in MT. is perhaps explained by the transposition of *vs.* 46 and 47. The writer, having wrongly written *v.* 46 first, was proceeding to write *v.* 48 which properly followed it, when he noticed that he had omitted *v.* 47, and so added it then and there. Thus the first two words of *v.* 48 came to be placed at the beginning of *v.* 47.

According to Luc., *v.* 48<sup>a</sup> describes the destination of the golden vessels; it ought, however, properly to refer to the brazen vessels, and to conclude the account of them. This should naturally lead the way to *v.* 51, the conclusion of the whole notice. The alteration of *v.* 48<sup>a</sup> in MT. ויעש for וינח, and in LXX *καὶ λαβεν* for *καὶ ἔθηκε*, is most probably due to the gloss *vs.* 48<sup>b</sup>-50 which mentions the golden vessels.

Upon these grounds the following may plausibly be considered the original text of these *vs.* 46-51:—

*v.* 47. אין משקל לנחשת אשר עשה את כל הכלים האלה כרב מאד : מאד לא נחקר משקל הנחשת :

*v.* 46. As in MT., omitting המלך.

*v.* 48. וינח [המלך] שלמה את הכלים אשר עשה בית יהוה :

*v.* 51. As in MT.

*v.* 47. 'There was no weight to the brass wherewith he made all these vessels, because it was exceeding much; the weight of the brass was not found out. *v.* 46. In the plain of Jordan did he cast them, in the clay ground between Succoth and Zarethan. *v.* 48. And [King] Solomon placed the vessels in the house of Yahwe.

*v.* 51. 'Thus all the work that king Solomon wrought in the house of Yahwe was finished. And Solomon brought in the things

which David his father had dedicated, even the silver and the gold and the vessels, placing them in the treasuries of the house of Yahwe.'

46. [כבר הירדן] 'The *circle* of the Jordan'; || 2 Chr. 4. 17; Gen. 13. 10, 11; called also הַפֶּקֶר 'the circle,' Gen. 13. 12; 19. 17; Deut. 34. 3; 2 Sam. 18. 23; *al.* The term, a Pilpel form (פִּרְקָר) from כָּרַר 'move in a circle,' is used of the depressed region which forms the lower stage of the Jordan valley by which the river flows into the Dead Sea; but may in the earliest times have been exclusively applied to the fertile region occupied by the circle of cities forming the עָרֵי הַפֶּקֶר; Gen. 13. 12; 19. 29. See Stanley, *SP.* 284.

[במעבה הארמה] RV. 'In the *clay* ground'; so Vulg. *in terra argillosa*. טעבה, root עבה 'to be thick, dense' (*ch.* 12. 10), only occurs here, || 2 Chr. 4. 17 having בַּעֲבֵי הָאֲרָמָה. Moore (on Judg. 7. 22) emends [ת]אֲרָמָה במעברת 'at the crossing (ford) of Adamah,' regarding Adamah as identical with אָרָם of Josh. 3. 16 (*ed-Damieh*) which is there said to be near צרתן.

[סכות] The identification of Rob. (*BR.*, iii. 309 *ff.*) with *Sákuít* ('*Ain es-Sáqdí*') on the west bank of Jordan some nine miles south of Beisan, though suiting the connexion with צרתן which is mentioned (*ch.* 4. 12) together with בית שאן, is improbable as being philologically unsound. Moore, in accordance with his emendation above noticed, thinks סכות to be the place named in Genesis and Joshua east of Jordan. This, according to the Talmud (*Shebiith* ix. 2, *Gemara*), was in later times called דרעלה Dar'ala, i.e. probably 'the present *Tell Deir* 'Alla, a high mound in the Jordan valley, about one mile north of the Jabbok.' G. A. Smith, *Historical Geography*, 585; Buhl, *Geogr.* 259 *f.*

51<sup>b</sup>. [נתן] The perf. *asyndelos* as a circumstantial clause; 'he placed,' &c., so 'placing,' &c. Cf. *ch.* 13. 18 בודש לו; *Dri. Tenses*, § 163.

13-51. Wellh. comments upon the absence of any allusion to the making of the *brazen altar* in this description of the Temple

furniture, assuming that, in accordance with the mention of an altar in *ch.* 8. 64; II. 16. 14, 15, such a reference must have originally existed, and has therefore been purposely removed by the post-exilic editor, upon the supposition that the brazen altar of Moses mentioned by P was, like the Ark, still in existence. Now, as we have seen, the glosses of R<sup>P</sup> are for the most part either absent in LXX, Luc., or can at any rate be easily detected and separated from the original text into which they have come from the margin; and the method of treating the LXX text as representing upon the whole a recension untouched by R<sup>P</sup> has, through the results, justified itself as reasonable. Thus, if mention of the casting of the brazen altar had existed in the original description, some trace of it would certainly have remained in LXX; but this is not the case. And not only so, but there are no other traces of the rejection by R<sup>P</sup> of the statements of the original<sup>1</sup>, such a proceeding being quite contrary to his method, which was to interpolate without excision.

Again, as will be seen, the section *ch.* 8. 1-11 has been largely interpolated by R<sup>P</sup>, and in *v.* 4 there is mention of the carrying up to the Temple of the *אֲרוֹן יְהוָה וְאֵת אֹהֶל מוֹעֵד וְאֵת כָּל כֵּלֵי הַקֹּדֶשׁ* אשר באהל. If, therefore, this editor had only just previously excised from *ch.* 7 the mention of the making of the brazen altar for the reason above noticed, he would surely have expressly named it in *ch.* 8. 4 among the furniture of the *אֹהֶל מוֹעֵד* which was taken up to the Temple.

Thus we may confidently conclude that mention of the brazen altar was, for whatever reasons, *not* contained in the original recension of 7. 13-51. The allusion in 2 Chr. 4. 1 *וַיַּעַשׂ מִזְבֵּחַ נְחֹשֶׁת וַיַּעַשׂ אֲרָבָה וַעֲשָׂרִים אֲמָה רֹחְבוֹ וַעֲשָׂרִים אֲמָה קוֹמָתוֹ* is marked as a late addition by the absence of all detail in the description.

---

<sup>1</sup> The addition of LXX, Luc. in *v.* 45, with reference to the forty-eight pillars, is to be regarded as a gloss, for reasons above given.

## 8. Dedication of Solomon's Temple.

Ch. 8=2 Chr. 5. 2—7. 10.

8. 1. 'וַיְהִי כִּי יָמַלְךָ לְפָנָיו] LXX prefaces these words with the sentence *καὶ ἐγένετο ὡς συνετέλεσεν Σαλωμών τοῦ οἰκοδομήσαι τὸν οἶκον Κυρίου καὶ τὸν οἶκον ἑαυτοῦ μετὰ εἴκοσι ἔτη*. So Luc., with the variation *ἐν τῷ συντελέσαι Σολομώντα*. This is regarded by Bð., Th. as part of the original text. But more probably the words are an addition of the translator, who objected to the use of *וַיְהִי* without 'any definite point of attachment in the preceding narrative.' This peculiar use of the particle is, however, characteristic of R<sup>D</sup> (see collected instances in 3. 16 *note*; and cf. Dri. *LOT*. 192), and it is very noticeable that in no single case does *וַיְהִי* occur as introduction to the apodosis of a sentence, after the protasis has contained a definite notice of the point of departure. In such a case the usual construction would certainly be *וַיְהִי . . . וַיְהִי* (cf. 9. 1, 2), and there is no reason why this should have been relinquished in favour of *וַיְהִי . . . וַיְהִי*. The form of the gloss was determined by 9. 1, and the time-notice *μετὰ εἴκοσι ἔτη* derived from the addition of *וַיְהִי* 6. 38, and *שָׁלַשׁ עֶשְׂרֵה שָׁנָה* 7. 1.

1-11. This section has clearly received considerable interpolation by post-exilic hands under the influence of P. In LXX *vv.* 1-5 appear in a considerably shorter form, which reads smoothly and without trace of abridgement:—*τότε ἐξεκκλησίασεν ὁ βασιλεὺς Σαλωμών πάντας τοὺς πρεσβυτέρους Ἰσραὴλ ἐν Σειῶν τοῦ ἐνεγκεῖν τὴν κιβωτὸν διαθήκης Κυρίου ἐκ πόλεως Δαυεὶδ, αὕτη ἐστὶν Σειῶν, (2) ἐν μηνὶ Ἀθαρμείν, (3) καὶ ἦραν οἱ ἱερεῖς τὴν κιβωτὸν (4) καὶ τὸ σκῆνωμα τοῦ μαρτυρίου καὶ τὰ σκεῦη τὰ ἅγια τὰ ἐν τῷ σκηνώματι τοῦ μαρτυρίου (5) καὶ ὁ βασιλεὺς καὶ πᾶς Ἰσραὴλ ἔμπροσθεν τῆς κιβωτοῦ θύοντες πρόβατα, βόας, ἀναρίθμητα*. So substantially Luc. Here we notice the following omissions:—

1. *וַיְהִי כִּי יָמַלְךָ לְפָנָיו* אל המלך שלמה]

Here *וַיְהִי* belongs distinctively to P. Cf. *וַיְהִי* המטות || 2 Chr. 5. 2; Num. 30. 2†. *וַיְהִי* המטות Num. 32. 28; Josh. 14. 1†. *וַיְהִי* המטות למטות Josh. 19. 51†. [המטות] *וַיְהִי* המטות Ex. 6. 25; Num. 31. 26; 36. 1; Josh.

21. 1, and very frequently in Chr., Ezra, Neh. (34 times)†. [אבות, האבות, אבותם] ראשי בית אבות Ex. 6. 14; Num. 7. 2, and four times in Chr.† נשיא in the Hexateuch occurs but once outside P, Ex. 22. 27 (J); in P 82 times, Ezek. 37 times, Chr. six times†.
- [ירושלם] Probably original. The reading of LXX, Luc. seems to be a scriptural error due to the occurrence of ציון at the end of the verse.
2. [ויקהלו אל המלך שלמה כל איש ישראל] An addition rendered almost necessary to introduce the date after the weighting of the previous verse with the long insertion above noticed. Niph. נקהל occurs most often in P, Lev. 8. 4; Num. 16. 3; 17. 7; 20. 2; Josh. 18. 1; 22. 12, and in books influenced by P (Ezek. 38. 7; Chr., Ezra, seven times); though not unknown in earlier writings, Ex. 32. 1 (JE), Judg. 20. 1; 2 Sam. 20. 14; Jer. 26. 9†. Notice the phrase המלך שלמה here and in the additions of *ש. 1, 5* contrasted with שלמה *ש. 1, 12*, or המלך *ש. 5*, of the original narrative.
- [בחג הוא החדש השביעי] The reference בַּחֵג being drawn from *ש. 65* החג את ההיא בעת שלמה בעת ההיא את החג <sup>1</sup> that this was *the Feast*, i. e. the Feast of Tabernacles, and so adds the statement הוא החדש השביעי as in Lev. 23. 34 (H). In Dt. 16. 13 the date is more vaguely defined as בַּאֲסֻפֵּי מִצְרַיִם וּמִיִּצְרָאֵל.
3. [ויבאו כל זקני ישראל] A resumption from *ש. 1<sup>a</sup>*, due to the number of additions intervening.
4. [ויעלו את ארון יהוה] In *ש. 3, 5, 7* (twice), 9 simply דָּאֲרוֹן. [ויעלו אתם הכהנים הלויים] The distinction drawn between priests and Levites implies the standpoint of P. Cf. *Dri. Deut. 219*:—“The term Levite, it must always be remembered, has in Deuteronomy a different meaning from “Levite” in P. In P it denotes the members of the tribe,

<sup>1</sup> On the rejection of יום רבועה אשר יום, cf. *note ad loc.*

*exclusive* of the priests, the descendants of Aaron; in Deuteronomy it denotes *all* members of the tribe, without distinction. The "Levites" of P are inferior members of the tribe, who are assigned various subordinate duties in connexion with the Tabernacle (Num. 3-4; 18. 1-7), but are peremptorily forbidden to intrude upon the office of priest. In Deuteronomy this sharp distinction between priests and the common Levites is not recognized; it is implied (18. 1<sup>a</sup>) that *all* members of the tribe are qualified to exercise priestly functions; 18. 1<sup>b</sup>, 2<sup>b</sup> assign to the whole tribe the altar-dues reserved in Num. 18. 20 for the priests alone; and 18. 6-8, relating to the "Levite" coming from the country to reside at the central sanctuary, describes his services there in terms which elsewhere, when used in ritual connexion, denote regular priestly duties.<sup>5</sup>

In contrast to this distinction of *v.* 4<sup>b</sup>, cf. *vv.* 3, 6, 10, 11 where הַכֹּהֲנִים alone are mentioned; and *ch.* 12. 31 where *all* Levites seem to be regarded as fit to exercise priestly functions:—*ויעש כהנים מקצות העם אשר לא היו סבני לוי*.

5. [שלמה] Inserted for the sake of accordance with the title used in *vv.* 1<sup>b</sup>, 2.

[עדת] The phrase *עדת ישראל* is of constant occurrence in P, outside which it never occurs but here and in || 2 Chr. 5. 6.

[הנתעדים עליו אתו] *נתעד* means to *appoint* or *define* a place or time, and Niph'al *נתעד* has the sense *set oneself at the appointed place*. This latter occurs very constantly in a ceremonial connexion, and so used is characteristic of P; || 2 Chr. 5. 6; [על י] *הנתעדים עלי* Num. 14. 35; 16. 11; 27. 3; *נתעדו אליך* Num. 10. 3, 4; and, with *י* as subject, *נתעדו* (אתעד) ל Ex. 25. 22; 29. 42, 43; 30. 6, 36; Num. 17. 19. Cf. the phrase *אהל מועד* (see below) 'the tent of meeting,' i.e. of Yahwe and His people in the person of their representative. Elsewhere Niph'al *נתעד* is only used without ceremonial connotation; Josh. 11. 5 (JE); Am. 3. 3; Ps. 48. 5; Job 2. 11; Neh. 6. 2, 104.

LXX, Luc. ἀναριθμητα for the whole אשר מרב ולא ימנו מרב] appears at first sight to omit the last three words. But a comparison of *ch.* 3. 8, where the same phrase is rendered by LXX δε οὐκ ἀριθμηθήσεται, suggests that the translator's single word is intended to satisfy the whole expression in the Hebrew.

Further omissions of LXX in this section (*sv.* 1-11) are:—

6. [ברית יהוה] Omitted by LXX only, but contained in Luc. The phrase is properly Deuteronomic (cf. 3. 14 *note*).
8. [ויהיו שם עד היום הזה] Quite different in character from the other omissions. The phrase implies a *pre-exilic* standpoint, and is thus original, and has been removed by the LXX translator (or by a later copyist) because in his time its purport had ceased to be true. עד היום הזה occurs again 9. 13, 21; 10. 12; 12. 19; II. 2. 22; 8. 22; 10. 27 (עוד היום); 14. 7; 16. 6; 17. 23, 34, 41. The phrase is in most cases the addition of R<sup>p</sup>, and thus has important bearing upon the date of compilation of Kings. See *Introduction*.

10, 11. [בית יהוה] LXX omits יהוה and reads הַבַּיִת. Luc. in both cases εὐδὸς κυρίου.

Thus it is clear that the omissions in LXX (*sv.* 1-5) are later additions to the text from the hand of R<sup>p</sup>. But beyond these additions, in the text which is common to LXX and MT, there are a few phrases which exhibit unmistakably the influence of P. These must be prior to the separation of the recensions represented by MT, and LXX, and therefore prior also to R<sup>p</sup>; and are to be assigned to late exilic or early post-exilic scribes influenced by P, mentioned above (*ch.* 6. 16) under the symbol SS<sup>p</sup>. The phrases in question are as follow:—

- 4<sup>a</sup>. [אהל סועד] This phrase occurs a few times in JE; Ex. 33. 7; Num. 11. 16; 12. 4; Deut. 31. 14; but is chiefly characteristic of P, in which it occurs some 132 times. Outside the Hexateuch, it is found only in 1 Sam. 2. 22; *ch.* 8. 4<sup>a</sup>; and in Chr. In 1 Sam. the last member of the verse, containing the expression, is wanting in LXX, and seems to be of the

character of an interpolation. So Wellh., Kamp., Budde. Probably also in our passage אהל מועד (the tent of Moses) has been substituted for an original הָאֵהֶל (the tent of David; *ch.* 1. 39). LXX, Luc. *τοῦ μαρτυρίου* after באהל in this verse is probably added for the sake of uniformity with the previous אהל מועד.

6. אל קדש הקדשים] Cf. *ch.* 6. 16 *note*.  
 8, 10. מן הקדש] is 'the holy place,' i. e. the outer room of the Temple, called הַיְהִיבֵל in 6. 17, 33; 7. 21. The term is obviously used in relation to the name given to the inner room קדש הקדשים, as is the case in Ex. 26. 33 החברילה הפרכת לכם בן הקדש ובין קדש הקדשים.  
 8. ולא יראו החרצה] Probably added by the same hand as 'מן הק', to guard against the supposition that the staves were exposed to the public gaze.

Thus the original form of the section *vv.* 1-11, as it left the hand of R<sup>D</sup>, was probably as follows:—

- או יקהל שלמה את כל זקני ישראל ירושלם להעלות את ארון ברית יי  
 יהוה מעיר דוד היא ציון: בירח האהנים: וישאו הכהנים את הארון: 2, 3  
 ואת האהל ואת כל כלי הקדש אשר באהל: והמלך וכל ישראל לפני 4, 5  
 הארון מנבחים צאן ובקר אשר לא יספרו ולא ימנו מרב: ויביאו 6  
 הכהנים את ארון ברית יהוה אל מקומו אל דביר הבית אל תחת  
 כנפי הכרובים: כי הכרובים פרשים כנפים אל מקום הארון ויסכו 7  
 הכרובים על הארון ועל בריו מלמעלה: ויארכו הברים ויראו ראשי 8  
 הברים על פני הדביר ויהיו שם עד היופ הזה: אין בארון רק שני 9  
 לחות האבנים אשר הניח שם משה בחרב אשר כרת יהוה עם בני ישראל  
 בצאתם מארץ מצרים: והי בצאת הכהנים והענן מלא את הבית: 10  
 ולא יכלו הכהנים לעמד לשרת מפני הענן כי מלא כבוד יהוה 11  
 את הבית:

The words overlined are the work of R<sup>D</sup>; those marked by the dotted line may perhaps be due to him.

- 1, 6. ארון ברית יהוה] Cf. 3. 15 *note*. Probably הארון stood in the original narrative, as in *vv.* 3, 5, 7, 9.  
 8. ויהיו שם ונ'] Discussed above.

9. [אשר כרת י' עם בני ישראל] The idea of the covenant between Yahwe and Israel appears first in JE; Ex. 19. 5; 24. 7, 8; 34. 10, 27; but is brought into special prominence through the emphasis laid upon it in Deuteronomy; cf. 5. 2 *f.* יהוה כרת עמנו ברית בחרב; 4. 23; *al.* The supposition that this sentence is the work of R<sup>D</sup> explains its imperfect connexion with the preceding, the only antecedent to אשר כרת being שני לחות האבנים. Doubtless R<sup>D</sup> was thinking of the idea of the covenant (הברית) implied by these לחות, and so made his insertion in its existing form. So vague a relationship of relative to antecedent would scarcely be possible if the whole verse were by one hand. LXX, Luc. insert after לחות האבנים, *πλάκες τῆς διαθήκης*, i. e. לחות הברית, an addition which brings the sentence into close accord with Deut. 9. 9 יהוה כרת אשר כרת יהוה לחת האבנים לחת הברית אשר כרת יהוה עמכם. Probably this is a gloss inserted to smooth away the roughness in connexion. The explanation of 'אשר כרת י' 'where Yahwe made,' &c., with an ellipse of ברית as in 1 Sam. 20. 16; 22. 8, is possible but scarcely necessary.

Possibly בצאתם מארץ מצרים may also belong to R<sup>D</sup>, in continuation of the preceding. If, however, it belong to the first narrative, it probably originally ran ו' בני ישראל ו'.

12. אז אמר. See *ch.* 3. 16 *note.*

[אמר לשכן] 'Hath *promised to dwell*'; RV. 'Hath said that He will dwell'; 1 Chr. 27. 23 אמר י' להרבות את ישראל; 2 Chr. 21. 7; Est. 4. 7. With ל of the person to whom the promise is made, II. 8. 19. Cf. *ch.* 5. 19 *note.*

[בערפל] ערפל is frequently mentioned as the sign of Yahwe's theophany:—|| 2 Chr. 6. 1; Ex. 20. 21; Dt. 4. 11; 5. 19; 2 Sam. 22. 10; || Ps. 18. 10; Ps. 97. 2; Job 22. 13. The word is connected seven times with עָנָן, twice with חֶשֶׁךְ, once with צִלְמִית, and once with עָבִים. ערפל had the appearance of the dark lowering storm-cloud, as is clear from 2 Sam. 22. 10 *ff.* and Ex. 20. 21; cf. 19. 16.

13. בית זבל] Possibly 'a house of *elevation*,' or 'lofty house.' For the meaning of זבל 'elevation' or 'height,' Schrader (*COT*. i. 175) quotes Assyr. *bīt zabal* = בית זבל; Cheyne (*Isa*. ii. 172 f.) cites M. Stanislas Guyard as stating that Assyr. possesses the root *zabālu* = *nasā* (נשא) in the sense of 'bearing,' and hence (but by *inference* merely) of 'elevating.' This interpretation suits all the Biblical occurrences of זבל as well as, or better than, the old unphilological explanation 'habitation'; || 2 Chr. 6. 2; *Isa*. 63. 15; *Hab*. 3. 11; *Ps*. 49. 15 (Cheyne סַבַּל)†. The verb occurs once, *Gen*. 30. 20 אישׁ אִשִּׁי הַפֶּעַם יִזְבֹּלֵנִי 'This time will my husband *extol* me.' In New Heb. זבל = 'temple'; *Berachoth* ix. 13<sup>b</sup> אֹתָן שִׁפְשָׁמוּ יְדֵיהֶן בּוֹבֵל 'those (heathen) who stretched out their hands against the temple.'

מִכּוֹן שְׁבַתָּךְ] So *Ex*. 15. 17 מִכּוֹן לְשַׁבְּתֶךָ פִּעַלְתָּ יְהוָה. מִכּוֹן לְשַׁבְּתָךְ *sv.* 39, 43, 49, cf. *Ps*. 33. 14. מִכּוֹן gives prominence to the idea of the *fixed security* of Yahwe's dwelling-place. So מִכּוֹן פְּסָאָךְ *Ps*. 89. 15; מִכּוֹן פְּסָאֵךְ *Ps*. 97. 2; מִכּוֹנֵי *Isa*. 18. 4.

עַלְמִים] Used adverbially, 'for ever,' in place of the more prosaic לְעוֹלָם. So only || 1 Chr. 6. 2; *Ps*. 61. 5 עוֹלָמִים.

The two *sv.* 12, 13 occur in LXX *after* the section *sv.* 14-53, and exhibit considerable divergence from MT. *Τότε ἐλάλησεν Σαλωμών ὑπὲρ τοῦ οἴκου ὡς συνετέλεσεν τοῦ οἰκοδομησαὶ αὐτόν*

*Ἦλιον ἐγνώρισεν ἐν οὐρανῷ Κύριος·*

*εἶπεν τοῦ κατοικεῖν ἐκ γνόφου.*

*Οἰκοδόμησον οἶκόν μου, οἶκον ἐκπρεπῆ σαυτῆ,*

*τοῦ κατοικεῖν ἐπὶ καινότητος.*

*οὐκ ἰδοὺ αὕτη γέγραπται ἐν βιβλίῳ τῆς φῶδης;* So *Luc.* with the variations *ἔστησεν* for *ἐγνώρισεν*, *καὶ εἶπε* for *εἶπεν*, *ἐν γνόφῳ* for *ἐκ γνόφου*, *εὐκρεπῆ* for *ἐκπρεπῆ*, *ἐπὶ βαβλίου* for *ἐν βιβλίῳ*. Here the words *ὑπὲρ . . . αὐτόν* are clearly a gloss, due to the fact that when the section *sv.* 14-53 is made to precede *v.* 12 the reference of Solomon's words in this latter verse is not immediately obvious. The remainder, however, as is shown by *Wellh.* (*C.* 271), presupposes, after the easy correction of a few translator's errors, a text

substantially superior to MT. *ἐγνώρισεν* perhaps represents *הִבִּין*<sup>1</sup> an error for *הִבִּין* which Luc. renders rightly *ἔστυσεν, σαυτῶ* לִי for לִי, *ἐπιπροσκύπτει* for *עֹלָמִים*, *ἐπιπροσκύπτει* for *הַיֵּשֶׁר*. We thus may retranslate:—

אָז אָמַר שְׁלֹמֹה  
שָׁמַשׁ הִבִּין בְּשָׁמַיִם יְהוָה  
אָמַר לִשְׁכֹּן בְּעֵרְפֶל :  
בָּנֵה בֵיתִי בֵית נֹחַ לִי  
לְשֹׁכֵת עֹלָמִים  
הֲלֹא הִיא כְּתוּבָה עַל־סֵפֶר הַיֵּשֶׁר :

‘Then said Solomon,

The sun hath Yahwe set in the heavens,  
But hath promised to dwell in thick darkness;  
—Build my house, a house of habitation for me,  
That I may dwell therein for ever.

Is it not written in the Book of the Upright<sup>2</sup>?’

Here in *v. 12*, in place of the single clause of MT., we have two antithetically parallel distichs, setting in pointed contrast the sun brightly shining in the sky above and the thick black cloud which fills and overhangs the House of Yahwe. The substance of Yahwe’s command and promise is appropriately introduced in *v. 13<sup>a b</sup>*, while *v. 13<sup>c</sup>*, as in Josh. 10. 13 (Joshua at the battle of Beth-horon), 2 Sam. 1. 18 (David’s lament over Saul and Jonathan), bears the stamp of genuineness and ensures the antiquity of the short extract. Klo. follows LXX in *v. 12*, supposing that *ἐγνώρισεν* translates *עָרַף*, a mistaken reading of *עָרַף*—‘The sun *is manifest* in the heavens.’ In *v. 13<sup>a b</sup>*, however, he abides by MT.<sup>3</sup>, with

<sup>1</sup> But *הִבִּין* is never elsewhere in LXX rendered by *ἐγνώρισε*.

<sup>2</sup> So Kamp. Wellh. reads *עָרַף* for *בְּעֵרְפֶל*, *בְּעֵרְפֶל* for *עָרַף*, but in both cases Luc. indicates the more accurate reading.

<sup>3</sup> But more probably the expressions *וְהָיָה*, *וְהָיָה* exhibit traces of a later phase of thought as to Yahwe’s dwelling-place. See above as to usage and occurrence of these phrases.

the small alteration וַאֲנִי בְּנִיתִי for בָּנָה בְּנִיתִי from || 2 Chr. 6. 2, while v. 13<sup>c</sup> LXX is bracketed as doubtful. Jos.'s somewhat lengthy reproduction of Solomon's words (*Ant.* viii. 4, § 2) depends upon a combination of Kings and Chronicles freely wrought up and expanded. Thus καὶ ἐξ ἑν σαυτῶ ἐργάσω γεγονότα τὸν οὐρανὸν οἶδαμεν κ.τ.λ. represents Ἥλιον ἐγνώρισεν ἐν οὐρανῶ Κύριος of 1 Kings, while Τοῦτον δὲ σοι κατισκείασα τὸν ναὸν ἐπώνυμον is drawn from καὶ ἐγὼ οἰκοδόμηκα οἶκον τῷ ὀνόματί σου, 2 Chr. 6. 2.

Vulg. agrees closely with MT. Pesh. ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ 'Lord, thou hast promised to dwell in thick darkness,' is probably an arbitrary alteration from 3rd to 2nd pers. in view of the use of the 2nd pers. in the following verse. Targ. יהוה אהרעי יהוה אהרעי 'Yahwe hath been pleased to establish his *Shechinah* in Jerusalem' is obviously a paraphrase in the translator's usual style. Nevertheless, Th., finding difficulty in the use of ערפל 'black darkness' to describe the appearance of the ' כבוד or שכניה, by inference a *bright* cloud, obtains by combination of Pesh. and Targ. the emendation יהוה אהרעי לשכן 'Yahwe, thou hast promised to dwell in Jerusalem,' a somewhat prosaic statement which is partially anticipated by Bō's suggestion יהוה האמר לשכן בְּיִשְׂרָאֵל.

14-66. This long section, containing Solomon's address to the people (*sv.* 14-21), the dedication prayer (*sv.* 22-53), the blessing (*sv.* 54-61), and the short account of the festival (*sv.* 62-66), presents throughout clear indications that it owes its present form to the hand of R<sup>p</sup>. The final portion (*sv.* 62-66) may perhaps exhibit an older narrative into which Deuteronomic additions have been incorporated, but the remainder, and especially the central prayer of dedication, has been so thoroughly amplified by the editor that it is impossible to discover any older kernel upon which he may have based his work. The choice of subjects in the successive divisions of the prayer seems for the most part to have been suggested by the catalogue of curses contained in Deut. 28. 15-68.

## 1 Kings 8.

## Deut. 28.

31 את אשר יחטא איש לרעהו ונ'  
 33 בהונף עמך ישראל לפני אייב  
 35 בהעצר שמים ולא יהיה ממר  
 37 דבר כי יהיה  
 שדפן ירקון  
 ארבה חסיל  
 כי יצר לו אייב ונ'  
 כל ננע כל סחלה  
 41 וגם אל הנכרי  
 44 כי יצא עמך למלחמה  
 46 אשר יחטאו לך . . . ונתתם  
 לפני אייב ושבתם ונ'

25 יתנך י' ננף לפני אייבך  
 23, 24 והיו שמך אשר על ראשך  
 נחשת ונ'  
 21 ידבק י' בך את הדבר ונ'  
 22 יכבה י' . . . בשדפן ובירקון  
 38 ומעט תאסף כי יחסלנו  
 הארבה  
 Cf. also *vs.* 39, 42.  
 52 חצור לך בכל שעריך  
 Cf. *vs.* 49 *ff.*  
*vs.* 22, 27, 35, 59-61.  
*vs.* 36, 37, 64-68.

Deuteronomic phraseology is noticed below verse by verse.

It is more difficult to decide whether the section has suffered interpolation at the hands of later Redactors.

(i) The division of the prayer *vs.* 46-49, which brings forward the possibility of a general captivity of Israel in punishment for sins, is considered by Wellh. (*C.* 270), Sta. (*Ger.* i. 74), Kamp., Benz., Kit. to be marked by its contents as not earlier than the Exile, and therefore later than R<sup>D</sup><sup>1</sup>.

Against this view may justly be cited the vagueness of the terms of *v.* 46 ושבתם שביהם אל ארץ האויב רחוקה או קרובה and the fact that the writer (*v.* 48) appears to regard the Temple as still standing during the period of the Exile, . . . והתפללו אליך דרך ארצם. But the chief argument for the pre-exilic date of the passage is to be derived from comparison of Deut. 28, which, as we have seen above, forms to some extent the model of the dedication prayer. This *ch.* 28 is regarded by all critics as

<sup>1</sup> Wellh., Sta. seem to regard these verses as determining the exilic date of the whole section *vs.* 14-66. Kamp. assigns *vs.* 44-53 to D<sup>2</sup>; Benz., Kit. *vs.* 44-51.

being, if not an integral portion of D (*chs.* 5-26)<sup>1</sup>, at least closely akin to D in standpoint and date, and thus certainly pre-exilic; yet notwithstanding, *vv.* 36, 37, 64-68 threaten a captivity of the nation in language decidedly more definite than that of the passage of the prayer which has been called in question. We may therefore be content to regard these verses as containing nothing necessarily opposed to the supposition of a pre-exilic authorship, and so, as of one piece with the whole, *vv.* 22-53<sup>2</sup>.

(ii) Sta. (*Ges.* ii. 248 *note*) regards אל השמים *v.* 30, and the local accusative השמים *vv.* 32, 34, 36, 39, 43, 45, 49 as later insertions made upon the view that Yahwe's habitation was not the Temple, as is suggested by the old narrative, *vv.* 11-13, but the heavens, out of which he exercised a supervision over the Temple. Accordingly, portions of *vv.* 22, 54 וכפיו פרשות השמים; ויפרש כפיו השמים and *v.* 27 which questions the possibility of God's dwelling upon the earth, are also assigned to the same hand.

This opinion of Sta. is decidedly favoured by syntactical considerations. The local accusative השמים 'in heaven,' following upon ואתה תשמע *v.* 32 *al.*, can scarcely be paralleled. Th. compares חצר האזרת *ch.* 7. 8. Da. § 69, *Rem.* 1 places it among words subordinated in the accusative more freely 'in elevated speech and poetry': ופנית, again, at the commencement of *v.* 28 hinges very imperfectly on to the end of *v.* 27, and much more readily follows upon *v.* 26.

If this view be adopted, אל מקום שבתך *v.* 30 will refer originally not to the heavens but to the Temple, agreeably to the idea not only of the old narrative, but of the framer of the prayer (R<sup>D</sup>); cf. *v.* 38 ופרש כפיו אל הבית הזה, where *the House* seems to be regarded as Yahwe's abode; *vv.* 35, 42, *al.* So also מכון שבתך *vv.* 39, 43, 49, where, upon the removal of השמים, מקונו שבתך must be restored.

<sup>1</sup> Kue. *Hex.* § 7. 21; *Dr.* *Deuteronomy*, 303 *f.*

<sup>2</sup> Cf. Kue. *Ond.* § 26, 5.

<sup>3</sup> || 2 Chr. 6. 21, 23, 25, 30, 33, 35, 39 reads הסיים, but in *v.* 27 הסיים as in Kings.

The view that heaven, not the Temple, is Yahwe's proper abode, belongs to exilic times, and doubtless owed its origin to the destruction of the first Temple. Cf. Isa. 66. **וְהָאֵלֹהִים יֵשְׁבּוּ** **בָּהֶן**. On the other hand, according to Ezekiel the newly constructed Temple and city are to be specially dignified by Yahwe's Presence, though doubtless according to a more heightened and spiritual conception; 48. 35 **וְשָׁם יִהְיֶה מִזְבֵּחַ יְהוָה**.

15. **יְהוָה אֱלֹהֵי יִשְׂרָאֵל**] A phrase very characteristic of R<sup>p</sup>. Cf. *v.* 17, 20, 23, 25, (26 om. **יְהוָה**); 11. 9, 31; 14. 7, 13; 15. 30; 16. 13, 26, 33; 22. 54; II. 10. 31; 14. 25; 21. 12; 22. 15, 18. Elsewhere in Kings the phrase is found only in I. 1. 30, 48; II. 9. 6; 19. 15, 20, and in I. 17. 1, 14 where the text is doubtful (see note).

After **יְהוָה אֱלֹהֵי יִשְׂרָאֵל** LXX, Luc. insert *σήμερον*, i. e. **הַיּוֹם**. This is natural, and probably original; cf. *ch.* 5. 21 **וַיֹּאמֶר בְּרוּךְ יְהוָה הַיּוֹם**.

**אֲשֶׁר דִּבֶּר וְנִלְמָד**] So *v.* 24; Jer. 44. 25. The special reference of **אֲשֶׁר דִּבֶּר וְנִלְמָד** is to 2 Sam. 7. 5 *ff.*: cf. *v.* 16<sup>a</sup> with 2 Sam. 7. 6<sup>a</sup>; *v.* 16<sup>b</sup> with 2 Sam. 7. 8-11; *v.* 19 with 2 Sam. 7. 13<sup>a</sup>.

16. **לֹא בָחַרְתִּי בְעִיר וְנִלְמָד**] Cf. Deut. 12. 5, 11, 18, 21, 26; *al.* So in *v.* 44, 48; 11. 13, 32, 36; 14. 21; II. 21. 7; 23. 27; all R<sup>p</sup> or R<sup>p2</sup>.

**לְהִיוֹת שְׂמֵי שָׁמַיִם**] So *v.* 29; II. 23. 27. Cf. *ch.* 9. 3 note.

17. **וַיְהִי עִם לִבָּב**] 'It was *at* the heart' (*apud cor*, lit. *with* the heart). This idiomatic use of **עִם** is of fair frequency; *v.* 18; || 2 Chr. 6. 7, 8; *ch.* 10. 2; || 2 Chr. 9. 1; 1 Chr. 22. 6; 28. 2; 2 Chr. 1. 11; 24. 4; 29. 10; Deut. 8. 5; 15. 9; Josh. 14. 7†.

**לְשֵׁם יְהוָה**] *Ch.* 3. 2 note.

19. **וַיִּצְאֵם מִחֲלָצִיד**] Only || 2 Chr. 6. 9; Gen. 35. 11 **וַיִּצְאֵם מִחֲלָצִיד**.

20. **וַיִּקָּם יְהוָה אֶת דְּבָרָו**] 2 Sam. 7. 25.

**כַּאֲשֶׁר דִּבֶּר יְהוָה**] *Ch.* 5. 26 note. LXX om. **יְהוָה**.

21. **בְּרִית יְהוָה אֲשֶׁר בְּרַת וְנִלְמָד**] *Ver.* 9 note. Luc. *διαθήκη Θεοῦ*, but **בְּרִית אֱלֹהִים** seems only to occur Lev. 2. 13; 2 Chr. 34. 32; Ps. 78. 10; Prov. 2. 17, and in the very rare expression **בְּרִית אֱלֹהִים** upon which see *ch.* 3. 15 note. **בְּרִית** LXX, Luc. *διέθετο Κύριος*.

23. יהוה הוא האלהים בשמים מסעל [אין כמון . . . מתחת Deut. 4. 39] ותל הארץ מתחת אין עוד Josh. 2. 11<sup>b</sup> (D<sup>a</sup>).

[שמר הברית והחסד Deut. 7. 9; Neh. 1. 5; 9. 32; Dan. 9. 4. Cf. Deut. 7. 12; Ps. 89. 29.]

[לעבדיך ונ'] Owing to the influence of the following verse this has become altered in LXX into τῷ δούλῳ σου τῷ πορευομένῳ ἐνώπιόν σου ἐν ᾧ τῆ καρδίᾳ αὐτοῦ, while in Luc. we have further the paraphrase τῷ πατρὶ μου for τῷ δούλῳ σου. Doubtless MT. is correct. The verse enunciates Yahwe's character as shown in His dealings with His servants *in general*.

[ההלכים לפניך Ch. 2. 4 note.]

[בכל לבם Ch. 2. 3, 4 note.]

24. [אשר שמרת . . . לו LXX ἡ ἐφύλαξας τῷ δούλῳ σου Δαυιδ τῷ πατρὶ μου, making אשר refer not to יהוה of the previous verse, but to אשר דברת לו, הברית והחסד, and omitting the then redundant לו. This interpretation depends upon the reading of עבדיך for עבדך in the previous verse, since לשמר . . . לשמרת לעבדך, אשר שמרת לעבדך are simply tautologous if יהוה be regarded as the antecedent of אשר.]

[כיום הזה Ch. 3. 6 note.]

25. [לא יכרת ונ'] Ch. 2. 4 note.]

[רק אם ישמרו ונ'] Ch. 2. 4 note.]

[כאשר הלכת לפני Ch. 3. 14 note.]

26. [יאמן נא דבריך] As in Gen. 42. 20 ויאמנו דבריכם; 2 Chr. 1. 9.

[דבריך] LXX, Luc., Pesh. confirm Q're דבריך.

27. [האמנם] Elsewhere only || 2 Chr. 6. 18; Num. 22. 37 (JE); Ps. 58. 2; האמנם Gen. 18. 13 (J).

אמנם serves to point the question very forcibly, 'Is it indeed the case that?' On the other hand, the form אמנם, which occurs nine times, seems, with the single possible exception Job 19. 5, to be reserved for *non-interrogative* asseverations.

[ישב] 'Can God dwell.' So לא יבללקך 'cannot contain Thee;' Dri. Tenses, § 37. a.

[על הארץ] || 2 Chr. 6. 18 אתה האדם על הארץ. So LXX, Luc. here add μετὰ ἀνθρώπων, Targ. בנ בני אינשא. This is probably genuine, and is adopted as such by Th., Klo., Benz.

שמים ושמי השמים] Deut. 10. 14 ; 2 Chr. 2. 5.  
 || 2 Chr. 6. 18. שמי השמים Ps. 148. 4.

[אף כי Lit. *Indeed* (or strictly, *adding*) *that* this house (cannot contain Thee); so, with reference to the preceding sentence, 'how much less this house.' Cf. 2 Chr. 32. 15; Prov. 17. 7; Job 4. 19 (without כי); 9. 14; 15. 16; 25. 6, where, as here, the preceding sentence states a negation. When preceded by a positive statement כי אף naturally gains the sense 'how much more'; so Deut. 31. 27; 2 Sam. 16. 11; Prov. 11. 31; *al.*

28. [ופנית] 'So turn Thou'; so ושמעתי *v.* 30. Cf. note on חזקת *ch.* 2. 2.

[אל תפלת עבדך ואל תחנתו LXX, Luc. ἐπι ἐγὼ δέησιν μου appear to have passed, through oversight, from תפלת to תחנתו, and then not unnaturally to have read י the suffix of 1st pers. instead of ו.

[אלהי LXX, Luc. ὁ Θεὸς Ἰσραήλ. The more personal reference of MT. agrees better with the preceding עבדך. Possibly LXX Ἰσραήλ arose from a mistaken repetition of the last letter of אלהי and the first of לשמע יל, being regarded as a contraction of ישראל.

[ואל התפלה LXX omits. The words are, however, found in Luc. and the other Verss., and are demanded by the following מתפלה which cannot refer merely to הַרְנָה.

29. [להיות עינך פתוח] || 2 Chr. 6. 20; *v.* 52; 2 Chr. 6. 40; 7. 15; Neh. 1. 6.

[לילה ויום] So Vulg., Targ.; but LXX, Luc., Pesh., || 2 Chr. 6. 20 ויום ולילה, probably an arbitrary alteration to the more usual order. At the close of the verse LXX, Luc. add ἡμέρας καὶ νυκτός.

30. [אל מקום שבתך אל השמים] 'At Thy dwelling-place, even at heaven.' Cf. *ch.* 6. 18 note.

30b. [ושמעתי] LXX, Luc. καὶ ποιήσεις, i. e. תְּעִשֶׂה. This, though adopted by Klo., appears to be merely a correction of the translator, who took offence at the repetition of the verb שמע, and so made the alteration in order to produce an outward harmony with *v.* 32, 43. But these two cases are different from our passage. It is only appropriate that תְּעִשֶׂה should be used of punishing the wicked and vindicating the righteous (*v.* 32), or of bringing about



עַת לַעֲשׂוֹת לִי; 22. 32; 37. 5; 52. 11; Isa. 44. 23; 64. 3; Jer. 14. 7; Ezek. 20. 9, 14, 22; Dan. 9. 19. With another subject cf. 1 Sam. 26. 25; Isa. 10. 13; Dan. 8. 12, 24; 11. 28, 30, 32; 2 Chr. 31. 21.

[להרשיע] 'In respect of condemning,' or, 'so as to condemn.' ל of reference explains the action described by וּשְׁפַטָהּ.

|| 2 Chr. 6. 23. Elsewhere only in Ezek. 9. 10; 11. 21; 16. 43; 22. 31f. Cf. 17. 19, and the kindred phrase אַח רַעְתָּךְ בְּרֹאשׁךְ ch. 2. 44.

33. [בהנגף . . . לפני אויב] Luc. *καὶ ἐν τῇ πταίσει τὸν λαόν σου Ἰσραὴλ ἐνώπιόν σου καὶ πεσεῖν ἐνώπιον ἐχθρῶν αὐτῶν*, i. e. *בְּהִנָּגְףָךְ עַמְּךָ יִשְׂרָאֵל לְפָנַי לְפָנַי אֹיִב*. Very probably correct, the scribe's eye passing from לפניך to לפני. The idea that Yahwe smites Israel by the hand of a foreign nation is found in 1 Sam. 4. 3 *לְמַעַן נִגְשׁוּ לְפָנַי פְּלִשְׁתִּים* יתנגף ה' היום לפני פלשתים; cf. Judg. 20. 35. So Deut. 28. 25 *נִגְףָהּ אֲנִי לְפָנַי אֵיבֶיךָ*.

[אשר יחטאו לך] 'In case they shall sin against thee'; scarcely as RV. here and in v. 35, 'because they have sinned against thee.' Cf. v. 31 note.

LXX, Luc. agree with || 2 Chr. 6. 24 in omitting אֵלֶיךָ, the meaning then being, 'and shall once more confess'; cf. v. 47 והתחננו. But the phrase אֵלֶיךָ שׁוֹב is very frequent; cf. v. 48; Deut. 30. 10; Hos. 5. 4; 7. 10; 14. 3; 1 Sam. 7. 3; Isa. 44. 22; *al.*; and ought not here to be rejected. A kindred phrase is שׁוֹב עָרְבִי; Deut. 4. 30; 30. 2; Hos. 14. 2; *al.*

[והתחננו אליך] Here also אֵלֶיךָ is omitted by LXX, Luc. General usage favours MT.; v. 47 (LXX, Luc. *δεηθῶσίν σου*); Deut. 3. 23; Job 8. 5; Ps. 30. 9; 142. 2; Gen. 42. 21; II. 1. 13. || 2 Chr. 6. 24 לפניך; cf. v. 59; ch. 9. 3. התחנן is elsewhere followed by לְ, but appears to be never used absolutely.

34. [עמך] So Luc., Vulg., Targ.; but LXX *τοῦ δούλου σου*, i. e. עַמְּךָ, Pesh. *سومك* either a doublet or in conformity with v. 36. MT., which is agreeable to the phrase in v. 33, is to be retained.

[אשר נתח לאבותם] So *vv.* 40, 48; cf. ch. 14. 15; II. 21. 8 (R<sup>D</sup>); Deut. 26. 15 and the common phrase of Deut. אֲשֶׁר יָזַח אֱלֹהֵינוּ

(לך) referring to the land or to portions of it; Deut. 1. 20, 25; 2. 29; 3. 20; 4. 40; 5. 16; *al.*

35. [ישבן] The form of the 3rd and 2nd pers. pl. of the imperf. with the so-called *Nūn paragogicum* is not uncommon in Hebrew. Cf. this same verb, Isa. 35. 10; 51. 11; Jer. 44. 28; *al.*; אָמַחַן Gen. 3. 3, 4; יָסַמִּין Deut. 33. 11; 2 Sam. 22. 39; *al.* This form is usual in Aram. and in class. Ar.; יִסְמִלֵן, نَسْمَلُونَ *neqm'lān*, یاقْتُلُون *yaqtuldna*. See Wright, *Compar. Sem. Gramm.* pp. 184, 145, for the origin of the termination. In Hebrew the form is rather an affected than a real archaism, and is most common in elevated poetical style, or in pause as being heavier and more impressive.

[פִּי תַעֲנֵם] According to vocalization the only possible rendering is 'when thou shalt answer them,' Pesh. פִּי אַגְבִּיל לָם, Targ. אֲרִי אֲרִי חֲקִיבִיל צְלוּתוֹרָן; but this is unsuitable. Hence it is better to follow LXX, Luc. *ὅταν ταπεινώσῃς αὐτούς*, Vulg. *propter afflictionem suam*, and to vocalize פִּי תַעֲנֵם 'when thou shalt humble them.' So Th., Kamp., Benz., Kit. Klo.'s emendation פִּי תִכְנַעֲם, after 2 Chr. 7. 14, is unnecessary.

36. [אֲשֶׁר יֵלְכוּ בָהּ] 'In which they *are to walk*' or '*should walk*.' For this *nuance* of the imperf. cf. Ex. 10. 26 'לא נרע מה נעבד את י' 'We do not know how we *are to serve* Yahwe until we come thither.' Dri. *Tenses*, § 39 a.

[נָתַחָה . . . לְנַחֲלָה] 'Gavest . . . *for an inheritance*'; so || 2 Chr. 6. 27; Deut. 29. 7; Josh. 11. 23 (D<sup>a</sup>); 14. 13 (E recast by D<sup>a</sup>); Ps. 136. 21; Num. 18. 21, 24 (P; in these verses the reference is to *tithe*, not to *the land*)†. So הִיָּה לְנַחֲלָה Josh. 14. 9, 14 (E recast by D<sup>a</sup>); 24. 32 (E); Ezek. 36. 12; 44. 28†. The usual phrase of Deuteronomy is נתן נחלה; Deut. 4. 21; 15. 4; 19. 10; 20. 16; 21. 23; 24. 4; 25. 19; 26. 1; Ps. 135. 12†. חֶלֶק בְּנַחֲלָה occurs Num. 36. 2 (P)†; חֶלֶק בְּנַחֲלָה Num. 26. 53 (P); Josh. 13. 7 (D<sup>a</sup>); נַחֲלָה (הַמִּיל) Josh. 13. 6; 23. 4 (D<sup>a</sup>); Num. 34. 2 (P); Judg. 18. 1; Ezek. 45. 1; 47. 14, 22†.

37. [רַעַב בִּי יִהְיֶה] This order—subject, conjunction, verb—serving to give slight emphasis to the subject, is common in P; Lev. 1. 2;



be it famine, pestilence, or some other above enumerated, that it is sent by God as a punishment for his sin. So || 2 Chr. 6. 29 נגעו וזמאנו. Klo., however, interprets נגע, not as 'plague,' but as 'Berührung,' 'the touching of his heart';—'Because God will through the misfortune awaken the humiliating consciousness of sin.' So apparently LXX, Luc. ἀφῆν καρδίας αὐτοῦ. Cf. 1 Sam. 10. 26.

39. [נתת לאיש ככל דרכו] || 2 Chr. 6. 30; Jer. 17. 10; 32. 19; Ezek. 7. 9.

40. [כל הימים . . . האדמה] || 2 Chr. 6. 31; Deut. 4. 10; 12. 1; 31. 13f. Cf. note on כל הימים ch. 9. 3.

[אשר נתתנו] Note on v. 34.

41. [אל הנכרי] Dependent upon אחת השמע, v. 43, as is noticed by Th. So apparently LXX, Luc. καὶ τῷ ἀλλοτρίῳ . . . καὶ σὺ εἰσακούσῃ.

Vulg. et alienigena, Targ. בר עממין seem to take the expression as a kind of *casus pendens*, 'as for the stranger,' a use of אל scarcely to be justified. Pesh. ܠ ܨܘܒܐ seems to mean 'on behalf of the stranger,' and supposes the ellipse of some such expression as ܠܫܘܒܐ 'I pray.'

LXX, Luc. in || 2 Chr. 6. 32 read πᾶς ἀλλότριος, and Klo. accordingly emends קְלֵי־הַנְּכָרִי 'jeder Fremdling.'

[ובא] Deut. 29. 21 וּבֹא מֵאֶרֶץ רְחוֹקָה

41, 42. [ובא . . . הנטויה] These fifteen words have fallen out in LXX, Luc. through homioteleuton. For the second וּבֹא reinforcing the first after the intervening words cf. ch. 2. 4 note.

42. [את ירך החוקה חרעך הנטויה] The two phrases occur in combination || 2 Chr. 6. 32; Deut. 4. 34; 5. 15; 7. 19; 11. 2; 26. 8; Jer. 21. 5 (different order); 32. 21 (אֶרְצוֹ); Ezek. 20. 33, 34; Ps. 136. 12f. וּבֹא יֵד חוֹקָה alone, Deut. 3. 24; 6. 21; 7. 8; 9. 26; 34. 12; Ex. 3. 19; 6. 1; 32. 11 (all JE); 13. 9 (E); Num. 20. 20 (JE; referring to Edom); Neh. 1. 10; Dan. 9. 15f. Cf. Josh. 4. 24 (D<sup>2</sup>). וּבֹא זֶרַע נְטוּיָה alone, Deut. 9. 29; II. 17. 36; Jer. 27. 5; 32. 17; Ex. 6. 6 (P)f.

43. [כל עמי הארץ] || 2 Chr. 6. 33; vs. 53, 60; Deut. 28. 10; Josh.

4. 24 (D<sup>s</sup>); Ezek. 31. 12; Zeph. 3. 20 are the only occurrences of the exact phrase. LXX, Luc. omit **הארץ**.

**לְיִרְאָה** || 2 Chr. 6. 33. A common phrase in Deut.; 4. 10; 5. 26; 6. 24; 8. 6; 10. 12; 14. 23; 17. 19; 28. 58; 31. 13; Jer. 32. 39; Neh. 1. 11; Ps. 86. 111.

[**כִּי שְׁמֶךָ נִקְרָא עַל הַבַּיִת הַזֶּה**] 'That thy name is called over this house,' i. e. in token of *ownership*. The phrase is most clearly elucidated by 2 Sam. 12. 27, 28, where Joab, having taken Rabbath-Ammon, sends to David that he may come and complete the capture, **פֶּן אֶלְכֶּד אֶת הָעִיר וְנִקְרָא שְׁמִי עָלֶיהָ**, 'lest I take the city, and my name be called over it,' as having the credit of its conquest.

The phrase occurs besides:—as here, of the Temple || 2 Chr. 6. 33; Jer. 7. 10, 11, 14, 30; 32. 34; 34. 15; of the chosen people Deut. 28. 10; Jer. 14. 9; Isa. 63. 19; 2 Chr. 7. 14; of Jerusalem Jer. 25. 29; of Jerusalem and the chosen people Dan. 9. 18, 19; of Jeremiah Jer. 15. 16; of the nations Am. 9. 12†.

44. [**אֵל יְהוָה**] So Targ. **קְרַם יְהוָה**. The other Verss. are different; LXX, Luc. *ἐν ὀνόματι Κυρίου*, Vulg. *te*, Pesh. **פֶּן אֶלְכֶּד אֶת הָעִיר**; || 2 Chr. 6. 34 (MT. and Verss.) **אֶלְיָד**. Probably **אֶלְיָד** is original, and the MT. reading due to this having been read **אֵל יְהוָה**. LXX seems to have had the reading of MT., and to have paraphrased in order to explain the transition from the second to the third person.

[**דֶּרֶךְ הָעִיר**] 'In the direction of the city.' So *v.* 48; || 2 Chr. 6. 34, 38; *ch.* 18. 43 **הִבַּט דֶּרֶךְ יָם** 'look toward the sea,' Ezek. 8. 5; 41. 12; *al.*

[**הָעִיר אֲשֶׁר בָּחַרְתָּ בָּהּ**] *Note on v.* 16.

[**וְהַבֵּית וְנִ**] *Ch.* 3. 2 *note*.

45. [**וְעָשִׂיתָ מִשְׁפָּטָם**] 'And wilt execute their right.' The exact phrase (**עָשָׂה מִשְׁפָּט פ**, with **יְהוָה** as subject) occurs only besides in *v.* 49; || 2 Chr. 6. 35, 39; *v.* 59; Deut. 10. 18; Mic. 7. 9; Ps. 9. 5†.

46. [**כִּי אִין אִין בָּאֵרֶץ אֲשֶׁר יַעֲשֶׂה**] Cf. Eccl. 7. 20 **כִּי אִין אִין בָּאֵרֶץ אֲשֶׁר יַעֲשֶׂה**. טוב ולא יחטא.

[**וְאִנְפַת בָּם**] LXX rather curiously *καὶ ἐπάξεις αὐτούς*, Luc. *καὶ ἐπὶ παραγωγήν ἐπ' αὐτούς*. This latter may perhaps be explained by supposing an ellipse of *ἐπήρη*. Cf. Ps. 7. 12, where **אֶעֱמֵם** is rendered

ἀργήν ἐπάγειν, Isa. 26. 21 ἐπάγει τὴν ἀργήν for לפקד עון. Similarly LXX may be a corruption of ἐπάγεις αὐτοῖς, the alteration being due to some one who supposed the sense intended by the Greek to be 'lead them away and deliver them up,' &c. In LXX of || 2 Chr. 6. 36 there is a further alteration—καὶ παράγεις αὐτούς. Luc., however, renders καὶ ἐὰν θυμωθῆς ἐπ' αὐτούς.

וּנְתַתָּם לְפָנַי אוֹיֵב [And thou set them before the foe,] i. e. deliver them over to his power and disposal. The other occurrences of the phrase in this sense are || 2 Chr. 6. 36; Deut. 1. 8, 21; 2. 31, 33, 36; 7. 2, 23; 23. 15; 28. 7, 25; 31. 5; Josh. 10. 12; 11. 6 (both D<sup>a</sup>); Judg. 11. 9; Isa. 41. 24.

47. וְהָשִׁיבוּ אֶל לִבָּם [And shall bring back to their heart,] or as we should say, 'their mind.' So RV. 'shall bethink themselves.' || 2 Chr. 6. 37; Deut. 4. 39; 30. 1; Isa. 44. 19; 46. 8 (עַל-לֵב); Lam. 3. 214. The verse is a reminiscence of Deut. 30. 1 ff.

בְּאֶרְץ שִׁבְיִים [LXX ἐν ἡῶν μετουκίας αὐτῶν, Luc. ἐν ἡῶν ἡῶν μετουκείας αὐτῶν agree with || 2 Chr. 6. 37 in reading בְּאֶרְץ שִׁבְיִים, which is probably correct. Cf. Jer. 30. 10; 46. 27.

וְחָטְאוּ [Cf. Ps. 106. 6; Dan. 9. 15, both reminiscences of this passage.

וְחָטְאוּ וְהָעִירָו Weak ו co-ordinating two synonymous ideas. Cf. Isa. 1. 2 וְחָטְאוּ וְהָעִירָו; 1 Sam. 12. 2; Deut. 2. 30; *al.*; Dri. Tenses, §§ 131, 132. חָטָא, like ἀμαρτάνειν, means literally to 'miss the mark'; so Job 5. 24 וְפָקַדְתָּ נֶדֶךְ וְלֹא תִחַטָּא 'And thou shalt visit thy pasture and shalt miss nothing'; and in Hiph'il, Judg. 20. 16. עָוָה = Ar. عَوَى bend; so Hiph. הָעוּהָ make crooked (with obj. דְּרָכָם Jer. 3. 21), i. e. act perversely. רָשַׁע, a more general word, act wickedly, perhaps has its origin in the notion of raising a tumult; Job 34. 29 וְרָשַׁע וְיָרָשׁוּ וְיָרָשׁוּ; cf. Job 3. 17. רָשַׁע asyndetos after the two previous verbs connected by ו is a little harsh, and, following the suggestion of Ps. 106. 6, it seems preferable to reject the ו before הָעִירָו, and to read חָטְאוּ הָעִירָו רָשַׁעוּ. So LXX, Vulg., Targ. Pesh., on the other hand, inserts ם before the last verb, חָטְאוּ ם רָשַׁעוּ. Luc., omitting הָעִירָו, 'Ἠμάρτομεν, ἠνομήσαμεν. || 2 Chr. 6. 37 חָטְאוּ הָעִירָו וְרָשַׁעוּ.

48. [ושבו אליך . . . ובכל נפשם Deut. 30. 10; II. 23. 25; cf. Jer. 3. 10. On שוב אל י' cf. v. 33 note; on בכל לבבם ונ' cf. ch. 2. 3, 4 note.

[אשר שבו אתם LXX, Luc. *ὅς μετῴμειλες αὐτούς* possibly read אשר שבו אתם, but more probably render somewhat freely, as is the case with Vulg. *ad quam captivi ducti fuerint*.

[דרך ארצם Note on v. 44.

[אשר נתתה Note on v. 34.

[העיר אשר בחרת Note on v. 16.

[הזבית ונ' Note on ch. 3. 2.

49. [את תפלתם . . . משפמם LXX, Luc. omit. The words are very probably a gloss from v. 45. In this former verse the phrase *ועשית משפמם*, of vindicating Israel's *right* against the encroachments of their foes, is highly appropriate; but in v. 49, where the captivity is regarded as a just penalty for sins committed, the force of the expression is scarcely so immediately apparent, the idea of a *right* and of *concession granted through forgiveness* (וסלחת v. 50) being somewhat incompatible.

50. [לעמך . . . לך ו' LXX, Luc. omit. The following words ולכל ושעיהם down to the close of v. 51 are not found in || 2 Chr. 6. 39. [ונחתם לרחמים חמאנו ונ' cf. v. 47 note on חמאנו ונ'.

[כי עמך ונחלתך . . . מצורים 51. Deut. 9. 26, 29. In application to the chosen people עמ and נחלה appear as parallel terms;—Deut. 32. 9; Isa. 47. 6; Joel 2. 17; 4. 2; Ps. 28. 9; 78. 62, 71; 94. 5, 14; 106. 4, 5, 40. Cf. Mic. 7. 14.

[כור הבחול Deut. 4. 20; Jer. 11. 4†. The meaning of the phrase may be illustrated by Isa. 48. 10, בחרתיך בבור עני, 'I have tested thee in the furnace of affliction.'

52. [להיות ונ' Note on v. 29. || 2 Chr. 6. 40 עתה אלהי יהיו נא עיניך פתוחות ואניך קשבות לתפלת המקום הזה. Similarly LXX, Luc. in our passage insert *καὶ τὰ ὦτά σου*, i. e. *אָזְנֶיךָ*, after עיניך. This is probably a gloss due to the idea of the unsuitability of *eyes only* being open to a supplication. The words of 2 Chr. are probably no older than the Chronicler, if we may judge by the use of קשב



frequent), אלהיכם are very characteristic of Deuteronomy, occurring more than three hundred times. In D<sup>a</sup> of Joshua there are four occurrences of אלהיך, twenty-seven occurrences of אלהיכם. Elsewhere in Hexateuch:—J, E, JE אלהיט nine times, viz. Ex. 3. 18; 5. 3; 8. 22, 23; 10. 25, 26; Josh. 18. 6; 24. 17, 24; אלהיך twelve times, viz. Gen. 27. 20; Ex. 15. 26 (D<sup>?</sup>); 20. 2, 5, 7, 10, 12; 23. 19; 32. 4, 8; 34. 24, 26; אלהיכם six times, viz. Ex. 8. 24; 10. 8, 16, 17; 23. 25; Josh. 4. 5: P אלהיט three times, viz. Ex. 8. 6; Josh. 22. 19, 29; אלהיכם seven times, viz. Num. 10. 9, and in the phrase אלהיכם אני Ex. 6. 7; 16. 12; Lev. 11. 44; Num. 10. 10; 15. 41 (twice): H אלהיכם twice, viz. Lev. 23. 28, 40; אלהיכם אני twenty-one times, viz. Lev. 18. 2, 4, 30; 19. 2, 3, 4, 10, 25, 31, 34, 36; 20. 7, 24; 23. 22, 43; 24. 22; 25. 17, 38, 55; 26. 1, 13. In other books the phrases occur here and there, but not 120 times in all. Cf. Dri. *Deut.* lxxix.

58. [להטות לבבנו אליו] Cf. Josh. 24. 23<sup>b</sup> (perhaps added to E by D<sup>a</sup>).

[ללכת בכל דרכיו ולשמרנו] *Ch.* 2. 3, 4 *note*.

[ומשמנו] LXX, Luc. omit, probably through oversight. With MT. cf. Deut. 26. 17; 30. 16, where precisely the same enumeration is made.

59. [ויהיו דברי . . . קרבים] Contrast Ps. 22. 2 *משעתי דברי* . . . *שאתי*.

[ומשמנו עמו] So Luc., Vulg., Pesh., Targ. LXX omits through oversight.

[דבר יום ביומו] Lit. 'matter of a day in its day'; so RV. 'as every day shall require.' The idiom is not infrequent, being used e. g. of the daily allowance of Jehoiachin at the court of the king of Babylon, II. 25. 30 (|| Jer. 52. 34); and of that of Daniel and his friends, Dan. 1. 5; of the manna gathered by the people, Ex. 16. 4; or again of the daily burden imposed by the Egyptian task-masters, Ex. 5. 13, 19.

60. [למען דעתנו] Cf. Josh. 4. 24 (D<sup>a</sup>). On כל עמי הארץ cf. *v.* 43 *note*.

[כי הוא האלהים אין עוד] Deut. 4. 35, 39. Cf. also the exclamation

of the populace upon the issue of the trial between Elijah and the false prophets, *ch.* 18. 39.

61. [וְהָיָה לְבַבְכֶם שָׁלֵם וְנִי] Cf. *ch.* 11. 4; 15. 3, 14 (all R<sup>D</sup>). LXX, Luc., Vulg. suggest לְבַבְיִנִי for לְבַבְכֶם; probably an alteration suggested by the following אֱלֹהֵינוּ.

[וְיִי אֱלֹהֵינוּ] Note on *v.* 57.

[לְלֶכֶת וְנִי] *Ch.* 2. 3, 4 note.

[בְּיָוֵם הַזֶּה] *Ch.* 3. 6 note.

62. [לִמְנֵי יוֹזֵה] Luc. ἐνώπιον Κυρίου τοῦ Θεοῦ, perhaps under the influence of אֱלֹהֵינוּ *v.* 57.

63. [וְצֵאן . . . אֶלֶף] LXX omits.

64. [אֵת חֲלָבֵי הַשְּׁלָמִים] 'The fat or choice portions of the peace-offerings.' So Lev. 6. 5; 2 Chr. 29. 35; cf. Gen. 4. 4 צֵאֵן מִבְּכֹרוֹת צֹאֵן 'of the firstlings of his flock and of their fat pieces.' The slight variations of LXX, Luc. in the enumeration of the sacrifices are due to error in transmission of the Greek text.

65. [בַּעַת הַהֵימָּן] The phrase is that of R<sup>D</sup>. Cf. *ch.* 14. 1 note. In Deuteronomy בַּעַת הַהֵימָּן is of frequent occurrence in the retrospects, when events more or less contemporaneous are co-ordinated by the writer; 1. 9, 16, 18; 2. 34; 3. 4, 8, 12, 18, 21, 23; 4. 14; 5. 5; 9. 20; 10. 1, 8. Possibly also בְּיָוֵם הַהֵימָּן *v.* 64\* may mark the hand of R<sup>D</sup>, though this phrase is not so characteristic. In *ch.* 13. 3; 16. 16; 22. 35; II. 3. 6 the expression is quite as likely to be part of the old narrative. On בְּיָמֵם הַהֵימָּן R<sup>D</sup> cf. II. 10. 32.

[הַחֵדָּן] 'The Feast'; i. e. probably the Feast of Tabernacles as the most important festival of the year; cf. Neh. 8. 14; *v.* 2 note.

[מִלְבֹּאֵת חֲמַת וְנִי] The whole kingdom from extreme north to extreme south. Jeroboam II is said to have restored the kingdom of Israel עַד יָם הָעַרְבָּה חֲמַת עַד יָם הָעַרְבָּה II. 14. 25; cf. Am. 6. 14. לְבֹאֵת lit. 'at the entry of'; לְבֹאֵת חֲמַת Num. 13. 21; 34. 8; Josh. 13. 5; Judg. 3. 3; 1 Chr. 13. 5; Ezek. 47. 20; 48. 1; לְבֹאֵת מִדְּבָרָה 1 Chr. 5. 9; לְבֹאֵת מִצְרַיִם 2 Chr. 26. 8; לְבֹאֵת מִצְרָתָה Ezek. 47. 15. On נָחַל מִצְרַיִם, the *Wady el-Artsh*, cf. *ch.* 5. 1 note.

[וְיִי אֱלֹהֵינוּ] Note on *v.* 57. After this LXX, Luc. have the words ἐν τῷ ἁγίῳ φῶσιν ἀποδομησεν, ἐσθίωσιν καὶ πίνωσιν καὶ εὐφρανόμενος (Luc. adds

καὶ αὐτῶν) ἐνώπιον κυρίου θεοῦ ἡμῶν, i. e. according to Klo. צִבְּיַת אֱלֹהֵינוּ בְּפָנֵי אֱלֹהֵינוּ; so substantially Th., Benz., Oort. These words have the ring of genuineness, and may easily have been omitted in MT. through homoioteleuton.

שְׁבַעַת יָמִים] LXX has here simply ἑπτὰ ἡμέρας, i. e. שְׁבַעַת יָמִים, the remaining words שְׁבַעַת יָמִים . . . יוֹם being omitted. The manner in which the next verse continues, בְּיוֹם הַשְּׁמִינִי וְנֹ, LXX, Luc. καὶ ἐν τῇ ἡμέρᾳ κ. τ. λ., establishes the genuineness of the shorter שְׁבַעַת יָמִים, and points to the conclusion that the remainder of the sentence is an insertion in accordance with 2 Chr. 7. 9, probably due to R<sup>p</sup>. So Th., Klo., Kamp., Benz., Kit., Oort.

66. בְּיוֹם] LXX, Luc., Pesh., Vulg. correctly presuppose וְבְיוֹם. The omission of the ו was made when the gloss was added at the end of the previous verse.

וַיְבָרְכוּ אֶת הַמֶּלֶךְ] LXX καὶ εὐλόγησεν αὐτόν, 'and they blessed him,' i. e. *the king*, as in MT. The plural verb with עֲפָה as subj. is rendered in LXX by sing., as e. g. in *ch.* 1. 39, 40; 12. 30; *al.* Luc., however, taking καὶ εὐλόγησεν αὐτόν in the sense 'and he blessed *it*,' i. e. *the people*, makes the addition καὶ εὐλόγησαν καὶ αὐτοὶ τὸν βασιλέα, and thus exhibits a double rendering.

לֵב] So Est. 5. 9. לֵב טוֹב has the meaning *cheerful* or *merry*; Prov. 15. 15 מִשְׁתַּח טוֹב לֵב 'the merry-hearted has a continual feast.' Cf. Judg. 16. 25 Q're בָּמוֹז לֵבָם; Eccl. 9. 7 שְׂתַח בִּלְב טוֹב יִינֵךְ; and the verbal phrase 'one's heart is cheerful,' *ch.* 21. 7; Judg. 18. 20; 19. 6, 9; Ruth 3. 7. טוֹב לֵב 'cheerfulness of heart,' Deut. 28. 47; Isa. 65. 14.

#### 9. 1-9. Solomon's Second Vision.

*Ch.* 9. 1-9 = 2 Chr. 7. 12-22.

1-9. This account is coloured throughout by the spirit of Deuteronomy, and, owing to the terms in which it speaks of the exile of Israel and the destruction of the Temple (*vs.* 7-9; cf. emendation in *v.* 8), is regarded by Kue., Wellh., Sta., Kamp., Benz., Kit. as the work of R<sup>ps</sup> in exilic times.

Such a conclusion, however, is by no means inevitable. The

expression of *v.* 3 **לשום שמי שם עד עולם וג'** goes quite as far to prove a pre-exilic position, as do the words of *vv.* 6-9 to argue a post-exilic point of view; nor are the terms of these latter verses so definite as to forbid the opinion that they were penned by R<sup>D</sup> in the reign of Josiah; cf. *note* on *ch.* 8. 46-49 under *vv.* 14-66 *note*. If *vv.* 7-9 do imply an exilic standpoint, *vv.* 6-9 (and not the whole section) will belong to R<sup>DB</sup>, *vv.* 1-5 to R<sup>D</sup>.

1. **אח חשק ש' אשר חפץ וג'** [All the pleasure of Solomon which he wished to do.] The substantive **חֶשֶׁק** only occurs again Isa. 21. 4 **נֶשֶׁף חֶשְׁקִי** 'the twilight of my pleasure,' and in *v.* 19, || 2 Chr. 8. 6, with the cognate verb, **אח חשק ש' אשר חשק לבנות וג'**. Pesh., Targ., which render in *v.* 1 **סכסכו נחמסו? מחסכו? נחל? וית כל רעות שלמה דאיתרעי למעבד, חסככו**, appear therefore in the former verse, as in the latter, to have read **חֶשֶׁק** for **חֶפֶץ**, probably correctly. LXX, Luc. *καὶ πᾶσαν τὴν πραγματείαν Σ. ὅσα ἠθέλησεν ποιῆσαι*; Vulg. paraphrastically, *et omne quod optaverat et voluerat facere*.

3. **אח חפלתך ואח תחנך וג'** [The expressions of R<sup>D</sup> in *ch.* 8; cf. *vv.* 33, 38, 54; *al.* LXX *τῆς φωνῆς τῆς προσευχῆς σου κ.τ.λ.*, i. e. **אחדקול חפלתך וג'**; but Luc., Vulg., Pesh., Targ. as MT.

After **התחננתה לפני וג'** LXX, Luc. add (Luc. *ἰδοὺ*) *προσκύματα* (LXX *σοι*) *κατὰ πᾶσαν τὴν προσευχὴν σου*, i. e. **הגה עשיתי בכל-הפלתך**; so Th., Klo., Oort. The words are probably genuine; cf. *ch.* 3. 12 **הגה עשיתי כדברך**.

**הקדשתי** [*I have hallowed*], referring to the previous manifestation of Yahwe's glory in the house, *ch.* 8. 10; or else a perfect of certitude referring to time really future, as in English we might say 'I hallow.' For this latter explanation cf. *Dri. Tenses*, § 13.

**לשום שמי שם** [So *ch.* 11. 36; 14. 21; II. 21. 4, 7 (referring to I. 9. 3) all R<sup>D</sup>. Cf. *ch.* 8. 16 *note*. In Deuteronomy the ordinary phrase is **לשכן שמו שם** 'to cause his name to dwell there'; 12. 11; 14. 23; 16. 2, 6, 11; 26. 2. **לשום שמו שם** only in 12. 5, 21; 14. 24.

**רחיו עיני ולבי שם** [In response to *ch.* 8. 29, 52.

**כל הימים** 'All the days,' i. e. 'continually,' as a parallel to

עַד עֵלַם. So *ch.* 11. 36, 39; II. 8. 19; 17. 37 (all R<sup>D</sup>). The phrase is very characteristic of Deut., occurring 4. 40; 5. 26; 6. 24; 11. 1; 14. 23; 18. 5; 19. 9; 28. 29, 33; cf. also Josh. 4. 24 (D<sup>2</sup>); 1 Sam. 2. 32, 35 (Deut. redactor); Jer. 31. 35; 32. 39; 33. 18; 35. 19. Thus the expression *used absolutely* appears to be purely Deuteronomic. In Deut. 4. 10; 12. 1; 31. 13; *ch.* 8. 40 it is defined and to some extent limited by the added words אִשֶּׁר אָתָם (הֵם) חַיִּים עַל הָאָדָמָה. Upon כָּל הַיָּמִים used in a strictly limited sense of the lifetime of an individual (non-Deut.) cf. *ch.* 5. 15 *note*.

4. אִם חֵלֶךְ לִפְנֵי *Ch.* 2. 4 *note*.

כַּאֲשֶׁר הֵלֵךְ רוּד *Ch.* 3. 14 *note*.

בַּחֶם לֵב Gen. 20. 5, 6 (E); Ps. 78. 72; 101. 24.

צוֹיֵתִךְ LXX, Luc. ἐνετειλάμην αὐτῷ, referring the clause to David. Probably a later correction.

חָקִי LXX, Luc., Vulg., Pesh., || 2 Chr. 7. 17 read חָקִי correctly. So Th., Klo., Kamp., Benz., Kit.

חָקִי וּמִשְׁפָּטֵי תִשְׁמֵר *Ch.* 2. 3, 4 *note*.

5. כִּסָּא מַמְלַכְתְּךָ Deut. 17. 18; 2 Sam. 7. 13 (Deut. redactor); 2 Chr. 23. 204; cf. Hag. 2. 22. Elsewhere כִּסָּא הַמְּלִיכָה (once); *ch.* 1. 46), כִּסָּא מַלְכֹת, כִּסָּא הַמְּלָכִים (מְלָכִים),

כַּאֲשֶׁר רִבֵּיתִי עַל רוּד 'As I spake concerning David.' So *ch.* 2. 4. Several Codd., however, read אֶל רוּד 'unto David,' and this is also suggested by LXX, Luc., Vulg., Pesh., Targ.

לֹא יִכְרַת וְנִי *Ch.* 2. 4 *note*.

6. אִם שׁוֹב תִּשְׁבֵּן . . . מֵאַחֲרַי Cf. Num. 14. 43; 32. 15 (both JE); Josh. 22. 16, 18, 23, 29 (P?); 1 Sam. 15. 11; Jer. 3. 19.

וְלֹא תִשְׁמְרוּ מִצְוֹתַי וְנִי *Ch.* 2. 3, 4 *note*.

[אִשֶּׁר נִתְחִי לִפְנֵיכֶם (תִּזְכְּרוּתִי וּבְחַקְתִּי) Cf. Jer. 9. 12; 26. 4 (referring to יִזְכְּרוּתִי); 44. 10

] So exactly || 2 Chr. 7. 19; Josh. 23. 16 (D<sup>2</sup>); cf. Deut. 11. 16; 17. 3. The phrase עֲבַד אֱלֹהִים אַחֲרָיִם occurs also Deut. 7. 4; 13. 7, 14; 28. 36, 64; Jer. 16. 13; Judg. 10. 13 (Deut. compiler); Josh. 24. 2, 16 (E); 1 Sam. 8. 8; 26. 19; cf. Jer. 44. 3. עֲבַד אֱלֹהִים אַחֲרָיִם with עֲבַד, not preceding as governing verb, but closely following with suffix in reference, is found *v.* 9 (|| 2 Chr. 7. 22);

II. 17. 35; Deut. 8. 19; 13. 3; 28. 14; 30. 17; 31. 20; Jer. 11. 10; 13. 10; 16. 11; 22. 9; 25. 6; 35. 15; Judg. 2. 19 (Deut. compiler). אלהים אחרים without עבר:—*ch.* 11. 4, 10; 14. 9; II. 17. 7, 37, 38; 22. 17 (|| 2 Chr. 34. 25) all R<sup>D</sup>; II. 5. 17; Deut. 5. 7; 6. 14; 11. 28; 18. 20; 31. 18; Jer. 1. 16; 7. 6, 9, 18; 19. 4, 13; 32. 29; 44. 5, 8, 15; Judg. 2. 12, 17 (Deut. compiler); Ex. 20. 3 (E); 23. 13 (J); Hos. 3. 1; 2 Chr. 28. 25†.

7. אשר נתתי להם. Cf. note on *ch.* 8. 34.

שֵׁלַח מַעֲלֵפְנֵי הַצֵּאָה מֵעַל פְּנֵי [אשלח מעל פני (העם הזה)]. Cf. Jer. 15. 1 הֲצֵאָה מֵעַל פְּנֵי הַצֵּאָה.

So || 2 Chr. 7. 20; Deut. 28. 37; Jer. 24. 9, these being all the occurrences of שנינה. מַשֵּׁל thus used denotes a *proverb* or *byword* used in mockery, שנינה a *pointed, witty, or spiteful saying*, the speech and its object being in both cases identified. מַשֵּׁל alone in this sense Ps. 44. 15; 69. 12; Ezek. 14. 8 (לְמַשְׁלִים).

8. [והבית הזה יהיה עליון] This can only mean 'And this house shall be most high,' and we cannot, with RV., force the language and render 'And though this house be so high.' || 2 Chr. 7. 21 והבית הזה אשר היה עליון is an obvious correction. LXX supports MT. *καὶ ὁ οἶκος οὗτος ἴσται ὁ ὑψηλός*, and this in Luc., for the sake of gaining some sort of sense, has been altered into *καὶ ὁ οἶκος οὗτος ὁ ὑψηλός, ἴσται κ.τ.λ.*

Pesh., however, in reading *ܘܘܢܘܢ* 'desolate' in place of עליון, suggests an original והבית הזה יהיה עינים 'And this house shall be *ruinous heaps*.' This, as giving excellent sense and supposing merely a small corruption in the MT., may reasonably be regarded as the true text: cf. Mic. 3. 12 עינין תהיה עין וירושלם עינין for assonance with עינין, || Jer. 26. 18 (עינים); Ps. 79. 1 (לעינים). Targ. וביחא הדין וביחא הדין עיליי יהי הריב appears to embody a double rendering; but Th., Klo., Kamp. suppose that it represents the original text:—והבית הזה אשר היה עליון יהיה לעינין. Such a text, however, would imply that the Chronicler copied אשר היה עליון from Kings before textual corruption set in; and in this case, why did he not also transcribe יהיה לעינין which must have existed in his MS. of Kings? Or are we to suppose that he *did* copy these words, and that

subsequently through coincidence this reference to עֵיץ disappeared both from Kings and Chronicles?

Vulg. *Et domus haec erit in exemplum* is a paraphrase of which it is impossible to determine the precise original.

[כל עבר עלי ונ] Cf. Jer. 18. 16 (reference to the land of Israel); 19. 8 (Jerusalem); 49. 17 (Edom); 50. 13 (Babylon); Zeph. 2. 15 (Nineveh). Similar also is Lam. 2. 15.

[ואמרו ונ] For this question put by the heathen from outside, together with its answer in v. 9, cf. Deut. 29. 23-27; Jer. 22. 8 f.

9. [וחזיקו באלהים אחרים] The phrase occurs only here and in || 2 Chr. 7. 22. Deut. above quoted has ילכו ועבדו אלהים אחרים and ושתחוו להם; Jer. ושתחוו לאלהים אחרים ועבדום.

9. 10—10. 29. *Further details of Solomon's magnificence and wisdom.*

*Chh.* 9. 10—10. 29 = 2 Chr. 8. 1—9. 24, 27, 28. 2 Chr. 1. 14-17.

Mainly a series of short notices drawn from the same sources as *chh.* 4—5. 14. The originals appear to have been cut up and pieced together with no great skill; but whether the arrangement throughout is due to R<sup>D</sup>, or later hands have employed themselves in altering the sequence of the account, it is impossible to determine. In LXX, Luc. the arrangement is somewhat different, but scarcely superior, to that of MT.; v. 24<sup>a</sup> (אָ for אַך; add בְּיָמָיו הָיָה after לָה), *sv.* 10-14 (om. יְהִי מִקְצֵה v. 10<sup>a</sup>), *sv.* 26-28 (v. 26<sup>a</sup> being connected on to v. 14 by addition of the words *ἔπιρ σὺ* after *καὶ παύρ*—a later device), *ch.* 10. 1-22; *ch.* 9. 15, 17<sup>b</sup>-22; *ch.* 10. 23-25; v. 26 combined with *ch.* 5. 6; *ch.* 5. 1<sup>a</sup>; *ch.* 10. 27-29.

One single original document appears to be represented by *ch.* 9. 10, 17, 18, 19, 15, 20, 21, 22, 23, and these verses may very well have originally taken this order, the completion of Solomon's building operations being first narrated, and then followed by an account of the forced levy raised to carry out these works. After v. 23 there probably followed in the original a list of the *names* of the שְׂרֵי הַנְּצָבִים. The statement of v. 24<sup>b</sup>, connected by R<sup>D</sup> to v. 24<sup>a</sup> by אָ (*ch.* 3. 16 *note*), is probably from the same document.



in origin, and are here introduced to give the finishing touch to the picture of Solomon's prosperity.

11. [קָטַף] For קָטַף 2 Sam. 5. 12. On the confusion of verbs קָטַף and לָחַץ cf. note on ch. 17. 14.

[אִם יִהְיוּ] On the use of אִם as employed by R<sup>D</sup> cf. ch. 3. 16 note. In place of this notice we find in the parallel account 2 Chr. 8. 1, 2 the statement that Hiram gave Solomon certain cities, and that Solomon built these and settled Israelite inhabitants in them; an explanation of the transaction probably grounded upon objection to the idea that Solomon parted with any portion of his territory. Jos. (*Ant.* viii. 5, § 3) states that when Hiram had inspected the cities and found them displeasing, he sent word to Solomon that he did not need them.

[אֶרֶץ הַנְּגִלָה] 'Land of the circuit' or 'district,' the title applied to a region in Naphtali on the north border of the kingdom of Israel, and adjoining Hiram's dominions. Cf. Josh. 20. 7; 21. 32; 1 Chr. 6. 61, where קָטַף is mentioned as belonging to this district. In Isa. 8. 23 the phrase נְגִילַת הַגּוֹיִם 'district of the nations' is applied to the land of Zebulun and Naphtali, and would seem to imply that the population was for the most part non-Israelitish. Ezek. 47. 8†; Josh. 13. 2 (נְגִילַת הַפְּלִשְׁתִּים); 18. 17; 22. 10, 11 (נְגִילַת הַיַּרְדֵּן); Joel 4. 4†, are used more generally as geographical terms.

13. [אֶרֶץ כְּבוֹל] The name is obviously regarded as employed to express Hiram's dissatisfaction with the cities. Thus Ew.'s explanation is probably correct, that the name is connected with כָּבַל + כֵּן 'like nothing,' so 'good for nothing,' 'worthless.' This does not embody a true etymology, but is intended for a witty play of words suggested by similarity of sound; cf. Gen. 11. 9 בָּבֶל connected with בָּלַל as if for בָּלְבַל; Mic. 1. 10-15 בְּנֵת אֵל-תִּצְרֹרֵי לְרִכְשׁ — לְרִכְשׁ — לְכֵישׁ, בְּבַיִת לְעַפְרָה עָפָר הַתְּמַלְּשָׁתִי, נָתַן — אֶבְרָם — אֶבְרָם; al. Jos. (*Ant.* viii. 5, § 3) explains *μαθηρμηγευσόμενον γὰρ τὸ Χαβαλὸν κατὰ Φοινίκων γλῶτταν, 'οὐκ ἀρίσκον' σημαίνει*, a statement which seems to have no further foundation than the inference to be drawn from v. 12<sup>b</sup>. LXX, Luc. in interpreting Ὀρμον, must have read *ἄβηλ*. Talm., *Shabbath*, 54<sup>b</sup>,

gives the fanciful derivation *שְׁמוֹנֶה עָשָׂר בְּכֶסֶף וּבַזָּהָב* ' (A land) in which men dwelt who were *bound* with silver and gold (fetters).' No modern interpretation commends itself.

*נְבוֹל* is mentioned, Josh. 19. 37, as one of the towns assigned to Asher; and Jos. (*Vit.* 42-44) speaks of *Καβαλω* in the district of Ptolemais forty stadia west of Jotaparta. The town is identified by Rob. (*BR.* iii. 88) with the modern *Kabul*. Thus it may be supposed that the name of one of the twenty cities was given by Hiram to the whole district.

[עד היום הזה] Cf. *ch.* 8. 8 *note*.

15. [המס אשר העלה] *Ch.* 5. 27 *note*.

[המלוא] Part of the fortifications of the city of David, existing in the old Jebusite city (2 Sam. 5. 9; || 1 Chr. 11. 8), and mentioned, as here, in connexion with the walling up of the breaches of the city (*ch.* 11. 27), and the repair of the wall and towers by Hezekiah (2 Chr. 32. 5). Joash is said to have been murdered at *בֵּית מִלְאָה* (II. 12. 21), but it is not clear whether this was at Jerusalem; and in Judg. 9. 6, 20 a *בית מלוא* is mentioned in connexion with the city of Shechem.

The word is usually connected with the root *מלא* *be filled*, and interpreted as meaning *something which fills or banks up* (a Piel form causat. of Qal), and thus *an earthwork*. So Targ. renders *מיליתא*, this word being elsewhere used to translate Hebrew *מִלְלָה*; 2 Sam. 20. 15 *קרחא על קרחתא על מיליתא* = *ועברו מיליתא אל העיר*; II. 19. 32; Jer. 32. 24; *al.* Cf. also Talm. *מוליא* 'filled-up ground or mound,' *Baba bathra*, 54<sup>a</sup> *שקיל מוליא ושדי בנתיא* 'If one takes *earth* from the mound and throws it on the low ground.' This derivation cannot, however, be regarded as certain. The word may, as Moore (*Judg.* 9. 6) suggests, be Canaanite in origin; and it seems reasonable to suppose that the *Millo* was not a simple earthwork, but rather a massive fortress or tower built into that part of the city wall where such a protection was specially needed. So LXX, Luc. render *ἡ ἄρα*. *מגדל שבם*, Judg. 9. 46, may thus perhaps be identical with *בית מלוא* of 9. 6, 20.

[חצר] A chief city of North Canaan belonging to King Jabin, and

captured and burnt by Joshua (Josh. 11. 1, 10; *al.*). The city was not far from the waters of Merom, the modern lake of *Hāleh* (Josh. 11. 5), and was afterwards assigned to the tribe of Naphtali (Josh. 19. 36). In Judg. 4 a second Jabin king of Ḥazor is mentioned as oppressing Israel, and as conquered by Deborah and Barak. The site is not well ascertained. Buhl (*Geogr.* 236) finds the name preserved in the modern name of the valley *Merj-el-Ḥadtre*, S.S.W. of *Kedes* (קֶדֶס Josh. 19. 37), on the N. side of the *Wadi 'Auba* which runs into the lake of *Hāleh*. Cf. also Baed. 297.

מנור] *Ch.* 4. 12 *note.*

נור] A town on the border of Ephraim assigned by Joshua as a Levitical city (Josh. 16. 3; 21. 21). Horam king of Gezer came to the assistance of Lachish against Joshua, but was defeated and his army utterly destroyed by the Israelites (Josh. 10. 33). The city of Gezer, however, held out against the invader, and seems to have remained in the hands of its Canaanite (and Perizzite, LXX) inhabitants until the days of Solomon (Josh. 16. 10). The site of Gezer has been discovered by M. Clermont-Ganneau in the modern *Tell-Jezer* about eighteen miles W.N.W. of Jerusalem. On this and on the inscription תחמנור, i. e. probably 'the boundary of Gezer,' which confirms the authenticity of the site, cf. *PEF.* 1873, 78*f.*; 1875, 74*f.*; Hastings, *BD. s.v.*; Smith, *Hist. Geogr.* 215*ff.*

שֵׁלָחַיִם] 'A dowry' given when the wife is 'sent away' from the home of her parents; cf. Mic. 1. 14, and the use of the verb שֵׁלַח Gen. 24. 59.

Also בית חורון התחתון || 2 Chr. 8. 5; so called in distinction from בית חורון העליון (עליון) 1 Chr. 7. 24; *al.* בית חורון without closer specification also occurs: Josh. 10. 10, 11; 18. 14; *al.* In Josh. 10. 10, 11, LXX reads 'Ḥorōn' i. e. הֹרֹנִים 'the two Ḥorons'; so 2 Sam. 13. 34 אֶל זָקֵד טֹסֶמֶט זָקֵד עֲקָוֶטֶט i. e. הֹרֹנִים stands in place of the corrupt מִרְדַּךְ אַחֲרָיו, and is adopted by Wellh., Dri., Budde. Elsewhere (Isa. 15. 5; *al.*) חֹרֹנִים is a Moabite city. The two Beth-ḥorons were upon the boundary line of Ephraim (Josh. 16. 3, 5), and the pass running between them was the scene of Joshua's pursuit of

the five Amorite kings who made a combined attack upon Gibeon (Josh. 10. 10, 11). In modern times they have been with certainty identified, the lower with *Beit 'Ūr et-tahta*, the upper with *Beit 'Ūr el-fôqa*, the former being about one mile north-west of the latter, which is some three or four miles north-west of Gibeon,—*el-Jib*. See Rob. *BR.* iii. 250 *f.*, *PEF. Mem.* iii. 86.

18. [בעלת] || 2 Chr. 8. 6. Mentioned Josh. 19. 44† as a city assigned to Dan. The conjectural site is *Bel'atn* about two and a-half miles north of *Beit 'Ūr et-tahta*. *PEF. Mem.* ii. 296.

רַיָּטָר] Q're תְּרִטָר, i. e. Palmyra the modern *Tadmur*, is supported by all Verss.<sup>1</sup>, and by || 2 Chr. 8. 4 (so all Verss.). The other towns, however, mentioned *vs.* 17, 18 are all in South Palestine, and in Ezek. 47. 19; 48. 28 we have a תְּרִטָר cited as being in the extreme south of the land—פָּאֵת נֶגֶב תְּרִטָרָה. Thus in spite of || 2 Chr., which connects Solomon's building of Tadmor with a successful campaign against Hamath-zobah, *Kt.* in our passage seems to deserve the preference. So Bø., Th., Kamp., Benz., *Kit.*; Smith, *Hist. Geogr.* 270 *note* 2, 580 *note* 2.

בְּאֵרֵי בְּאֵרֵי] [בְּטִרְבַּר בְּאֵרֵי] 'In the wilderness in the land'; a vague and pointless statement. בְּאֵרֵי cannot be intended to distinguish the city from another of the same name outside the land, for in such a case a closer definition of the locality would be expected. *Vulg. in terra solitudinis*, *Pesh.* זְבִיבָה וְזִבְזִבָּה suggest בְּאֵרֵי הַדְּבָר 'in the desert country.' The phrase בְּאֵרֵי מִדְבָּר occurs only in the poetical passage Deut. 32. 10 and in Prov. 21. 19, but might reasonably be used in plain prose. *Targ.* follows *MT.*, while *LXX*, *Luc.* (*ch.* 10. 23) omit. Very probably בְּאֵרֵי is the corruption of some place-name. So Bø. בְּטִרְבָּר פָּאֵת; plausible, but rather far towards the south. *Kit.* בְּטִרְבָּר בְּאֵרֵי יְהוּדָה. *Perles* (*Analekten zur Textkritik des A.T.*, 22), following Eichhorn, regards בְּאֵרֵי as a contraction בְּאֵרֵי of צִבְיָה, upon the view that Q're תְּרִטָר is correct, and comparing 2 Chr. 8. 3, 4.

19. [וַחַת חִשְׁקִי וְנִי] *Cf. v. 1 note.*

<sup>1</sup> *LXX* Ἰερουσαλήμ, i. e. ירושלים, *א*, *א* being misread *י*. The passage in *LXX* occurs *ch.* 10. 23.

20, 21. בניהם . . . בל העם] This form of *casus pendens*, where a substantive is reinforced by the pronominal suffix of a following substantive, is idiomatic and frequent. 1 Sam. 2. 10 יהוה יחרו מקריבו 10; Gen. 17. 15 את שמה . . . שרי אשתך; 34. 8 נפשו . . . שכם. Cf. other instances in *Dri. Tenses*, § 197, 2.

21. בניהם אשר נתרו . . . ויעלם] The predicate introduced by *consecutive* after the preceding *accusativus pendens* בניהם; a rather uncommon construction. Cf. *ch.* 12. 17 ובני ישראל השבים בערי יהודה 17; וגם את מעכה אמו חסרה מבניה 13; *ch.* 15. 13; וימלך עליהם רבעם II. 16. 14; *Dri. Tenses*, § 127 a.

[מסעבד] 'A forced levy of bondmen.' עבד is sing. collective. So Gen. 49. 15; Josh. 16. 10.

[ער הים הזה] Cf. *ch.* 8. 8 note.

22. [ומבני ישראל ונ'] But cf. the statement of *ch.* 5. 27, and see *ch.* 4. 6 note.

[שלישיו] A word of unknown meaning and derivation. LXX which here omits (*Cod. A*, Luc. *τρισσοι*) elsewhere usually renders *τριστατης*, a term to which Origen on Ex. 14. 7 gives as one explanation among others the meaning, *one of three warriors in a chariot*; *Eis tas cheiras ton polemon arματα epioion megalá, ws kai treis xwrein w' o men eis hnuχη, oi de duo polemwσion*. So Greg. Nyss.; cf. the more precise rendering of LXX in Ex. 15. 4 *αναβιτας τριστατας*. This explanation, which appears to depend upon the context of Ex. 14. 7, has been adopted by some moderns, but is purely conjectural, and is rightly opposed by Dillmann, who points out that the ancient chariot as figured on the monuments has usually but two occupants—the driver and the fighting man, and that only kings and the highest officers would have had in addition a third man as shield-bearer. It may be added that in accordance with Ex. 14. 7 *שלישית על-כילו* *third man* could not describe a spare man acting as armour-bearer, but would denote the most important occupant of the chariot, viz. the combatant. This meaning, however, is opposed to the use of the word of an officer immediately attendant upon a king, whether in a chariot (II. 9. 25) or elsewhere (II. 7. 2, 17, 19; 15. 25).

Derivation thus failing, the most that can be said is that, judging from the context of our passage ('ש next to רכבו) II. 9. 25; 10. 25 (שלישים coupled with רצים 'foot-runners' as though in contradistinction); Ex. 14. 7, שלישים may have been a class of warriors usually connected with chariots; but it is with wisdom that AV., RV. 'captains' agree with Vulg. *duces*, Pesh. ܘܒܝܫܝܢܘܬܐ, Targ. ויברוהו in rendering by a very general term.

23. [המשים חמטש מאות] LXX (section following *ch.* 2. 35) gives the number as *τρεις χιλιάδες και εξακόσιοι*, Luc. *τρεις χιλιάδες και επτακόσιοι*—probably an arbitrary alteration of the translator with the view of bringing the number into correspondence with that of *ch.* 5. 30 with which our verse is closely parallel in wording. The other Verss. support MT. 550.

Possibly after the completion of the Temple and Palace the number of the שרי הנצבים may have been greatly diminished, and in any case it is easier to believe that the exact parallelism of the Greek translator is a change for the sake of conformity, than that *vice versa* the alteration was made in MT. for no apparent reason. || 2 Chr. 8. 10 gives the number as חמשים ומאתים, a variation explained by Kennicott as a misreading ונת for ונ; but such a method of notation in early OT. MSS. is highly improbable. Cf. *ch.* 6. 1 *note*.

24. [אך] Very difficult. Th. explains 'As soon as . . . then he built, &c.' אך has here a restrictive sense *only* or *scarcely*, and the meaning *as soon as* is determined by the following ו which marks the point of time immediately following that denoted by אך עלתה. But the case is scarcely parallel to the only two examples which can be compared, Gen. 27. 30 תעשו אחיו בא . . . ועקב, and Judg. 7. 19 את השטרים ויתקעו בשופרות אך, for in both these passages great stress is laid upon the very immediate sequence in time of the two events described, and to suppose the existence of a similar stress in our passage would be absurd. Moreover, the back reference of ו to אך is opposed to the characteristic usage of this former particle in Kings—its employment with merely vague reference to the period which is being described, and without

distinct attachment to any definite point of time (*ch.* 3. 16 *note*). And further, the change of subject implied in בנה, without mention of the new subject שלמה, is very strange. Thus some slight corruption of the text may reasonably be supposed.

Vulg., Pesh., Targ. seem to agree with MT., except for the addition of שלמה after בנה in Vulg., Pesh.—probably a translator's addition made for the sake of lucidity. LXX, Luc. offer two renderings—the first in the insertion following *ch.* 2. 35, the second in immediate sequence to *ch.* 9. 9. The former translation exactly follows MT., except for reading οὕτως, i. e. probably בן, in place of אן. The latter rendering is somewhat different:—*Τότε ἀνήγαγεν Σαλωμών τὴν θυγατέρα Φαραὼ ἐκ πόλεως Δαυεὶδ εἰς οἶκον αὐτοῦ ὅτε ἐκοδόμησεν αὐτῷ ἐν ταῖς ἡμέραις ἐκείναις.* This agrees closely with the MT. of || 2 Chr. 8. 11; and supposing the LXX translator to have inserted τότε upon his own responsibility or through a misreading אן for ואת, and also to have read ביתה for לה, אן, we may believe the original text of our passage to have been ואת-בת פרעה העלה שלמה מעיר דוד אל-ביתה אשר בנה לה בימים ההם. This emendation removes all difficulties above noticed. The אן of MT. will thus be a scribe's error for ואת due to the occurrence of the same two letters in במלאכה the word immediately preceding; and further, it is possible that פרעהעלה may have been copied by mistake for פרעההעלה, and that later on a second scribe, perceiving that עלה must thus refer to פרעה, בת פרעה, may have altered it into the feminine עלתה.

25. [והעלה] 'Used to offer; ' frequentative.

[והקמיר אתו אשר לפני י] Scarcely original. The curious אתו cannot be used in place of עליו and refer to the altar (Pesh., Targ., Ges.), nor can we believe (Ew., Th.) that it refers to Solomon;— 'He would offer incense *by himself*' (without the intervention of another)<sup>1</sup>. LXX, Luc. (after *ch.* 2. 35) altogether omit the words ואתו אשר, and seem simply to have read יהוה לפני יהוה. So Oort.

<sup>1</sup> Th. cites Gen. 39. 6; Isa. 44. 24 for this use of אמן, and regards אמן as a mistaken insertion.

Klo. ingeniously suggests <sup>^</sup> וְהִקְטִיר אֶת־אֱלֹהֵי לִפְנֵי ^ 'and would burn his fire-offering before Yahwe'—a very plausible emendation.

RV. 'So he finished the house,' and so all Verss.;—LXX, Luc. καὶ συνετέλεσεν τὸν οἶκον, Vulg. *perfectumque est templum*, Pesh. וְשָׁלַם יֵת בֵּיתָא, Targ. וְשָׁלַם יֵת בֵּיתָא. It is impossible, however, to explain why the perfect with <sup>^</sup> consecutive should be thus used, as though the fact narrated were in due sequence to the preceding frequentatives וְהִקְטִיר . . . וְהִעֲלָה; and moreover such a statement is out of place in this connexion, where events are being recorded which must have taken place only *after* the completion and consecration of the building. Hence Ew. renders 'and he would *take leave of* (*say farewell to*) the house'; Th. 'and he would *completely furnish* the house,' i. e. provide upon each occasion of his visits that all the requirements of the Temple and its services should be fully met. Neither of these translations can be justified by analogy; and it seems not improbable that the letters וְשָׁלַם are a mistaken repetition of וְשָׁלְמִים in the earlier part of the verse, and וְשָׁלַם אֶת הַבַּיִת a later addition to form a complete sentence intended to convey the meaning given by the Verss.

26. וְאֲשֶׁר אֶת אֱלֹהֹת ] 'Which is *near* Eloth'; an idiomatic use of the preposition in definition of locality. Cf. II. 9. 27 בַּמַּעֲלָה נֹרָה; וְאֲשֶׁר אֶת יִבְלָעָם; Judg. 3. 19; 4. 11; Ezek. 43. 8. For the similar use of אֶת see *ch.* 1. 9 *note*.

28. אַרְבַּע מֵאוֹת תְּשִׂרֵם ] LXX ἑκατὸν εἴκοσι is unsupported by Luc. and the other Verss., all of which agree with MT.

10. וְלִשְׁם יְהוָה ] 'Through the name of Yahwe'; lit. 'at the name.' The meaning is that the fame of Yahwe's name led to the diffusion of a report concerning the wise and prosperous king who enjoyed His favour and protection; and this is in full accordance with the prominence which the queen in this story assigns to Yahwe as the chooser and supporter of Solomon (*v.* 9). The phrase לִשְׁם occurs elsewhere Josh. 9. 9; Isa. 60. 9; Jer. 3. 17, and the *nuance* of the preposition is closely similar to that in the expression לְקוֹל 'at the sound of'; Jer. 10. 13 מִים בְּשִׁמְיָם; 11. 16; 51. 16; Ezek. 27. 28; Hab. 3. 16; Ps. 42. 8; Job 21. 12. Cf. also

Ps. 18. 45 לִישְׁמְעוּ אָזְן לִשְׁמָעוֹ לִי 'At the hearing of the ear they shall obey me'; Job 42. 5.

There is thus no need to have recourse to the emendation of Klo., Kamp., Benz., Kit., וְאֵת־שִׁמְעַת הַבַּיִת אֲשֶׁר בָּנָה לְיָהוָה 'and the report of the house which he had built to the name of Yahwe.' LXX, Luc. καὶ τὸ ὄνομα Κυρίου, Pesh. ܩܘܡܘܨܘܢܐ ܩܘܡܘܨܘܢܐ are probably merely loose renderings, and do not presuppose שִׁמְעַת, in place of which, as Th. points out, we should rightly expect וְאֵת־שִׁמְעַת.

חִידוֹת] RV. 'hard questions' is perhaps the best rendering; cf. Prov. 1. 6 רַבְרֵי חֲכָמִים וְחִידוֹתָם. The word here denotes something less trivial than the mere *riddle* of Samson, Judg. 14. 12 ff., but, on the other hand, has not advanced to the later sense of a perplexing question of ethics or morals, Ps. 49. 5; 78. 2.

2. [עַם לִבְנָה] Ch. 8. 17 note.

5. [מְרֻשְׁבֵי עֲבָדָיו וְמַעֲמָד מְשָׁרְתָיו] 'The *sitting* of his servants and the *attendance* of his ministers.' For מַעֲמָד in this sense cf. the phrase עָמַד לְפָנַי used of *service*; ch. 1. 2 note. This explanation alone suits the context. The whole of v. 5 down to וּמִשְׁקֵיָו refers to Solomon's magnificent *display at his banquets*. עֲבָדָיו are his courtiers and מְשָׁרְתָיו his waiters, and naturally in this connexion מְלִבְשֵׁיהֶם their gorgeous robes call for special notice. On the other hand, Th.'s explanation of מְרֻשְׁבֵי, מַעֲמָד as substantives of *place*, denoting the *dwellings* or *quarters* of Solomon's servants, is quite alien to the context. It is impossible to think that the mere *dwellings* of the king's servants should be singled out either for their magnificence or number as exciting the queen's admiration, while no special mention is made of the impression left upon her by the sight of the Palace, the Temple, and the Lebanon house. The mention also of the garments and the cup-bearers is upon this interpretation deprived of significance.

There is no difficulty in assigning to these substantives with מ preformative a signification other than that of *place*. The Arabic nouns of this form (*nomina vasiv*) are used of *place* or *time*, and e. g. مَجْلِسٌ 'the *place where*, or *time when*, several persons sit, room, assembly, party' (Wright, i. 221) may aptly be quoted in this special

connexion. So in Hebrew we may cf. e. g. מוֹצֵא, מְשַׁמֵּם, where, as with מוֹשֵׁב, מַעֲמֵד, the idea of *time* or *place of action* seems to have passed further into definition of the *action* itself.

[ומשקיו] Pesh. adds **וּמְשַׁמֵּם** i. e. a repetition of the previous ומלבישהם; an unnecessary redundancy.

[תלתו אשר יעלה בית יהוה] 'And his burnt-offering which he used to offer at the house of Yahwe.' Here it is still the large scale of the king's *doings*, rather than his buildings, which forms the writer's theme. So all Verss. both here and in || 2 Chr. 9. 4, RV. marg., Th., Klo., Kamp., Kit. || 2 Chr. reads **עָלִיתוּ**, doubtless intending to convey the sense 'the ascent by which he used to go up to the house of Yahwe'; and this rendering is adopted by RV., Ke., Ew.

[לא היה בה עוד רוח] 'There was no more *spirit* in her'; i. e. Solomon's display of wisdom and magnificence deprived her of all *courage* to attempt further to compete with him. The *nuance* of רוח is like that in the English expression 'a woman of *spirit*,' and may be partly paralleled by the use of the term in *ch.* 21. 5; Gen. 45. 27 and the phrases **עָצוּבַת רוּחַ** Isa. 54. 6, **רַחֵם רַחֵם** Ps. 34. 19. The common explanation following LXX, Luc. *καὶ ἐξ ἑαυτῆς ἐγένετο*, 'she was beside herself (with *astonishment*),' misses the precise meaning.

6. [אמת היה הדבר] 'Truth was the saying.' The abstract substantive used in place of an adjective; cf. *ch.* 2. 13 *note*, and *Dri. Tenses*, § 189, 2. The *order* of words is highly emphatic; *Tenses*, § 208.

7. [לא הגד לי החצי] LXX οὐκ εἰσὶν (Luc. *ἄρα κατὰ*) τὸ ἡμισυ καθὼς ἀπήγγειλάν μοι, merely a somewhat paraphrastic rendering of the same text. In place of החצי || 2 Chr. 9. 6 has **הַצִּי מַרְבִּית הַכְּמָתָה**.

[הוספת ונ'] LXX, Luc. *προσθέτικας ἀγαθὰ πρὸς* (LXX *αὐτὰ ἐπι*) *πᾶσαν τὴν ἀκοήν ἣν ἤκουσα ἐν τῇ γῆ μου*, i. e. **הוֹסַפְתָּ מִכָּל הַשְּׂמֵעָה**, הוֹסַפְתָּ מִכָּל הַשְּׂמֵעָה בְּאֶרֶץ אֲשֶׁר שָׁמַעְתִּי בְּאֶרֶץ. Probably correct.

הוֹסַפְתָּ seems to be the addition of a later precisionist, and is really covered by טוב which includes everything which makes for *prosperity*. The repetition of בארצי (from *v.* 6) is not out of place.

LXX πρὸς αὐτὰ ἐπὶ πάντων κ. τ. λ. probably arises from repetition of אל read first as אֱלִיָּהוּ. || 2 Chr. שְׁמַעְתָּ אֱשֶׁר שָׁמַעְתָּ.

8. אֲנָשֶׁיךָ] LXX, Luc., Pesh. presuppose אֲנָשֶׁיךָ 'thy wives'; so in || 2 Chr. 9. 7 Luc. (Pesh. omits). Adopted by Bō., Klo., Kamp., Benz., Kit., Oort. correctly. אֲנָשֶׁיךָ by the side of עַבְדֶיךָ is redundant, and, as Klo. suggests, may be a later alteration in view of the facts of ch. 11. 1-3.

9. לְעַלְמָא] LXX στήσαι εἰς τὸν αἰῶνα, Luc. τοῦ στήσαι αὐτὸν εἰς τὸν αἰῶνα agree with || 2 Chr. 9. 8 לְעַלְמָא לְעַלְמָא. This addition, which is almost indispensable, may be adopted. Klo.'s emendation מְלִיִּיִם is not to be preferred.

11. עֵץ אֱלִנִּים] So v. 12 f. עֵץ אֱלִנִּים 2 Chr. 2. 7 f. 9. 10, 11 f. The tree is usually thought to be the red sandal-wood (*Pterocarpus santalinus*) which is very heavy, fine grained, and of a brilliant red colour, and is said still to be highly esteemed in the east for the construction of lyres and other musical instruments. The meaning and derivation of the word are, however, quite uncertain: Hastings, *BD.* i. 63; Tristram, 332<sup>1</sup>. LXX ξύλα πελεκητά (Luc. ἀπελέκητα), Vulg. *ligna thyina*, Pesh. ܐܠܢܝܢܐ (explained by lexx. as a scented and variegated wood, sandal-wood), Targ. עֵץ אֱלִנִּים.

12. מַסְעָד] 'A support' or 'supports,' i.e. upon the easiest interpretation, *pilasters* or *light buttresses*; so LXX, Luc. ὑποστηρίγματα, Vulg. *fulcra*. The substantive only occurs here, and || 2 Chr. 9. 11 reads מַסְעָדִים, perhaps 'terraces' or 'verandahs,' an explanation which Th. seeks to fit also to מַסְעָד. This rendering, however, like that of Pesh. ܠܘܨܬܐ 'ornamentation,' Ke., Ew. 'balusters' or 'balustrade,' Bō., Klo. 'furniture,' depends merely upon conjecture.

לֹא בָא כֵן וְנֹ] 'There came not *thus* (i. e. in such quantity and of such excellence) almug trees,' and so, by accommodation to Eng. idiom, 'there came not *such* almug trees.' Cf. Ex. 10. 14 לֹא לַפְּנֵי לֹא 'before them there were no such locusts as they.'

<sup>1</sup> The latest discussion is that by Cheyne (*Expository Times*, July, 1898, pp. 470 ff.), who cites *Assyr. Blammāku*, a tree used by Sennacherib in building his palaces.

After **עַל־הָאָרֶץ** in *v.* 12<sup>b</sup> LXX, Luc. add *ἐπι τῆς γῆς*, i. e. **עַל־הָאָרֶץ**, perhaps correctly. Cf. || 2 Chr. 9. 11 **וְלֹא נָטָא כְּוֹם לְפָנַי בְּאֶרֶץ יְהוּדָה** || *עד היום הזה* Ch. 8. 8 *note*.

13. [וְהַמֶּלֶךְ שֶׁלֹּמֹה נָחַן] Upon the emphatic position of the subject, in antithesis to *v.* 10<sup>a</sup> 1, cf. *ch.* 5. 25 *note*.

**כִּי־בְיַד־הַמֶּלֶךְ** 'According to the king's hand,' i. e. his 'bounty.' So Est. 1. 7; 2. 18f. || 2 Chr. 9. 12 reads **מִלְּבַד אֲשֶׁר הִבְיָאָה אֵל הַמֶּלֶךְ** for which Ber. emends **מִלְּבַד אֲשֶׁר הִבְיָא לֵהּ הַמֶּלֶךְ**.

15. [לְבַד מַאֲנֵשׁ הַתְּרִים] Very difficult. Supposing **אֲנָשֵׁי הַתְּרִים** to denote 'men of the merchants' (though **תּוֹר** *spy out, investigate* has nowhere else the sense of *trading*, and the phrase **הַתְּרִים** is peculiar); we still seek allusion, not to the traders themselves, but to the *revenue* which they produced. Thus RV., going further than MT. warrants, renders 'Beside *that which* the chapmen brought'; LXX, Luc. *χωρὶς τῶν φόρων τῶν ὑποτεταγμένων*, Targ. **בְּרַ מַאֲנֵר אֲוֹמְנִיא** suggest ? ... **לְבַד מַעֲנֵשׁ** 'beside the *duties &c.*'; cf. II. 23. 33 where **עֲנֵשׁ** is rendered *φόρον* by Luc.; 2 Chr. 36. 3 **וְעֲנֵשׁ** LXX, Luc. *καὶ ἀπέβαλεν φόρον*. So Bö. **לְבַד מַעֲנֵשׁ הַתְּרִים**, Th. **לְבַד מַעֲנֵשׁ הַרְדִּים**; but **הַרְדִּים** 'the subject people' is not to be paralleled. The best and easiest emendation, though independent of any Vers., is that suggested by Kamp. for the whole half-verse **לְבַד מַאֲשֶׁר בָּא מִסַּחַר הַרְקָלִים** 'beside that which came from the traffic of the merchants.'

[כָּל מַלְכֵי הָעָרָב] RV. 'all the kings of the mingled people.' LXX, Luc. *πάντων τῶν βασιλείων τοῦ (Luc. τῶν ἐν τῷ) πέραν*, i. e. **כָּל מַלְכֵי הָעָרָב**; Vulg. *omnes reges Arabiae*; Pesh. **כָּל־מַלְכֵי אַרְבּוּ**, so || 2 Chr. 9. 14 **וְכָל־מַלְכֵי עָרָב**; Targ. **וְכָל מַלְכֵי סוּמְכוּתָא** 'and all the kings of the allied peoples.' These **מַלְכֵי הָעָרָב** are mentioned Jer. 25. 24 as **הַשְּׂכָנִים בְּפָדְרָר**, and in connexion with **עָרָב** **כָּל־מַלְכֵי עָרָב** are cited together with **כָּל־מַלְכֵי אֶרֶץ הָעֵמֶן** in Jer. 25. 20 **כָּל־מַלְכֵי אֶרֶץ הָעֵמֶן** are cited together with **כָּל־מַלְכֵי אֶרֶץ הָעֵמֶן** and in Ezek. 30. 5 **כָּל־מַלְכֵי אֶרֶץ הָעֵמֶן**.

<sup>1</sup> Verse 12 must have originally followed immediately upon *v.* 10; cf. *note* on *ch.* 9. 10—*ch.* 10. 29.

<sup>2</sup> Perhaps Vulg. is a paraphrase of the same: *Excepto eo, quod afferbant viri, qui super vectigalia erant.*

In Jer. 50. 37 they appear as the mercenaries of the king of Babylon. Hence it may be inferred that these were kings or sheiks of the mixed nomad tribes of SE. Arabia who came more or less under Solomon's power and so were subject to tribute.

In Ex. 12. 38 עָרֵב רַב 'a great mixed multitude' is mentioned as coming up out of Egypt with Israel, and in Neh. 13. 3 פְּלִעָרֵב 'all the mixed multitude' is separated from the returned exiles by Nehemiah; but the connexion of these with הָעָרֵב is not clear.

פָּחוֹת [וּפְחוֹת הָאָרֶץ] 'viceroys' or 'governors.' The view that these are identical with the נַעֲבִים of ch. 4. 7-19 (Th.; Ber. on || 2 Chr. 9. 14) is opposed by the close connexion with the *foreign* סַלְכֵי הָעָרֵב. More probably the reference is to petty *vassal-princes* who were allowed to retain a nominal suzerainty at the price of an annual tribute: cf. the inscription (l. 12) in which Panammu is termed פָּחוֹת וְנַחְתֵי יַאֲדִי 'viceroy and neighbour-king of Ya'di,' appointed by 'his lord the king of Asshur' (Lidzbarski, *Nordsemil. Epigr.* 443). Elsewhere in OT. the title is used of military commanders under the Aramaean Hadadezer ch. 20. 24 *note*, and the Assyrian Sennacherib II. 18. 24 *note*, || Isa. 36. 9, of governors under the Babylonian king, Jer. 51. 23, 57, the king of Media, Jer. 51. 28, and the Assyrian (and Chaldean) Ezek. 23. 6, 12, 23; but with far the greatest frequency of governors of provinces appointed by the Persian monarchs, e.g. of Zerubbabel, Hag. 1. 1, 14; 2. 2, 21; Nehemiah, Neh. 5. 14, 18; 12. 26; the governors generally 'beyond the River,' Neh. 2. 7, 9, &c.

Many critics, regarding פָּחוֹת as a Persian word connected with Sanskrit *paksha* or *pakkha*, *friend* or *ally*, are obliged therefore to consider the occurrences in Kings as late interpolations (cf. especially Giesebrecht, *ZATW.* i. 233). Against this Schrader argues with force, citing the use of the term in Assyrian *paḥat*, pl. *paḥāti*, *viceroy*, and abstract *piḥat*, *satrapy* in the Khorsabad inscription of the time of Sargon (B.C. 722-705), two centuries before the Persian era, and maintaining the purely Semitic character of the word: *COT.* i. 175 *f.*

The feminine termination of פָּחוֹת pl. פְּחוֹת is perhaps to be



come upon you,' and in the phrase הַמְבִלִי אֵין, II. 1. 3, 6, 16 המבלי אין אלהים בישראל; Ex. 14. 11. Cf. Ew. § 323. Pesh. لا يمسك لا يمس omits one negative, thus agreeing with || 2 Chr. 9. 20 which is without לא.

22. [אני תרשיש] 'A fleet of Tarshish'; i. e. a fleet consisting of ships such as were used by the Phoenicians for communication with their distant colony at Tartessus in Spain. || 2 Chr. 9. 21 makes Tarshish the destination of the ships, עם עברי חורם, but that this is incorrect is shown by mention of the cargo of the ships—products of the *East*, and by the reference in ch. 22. 49 to Jehoshaphat's fleet or ship (see *note ad loc.*) of Tarshish which was stationed at Ezion Geber on the Aelanitic gulf in order to go to Ophir. Cf. ch. 9. 26-28 where the allusion is doubtless to one and the same fleet of Solomon<sup>1</sup>.

[שנהבים] Cod. A<sup>2</sup>, Vulg., Targ., and in || 2 Chr. 9. 21, LXX, Luc. render 'elephants' teeth'; Pesh. in both places פתל 'elephants'; Vulg. in Chr. *ebur*. Elsewhere 'ivory' is always שן alone, or with the generic art. השן; and it is generally thought that some foreign word meaning 'elephants' is here represented by הַבַּיִם. So Ges., Ber. regard the word as a contraction of הַאֲבִיִּים, and compare Sanskrit *ilaha* = 'elephant.' Or הַבַּיִם is thought to be a corruption of הַפִּיל, *pl* being the Persian name for the elephant which has thence passed into Ar. and Aram. Assyr. *šin-ni pi-ri* denotes 'teeth of elephants.' In Ezek. 27. 15 there is mention of קַרְנוֹת שֵׁן וְהַבַּיִם 'horns of ivory and ebony' (הַבַּיִם = Egypt. *heben*, Gk. *ēbēnos*, Lat. *hebenum*), and Bö., Th., following Rödiger and reading in our passage שֵׁן הַבַּיִם as two words, explain 'ivory (and) ebony,' regarding הַבַּיִם as a contraction or corruption of הַבַּיִם.

[קופים] Pesh., Targ. transliterate; Cod. A, and in 2 Chr. LXX, Luc. *πιθήκων*, Vulg. *simias*. The word is doubtless foreign, and the rendering 'apes' is generally adopted, upon comparison of

<sup>1</sup> Sayce (*Expository Times*, Jan. 1902, p. 179) argues for identification of שֵׁן with Tarsus in Cilicia.

<sup>2</sup> The rendering of LXX, Luc. *λίθων τορευτῶν καὶ μελεκητῶν* (Luc. *ἀπελεκητῶν*), for the whole וְהַבַּיִם וְהַשֵּׁן, is obscure.



but is agreeable to the reference to the ערי הרב which follows. וַיִּנְיָחֻם of || 2 Chr. in place of וַיִּנְיָחֻם has the support of all Verss.

27. אַחַת הַכֶּסֶף] Before these words LXX, Luc. insert τὸ χρυσίου καὶ—a later and unwarranted insertion.

בְּשֵׁפֶלָה] Always (except Josh. 11. 16 שְׁפֵלָתָהּ with suff.) with def. art. 'the Lowland,' i. e. the tract of low hills or 'downs' lying between the maritime plain of Philistia and the mountain-country of Judah, and separated from the latter 'by a series of valleys, both wide and narrow, which run all the way from Ajalon to Beer-sheba.' Cf. Smith, *Geogr.* ch. x.

28. וְסוּרְיָא וְנִ] It may be regarded as certain that a place-name underlies the obscure סוּרְיָא. So LXX, Luc. ἐκ Θεκοῦε, for which Field cites a variant ἐκ Κοά. Eusebius (*Onom.*) Κώδ, πλεσιον Αἰγύπτου is rendered by Jerome *Coa, quae est juxta Aegyptum*, and so Vulg. translates סוּרְיָא *de Coa*. Lenormant (*Les origines de l'histoire*, iii. 9) was the first to make identification with Kuë, i. e. the plain of Cilicia. The same discovery was independently arrived at by Winckler (*Alltest. Untersuchungen*, 168 ff.; cf. *Alloriental. Forschungen*, i. 28) together with its complement, viz. that מִצְרַיִם does not in our passage denote Egypt, but the North Syrian land of *Musri*, south of the Taurus, which often figures in Assyrian inscriptions. The horse, which was unknown in Egypt before B.C. 1700-1500, can scarcely ever have been bred in sufficient numbers for wholesale exportation, while the pastures of N. Syria and Cilicia must have been eminently suited for breeding upon a large scale. With this agrees the statement of Ezek. 27. 14 that Israel derived horses, chargers, and mules not from Egypt but from *Togarmah*, i. e. N. Syria and Asia Minor. We may therefore render: 'And Solomon's import of horses was from Musri (perhaps מִסְרִי or מִסְרִי) and from Kuë (וּסוּרְיָא); the king's traders received them from Kuë at a price.' So Hommel (*Gesch. Babyl.* 610), Benz., Kit. On Musri see further, II. 7. 6. König (*Fünf neue arab. Landschaftsnamen im A. T.* 25) agrees as to Kuë, but thinks that the fact that Solomon supplied horses for the Hittites and Aramaeans is inexplicable if they were obtained

from North Syria, but natural if they came from Egypt. It must be noticed also that Deut. 17. 16 connects the supply of horses with Egypt. Cf. Isa. 31. 1.

|| 2 Chr. 9. 28 ומצויאים סוסים ממצרים לשלמה ומכל הארצות 2 Chr. 1. 16 as in Kings, but with מקוא (i. e. perhaps מקוא) for מקוא.

29. [בשש מאות . . . בחמשים ומאה] LXX, Luc. ἀντὶ ἑκατὸν . . . ἀντὶ πενήκοντα. In || 2 Chr. 1. 17 LXX, Luc. agree with MT.

[לכל מלכי החתים] Cf. II. 7. 6 note.

[בידם יצאו] LXX, Luc. κατὰ θάλασσαν ἐξεπορεύοντο, i. e. יצאו inferior to M. T.

### II. 1-13. Solomon's foreign wives, and his idolatry.

This section in its present form is coloured by the hand of R<sup>D</sup>. His phrases are as follow:—

2. [אשר אמר ונ'] The reference is to Deut. 7. 1-4; Ex. 34. 12-16 (J). Cf. Josh. 23. 7 (D<sup>s</sup>).  
[בהם רבם] The same phrase is used with reference to the חטאות ירבעם II. 3. 3 (R<sup>D</sup>). With reference to Yahwe it occurs in Deut. 4. 4 (adj. הַדְּבָרִים); 10. 20; 11. 22; 13. 5; 30. 20; Josh. 22. 5; 23. 8 (both D<sup>s</sup>); II. 18. 6 (R<sup>D</sup>).
4. [אלהים אחרים] Cf. ch. 9. 6 note.  
[ולא היה לבבו שלם ונ'] Cf. ch. 8. 61 note.  
[בלבב דויד אביו] Cf. ch. 3. 14 note on דויד רויד.
5. [וילך ש' אחרי] So, of following a false god, v. 10; ch. 21. 26; II. 17. 15 (all R<sup>D</sup>); ch. 18. 18, 21; Deut. 4. 3; 6. 14; 8. 19; 11. 28; 13. 3; 28. 14; Judg. 2. 12, 19 (Deut. compiler); Jer. 2. 5, 23; 7. 9; 11. 10; 13. 10; 16. 11; 25. 6; 35. 15; Ezek. 20. 16; cf. Hos. 2. 7, 15†. Of following Yahwe ch. 14. 8 (R<sup>D</sup>); 18. 21; Deut. 13. 5; 2 Chr. 34. 31; Hos. 11. 10†.
6. [ועש ש' הרע בעיני י'] So ch. 14. 22; 15. 26, 34; 16. 19, 25, 30; 21. 20, 25; 22. 53; II. 3. 2; 8. 18, 27; 13. 2, 11; 14. 24; 15. 9, 18, 24, 28; 17. 2, 17; 21. 2, 6, 15, 16, 20; 23. 32, 37; 24. 9, 19 (all R<sup>D</sup> or R<sup>Ds</sup>); 2 Chr. 21. 6; 22. 4; 29. 6; 33. 2, 6, 22; 36. 5, 9, 12; Num. 32. 13 (JE); Deut. 4. 25; 9. 18; 17. 2; 31. 29; Judg. 2. 11; 3. 7, 12; 4. 1; 6. 1; 10. 6; 13. 1 (all Deut. compiler); 1 Sam. 15. 19; Jer. 52. 2†. Cf. 2 Sam. 12. 9; Isa. 65. 12; 66. 4; Jer. 32. 30; Ps. 51. 6.

- י [ולא מלא אחרי י] Deut. 1. 36; Josh. 14. 8, 9, 14 (JE recast by D<sup>1</sup>); Num. 32. 11, 12 (JE)†.
9. [ויתאנה] II. 17. 18 (R<sup>D</sup>); Deut. 1. 37; 4. 21; 9. 8, 20†.  
י [אלהי ישראל] Cf. ch. 8. 15 note.
11. [ולא שמרת . . . חקתי] Cf. ch. 2. 3 note.
12. [למען דוד עברי] Cf. v. 13; so vv. 32, 34; 15. 4; II. 8. 19; 19. 34; 20. 6 (all R<sup>D</sup>)†.
13. [למען ירושלם אשר בחרתי] Cf. ch. 8. 16 note.

The view that the latter portion of this section is not earlier than the exile (R<sup>D</sup>); so Kue. vv. 9–13, Kamp., Benz., Kit. vv. 9, 10) is based upon the words of v. 9 הנראה אליו פעמים, and presupposes that the narrative of the second vision, ch. 9. 1–9, comes from the hand of R<sup>D</sup>; but upon this opinion see note *ad loc.* On the other hand, the fact that vv. 11–13 speak of a division of the kingdom but make no mention of an exile, favours their pre-exilic authorship.

1–8. LXX, Luc. arrange differently. After the first four words of v. 1 והמלך ש' אהב נשים there follows v. 3<sup>a</sup>; then the remainder of v. 1 in the form וַיִּקַּח נָשִׁים נְכָרִיּוֹת וְנָ, and with the addition Συρας ἀρμενίτι after עמוניות, καὶ Ἀμορραίας ἰαμαρῖות after חתית, and omission of צדינית ש' v. 2; v. 4<sup>a</sup> 'ש' לעת זקנת ש' followed by v. 4<sup>b</sup> 'ו' לבבו ו' v. 3<sup>b</sup>, 4<sup>b</sup> represented by וַיִּפְּסוּ נַפְשׁוֹ וַיִּפְּסוּ נַפְשׁוֹ; v. 7 with ἠλώφ, i. e. אֱלֹהֵי, for שקץ in both cases and omitting בהר אשר על פני ירושלם, followed by v. 5<sup>a</sup> in the form וַאֲלֵעֲשֶׂתָּהּ תִּעְבַּת צְרִינִים; v. 8 where for וְנָ, מַקְטִירֹת וְנָ, Luc. reads ἐθυμία καὶ ἔθυε κ.τ.λ., i. e. LXX ἐθυμίων καὶ ἔθυον κ.τ.λ., Luc. reads ἐθυμία καὶ ἔθυε κ.τ.λ., i. e. וְנָ; v. 6.

This arrangement is, in the main, correct. The general allusion to Solomon's love of women leads on to the fact that many of his wives belonged to the neighbouring nations with whom intercourse was strictly forbidden, and that these wives turned away his heart after their strange gods. After mention in some detail of the concessions which the king made to their religious rites, the writer sums up by saying that Solomon did evil in the sight of Yahwe, and did not walk after Yahwe like David his father. This forms a natural and appropriate transition to v. 9 וְנָ.

The following points call for special notice:—

The mention of the number of wives and concubines *v.* 3<sup>a</sup> is no part of the original account, but is an addition from the margin which has come into MT. and LXX in a different position, and thus to some extent accounts for their variation in arrangement.

The words ויקח נשים of *v.* 1 have been omitted in MT. through homoioteleuton.

ואח בת פרעה 'and the daughter of Pharaoh,' i.e. 'and also,' or, as RV. marg., 'beside.' Pharaoh's daughter is introduced not as a crowning instance, but rather as *not* falling under the count which is brought against Solomon, since she was not מן הנונים אשר ונ' אמר ונ', i.e. the neighbouring nations whose territory fell within Solomon's dominions. Probably, however, the words are a later interpolation suggested by the mention of foreign wives and referring back to *ch.* 3. 1.

In the category of foreign wives *v.* 1<sup>b</sup>, LXX ζύγας ארמית is merely a doublet of ארמית. Kal 'Aμoppaiās ואמריות may be original, since there is no special reason for its insertion unless it be a third representation of ארמית. צרנית is omitted through oversight. *Vv.* 3<sup>b</sup>, 4<sup>a</sup> are a repetition of the same fact accounted for by the insertion at this point in MT. of *v.* 3<sup>a</sup> from the margin.

LXX is correct in making the apodosis of the sentence ולא היה ונ' after the time-determination ויהי לעת ונ', and in then continuing with ויטו. The reading אלהיהן (from *v.* 2<sup>a</sup>) is, however, inferior to אלהים אחרים of MT.

בהר אשר על פני ירושלם *v.* 7 is a detail added by a later hand. LXX in reading אלהי שקץ in this verse is more original, but the opposite change in *v.* 5, תועבת (שקין) for אלהי, is probably a later alteration; cf. *note* on *v.* 33.

In *v.* 8<sup>b</sup> Luc. supplies the original text. *Solomon himself* burnt incense and offered sacrifice to the strange gods, but this fact has been toned down by some later hand into the statement of MT. Syntax, however, has suffered in the process (we should expect at least הפקטירות והפזבחות). On the other hand, the original בקמיר ונ' is,

determining the subject of עשה, is perfectly regular in construction ; cf. e. g. Jer. 2. 26, 27 ; 17. 25.

Accordingly, the original narrative of R<sup>D</sup> probably ran as follows :—

וְהִפְלִיךְ שְׁלֹמֹה אֶהָב נָשִׁים וַיִּקַּח נָשִׁים נְכָרִיּוֹת רַבּוֹת מֵאֲבִיּוֹת עַמּוֹנִיּוֹת  
 אֲדָמִית צִדְוִיִּית תְּחִית [וְאַמְרִיּוֹת]. מִן־הַגּוֹיִם אֲשֶׁר אָמַר אֱלֹהֵי יִשְׂרָאֵל  
 לֹא־תָבֹאוּ בָהֶם וְהֵם לֹא־יָבֹאוּ בָכֶם אֲכֹן יִפְּסוּ אֶת־לִבְכֶם אַחֲרֵי אֱלֹהֵיהֶם בָּהֶם  
 דָּבַק שְׁלֹמֹה לְאַהֲבָהּ. וַיְהִי לָעַת וְקִנְיַת שְׁלֹמֹה וְלֹא־הָיָה לָכֶּבֶד שְׁלֹמֹה עִם־  
 אֱלֹהֵיוּ עָלָב דָּוִד אָבִיו וַיִּפְּסוּ נָשָׁיו אֶת־לִבָּו אַחֲרֵי אֱלֹהִים אַחֲרִים. אִן  
 יִבְנֶה שְׁלֹמֹה בַּמָּחָ לְכִמּוֹשׁ אֱלֹהֵי מוֹאָב וְלְמִלְכָם אֱלֹהֵי בְנֵי עַמּוֹן וְלְעִשְׁתָּרֶת  
 אֱלֹהֵי צִדְוִיִּים. וְכֵן עָשָׂה לְכָל־נָשָׁיו מִקְסִיר וּמִזְבֵּחַ לְאֱלֹהֵיהֶן. וַיַּעַשׂ שְׁלֹמֹה  
 הָרַע בְּעֵינָיו אֵל וְלֹא מִלֵּא אַחֲרָיו אֵל כְּדָוִד אָבִיו.

‘Now King Solomon was a lover of women ; and he took many strange wives, Moabites, Ammonites, Edomites, Zidonians, Hittites [and Amorites] ; of the nations whereof Yahwe said unto the children of Israel, Ye shall not go among them, neither shall they come among you ; for surely they will turn away your heart after their gods : Solomon clave unto these in love. And it came to pass, when Solomon was old, that his heart was not perfect with Yahwe his God like the heart of David his father ; but his wives turned away his heart after other gods. Then did Solomon build a high place for Chemosh the god of Moab, and for Milcom the god of the children of Ammon, and for Ashtoreth the goddess of the Zidonians. And so did he for all his wives, burning incense and offering sacrifice to their gods. And Solomon did that which was evil in the sight of Yahwe, and went not fully after Yahwe, as did David his father.’

1. [צִדְוִיִּית From masc. sing. צִדְוִיִּי Ezek. 32. 30 ; Judg. 3. 3, pl. צִדְוִיִּים v. 5 ; *al.*, would naturally be formed fem. sing. צִדְוִיִּית, pl. צִדְוִיִּיּוֹת ; and doubtless this last was the original pronunciation in our passage. For the Massoretic punctuation cf. Q're in Neh. 13. 23 אֲשֶׁר־דִּיּוֹת עַמּוֹנִיּוֹת, where Kt. is אֲשֶׁר־דִּיּוֹת עַמּוֹנִיּוֹת.

2. [אֲכֹן A strong asseveration, ‘Surely.’ LXX, Luc. μὴ, Pesh. **ܐܢܝܢܐ**, Targ. דִּילְמָא suggest **ܐܢܝܢܐ** (so Klo.), but this rendering is

merely an accommodation to the context, and weakens the force of the statement.

ל of reference defining the manner of the verb רבק [לאהבה] אהבה is the substantive, not the Infinitive construct.

3. [ויהי לו נשים] The verb coming at the beginning of the sentence takes the 3rd masc. sing. as the simplest form, although really predicate to the pl. fem. subj. נשים. This constr. is not infrequent; cf. Gen. 1. 14 ויהי סארת, but following the subj. once named ויהי וג'. So in v. 3<sup>b</sup> ויטו נשיו masc. pl. predicate precedes fem. pl. subj. Cf. Ew. § 316<sup>a</sup>; Da. § 113<sup>b</sup>.

5. [עשחרת אלהי צדנים] So v. 33. For this application of the term אלהים to a goddess cf. Phoen. עשתרת 'deo suo Astartae' CIS. I. i. 4; Baethgen, *Semil. Relig.* p. 71.

7. [אז יבנה] Cf. ch. 3. 16 note.

9. [הַנְּרָאָה] Intended by the punctuators to represent a 3rd sing. perfect Niph. with the article used with relative force; cf. Isa. 56. 3 הַנְּלִיָּה. This construction of art. with perf. is well known in late Hebrew; e. g. 1 Chr. 26. 28 הַהֲקִיֵּשׁ; 29. 17 הַנְּסִיָּאוֹ; *al.*; but it is very noticeable that in classical Hebrew the only occurrences depend upon the vocalization or accentuation, and if this be altered we obtain the common construction of the participle with the article. So here הַנְּרָאָה (as in Gen. 12. 7; 35. 1, Isa. 56. 3 הַנְּלִיָּה; and with forms of ע"ו verbs accented as 3rd fem. perf., Gen. 18. 21; 46. 27 הַבְּרָאָה, Isa. 51. 10 הַשְּׁמָה, *al.*, where change of accentuation gives הַבְּרָאָה, הַשְּׁמָה, 3rd fem. participle with article. We never meet with pl. forms הַנְּרָאוֹ, הַבְּרָאוֹ, where the constr. depends upon the consonants, except in the single instance Josh. 10. 24 הַהֲלָכוֹת which may well be a corruption of הַהֲלָכִים. Hence it is reasonable to think that this construction of perf. with art. was unknown to early Hebrew, and that all supposed occurrences rest merely upon a theory of the punctuators.

The solitary instance of the article used as relative with a preposition, הַעֲלִיָּה 'that which was on it,' 1 Sam. 9. 24, is probably a textual error. See Da. § 22 *Rem.* 4; Ew. § 331<sup>b</sup>, 1; and especially Dri. *Sam.* I. 9. 24.

10. [וַתֵּן] The use of the perfect with waw *simplex* is an irregularity which cannot here be justified. In view of the vocalization of הַיְנִיחֵהּ the participle in the previous verse as a perfect (see *note*), it seems possible that here also a change to the perfect may have been effected later, and that we should restore הַיְנִיחֵהּ in continuation of הַיְנִיחֵהּ. So Klo.

[וְלֹא שָׁמַר] LXX και φυλάξασθαι ποιήσαι, Luc. και φυλάξαι και ποιήσαι, i. e. וְלֹא שָׁמַר לְעֹשֶׂה—correct; cf. II. 17. 37; 21. 8. MT. is an easy alteration under the influence of שָׁמַר וְלֹא v. 11.

[וַיִּצְוֶה] LXX, Luc., Vulg., Pesh. appear to presuppose וַיִּצְוֶה 'had commanded *him*,' but the addition of the suffix pronoun is not really necessary, and may be regarded as a natural translator's addition.

LXX, Luc. add to the end of the verse οὐδ' (Luc. οὐκ) ἦν ἡ καρδία αὐτοῦ τελεία μετὰ Κυρίου κατὰ τὴν καρδίαν Δαυεὶδ τοῦ πατρὸς αὐτοῦ, a gloss from v. 4.

11. [עִמָּךְ] 'With thee,' i. e. 'in thy *thought*,' or, more fully, as referring to an action carried into effect, 'to be taken into reckoning in estimating thy *character*.' Cf. Job 10. 13 עִמָּךְ בִּי זִמָּת יִדְעֵתִי parallel to וְאֵלֶּה צִפְנֹת בְּלִבְךָ; 23. 14; 27. 11; cf. Num. 14. 24.

[חֻקֵּי בְרִיתִי] LXX, Luc. τὰς ἐντολάς μου καὶ τὰ προστάγματα μου, i. e. חֻקֵּי בְרִיתִי; Cod. A. τὰ προστάγματα μου καὶ τὰς ἐντολάς μου, Pesh. אֲמַרְסֵם אֲמַרְסֵם אֲמַרְסֵם, i. e., supposing אֲמַרְסֵם to be an error for אֲמַרְסֵם, בְּרִיתִי חֻקֵּי וּמִצְוֹתֵי. These variations in order seem to indicate that חֻקֵּי בְרִיתִי is a later addition made first upon the margin as being a word often coupled with חֻקֵּי.

12. [אֶקְרַענָה] LXX, Luc. λήψομαι αὐτήν, i. e. אֶקְרַענָה; so v. 13 אֶקְרַע LXX, Luc. λάβω, Vulg. *auferam*, i. e. אֶקְרַע. This reading, as agreeing better with the phrase מִדְּבַר בְּנֵי מִדְּבַר v. 12 (v. 11 קָרַע . . . מִעֲלִיד), and according with vv. 34, 35, is to be adopted.

11. 14-25. *Solomon's adversaries; Hadad the Edomite and Rezon the Syrian.*

14-22. The narrative in its present form seems to be somewhat confused. Hadad, though but 'a little lad' at the time of his

flight into Egypt, at once finds favour with Pharaoh, and receives from him a house, an allowance, and land. He then, in spite of his extreme youth, marries the sister of Pharaoh's queen Tahpenes, and his son Genubath is brought up in the palace together with Pharaoh's sons. The form אורד *v.* 17, as a variation of הדר, creates further suspicion as to the integrity of the narrative.

Winckler (*Alltest. Untersuchungen*, i ff.) believes that two accounts have here been interwoven, and attempts the task of unravelling the skein by the aid of a discriminating use of LXX. Winckler's two narratives run as follows:—

14	ויקם יהוה שטן לשלמה	15 <i>a</i> <sup>β</sup>	ויהי בעלות יואב שר
	את הדר הארמי מזרע		הצבא לקבר את החללים
15 <i>a</i> <sup>α</sup> , <i>β</i>	המלוכה בארדום. ויהי	16 <i>a</i>	כי ששת חרשים ישב שם
	בהכרית דוד את ארדום		יואב וכל ישראל [ויכו
17 <i>β</i>	ויך כל זכר בארדום והדר		את כל ארדום ער־עלה].
	נער קטן. [ויקחהו אחר]	17 <i>a</i> <sup>α</sup>	ויבדח ארד הוא ואנשים
17 <i>a</i> <sup>β</sup>	מעברי אביו [ויביאהו	17 <i>a</i> <sup>β</sup>	ארמיים אתו לבוא מצרים.
	מצרימה אל פרעה].	18	ויקמו ממדין ויבאו פארן
19	וימצא הדר חן בעיני פרעה		ויקחו אנשים עמם טפארן
	מאד ויתנהו לתחפנים		ויבאו מצרים אל פרעה
20 <i>a</i> <sup>β</sup>	אשתו הנבירה ותגדלהו		ויתן לו בית ולחם אמר
20 <i>β</i>	בתוך בית פרעה בתוך	19 <i>β</i>	לו וארץ נתן לו. ויתן
21	בני פרעה. וישמע הדר		לו אשה את אִנֹּת אחות
	במצרים כי שכב דוד עם	20 <i>a</i> <sup>α</sup>	תחפנים. ותלך לו את
	אבתיו ויאמר אל פרעה	20 <i>β</i> <sup>α</sup>	ננבת בנו ויהי ננבת בית
	שלחני ואלך אל ארצי.		פרעה.
22	ויאמר לו פרעה כי מה		
	אתה חסר עמי הונך		
	מבקש ללכת אל ארצך		
	ויאמר לו כי שלח תשלחני		
	וישב הדר אל ארצו.		

'And Yahwe raised up an adversary unto Solomon, Hadad the Edomite, of the royal seed in Edom. And it came to pass, when David cut off Edom, and smote every male in Edom, that Hadad was a little lad. [And one] of his father's servants [took him, and brought him into Egypt unto Pharaoh]. And Hadad found great favour in the sight of Pharaoh, and he gave him to Tahpenes his chief wife, and she brought him up in Pharaoh's house among the sons of Pharaoh. And Hadad heard in Egypt that David slept with his fathers, and he said to Pharaoh, Let me depart, that I may go to my own country. And Pharaoh said to him, What hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he said to him, Let me in any wise depart. So Hadad returned to his own land.'

'And it came to pass, when Joab the captain of the host was gone up to bury the slain, that he remained there six months, even Joab and all Israel, [and they smote all Edom until they had utterly destroyed them]. And Adad fled, he and certain Edomites with him, to go into Egypt. And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, unto Pharaoh. And he gave him a house, and appointed him victuals, and gave him land. And he gave him to wife Anoth the sister of Tahpenes. And she bare him Genubath his son; and Genubath lived in the house of Pharaoh.'

In the first narrative the *Edomite* Hadad is carried into Egypt by his father's servant, and brought up by Pharaoh's queen. The second account seems to make Adad a *Midianite* prince, who flees with his adherents into Egypt, taking with him certain Edomites<sup>1</sup>

<sup>1</sup> אַשְׁמֵי אֲדָמִים. Had Adad and his followers been Edomites, such a specification would here have been unnecessary.

from Paran, and is well received by Pharaoh, who gives him for wife Anoth the sister of his queen. A son, Genubath, is born to him, but of his fate we are not informed. Winckler conjectures that just as the two accounts exhibit similarity in their commencement with David's campaign against Edom and in the allied names Hadad, Adad, so the conclusion of the second may have resembled that of the first in relating the journeying of Genubath from Egypt into Midian the land of his father, and his there establishing himself as an adversary to Solomon.

In the two accounts the following portions of MT. are rejected as glosses:—

(i.) *v.* 20<sup>aβ</sup> תחפניס, *v.* 21<sup>a</sup> שר הצבא (introduced in accordance with *v.* 15 by the welder of the two narratives), *v.* 21<sup>b</sup> הדרד.

(ii.) *v.* 18<sup>b</sup> מלך מצרים.

The sentences enclosed in square brackets are supplied by conjecture.

Words overlined are emendations dependent upon LXX, as follow:—

*v.* 14. מלך הוא] LXX τῆς βασιλείας = הַמְּלִיכָה. So Klo., Benz.

*v.* 15. בהיות] LXX ἐν τῷ ἐξολοθρεύειν = בְּהַכְרִיחַ. So Klo., Kamp. Pesh. ܩܘܡܘܢܐ = בְּהַכּוֹת adopted by Bð., Th., Benz., Oort.

*v.* 20<sup>a</sup>. ותנמלהו] LXX καὶ ἐξέθρεψεν αὐτόν = וְהִתְנַחֵלְהוּ. So Klo., Benz.

*v.* 22 end] LXX adds καὶ ἀνίστρεψεν Ἄδερ εἰς τὴν γῆν αὐτοῦ = וַיָּשָׁב הָדָד אֶל־אֲרָצוֹ.

*v.* 19<sup>b</sup>. ויתן לוֹ ונ] Here ויתנו לתחפניס is restored by conjecture in (i.). The name מנות in (ii.) is derived from LXX, Luc. *ch.* 12. 24<sup>o</sup> καὶ Σουσακείμ ἔδωκεν τῷ Ἱεροβοὰμ τὴν Ἀνὰ ἀδελφὴν Θεκεμείνας τὴν πρεσβυτέραν (Luc. adds ἀδελφὴν) τῆς γυναίκος αὐτοῦ εἰς γυναῖκα (Luc. καὶ) αὕτη ἦν μεγάλη ἐν μέσῳ τῶν θυγατέρων τοῦ βασιλείως, καὶ ἔτεκεν τῷ Ἱεροβοὰμ τὸν Ἀβιά υἱὸν αὐτοῦ, a statement which occurs in the midst of the account of Jeroboam. Winckler considers the question whether this passage (obviously correspondent to MT.





from 14<sup>a</sup>. The notice is ancient and genuine<sup>1</sup>, but its original position cannot now be accurately determined.

23. רחוק ] See note on קָוִיָּח *ch.* 15. 18.

24. גִּרְדוּר ] Generally a *marauding band*; II. 5. 2; 6. 23; 13. 20, 21; 24. 2; 1 Sam. 30. 8, 15, 23; *al.* So, of the *foray* made by such a band, 2 Sam. 3. 22. The word is perhaps used of more regular detachments of an army 2 Sam. 4. 2; but this use seems generally to be late—1 Chr. 7. 4; 2 Chr. 25. 9, 10, 13; 26. 11.

אָתָם ] בְּהָרַג דָּוִד אֹתָם LXX, Luc. omit. The statement is probably a gloss from the margin, referring to *v.* 23<sup>b</sup>. So Klo., Winckler (*Alltest. Untersuchungen*, p. 60), Benz. In place of אָתָם read אֲרָם with Klo., Benz.

25. וַיִּקַּץ ] So, of racial hostility, Ex. 1. 12; Num. 22. 3, followed in both places by וַיִּשְׂנֵא, expressing dislike.

11. 26—14. 20. *History of Jeroboam.*

*Ch.* 11. 26—43 properly belongs to the section of 1 Kings, *chh.* 3. 1—11. 43, which deals with the reign of Solomon. See summary at head of *ch.* 3. Since, however, the history of Jeroboam commences with *v.* 26, it is convenient at this point to consider the structure of the narrative. The arrangement of events in LXX, Luc. presents a striking variation from that of MT., as may be best seen by a parallel summary of the two accounts.

MT.	LXX.
11. 26. Jeroboam, an Ephraimite of Zeredah, son of a widow, comes into prominence in connexion with Solomon's building operations at Jerusalem.	
11. 29. He is marked out as future king of the ten tribes by the prophet Ahijah.	
11. 40. Solomon seeks to kill Jeroboam, who takes flight into Egypt, where he stays until the death of Solomon.	
11. 41. Death and burial of Solomon.	

<sup>1</sup> A notice so straightforward and unembellished can scarcely be thought (*Kit. Hist. Heb.* ii. 53) merely to have grown up out of the *lapsus calami* אָרָם for אֲרָם.

M.

LXX.

11. 43. Jeroboam returns so soon as he hears of Solomon's death, and settles in Zeredah.  
Repeated notice of Solomon's death.  
Jeroboam succeeds him.
12. 1. Rehoboam goes to Shechem to be crowned by all Israel.
12. 2. Jeroboam returns from Egypt upon the news of Rehoboam's accession.
12. 3. The people of Israel summon him, and he and all Israel come and lay their grievances before Rehoboam.
12. 3. The people (without Jeroboam) come and lay their grievances before Rehoboam.
12. 5. Rehoboam, after asking a delay of three days, decides to answer the people harshly and to add to their burdens.
12. 12. Jeroboam and all the people come to Rehoboam upon the third day to receive his answer.
12. 12. All Israel (without Jeroboam) come to Rehoboam upon the third day to receive his answer.
12. 13. Rehoboam's answer results in the revolt of all Israel except the tribe of Judah  
and Benjamin.
12. 10. All Israel, when they hear of Jeroboam's return, send for him and make him their king.
12. 21. Rehoboam goes to Jerusalem, and assembles all Judah and Benjamin to fight against Jeroboam, but is restrained by the word of God through the prophet Shemajah.
12. 24<sup>a</sup>. Repeated notice of Solomon's death and of Rehoboam's accession. His age at accession, length of his reign, and his mother's name. Verdict as to his character.
12. 24<sup>b</sup>. Repeated introduction to Jeroboam;—an Ephraimite, son of a harlot. Solomon advances him.

MT.

LXX.

12. 24<sup>b</sup>. Notice of Solomon's building operations, and of his chariots.
12. 24<sup>c</sup>. Solomon seeks to kill Jeroboam, who flees into Egypt, where he remains until the death of Solomon.
12. 24<sup>d</sup>. Jeroboam hears of Solomon's death, and asks leave of Pharaoh to return to his own country. Pharaoh, instead of granting the request, gives him his daughter Anoth as wife. She bears him Abijah.
12. 24<sup>f</sup>. Jeroboam renews his request to return to Ephraim, and leaving Egypt arrives at Zeredah, where he gathers all the tribes of Ephraim, and builds a fort.
12. 24<sup>g</sup>. Jeroboam's son falls sick at Zeredah. He sends his wife to inquire as to the issue of the sickness. Ahijah prophesies the death of the child and the utter extirpation of Jeroboam's posterity (but without assigning any cause).
12. 24<sup>a</sup>. Jeroboam goes to Shechem, and gathers the tribes of Israel against the arrival of Rehoboam.
12. 24<sup>e</sup>. Shemaiah the prophet marks out Jeroboam as future king of the ten tribes.
12. 24<sup>p</sup>. The people lay their grievances before Rehoboam, who, after asking a delay of three days, decides to answer the people roughly and to add to their burdens.
12. 24<sup>h</sup>. Revolt of all Israel except the tribes of Judah and Benjamin.
12. 24<sup>r</sup>. Rehoboam assembles all Judah and Benjamin to fight against Jeroboam, but is restrained by the

MT.

LXX.

word of Yahwe through the prophet Shemaiah.

12. 25. Jeroboam builds Shechem and Penuel.  
 12. 26. His calf-worship at Bethel and Dan a measure to prevent the return of Israel to the house of David.  
 13. 1. The narrative concerning the prophet who came from Judah to rebuke Jeroboam.  
 13. 33. In spite of this Jeroboam maintains his worship, and thus seals the doom of his house.  
 14. 1. Jeroboam's son falls sick at Tirzah. He causes his wife to disguise herself, and sends her to inquire of Ahijah as to the issue of the sickness. She is at once recognized by Ahijah, who prophesies the death of the child and the utter extirpation of Jeroboam's posterity, because of 'the sins of Jeroboam,' i. e. his idolatrous calf-worship.  
 14. 19. Death of Jeroboam; record of the length of his reign, and mention of his successor.

Here the following points are to be noticed :

1. The superiority of LXX to MT. in 11. 43—12. 24. Jeroboam would naturally return from Egypt upon the news of the death of Solomon (LXX), and would scarcely delay until he had received information of Rehoboam's accession (MT.; read in 12. 2<sup>b</sup> וַיָּשָׁב בְּיָמֵי רְחֹבָאָם with || 2 Chr. 10. 2). This point, however, cannot be pressed, since MT. may not be intended to represent the logical order of events. The variations in *vv.* 3<sup>a</sup>, 12<sup>a</sup> are more important. From *v.* 20 in both MT. and LXX it is certainly to be gathered that Jeroboam had taken no part in the previous negotiations, but that news of his return first reached the people when they were looking around for a new leader after their rejection of the house

of David. This agrees with the previous narrative in LXX, but conflicts with the statements of MT. in *vv.* 3<sup>a</sup>, 12<sup>a</sup>. LXX is therefore to be preferred.

2. The inconsistency of LXX 12. 24<sup>a-z</sup> with LXX 11. 43—12. 24, and its inferiority to MT.

(a) The section is inconsistent with the previous section in LXX. Many of its notices are mere duplications of what has been previously recorded in 11. 43—12. 24. Thus the notice of Solomon's death and Rehoboam's accession, 12. 24<sup>a</sup>, repeats 11. 41, 43; the introduction to Jeroboam, 12. 24<sup>b</sup>, is superfluous after 11. 26; Solomon's attempt to kill Jeroboam is a repetition of 11. 40, and comes in very awkwardly without any narrative preceding to explain the king's action; 12. 24<sup>c</sup> is merely a variation of the story of 11. 29 *ff.*, and cannot exist side by side with it; 12. 24<sup>d-z</sup> answers to 12. 3—24, while the whole account in its second form is inconsistent with the first account, in representing Jeroboam as having gathered the tribes to Shechem to meet Rehoboam 12. 24<sup>a</sup>, and so presumably as present during the negotiations, and taking part in them.

(b) The section is inferior to the narrative of MT. On LXX 12. 24<sup>d-f</sup> as compared with MT. 11. 19<sup>b</sup> *ff.* see *note* on *ch.* 11. 14—22. The relative value of the two forms of the story of the sickness of Jeroboam's son admits of some difference of opinion. See, for LXX, Winckler, *Alltest. Untersuchungen*, 12 *ff.*; for MT. Kit. *Hist.* ii. 206 *f.* The variation between the two narratives is clearly too considerable to admit of the supposition that the one was derived from the other; and it seems necessary to suppose that each was drawn independently from some earlier source. Thus regarded, LXX may represent the more original form of the story, since it is easier to believe that *vv.* 7—9, 14—16 MT.<sup>1</sup> are a later addition than that in LXX they were purposely cut out in order to place the story at the commencement of Jeroboam's career (Kit.). It is

<sup>1</sup> The work of R<sup>D</sup>. His hand, however, is also to be traced in *v.* 10, which appears in LXX. See *notes ad loc.* \*

certain, however, that *from the point of view of R<sup>D</sup>* the story in MT. occupies the right position, and, as intended to exemplify God's visitation upon Jeroboam on account of the idolatry of his calf-worship, aptly closes the history of his life, and is followed, *vv.* 19, 20, by the short notice as to his death. In LXX all reference to the death of Jeroboam is lacking, a point which further argues the inferiority of the section.

The inference to be drawn from the foregoing points is that the history of Jeroboam, as it left the hand of R<sup>D</sup>, is represented, as nearly as can be determined, by MT., LXX 11. 26-42; LXX 11. 43-12. 24; MT. 12. 25-14. 20. LXX 12. 24<sup>a-z</sup>, as both inconsistent with the previous section in LXX and inferior to MT., must be considered to be a history of Jeroboam which came independently into the hands of some copyist of the LXX, and was inserted after *ch.* 12. 24 at the expense of the omission of the original text.

The origin of the section LXX 12. 24<sup>a-z</sup> is not clear. It may have been, and probably was, drawn in part from our Book of Kings (the recension of R<sup>D</sup>). But, as has been noticed above, the story 12. 24<sup>b-n</sup> appears to come from some independent source; and 12. 24<sup>a-f</sup>, composed, like the LXX insertions in *ch.* 2 after *vv.* 35, 46, of fragments which in the main can be paralleled in MT., contains a few independent statements. Thus *v.* 24<sup>b</sup> *καὶ ἐφοδόμησεν Σαλωμών* (Luc. Ἰεροβοὰμ τῷ Σολομώντι) *τὴν Σαρειρὰ τὴν ἐν ὄρει Ἐφράμ, καὶ ἦσαν αὐτῷ ἄρματα τριακόσια ἵππων, καὶ καὶ ἦν ἐπαιρόμενος ἐπὶ τὴν βασιλείαν, v.* 24<sup>f</sup> *καὶ ἐξῆλθεν Ἰεροβοὰμ ἐξ Αἰγύπτου, καὶ ἦλθεν εἰς γῆν Σαρειρὰ τὴν ἐν ὄρει Ἐφράμ· καὶ ἐφοδόμησεν Ἰεροβοὰμ ἐκεῖ χάρακα.* Further, the narrative of *vv.* 24<sup>d-f</sup>, though ultimately identical with MT. 11. 19 *ff.* (see *note*), must certainly have been derived from some other source than Kings.

The view of Kue. (*Opd.* § 26. 10) is that we have in this section a version of the history of Jeroboam undertaken in his interest, and thus representing him as marrying the daughter of Pharaoh, and purposely omitting a large portion of Ahijah's prophecy against him. But, as Kit. points out, the fact that his mother is represented

as a harlot, and the revolt laid at his door, is entirely alien to such a purpose<sup>1</sup>.

11. 26-43. *Jeroboam's early career.*

11. 26. [הצרדה] Only here in MT. LXX, Luc. *Σαπειρά*, here and in *v.* 43; 12. 24<sup>b</sup>, f, k, l, n. In 11. 43; 12. 24<sup>b</sup> *Σαπειρά* is said to be *ἐν τῷ ὄρει Ἐφράιμ*, perhaps an inference from *v.* 26. The view that צרדה is the same as צרתן (*ch.* 4. 12 *note*; 7. 46, where || 2 Chr. 4. 17 has צִרְתָּהּ) is by no means certain.

In Judg. 7. 22 צִרְתָּהּ (with ה *loc.*) mentioned as the scene of the flight of the Midianites, is usually thought to be miswritten for צִרְתָּהּ, but nothing definite as to locality can be gathered from this passage, which seems to embody a confusion of sources (see Moore, *ad loc.*). Conder suggests as the site of צרדה *Şurda*, a small village four kilometres north-west of Bethel; *Memoirs*, ii. 295.

[ושם אמו צרתה] LXX, Luc. omit, probably owing to the translator's eye passing from הצרדה to צרתה.

[וירם] The *ἰ* *consec.* is here employed to introduce the predicate with some little emphasis after the words intervening between it and the subject: 'And Jeroboam, &c., *he* lifted up &c.' Cf. Gen. 30. 30 כי מעט אשר היה לך לפני וימרן לרב 19; 1 Sam. 14. 19; Dri. *Tenses*, § 127 a. These words are omitted in LXX, Luc. through confusion with *v.* 27<sup>a</sup>.

27. אה הדבר אשר. [זה הדבר אשר] 'And this is the reason why &c.' So Josh. 5. 4 וזה הדבר אשר מל יהושע ונ'.

[המלוא] *Ch.* 9. 15 *note*.

[עיר דוד] *Ch.* 2. 10 *note*.

28. גבור חיל. 'A mighty man of *skill*,' i.e. 'a man of great ability.' So 1 Chr. 9. 13; cf. 1 Chr. 26. 8. So in Ruth 2. 1 (and perhaps 1 Sam. 9. 1) the phrase is used not in the special sense of great valour in battle, but of marked moral or material *worth*. Cf. *note* on חיל *ch.* 1. 42.

<sup>1</sup> Ranke takes the view that LXX 12. 24<sup>a-c</sup> is of superior historical value to the previous section in LXX, and to MT.; see *Weltgeschichte*, iii. 2, pp. 4-12.

29. בדרך . . . ] *LXX*, Luc. add *καὶ ἀπέστειλεν αὐτὸν εἰς δόμοσ τε*, i.e. וְסִירָהוּ מִן־הַדֶּרֶךְ. The words, which are necessary in view of the following statement וּשְׁנִיחֵם לְבָרֵם בְּשֹׂדֶה, have fallen out of MT. through homoioteleuton. The motive of the action, to insure privacy, may be compared with I Sam. 9. 27, where Samuel causes Saul's servant to pass on before, and with II. 9. 2, where the young prophet is directed to take Jehu into חֹדֶר בְּחֹדֶר.

[השילני] Cf. *ch.* 14. 1 *note*.

וְאַחִיָּה ] *LXX*, Luc., Pesh. וְאַחִיָּה, probably original. In any case the reference is to Ahijah (Th., Klo.) and not to Jeroboam (Ew.), the garment being assumed for the special purpose described in *v.* 30; cf. Jer. 13. 1 *ff.*; Isa. 20. 2.

*LXX* omits לְבָרֵם ; Luc. reads *εἰς δόμον* for *בְּשֹׂדֶה*. MT. correct.

31-39. Ahijah's speech has taken its present form at the hands of R<sup>p</sup>. Notice the following phrases:—

31. ] אֱלֹהֵי צְבָאוֹת Cf. *ch.* 8. 15 *note*.

32. ] לִמְעַן דוֹד עַבְדִּי So *v.* 34; cf. *v.* 12 *note*.

] יִרְשָׁלַם הָעִיר אֲשֶׁר בַּחֲרָתִי So *v.* 36; cf. *ch.* 8. 16 *note*.

33. ] וְלֹא הִלְכוּ בְּדַרְכֵי So *v.* 38; cf. *ch.* 2. 3 *note*.

] לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי So *v.* 38; 14. 8; 15. 5, 11; 22. 43 (|| 2 Chr. 20. 32); II. 10. 30; 12. 3 (|| 2 Chr. 24. 2); 14. 3 (|| 2 Chr. 25. 2); 15. 3, 34 (|| 2 Chr. 26. 4; 27. 2); 16. 2 (|| 2 Chr. 28. 1); 18. 3 (|| 2 Chr. 29. 2); 22. 2 (|| 2 Chr. 34. 2). Deut. 12. 25; 13. 19; 21. 9; and, with addition of הַטּוֹב, 6. 18; 12. 28. Elsewhere only Ex. 15. 26 (JE or D?); Jer. 34. 15. For the contrary phrase of R<sup>p</sup> ] עָשָׂה הָרַע בְּעֵינֵי cf. *v.* 6 *note*.

] כַּדּוֹד אַבִּי Cf. *ch.* 3. 14 *note* on דוֹד.

34. ] אֲשֶׁר בַּחֲרָתִי אֲתוּ Cf. Deut. 17. 15 שׁוֹם תִּשִּׂים עֲלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ] אֱלֹהֶיךָ בּוֹ.

36. ] לִמְעַן הִיֹּת נִיר לְדוֹד עַבְדִּי So 15. 4; II. 8. 19 (|| 2 Chr. 21. 7); cf. Ps. 132. 17. The figure of the unquenched lamp represents a lasting posterity; cf. Prov. 13. 9; Job 18. 6.

] כָּל הַמַּיִם So *v.* 39; cf. *ch.* 9. 3 *note*.

] לְשׁוֹם שְׂמֵי שָׁמַיִם Cf. *ch.* 9. 3 *note*.

38. [היה אם השמע] So Deut. 28. 1, 15; with pl. 11. 13; cf. 15. 5; 11. 28. In the same way (obedience the condition of a promise) **כי השמע** Deut. 13. 19; 28. 2, 13; 30. 10; **אשר השמעו** 11. 27.

[לשמר ונ] Cf. *ch.* 2. 3 *note*.

[כאשר עשה דוד] Cf. *ch.* 3. 14 *note*.

[ובניתי לך ונ] Cf. the promise in 2 Sam. 7. 11, 16, 27 Nathan's prophecy referred to elsewhere by R<sup>D</sup>;—*ch.* 2. 4; 5. 16-19.

For the phrase cf. 1 Sam. 2. 35 and (בנה *עשה*) 25. 28.

Not improbably the speech has received some few later additions.

In *v.* 33 **וחקתי ומשפטני** is wanting in LXX, and the use of these terms after **לעשות** rather than **לשמר** being characteristic of P or H (see *ch.* 6. 12 *note*), the two words may reasonably be suspected as an insertion due to R<sup>P</sup>. LXX also omits **אשר שמר מצותי וחקתי** at the end of *v.* 34, and though the phrase is Deuteronomic, yet the repeated **אשר** has something of the awkward ring of an insertion, and the words may be due to the same interpolator. The omission of the close of the speech by LXX **את ישראל; ואענה את** **ונתתי לך את ישראל; ואענה את** taken in connexion with the reference of *v.* 39—the affliction of the seed of David, but not for ever—suggests that this also may be an addition of exilic or post-exilic times; though, as Kue. points out, the statement of *v.* 39 need not imply an exilic standpoint: cf. 2 Sam. 7. 14<sup>b</sup>. The use of the imperf. with weak ו, **ואענה**, for the perf. with ו *consec.*, seems to be another mark of the late hand: cf. *ch.* 6. 32 *note* on **יִקְלַע**.

32. [והשבט האחר] LXX, Luc. *καὶ δύο σκήπτρα*, an alteration in view of *v.* 30<sup>b</sup>; *ch.* 12. 23. So *v.* 36. Cf. the addition *καὶ Βεθαμείν* in *ch.* 12. 20. The inconsistency in MT. between the '12 pieces' of *v.* 30 and the 10 + 1 of *vv.* 31, 32 perhaps points to a modification of the original narrative only partially effected.

33. [יען אשר עזבוני] LXX, Luc., Vulg., Pesh. presuppose the sing. verb throughout the verse; **עֲזָבוּנִי וַיִּשְׁתַּחֲוּוּ . . . וְלֹא הָלַךְ**. This, as agreeing with the sing. **שלמה** of *vv.* 31, 32, and the sing. **סִידוֹ** of *v.* 34, is to be adopted.

[לעשותרת אלהי צדני ונ] LXX, Luc. *τῆ Ἀσάφτη βδελύγματι Σιδωνίων*

καὶ τῷ Χαμῶς καὶ ἐν τοῖς εἰδώλοις (Luc. εἰδῶλοι) Μωάβ καὶ τῷ βασιλεὶ αὐτῶν (Luc. τῷ Μελχὸμ) προσοχθίσματι υἱῶν Ἀμμών, i. e. כַּבְּחַתְרֵי תַּרְתַּרְעַל לְעַמּוֹ בְּנֵי יִשְׂרָאֵל וְלַמְלָכִים מוֹאָב וְאֵלֵּי אֱלֹהֵי מוֹאָב וְלַמְּלָכִים אֱלֹהֵי אֱמֻנֵם. MT., in reading אֱלֹהֵי in each case, is more original. The expressions חַבְּחַתְרֵי, יִשְׂרָאֵל represent alterations to avoid applying the term אֱלֹהֵי to heathen gods, in accordance with the feeling of a later time. Cf. the variations in *vv.* 5, 7 MT. and LXX.

צַדִּיק] The plural termination יָ, used in Aramaic and upon the Moabite stone, occurs in Hebrew some twenty-five times, chiefly in late Books. In earlier Books the form, if not dialectical (so perhaps Judg. 5. 10), is due to error in transcription under the influence of Aramaic. For the occurrences cf. G-K. § 87 e; Sta. § 323<sup>a</sup>.

34. אֲשַׁחֲזֵנּוּ] LXX, Luc. ἀντιασσόμενος ἀντιτάξομαι αὐτῷ appear to have read אֲשַׁחֲזֵנּוּ, or better לִי אֲשַׁחֲזֵנּוּ, interpreting אֲשַׁחֲזֵנּוּ incorrectly in a reflexive sense 'lift myself up against'; cf. LXX rendering of Hos. 1. 6 כִּי אֲשַׁחֲזֵנּוּ לְהָם. Given the text of LXX, we might render 'for I will surely forgive him during his life-time &c.'; but this is inferior to MT.

37. נִשְׁפָּן . . . וְלִכְתּוֹב] So exactly 2 Sam. 3. 21. Cf. Deut. 14. 26; 1 Sam. 2. 16. אָפָה Pîel and subs. אָפָה are used almost exclusively in connexion with שָׁפָן.

40. שֵׁשֶׁן] LXX Σουσακίμ, Luc. Σουσακίμ. Identified with Sheshonk I, first king of the twenty-second dynasty of Manetho. Cf. *ch.* 14. 25 *f. note.*

41 *ff.* וְיִתְּרֵי] For this summarizing formula of R<sup>D</sup> see *Introd.*

וְחִכְמָתוֹ] LXX, Luc. וְכִלְכִּילֵתוֹ, adopted by Th. upon the ground that *ch.* 5. 9-14 merely gives a summary account of this wisdom.

עַל סֵפֶר דְּבָרֵי שׁ] Luc. ἐν βιβλίῳ λόγων ἡμερῶν Σ., Vulg. *in libro verborum dierum S.*, i. e. 'עַל סֵפֶר דְּבָרֵי הַיָּמִים לְשׁ', probably a correction in accordance with the phrase used in the records of the

<sup>1</sup> In LXX προσοχθίσμα usually = חַבְּחַתְרֵי, but never = יִשְׂרָאֵל; βδελύγμα often = יִשְׂרָאֵל, יִשְׂרָאֵל, but more than twice as frequently = חַבְּחַתְרֵי. In Deut. 7. 26 we get the two words in juxtaposition, וְכִלְכִּילֵתוֹ וְכִלְכִּילֵתוֹ יִשְׂרָאֵל וְכִלְכִּילֵתוֹ, προσοχθίσματι προσοχθίσματι καὶ βδελύγματι βδελύξῃ.

kings of Israel and Judah. 2 Chr. 9. 29 ושאר דברי ש' הראשנים והאחרונים הלא הם כתובים על דברי נתן הנביא ועל נבואת אחיה השילוני ובחזות יערי החזה על ירבעם בן נבט.

43. The notice with reference to the return of Jeroboam from Egypt, inserted correctly (see note on 11. 26—14. 20) by LXX, Luc. between *v.* 43<sup>a</sup> and *v.* 43<sup>b</sup>, must have run in the original:—  
וְהָיָה כַשְׁמֶע יִרְבֵּעַם בְּיָנֹכְבִּיט וְהוּא עֹדְנוּ בְּמִצְרַיִם אֲשֶׁר בָּרַח מִפָּנָי שְׁלֹמֹה וַיָּשָׁב  
בְּמִצְרַיִם וַיָּשָׁב הֵלֶךְ אֶל-עִירוֹ אֶל-הַצֹּרֵדָה אֲשֶׁר בְּהַר אֶפְרַיִם וַיָּשָׁב הַמֶּלֶךְ  
שְׁלֹמֹה עִם-אֲבֹתָיו. LXX *κατεσθύειν*, Luc. more correctly *καὶ κατεσθύειν*  
represents וַיָּשָׁב read as וַיֵּשֶׁר; cf. 1 Sam. 6. 12 וַיֵּשְׂרֵהָ *καὶ κατεσθύων*.  
In LXX *εἰς ἡγῆ εἰς ἡγῆ Σαπειρά* the word *εἰς ἡγῆ* appears to be a corrupt  
repetition of *εἰς ἡγῆ*: cf. LXX *ch.* 12. 24<sup>f</sup>, where LXX *εἰς ἡγῆ* = Luc. *τῆγ*.

12. 1–24. *Rehoboam's accession and the defection of the ten tribes.*

*Ch.* 12. 1–24 = 2 Chr. 10. 1–11. 4.

In this narrative *vv.* 15, 17, 21–24 appear to be additions of a later hand. *v.* 15, with its reference to the prediction of Ahijah, probably presupposes *ch.* 11. 31 *ff.* in its present form, and must in this case be due to R<sup>p</sup>. *vv.* 21–24, standing in close connexion with *v.* 15 (cf. *v.* 15 <sup>י</sup> מעם מבה מעם <sup>י</sup>; *v.* 24 כי מאתי נהיה הדבר הזה), give a Judaic turn to the originally impartial narrative of *vv.* 1–20, and are scarcely consistent with the statement of *ch.* 14. 30 ומלחמה כל הימים הימים, a genuine excerpt from the ancient annals. Notice further that, while *v.* 20 speaks only of the tribe of Judah, *vv.* 21, 23 are careful to make reference also to the tribe of Benjamin. *v.* 17, which stands in an awkward position, and is absent from LXX, is probably a later gloss, though not by the same hand as *vv.* 15, 21–24, since it makes no reference to Benjamin.

1. [שכם] The Roman *Flavia Neapolis* and modern *Nábulus*, lying under the north-east base of Mount Gerizim. See Rob. *BR.* ii. 275, 287 *ff.*; Baed. 252 *ff.*

2. [וישב ונ'] Vulg., || 2 Chr. 10. 2 ממצרים, correctly. Cf. note on *ch.* 11. 43 LXX.

3. See, on LXX, Luc., note on *chh.* 11. 26—14. 20. Pesh. omits קהל.

4. על [עלנו] as a figure of *hard bondage* is very frequent, though always elsewhere of that imposed by a foreign nation:—Gen. 27. 40 (Israel's subjection of Edom); Lev. 26. 13; Hos. 11. 4; Jer. 2. 20 (Egypt); Isa. 9. 3; 10. 27; 14. 25 (Assyria); Jer. 27. 8, 11, 12; 28. 2, 4, 11, 14; 30. 8; Isa. 47. 6; Ezek. 34. 27 (Babylon); Deut. 28. 48 (general); of the moral restraints of religion Jer. 5. 5, cf. Lam. 3. 27; of the bonds of sin (late) Lam. 1. 14.

5. עד [LXX, Luc., Vulg., Pesh., Targ. presuppose עד 'Depart until three days (sc. have elapsed), i.e. 'until the third day.' This is doubtless correct. עד of MT. would rather suggest that a *previous* postponement had taken place.

על-העם [LXX, Luc. omit. Pesh. על-העם, i.e. על-העם.]

6. [תעז] So with *pathah* always in this form (11 times). According to König, *Lehrg.* I. i. 419, the emphatic pronunciation of the *צ* is better served by the broader '*Pathah gadol* in place of *Pathah qaton*' (= *Seghol*).

7. [דברים טובים] 'Favourable words'; Zech. 1. 13.

כל הימים [Cf. ch. 5. 15 note.]

8. [אשר העמיד לפניו] 'Who were those who stood before him'; but this is harsh unless we read אשר הם העמידים ו'. || 2 Chr. 10. 8, omitting אשר, gives the simple sense 'who stood before him,' and is doubtless correct.

10. [ואתה] LXX, Luc. אתה, i.e. אתה, in conformity with v. 4.

[קטני] From *st. abs.* קטן. For vocalization cf. קטל Ezek. 26. 9. Doubtless the original and correct form was קטני, like קטלי, קטלי, with half-open syllable, and a later stage of pronunciation first raised the *hataf patach* to the position of a full short vowel, and then proceeded in consequence to place it in a closed syllable by doubling the ל. So || 2 Chr. 10. 10 קטני.

קטני, only here and in || 2 Chr., = 'my littleness,' so, no doubt rightly, 'my little finger,' Vulg., Pesh. LXX, Luc. ἡ μικρότης μου. Targ. paraphrases חלשותי 'my weakness.'

11. [עקרבים] Explained by Pesh. עקרבים, Targ. עקרבים, i.e. μάργαροι, 'scourges,' probably so named from being loaded with metal or

stones to produce keener *sting*. For the use of the article in פְּשׁוּמִים, בְּעֶקְרֵיבִים cf. *note* on פְּבַנְרִים *ch.* 1. 1.

12. [ויבו] Read Q're וַיָּבֹאוּ. The sing. verb agrees, as is frequently the case, with the nearest member of the compound subject. Cf. Da. § 114<sup>b</sup>. On this verse in LXX, Luc. cf. *note* on *chh.* 11. 26—14. 20.

13. [ויען ונ'] 'And the king returned the people a harsh response.' For קָשָׁה 'something harsh' cf. || 2 Chr. 10. 13; 1 Sam. 20. 10; *ch.* 14. 6; Ps. 60. 5; plur. קָשׁוֹת Gen. 42. 7, 30<sup>f</sup>.

15. [סבה] A *σπαξ λεγ.*; something *turning* 'or bringing about, 'fate' or 'providence.' So LXX, Luc. μεταστροφή, Pesh. Ⲛⲟⲩⲁⲛⲟⲩ 'instigation'; Targ. פְּלוֹנְתָא, passive, 'fated lot,' so || 2 Chr. 10. 15 פְּלוֹנְתָא *σπαξ λεγ.* The verb appears to be used with a similar sense in 1 Sam. 22. 22 אָנֹכִי סִבְחִי בְּכָל נֶפֶשׁ בֵּית אָבִיךָ 'I have brought about (sc. death) upon every member of thy father's house.' This, however, with ellipse of the direct object מָוֶת, is extremely harsh, and Th., Wellh., Dri., Budde emend תִּבְחִי 'I am guilty in respect of &c.' In late Rabbinic Hebrew סִבְחָה = 'cause.'

[ביר אחיה] Cf. *ch.* 8. 53 *note*.

16. [כל ישראל] Luc. πᾶς ὁ λαός, Vulg. *populus*.

[לאמר ונ'] The words of Sheba son of Bichri are nearly identical; 2 Sam. 20. 1.

[מה לנו חלק] 'There is *not* a portion to us'; practically equivalent to אֵין לָנוּ חֵלֶק 2 Sam. 20. 1, but מַה, originally interrogative = *num?* gives more emphatic point to the negation. 'This use of מַה, though very usual in Arabic, is rare in Hebrew; Cant. 8. 4 ומה תעירו ומה מַה תעירו answers to 2. 7; 3. 5 אַם תעירו ונ' cf. also Job 31. 1 ומה אֶתְּבֹנֵן עַל בְּתוּלָה 'and how shall I gaze &c.' = 'and I will *not* gaze'; 9. 2; 16. 6; Prov. 20. 24. Ew. § 325<sup>b</sup>.

[לְאַהֲלֵיךָ] With full long vowel in the antepenult upon which there dwells a *countertone*, thus facilitating the due pronunciation of the two weak letters אה. So אֶהְלִים, אֶהְלִיךָ. Cf. Sta. § 109.

[ראה ביתך] The point of the taunt appears to be in the suffix of ביתך 'look to *thy* house' (so Th.), emphasizing the old division (2 Sam. 2. 4, 8—11) and jealous hostility (2 Sam. 2. 16; 19. 42—44)

existing between the tribe of Judah and the northern tribes. For the nuance of ראה 'look after' cf. Gen. 39. 23. LXX, Luc. βόσκει τὸν ἀσόν σου, i. e. רעה בִּיתֶךָ.

17. [ובני ישראל] Luc. καὶ οἱ υἱοὶ Ἰούδα καὶ οἱ υἱοὶ Ἰσραήλ. The additional words represent a marginal correction afterwards inserted in the text.

[ובני ישראל . . . וימלך עליהם] Cf. *ch.* 9. 21 *note*.

18. After וישלח המלך ר' Pesh. adds בבל בבל / מלכות, i. e. אֶל-בְּלִי-יִשְׂרָאֵל.

[אדרים] Luc., Pesh. read אֲדִינִירִים; cf. *ch.* 4. 6 *note*.

[המם] Cf. *ch.* 4. 6 *note*.

[וירנמו . . . בו אבן] So with ב of person stoned || 2 Chr. 10. 18; Lev. 24. 16†. Elsewhere once with על of person Ezek. 23. 47, but most generally with accusative Lev. 24. 14; *al.* (11 times). With ב of instrument בְּאֲבָנִים, בְּאֲבָן Lev. 20. 2; Num. 14. 10; *al.*

19. [עד היום הזה] Cf. *ch.* 8. 8 *note*.

20. [שכבם יהודה] LXX, Luc. add καὶ Βεταμειν, for conformity with *v.* 23. Cf. *ch.* 11. 32, 36.

21. [מאה השטנים אלף] LXX, Luc. ἑκατὸν καὶ εἴκοσι χιλιᾶδες (-δας Luc.).

24. [כי מאתי ונ'] Cf. *ch.* 1. 27.

### 12. 26-33. Jeroboam's institution of the calf-worship.

Judging by the stress which R<sup>D</sup> constantly lays upon Jeroboam's cult as the cause of all subsequent deflexion of Israel from the pure worship of Yahwe (cf. *Introduction*), it is probable that this narrative has obtained its present *casting* at his hands, though there is no reason hence to infer that any detail of *fact* is underived from the older source. Kue. (*Ond.* § 25. 4) observes justly, 'Jeroboam's measures with reference to the worship must already have been related in older narratives, but it is only natural that the redactor, when dealing with a matter which so specially excited his interest, should not fail to set before us his own

construction and his own verdict.' *vs.* 32, 33 serve to introduce the story of *ch.* 13. No special phrases of R<sup>D</sup> are to be noticed.

28. רב לכם מעלות ] Not, as RV. text, 'It is *too much for you* to go up' (this would be רב סָעַם ; cf. *ch.* 19. 7), but, as marg., 'Ye have gone up *long enough.*' The מן before עלות is logically redundant, as in Ezek. 44. 6 מְבַלְתֵּם מְבַלְתֵּם כָּל־הַמַּעֲבֹתֵיכֶם 'Enough of all your abominations,' and the normal construction is that of Deut. 1. 6 'רב־לָכֶם שָׁבַת וְ'; 2. 3. Cf. the similar use of מן after הִנָּקַל ; Ezek. 8. 17 הִנָּקַל לָבֵיתוֹ ; but *ch.* 16. 31 הִנָּקַל לָבֵיתוֹ.

הנה אלהיך ונ' ] Cf. Ex. 32. 4, 8 (E).

29. וישם את האחד . . . ואת האחד נתן ] For contrasted order of words cf. *ch.* 5. 25 note.

בית אל ] The modern *Beitān*, a short distance to the north of Michmash (*Mukhmāsh*) of Benjamin, and so upon the southern frontier of Jeroboam's kingdom. For the substitution of Ar. *-ān* for Heb. אֵל cf. *Zerān* = זרעאל. See Rob. *BR.* i. 448 ff.; Baed. 249.

30. לחמאת ] Luc. adds ἡ Ἰσραήλ, לישראל, which, as more definite and agreeing with the frequent phrase of R<sup>D</sup> אשר החמית את ישראל, may be deemed correct.

וילכו ונ' ] Obviously incomplete in making mention only of the worship at Dan. We should probably restore ילכו העם לפני האחד אל בית אל ולפני האחד ערדן 'for the people used to go before the one to Bethel and before the other unto Dan.' The words supplied may be thought to have fallen out through homoioteleuton, and in וילכו for ילכו כי we have a case of the confusion between כ and ו seen elsewhere in *ch.* 22. 37 ויטח כ, LXX ὅτι τέθηκα, i. e. פִּי פֶת ; Isa. 39. 1 וישמע כי שמע ; Jer. 37. 16 כי בא for ויבא ; 1 Sam. 2. 21 כי פקד for ויפקד. Luc., which adds και πρὸ προσώπου τῆς ἀλλης εἰς Βαβηλ after the reference to Dan, probably exhibits a later restoration of the text, since, if this be regarded as the original order, it is not clear why the words should have fallen out. Vulg. *ibat enim populus ad adorandum vitulum usque in Dan* paraphrases in order to overcome the difficulty of the single האחד. LXX, Pesh., Targ. as MT.

31. ויעש ירבעם בית במות ] Read, with Luc., ויעש את בית במות

'And Jeroboam made houses of high places,' i.e. temples erected upon the high places. בית is collective, as in II. 17. 29, 32 בְּבֵית הַקְּבָמוֹת of the temples of the various cults at Samaria. *Ch.* 13. 32; II. 23. 19, plur. הַקְּבָמוֹת. The use of את before the indefinite בית במות is anomalous; the case being different to *ch.* 16. 18 where וישרף עליו את בית מלך 'and he burnt the king's house over him,' where בית מלך, like בית ממלכה, מקדש מלך, Am. 7. 13, is really definite; cf. Da. § 22, *Rem.* 3; Ew. § 277<sup>c</sup>. Cases like 1 Sam. 24. 6 (cf. LXX); 2 Sam. 5. 24<sup>1</sup> (cf. || 1 Chr. 14. 15); 18. 18, where את appears to be used before an indefinite object, are probably textual errors.

[מקצות העם] 'From among the whole of the people'; lit. 'from the end of.' So *ch.* 13. 33; II. 17. 32; Gen. 19. 4 מִקְצֵה כָּל הָעָם 'all the people, one and all'; Jer. 51. 31 מִקְצֵה עִירוֹ 'his city is taken throughout'; Isa. 56. 11 מִקְצֵהוּ 'all of them have turned to their own way, each to his gain, one and all'; Ezek. 25. 9 מִעָרֵי מִקְצֵהוּ 'from his cities in every quarter'; 33. 2 מִקְצֵיהֶם 'one man from among the whole of them.' The phrase may be illustrated e.g. by Num. 22. 41 וירא משם קצהו 'and he saw thence the uttermost part of the people,' and so, by implied inclusion, the whole of them.

32. [בחמשה עשר יום] Pesh. חמשה here and in *v.* 33, i.e. 'upon the full moon'; cf. Heb. בַּבֵּטָח Ps. 81. 4.

[כַּתֵּיב] 'Like the feast,' i.e. the feast of Tabernacles; cf. *ch.* 8. 2, 65. This, however, was on the fifteenth day of the seventh month, Lev. 23. 34; hence the statement of *v.* 33<sup>a</sup>.

[ויעל על המזבח] Cf. *ch.* 1. 53 note.

[כן עשה . . . אשר עשה] There can be little doubt that this latter portion of *v.* 32, together with the first three words of *v.* 33 ויעל על המזבח repeated from the previous verse, represents a very early gloss inserted on account of the omission in *v.* 30. After the loss of the words to be supplied in this latter verse, לפני האחד אל ביתאל, it is clear that the reference to the institution of the priests and the

<sup>1</sup> Da.'s explanation of את קל צידה as 'a known kind of divine rustling' is inadequate; § 72, *Rem.* 4.

festival, *sv.* 31, 32<sup>a</sup>, might be taken to refer only to the sanctuary at Dan, and so give rise to this explanatory insertion. Notice the awkwardness of *עשה בן עשה* *asyndetos*, and *העמיד* perf. with weak ו.

33. [ועל . . . השמיני] Pesh. omits.

[אשר ברא מלבו] 'Which he had invented out of his own heart.' מלבו occurs only once beside in OT.; Neh. 6. 8 *מלבוך אתה בודאם* 'out of thine own heart art thou inventing them' (for בודאם). In Rabbinic Hebrew and Aramaic the verb has the same meaning, always with a bad *nuance*. Q're מלבו, with the sense 'at his own initiative,' is correct; cf. Num. 16. 28; 24. 13; Ezek. 13. 2, 17.

18. 1-32. *The prophecy against the altar at Bethel.*

The style of the language shows traces of decadence:—cf. ונתן perf. with weak ו *v.* 3, *צוה אחי אלי* apparently first written as *צוה רבר אלי*, *sv.* 9, 17, *לנביא אשר השיבו* *v.* 23 (but cf. *note ad loc.*), and perhaps *טחת* *v.* 7—and this fact, together with the anachronism of *בערי שמתן* *v.* 32 (cf. II. 17. 24, 26; 23. 19), and the non-mention of the names of the principal actors, marks the narrative as being of comparatively late origin. It may be thought to have been a story previously current in the form of oral tradition, and to have assumed a literary form very shortly after the event predicted—the destruction of the altar at Bethel—had come about. Notice the precision of the statement *יאשיהו שמו* *v.* 2. The style is about contemporary with that of the annals of Josiah's reformation, II. 23. 1-15, 19-24, where the perf. with weak ו is used with some frequency:—*sv.* 4, 5, 8, 10, 12, 14, 15. It is, however, by no means to be hence inferred that the story is of the character of a *vaticinium post eventum*. Such a view presupposes that it, together with the notice of II. 23. 16-18, was inserted into Kings subsequently to the redaction of R<sup>D</sup> (Wellh. *C.* 280; Kue. *Ond.* § 25. 4); whereas on the contrary *ch.* 12. 26 *ff.* appears to have been carefully edited by R<sup>D</sup> so as to lead up to the story, and the resumption of the main narrative in *ch.* 13. 33, 34, forming the link to *ch.* 14. 1-20, constructs of the history a harmonious whole. If the story be



cf. Zech. 9. 12 טויר ; and in plur. Job 7. 3 קנרלי ; Ezek. 32. 25 נתנו . So in Aramaic Dan. 4. 22 טרדין ; 4. 28 אמרין ; *al.* It seems, however, to be not improbable that צוה אחי represents the alteration of an original צויתי 'I was commanded.' Cf. Wellh. *C.* 280 ; Klo., Kamp., Benz., Kit. See on לִי דבר *v.* 17.

11. [נביא אחר זקן] 'A certain old prophet.' For this use of אחר, mainly characteristic of northern Palestinian narrative and of the later style, cf. instances cited p. 209. The usage is common in Rabbinic Hebrew. Luc. προφήτης ἄλλος, i. e. נביא אחר ; 'and another prophet, an old man, was dwelling in Bethel.' אחר, where the name of neither prophet is mentioned, is most apposite, and may well be original.

יבא בניו ויספרו] LXX, Luc., Vulg., Pesh. presuppose יבא בניו ויספרו rightly, in accordance with plur. ויספרו *v.* 11<sup>b</sup>, אלהם *v.* 12.

היום] 'That day.' So only here. The writer seems to lapse into the point of view of the sons, to whom it was היום 'to-day.' Luc. ἐν τῇ ἡμέρᾳ ἐκείνῃ suggests the more usual היום ההוא, but is more likely to be an alteration of LXX ἐν τῇ ἡμέρᾳ.

[ויספרו] Resuming the previous ויספרו ; cf. *ch.* 2. 4 *note.* LXX, Luc. strangely καὶ ἐπίστροφον τὸ πρόσωπον τοῦ πατρὸς αὐτῶν, apparently reading through corruption ויספרו לאביהם, i. e. ויספרו לאביהם ; ἐπίστροφον an alteration of ἀπέστροφον.

12. [יודבר אלהם אביהם] LXX, Luc. add λέγων ; so Klo. לאמר. But the word is similarly absent in MT., and supplied by LXX, Luc. in *ss.* 17, 22.

[אי זה הדרך] 'Where is the way?' so 'Which way?' So II. 3. 8 ; 2 Chr. 18. 23 ; Job 38. 19, 24, always, as here, with omission of relative אשר before the following verb. On the enclitic זה, strongly pointing the question, cf. *note* on זה למה *ch.* 14. 6.

[ויראו ו] 'Now his sons had seen &c.' LXX, Luc., Vulg., Pesh. are greatly superior in presupposing ויראו 'and his sons showed (him).' So Benz., Kit. ויראו, Klo., Kamp. ויראו ; cf. Ex. 15. 25.

14. [האלה] 'The terebinth,' which the writer's vivid imagination pictures as the tree under which the prophet was sitting. So *ch.* 18. 4 בפערה . . . ויחבאם 'and hid them in the cave,' marked

as having thus afforded an asylum; 2 Sam. 17. 17 *הלכה השפחה* 'and a wench used to go &c.,' pictured by the writer as 'the wench' simply as being the agent thus employed; 1 Sam. 9. 9 *כה אמר האיש* 'thus spake the man,' who, as a matter of fact, did so speak; but according to English idiom, 'thus spake a man'; 2 Sam. 15. 13; Gen. 14. 13; *al.* This method of thought may be most clearly understood in such a case as 1 Sam. 17. 34 *ובא הארי* 'and if a lion came,' where the speaker has had *active experience* of the coming of the lions which he thus recalls to his mind. Cf. Da. § 21 ε. This use of the article is a very idiomatic extension of the usage noticed in *ch.* 1. 1.

16. *ולבוא אתך* LXX, Luc. omit. Pesh. *ולבוא* [LXX, Luc. omit. Pesh. *ולבוא* i. e. *and to enter thy house,*' is preferable to MT.

*ולא אשתחא אתך* LXX, Luc., Vulg., Pesh. omit *אתך*, but Pesh. supplies the word after the previous *ולא אכל*.

17. *כי דבר אלי* LXX, Luc., Pesh., Targ. suggest 'for it was said unto me.' So Wellh., Klo., Kamp., Benz., Kit. Cf. *note on v.* 9.

18. *מלאך יהוה* As in *ch.* 19. 5; Zech. 1. 9, 14; *al.* *מלאך יהוה* *ch.* 19. 7; II. 1. 3, 15; Gen. 16. 7; 22. 11; Ex. 3. 2; *al.*

*בחדש לי* The perfect thus used *asyndetos* forms a circumstantial clause,—'*lying unto him*'; cf. *ch.* 7. 51 *נתן*; 18. 6 *אחאב הלך וג'* 'Ahab going one way &c.' Dri. *Tenses*, § 163.

19. *וישבו אתו* LXX, Luc. *καὶ ἐπέστρεψεν αὐτόν*, i. e. *וישבו אתו*.

20. *ויהי הם יושבים . . . ויהי וג'* 'And it came to pass—they were sitting at the table—and there came &c.'; so, 'And it came to pass, as they were sitting at the table, that there came &c.' The circumstantial clause *הם יושבים אל השלחן*, elevated to so striking a position *in advance* of the principal sentence, lays great stress upon the moment of time at which the event described by the latter took place. Cf. II. 2. 11 *ויהי הם יושבים אל השלחן* 'And it came to pass, while they were going on and talking as they went, that behold a chariot of fire &c.'; II. 8. 5. Cf. Dri. *Tenses*, § 165, who terms the participle thus used *the participle absolute*.

*אל השלחן* 'At the table'; cf. *ch.* 6. 18 *note* for this use of *אל*.

In Neh. 5. 17 we have על שלחני lit. 'above or over my table'; 1 Sam. 20. 34 Jonathan gets up מעם השלחן 'from proximity with the table.' When the idea of *eating* at the table is prominent, it is natural and accurate to use על 'upon'; so 2 Sam. 9. 7, 10, 13, cf. Ezek. 39. 20. In ch. 2. 7; 18. 19; 2 Sam. 19. 29, however, we have the simple *st. constr.* employed;—אכלי שלחן.

21. [יען כי] So ch. 21. 29; Num. 11. 20; Isa. 3. 16; 7. 5; 8. 6; 29. 13. The more usual expression is יען אֲשֶׁר; ch. 3. 11; 8. 18; al. יען appears to be originally a substantive = 'response,' contracted from יענה from verb ענה. So with מֵעַן in the phrase לְמַעַן 'on account of,' 'in order (that).' Cf. עָקַב 'recompense' used in the sense 'in return for,' 'because'; Deut. 7. 12; al.

י' [מריח פי] So v. 26; 1 Sam. 12. 15; Num. 20. 24; 27. 14; Lam. 1. 18†; and with Hiph'il Deut. 1. 26, 43; 9. 23; Josh. 1. 18; 1 Sam. 12. 14†.

22. [לֹא תבא ונ'] Illustrated by the dying injunction of Jacob, Gen. 47. 30, and of Joseph, 50. 25.

23. [שתותו] LXX, Luc., Pesh. add מֵיִם in accordance with *sv.* 8, 16, 18, 19.

[לנביא אשר השיב] Very awkward. The sentence would most obviously mean 'for the prophet who had brought him back' (cf. *sv.* 20, 26), but in accordance with the context can only be rendered 'for the prophet whom he had brought back,' the suffix of השיב referring back to the antecedent נביא, as in Aram.; cf. Duval, *Gramm. Syr.* § 399 *b.* LXX, Luc., in place of these words and the וילך of *v.* 24<sup>a</sup>, read *καὶ ἐπέστρεψεν καὶ ἀπῆλθεν*, i. e. : וישב וילך; 'and he once more departed'; probably the original text. Pesh. : לנביא אלהים וישב וילך : חבסו זלבים : סופר סונו. suggests that MT. arose from the incorporation into the text of the words לנביא אלהים, a marginal note explanatory of the previous לו.

24. [ותהי... משלכת] Cf. ch. 5. 1 *note* on היה משל.

26<sup>b</sup>, 27. LXX omits.

26. [כדבר ונ'] The phrase כדבר ונ' אשר דבר occurs frequently in Kings to call attention to the fulfilment of a prophecy. So ch. 22. 38. Most often mention of the prophetic agent is added in the form

זָיַד ס'—*ch.* 14. 18; 15. 29; 16. 12, 34; 17. 16; II. 14. 25; 24. 2. Cf. also II. 10. 17; 4. 44; 7. 16; 9. 26; 1. 17; 23. 16; 2. 22.

28<sup>a</sup>. [חַמּוֹר חַמּוֹרָה] Emend חַמּוֹרָה חַמּוֹר. Klo. וְחַמּוֹר וְנָ.

28<sup>b</sup>. [אִתְּ הַנְּבִלָה] LXX τὸ σῶμα τοῦ ἀνθρώπου τοῦ θεοῦ, to harmonize with *v.* 29.

29. [אֵל הַחַמּוֹר] אֵל for עַל; cf. *ch.* 16. 13; 18. 46; II. 5. 11; 9. 3, 12; Josh. 5. 14; 1 Sam. 13. 13; *al.* For the converse change, after a verb of motion, cf. *ch.* 1. 38 *note*.

[וַיִּשְׁבְּחוּ... לְקַבְּרֵוּ] LXX, Luc. run more smoothly and naturally:—*καὶ ἐπίστρεψεν αὐτὸν* (Luc. αὐτὸ) *εἰς τὴν πάλιν δὲ προφήτης, τοῦ θάψαι αὐτόν*, i.e. וַיִּשְׁבְּחֵהוּ הַנְּבִיא אֶל-הָעִיר לְקַבְּרוֹ. LXX, however, is incorrect in omitting אִתְּ הַנְּבִלָה of *v.* 30 and joining לְקַבְּרוֹ on to לְקַבְּרוֹ of *v.* 29.

30. [וַיִּסְפְּדוּ] Luc., Pesh. presuppose sing. וַיִּסְפֵּד.

[חַי אֲחִי] Cf. Jer. 22. 18.

31. [אֲחִירֵי קַבְּרוֹ אֲתוּ] LXX, Luc. *μετὰ τὸ ἀψάσθαι αὐτόν*, Vulg. *cumque planxissent eum*, presuppose עָלָיו אֲחִירֵי קַבְּרוֹ.

[בְּמוֹתִי וּקְבַרְתֶּם אֲתִי] 'When I die, then bury me.' For the *v* *consec.* with perf. after the very terse time determination cf. Ezek. 24. 24 *בְּבֹאֵהָ יִדְעֶתֶם* 'When it (the sign) come to pass, ye shall know &c.' *Dri. Tenses*, § 123 β, *Da.* § 56.

32. [בְּתֵי הַבְּמוֹת] Cf. *ch.* 12. 31 *note*.

[בְּעָרֵי שֹׁמְרוֹן] Cf. *note* on *ss.* 1-32.

18. 33, 34. *A brief resumption by R<sup>D</sup> of the main thread of the history from the end of chapter 12.*

33. [אַחַר תְּדַבֵּר חֹזֶה] 'After this *event*.' The phrase occurs only here, the more usual (and less precise) expression being אַחַר הַדְּבָרִים *ch.* 17. 17; 21. 1; Gen. 15. 1; 22. 1; 40. 1; Ezr. 7. 1; Est. 2. 1; 3. 1; אַחַר הַדְּבָרִים הָאֵלֶּה Gen. 22. 20; 48. 1; Josh. 24. 29; 2 Chr. 32. 1;.

[לֹא שָׁב... מִדְּרָבּוֹ תִּיעַן] Jer. 18. 11; 25. 5; 26. 3; 35. 15; 36. 3, 7; Jon. 3. 8, 10; Ezek. 13. 22 (מִדְּרָבּוֹ הִרָע); and with pl.

II. 17. 13 (R<sup>D</sup>); 2 Chr. 7. 14; Zech. 1. 4†. Cf. Jer. 23. 22; Ezek. 3. 19; 33. 11.

[מקצות העם] Cf. ch. 12. 31 note.

[ימלא את ידו] 'He used to fill his hand,' i. e. 'he would *install him*' as priest. The expression seems to be derived from the ceremony of filling the hands of the person to be consecrated with the choice portions of the sacrifice for a waive-offering Ex. 29. 22–25; Lev. 8. 25–28, these being called <sup>ל</sup>מלאים Lev. 8. 28. The phrase is used of the consecration of the priest at Micah's sanctuary Judg. 17. 5, 12, but is elsewhere characteristic of P and of later Books.

[ויהי כהני בטוח] Impossible. LXX, Luc., Vulg., Pesh. וְהָיָה כֹהֵן לְמִצְחָתָא 'and he became priest to the high-places'; so Kamp. Klo. prefers to follow Targ. and emend וְהָיָה פְתוּגֵי בְטוּחָתָא.

34. [לחמאתו] Read, with LXX, Luc., Pesh. לְחַמְאָתָא לְבִית יְרָ. Cf. ch. 12. 30<sup>a</sup>.

[לחשמיר מעל פני הארמה] So Deut. 6. 15; Am. 9. 8†; cf. Josh. 23. 15 (D<sup>a</sup>). לחשמיר, pass. נשמר is very frequent in Deut. (27 times); cf. Dri. Deut. 1. 27.

#### 14. 1–18. *The sickness and death of Jeroboam's son Abijah.*

Upon the LXX Version of this narrative in its relationship to MT. see note on chh. 11. 26–14. 20. The story exhibits very clear traces of the hand of R<sup>D</sup> in Ahijah's prophecy vv. 7–16, with which should be compared the prophecies of Jehu son of Hanani against Ba'asha ch. 16. 1–4, of Elijah against Ahab ch. 21. 20–24, and of the young prophet against the house of Ahab II. 9. 6–10. The following phrases are to be noticed:—

7. [ו' אלהי ישראל] So v. 13. Cf. ch. 8. 15 note.

[יען ו'] So exactly ch. 16. 2<sup>a</sup>.

8. [ולא היית בעברי דוד] Cf. ch. 3. 14 note on הֲלֹךְ דוֹד.

[אשר שמר מצותי] Cf. ch. 2. 3 note.

[הלך אחרי] Cf. ch. 11. 5 note.

[בכל לבבו] Cf. ch. 2. 4 note.

[לעשות ונ'] Cf. *ch.* 11. 33 *note*.

9. [ותרע . . . לפניך] Cf. *ch.* 16. 25, 30, 33; II. 17. 2; II. 21. 11.

As used of Jeroboam the expression מכל אשר היו לפניך is somewhat mechanical.

[אלהים אחרים] Cf. *ch.* 9. 6 *note*.

[להכעיסני] Not, as RV., 'to provoke me to anger,' but, 'to vex me' by treatment wholly undeserved. So subs. גַּעַס = 'vexation' or 'chagrin,' the rendering 'grief' being too general, and 'anger' incorrect; cf. Ps. 10. 14; 1 Sam. 1. 16; Job 6. 2. The verb (Hiph'il) is very characteristic of R<sup>D</sup>:—*v.* 15; 15. 30; 16. 2, 7, 13, 26, 33; 21. 22; 22. 54; II. 17. 11, 17; 21. 6 (|| 2 Chr. 33. 6), 15; 22. 17 (|| 2 Chr. 34. 25); 23. 19, 26; cf. 2 Chr. 28. 25; Deut. 4. 25; 9. 18; 31. 29; 32. 16; Jer. 7. 18, 19; 8. 19; 11. 17; 25. 6, 7; 32. 29, 30, 32; 44. 3, 8. Elsewhere, with יהוה as obj., only six times. Piel, Deut. 32. 21.

10. [הנני מביא רעה אל] Cf. *ch.* 21. 21; II. 22. 16 (|| 2 Chr. 34. 24 *על*; cf. *v.* 20 || 2 Chr. 34. 28) both R<sup>D</sup>; Jer. 6. 19; 11. 11 (cf. *v.* 23); cf. 19. 15; 35. 17. With *על* II. 21. 12 R<sup>D</sup>; Jer. 19. 3; 45. 5; cf. Jer. 17. 18; 23. 12; 36. 31; 49. 37; 51. 64.

[משחין בקיר] *Ch.* 16. 11; 21. 21; II. 9. 8 R<sup>D</sup>. Only besides 1 Sam. 25. 22, 34.

[עצור תחוב] *Ch.* 21. 21; II. 9. 8; 14. 26 (all R<sup>D</sup>); Deut. 32. 36. The phrase means 'restrained and let loose' (עזב as in Ex. 23. 5 'release'; Job 10. 1), i. e. 'all,' every one being supposed to fall under one of the two categories. Cf. the expressions of Deut. 29. 18 הצמא את הרזה; Isa. 2. 9 וישח אדם וישפל איש 'mean man . . . great man'; Ps. 49. 3; Job 12. 16; Eccl. 9. 2; and for examples from Ar. cf. *Thes.* 1008, 1362. The precise application of the phrase is obscure. The most plausible explanation is that of Ew. *Antiquities*, 170, 'kept in (by legal defilement) and at large.' For this sense of עצור cf. Jer. 36. 5 אני עצור לא אוכל לבוא 'בית י' 1 Sam. 21. 8 נעצר לפני י' So R. Sm. *Rel. Sem.* 456;

Dri. *Deut.* 32. 36. Other suggestions are:—‘*bond and free*,’ Ges.; cf. עַצֵר II. 17. 4; Jer. 33. 1; *al.*: ‘*married and celibate*,’ De Dieu, Ke.; Ar. عَزَبٌ ‘*astb* = ‘*celibate*,’ اَعْرَسَ ‘*a’saru*, explained wrongly (cf. Roediger, *Theo. Append.* 104) as ‘*paterfamilias*’: ‘*under and over age*,’ Th., Kamp., following Schmidt, ‘*puer, qui domi adhuc delinetur, et qui emancipatus est.*’ For the alliteration of the phrase Dri. (*loc. cit.*) cites נִזַּח וְנִכְדָר Isa. 14. 22; Gen. 21. 23; Job 18. 19; מַלְאָכָה מַלְאָכָה Mal. 2. 12; שָׂרָה וְשָׂרָה Isa. 59. 7; 60. 18; Jer. 48. 3; Ecclus. 40. 9; שָׂמִיר וְשָׂמִיר Isa. 5. 6; *al.* (7 times). Add נָע וְנָע Gen. 4. 12, 14; הָיָה וְהָיָה Ezek. 2. 10; עָיִן וְעָיִן Ecclus. 40. 4; חָרַרְרָה וְחָרַרְרָה Deut. 28. 22; Ecclus. 40. 9; דָּבַר וְדָבַר Ezek. 5. 17; cf. 38. 22.

[נִבְעֵרְתִי אַחֲרַי] Cf. *ch.* 21. 21†; סִבְעֵיר אַחֲרַי *ch.* 16. 3†; both R<sup>D</sup>.

11. [הַמַּחַת וְהַמַּחַת] *Ch.* 16. 4; 21. 24† R<sup>D</sup>; cf. II. 9. 10, 36; *ch.* 21. 19, 23; 22. 38.

15. [מִעַל הָאָרֶצָה הַטּוֹבָה הַזֹּאת] So exactly Josh. 23. 13, 15 (D<sup>1</sup>)†. The usual phrase in Deut. of the land of Canaan is הָאָרֶץ הַטּוֹבָה; cf. Dri. *Deut.* lxxxii.

[אֲשֶׁר נָתַן לְאֲבוֹתֵיהֶם] Cf. *ch.* 8. 34 *note*.

16. [בְּגִלּוֹל חַמְאוֹת וְנִ] Cf. *ch.* 15. 30. Reference to the sins of Jeroboam in these terms is very constant in R<sup>D</sup>. See *Introd.*

1. [בַּעַת הַהֵיאָ] A phrase employed by R<sup>D</sup> in synchronizing events narrated in different sources; II. 16. 6; 18. 16; 20. 12; 24. 10. Cf. *ch.* 8. 65; 11. 29; II. 8. 22. For similar expressions thus used cf. *note* on אָז *ch.* 3. 16.

2. [וְהִשְׁתַּחֲוִיתָ] *Hithpa’el* only here: ‘and thou shalt *change thyself*,’ i. e. ‘*change thy clothes*,’ ‘*disguise thyself*.’ So in Syr. اَعْلَمْتَا for اَعْلَمْتَا Ethpe’el of اَعْلَمْتَا, here and in *ch.* 22. 30; 1 Sam. 10. 6; *al.*

[וְלֹא יָדְעוּ] Impers., ‘that (men) may not know,’ so RV. ‘that thou be not known.’

<sup>1</sup> The vocalization וְדָבַר ‘*drought*,’ in preference to וְדָבַר, is adopted by most moderns. Cf. Dri. *Deuteronomy*, *ad loc.*

אחי] Kt. אַחִי as in II. 4. 16, 23; 8. 1; Judg. 17. 2; Jer. 4. 30; Ezek. 36. 13†; Q're always אַחִי. אַחִי is the more ancient form of the pron. 2nd pers. fem. sing., and appears to be a dialectical survival. Cf. Ar. أَنتِ, Eth. ለገረ: *anti*; Assy. *atti-e*; Syr. ܐܬܝ' *att*, where *a*, though written, is not pronounced.

שִׁלֹּה] Also written שִׁלֹּה, שִׁלֹּה; probably originally שִׁלֹּה, and so שִׁלֹּה Josh. 15. 51; 2 Sam. 15. 12 originally שִׁלֹּה, as forming adjectives שִׁלֹּה־כַּח. 11. 29; *al.*; שִׁלֹּה־י 2 Sam. 15. 12; 23. 34. Wright, however (*Compar. Gramm.* 138 *f.*), suggests the possibility of an original *Shaild'u, Gaild'u* with termination like Ar. ʾāʿ—. The site of Shiloh is described in Judg. 21. 19 as 'N. of Beth-el, E. of the highway which goes up from Beth-el to Shechem, S. of Lebonah,' and this accurately corresponds to the modern *Sailān*; cf. Rob. *BR.* ii. 268 *ff.*; Baed. 250.

הוא דבר עלי למלך] 'He spoke of me *as* (lit. *for*) king,' i.e. predicted that I should be king; a use of ל common in such phrases as ל נתן, ל שים, ל עשה, ל בקר, but somewhat strange after דבר. Cod. A το βασιλεύσας, Vulg. *quod regnaturus essem*, Pesh. ܘܢܘܩܕܝܢ, Targ. ܘܢܘܩܕܝܢ ܠܡܠܚܐ ܠܘܢܝܢܐ suggest לִּמְלֶכְךָ 'that I should reign,' probably correctly. So Th., Klo., Kamp., Benz., Kit.

3. נקדים] Only elsewhere Josh. 9. 5, 12, where the word denotes dry fragments of old bread. Here probably some kind of *cakes* or dry *biscuits*; so LXX, Luc. *κολλύρια*, Vulg. *crustulam*, Pesh. ܩܘܡܘܬܝܢ, Targ. כִּיסֵּינִין (cf. Levy *s. v.*).

5. ויהוה אמר] 'Now Yahwe *had* said'; pluperfect. The writer, wishing to narrate an event *anterior* to that described in the previous verse וְהָיָה וְנִבְּא, cuts the thread of continuous narrative formed by the succession of imperfects with 1 *consec.* by interposing the subject between the conjunction and the verb, and thus starts afresh from a new standpoint. Cf. *ch.* 22. 31 וַיִּצְוֶה אֱלֹהִים אֶת מֹשֶׁה וְאֶת אֲרֹנָה אֱלֹהִים לֵאמֹר 'had commanded,' prior to the commencement of the battle; II. 7. 17; 9. 16<sup>b</sup>; Gen. 31. 34; *al.*; Dri. § 76 *γ Obs.*

לדרש דבר] 'To seek an oracle.'† Cf. II. 1. 16 לְדַרְשׁ אֶת יְהוָה. The more usual phrase is לְדַרְשׁ אֶת יְהוָה 'To seek, or inquire of Yahwe'; *ch.* 22. 8; II. 22. 18; Gen. 25. 22; *al.*

נָכַח וְנָכַח] So Judg. 18. 4; 2 Sam. 11. 25. On אָה cf. II. 6. 19 *note*.  
 וְיָהִי כַבְּאָה וְיָ] Read, with Cod. A, Vulg. וְיָהִי כַבְּאָה וְיָ 'And it came to pass that, as she came in, she was dissembling herself.' The sentence belongs to the narrator's description, and not, as the MT. vocalization is intended to indicate, to the words of Yahwe. מִתְנַכְּרָה lit. 'making herself strange' here and in *v.* 6; elsewhere in this sense only in Gen. 42. 7, of Joseph's conduct to his brethren.

6. [את קול רגליה באה] 'The sound of her feet as she came in.' The participle באה agrees with the suffix of רגליה. So, if vocalization be correct, Ps. 69. 4 קָלוּ עֵינַי מִיַּחַל וְיָ 'mine eyes consume as I wait &c.' Cf. *note* on *ch.* 1. 41.

זָה [למה זה] 'Why, now?' or, with emphasis, 'Why?' The enclitic זָה, with something of adverbial force, gives point and colour to the query. So often:—Gen. 18. 13; 25. 22; *al.* Cf. מִדָּעָה *ch.* 21. 5; *al.*; מִדָּעָה 1 Sam. 17. 55, 56; *al.*; מִדָּעָה *ch.* 13. 12 *note*; with ח interr. הֲאִשָּׁתָה זָה *ch.* 18. 7 *note*; הֲגִהָרָה זָה *ch.* 19. 5 *note*; עֲשֶׂהְרָחֹק *ch.* 17. 24; II. 5. 22. In Ar. مَاذَا is used in the same way:—مَاذَا، لِمَاذَا; cf. Fleischer, *Kleinere Schriften*, i. 355 *f.*

[ואנכי שלח אליך קשה] 'Seeing that I am sent unto thee with something harsh.' קשה is direct accusative after שלח,—'given in commission something harsh,' and with an active verb would form the remoter accusative,—שֶׁלַחְנִי קָשָׁה 'he has commissioned me (with) something harsh.' For this use of שלח with double accusative cf. Ex. 4. 28 אֲשֶׁר שָׁלַחְוּ; so with צָנַח, 1 Sam. 21. 3 כָּל דְּבַר י' אֲשֶׁר שָׁלַחְוּ; Ex. 34. 32; *al.* For קשה cf. *ch.* 12. 13 *note*.

7. [עניד] Cf. *ch.* 1. 35 *note*.

9. [ואחזי השלכת ונ] So Ezek. 23. 35; Neh. 9. 26. Of Yahwe's remission of sins, Isa. 38. 17. Cf. Ps. 50. 17.

10. [עצור ונ] See *note* on *vs.* 1 *ff.*

[כאשר יבער הגלל] Cf. *ch.* 1. 6 *note*.

12. [כבאה] If not an error for כָּבְאָה, an isolated instance of the feminine termination with infin. constr. of a verb ע"ו. The explanation of Ew. § 309<sup>c</sup>, that the termination is suff. 3 fem. sing. (with omission of *Mappiq* from ה as in II. 8. 6; *al.*), and refers by anticipation to הַעֲיִרָה, is very unnatural.

13. דבר טוב ] 'Something good.'

14. זה היום ] 'To-day!' or 'this very day!' If the text be correct (cf. *note* following), זה is used *deutero*, and adds point to היום which in English can scarcely be brought out but by emphasis in pronunciation. Occurrences of the pronoun thus preceding the subs. to which it is in apposition are rare and in most cases poetical. Cf., however, II. 6. 33 זאת הרעה; Isa. 23. 13 זה העם; Josh. 9. 12 זה לקחטו.

ומה נם עתה ] Most obscure, and probably corrupt. The only possible rendering seems to be 'But what? (sc. do I say?)' מה used *asyndetos* as in Prov. 31. 2), so with emphasis 'Nay, even now!' The words thus form a climax to זה היום, as though this expression did not sufficiently depict the instant imminence of the destruction of Jeroboam's house.

15. אשיריהם ] 'Their Asherim.' The אֲשֵׁרָה was made of wood Judg. 6. 26, probably in most cases of a whole tree-trunk, Deut. 16. 21 אֲשֵׁרָה כֹּל־עֵץ in appos. 'an Ashera—any kind of tree'), and was planted (נטע Deut. *l.c.*) or set on end (העמיד 2 Chr. 33. 19) in the ground. When destroyed it is said to be cut down (כרת Judg. 6. 25; II. 18. 4; 23. 14), chopped down (ניע Deut. 7. 5; 2 Chr. 14. 2; 31. 1), plucked up (נחש Mic. 5. 13), pulled down (נחץ 2 Chr. 34. 7), or burnt (Deut. 12. 3; II. 23. 15)<sup>1</sup>. Thus אֲשֵׁרָה is thought to designate a pole set up as a symbol or substitute for the sacred tree venerated by the ancient Semites as the abode of the deity. This pole appears to have usually stood beside the altar at the Bāmōth of the Canaanites, and to have been adopted from them by the Israelites in their perverted worship of Yahwe, or definitely extraneous worship; cf. Deut. 16. 21; Judg. 6. 25 *ff.* See R. Sm. *Rel. Sem.*<sup>2</sup> 187 *ff.*<sup>2</sup>

<sup>1</sup> שבר חלק 'broke in pieces and beat small,' 2 Chr. 34. 4, probably applies chiefly to the graven and molten images, and only by *zeugma* to the (wooden) Asherim. LXX, Luc., making a different division of the verse, read *καὶ* (Luc. ἐξ)έκοψε τὰ ἄλση, i. e. חָצַק וְנָחַץ.

<sup>2</sup> F. B. Jevons, *Introduction to History of Religion*, pp. 134 *f.*, collects instances of the use of symbolic poles among non-Semitic races:—'This *asherah* appears again amongst people which differ as widely as possible from one another in race and place and time: it is presupposed by the *ξόανα* of the

It is a moot question whether the name Ashera is also used to designate a particular Canaanite *goddess*. Mention is made of an *image* of the Ashera placed by Manasseh in the Temple, II. 21. 7, cf. *ch.* 15. 13 *note*; II. 23. 7 perhaps speaks of the making of 'shrines' for the Ashera (cf. *note ad loc.*); and the Ba'al and the Ashera are coupled together as the objects of idolatrous worship, *ch.* 18. 19 (but see *note*); II. 23. 4; cf. Judg. 3. 7. In the Tell-el-Amarna inscriptions we find a name *Abd-Ašratu* = 'servant of Ashera' (cf. Schrader, *ZA.* iii. 363 *f.*; *KAT.*<sup>3</sup> i. 276), and the name occurs twice with doubtful significance in Phoenician inscriptions. Cf. Dri. *Deut.* pp. 201 *ff.*

Verss.:—LXX always *άλσος*, pl. *άλση*, except 2 Chr. 15. 16 *τῆ Ἀσάρτη* (so Luc.); 24. 18 *ταῖς Ἀσάρταις* (Luc. *τῆ Ἀσάρτη*); Isa. 17. 8; 27. 9 *τὰ δένδρα*; Luc. in II. 23. 4 *τῆ Ἀσηρώθ*. Vulg. always *lucus*, except Judg. 6. 25, 26, 30 *nemus*, 3. 7 *Astaroth*. Pesh. 19 times *ܐܫܪܐ*, pl. *ܐܫܪܐ* 'object of reverence'; Judg. 3. 7; 6. 25, 26, 28, 30 *ܐܫܪܐ*, pl. *ܐܫܪܐ* 'Astarte'; Deut. 16. 21; Mic. 5. 13 *ܥܘܠܘܬܐ* 'trees'; Deut. 7. 5; 12. 4 *ܥܘܠܘܬܐ* 'molten images' (?); 2 Chr. 15. 6; 24. 18 *ܥܘܠܘܬܐ*, pl. *ܥܘܠܘܬܐ* 'image'; 2 Chr. 34. 3; Isa. 17. 8 *ܥܘܠܘܬܐ* 'idols'; 2 Chr. 14. 2 *ܥܘܠܘܬܐ* *ܐܢܕܪܝܐܢܐܝܐ*; 2 Chr. 17. 6 *ܥܘܠܘܬܐ* 'high-places'; 1 Chr. 31. 1; 33. 3; 34. 3 *ܥܘܠܘܬܐ* 'nemora' (?) Targ. transliterates.

[*מכעיסים*] The participle determines the subject, forming the secondary predicate; 'because they have made &c., *vexing* Yahwe.' Cf. Dri. *Tenses*, § 161, 2.

16. *ייתן*] 'Shall *give up*.' Cf. the phrase *לפני אייב* *ch.* 8. 46 *note*.

17. *היא באה וג'*] Cf. *ch.* 1. 14 *note*.

Greeks; it is found among the Ainos; the gods of the Brazilian tribes were represented by poles stuck upright in the ground, at the foot of which offerings were laid; the Hurd Islanders "in their houses had several stocks or small pillars of wood, four or five feet high, as the representatives of household gods, and on these they poured oil [which takes the place of fat or blood], and laid before them offerings of cocoa-nuts and fish"; the Kureks at irregular times slaughter a reindeer or a dog, put its head on a pole facing east, and mentioning no name, say, "This for thee: grant me a blessing."

14. 19, 20. *Summary of Jeroboam's reign.*R<sup>D</sup>. Cf. *Introduction*.

19. [דברי הימים] 'Acts of the days,' i. e. 'daily record of events,' and so 'annals.'

14. 21-31. *Rehoboam, king of Judah.**Ch.* 14. 26-28, 31 = 2 *Chr.* 12. 9-11, 16.Beside the introductory and summarizing formulae *vv.* 21, 22<sup>a</sup>, 29-31 (see *Introd.*), the hand of R<sup>D</sup> is to be noticed in *vv.* 22-24:—

21. [בירושלם העיר ה'] Cf. *ch.* 8. 16 *note*.
22. [ויקטאו אהו] 'And they moved him to jealousy'; cf. Deut. 32. 21 *אל בלא חמה קטאני בלא אל*. Cf. the phrase of the decalogue *אל קנא* 'a jealous God,' Ex. 20. 5 (E); || Deut. 5. 9, so Deut. 4. 24; 6. 15<sup>+</sup>. *אל קנא* Josh. 24. 19 (E); Nah. 1. 2<sup>+</sup>.
23. [על כל . . . רענן] So exactly II. 17. 10 (R<sup>D</sup>); Jer. 2. 20; cf. II. 16. 4 (R<sup>D</sup>, || 2 *Chr.* 28. 4); Deut. 12. 2; Ezek. 6. 13; Jer. 3. 6, 13; 17. 2; Isa. 57. 5.
24. [ככל חתעבת . . . ישראל] So II. 16. 3 (|| 2 *Chr.* 28. 3); 21. 2 (|| 2 *Chr.* 33. 2) both R<sup>D</sup>. *ווריש* with *יהח* as subj., used of driving out the nations of Canaan, occurs in JE Ex. 34. 24; Num. 32. 21; Josh. 3. 10, but elsewhere appears to belong entirely to D and to passages influenced by D:—Deut. 4. 38; 9. 4, 5; 11. 23; 18. 12; Josh. 13. 6; 23. 5, 9, 13; Judg. 2. 21, 23; *ch.* 21. 26; II. 17. 8; Ps. 44. 3<sup>+</sup>. 'ככל חתעבת ונ' cf. Deut. 18. 9; 2 *Chr.* 36. 14.
22. [ויעש יהודה ונ'] LXX, Luc. *καὶ ἐποίησε* 'Ροβοάμ . . . *καὶ παρεξηλάσεν αὐτὸν κ.τ.λ.* is inconsistent with the context which lapses into the pl. (LXX *οἱ πατέρες αὐτῶν*, *v.* 23, LXX, Luc. *καὶ φιλοδόμησεν*) as in MT. Luc. *οἱ πατέρες αὐτοῦ* (David and Solomon) is scarcely possible in view of the manner in which R<sup>D</sup> treats David as his standard of piety (*ch.* 3. 14 *note*).
23. [בבמות] Cf. *ch.* 3. 2, 3 *note*.
- [מצבות] 'Pillars.' *מצבה* is 'something set up,' i. e. a stone pillar or obelisk, doubtless representing the sacred stone which in primitive times was thought to be the abode of the deity. Cf. R. Sm. *Rel.*

*Sem.*<sup>3</sup> 203 ff. Thus Jacob sets up a rough stone as a Maççēba to mark the scene of a Theophany, and anoints it with oil, calling it the house of God, Gen. 28. 18, 22; 31. 13 (E); and Maççēbōth are raised by him and by Moses to indicate that Yahwe is witness or party to a covenant or agreement, Gen. 31. 44, 45, 51 ff. (E); Ex. 24. 3, 4 (JE); cf. also Isa. 19. 19, 20. The Maççēba played a prominent part in the worship of the Canaanites, standing, like the Ashēra, beside the altar at the Bāma. Its destruction is strictly enjoined in the Book of the Covenant, Ex. 23. 24, and in Deut. 7. 5; 12. 3, this latter code also forbidding its use for the worship of Yahwe, 16. 22. Jehu destroyed the Maççēbōth at the Temple of the Canaanite Ba'al, II. 10. 26f., while Maççēbōth of all kinds were demolished with the destruction of the Bāmōth at the reformations under Hezekiah and Josiah. Cf. further, for the use of the term in Phoenician to denote a commemorative obelisk, Dri. *Deut.* p. 204.

אשרים] Cf. *v.* 15 *note*.

רענן] Prob. 'spreading,' i.e. with branches hanging down and affording shelter for such worship. Cf. Verss.:—LXX, Luc. *συσκίου*, Vulg. *frondosam*, Pesh. حرج 'thick,' Targ. עבוה 'shady.' Etym. doubtful.

24. קרש] 'Temple prostitutes.' The word is here collective as in *ch.* 22. 47, and includes persons of both sexes, קרשיות and קרשים, who were 'set apart' for the immoral rites of the Canaanites, carried on within the precincts of their sanctuaries. A law against the introduction of these practices into Israel is found in Deut. 23. 18. Asa, *ch.* 15. 12, and Jehoshaphat, *ch.* 22. 47, effected a banishment of קרשים from Judah, and Josiah destroyed the houses of the קרשיות which, during Manasseh's reign, had been established even at the Temple of Yahwe, II. 23. 7.

LXX, Luc. *σύνδεσμος* erroneously read קשר for קרש.

25. [עלה שרשק] Cf. *ch.* 11. 40 *note*. This invasion of Palestine by Sheshonk is recorded in an inscription upon the walls of the temple of Amon at Karnak. From the list of cities subjugated it appears that the expedition was directed not only against Judah

but also against the N. kingdom. The name of Jerusalem cannot be identified in the list. Cf. *Dri. Authority*, 87 *f.*; *Sta. Ges.* i. 353 *f.*

26. After בית המלך ואת אצרות בית המלך LXX, Luc. have the insertion *καὶ τὰ δόρατα τὰ χρυσᾶ δ' ἔλαβεν Δαυεὶδ ἐκ χειρὸς τῶν παιδῶν Ἀδραάζαρ βασιλέως Σουβᾶ καὶ εἰσήνεγκεν αὐτὰ εἰς Ἱερουσαλὴμ.* The reference is to 2 Sam. 8. 7, where also LXX, Luc. contain an addition stating that Shishak made booty of these shields in his expedition against Jerusalem recorded in our passage. Th., noticing that LXX in Samuel renders שְׁלֵטִי by *χλιδῶνας*, while in Kings addition the word used is *δόρατα*, infers thence that while Samuel addition is certainly a gloss (so Wellh.), Kings addition must be based upon an authentic text. Possibly, however, both additions are later cross-references derived from some independent source. If original, the sentence of LXX in our passage represents **וְאֶת־שְׁלֵטִי הַהֶהָב אֲשֶׁר**  
**וְאֶת־שְׁלֵטִי הַהֶהָב אֲשֶׁר לָקַח דָּוִד מִיַּד עֲבָדֵי הַדְּרָעָר מִלֶּדְ צֹבָה וַיְבִיֵאֵם יְרֹדְשָׁלַם**

LXX, Luc. omit ו, rightly. In Pesh. the whole is wanting.

27. [והפקיד] We should expect **וַיִּפְקֹד** in continuation of **וַיַּעַשׂ**, since the shields appear to have been given permanently into the charge of the **שְׂרֵי הַרְצִים**. Possibly, however, **והפקיד** is intended as a frequentative, like **והשיבום**, **והשיבום** *v.* 28 which are used of the recurrent occasions upon which the **רְצִים** carried the shields.

[על יד] 'Upon the hand,' i.e. 'into the possession or care of.' So with נתן Gen. 42. 37, **תֵּן אֹתוֹ עַל יָדִי**, 'Give him into my care.' Cf. the phrase **עַל־יַד־הַרְבֵּב**, 'deliver into the power of the sword,' Jer. 18. 21; Ezek. 35. 5; Ps. 63. 11.

[שְׂרֵי הַרְצִים] Cf. *ch.* 1. 5 *note*.

28. [מדי] Lit. 'out of the sufficiency of,' and so, 'as often as.' Followed thus by Infin. || 2 Chr. 12. 11; 1 Sam. 1. 7; 18. 30; II. 4. 8; Isa. 28. 19; Jer. 31. 19†.

[תח] Prob. 'guard room'; Vulg. *armamentarium*. The word is only elsewhere used in Ezek. 40. 7 *ff.*, where it denotes the small guard chambers at the gates of the outer court of Ezekiel's Temple.

30. [ומלחמה ונ'] Cf. *note* on *ch.* 12. 1-24. For this summary statement by R<sup>p</sup> of warfare recorded with some detail in the

Annals cf. *ch.* 15. 6, 16, 32, and *v.* 19, *ch.* 22. 46; II. 13. 12; 14. 15, 28.

[כל הימים] Cf. *ch.* 5. 15 *note.*

31. The mention of the name of the queen-mother, repeated from *v.* 21, occurs only here in the summary of a reign, and is rightly omitted by LXX, Luc., Pesh., || 2 Chr.

[אבים] So *ch.* 15. 1, 7 (twice), 8†. In every case, Luc. 'Αβιά, Pesh. ܐܒܝܐ presuppose אַבְיָה as in MT. 1 Chr. 3. 10; 2 Chr. 12. 16; 13. 1, 2, 3, 4, 15, 17, 19, 22, 23; LXX 'Αβισού, אַבְיָה as in MT. 2 Chr. 13. 20, 21. We may therefore conclude that this latter name, either in its longer or shorter form, stood originally in the text of Kings, and was altered by a later hand into אבים, perhaps for the sake of making a distinction from אביה of *ch.* 14. 1.

#### 15. 1-8. *Abijah, king of Judah.*

The whole account is framed by R<sup>p</sup>. For *vv.* 1-3, 7, 8 cf. *Introd.*; *v.* 4 ניר cf. *ch.* 11. 36; *v.* 5 'אשר עשה וג' cf. *ch.* 11. 33, and generally for reference to David *ch.* 3. 14.

1. [אבים] Luc. adds υἱὸς 'Ροβοάμ, LXX υἱὸς 'Ιεροβοάμ.

2. [ישם אמו מעכה בת אבישלום] Precisely the same statement is made concerning Asa the son of Abijah *v.* 10; cf. *v.* 13. Hence Ew., Ke., Ber. suggest that the mother of Abijah continued to hold the position of נבירה or 'chief lady' during the reign of her grandson Asa. More probably there has occurred a very early confusion between the mothers of the two kings which cannot now be elucidated. Kit. (*Gen.*) supposes that both were named Ma'acha, and that the addition בת אבישלום in *v.* 10 is an erroneous insertion from *v.* 2. LXX, Luc. *v.* 2 Μααχά, θυγάτηρ 'Αβισσαλώμ, *v.* 10 'Ανά, θυγάτηρ 'Αβισσαλώμ, so *v.* 10 'Ανά; probably an alteration made to remove the difficulty, the repetition of the name 'Αβισσαλώμ being against the originality of the reading. 2 Chr. 11. 20-22, which gives the name of Abijah's mother as מַעְכָּה and names her other sons, appears to be derived from an ancient source. In 2 Chr. 13. 2 she is called מַיְכָיָה, and so Vulg. *Michaia*, Jos. *Ant.* viii. 11, § 3 *Μαχαία*;

but LXX, Luc., Pesh. presuppose מעכה מַעְכָּה rightly, מַעְכָּה being elsewhere a male name. So Ew., Ber., Kamp., Kit., *Sieg. u. Sta.*

אֲבִישָׁלוֹם] 2 Chr. 11. 20 אֲבִישָׁלוֹם. Doubtless the son of David is here meant, and Jos. (*Ant.* viii. 10, § 1) is probably correct in saying that Ma'acha was really his *granddaughter*, her mother being Tamar the daughter of Absalom (2 Sam. 14. 27):—ἦγεντο ὕστερον (Ῥοβόζμος) καὶ τὴν ἐκ τῆς Ἀψαλώμου θυγατρὸς Θαμάρης Μαχάνην θυγατέρα καὶ αὐτὴν οὖσαν συγγενή. Thus Ma'acha bore the same name as her great-grandmother 2 Sam. 3. 3. The statement of 2 Chr. 13. 2 that she was the daughter of אֲחִירְיָאֵל מֶן-בְּנֵי-עֵדָה<sup>1</sup> perhaps implies (Ke., Ber.) that this Uriel married Tamar, Absalom's daughter.

4<sup>a</sup>. בִּירוּשָׁלַם] LXX, Luc. omit.

4<sup>b</sup>. בָּנוּ] LXX, Luc. τὰ τέκνα αὐτοῦ rightly presuppose בָּנָיו. So Klo., Kamp.

5. רַק בְּרַבֵּר וְנִי] LXX omits. The words may perhaps be a qualification inserted by a later hand.

6. וְנִי וְלִמְלֹחָה וְנִי] LXX, Luc. omit. The words are an erroneous insertion from *ch.* 14. 30. Pesh. reads אַבִּיחָה בֶן-רִ' 'Abijah son of R.' for רַחֲבֵעַם, and omits the similar statement in *v.* 7.

### 15. 9-24. Asa, king of Judah.

*Ch.* 15. 13-22 = 2 Chr. 15. 16-16. 6.

R<sup>p</sup>—introduction and summary; *v.* 14 (cf. *ch.* 3. 2, 3); casting of *v.* 12 (cf. *note* on הַגִּלְלִים below) and of *v.* 16 (cf. *ch.* 14. 30) from information derived from the Annals. From this source all further particulars of the reign are drawn.

12. הַקִּרְשִׁים] LXX suitably renders τὰς τελετάς, for which Luc. by corruption reads τὰς στήλας. Cf. *note* on *ch.* 14. 24.

הַגִּלְלִים] 'The *idol-blocks*'; a term of opprobrium. Probably lit. 'logs' or 'rolling things,' from גָּלַל 'to roll'; so Ges., &c. Ew. (*Die Lehre der Bibel von Gott*, ii. 264) prefers to render '*doll-images*,' as rolled or wrapped up in clothes, dressed up. Smend's proposal to connect the word with גָּלַל 'dung' (Ezek. 6. 4), as is done

<sup>1</sup> Luc. Ἀβεισσαλάμ is clearly a correction in accordance with 11. 20.

by the Rabbinic interpreters, is improbable. The word occurs elsewhere in Kings, *ch.* 21. 26; II. 17. 12; 21. 11, 21; 23. 24 (all R<sup>p</sup>); and besides, Deut. 29. 16; Lev. 26. 30 (H), and thirty-nine times in Ezekiel †.

13. [ויסרה] The ו *consec.* introduces the predicate after the *accus. pendens*, as in *ch.* 9. 21 (cf. *note*).

[מנבירה] Cf. *ch.* 11. 19 *note*.

[מסלצת לאשרה] 'A horrible thing for an ashera' (or 'for Ashera,' supposing the word here to denote a Canaanite goddess; cf. *note* on *ch.* 14. 15).

מסלצת only occurs again in || 2 Chr. 15. 16, and its meaning, 'an object causing *shuddering* or *horror*,' must be determined from the use of the verb יתפלצין prob. 'tremble,' Job 9. 6†, and the substantive פלצות 'trembling' or 'horror,' Isa. 21. 4; Ezek. 7. 18; Ps. 55. 6; Job 21. 6†. The nature of this 'horrible thing' is not clear. It must have been some kind of idol or idolatrous symbol, and Vulg., Kings in *sacris Priapi*, v. 13<sup>b</sup> *simulacrum turpissimum*<sup>1</sup>, Chr. *simulacrum Priapi*, finds reference to a *phallus* cult. This explanation is adopted by Ew., Th., Ber., Kit.; Ew., citing the somewhat obscure תפלצתך, perhaps 'Oh, thy wantonness!' Jer. 49. 16. LXX, Luc., Pesh. misunderstand, and Targ. offers no elucidation.

15. [וקרשו] Read וקרשו with || 2 Chr. 15. 18 and LXX, Luc., Pesh., Targ. 'And he brought the votive gifts of his father and his own votive gifts into the house of Yahwe—silver and gold and vessels.'

17. [הרמה] *Er-Râm*, two hours north of Jerusalem, and a short distance to the west of Geba (*Jeba*'). Rob. *BR.* i. 576; Smith, *Hist. Geogr.* 251.

[לבלתי תת יצא ובא] Cf. Josh. 6. 1.

18. [בן הוד] Three Aramaean kings of this name are generally

<sup>1</sup> The rendering *ne esset princeps in sacris Priapi, et in luco eius quem consecraverat* seems to presuppose a wrong rearrangement of words in some such form as מדיח גבירה למסלצת ולאשרה אשר עשרה ו. 13<sup>b</sup>, *subvertitque specum eius, et confregit simulacrum turpissimum*, is probably merely a paraphrastic expansion of ויכרת מסלצתה.

supposed to be mentioned in these books; cf. *ch.* 20. 1 *ff.*; II. 13. 24. Winckler, however, regards the Ben-hadad of this passage as one with the Ben-hadad of *ch.* 20; an identification which postulates a reign of not much more than forty years in length. Cf. *Alltest. Untersuchungen*, pp. 60 *ff.* הַדַּד, the Aram. weather-god, is the same as רַפְּוֹן (II. 5. 18 *note*); cf. the compound name הַדַּד־רַפְּוֹן Zech. 12. 11; Baethgen, *Semil. Relig.* pp. 67 *f.*

[חויין] LXX 'Αζαίρ, Luc., Cod. A 'Αζαήλ. Ew., Th., Klo., &c. plausibly suggest the identification of חויין with רזון of *ch.* 11. 23, whose name appears in LXX (11. 14) as 'Εσρώμ, Luc. 'Εσρών, Pesh. ܘܫܘܪܝܢ. Klo. regards הַדַּד־רַפְּוֹן as the original form of the name.

19. [ברית ונ'] 'There is a covenant between me and thee, &c.' LXX διδθου διαθηκα κ.τ.λ. is self-condemned.

20. [עיון] Mentioned again in connexion with אבכל בית מעכה and other cities of the north, as taken by Tiglath-Pileser in the reign of Pekah (II. 15. 29). Rob. suggests as the site of עיון the modern مرج عيون 'the plain of 'Ayūn,' a fertile basin lying to the north of the plain of the Hüleh, and south-west of the ancient Dan. To the south of Merj 'Ayūn lies Ábil, probably the site of אבכל בית מעכה. *BR.* ii. 438; iii. 372 *f.*

[ואת כל כנרות] Th. is right in noticing that the reference, thus phrased, is to a *district*, and not to a city. So, as here in plural, Josh. 11. 2, and singular קְנִזְרַת Deut. 3. 17. In Josh. 19. 35 the allusion seems to be to a *city* קְנִזְרַת in the land of Naphtali, while in Num. 34. 11; Josh. 13. 27 we find mention of the *Sea of Cinnereth* יַם קְנִזְרַת, Josh. 12. 3 יַם קְנִזְרַת. Targ., except Josh. 19. 35 where it preserves כְּנִרַת, renders נְיִסַר, נְיִסַר, this being the name adopted in later times; cf. 1 Macc. 11. 67 Γεννησαρ, S. Matt. 14. 34; S. Mark 6. 53; S. Luke 5. 1 Γεννησαρέ. The region of Gennesaret is described by Josephus (*BJ.* iii. 10, § 8) as being of marvellous beauty and fertility, and accordingly is generally identified with the level plain *El-Ghuwér* on the north-west shore of the lake of Galilee; Sta. *SP.* 374 *f.*; Rob. *BR.* iii. 348 *f.*; Smith, *Hist. Geogr.* 443. A city קְנִזְרַת may have lain in this district, but its site is unknown.

על כל ארץ נפתלי] RV., Kamp. 'with all the land of Naphtali,' taking על in the sense 'in addition to,' as in Gen. 32. 12 אַם עַל בְּנִים; Ex. 35. 22; Job 38. 32. But such a use of the preposition is here very unnatural, and LXX, Luc. ἕως, i. e. עַד 'even unto the whole land of Naphtali,' preserve a superior reading.

|| 2 Chr. 16. 4<sup>b</sup> reads, in place of *v.* 20<sup>b</sup>, וַיֵּאָמֶר כָּל־מִסְכְּנֹת עַרְי נַפְתָּלִי.

21. [וַיִּשָּׁב] LXX, Luc., Vulg. וַיִּשָּׁב, incorrectly.

22. [הַשְּׁמִיעַ] 'Summoned.' In this special sense only again in Jer. 50. 29; 51. 27; Pi'el 1 Sam. 15. 4; 23. 8†.

נקי [אִין נקי] 'Without exemption'; lit. 'none was exempted,' a circumstantial clause; Dri. *Tenses*, § 164. For נקי 'free' from obligation, cf. Num. 32. 22 וְיִשְׂרָאֵל מִיְהוָה וּמִיִּשְׂרָאֵל.

נבע] Now called *Jeba'*; south of *Mukhmās* (*Michmash*) from which it is separated by the steep ravine called the *Wady es-Suweinet*, the scene of Jonathan's adventure 1 Sam. 14. 1 ff. Rob. *BR.* i. 440.

נמצפה] Also called *נמצפה* Josh. 18. 26. No modern equivalent of the name has been discovered, but *Nebi Samwfl*, about five miles NNW. of Jerusalem, and visible therefrom, is plausibly regarded by Rob. (*BR.* i. 459 f.) and others as the site of the ancient city. Mizpah was well known in connexion with Samuel, 1 Sam. 7. 5 ff., 16; 10. 17, and is described in 1 Macc. 3. 46 as being κατέναντι Ἱερουσαλήμ.

23. [חלה את רגליו] 'He was diseased in his feet.' The accusative, as in Greek, specifies the part affected; cf. Gen. 3. 15 הוא ישופך ראש; Deut. 33. 11; al. Da. § 71; Ew. § 281, c. 3. Luc. after the words לעת זקנתו adds ἐποίησεν ἄσθ τὸ ποσῶν, καί—a gloss inserted to assign a cause for his disease, and perhaps with reference to the events described in 2 Chr. 16. 7-12.

### 15. 25-32. Nadab, king of Israel.

R<sup>D</sup> *vs.* 25, 26, 29<sup>b</sup>-32.

27. [לְבֵית יִשְׁשָׁכָר] 'Belonging to the house of Issachar.' In place of יִשְׁשָׁכָר LXX reads Βελαάν, Luc. Βεδδαμά.

28. [וַיַּכּוּ בְעֵשָׂא] LXX ἐχάραξεν αὐτόν, Luc. ἐχάράκωσεν αὐτόν.

[בנתח] Pesh. גַּת 'Gath,' an easy substitution of a well known for a less known place. So *ch.* 16. 15, 17.

28. [לֹאֲמַן מֶלֶךְ יְהוּדָה] LXX τοῦ Ἀσά υἱοῦ Ἀβισού.

[תחתיו] Luc. Βασά ἐπὶ τὸν Ἰσραήλ. LXX omits.

29. [כָּל נְשָׁמָה] 'Anything breathing'; lit. 'any breath.' So Deut. 20. 16; Josh. 10. 40; 11. 11, 14 (D<sup>8</sup>); Ps. 150. 6†.

[עַד הַשְּׂמֵרָה] Cf. II. 3. 25 note on עַד הַשְּׂמֵרָה.

[כְּדַבֵּר י' אֲשֶׁר דָּבַר] Reference to *ch.* 14. 14. Cf. *ch.* 13. 26 note.

[בִּיד עֲבָדוֹ] Cf. *ch.* 8. 53 note.

30. [בְּכַעֲסוֹ אֲשֶׁר הִכְעִיס] Cf. *ch.* 14. 9 note.

[י' אֱלֹהֵי יִשְׂרָאֵל] Cf. *ch.* 8. 15 note.

32. A repetition of *v.* 16, rightly omitted by LXX, Luc.

#### 15. 33—16. 7. *Ba'asha, king of Israel.*

The whole is framed by R<sup>D</sup>.

16. 1-4. Cf. phraseology of Ahijah's speech *ch.* 14. 7-16 notes.

2. [נִנְיָד] Cf. *ch.* 1. 35 note.

[בְּחַטְמָתָם] Read בְּתַבְלִיָּהֶם 'with their vain things,' as in *vv.* 13, 26 (cf. Deut. 32. 21), with LXX, Luc. ἐν τοῖς ματαιοῖς αὐτῶν, and probably Pesh. *בְּחַבְבֵּי אֲמָתָם* 'with the work of their hands.' So Klo.

7. [וְעַל כָּל הָרָעָה . . . וְעַל אֲשֶׁר הִכָּה אֹתוֹ] 'Both because of all the evil, &c., and because he smote him.' The repeated ו, 'both . . . and,' is, however, rare (poetical); Job 34. 29; Ps. 76. 7; except in the rather different class of instances cited *v.* 11. אֹתוֹ refers to Jeroboam as personifying his house, and Vulg. is incorrect in paraphrasing *ob hanc causam occidit eum, hoc est, Iehu filium Hanani, prophetam.*

#### 16. 8-14. *Elah, king of Israel.*

Framed throughout by R<sup>D</sup>, with short notices from the Annals *vv.* 9, 10<sup>a, b</sup>, 11<sup>a</sup>.

9. [שָׂתָה שְׂכֹר] So *ch.* 20. 16. 'Drinking to excess'; lit. 'drinking, drunk,' the two words being in apposition, and the second making closer definition of the first. Cf. *ch.* 1. 2 note on נָעַרָה בְּתוֹלָה.

[אֲרִיצָא] LXX Ὀσί, Luc. Ἀσά.

את אשר על הבית] Cf. *ch.* 4. 6 *note*. Targ. strangely explains ארצא as the name of an *idol*;—בית ארצא מעותא די בביתא בתרצה—

11<sup>a</sup>, 12<sup>a</sup>. LXX, Luc. omit, through homoioteleuton, את כל בית בעשא.

11. [משותין בקיר] Cf. *ch.* 14. 10 *note*.

ורעו] *Neither* kinsmen *nor* friends.' The repeated ו, 'neither . . . nor,' or without preceding negative, 'both . . . and,' is used idiomatically in connecting an exhaustive category on to a previous more general statement, of which it is expegetical. So Num. 9. 14 וְלֹאֲנֹחַ הָאָרֶץ וְלֹאֲנֹחַ לְכֶם וְלֹאֲנֹחַ יְהִיָּה לְכֶם; Gen. 34. 28 וְאֶת־צֹאֲנָם וְנִי וְאֶת־אֲשֶׁר־בְּעִיר וְאֶת־אֲשֶׁר־בְּשָׂרָה לְקַחוּ; Josh. 9. 23; Jer. 13. 14; 21. 6; Neh. 12. 28. נֹאֲלֵ is one to whom pertain the duties of a kinsman—in this case, the prosecution of a blood-feud; cf. the phrase נֹאֲלֵ הַדָּם 'the blood-avenger,' 2 Sam. 14. 11; Deut. 19. 6, 12, and in P Num. 35. 19, 21, 24, 25, 27; Josh. 20. 3, 5 (om. LXX), 9. For ורעו sing. used collectively cf. Da. § 17.

12. [כדבר ונ'] Cf. *ch.* 15. 29.

ביר יהוא] LXX καὶ πρὸς Εἰσού as in *v.* 1; MT. אל י, where, however, LXX reads ἐν χειρὶ E.

13. [אל כל חטאות] אל for על; cf. *ch.* 13. 29 *note*. The sins of Ba'asha and his son are here spoken of in the terms usually applied by R<sup>D</sup> to the sins of Jeroboam. See *Introduction*.

[להבעים] Cf. *ch.* 14. 9 *note*.

[י' אלהי ישראל] Cf. *ch.* 8. 15 *note*.

### 16. 15–20. *Zimri, king of Israel.*

R<sup>D</sup>, *vv.* 15<sup>a</sup>, 19, 20, frames a brief narrative drawn from the Annals.

15. [והעם חנים] LXX, Luc. καὶ ἡ παρεμβολὴ Ἰσραήλ, if not a direct paraphrase, probably arose from omission of ע, which gave the reading וְהַפְתָּנָם or וְהַפְתָּנָה, to which the translator added the explanatory Ἰσραήλ. העם is used here, as in *ch.* 20. 15; 1 Sam. 14. 26; 30. 21; 2 Sam. 15. 17, of an *army* or *military detachment*: cf. Vulg. *porro exercitus obsidebat*.

16. [וישמע העם החנים לאמר] The use of לאמר with a subj.

different from that of the preceding clause is idiomatic after the verb שמע. Cf. II. 19. 9; || Isa. 37. 9; Deut. 13. 13; 1 Sam. 13. 4; 2 Sam. 19. 3. The new subj. is really the *implied obj.* of the preceding וישמע, e. g. אֶת־הַשְּׁמַע 'the report,' or 'some-one's words.' This is apparent from Gen. 31. ו ישמע את דברי בני ו; לבן לאמר; 1 Sam. 24. וֹס לאמר אדם דברי אדם; and, after a verb other than שמע, II. 5. 6 וַיָּבֵא הַסֵּפֶר אֶל מֶלֶךְ יִשְׂרָאֵל לֵאמֹר; so perhaps 2 Sam. 13. 33; Jer. 7. 4.

More peculiar and not to be classed are the cases in which the subj. of לאמר is quite indefinite, and lies in a loose sense of the connexion with the preceding clause;—2 Sam. 7. 26 וַיִּגְדַּל וַיִּנְבֵּא עַד עוֹלָם לֵאמֹר י' צְבָאוֹת אֱלֹהִים עַל יִשְׂרָאֵל; Deut. 30. 12, 13 לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה וּג'.

Quite a distinct class, however, is formed by cases in which a *passive* verb is employed in the clause preceding לאמר, and the substitution of an active gives the subj. of לאמר;—וַיִּנְדַּב לֵאמֹר—*ch.* 1. 51; II. 6. 13; 8. 7; Gen. 22. 20; 38. 13, 24; Josh. 10. 17; 1 Sam. 15. 12; 19. 19; 2 Sam. 6. 12; Isa. 7. 24; Ex. 5. 14 וַיִּבְנוּ; כי לְמוֹעֵד שְׂמוֹר לְךָ לֵאמֹר; 1 Sam. 9. 24 וַיִּשְׁמְרוּ בְנֵי יִשְׂרָאֵל . . . לֵאמֹר (אֲשֶׁר יִהְיֶה אֹתוֹ . . . לֵאמֹר ו. 11) (cf. v. 11 וַיִּתֵּן הַסֵּפֶר . . . לֵאמֹר ו. 12 Isa. 29. 12).

[וַיִּמְלְכוּ כָל יִשְׂרָאֵל] Luc. καὶ ἐβασίλευσαν ὁ λαός, LXX καὶ ἐβασίλευσαν ἐν Ἰσραὴλ. MT. is favoured by v. 17<sup>a</sup>.

18. [אַרְמוֹן בֵּית הַמֶּלֶךְ] 'the keep of the king's palace'; cf. II. 15. 25.

[וַיִּשְׂרְפוּ] Pesh. ܘܝܫܪܦܘ, i. e. וַיִּשְׂרְפוּ 'they (the besiegers) burnt &c.'

[אֶחָד בֵּית מֶלֶךְ] Cf. note on *ch.* 12. 31.

### 16. 21, 22. Civil war between the parties of rival aspirants to the throne of Israel, Tibni and Omri.

The short notice comes from the Annals.

21. [אִזְחֵלֶק] Cf. *ch.* 3. 16 note.

[הָעָם יִשְׂרָאֵל] 'The people Israel'; a case of apposition exactly like הַפְּלֵד דְּנֹד; הָהָר שְׂמֵרוֹן v. 24. So Josh. 8. 33; cf. Judg. 20. 22 הָעָם אִישׁ יִשְׂרָאֵל.

[לְחָצִי] LXX, Luc. omit, and Klo., Kamp., Kit. regard as an erroneous dittography of the final letter of יִשְׂרָאֵל and the following חָצִי.

נינת] On form of name cf. *note* on טפח *ch.* 4. 11.

והחצי] 'And *the* half,' i.e. '*the other* half,' in sharply defined opposition to the previously mentioned העם חצי. LXX καὶ τὸ ἕμισυ τοῦ λαοῦ γίνεται ὀπίσω Ζαμβρεί (Luc. Ἀμβρί, τοῦ βασιλεῦσαι αὐτόν) is probably due to desire for uniformity with the preceding clause.

22. את העם . . . ויחזק] חזק thus followed by accusative only here; '*were strong as regards* the people,' so *prevailed over* them. Cf. the similar (but poetic) use of accus. in ויכלתיני; 'I have prevailed over him,' Ps. 13. 5. The construction is, however, somewhat harsh in prose, and the connexion almost demands (Kamp.) the emendation על־העם or עִמָּהֶם. LXX for *v.* 22<sup>a</sup> καὶ ἠτήθη ὁ λαὸς ὃ ὢν ὀπίσω Θαμνεί υἱοῦ Γωνάθ, a reading probably due in the first place to omission of אחרי עמרי . . . חזק through homoioteleuton with *v.* 21 end.

וימת חבני] LXX, Luc. add καὶ Ἰωράμ ὁ ἀδελφὸς αὐτοῦ ἐν τῷ καιρῷ ἐκείνῳ, and then, after וימלך עמרי, μετὰ Θαμνεί (Luc. τὸν Θαβεννεί); i.e. *v.* 22<sup>b</sup> וימת חבני ויָרָם אָחיו בָּעַת הַהִיא וְיָמְלָה עִמְרִי אַחֲרֵי חֲבִנִי 'And Tibni died and his brother Joram at that time, and Omri reigned after Tibni.' The genuineness of this text is favoured by the fact that the additional words supply a detail unessential to the narrative, and thus not to be explained as a later invention. So Th., Kamp., Benz., Kit., Maspero.

#### 16. 23-28. *Omri, king of Israel.*

The work of R<sup>p</sup>, with short details from the Annals, *vv.* 23<sup>b</sup>, 24.

23. בשנת שלשים ואחת שנה] But Zimri, who reigned but seven days, is said, *v.* 15, to have come to the throne in the twenty-seventh year of Asa. It might therefore be supposed that the civil war, *vv.* 21, 22, lasted some three or four years; but this is precluded by the synchronism in the case of Ahab's accession, *v.* 29 'the thirty-eighth year of Asa,' which harmonizes with *v.* 15, supposing the interregnum to have been merely a matter of a few days or months—as might be inferred from the absence of special detail—and the length of Omri's reign to be correctly stated as twelve years. It must therefore be concluded that in the synchronism

for Omri's accession thirty-first is an error for twenty-seventh or twenty-eighth.

[עמרי] Mentioned in Mesha's inscription, ll. 4 *f.*, as king of Israel who 'afflicted Moab for many days' (*Append.* 1). In the Cuneiform inscriptions Jehu is called 'son of Omri' (*Append.* 4), and the northern kingdom named *mât Hu-um-ri-i*, 'Omri-land,' or *mât Bit-Hu-um-ri-a*, 'Beth-Omri-land.' Cf. *COT.* i. 179 *f.*

24. [שמרון] Sta. (*ZATW.* v. 165 *ff.*) argues very plausibly for an original vocalization שְׁמֶרֶן or שְׁמֵרֶן, upon the following grounds:—

1. The form of the name from which שְׁמֶרֶן is said to be derived.

First stating that שְׁמֶרֶן cannot come from שְׁמֵר but only from שְׁמֶר, he goes on to prove the genuineness of the form שְׁמֶר as against שְׁמֵר, and its actual existence, together with the kindred שְׁמֶרָה 1 Chr. 8. 21, שְׁמֶרוֹן Gen. 46. 13; Num. 26. 24; 1 Chr. 7. 1, as a *clan* name<sup>1</sup>. שְׁמֶרוֹן Josh. 19. 15; 11. 1 is also the name of a *city*, and this transference of a clan-name to a city has its analogy in חֶבְרוֹן (חֶבֶר clan name 1 Chr. 8. 17), יִשְׁעֵלְבָּיִם, יִגְלוֹן, &c.

2. Ancient evidence for vocalization of שְׁמֶרֶן.

(a) Cuneiform inscriptions. Three forms of the name occur: *Ša-mir-i-na*, *Ša-mī-ri-na*, *Ša-mī-ur-na*. These presuppose שְׁמֶרֶן or שְׁמֵרָה.

(b) LXX Σαμάρεια. *ei* may represent Hebrew *ai* or *ē* or *f*. So שְׁמֵרָה or שְׁמֵרֶן or שְׁמֶרָה.

(c) Aramaic forms שְׁמֶרֶן, שְׁמֵרָה (Ezra 4. 10, 17).

<sup>1</sup> That שְׁמֶר is preferable to שְׁמֵר in the two cases where the latter form occurs in MT. appears from the following facts. שְׁמֵר is found 1 Chr. 7. 32 as a proper name, probably of a clan, but in *v.* 34 the name appears as שְׁמֵר (שְׁמֵר in pause). Further, one of the murderers of Joash, II. 12. 22, is named בְּרִישָׁתִי; but that this vocalization does not rest upon ancient tradition is clear from 2 Chr. 24. 26, where the same man is said to be son of שְׁמֵרָה, a form presupposing שְׁמֵר and not שְׁמֶר. And moreover, while LXX in II. 12. 22 reads Σαμάρ, Luc. has the form Σαμμάρ, as in *ch.* 16. 24, LXX, Luc. Σαμάρ, Σαμμάρ, Σαμάρ.

<sup>2</sup> From names of animals used as clan totems.

(d) Testimony of LXX in *ch.* 16. 24. To mark derivation from Σαμήρ, Σαμήρ, שַׁמְרֹן is represented, not as usually by Σαμάρευ, but by Σεμερών, Σαεμερών, of which Σομορών (Luc., Cod. A) is a correction in accordance with MT.

Supposing therefore שַׁמְרֹן, שַׁמְרִין to be the original form, the termination ךְּ— is illustrated by דִּיתִין Gen. 37. 17 (Δωθαιμ), and answers to the more usual ךְּ— which appears in the place-names מַחְנֵים, רַמְתֵּים. שַׁמְרִין may stand together with שַׁמְרֹן, just as we find the two names עֲגֵלֹן (עִין) and עֲגֵלִים.

The reason why the name should have been altered in later times into שַׁמְרֹן Sta. is not prepared to explain. He suggests the possibility of an erroneous explanation of the Aramaic form with *ā*, but admits that this merely postpones the question, since one must next inquire how the Aramaic form with *Qameç* is to be explained. That the form שַׁמְרֹן is, however, very young, appears from the LXX rendering in *ch.* 16. 24.

If, as seems to be the case, שַׁמְרֹן was a clan-name, the hill upon which Omri built his city was probably already named Samaria, and bore this name as being the possession and residence of the clan שַׁמְרֹן. But that this fact need not invalidate the statement that Omri bought the hill from a *man* named שַׁמְרֹן may be argued from the many occurrences of clan-names used as personal names. Thus אֲשָׁעִי, David's foe, bears a clan-name Num. 3. 21; *al.*, and the same is the case with קְּרִי the Kenite; Saul's son 'Esh-ba'al has the name of the Benjamite clan אֲשֵׁבֶל Gen. 46. 21; *al.*; אֲלִי, the name of Ba'asha's son, and also of the father of Hosea, is found as a clan-name Gen. 36. 41; יִרְ the tribal-name is borne by a prophet in David's time; &c.

25. [וירע וג'] Cf. *ch.* 14. 9 *note*.

26. [להכעיס וג'] Cf. *v.* 13.

28. At the close of Omri's reign LXX, Luc. insert the account of Jehoshaphat's reign=MT. *ch.* 22. 41-51 with certain variations, in accordance with the different system of synchronism which appears in Luc. See *Introduction*.



34. Luc. omits.

[בימיו] A phrase of R<sup>D</sup> used in synchronizing an event with the preceding narrative. So II. 8. 20; 23. 29; 24. 1; and 15. 19 (emend after LXX). For similar phrases thus employed cf. *ch.* 3. 16 *note* on אן.

[חיאאל] LXX Ἀχαιῶν, i. e. אחיאל. Cf. *note* on חירם *ch.* 5. 15.

[בית האלי] Cf. *note* on הימיני *ch.* 2. 8.

[באבירים . . . ובשניב] ב = 'at the cost of'; ב *pretii*. Cf. *note* on בנמשו *ch.* 2. 23. The statement suggests the possibility that the builder *sacrificed* his sons, perhaps by enclosing them alive in the foundation and wall, in order by this costly blood-offering to secure the prosperity of his city. Or, the tradition may have been that, through failure to perform such a rite, his eldest and youngest born were claimed by the offended deity at the initiatory and final stages of the building. For instances from various sources of the wide-spread primitive custom of human sacrifice 'in order to furnish blood at the foundations of a house or of a public structure,' cf. H. C. Trumbull, *The Threshold Covenant*, pp. 46 *ff.*

[כרבר ונ'] Josh. 6. 26.

#### *Narratives of the Northern Kingdom.*

I. 17-19; 20; 21; 22. 1-38. II. 1. 2-17<sup>a</sup>; 2. 1-18, 19-22, 23-25; 3. 4-27; 4. 1-7, 8-37, 38-41, 42-44; 5; 6. 1-7, 8-23, 24-33; 7; 8. 1-6, 7-15; 9. 1-10. 28; 13. 14-19, 20, 21; (14. 8-14).

This great group consists of narratives dealing with the affairs of the kingdom of Israel. The stories are in most cases of some length, their high descriptive power and sympathetic feeling indicating that they have their origin in the kingdom to which they relate; and this conclusion is substantiated by such touches as I. 19. 3 באר שבע אשר ליהורה; II. 14. 11 בבית שמש אשר ליהורה. No blame is anywhere attached to the calf-worship of Bethel and Dan, the efforts of Elijah and his successor being wholly directed to the rooting out of the foreign cult of the Tyrian Ba'al.

Certain peculiarities of diction probably belong to the dialect of North Palestine. The following may be noticed:—

Suff. 2 f. sing.  $\text{כִּי}$ , pl.  $\text{כִּיִּם}$ :—Kt. II. 4. 2  $\text{לְכִי}$ , 3  $\text{שְׁכַנְיָיִךְ}$ , 7  $\text{נִשְׁכַּנְיָיִךְ}$ ,  $\text{כִּיִּי}$ . Elsewhere, sing. Cant. 2. 3; Ps. 103. 3, 4; Jer. 11. 15 (text corrupt), pl. Ps. 103. 3, 4, 5; 116. 7. Cf. Syr. suff. 2 f. sing.  $\text{כִּי}$ , pl.  $\text{כִּיִּם}$ .

Pers. pron. 2 f. sing. Kt.  $\text{אֲנִי}$ :—II. 4. 16, 23; 8. 1. Elsewhere *ch.* 14. 2 (cf. *note*); Judg. 17. 2; Jer. 4. 30; Ezek. 36. 13†. Cf. Syr.  $\text{אֲנִי}$ . So probably Kt.  $\text{הִלְכִיִּי}$  II. 4. 23 stands for  $\text{הִלְכִיִּי אֲנִי}$ , as in Syr.  $\text{أنا أتكلم}$  for  $\text{أنا تكلم}$ ; Duval, *Gramm. Syr.* pp. 174 f.

Demonstr. pron. f.  $\text{זֶה}$  II. 6. 19. Cf. Aram.  $\text{זֶה}$ .

Infin. constr. verb  $\text{לִי}$  with suff.  $\text{בְּהִשְׁתַּחֲוִיתִי}$  II. 5. 18, perhaps presupposing form without suff.  $\text{הִשְׁתַּחֲוִיתִי}$  with termination as in Aram. Cf. Dalman, *Gramm. Jud.-Pal. Aram.* pp. 289 f.

Rel.  $\text{שֶׁ}$  in  $\text{מִשְׁלֵט}$  II. 6. 11. So Judg. 5. 7 (North Palestine); 6. 17; 7. 12; 8. 26 (prob. Ephraimitic), and uniformly in Cant. (exc. title 1. 1). Elsewhere only in exilic or post-exilic writings<sup>1</sup>. In Phoenician rel. is  $\text{ש}$  with prosthetic  $\text{א}$ .

<sup>1</sup> The particle  $\text{שֶׁ}$  'of' is thought by some to occur upon a haematite weight from Samaria, bearing an inscription upon either side which was at first read as  $\text{רבע של רבע רבע}$  'the fourth part of the fourth part of a *sheqel* (?)', and dated *cir.* 8th century B.C. Careful examination of the original weight convinces the writer that Prof. Robertson Smith (*Academy*, Nov. 18, 1893, pp. 443 ff.) is correct in his view (based upon a close study of the original) that the much worn  $\text{של רבע}$  upon the one side is of earlier date than the clearly cut  $\text{רבע רבע}$  upon the other, this fact being especially marked in the different workmanship of the two inscriptions. To add one point to others already noticed by the Professor—in the older inscription the  $\text{ש}$  (which in the old character usually takes the shape of a circle) is formed by four straight cuts, which give the letter nearly the appearance of a quadrilateral. In the newer inscription, upon the other hand, attempt has been made to render the rounded form of the letter, at the cost of more than one slip of the graving tool.

It is also extremely doubtful whether the first letter of the supposed  $\text{של}$  is really a  $\text{ש}$ . If, however, this be the true reading, and Prof. Smith be correct in regarding  $\text{של}$  as an abbreviation of  $\text{שֶׁל}$ , the word is most simply to be regarded as an adjective in agreement with  $\text{רבע}$ , and the inscription denotes

Preservation of ה of art. after prep. ב:—II. 7. 12 בְּהַשְׁרָה.

Kt. אֵיכָה = *where*? II. 6. 13. Elsewhere only Cant. 1. 7 *bis*.

Cf. Aram. אֵיכָה, אֵיכָה.

עֲרֵאֵיהֶם, עֲרֵאֵיהֶם II. 9. 18, 20.

Constr. with suff. pron. anticipating obj. (akin to Syr.):—

I. 19. 21 בְּשֵׁלֶם הַבְּשָׁר; 21. 13 אֶת־נְבוֹת . . . וְעֵרְהוּ.

Indefinite use of אָחַר *a certain*:—I. 19. 4, 5; 20. 13, 35; 22. 9 (cf. *v.* 8); II. 4. 1; 7. 8; 8. 6: add I. 21. 1, LXX, Luc. Elsewhere I. 13. 11 (perhaps for אָחַר); II. 12. 10; Judg. 9. 53; 13. 2; 1 Sam. 1. 1; 7. 9, 12; 2 Sam. 18. 10, and late Ezek. 1. 15; 8. 7, 8; 9. 2; 17. 7; 33. 2; Zech. 5. 7; Dan. 8. 13, 3; 10. 5<sup>1</sup>.

To these may be added a few roots which betray the influence of Aram.:—שָׁפַס I. 20. 10; מְרִינֹת 20. 14, 15, 17, 19 (elsewhere only very late); חָרִים 21. 8, 11; הַשְׁלָה II. 4. 28. There is also a fair number of ἀπαξ λεγ., some of which take the place of ordinary words and thus may be dialectal; e. g. שָׁגַם *gird*, I. 18. 46 (for חָטַר, אָוַר), אֲכִילָה *food*, 19. 8 (for אָכַל, אֲכָלָה, אֲכָלָה); but of others nothing can be affirmed.

The narratives are clearly not all by one author.

(i) Some are histories of Elijah and Elisha, or of movements which they instituted in the direction of religious reform. (ii) In others the fate of the kingdom is regarded from a political standpoint, and this as determined mainly by the action of the *king*; though here also prophets play an important part as advisers and announcers of the oracle of Yahwe. Thus both classes have a religious colouring or motive, and may equally be regarded as

<sup>1</sup> *a full* (i.e. *complete* or *accurate*; cf. Deut. 25. 15, Prov. 11. 1) *quarter*.  
In this case the difficult נָצַח of the obverse may be a Niph'al participle נָצַח 'set' or 'appointed'; so רִבְעַ נָצַח 'a standard quarter.'

Prof. Smith's article, together with other correspondence upon the subject of the inscription, is collected in *PEF. Ay. St.*, July, 1894, pp. 220-231; October, 1894, pp. 284-287.

<sup>1</sup> אָחַר II. 25. 19 appears to have a certain force; 'One Eunuch and five men, &c.' Cf. 1 Sam. 6. 7.

the work of men of prophetic training, perhaps members of the guilds which we see coming into prominence in some of the Elisha stories.

(i) To the former class belong I. 17-19; 21; II. 1. 2-17<sup>a</sup>; 2. 1-18, 19-22, 23-25; 4. 1-7, 8-37, 38-41, 42-44; 5; 6. 1-7; 8. 1-6, 7-15; 9. 1-10. 28; 13. 14-19, 20, 21.

Of these, I. 17-19 forms a continuous narrative. From the abruptness of *v.* 1, no reason being assigned for Elijah's threat, and no point of connexion existing for סָנְאָה *v.* 3, it may be inferred that the commencement of the story has been omitted or abbreviated by R<sup>D</sup>, and the specification אֱלִיהוּ הַחֹשֵׁב מִחֻשְׁבֵי גִלְעָד thus represents his summary introduction. The sequel also, in strict accordance with 19. 15, 16, is lacking, only one part of Yahwe's commission being fulfilled, *vv.* 19-21.

I. 21 is clearly out of place in MT., breaking the connexion between *ch.* 20 and its sequel *ch.* 22, and LXX, Luc. are no doubt correct in placing this narrative immediately after *ch.* 19. The dislocation may have been due to the desire to bring the prophecy of Ahab's death (21. 19) nearer to the account of its occurrence (22. 35 *ff.*), and perhaps in a minor degree to the description of the king's mood as סָר חֻעָף in 20. 43 as in 21. 4.

Most critics (Wellh., Dri., Kamp., Benz., Kit.; but Kue. is uncertain: *Ond.* § 25. 7) assign I. 21 to the same author as I. 17-19. Thus Wellh. cites as points of contact the central position occupied by Elijah, his eagle-like swoop upon Ahab at the right moment, and the formulae יהוה אֱלֹהֵי אֲחָז הַרְבִּירִים הָאֵלֹהִים 21. 1 (but cf. *note ad loc.*) as 17. 17, אֱלֹהֵי דְבַר יְהוָה אֱלֹהֵי 21. 17 as אֱלֹהֵי דְבַר יְהוָה 18. 1.

On the other hand, it may be maintained that Elijah is not really the central figure as in I. 17-19. He does not appear upon the scene until *v.* 17, and then takes scarcely a more conspicuous position than Micaiah in 22. 8 *ff.* The king and his action form the centre of interest both at the beginning and end of the narrative. Further, Kue. notices the absence of any reference in 21 to 17-19 and *vice versa*, the murder of Naboth forming the single crime of Ahab and Jezebel in the one story, while in the other the sole

pivot is the struggle between Yahwe and Ba'al. This, however, is a point of slight moment, and no definite conclusion can be reached as to the relative authorship of the two sections.

Of far greater interest and importance is the question of the connexion of I. 21 with its natural sequel II. 9. 1—10. 28. Critics generally argue or assume that the latter section is by a different author to the former, and most (Wellh., Dri., Kamp., Kit.) assign II. 9 *f.* to the writer of I. 20. 22; II. 3. 4—27, &c. (see below). The argument against identity of authorship of I. 21 and II. 9 *f.*, as stated by Wellh., is based upon supposed discrepancy in detail. While in I. 21 it is the *vineyard* of Naboth which is mentioned, and this is described as *אֵצֶל הַיֵּכֶל אֲחָזָב* (v. 1), II. 9. 21—26 alludes to the *חֶלְקַת נְבוֹת*, i. e. his *portion* or *estate*, which lay outside the city. Again, I. 21. 13 records only the death of Naboth, while II. 9. 26 speaks also of the blood of his sons as calling for vengeance.

On the other hand, the following considerations clearly make for the unity of the two narratives:—

II. 9. 21<sup>b</sup>, the meeting of Joram ben-Ahāb with Jehu actually upon the estate of Naboth, is a touch of high dramatic power which demands that the writer should not only have *known* the story of Naboth (proved by *vv.* 25, 26), but should actually have written it down himself as an introduction to the sequel II. 9 *f.*

Thus a presumption is created in favour of *our* Naboth narrative being the story thus written.

The parallels between the prediction I. 21. 19, 23 and the fulfilment II. 9. 25, 26, 36 cannot be insisted upon, because I. 21. 19 *ff.* has been largely amplified by R<sup>D</sup> (see *notes ad loc.*), and it is not now possible certainly to determine the original kernel of Elijah's prediction. It should, however, be noticed that the usual method of R<sup>D</sup> is to expand rather than to excise, and, if this plan has here prevailed, the original speech must be contained in *vv.* 19, 20, 23<sup>b</sup>. The disagreement in points of fact between I. 21 and II. 9 proves upon examination to be non-existent. Ahāb's dispute with Naboth arose in the first instance about a vineyard

adjoining the palace, but this was only a portion of Naboth's estate (חלקה), the whole of which would lapse to the king supposing that the family of Naboth became extinct. And I. 21. 15, where Jezebel tells Ahab to go down and take possession of the vineyard, clearly implies the extirpation of the whole family: in the statement *כי אין נבות חי כי מת* the name נבות means Naboth *and his sons*, just as much as in *v. 19 דמך נם אתה* means the blood of Ahab *and his son* (cf. *v. 29<sup>b</sup>*).

Most decisive, however, is the question of the supposed unity of II. 9. 1—10. 28 with I. 20. 22; II. 3. 4—27; 6. 8—7. 20. If this be granted, the diverse authorship of I. 21 and II. 9 *f.* seems necessarily to follow, since I. 21 can scarcely be regarded as of one piece with I. 20. 22. The place where the dogs lick the blood of Ahab, 22. 38, is discordant with the prediction of 21. 19, and in general the interest of the writer of 20. 22—mainly, if not wholly, political—and his sympathetic feeling for the king of Israel, preclude the supposition that he is also the author of the Naboth story.

Wellh. cites the following coincidences in phraseology of II. 9 *f.* with I. 20. 22, &c.:—חרר בחרר II. 9. 2; I. 20. 30; 22. 25; חכה *tarry*, II. 9. 3; 7. 9; רכב הסוס 9. 18; 7. 14; הפך ידיו II. 9. 23; I. 22. 34; תפש חי II. 10. 14; 7. 12; I. 20. 18; חרא II. 10. 27; 6. 25. The importance of this collection is, however, open to doubt, since it contains no striking phrase, but such only as might be expected to occur in narratives nearly contemporaneous, and having, in the main, the same subjects in common.

On the other hand, a point of phraseology, apparently hitherto overlooked, sharply separates between II. 9 *f.* and I. 20. 22, &c., and seems absolutely to preclude the theory of a common authorship. This is the title which is ordinarily applied to the *king* in the course of the narrative.

I. 20. 22; II. 3. 4—27; 6. 8—7. 20 are, as might be expected, bound together by the use of a common title. In all the writer's phrase is מלך ישראל, and the proper name of the king, if it occurs at all, is in nearly every case reserved for the necessary

specification at the commencement of a section. The facts are as follow:—

I. 20 מלך ישראל *vv.* 2, 13; מלך ישראל eleven times, viz. *vv.* 4, 7, 11, 21, 22, 28, 31, 32, 40, 41, 43; המלך *vv.* 38, 39 *bis*; אחאב simply *v.* 14.

I. 22 מלך ישראל seventeen times, viz. *vv.* 2, 3, 4, 5, 6, 8, 9, 10, 18, 26, 29, 30 *bis*, 31, 32, 33, 34; המלך *vv.* 15 *bis*, 16, 35, 37<sup>b</sup>.

II. 3. 4–27 מלך ישראל eight times, viz. *vv.* 4, 5, 9, 10, 11, 12, 13 *bis*; אחאב simply *v.* 5 (probably from another source); המלך יהורם *v.* 6.

II. 6. 8—7. 20 מלך ישראל seven times, viz. 6. 8, 9, 10, 11, 12, 21, 26; המלך ten times, viz. 6. 28, 30; 7. 2, 6, 12, 14, 15, 17 *bis*, 18.

On the other hand, in II. 9 the king of Israel is called יורם or יהורם simply nine times, viz. *vv.* 14 *bis*, 16 *bis*, 17, 21, 22, 23, 24; once יהורם המלך *v.* 15; and once יהורם מלך ישראל in direct distinction from יהורם מלך יהודה *v.* 21; never מלך ישראל simply. The double occurrence of יורם simply in *v.* 16 is specially to be noticed, since, on account of the proximity of יהורם מלך יהודה, the specification מלך ישראל might have been expected.

Similarly, in I. 21 אחאב simply is usual; nine times (omitting the prophecy *vv.* 21–26), viz. *vv.* 2, 3, 4, 8, 15, 16, 20, 27, 29. אחאב מלך שמרון *v.* 1; אחאב מלך ישראל *v.* 18.

Now though this agreement in form of reference to the king cannot be pressed to prove *identity* of authorship for I. 21 and II. 9, any more than the fact that I. 17–19 always speaks of אחאב simply can be used to connect this section with I. 21, because different writers may easily have employed the same so obvious citation of the proper name; yet the fact of disagreement in form of reference between I. 21 and I. 20, 22, &c., ought to be emphasized as demonstrating *diversity* of authorship.

It is true that in I. 20, 22, &c., the general use of מלך ישראל may be explained as prompted to a large extent by contrast to מלך ארם; but this does not sufficiently account for the almost total omission of the king's proper name, which would certainly have occurred far more frequently had the author of II. 9 been the writer of these narratives. Contrast especially I. 22, II. 3. 4–27, where (excepting 3. 6) the

names of Ahab and Joram are never mentioned in spite of the close connexion with יהושפט מלך יהודה, with II. 9, where in connexion with אחזיהו מלך יהודה the usual form of citation is יורם, יהורם simply. And, again, notice the use of המלך simply five times in I. 22, ten times in II. 6. 8—7. 20, where the desire for distinction from מלך ארם cannot have been in the writer's mind, and the occasion might have been suitable for the use of the king's proper name.

By this point, therefore, the diverse authorship of I. 20. 22, &c., and II. 9 seems to be proved, and this dissociation adds weight to the arguments which have above been put forward in favour of the unity of II. 9. 1—10. 27 with I. 21.

II. 1. 2—17\* is from a different source to the preceding Elijah narratives. This fact is marked by the form of the name אֵלִיָּהּ *zv.* 3, 4, 8, 12, peculiar to this section, and generally by the inferior literary merit of the composition. The story is probably much later than I. 17—19, I. 21 and sequel.

II. 2. 1—18, Elijah's translation, links itself closely on to some of the longer Elisha narratives which follow, as their introduction; but also might have formed a suitable close to the Elijah history, of which we possess a fragment in I. 17—19, if this can be thought to have gone on to embody also a history of Elisha. The following coincidences between the narratives are worthy of notice, and suggest that I. 17—19; II. 2. 1—18; 4. 1—37, to which we may add II. 5, may be the work of one author. In the case of II. 8. 7—15; 13. 14—19 the evidence is too slight to build upon.

*Elijah.*

I. 17. 8—24. Miraculous provision for the widow of Zarephath during famine, and the raising of her son from death.

I. 18. 26. וְאִין קוֹל וְאִין עֲנָה;  
29. וְאִין קוֹל וְאִין עֲנָה וְאִין קָשָׁב.

*Elisha.*

II. 4. 1—7. Miraculous provision for the wife of one of the sons of the prophets.

II. 4. 8—37. Raising to life of the son of the Shunammite woman.

II. 4. 31. וְאִין קוֹל וְאִין קָשָׁב.

<i>Elijah.</i>	<i>Elisha.</i>
I. 18. 42. מִיְהוָה אֲרָצָה.	II. 4. 34, 35. מִיְהוָה עָלָיו.
I. 19. 13, 19. Mention of Elijah's אֲדָרֶת.	II. 2. 8, 13, 14. <i>ib.</i>
II. 2. 2, 4, 6. חַי י' וְחִירְנַפְשָׁךְ אִם- אֲעֻבְדְּךָ.	II. 4. 30. <i>ib.</i>
II. 2. 7. וְיַעֲמִדוּ מִנְּנֵר; וְיִרְאוּ . . 15. מִנְּנֵר.	II. 4. 25. וְהָיָה כִּרְאוֹת אִישׁ הָאֱלֹהִים. אֲתָה מִנְּנֵר.
II. 2. 17. וְיִפְצְדּוּבֹ עַרְבֹשׁ.	II. 8. 11. וְיִשְׁלַם עַרְבֹשׁ.
II. 2. 12. אָבִי אָבִי רֶכֶב יִשְׂרָאֵל. וּפְרָשָׁיו.	II. 13. 14. <i>ib.</i>

The short Elisha stories are probably popular tales handed down orally at first, and not put into writing till some considerable time after the longer narratives.

(ii) The second class includes I. 20; 22. 1-38; II. 3. 4-27; 6. 8-23, 24-33; 7; (14. 8-14). All these, with the exception of 14. 8-14, deal in the same style with the same subject—Israel's relations with Aram, and may not improbably flow from one hand. Notice especially the close bond of connexion between I. 22. 4, 7 and II. 3. 7, 11.

II. 14. 8-14, which stands apart from the other narratives, is marked as probably North Palestinian in origin by its tone, and especially by the reference *v. 11* לַיהוּדָה אֲשֶׁר לְשֶׁמֶשׁ אֲשֶׁר לַיהוּדָה *v. 11*. Cf. I. 19. 3.

17. *Elijah the prophet predicts three years of famine. He is supported at the brook Kerith by ravens, and afterwards at Zarephath by a widow, whose means of subsistence he miraculously maintains. He raises the widow's son from death.*

17. 1. [הַתְּשִׁבִי] So *ch.* 21. 17, 28; II. 9. 36; 1. 3, 8. On the place Tishbe see below.

תְּשִׁבִי R.V. 'Of the sojourners of Gilead.' תְּשִׁבִי occurs thirteen times elsewhere—eleven times in the Pentateuch exclusively in P and H, and in 1 Chr. 29. 15; Ps. 39. 13. The word may

thus, but for this occurrence in Kings, be judged to be late. **תושב** is found eight times || **גַּר**, viz. Gen. 23. 4; Lev. 25. 23, 35, 47 *bis*; Num. 35. 15; 1 Chr. 29. 15; Ps. 39. 13; || **שָׁכֵן** four times, viz. Ex. 12. 45; Lev. 22. 10; 25. 6, 40; while the participle **הַגָּרִים** refers to **הַתּוֹשְׁבִים** Lev. 25. 45. Thus **תושב** has much the same meaning as **גַּר**—a foreigner dwelling in the midst of Israel, and, if it can be in any way distinguished from this latter, seems to denote residence of a more fortuitous or transitory character; cf. Gen. 23. 4; Ps. 39. 13; 1 Chr. 29. 15. Elijah is thus said to have been a foreigner who had been sojourning, probably for a short time merely, in the region east of Jordan—a statement which ill accords with his zeal in extirpating the foreign Ba'al cult, and confirming the worship of Yahwe in the kingdom of Israel.

It should be noticed further that the *scriptio defectiva* of the *Holem* in **הַתּוֹשֵׁבִי** is not found elsewhere among the thirteen other occurrences of the word, and is unusual in the case of *ō* arising out of the diphthong *aw*.

The difficulty thus apparent is met by the rendering of LXX *ἐκ Θεσβῶν τῆς Γαλαάδ*, Luc. *ὁ ἐκ Θεσσαβῶν τῆς Γαλαάδ*, i.e. **הַתּוֹשֵׁבִי מִגִּלְעָד (בְּתוֹשֵׁבָה)** 'of Tishbe in Gilead.' Thus the gentilic **הַתּוֹשֵׁבִי** is further elucidated, and the native city or village of the prophet is named, as might have been expected; cf. *ch.* 19. 16; II. 14. 25; *al.* So Jos. (*Ant.* viii. 13, § 2) *ἐκ πόλεως Θεσβῶνης τῆς Γαλαδίτιδος χώρας*, and among moderns Ew., Th., Wellh., Kamp., Benz., Kit., *Sta. u. Sieg.*, &c. Klo., who reads 'aus Thisbe Gileads' in his text, suggests in the notes that LXX *ὁ προφήτης (Θεσβίτης) ὁ ἐκ Θ.*<sup>1</sup> stands for **הַתּוֹשֵׁבִי מִגִּלְעָד**, and that this is a corruption of **הַתּוֹשֵׁבִי מִגִּלְעָד** 'the Jabeshite of Jabesh Gilead.' This, however, must presuppose that **הַתּוֹשֵׁבִי** is a corruption in all its six occurrences.

A place named Tishbe in Naphtali is mentioned Tobit 1. 2:—*ὅς ἡχμαλωτεύθη ἐν ἡμέραις Ἐνεμεσσάρου τοῦ βασιλέως Ἀσσυρίων ἐκ Θίσβης* (Cod. A *Θίβης*), *ἣ ἔστιν ἐκ δεξιῶν Κυδιῶς τῆς Νεφθαλείμ ἐν τῇ*

<sup>1</sup> According to Field, in some texts *ὁ προφήτης* stands alone without *Θεσβίτης*. His note is:—'Sic Ald., Codd. III, XI, 44, 55, 64, 71, alii (inter quos 247), Syro-hex. (cum **תּוֹשֵׁבִי** in marg.), Arm. 1.'

Γαλιλαία ὑπεράνω Ἀσθήρ. Thus the statement 'Tishbe of Gilead' may be intended to make distinction from this other place of the same name.

Van Kasteren (*Zeitschr. d. deutsch. Pal. Vereins XIII, 207 ff.*) identifies תשבה with *El-istib* upon the *Jebel Ajlūn*, some ten miles north of the Jabbok, and supports the metathesis (*st* for *ts*) by comparison of Ar. *Tell semak* = *Sycaminos*. To the south-east of *Istib* lie the ruins of a quadrangular chapel now bearing the name of *Mār Elyās*, and near to this is an insignificant grave which is said to be the grave of the prophet.

וְיָוִי] Cf. *ch.* 18. 15; II. 3. 14; 5. 16.

אֱלֹהֵי יִשְׂרָאֵל] LXX Κύριος ὁ Θεὸς τῶν δυνάμεων, ὁ Θεὸς Ἰσραήλ. Luc. omits. In *v.* 14 LXX, Luc. Κύριος. Elijah's expression elsewhere *ch.* 18. 15; 19. 10, 14 is אֱלֹהֵי צְבָאוֹת 'י, and this, taken in connexion with the fact that אֱלֹהֵי יִשְׂרָאֵל 'י is most generally a redactional phrase (cf. *ch.* 8. 15 *note*), favours the reading in *v.* 1 אֱלֹהֵי צְבָאוֹת 'י, and in *v.* 14 יהוה merely.

אֲשֶׁר עֹמְדוֹתַי לְפָנָי] 'Before whom I stand,' i.e. *whose servant I am*, the phrase being employed in the idiomatic sense noticed *ch.* 1. 2 *note*. The perfect is here used of an action commencing at some point of time indefinitely anterior, and continuing into the present.

אֲמַן יְהִי הַשָּׁנִים הָאֵלֶּה] According to Jos. (*Ant.* viii. 13, § 2) this drought is mentioned by Menander the historian among the events of the reign of Ittoba'al of Tyre, and its duration is stated as one full year:—*μέμνηται δὲ τῆς ἀνομβρίας ταύτης καὶ Μένανδρος ἐν ταῖς Ἰθωβάλου τῶν Τυρίων βασιλείως πράξεσι λέγων οὕτως* "ἀβροχία τ' ἐπ' αὐτοῦ ἐγένετο ἀπὸ τοῦ Ὑπερβερεταίου μηνὸς ἕως τοῦ ἐχομένου ἔτους Ὑπερβερεταίου, ἡμερῶν δ' αὐτοῦ ποιησαμένου κεραυνῶν ἰκανοὺς βεβληκέναι, κ.τ.λ."

2. אֱלֹהֵי] LXX, Luc. here and in *v.* 8 πρὸς Ἡλαιοῦ ('*Ηλιάν*), if not paraphrastic, seems to be an easy error אֱלֵי (אֵל) for אֱלֹהֵי. Cf. *v.* 11 where אֱלֵי אֱרָא is rendered *καὶ ἐβόησεν ὀπισω αὐτῆς Ἡλαιοῦ*. For MT. cf. *ch.* 19. 9.

4. וְיָוִי] The substantive verb merely serves loosely to

introduce what follows. *Dri. Tenses*, § 121 *Obs.* 1, quotes also Ex. 4. 16; Ezek. 47. 10, 22.

6. [מביאים] 'Were bringing.' The stress is on the continuity of their action during a period of some length.

[לחם ובשר ונ] LXX, Luc. *ἄρτους τὸ πρῶν καὶ κρέα τὸ δεῖλης*, favoured by Klo., Kamp., Kit. upon the ground (Klo.) of a supposed reference to Ex. 16. 8, 12.

7. [מקץ ימים] 'At the end of some days'; undefined. So Gen. 4. 3; 2 Sam. 14. 26†. Cf. Neh. 13. 6. The use of ימים *v.* 15 is similar.

9. [צרפתה] The modern *Şarafand*, a large village near the sea, and some eight miles below Zidon. Cf. Rob. *BR.* 474 ff. So Jos. (*Ant.* viii. 13, § 2):—*πόλις οὐκ ἄπωθεν τῆς Σιδῶνος καὶ Τύρου, μεταξὺ γὰρ κεῖται.*

[וישבת שם] LXX, Luc. omit.

10. [ויבא] LXX, Luc. omit.

[בבלי] 'In the vessel.' So [בצפחת] *v.* 12. Cf. *note* on בנורים *ch.* 1. 1.

11. [לקחי] The first radical is thus preserved only again in imperat. 2 sing. masc. לִקַּח Ex. 29. 1; Prov. 20. 16; Ezek. 37. 16†.

12. [מענו] 'A cake'; only again in the doubtful passage Ps. 35. 16. The more usual word is עֲנִיָּה *v.* 13; *al.*, possibly so named from its rounded or twisted shape, if we may suppose a connexion with Ar. *عَجَجَ* 'to be curved or distorted.' Pesh. *ܐܡܝܢ ܠܝ ܡܝܪܥܡܐ*. Targ. *אם יש לי מאומה* presuppose *אם אית לי מירעם*, a reading which, as Th. notices, agrees better than MT. with the following *כי אם ונ*, and is therefore preferable. So Klo.

[ולבני] LXX, Luc. presuppose *ולבני* 'and for my children'; and so *v.* 13 *ולבניה* for *ולבניה*. So Th., upon the ground that the *pl.* agrees better with ביתה 'her household' *v.* 15, and that MT. vocalization may be due to *sv.* 17 ff. These latter verses, however, certainly convey the impression that the boy was the widow's *only* son, and this perhaps gains confirmation from the parallel story of Elisha, II. 4. 8 ff.

14. [תכלה] The final syllable anomalously vocalized after the

analogy of verbs ל'א; cf. יִקְרָה Dan. 10. 14<sup>1</sup>. For cases of the converse change—true ל'א vocalized as ל'ה, cf. נִשָּׂא ch. 9. 11; אֶחָד Eccl. 8. 12; 9. 18; רָפְאֵתִי II. 2. 21; קָלְאֵתִי Ps. 119. 101; G-K. § 75 00; Sta. § 143 e, Rem. 1 δ.

[תתן] On Kt. cf. ch. 6. 19 note.

15. [ותאכל הוא־היא] Q're, which is postulated by the fem. verb, has the support of LXX, Luc., Pesh., Targ.

16. [לא חסר] The predicate agrees with שֶׁמֶן, the principal number of the compound subj., and not with צֶמְחָה as in v. 14. Naturally it is the oil and not the cruse which is thought of as not failing. Cf. קִשְׁת נְבָרִים חֲתִים 1 Sam. 2. 4; עֵינֵי נְבוֹהוֹת אֲדָם שָׁפֵל Isa. 2. 11. Ew. § 317<sup>c</sup>; Da. § 116, Rem. 2.

17. [בעלת הבית] 'The mistress of the house.' Similarly רַבֵּית הַבַּיִת Ex. 22. 7 (E); Judg. 19. 22, 23. Klo.'s ingenious suggestion to emend בְּעֵלִית הַבַּיִת 'in the upper chamber of the house,' regarding this as a gloss from v. 19, is in fact refuted by the statement of that verse, וַיַּעֲלֶהוּ.

[נשמה] Luc. πνοή (σῆς) suggests נִשְׁמַת חַיִּים as in Gen. 2. 7. For MT., supported by LXX, Vulg., Pesh., Targ., cf. Dan. 10. 17.

18. [מה לי ולך] 'What have I and thou (in common)?' i.e. 'What concern hast thou with my affairs?' The phrase occurs again in II. 3. 13; Judg. 11. 12; 2 Chr. 35. 21; 2 Sam. 16. 10; 19. 23, and in each case deprecates outside interference. This is further illustrated by NT.; S. Matt. 8. 29 τί ἡμῶν καὶ σοί, υἱὲ τοῦ Θεοῦ; ἦλθες ὠδε πρὸ καιροῦ βασανίσαι ἡμᾶς; S. Jo. 2. 4 τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου. Cf. also S. Matt. 27. 19 μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ. By בָּאת אֵלַי וְנָא the woman seems to mean that the man of God, by living in her house, has directed God's attention to her, and that some secret sin, perhaps unknown to her and which might otherwise have escaped detection, has been the cause of her son's death.

19. [מתתו] LXX, Luc., Pesh. seem to have read הַמִּצְוָה.

<sup>1</sup> Here, however, the vocalization may have been determined by אֶחָד of Gen. 49. 1, which seems to have suggested the words of Daniel. Cf. Bevan, *ad loc.*

20. [מתעורר] *Hithpo'el* only here, Hos. 7. 14 being probably corrupt. *Heb. Lex. Oxf.* cf. Ar. x. استجار 'seek hospitality with.'

21. [ויהתדר] 'And he stretched himself out'; the only occurrence of the reflex *Hithpo'el*. Cf. the similar action of Elisha, II. 4. 34, and of S. Paul with Eutychus, καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, Acts 20. 10. LXX, Luc. make the guess καὶ ἐνεφύσησεν.

רבו [על קרבו] על in place of אל; cf. *ch.* 1. 33 *note*.

22. [וישמע . . . ויהי] LXX καὶ ἐγένετο οὕτως (Luc. adds καὶ ἐπιστροφή ἢ ψυχῆ τοῦ παιδαρίου εἰς αὐτόν), καὶ ἀνεβόησεν τὸ παιδάριον. Here, no doubt, the words of MT. have fallen out through the homoioteleuton רבו על קרבו, while, as Klo. suggests, ויהי was read as ויהי, and possibly the first few words of v. 23 gave rise to וַיִּקְרָא הַיְלָךְ. The additional words of Luc. represent a later attempt to restore the true text.

24. [עתה זה] So II. 5. 22†. Cf. *ch.* 14. 6 *note*.

18. *Elijah's meeting with Ahab in the third year of the famine. After the contest between Yahwe and Ba'al, and the destruction of Ba'al's prophets, the rain is sent by Yahwe.*

18. 1. [ויהי ימים רבים ונ'] 'And there were many days, and the word &c.' i. e. 'And when many days had elapsed, the word &c.' For the sing. verb preceding the pl. subj., cf. *ch.* 11. 3 *note*. Elsewhere the phrase וַיְהִי כִּי־יִמֵּי occurs, Josh. 23. 1; Judg. 11. 4; 15. 1†, and so, according to Th., 3 Codd. in our passage; but the rendering of the Verss. is ambiguous as to the original text, and cannot be cited (Th., Klo.) in support of the alteration.

4. [ויהביאם . . . וכלכלם] 'Hid them (once for all) and used to feed them (at stated intervals).'

איש] LXX κατὰ (Luc. ἀνά) πενήκοντα, Vulg. *quinguenos et quinguenos*, Pesh. سَقَمَم سَقَمَم, Targ. חמשין חמשין נברא presuppose the distrib. חֲמִשִּׁים חֲמִשִּׁים 'by fifty,' which is doubtless correct. Cf. v. 13.

[בפערזה] Cf. *ch.* 13. 14 *note*.

5. [לך בארץ] LXX Δεῦρο καὶ διέλθωμεν ἐπὶ τῆν γῆν (Luc. ἐν τῇ γῆ) presupposes לְךָ וְעָבַר בְּאֶרֶץ, agreeably to the following נמצא, and to v. 6 לעבר בה. So Th., Klo., Kamp., Benz., Kit.

Impossible. Even a forced translation can merely give the sense that Ahab feared to lose *some* only of the beasts, while the context clearly demands expression of the apprehension lest the whole should perish. The true text is given by Luc. *καὶ οὐκ ἐξολοθρευθήσεται ἀφ' ἡμῶν κτήνη*, i. e. *לֹא תִכָּרֵת מִמֶּנּוּ בְּהֵמָה* 'that cattle be not cut off from us.' So Wellh.

6. הארץ] LXX, Luc., Pesh. suggest *הָאָרֶץ*; inferior to MT.

לברו] LXX, Luc. omit in reference to Ahab.

7. ויכרהו] LXX, Luc. *καὶ ἔσπευσεν*, i. e. *וַיִּסְתַּחֵר*, preferred by Th., Klo. MT., however, agrees well with the fact that Obadiah had not before seen Elijah (cf. his question in this verse, and his statements as to himself *vs.* 12<sup>b</sup>, 13), and must therefore have recognized him from popular description of his appearance.

האמתה זה] The enclitic זה gives point and vivacity to the interrogation. So *v.* 17; 2 Sam. 2. 20, and in an indirect question Gen. 27. 21<sup>+</sup>. With omission of הַיְהוָה Gen. 27. 24<sup>+</sup>. Cf. *note* on להמה *ch.* 14. 6.

8. אני] Luc. omits.

10. ואמרו אין והשביע] 'And when they said, He is not (here), he would take an oath of &c.' LXX, Luc. render והשביע by *καὶ ἐνέπηρσεν*, rightly recognized by Klo. as a corruption of *καὶ ἐνέπηλησεν*, i. e. והשביע.

כי לא ימצאכה] 'That he *could* not find thee.' Dri. *Tenses*, § 37 β.

11. הנה אליו] LXX omits.

12. ישאך על אשר וג'] Unless על be merely used in place of אל (*ch.* 1. 38 *note*), the constr. is pregnant: 'carry thee off (up) and set thee down upon.' Cf. II. 2. 16 *וַיִּשְׁלְכֵהוּ בְּאֶחָד מִן־נִשְׂאוֹ רֵיחַ יְהוָה וַיִּשְׁלְכֵהוּ בְּאֶחָד מִן־הָרִים וְג'*.

13. הלא הנר וג'] For impers. passive governing the accus., cf. *ch.* 2. 21 *note*.

את אשר עשיתי . . . ואחבא] 'That which I did . . . *how* I hid &c.' Cf. *ch.* 2. 5 *note*.

15. חי וג'] Cf. *ch.* 17. 1 *note*.

כי היום וג'] introducing the substance of the oath. *Ch.* 2. 23 *note*.

16. [וילך אחאב] LXX, Luc. καὶ ἐξέδραμον Ἀχαὰβ καὶ ἐπορεύθη, i. e. 'וילך וילך א'. Th. notices that such haste is wholly conformable to the statement of *v.* 10.

18. [הבעלים] 'The Ba'als.' Some contempt is conveyed by the use of the plural as contrasted with the one Yahwe. Cf. 1 Sam. 7. 4 'And the children of Israel put away the Ba'als and the Astartes, and served *Yahwe alone*.' The plural הבעלים has reference to the various local forms under which the Canaanite Ba'al was worshipped; cf. בעל ונב, בעל פְּרִית, בעל פְּעוֹר, בעל פְּעוֹר, and the place-names (local sanctuaries) בעל חֶרְמוֹן, בעל זֶר, בעל שְׁלֶשָׁה, *al.* For instances from *CIS*. of Phoenician titles of special Ba'als, cf. *Dri. Sam.*, pp. 49 *f.*

19. [הבעל] LXX, Luc. τῆς αἰσχύνης, and so *v.* 25; i. e. הַבְּשֵׁת 'the shameful thing' substituted by a later hand, as in Hos. 9. 10 הַבְּשֵׁת לְבָשֶׁת; Jer. 3. 24; 11. 13. Cf. also the same alteration in the proper names יְרֵבְשָׁת 2 Sam. 11. 21 for יְרֵבְעָל; Judg. 6. 32; אִישׁ בְּשֵׁת 2 Sam. 2. 8<sup>1</sup> for אִישׁ בְּעָל 1 Chr. 8. 33; מְסִיבֵשֶׁת 2 Sam. 4. 4 for מְסִיבֵעָל 1 Chr. 8. 34; 9. 40<sup>a</sup> or מְסִיבֵעָל 1 Chr. 9. 40<sup>b</sup>. In these latter cases בעל appears to have been used as a title of Yahwe, an ancient practice which was afterwards discouraged by the prophets (cf. Hos. 2. 18), and finally disappeared. Cf. *Dri. Sam.*, p. 95.

[ונביאי האשרה ארבע סאת] Wellh. (so Sta., Kamp., Benz., Kit.), calling attention to the absence of אַת before נביאי and to the omission of any mention in *vv.* 22, 40<sup>2</sup>, regards these words as a gloss, upon the ground that אַשְׁרָה was not confused with the goddess אַשְׁתֶּרֶת until much later times. Cf. *ch.* 14. 15 *note*. Pesh. gives the number as 450.

20. [בכל בני ישראל] LXX, Luc. are preferable in omission of בני; *eis πάντα Ἰσραήλ*.

[את הנביאים] LXX, Luc. πάντας τοὺς προφήτας. Pesh. (א) *ספלו* [א] 'and gathered the men' may perhaps point to a reading וַיִּקְבְּצֵם, with suffix of indefinite reference.

<sup>1</sup> *Εισβάαλ* is the reading of Cod. 93 Holmes and of *λοιπός*, i. e. 'A., x., θ.

<sup>2</sup> LXX, Luc. make the addition in *v.* 22 καὶ οἱ προφῆται τοῦ ἔλλουσι (Luc. τῶν ἄλλων) *τετρακόσιοι*.

21. 'ער מתי ונ' [עך מתי ונ] 'How long are ye limping upon the two different opinions?' The attempt to combine two religions so incompatible as Yahwe-worship and Ba'al-worship is compared to the laboured gait of a man walking upon legs of different length. סעפיים appears to mean *divisions*, as rendered by Pesh. ~~פלא~~, Targ. פולטון, Vulg. *partes*<sup>1</sup>; cf. סעיה 'cleft' or 'fissure' of a rock, Judg. 15. 8, 11; Isa. 2. 21; 57. 5; 'branch' Isa. 17. 6; 27. 10f. סעיים 'thoughts' (as dividing or distracting the mind, Ges.) Job 4. 13; 20. 2† may be the same word. LXX, Luc. render by *rais ignois*, and this is followed by Ew., Th., Benz., who explain סעפיים as 'knee-cavities (Kniekehlen), the place where the bone is *divided*,' and regard the saying as a proverb of Elijah's time.

22. אל העם] Pesh. omits. Targ. לכל עמא.

23. ויתנו] 'So let them give.' The ו is, however, not expressed in the Verss., excepting Targ.

24. בשם יהוה] LXX, Luc., Pesh. presuppose additional אלהי, probably an easy gloss in antithesis to the preceding אלהיכם.

הוא האלהים] 'He is *the* God,' i. e. *the true* God. Cf. v. 39.

טוב הדבר] LXX, Luc. add אשך דברך; but for MT. cf. ch. 2. 38, 42.

25<sup>b</sup>. תשימו . . . וקראו] Pesh. omits.

26. הבעל ענו] The repetition of LXX, Luc. 'Ἐπάκουσον ἡμῶν, ὁ Βάαλ, ἐπάκουσον ἡμῶν is probably an imitation of v. 37.

ויפסחו על המזבח] 'And they limped around the altar.' ויפסחו, the intensive of the word used in v. 21, describes with some scorn the *pantomimic dance* (Ke., Th.) of the priests. LXX, Luc. καὶ διέτρεχον, Vulg. *transiliebantque*, Pesh. ~~אבללו~~ 'exerted themselves,' Targ. ומשתמן 'leapt madly.' Klo.'s suggestion ויהו 'and they danced' (2 Sam. 6. 16) is unnecessary. Baethgen (*Semit. Relig.* 25) compares a Greek inscription from the neighbourhood of Berytus (CIG. 4536) Εἴλαθι μοι, Βαλμαρκῶς, ποίρασι κώμων. Here Βαλμαρκῶς must represent בעל סרקר 'Ba'al of the dance,' or סרקר 'causing to dance,' i. e. 'worshipped in the dance.'

<sup>1</sup> Σ. ἀμφιβόλος, perhaps a corruption of ἀμφιβόλοις, 'doubtful (opinions).'

אשר עשו] LXX, Luc., Vulg., Pesh. presuppose עָשׂוּ אֲשֶׁר 'which they had made,' correctly.

27. [וַיְהִי־לָל] Usually regarded as imperf. Pi'el, and a secondary form from תָּלַל Hiph'il of לָל. Cf. Sta. § 145 ε; *Heb. Lex. Oxf.*

G-K. § 67 γ; Kō. *Lehrg.* I. i, p. 352, explain as imperf. Hiph. of תָּלַל with doubling of first radical (Aramatizing form) as in כָּבַל, and without elision of ה as in the forms תָּהַלְתִּי Job 13. 9, יְהַלְתִּי Jer. 9. 4. Sta., in adopting the former view, considers that these latter forms ought properly to be vocalized יְהַלְתִּי, הָלְתִּי.

[אֵלֵיהוּ] LXX, Luc. add the gloss ὁ Θεοσβεΐτης. Cf. *ch.* 17. 1 *note.* So Luc. *v.* 29.

[כִּי שִׁיחַ וְנָ] 'Surely meditation, or surely going aside occupies him, or surely a journey occupies him!' שִׁיחַ 'meditation,' as producing a condition of abstraction (Pesh. מַדְיָה), is preferable here to 'conversation' (LXX, Luc., Vulg., Targ.). שִׁיחַ (for שִׁיחַ from שׁוּחַ 'turn back'; cf. נָשׂוּחַ 2 Sam. 1. 22 for נָשׂוּחַ) is usually explained, after Jarchi, as an euphemism. But omission of וְנָ שִׁיחַ in LXX, Luc., suggests that these words may be an erroneous repetition of the former. So Klo. The meaning of וְנָ דַרְךָ לֹ is brought out by paraphrase of LXX, Luc. καὶ ἄμα μὴ ποτε χρηματίζει αὐτός, 'perhaps he has business to transact!'

[וַיִּקְרָא] The *nuance* is 'must (or should) be awakened.'

28. [כַּכְּשֶׁפֶט] LXX omits; but Luc. κατὰ τὸν ἔθισμόν αὐτῶν.

29. In place of MT., LXX reads καὶ ἐπροφήτευσαν ἕως οὗ παρήλθεν τὸ δειλῶν, καὶ ἐγένετο ὡς ὁ καιρὸς τοῦ ἀναβῆναι τὴν θυσίαν, καὶ ἐλάλησεν Ἡλίου πρὸς τοὺς προφῆτας τῶν προσοχισμάτων λέγων Μετάστῃτε ἀπὸ τοῦ νῦν, καὶ ἐγὼ ποιήσω τὸ δλοκαύτωμά μου καὶ μετίστησαν καὶ ἀπῆλθον. This is not, with Th., to be regarded as genuine, but is marked as a gloss which has usurped the place of the true text by the use of τὸ δειλῶν for עֲרִיצָה compared with *vv.* 26, 27 μεσημβρία, and τοὺς προφῆτας τῶν προσοχισμάτων as against οἱ προφῆται τοῦ Βάαλ *vv.* 22, 40, or revised τῆς αἰσχύνης *vv.* 19, 25. In Luc. this text has undergone revision, the reading of MT. being partially combined:— καὶ οὐκ ἦν φωνή inserted after θυσίαν. A similar glossing is to be seen in *v.* 36, LXX, Luc.

עַד לְעֹלוֹת הַזֶּבֶחַ] 'Up to (the time of) the offering of the oblation'; but *v.* 36 בְּעֹלוֹת 'at the offering.' עַד לְ (exc. Josh. 13. 5 = Judg. 3. 3 עַד לְבֹא) is elsewhere very late, being confined to Chr., Ezra, Neh. The occurrences are cited Dri. *LOT.*, p. 506. In the earlier language עַד alone is usual, as in Gen. 32. 25 עַד עֹלוֹת הַשָּׁחַר; 19. 22; Judg. 6. 18; *al.* The phrase בְּעֹלוֹת הַמִּנְחָה 'about (the time of) the offering, &c.,' is also found in II. 3. 20, of the early morning, and not, as here, of the afternoon. The reference can scarcely be to anything else than the morning and evening offering *at the Temple at Jerusalem*; nor need this, as coming from a writer of the northern kingdom, cause difficulty, in view of the statement of *v.* 31<sup>a</sup>; see *note*.

מִנְחָה in P always denotes a *meal-offering*, and this, according to the regulations of Ex. 29. 38-42; Num. 28. 3-8, was the regular accompaniment of the lamb which was to be offered morning and evening. But our passage clearly refers to the offering *generally*, of whatever it consisted at that time, and not to such a special portion of it as the term denotes in P. From 1 Sam. 26. 19 יָרַח מִנְחָה 'let him *smell* an offering,' smell i. e. the sweet smoke from the burning (cf. Gen. 8. 21), Gen. 4. 4; 1 Sam. 2. 17 (cf. *vv.* 15, 16), it appears that מִנְחָה in early times could denote even an animal sacrifice, and was thus a general term for an *offering*, like קָרְבָּן in P. The use of the word with the meaning *present* (*ch.* 5. 1 *note*) is closely allied. Cf. Wellh. *Prolegomena*, pp. 61 *f.* Upon the difficult passage II. 16. 15 cf. *note ad loc.*

30<sup>b</sup>. וַיִּרְפָּא וְנִ] 'And he *repaired* &c.': a use of רָפָא *heal* peculiar to this passage. In LXX, Luc. these words do not stand in this position, but appear between 32<sup>a</sup> and 32<sup>b</sup>, 32<sup>a</sup> being somewhat abbreviated; καὶ ἀκαδόμησεν τοὺς λίθους (LXX ἐν ὀνόματι Κυρίου), καὶ ἴασατο τὸ θυσιαστήριον (Luc. κυρίου) τὸ κατεσκαμμένον, κ.τ.λ. This is a superficial rearrangement made because the altar could not be said to be repaired until the stones had been built up. But in MT., *v.* 30<sup>b</sup> states summarily what is re-stated in detail in *vv.* 31, 32, according to the diffuse but picturesque style of the writer. Gen. 27. 23, followed by the details of *vv.* 24-29, is similar.

[מזבח י' ההר] Thus the spot selected on Carmel by Elijah was the site of a *מזבח* or local sanctuary which had been destroyed at the idolatrous reaction which had been brought about by Jezebel. Cf. *ch.* 19. 10 *את מזבחתך הרסו*. These passages show incidentally the wide diffusion of such high-places for the (unmixed) worship of Yahwe throughout the northern kingdom. Cf. *ch.* 19. 18.

Th. cites Tac. *Hist.* ii. 78<sup>1</sup>; Suet. *Vespas.* 5<sup>2</sup> as stating that down to Vespasian's time an altar existed on Carmel without temple or statues.

31<sup>a</sup>. [שתים עשרה אבנים ונ'] Cf. the setting up by Joshua at the crossing of the Jordan of two cairns, each consisting of twelve stones, one for each tribe, Josh. 4. 1 ff. (JE); and the erection of the twelve *Maççeboth* for the twelve tribes at the ratification of the 'Book of the Covenant,' Ex. 24. 1 ff. (JE).

This notice goes to show that the absence of any polemic on the part of Elijah against the calf-worship of the kingdom of Israel does not imply his tacit approval, but rather that while (so far as we know) tolerating it in face of the far more serious deflection caused by the introduction of the Phoenician Ba'al worship, he had in view as an ideal the ultimate union of the two kingdoms in the pure worship of Yahwe. Cf. *v.* 29 *note*; *ch.* 22. 7 *note*.

[כמספר ונ'] LXX, Luc. κατ' ἀριθμὸν (Luc. τῶν δώδεκα) φυλῶν Ἰσραήλ, ὡς ἐλάλησεν Κύριος πρὸς αὐτὸν κ.τ.λ. The substitution of Ἰσραήλ for *בְּעַמִּי*, however, makes the statement of 31<sup>b</sup> superfluous.

31<sup>b</sup>. [אשר היה ונ'] The *precise words*, *אשר היה ונ'*, occur in Gen. 35. 10 (P), and this has caused Kue. and others to regard this half-verse as an addition under the influence of P. Kamp. goes further, taking the whole of *vv.* 31, 32<sup>a</sup> as a later gloss, and finding in them a contradiction to *v.* 30<sup>b</sup> (the mere *repair* of the altar; but see *note*); and it is most probable that, if the narrative

<sup>1</sup> 'Est Iudaeam inter Suriamque Carmelus, ita vocant montem deumque, nec simulacrum deo aut templum—sic tradidere maiores—ara tantum et reverentia.'

<sup>2</sup> 'Apud Iudaeam Carmeli dei oraculum consulentem ita confirmavere sortes, ut quidquid cogitaret volveretque animo, quamlibet magnum, id esse proven-turum pollicerentur.'

has received *any* addition, this is the correct view. But the *fact* recorded in *v.* 31<sup>b</sup> appears also in Gen. 32. 28, 29 (J), and too much stress must not be laid upon such a very easy coincidence with the words of P.

32. [תעלה] 'A channel.' Cf. II. 18. 17; 20. 20, where the word means a 'conduit' or 'aqueduct.'

[בנית] '(Of) about the capacity of.'

33. After *v.* 33<sup>a</sup>, LXX, Luc. add ἐπὶ τὸ θυσιαστήριον ὃ ἐποίησεν, and at the close of the verse, καὶ ἐστοίβασεν ἐπὶ τὸ θυσιαστήριον.

34. [שלוש] 'Do it a third time.' Elsewhere this denom. P'el means *Do on the third day* 1 Sam. 20. 19; *Divide into three parts* Deut. 19. 3†.

35. [מלא] LXX ἔπλησαν, under the influence of the plural verbs in the preceding verse.

36. After לֹא יִשְׂרָאֵל יִצְוֶה אֱמִתָּהּ LXX, Luc. add the gloss ἐπάκουσόν μου, Κύριε, ἐπάκουσόν μου σήμερον ἐν πυρὶ, and then continue καὶ γνώτωσαν πάντες ὁ λαὸς οὗτος (cf. *v.* 37) in place of הַיּוֹם יִדְעוּ.

37<sup>a</sup>. Luc. omits.

37<sup>b</sup>. [אם לבם] LXX, Luc. τὴν καρδίαν τοῦ λαοῦ τούτου.

38. [אם יהיה] LXX, Luc. πῦρ παρὰ Κυρίου, Targ. 'אשתא מן קדם' suggest 'אם יהיה', and this is adopted by Th., Klo., Kamp., on the supposition that אם has been lost through proximity to the similar אם. After ' LXX, Luc. add ἐκ τοῦ οὐρανοῦ, as in Gen. 19. 24 נפירת ואש מאת ' מן השמים.

[ואת האבנים וג'] The different order of LXX, Luc., ואת האבנים וג' following בתעלה ואת העפר, is certainly wrong, since לחכה must refer to אמת המים.

40. [להם] LXX, Luc. πρὸς τὸν λαόν.

41. [קול המון הנשם] 'There is a sound of *the* roar of rain.' המון means the loud rushing noise of a heavy downpour, as heard by Elijah's 'prophetically sharpened ear' (Klo.). So Pesh. *ἡ ἀκουσθὴ*, Targ. איתרנישת. Cf. Jer. 10. 13; 51. 16 מים בשמים . . . לקול ותו המון מים בשמים.

42. [ויעלה אחאב . . . ואיהו עלה] On the contrasted order cf. *ch.* 5. 25 *note*.

[וינוח] 'And he crouched.' The meaning, here and in the only

other occurrence II. 4. 34, 35, must be determined by the context. So Verss. in both passages.

43<sup>b</sup>. [שב שבע פעמים] LXX Καὶ σὺ ἐπίστρεψον ἐπτάκι, καὶ ἀπόστρεψον ἐπτάκι. καὶ ἀπέστρεψεν τὸ παιδάριον ἐπτάκι. Luc. 'Ἐπίστρεψον καὶ ἐπίβλεψον ἐπτάκις. καὶ ἐπέστρεψε τὸ παιδάριον ἐπτάκις. Here the first sentence of LXX appears to contain a doublet, while in Luc. the text has been worked over, and the verb of the second member altered into ἐπίβλεψον, in accordance with v. 43<sup>a</sup>. The emphatic καὶ σὺ of LXX has the appearance of originality, and supposing (with Klo.) אָתָּה to be a corruption of אָתָּה, we may restore:— וְעַתָּה שָׁב שֶׁבַע פְּעָמִים וְיָשָׁב הַנְּעָר שֶׁבַע פְּעָמִים "Now return seven times." And the lad returned seven times.'

44. [עלה מים] LXX, Luc. ἀνάγουσα ὕδωρ a mistaken reading מַעְלָה מִיָּם.

45. [עד כה ועד כה] 'In a very short while.' The repetition expresses both the brevity of the interval and its indeterminateness. Vulg. explains differently *Cumque se verteret huc atque illuc*, and so Pesh. עַד רְמֹדֵר עַד רְמֹדֵר 'while he was harnessing.'

46. [ויד י' היתה אל] So Ezek. 33. 22; but על instead of אל is usual:—II. 3. 15; Ezek. 1. 3; 3. 22; 37. 1; 40. 1. The phrase describes the powerful access of prophetic inspiration. Cf. also Ezek. 8. 1 וְהַפֵּל עָלַי שֵׁם יְד אֲדֹנָי י' 'And the hand of the Lord Yahwe fell upon me there'; Ezek. 3. 14 וַיֵּד י' עָלַי חֹזֶקָה 'And the hand of Yahwe was strong upon me'; Isa. 8. 10 וְאֵלַי בְּחֹזֶקַת הַיָּד 'Thus said Yahwe unto me with strength of hand.'

[וישנם] The word is otherwise quite unknown. All Verss. give the meaning 'gird.'

19. *Jezebel seeks to take vengeance upon Elijah for the death of her prophets. Elijah flees into the wilderness of Judah, and then journeys on to Horeb, where he receives Yahwe's further commission for the extirpation of Ba'al worship from Israel.*

19. 1. [לאיזבל] LXX adds τῆ γυναικὶ αὐτοῦ, i. e. אִשְׁתּוֹ, which may have fallen out before the following אִתָּה.

[ואת כל אשר הרג] 'And all the details of his slaying'; lit. 'and all that he had slain.' This, however, is extremely forced, and, since כל is omitted by all Verss. except Targ., it may be supposed to be an erroneous insertion from the first half of the verse. So Th., Klo., Kamp., Benz., Kit.

כל הנביאים] LXX, Luc. omit כל.

2. LXX, Luc. preface Jezebel's speech with the words  $\text{Εἰ σὺ εἶ Ἥλειος}$  (Luc.  $\text{Ἥλιος}$ )  $\text{καὶ ἐγὼ}$  (Luc. adds  $\text{εἰμι}$ )  $\text{Ἰεζάβελ}$ , i. e. אֵתָהּ אֲנִי לְאֵלֶיךָ וְאֲנִי אֵלֶיךָ 'As surely as you are Elijah and I am Jezebel.' The force and character of the words speak for their genuineness. So Th.

[כה עישון] Add לִי with all Verss. On the phrase cf. *ch.* 2. 23 *note*.

אֲחֹרֶת מֵהֵם] With *st. const.* before the preposition, as in *ch.* 22. 13; 1 Sam. 9. 3; *al.* (Da. § 35, *Rem.* 2). Against the view that this shorter form אֲחֹרֶת can ever represent *st. absol.* in 'the flow of speech' (Ew. § 267<sup>b</sup>), as appears from the vocalization of the Massorettes in four instances, cf. Dri. on 2 Sam. 17. 22.

3. [וַיִּירָא] Read וַיִּירָא 'And he was afraid,' with all Verss. except Targ. So Th., Klo., Kamp., Benz., Kit.

[וַיֵּלֶךְ אֶל נַפְשׁוֹ] 'And he went *for* his life'; lit. *on account of*. So II. 7. 7<sup>+</sup>. With על, Gen. 19. 17 נִפְשׁוֹךְ 17.

4. רִחַם אֲחַת] 'A broom.' This shrub, which bears in Ar. the same name רִחָם, is the *Retama roetam* of modern botanists, the *Genista roetam* of older authors. It occurs with great frequency near Sinai and Petra, abundantly round the Dead Sea and in the ravines leading down to the Jordan valley, and occasionally in the wilderness of Judaea. The flower, a delicate white or purplish-pink blossom, appears in February in advance of the tiny foliage, and the shrub reaches a height of ten to twelve feet, affording a grateful shade. Tristram, pp. 359 *f.*; cf. Stanley, *Sin. Pal.*, p. 80. On the use of אֲחֹרֶת cf. p. 209.

[וַיִּשְׁאַל אֶת נַפְשׁוֹ לָמוּת] 'And he asked that his soul might die.' So exactly Jon. 4. 8. Ew. § 336<sup>b</sup> calls the constr. 'a species of the Latin accusative with the infinitive.'

[כִּי לֹא טוֹב וְנָ] Rightly explained by Th.:—'As human I must one day die, and now it is death that I desire.'

5. [תחת רתם אחד] LXX *ἐκεῖ ὑπὸ φυτόν*, Luc. *ὑπὸ τὸ φυτόν ἐκεῖ*. Here the variation in order, and the fact that רתם אחד in the previous verse is simply transliterated, LXX *ῥαθμείν*, Luc. *ῥαθμείν*, suggest that the original text read *ἐκεῖ* alone, and that the remaining words are a later insertion after MT. In MT. the indefinite רתם אחד is strange after the shrub has been already mentioned, and the words have the character of a gloss taken directly from *v.* 4 to explain שם of the original text. We may therefore restore וישב שם 'And he lay and slept *there*.'

[הנה זה] Isa. 21. 9; Song of Sol. 2. 8, 9†. Cf. *ch.* 14. 6 *note*.

[מלאך] LXX, Luc. *τις*, but in *v.* 7 *ἄγγελος*.

6. [מראשותיו] The word means 'the places *or* parts near his head,' and, used as an adverbial accusative, should be rendered 'At his head.' So 1 Sam. 19. 13; 26. 7; *al*.

[ענת רצפים] 'A cake of (i. e. baked on) hot stones.' Ar. *رَقْف*, means a stone heated in the fire, to be dropped into milk for the purpose of making it boil. *רַצְפָּה* Isa. 6. 6 denotes a glowing ember.

8<sup>b</sup> *f.*] The writer appears to know, and to be influenced by, the narrative of JE relating to Moses at Horeb. Thus, with the forty days' fast cf. Ex. 34. 28; with the Theophany cf. Ex. 33. 18—34. 8, and especially *v.* 1 עבר וי ענה with Ex. 34. 6 על פניו עבר. The name *הַרְב* in the Hexateuch is peculiar to E, Ex. 3. 1; 17. 6; 33. 6, and to Deut., while the expression *הר האלהים*, always with reference to Horeb, occurs elsewhere only in Ex. 3. 1; 18. 5; 24. 13 (E); 4. 27 (JE).

Perhaps, however, he was dependent, not upon the written source, but upon oral tradition. Contrast the *סְעִרָה* of Elijah with the *נְקִרַת הַצֹּר* in which Moses was placed, Ex. 33. 22. Our writer's tradition may have spoken of this latter as a *מַעְרָה*, and *הַמַּעְרָה* *v.* 9, unless merely an example of the use of the definite article noticed *ch.* 13. 14, may mean 'the cave' thus rendered famous in former times.

[הר האלהים] LXX, Luc. omit *אלהים*.

9. [מה לך פה] 'What hast thou here?' (to concern thee), so 'What doest thou here?' Cf. Judg. 18. 3; Isa. 22. 16; 52. 5†.

10. [עוֹבוּ כְרִיתָךְ] LXX, Luc. *ἐγκατέλιπόν σε, ἐϋκρίθη*, and so *v. 14*, where, however, in LXX *τὴν διαθήκην σου* has been added by a later hand.

11. [וְהָנָה י' עֹבֵר] The participle picturesquely describes the Theophany as in course of occurrence, and is not, with LXX, Luc., to be rendered as a *ful. instans*, 'Behold Yahwe shall pass by,' as if the words formed part of the preceding speech.

[רַחַח נְרוּלָה חוֹק] The second adjective, as more remote from its subject, lapses into the masculine, and is then followed by masculine participles. So Jer. 20. 9 *בְּעֵצְמֹתַי עֵצֵר בְּעֵצְמֹתַי*; cf. Ezek. 2. 9 *יָד שְׁלֹחָה אֵלַי וְהִנֵּהבוּ וְנִי*. 1 Sam. 15. 9, quoted by G-K. § 132 *d*; Da. § 32, *Rem. 4*, is certainly corrupt; cf. Dri. *ad loc.*

12. [קוֹל רִמְמָה דָקָה] 'The sound of a *light whisper*.' LXX, Luc. *φωνὴ αὔρας λεπτοῦς*, and so Vulg. *sibilus aurae tenuis*, have excellently grasped the sense both of substantive and adjective. *רִמְמָה* is a gentle breeze Ps. 107. 29, or a murmur which can be compared with such a breeze Job 4. 16†. *דָקָה* *thin, fine, and small*, is only here used of a *sound*, but cf. the similar application of *λεπτός*. RV. marg. 'a sound of gentle *stillness*' is unsatisfactory, *stillness* being incompatible both with *קוֹל* and *דָקָה*, and with *כִּשְׁמֵעַ* of the following verse.

At the close of the verse, Cod. A adds the weak gloss *καὶ ἐὶ Κύριος*.

13. [וַיִּלֹּט] Hiph. only here. Qal particip. pass. 1 Sam. 21. 10; Isa. 25. 7. Cf. the similar action of Moses Ex. 3. 6 (E).

15. [חֹזַל] Cf. *note* on II. 8. 15.

18. [וְהִשְׁאֲרֵתִי וְנִי] 'And I will spare in Israel seven thousand, even all the knees &c.'

[וְכָל רִמְמָה וְנִי] The kiss of homage offered to idols may be illustrated by Hos. 13. 2 *אֶרְדָּם עֲגָלִים יִשְׁקֶינּוּ* *kiss calves* of Bethel and Dan. Cf. Job 31. 27, which speaks of kissing the hand in worship of the heavenly bodies.

20. [וַיִּאֲמַר אִשְׁקָה וְנִי] Cf. S. Luke 9. 61. LXX omits *וְנִי* by oversight.

[אִשְׁקָה] With *hatef-qameç* under the doubled sibilant. So with the emphatic letters *ק, ט, מ, נ* Ruth 2. 2, 7; *לִשְׁקָה* (for *לִשְׁקָה*)

Gen. 2. 23; מִטְּהָרָו Ps. 89. 45. Cf. G-K. § 10 *h*; Sta. § 104.

וְגִ [לְךָ שׁוּב וְגִ] Elijah disclaims any special significance for his action, unless the call correspond with Elisha's own free impulse. The words לְךָ שׁוּב do not merely grant Elisha's request, but give permission to return, if he will, to his ordinary pursuits.

21. [בְּשֶׁלֶם הַבָּשָׂר] 'He boiled them, the (pieces of) flesh.' The pronom. suffix anticipates the object, as commonly in Syriac. Cf. also *ch.* 21. 13 אֶת־נְבוֹת . . . וַיַּעֲרֹהוּ; II. 16. 15 Kt. וַיַּצְוֵהוּ הַסֶּלֶה. אָחֻז אֶת־אִרְיָה הַפְּהֵן. Cf. Da. § 29, *Rem.* 7, where a number of instances are cited from other books. LXX, Luc., however, omit הַבָּשָׂר, and it is thus possible that it may have come in as an explanatory gloss from the margin.

20. *Narrative of two campaigns of Ben-hadad II (Hadadezer) against Israel in successive years. In the first the Aramaeans besiege Samaria, and are beaten off by an unexpected sortie. In the second a pitched battle takes place at Aphek, the Aramaeans are defeated, and Ben-hadad falls into the hands of Ahab, who concludes a truce with him.*

1. [בֶּן הַרְדַּד] The second Aramaean king of this name mentioned in Kings. Cf. *ch.* 15. 18 *note*. This Ben-hadad appears in the Cuneiform inscriptions under the name *Dad'-id-ri, Dad-id-ri*, i. e. הַרְדַּדְעִיר. Cf. further *v.* 34 *note*; *COT.* i. 190 *ff.*

וְגִ [וְשֵׁלִישִׁים וְגִ] Cf. the list of allied princes who are mentioned as taking the field with this Hadadezer at Qarqar against Shalmaneser II (*Append.* 3). Here, as in other cases (cited *COT. loc. cit.*), their total is given as twelve, perhaps a round number.

2. [הַעִירָה] Luc., Pesh. omit.

3. [הַטּוֹבִים] LXX omits.

5. [כִּי שִׁלַּחְתִּי כִי] introduces the direct oration: cf. *ch.* 1. 13 *note*.

וּבְנִיךָ [LXX, Luc. omit.]

6. [עֵינֶיךָ] LXX, Luc., Pesh., Vulg. presuppose עֵינֵיהֶם, correctly. The Aramaeans were to take whatever seemed worth taking to them. So Th., Klo., Kamp., Benz., Kit.



12. שִׁמוּ וַיִּשְׂמוּ עַל הָעִיר.] Clearly an order for the renewal of the hostilities which had been suspended during the negotiations previously described. Render, 'Set yourselves in array, and they set themselves in array against the city.' So Ges., Ke., Kit., *Sieg. u. Sta.*, RV. text. The expression covers every device which could be used to secure the downfall of the city<sup>1</sup>, and it is therefore incorrect to postulate the ellipse of any *special object* after the verb, as is done by LXX, Luc. *Ολοδομήσατε χάρακα*, and similarly Klo., Benz. 'build battering rams,' Th., Kamp., RV. marg. 'place the engines': cf. Ezek. 4. 2; 21. 27. For שִׁים used, as in our passage, to denote military mobilization *generally* (and so without expressed obj.) cf. Ezek. 23. 24 וַיִּשְׂמוּ עָלֶיהָ סָבִיב; 1 Sam. 15. 2 שָׁם לֹא בִּדְרָךְ; 1

13. [נבוא אחר.] Upon אחר cf. p. 209.

אחאב] LXX, Luc., Pesh. omit.

וַיִּדְרְעוּ וּנְ] Cf. v. 28 with pl. verb וַיִּדְרְעוּ. The phrase is specially characteristic of Ezekiel (some sixty occurrences), and appears also six times in P<sup>2</sup>. Elsewhere it is found only in Ex. 10. 2 (JE); Isa. 49. 23, and + מוֹשִׁיעֶנּוּ 49. 26; 60. 16, + אֲלֵהֵיכֶם Joel 4. 17.

14. [בנערי שרי המדינות.] 'By the young men of the princes of the provinces.' These שרי המדינות ('Landvögte,' Ew., Th., Klo., Kamp., Kit.) were probably appointed to the prefecture of special districts, perhaps in the same way as the נָצִיבִים under Solomon *ch.* 4. 7 ff.<sup>2</sup>, and bound, as a condition of their tenure, in times of emergency to provide the king with a certain number of warriors

<sup>1</sup> So Jos. (*Ant.* viii. 14, § 2) rightly expands the king's brief command:—  
δ δ' εὐθέως τοῦτο προσέταξε καὶ περιχαρακῶν τὴν πόλιν καὶ χῶματα βάλλεσθαι καὶ μηδένα τρόπον ἀπολιπεῖν πολιτορίας.

<sup>2</sup> In Ezek. the cases are:—וַיִּדְרְעוּ 25. 7; 35. 4; וַיִּדְרְעוּ 16. 62; 22. 16; וַיִּדְרְעוּ 6. 7, 13; 7. 4; 11. 10, 12; 12. 20; 13. 14; 14. 8; 15. 7; 20. 38, 42, 44; 26. 5; 35. 9; 36. 11; 37. 6, 13; 13. 9; 23. 49; 24. 24 ('אֵינִי'); 7. 9 (+ וְהָאֵל); וַיִּדְרְעוּ 13. 21, 23; וַיִּדְרְעוּ 6. 10, 14; 7. 27; 12. 15, 16; 24. 27; 25. 11, 17; 26. 6; 28. 22, 23; 29. 6, 9, 21; 30. 8, 19, 25, 26; 32. 15; 33. 29; 34. 27; 35. 15; 36. 23, 38; 38. 23; 39. 6; 28. 24; 29. 16 ('אֵינִי'); 28. 26; 34. 30; 39. 22, 28 (+ וְהָאֵל); 39. 7 (+ וְהָאֵל). In P:—וַיִּדְרְעוּ Ex. 6. 7; 16. 12 (+ וְהָאֵל); וַיִּדְרְעוּ 7. 5; 14. 4, 18; 29. 46 (+ וְהָאֵל).

<sup>3</sup> So Wellh. *Isr. u. Jud. Ges.* 66 note.

out of their own retinues. In contrast to these כָּל הַעַם of *v.* 15 denotes the standing army; cf. *Ch.* 16. 15 *note*. LXX in *v.* 14 Ἐν τοῖς παιδαρίοις τῶν ἀρχόντων τῶν χωρῶν (Luc. χωρῶν), but *v.* 15 τοὺς ἀρχοντας, τὰ παιδάρια τῶν χ., and similarly *v.* 17 ἀρχοντες παιδάρια τῶν χ., *v.* 19 ἀρχοντα τὰ παιδάρια ἀρχοντα τῶν χ., as though וְעַיִן were a suspended *st. constr.* (cf. 1 Sam. 28. 7; Isa. 23. 12; *al.*; Da. § 28, *Rem.* 6) and the phrase meant 'the young men, the princes of the provinces,' i. e. 'the young princes &c.' Luc. in *v.* 19 renders as in *v.* 14, but *sv.* 15, 17 show signs of having first exhibited the same rendering as LXX and then undergone emendation:—τοὺς ἀρχοντας (οἱ ἀρχοντες) καὶ τὰ παιδάρια τῶν ἀρχόντων τῶν χωρῶν. Ἄ. *v.* 14 Ἐν παισὶν ἀρχόντων τῶν ἐπαρχιῶν, *v.* 15 τοὺς παῖδας ἀρχόντων τῶν ἐπ., *v.* 17 παῖδες ἀρχόντων . . ., *v.* 19 *deest*.

מִי יֵאֱמָר הַמְלַחֵם] 'Who shall *join* battle?' i. e. make the first advance. So 2 Chr. 13. 3.

15. מֵאֲתַיִם שְׁנַיִם וְשְׁלֹשִׁים] LXX omits שְׁנַיִם.

כָּל בְּנֵי יִשְׂרָאֵל] LXX, Luc. rightly presuppose כָּל־בְּנֵי־חַיִל 'all the mighty men,' the phrase being explanatory of הָעַם כָּל.

שָׁבַעַת אֲלֵפִים] LXX ἐξήκοντα, Luc. ἐξήκοντα χιλιάδας.

16. וַיֵּצְאוּ בַצְהָרִים] LXX καὶ ἐξῆλθεν μεσημβρίας, Luc. καὶ ἐξῆλθεν ὁ βασιλεὺς μετ' αὐτῶν μεσημβρίας, an expansion explanatory of the sing. verb.

שָׁחָה שְׂכוֹר] *Ch.* 16. 9.

17. וַיִּשְׁלַח בְּן־הָרָדָר] LXX, Luc. καὶ ἀποστέλλουσιν, the implied subj. being the outposts of the Aramaean host who observed the sortie, while the king was engaged at his carouse. The orig. text, if not וַיִּשְׁלַח־וּ, was perhaps impers. וַיִּשְׁלַח 'and one sent,' rendered correctly by LXX, and with subj. erroneously supplied in MT.

20. וַיִּכּוּ אִישׁ אִישׁ] 'And they smote each his man.' LXX, Luc. add καὶ ἐδευτέρωσαν ἕκαστος τὸν παρ' αὐτοῦ, and so Ew. restores וַיִּשְׁט אִישׁ אִישׁ 'and they repeated &c.,' the whole passage meaning 'and they slew each his man *repeatedly*.' The repetition of וַיִּשׁוּ אִישׁ אִישׁ is, however, extremely awkward, and the addition is certainly a later gloss. Had the original writer wished to lay stress upon the fact that each man slew more than one of the

opposing Aramaeans he would have added simply וַיִּשְׁנֶה or else הִכָּה הַיָּמִי. But the point of the narrative is that *the first onslaught* was such that it immediately put the enemy to flight.

20<sup>b</sup>. [וימלט ונ'] The sense of the last three words is obscure. The best rendering is that of RV. text, 'And Ben-hadad king of Aram escaped *on a horse with* (lit. *and*) *horsemen.*' פִּרְשִׁים must be thought to be loosely connected on to סוּם by the ו as forming a concomitant factor to the king's escape. Cf. Cod. A εἶπε ἵππων σου ἰππεύσιν τισιν, Vulg. *in equo cum equitibus suis.* But the text would be greatly improved by the addition of עָפוּ after פִּרְשִׁים, as is suggested by Targ. עַל סוּסוֹן וְעִמָּיה תְּרִין פִּרְשִׁין. 'upon horses, two horsemen being with him.' Klo. emends עַל-סוּם הָיָא וּפְרָשִׁין.

21. [ויך] LXX, Luc. καὶ ἔλαβεν, i.e. וַיִּשָּׂח. The king and his reserve availed themselves of the horses and chariots which had been abandoned by the Aramaeans in their panic, and were thus (Th.) able to effect the 'great slaughter' which the main body of the army, following the fugitives on foot, might have failed to accomplish. MT. describes a senseless waste of energy.

סוּם הָיָא] LXX πάντας τοὺς ἵππους.

וַיִּהְיֶה] Apparently an irregular abandonment of the constr. of imperf. with ו consec. in favour of ו simplex with perf. Possibly, however, the vocalization is at fault, and the writer intended to use the infin. abs. וַיִּהְיֶה; cf. ch. 9. 25; Judg. 7. 19; al. Da. § 88.

22. [לך התחוק] LXX, Luc., with omission of לך, κραταιῶν. In חִיִּהְיָא the original *pathah* of the last syllable of the *Hihpha'el* is preserved; cf. G-K. § 54 k.

[לחשובת השנה] 'At the return of the year'; i.e. when spring comes round again after the winter, and warfare becomes practicable. So v. 26. Cf. 2 Sam. 11. 1 where the phrase is explained לְעֵת צֵאת הַמְּלָכִים 'at the time when kings go forth (on campaign)'; 2 Chr. 36. 10.

23. [אלהי הרים וג'] 'Gods of hills are their gods, therefore were they (the gods) too strong for us.' RV., in rendering אֱלֹהֵי as a sing. and making subj. of חָזְקוּ to be the Israelites themselves, is

incorrect. The Aramaeans, in accordance with their own ideas, ascribe a plurality of deities to Israel, and it is these gods, as well as their worshippers, against whom they are fighting, and whom they hope to conquer if they can decoy them from their fastnesses. LXX Θεός Ἰσραήλ followed by sing. verb ἐκραταίωσεν is an intentional alteration in order to avoid the use of phraseology offensive to the unity of God. So in *v.* 28 the Israelitish prophet, in quoting the words of the Aramaeans, naturally substitutes a singular:—אלהי יהוה הרים 'A God of hills is *Yahweh*.'

אלהיהם] LXX, Luc. add καὶ οὐ θεὸς κοιλάδος (Luc. κοιλάδων), a gloss made for the sake of strict conformity with *v.* 28. In *v.* 23, however, the words are certainly out of place, ἀλλ' οὐκ, *but however*, introducing the idea that the gods may not be gods of the plain as a suggestion not previously mentioned except by implied antithesis in אלהי הרים.

וְנִלְאָם לָא וְנִ] 'Surely we shall be stronger than they.' So *v.* 25. The same form of asseveration is found in Josh. 14. 9; Isa. 5. 9; 14. 24; Job 1. 11, and with perf. II. 9. 26; Jer. 15. 11; Job 22. 20; Ps. 131. 2. Cf. *note* on *ch.* 2. 23.

מִמְקוֹמוֹ] 'From his place'; i. e. his appointed position in the line of battle. LXX, Luc. εἰς τὸν τόπον αὐτῶν (Luc. αὐτοῦ), and so Jos. (*Ant.* viii. 14, § 3) ἀπολύσαι πρὸς τὰ οἰκεία, is inferior, and probably arose from the common confusion of מ with ב. But neither מִמְקוֹמוֹ (Th.) nor לְמִקְוֹמוֹ (Klo.) could correctly stand with this signification, מִמְקוֹמֵי being the required phrase.

פְּחוֹת] 'Commanders' or 'vicegerents.' These appear to be the same as the שְׂרֵי הַרְכָּב שְׁלֵשִׁים וּשְׁנַיִם *ch.* 22. 31; cf. 20. 1. Giesebrecht, taking the term פְּחוֹת as Persian in origin, is obliged to regard this verse as an interpolation, and considers that it breaks the connexion, וְאֵתָה of *v.* 25 forming the right continuation to *v.* 23, and וַיַּעַשׂ כֵּן, *v.* 25 *end*, being satisfied by *v.* 26 (a doubtful contention). But cf. *note* on *ch.* 10. 15.

אֵתָהּ . . . מִמְּאֵתָהּ] This form of the particle for the usual אֵתָהּ, מִמְּאֵתָהּ, occurs repeatedly in these N. Pal. narratives up to II. *ch.* 8;—*ch.* 22. 7, 8, 24; II. 1. 15; 3. 11, 12, 26; 6. 16; 8. 8;

but can scarcely be counted dialectical, depending as it does upon vocalization and *scriptio plena*, and standing also beside the more ordinary form; cf. *ch.* 20. 23; 22. 4, 24; II. 3. 7; 6. 16, 32. The form אִוֹת is found several times in Jer. and Ezek., but appears elsewhere only rarely.

26. אַפְקָה] Several cities of this name are mentioned in O. T.; but this one, which occurs again in II. 13. 17, is doubtless the same as is mentioned in Josh. 12. 18; 1 Sam. 29. 1, in the neighbourhood of Jezreel. Assy. *Ap-ku*; *COT.* i. 194.

27. הִתְפַּקְרוּ] The same form occurs Num. 1. 47; 2. 33; 26. 62, and is intended as passive of הִתְפַּקְרוּ Judg. 20. 15, 17; 21. 9. Both forms, however, have precisely the same reflexive sense, 'set themselves for muster,' 'were mustered,' and probably Wright (*Compar. Gramm.* 208 n.) is correct in thinking the pronunciation as a passive הִתְפַּקְרוּ to be due to a misunderstanding of the Masorettes. הִתְפַּקְרָה, without doubling of the 2nd rad., stands alone in Heb., and appears to be a relic of the reflexive of the simple stem פִּקַּר, corresponding to Aram. אִתְקַטַּל, , Aeth. *taqatala*, Ar. VIII with transposition of 1st rad. and preform. اِتَّقَتَل 'iqtatata for 'ithqatala, and so on the Moabite stone, II. 11, 15, 19, 32 הִלְתַּחַם from root לָחַם. Cf. Wright, *loc. cit.*; G-K. § 54 l; Sta. § 162; and, for other views as to the form, König, *Lehrgr.* I. i. p. 198.

וּבְלִבָּו] 'And were provisioned'; passive of the Pilpel which is found in *ch.* 17. 4, 9; 18. 13; *al.* So Vulg. *et acceptis cibariis*, LXX, Luc. omit. ו *simplex* co-ordinates the two facts. *Dri. Tenses*, § 132.

כְּשְׁנֵי חֲשָׁפֵי עֹזִים] The subs. חֲשָׁפֵי is elsewhere quite unknown. LXX, Luc., Vulg., Pesh., Targ. give the meaning 'like two *small flocks* of goats,' and this is generally adopted. חֲשָׁף = 'strip off,' and thus חֲשָׁפֵי 'that which is stripped off' may possibly denote *segregatum* (*Heb. Lex. Oxf.*), but the inference is precarious. Klo. emends עֹזִים כְּשְׁנֵי חֲשָׁפֵי 'upon the bare height, after the manner of goats.'

28. וַיֹּאמֶר אֵל מֶלֶךְ י' וַיֹּאמֶר] The repetition of וַיֹּאמֶר is certainly superfluous. Pesh. omits the first occurrence, thus making the

passage to agree with *sv.* 13, 22; while LXX, Luc., Vulg. are without the second. This latter omission is correct, the addition in MT. being probably due, as is suggested by Pesh., to an attempt to gain agreement with the preceding passages.

וידעתם LXX καὶ γινώσκῃ, Luc. γινώσκει, as in *v.* 13.

30. עשרים ושבעה אלף Pesh.  $\text{عشرون سبعة ألف}$ , 25,000.

[חדר בחדר] 'A chamber within a chamber,' i.e. 'an innermost chamber'; here, as in *ch.* 22. 25 (|| 2 Chr. 18. 24); II. 9. 2†, selected as most remote and private. Jos. (*Ant.* viii. 14, § 4) explains as an *underground house*;—*eis* ὑπόγειον οἶκον ἐκρύβη.

31. [ויאמרו ונ'] LXX puts the suggestion into the mouth of Ben-hadad, reading καὶ εἶπεν τοῖς παῖσιν αὐτοῦ Οἶδα κ.τ.λ. τὰς ψυχὰς ἡμῶν. So Luc., with the different οἶδατε. That this, however, is incorrect is shown by *sv.* 32, 33, where the servants *without the king* form the embassy.

[כי מלכי . . . כי ונ'] For the second כי resumptive of the first, cf. *ch.* 1. 30 note.

[בְּרִאשֵׁי] LXX, Luc., Vulg., Pesh., pl. בְּרִאשֵׁי as in *v.* 32.

[נפשך] Vulg., Pesh., though agreeing with MT. in placing the speech in the mouth of the servants, yet like LXX, Luc., presuppose pl. נַפְשֵׁיחֵיכֶם. This is an easy alteration induced by the preceding pls. נְשִׂימָה ונ', but inferior to MT. in which the saving of the *king's life* is rightly made the object of the proposed plan.

33. [והאנשים ינחשו] Vulg. excellently, *quod acceperunt viri pro omine*; i.e. they *divined* the successful issue of their mission from the favourable response אחי הוא. Cf. *Sta. Ges.* i. 445 *f.* For this use of the verb cf. Gen. 30. 27 בְּנִלְקָךְ י' נִחַשְׁתִּי וַיְבָרַכְנִי י' 'I have observed the omens, and Yahwe hath blessed me for thy sake.' The only explanation that can be placed upon the imperf. is that it emphasizes pictorially *the coming into being* of their consciousness of the king's mood;—'and the men *began to divine*'; cf. *Dri. Tenses*, § 27 γ. The emendation of Grä. וַיִּחְשְׁ joined with וימחרו, as in Isa. 5. 19, is unnecessary.

[ויחלטו הממונ] The verb occurs nowhere else, and הַמְּמוֹנִי is untranslatable, RV. 'whether it were his mind' (*marg.* Heb. 'from





*Elym. Studien*, 19. Vulg., Pesh. 'A., Σ. vocalize אָפֶר 'ashes.'\* For use of art. בָּאֶפֶר cf. *ch.* 1. 1 note on בְּבִנְיָיִם.

40. [עבֹרְךָ עֵשָׂה הִנֵּה הוֹנֵה] 'Thy servant was a doer of hither and thither' (הִנֵּה הוֹנֵה as in II. 2. 8, 14; Josh. 8. 20†), an impossibly harsh construction. Vocalization עֵשָׂה *st. abs.* gives the rendering 'was busy hither and thither'; but that a man posing as having been set to guard a captive should represent himself as deliberately engaged in other matters seems scarcely probable. LXX περιβλάψασο, Luc. περιβλέπασο, Vulg. *me verteterem*, Pesh. סָפֵר סָפֵר, Targ. מתפני, point to an orig. סָפֵר 'was turning (looking) hither and thither,' and are followed by Th., Klo., *Heb. Lex. Oxf.* Cf. Ex. 2. 12 וְהָיָה לָהּ וְלָהּ וְלָהּ.

[כֵּן מִשְׁפֹּטְךָ וְנִ] 'Such (*lit.* so) is thy verdict; thou thyself hast decided.' For sense of verb חָרַצַת cf. esp. Niph. participle in the phrase פֶּלֶחַ וְנִחְרָצָה 'a consumption and a strict decision,' i.e. a consumption finally decided; Isa. 10. 23; 28. 22; Dan. 9. 27.

42. [אִישׁ חֲרָמִי] 'The man of my ban'; i.e. the man devoted by me to destruction. Cf. Isa. 34. 5 עַם הָרְקִיזִי referring to Edom.

[מִיָּד] LXX, Luc., Vulg. suggest מִיָּדָה, and so Th., Klo., Kamp., Benz., Kit.; but MT. is supported by 1 Sam. 19. 9; 26. 23; 2 Chr. 25. 20; Isa. 28. 2; Ezek. 12. 7, where מִיָּדָה occurs without specific suffix<sup>1</sup>. An expression first used, as in Prov. 6. 5 הִנְצִיל מִיָּד עֵצְבִי, with vague and general reference, may then come to be employed where closer specification might be expected. Cf. colloquial Eng. *in hand, out of hand.*

43. [עַל נִחוּן] Cf. *ch.* 1. 38 note on נִחוּן.

[סָר חֶעֱ] So *ch.* 21. 4. 'Chafing and sullen.' סָר, used again in fem. *ch.* 21. 5 סָרָה זֶה רִחוּךְ סָרָה, is connected with סָרַר 'be refractory.' The meaning of the adj. חֶעֱ is well illustrated by the use of the participle אֶעֱסִים which in Gen. 40. 6 denotes an appearance *dejected* and *gloomy* as produced by perplexing thoughts (cf. Joseph's

<sup>1</sup> Cf. the renderings of LXX, Vulg. in 1 Sam. 19. 9 *ταῖς χερσὶν ἀδρού, manus tuae*; 26. 23 *eis χεῖράς μου, in manum meam*; 2 Chr. 25. 20 *Luc. eis χεῖρας Ἰωδῆ, in manus hostium*; where, as in our passage, the translators are at pains to make the reference precise, but presuppose no different original to MT.

question in *v.* 7 (מרוע פניכם רעים היום 7), in Dan. 1. 10 a countenance *haggard* through spare and coarse diet. The phrase is further elucidated by the description of the king's conduct in *ch.* 21. 4<sup>b</sup>.

21. *Ahab covets the vineyard of Naboth the Jesreelite, and obtains it by the judicial murder of the owner, planned and executed by Jezebel. The prophet Elijah announces Yahwe's sentence upon Ahab and his house because of the deed.*

1<sup>a</sup>. LXX καὶ ἀμπελών εἰς ἣν τῷ Ναβουθαὶ τῷ Ἰσραηλεΐτῃ, i. e. וְכָרְם לְיִשְׂרָאֵל אֶת הַיְצֵבֶת הַזֶּה אֲחָדִי: probably original. The introductory formula of MT., copied from *ch.* 17. 17 but here somewhat ill-fitting, was probably added by the scribe who interposed this *ch.* between *chh.* 20 and 22; cf. p. 210. The words are found in Luc., but that they are there a later addition is shown by the presence also of καὶ before ἀμπελών, as in LXX. On כָּרַם אֶחָד cf. p. 209.

1<sup>b</sup>. אֶצֶל בֵּיתִי א' ] LXX παρὰ τῆ ἀλφ' Ἀχαάβ, i. e. אֶצֶל בֵּיתִי א'. MT. is to some extent favoured by *v.* 2 אֶצֶל בֵּיתִי א'.

2. כֶּסֶף מַחִיר זֶה ] 'The money-value of this one'; lit. 'the money of the price of this.' כֶּסֶף is *st. constr.* before מַחִיר as in Job 28. 15 כֶּסֶף מַחִירָה, and is not, with RV., to be taken as an accus. of limitation, 'the worth of it *in money*.' LXX, Luc., expanding מִן into (Luc. τοῦ) ἀμπελώνος σου τούτου, then repeat καὶ ἔσται μοι εἰς κῆπον λαχάνων.

3. חֲלִילָה לִי מִיהוָה ] So 1 Sam. 24. 7; 26. 11; and 2 Sam. 23. 17 Luc., Pesh., Targ. (cf. || 1 Chr. 11. 19 חֲלִילָה לִי מִאֱלֹהֵי). מִיהוָה LXX παρὰ θεοῦ μου. Luc. παρὰ κυρίου θεοῦ μου a combination of MT. and LXX.

4. חֲעָף . . . וַיִּבֹּא ] LXX καὶ ἐγένετο τὸ πνεῦμα Ἀχαάβ τεταραγμένον, probably an alteration for exact agreement with *v.* 5. Luc. embodies the two readings, following MT. in *v.* 4<sup>a</sup>, and placing LXX reading at the beginning of *v.* 4<sup>b</sup>. On חֲעָף cf. *ch.* 20. 43 *note*.

וַיִּסַּב אֶת פְּנֵי ] Cf. II. 20. 2<sup>a</sup>. Vulg., as in this passage, makes

the addition *ad parietem*. LXX, Luc. καὶ συνεκάλυψεν seem to have read וַיִּסַּב for וַיִּכַּס.

5. [מה זה] Ch. 14. 6 note.

6. [כי ארבר] Not, as RV. 'Because I spake,' but simply 'I spake,' כי introducing the direct narration. Cf. ch. 1. 13 note. The use of the imperf. is here somewhat strange, but may perhaps be explained as laying pictorial stress upon the commencement of the king's overtures, a usage resembling the Eng. *historical present*; 'I speak' or 'begin to speak,' when immediately negotiations are cut short by a definite refusal. Cf. Dri. *Tenses*, § 27 γ; Da. § 45, *Rem.* 2, quoting Hitzig. The suggestion of a *frequentative* force for the imperf. (Dri. *loc. cit.*) is less probable, there being no hint of this in the preceding narrative.

[את כרמי] LXX, Luc. ἀληγορομίαν πατέρων μου, an alteration after v. 3.

7. [אתה עתה] 'Dost thou now govern Israel?' On the interrogative force of the sentence cf. ch. 1. 24 note.

[ויטב לבך] 'And let thy heart be cheerful.' Cf. note on טובי לב ch. 8. 66.

8. [הספרים] Kt. הַסְפָּרִים is correct; 'the letters' already mentioned, v. 8<sup>a</sup>.

[החרים] 'The nobles,' lit. 'freeborn'; Ar. حُرٌّ, Aram. בר חורין, כ. יאֵן. The word doubtless belongs to the N. Pal. dialect (cf. p. 209), other occurrences in O. T. being late;—seven times in Neh. of the magnates of Judah, and so in Jer. 27. 20; 39. 6 (both passages omitted in LXX, and probably later interpolations; cf. Dri. *Introd.* pp. 248, 254 f.), of Edomite nobles Isa. 34. 12 (exilic); בר חורין as in Aram., Eccl. 10. 17†.

[אשר בעירו ונ] 'Who were in his city, who presided with Naboth.' So v. 11 אשר הישבים בעירו 'who were those who presided in his city.' Naboth himself was one of the elders and nobles in whose hands the civil government of the city lay. That ישב here has the sense of *presiding*, especially as judges, is rightly recognized by Th., and by Klo. who renders 'Beisitzer.' For this use of the verb, cf. Isa. 28. 6 לַיּוֹשֵׁב עַל־הַפִּישָׁט 'for him who sits (presides) over the judgement'; Am. 6. 3 שֵׁבַת הַמָּס 3 'the seat of violence (i. e.

of unjust judgement)'; and of Yahwe Ps. 9. 8 where the clause answering to יָשָׁב used absolutely is בָּיְתוֹ לְמִשְׁפַּחַת קְסָאִי; cf. Ps. 29. 10; Joel 4. 12. RV. 'and that dwelt with Naboth' makes the sentence simply a repetition of the statement אֲשֶׁר בְּעִירוֹ. LXX, Luc. wrongly omit this former clause, while Pesh. combines with the following: וְנֹאֲכַח בְּחַמְלָה בְּחַמְלָה 'who dwelt in the city with Naboth.'

9. [קָרָאוּ צוּם] An extraordinary day of humiliation to avert the wrath of Yahwe which for some cause (supposed to be as yet unascertained) was assumed to be threatening the community. Such a special fast is mentioned as proclaimed by Jehoshaphat, 2 Chr. 20. 1-4. Cf. Th., *Sta. Ges.* i. 527.

וְהָרְשִׁיבוֹ וְנָ] Not as the suspected culprit, but as a man of marked position and piety who would naturally take the lead upon such an occasion; so Jos. (*Ant.* viii. 13, § 8) καὶ ποιησαμένους ἐκκλησίαν προκαθίσαι μὲν αὐτῶν Νάβωθον, εἶναι γὰρ αὐτὸν γένους ἐπιφανοῦς. The prominence of his position would thus the more excite the popular indignation (Th.), when the crime had been fastened upon him.

10. [שְׁנַיִם אַנְשִׁים] 'Two men,' as at least necessary to secure a conviction; cf. Deut. 17. 6; 19. 15; Num. 35. 30; S. Matt. 26. 60 f.

בְּנֵי בְלִיעַל] 'Villains.' The derivation and exact meaning of בְּלִיעַל are highly obscure. There are two rival explanations, both of which regard the word, according to its Massoretic vocalization, as a compound. (i) בְּלִיעַל not + יַעַל which is supposed to mean *worth* or *use* (cf. Hiph'il רִתְעִיל). Thus בְּלִיעַל = 'worthlessness,' בְּנֵי בְלִיעַל 'base fellows' (cf. *Heb. Lex. Oxf.*, s. v.). (ii) בְּלִיעַל not + יַעַל for יַעֲלֶה that which comes up;—'not coming up,' and so 'unsuccessful' or 'ne'er-do-well' (Kimḥi יַעֲלֶה וְיָבֵל יַעֲלֶה, followed by Hupfeld among moderns). It is no objection to either of these explanations that the use of the term proves the conception to be not negative but positive—*malignity* or *dangerous wickedness* (Cheyne, as cited below), since instances can be quoted from all languages in which terms originally negative have gained later a very definite positive significance; cf. e. g. ἀσέβης, Germ. 'Unheil,' Old Eng. 'naughty.'

But a real difficulty in the way of the acceptance of either is the fact that the use of such a compound term in ordinary phraseology is without a parallel; expressions such as בְּלִיָּמָה 'nothingness,' Job 26. 7; בְּנֵי בְּלִיָּשָׁם 30. 8; מְלִין בְּלִי הָעֵת 38. 2 being late poetical creations, and therefore not to the point. בְּלִיעֵל, then, is probably to be classed with צְלִמְוֹת (for צְלִמְוֹת) as exhibiting merely a fancy vocalization based upon relatively late tradition.

The view of Cheyne is that בְּלִיעֵל is to be identified with the Babylono-Assyrian goddess *Belili*, as representing the underworld, and that in later times the word may have been popularly associated with the derivation בֵּל יַעֲלֶה in the sense 'the depth which lets no man return.' The chief passage cited in favour of this explanation is Ps. 18. 5<sup>b</sup> בְּלִיעֵל נַחֲלֵי הַבְּלִיעֵל, rendered 'streams of the underworld,' in juxtaposition to הַבְּלִיעֵל מֵתָה v. 5<sup>a</sup>, הַבְּלִיעֵל מֵתָה v. 6<sup>a</sup> (*Expositor*, June 1895, pp. 435-439; *Expository Times*, June 1897, pp. 423 f.; Nov. 1897, pp. 91 ff.; Apr. 1898, p. 332). The identification of בְּלִיעֵל with *Belili* is, however, denied by Baudissin and Jensen, on the grounds that there is no evidence to show that the earth-goddess *Belili* was ever regarded as a deity ruling the underworld; that there is no O. T. passage in which the meaning 'underworld' for בְּלִיעֵל is clearly present; and that there is no analogous O. T. expression in which men are brought into connexion with the underworld in order to mark them out as destructive or wicked (*Expository Times*, Oct. 1897, pp. 40-45; March 1898, pp. 283 f.).

If בְּלִיעֵל be *not* a compound term, it is natural to refer it to the root בִּלַע 'swallow up, engulf,' and to regard the ל as ל formative, cases of which are seen in בִּלְעָל, בִּרְסָל, and perhaps בִּרְסָל. The י may then conceivably mark the word as a diminutive, according to the common Ar. usage (Wright, *Ar. Gramm.* i. § 269), to be traced also in Syr. in the words بَلَيْعَل, بَلَيْعَل, بَلَيْعَل (Duval, *Gramm. Syr.* § 235), and in Heb. בְּלִיעֵל, and perhaps also in אֲשִׁיפָן and אֲשִׁיפָן 2 Sam. 13. 20 (cf. Dri. *ad loc.*). Thus an original *bulai'al* might become בְּלִיעֵל, a form resembling אֲשִׁיפָן, אֲשִׁיפָן, which may be thought to stand for *shufaiḥān*, 'umainān, upon the analogy of vulgar Ar. *k'ifāh*, 'little basket,' for *ḥufaiḥāh*

(Wright, *Compar. Gramm.* p. 89). בליעל will then denote 'engulfing ruin' or 'perdition,' the diminutive marking the word as used in contempt and antipathy. Such a significance attached to the root בלע may be seen in Ps. 52. 6 בְּלִדְבָרֶיךָ בָּלַע, and the phrase בן בליעל may be paralleled by  $\delta \nu\acute{\iota}\delta\varsigma \tau\eta\varsigma \acute{\alpha}\pi\omega\lambda\epsilon\acute{\iota}\alpha\varsigma$  S. John 17. 12; 2 Thess. 2. 3.

After בני בליעל LXX omits all that follows in MT. down to בני בליעל of v. 13, apparently through homoioteleuton.

[ברכת] 'Thou hast *cursed*'; lit. '*blessed*,' and so v. 13; Job 1. 5, 11; 2. 5, 9; Ps. 10. 3†. A sense so strangely opposed to the usual meaning of the verb is scarcely to be regarded as obtained from the idea 'greet at departing' (*ch.* 8. 66; Gen. 47. 10), so 'say farewell,' and then 'renounce' (*Ges. Thes.*, Ke., Dillmann on Job, &c., and so *RV. marg.*), there being no particle of evidence for such a transition in meaning; nor does it seem probable that the notion is that of 'a blessing overdone and so really a curse as in vulgar English as well as in the Shemitic cognates' (*Heb. Lex. Oxf.*). Rather, the word is an euphemism deliberately substituted for its direct antithesis, viz. the most fearful form of curse such as it were a sin even to mention in direct terms. Cf. among the Greeks the title *Eὐμνίδες*, 'the gracious goddesses,' applied euphemistically to the *Ἐρινύες* or Furies, and the name  $\delta \text{ Ἐβξίπος}$  given to the Black sea as being *ἄξενος inhospitable*;—'*Dictus ab antiquis Axenus ille fuit*,' Ovid, *Trist.* 4. 4, 56.

[אלהים ומלך] The cursing of *God and the king* is prohibited in the Book of the Covenant, Ex. 22. 27  $\text{לֹא תִקְלַל וְנִשְׂאָ בְעַמְךָ לֹא תִאָּר$ .

[וּסְקָלוֹ] The same penalty (verb רגם) is imposed for blasphemy in Lev. 24. 10-16 (H).

11<sup>b</sup>. [כִּאֲשֶׁר כָּתוּב וְנִ] Luc. omits. The words are redundant after the statement immediately preceding, and may therefore be a gloss.

12. [וְהִשִּׁיבוּ] Not to be explained as a perf. with  $\text{ἵ} consec.$ , nor can any reason be assigned for the use of  $\text{ἵ} simplex$ . The form is an unintentional lapse into the imperat. form used in v. 9, and



Jos. (*Ant.* viii. 13, § 8) was acquainted with a narrative in no way different from MT.

18. [הנה וגו'] On omission of subj. with הנה cf. II. 6. 13 *note*.

19 *ff.* The account of this interview has been amplified by R<sup>p</sup>. Cf. Abijah's prophecy against Jeroboam, *ch.* 14. 7-16 *notes*, and, beside the phrases there enumerated as characteristic, notice *vv.* 20, 25 א' בעיני הרע לעשות (התמכר) (התמכר), cf. II. 17. 17 R<sup>p</sup>+; *v.* 26 הנלולים, cf. *ch.* 15. 12 *note*; 'אשר הוריש וגו', cf. *ch.* 14. 24 *note*. The original elements of the narrative, so far as they can be distinguished, are to be found in *v.* 19<sup>a</sup>, *v.* 20 to מצאתי, *vv.* 27-29, and probably also *v.* 19<sup>b</sup>. Less certain is the somewhat awkwardly placed statement as to Jezebel *v.* 23, which would follow more easily *after v.* 24, since *v.* 24 clearly forms the direct continuation to *v.* 22.

19. [הכלבים] In the first place LXX, Luc. read *ai ves kai oi kunes* (so *ch.* 22. 38), but that the addition is of the nature of a gloss is rendered most probable by its omission in the second place: *oi kunes* simply, as in MT.

[אח דמך גם אתה] 'Thy blood, even *shine*,' or 'thy blood also.' For this re-enforcement of the suff. by the pers. pron., cf. the exactly similar case 2 Sam. 17. 5 הוא גם בפי נה 'and let us hear what is in *his* mouth also.' Cf. *ch.* 1. 26 *note* with references. At the end of the verse LXX, Luc. add *kai ai pargai loussontai en tō aiματι σου*, adopted by Th. as presupposing בְּרִמְסֵךְ תִּרְחֶצְנָה לְרִמְסֵךְ. The reference, however, implies not the vineyard of Jezreel but the pool of *Samaría*, and is therefore doubtless a gloss derived from *ch.* 22. 38.

20. [יען התמכר] Luc. δι' οτι πέπρασαι μάτην, LXX δι' οτι μάτην πέπρασαι, i. e. לְשׂוֹן יען התמכר 'because thou hast sold thyself *to no purpose*'; a pointed addition in view of what follows. For לְשׂוֹן cf. Jer. 2. 30; 4. 30; 46. 11. The suggestion of Th., הַנֶּחֱמָה, is less probable, since this would rather signify '*for nought*,' i. e. without *expecting* a return.

[לעשות . . .] LXX, Luc. add (Luc. τοῦ) παραγγίλας αὐτόν, i. e. לְהַכְעִימוֹ, correctly. Cf. II. 17. 17; 2 Chr. 33. 6; Deut. 4. 25; 9. 18.

21. [תעזור ועוזב] Cf. *ch.* 14. 10 *note*.

23. [הכלבים וג'] Cf. II. 9. 10, 36.

[בחל] RV. 'by the rampart,' and so LXX, Luc. *ἐν τῷ προτειχίσματι*. Vulg., Pesh., Targ., however, presuppose *בְּחֶלֶק* 'in the district' of Jezreel, according to II. 9. 10, 36, 37, and this ought certainly to be adopted. The prediction was not fulfilled 'by the rampart,' but outside the palace *within* the city. *חֶלֶק* is only here in this connexion used of the tract of land surrounding or appertaining to a *town*, being elsewhere employed of the territory or estate of a tribe or family.

25. [אשר הסתה וג'] Possibly with reminiscence of Deut. 13. 7 *כי יסיתך . . . אשת חיקך . . . לאמר נלכה ונעבדה אלהים אחרים וג'* *הַסִּיתָהּ* as though from verb *ע* doubled, in place of *הַסִּיתָהּ*.

27. On the variations of LXX, Luc. in this verse, cf. *v.* 16 *note*.

[ויהלך אמ] 'And went about *quietly*,' i. e. in the manner of one in penitence and grief. Pesh. *سهم*, Targ. *יה* explain 'barefoot'; cf. 2 Sam. 15. 30; Vulg. *demisso capite*: LXX, Luc. omit. *אמ* is a subs., *quietness* or *gentleness*, used adverbially. Elsewhere always with *ל* expressing condition;—Isa. 8. 6; 2 Sam. 18. 5; Job 15. 11; with suff. *לְאִשִּׁי* Gen. 33. 14. Ar. *لأ* means *to creak* (of a saddle), or *to make a low moaning or plaintive sound* (of a camel). So Isa. 19. 3† *אִשִּׁים* are *whisperers*, i. e. wizards of some description.

28. [אל אליהו החשבי] LXX, Luc. *ἐν χειρὶ* (Luc. *τοῦ*) *δούλου αὐτοῦ* 'Ἠλίου.

29. [על ביתו] LXX, Luc. omit.

22. 1–38. *Continuation of ch. 20. After seven years of peace between Israel and Aram, Ahab, with the help of Jehoshaphat of Judah, determines to recover Rama of Gilead from the Aramaeans. He falls in the battle which takes place.*

*Ch.* 22. 2–37\* = 2 Chr. 18. 2–34.

1. [שלש שנים] After the 'covenant' described as concluded *ch.* 20. 34. The disastrous issue to which this led at Qarqar, where the confederate kings were defeated with great loss by

Shalmaneser (*Append.* 3), must have weakened the bonds of alliance, and led to a *rapprochement* between Israel and Judah. This new alliance made feasible the scheme to recover by force from the Aramaeans one of the most important cities which Ben-hadad had failed to cede according to compact. Cf. *COT.* i. 189 *f.*

3. רַמַּת גִּלְעָד] Always with *script. defect.* except 2 Chr. 22. 5 רַמַּת גִּלְעָד. Luc. in all occurrences transliterates 'Ραμὰθ Γ., while LXX varies between 'Ρεμμὰθ Γ. and 'Ρεμμὼθ Γ. Thus there is some presumption in favour of a vocalization רַמַּת גִּלְעָד 'Rama of Gilead,' the city being so called in distinction from other places of the same name west of Jordan; and in II. 8. 29 (|| 2 Chr. 22. 6) רַמַּת גִּלְעָד actually occurs. So Sta., Wellh. The form *Ramoth*, however, is substantiated as an existing form by the occurrence of the *st. absol.* רַמַּת גִּלְעָד Josh. 21. 36; רַמַּת גִּלְעָד (רַמַּת) Deut. 4. 43; Josh. 20. 8; 1 Chr. 6. 65. The site of this Rama is doubtful. By most identification is sought with the modern *Er-Salt*, which would have formed a convenient point of vantage for an advance upon Samaria from an E.S.E. position. Dillmann (after Hitzig, Langer) on Gen. 31. 54 prefers the site *El-Jal'ud*, six miles north of *Er-Salt*.

6. הַאֵלֶיךָ עַל ר' Chr. אֵל ר' חַנַּנְלֵךְ. Cf. *ch.* 1. 38 *note.*

יְהוָה] LXX, Luc. *kai* (Luc. *ἕτε*) διδοὺς δῶσει, i.e. יְהוָה יְהוָה. Cf. Num. 21. 2; Judg. 11. 30; 2 Sam. 5. 19.

יְהוָה אֱלֹהֵימִי || 2 Chr. 18. 5 הַאֵלֶימִי. According to Th. many Codd. read יְהוָה, and this probably represents the original text, as in *vs.* 11, 12. The alteration probably arose (Th.) from the supposition suggested by Jehoshaphat's question *v.* 7, that the 400 were prophets of *Ba'al*.

7. הֲאֵינִי מִן הַנְּבִיִּים] Render with AV. 'Is there not here a prophet of the Lord *besides?*' i.e. yet one more prophet of Yahwe in addition to these His (professed) prophets. The reason for Jehoshaphat's distrust of the 400 prophets can only be inferred. Jos. (*Ant.* viii. 15, § 4) *συμweis ἐκ τῶν λόγων Ἰωσάφατος, ὅτι ψευδοπροφήται τυχαῖον εἶπεν*, and similarly Ber., 'He shrewdly conjectured that Ahab had only interrogated the prophets who were prepared to

give him a favourable answer.' RV. 'Is there not here *besides* a prophet of the Lord?' is an unwarrantable dislocation of עוּ, intended apparently to imply that the speaker regarded the 400 not as prophets of Yahwe but of a strange god. This sense, not to be obtained from MT., is, *with omission of* עוּ, given by LXX, Luc., Vulg., Pesh., 'Is there not here a prophet of Yahwe?' But against this is Aḥab's reply (*v.* 8) which presupposes that the 400 prophesied in the name of Yahwe, as is stated in *vv.* 11, 12.

This passage again points the inference (already drawn *ch.* 18. 31<sup>a</sup> *note*) that there were *two forms of Yahwe-worship* existent in the northern kingdom—that represented by the cult of the calves, and that of which such prophets as Elijah, Elisha, and Micaiah were the exponents; and that the view that the former was a perversion of the true religion was not merely the opinion of later (Deuteronomic) times, but was shared by the *contemporary* adherents of the purer form of religion. The 400 prophets cannot be thought to have belonged to the class which Jezebel used rigorous measures to extirpate (*ch.* 18. 4; 19. 10, 14; II. 9. 7), but must have been representatives of a form of Yahwe-religion which for some reason escaped attack during her persecution; and the reason for this escape may be assumed to have been that this professed Yahwe-worship could tolerate<sup>1</sup> the existence side by side with it of a definitely extraneous cult, even if it had not itself assimilated certain Canaanite elements<sup>2</sup>.

On the other hand, the reason for Jezebel's vindictiveness against a certain section of Yahwe-worshippers must have been that these, by emphasis of *Yahwe's exclusive claim* (Ex. 20. 3), came into sharp collision with the form of religion which she desired to

<sup>1</sup> Cf. the indifferent attitude of the populace gathered at Mt. Carmel to the two diverse cults; *ch.* 18. 21.

<sup>2</sup> It may accordingly be conjectured that in II. 8. 13 Elisha's words to Joram אֱלֹהֵי אֱמֹנִי וְאֱלֹהֵי אֱמֹנִי אֵלֵינוּ form not a pleonastic reference to the Ba'al prophets only, but couple together the perverted Yahwe prophets, described as the prophets of Aḥab, and the prophets of the Phoenician Ba'al who were under the special patronage of Jezebel; the former, as the latter, being really opposed to the pure religion of Yahwe.

naturalize. Such were those mentioned in *ch.* 19. 18—not merely an isolated prophet here and there, but a considerable body of the people whose number is reckoned as 7,000.

8. [יִסְלֶה] Chr. יִסְלֶה; 'probably more correct etymologically'; Th.

10. [מְלִבְשִׁים בְּגָדִים] 'Clad in robes,' i. e. in robes of *state*. Cf. *v.* 30 לְבַשׁ בְּגָדֶיךָ 'put thou on *thy robes*,' in contrast to the preceding הַתְּחַפֵּשׂ.

[בְּנֵן] 'In a *threshing-floor*.' Chr. וַיִּשְׁבִּי בְּנֵן with explan. ref. of previous שְׁבִי. Scarcely possible. RV. paraph. 'in an *open place*' is impermissible, there being no ground for assigning this general signification to בְּנֵן; and the same remark applies to the renderings of Vulg. *in area*; Luc. ἐν ὄφει; LXX, Luc. in Chr. ἐν εὐροχέρῳ. In LXX (Kgs.) ἔνοπλοι answers to the whole מְלִבְשִׁים בְּנֵן, i. e. בְּנֵן is unrepresented, and may thus be regarded as mere dittography of בְּגָדִים. The emendations of Ew. אֶרְבָּעִים 'in armour,' Th., Ber. אֶרְבָּעִים 'embroidered' (?) have nothing to recommend them.

11. [קַרְנֵי בַרְזֶל] An emblem of offensive power; cf. Deut. 33. 17; Am. 6. 13; Jer. 48. 25; Dan. 8. 3 *f.*

12. [וַיִּתֵּן וְהָיָה] 'Yahwe shall give (it),' with obj. understood as in *vv.* 6, 15. LXX, Luc. wrongly supply as obj. καὶ τὸν βασιλεία Συρίας.

13. [רַבְרֵי הַנְּבִיאִים] LXX, Luc. λαλοῦσι πάντες οἱ προφῆται, in Chr. ἐλάλησαν κ. τ. λ., i. e. 'רַבְרֵי הַנְּבִיאִים' 'the prophets have, with one consent, spoken good &c.,' superior to the somewhat harsh MT. 'the words of the prophets &c. are good.' So Th., Kamp., Benz., Kit. Klo. מְרַבְּרִים, less simple.

[פֶּה אֶחָד] So Josh. 9. 2. An accus. defining the *manner* of דִּבְרָה.

[אֶחָד מֵהֶם] Cf. *ch.* 19. 2 *note*.

17. [וַיֵּאמֶר רְאִיתִי] After וַיֵּאמֶר LXX inserts οὐχ οὕτως, Luc. Οὕτως, i. e. לִבְנֵי as in *v.* 19; 'I saw *then* all Israel &c.,' *then*, i. e. in case you wish really to hear the truth. Adopted by Klo.

<sup>1</sup> But perhaps this is a corruption of ἐν ἄλφ. In Pesh. (Kgs. and Chr.) ]בָּנֵי is clearly an error for ]בָּנֵי, which answers to MT.

‘לֹא אֲדָרִים וְנִי] Luc. in place of לֹא reads *El*, i. e. לוֹ or לָלוֹ, and this is followed by Klo., ‘If these had any master, they would return, &c.’ a reading incomparably poor by the side of MT. LXX οὐ Κύριος τούτοις Θεός; presupposes a false repetition of לֹא־לֵאלֹהִים.

19. ‘לֹא שָׁמַע וְנִי] The strange rendering of LXX, Luc. οὐχ οὕτως, οὐκ ἐγώ· ἀκούε ῥῆμα Κυρίου· οὐχ οὕτως εἶπον κ.τ.λ. represents at the beginning a doublet of לֹא־לֵנוֹ, first read as לֵנוֹ, and then explained by the gloss οὐκ ἐγώ, ‘Not I’ (am responsible, but Yahwe). The second οὐχ οὕτως, which should not be followed by a stop, is an imitation of לֹא־לֵנוֹ, v. 17.

שָׁמַע] Chr. שָׁמַע, and so here 7 Codd. Kenn.

‘צִבְאָה הַשָּׁמַיִם] ‘The host of heaven’; an expression not used elsewhere in pre-exilic writings in the special sense of spiritual beings or angels. Cf., however, Josh. 5. 13 ff. (JE) where the ‘man’ who appears to Joshua describes himself as שָׂר צִבְאָה יְהוָה. In Isa. 34. 4 (prob. exilic) the phrase seems to describe the angels corresponding to or acting as guardians of ‘all the nations’ (v. 2), this being clearly the case in 24. 21 with the expression צִבְאָה הַמַּרְחֵם.

Elsewhere generally ‘צִבְאָה הַשָּׁמַיִם’ denotes the stars;—II. 17. 16; 21. 3, 5 (|| 2 Chr. 33. 3, 5); 23. 4, 5; Deut. 4. 19; 17. 3; Jer. 8. 2; 19. 13; Zeph. 1. 5; cf. Gen. 2. 1; Ps. 33. 6; Isa. 40. 26; 45. 12. It is a late usage in which the term is used indefinitely to denote visible heavenly bodies and invisible agencies; Neh. 9. 6; Dan. 8. 10; cf. Ps. 103. 21; 148. 2.

20. ‘כִּי יִפְתָּה וְנִי] For the doctrine that Yahwe, in His displeasure, incites men to their own ruin or injury, cf. Ex. 4. 21<sup>b</sup>; 10. 1, 20, 27; 11. 9, 10 (J, E, or JE); 7. 3; 9. 12 (P); Deut. 2. 30 hardening of the heart ascribed to Yahwe (cf. Isa. 6. 10); Judg. 9. 23 Yahwe sends an evil spirit between Abimelech and the men of Shechem; 2 Sam. 24. 1 incites David to a pernicious action; Isa. 19. 2, 14 stirs up Egypt against Egypt and mingles a spirit of perverseness

<sup>1</sup> Cf. for this doctrine Dan. 10. 13, 20, 21; 12. 1; Eccclus. 17. 17; and Deut. 32. 8 LXX (reading לֵנוֹ for לֵנוֹ).

in the midst of her; Ezek. 14. 9 deceives the false prophet to his own ruin (the same verb as in our passage שָׁחַתְתִּי).

אחאב] LXX, Luc., Vulg. presuppose מֶלֶךְ יִשְׂרָאֵל, and so Chr.

וַיֹּאמֶר זֶה וְנִי] On the contrasted order cf. *ch.* 5. 25 *note*.

21. הַרוּחַ] 'The spirit,' vividly pictured in the speaker's imagination through the part which he fulfilled. Cf. *ch.* 20. 36 *note*.

22. The variation of Luc. after *v.* 22<sup>a</sup> καὶ ἀπατήσῃ αὐτόν. Καὶ εἶπεν Δυνήσει is probably due merely to the dislocation of εἶπεν in the Greek text. LXX as MT. καὶ εἶπεν Ἀπατήσεις καὶ γὰρ δυνήσεις.

24. אִי זֶה עֵבֶר] The interrog. אִי זֶה is never elsewhere used with a verb, and Chr., in supplying הַדְּבָרִי before עֵבֶר, conforms to the usual constr. So Th., Klo., Kamp., Benz., Kit. On אִי זֶה הַדְּרִיךְ cf. *ch.* 13. 12 *note*. LXX Ποῦν πνεῦμα Κυρίου τὸ λαλήσαν ἐν σοί suggests אֵיךְ רִיחַ הַמְּדַבֵּר בְּךָ, i. e. not as rendered, 'What kind of spirit &c.?' but 'where is the spirit of Yahwe that speaketh in thee?' a direct challenge to Micaiah to avenge the insult, implying that, if he fails to do so, the spirit by which *he* speaks is a רִיחַ שָׂקָר. To this Micaiah replies, 'Behold thou shalt see (where it is; i. e. the challenge shall be accepted; not now, but) in that day &c.' This is superior to the obscure sentence of MT., and probably represents the original text. Luc. exhibits a combination of LXX and MT.

26. קח את מ' הַשִּׁיבֵהוּ] LXX, Luc., Pesh., Vulg. support pl. קח את מ' הַשִּׁיבֵהוּ, the reading of Chr. So Th., Klo. Sta., however, points out that in *v.* 27 LXX εἶπον, Luc. εἶπε, like MT. וַיֹּאמְרוּ, favour an original sing. in *v.* 26. The substitution of pl. for sing. may be explained as due to the influence of pl. imperat. *v.* 27 שִׁימוּ . . . הַאֲכִלְהוּ. These refer to two persons אִמֹן and יֹאשָׁ, but the address of *v.* 26 is probably to the סָרִיס אַחֵר of *vv.* 9 ff. ZATW. V. 173 ff.

אֵל אִמֹן] LXX πρὸς Σεμήρ, Luc. πρὸς Σεμμήρ. Chr. LXX πρὸς Ἐμήρ, Cod. A, Luc. πρὸς Σεμμήρ. The forms with Σ probably

<sup>1</sup> Adopted by Sta. *Ger.* I. 532: 'Was für ein Geist Jahwes hat denn aus dir gesprochen?'

exhibit a repetition of the last letter of *πρός*, and LXX Chr. represents the original form in the Greek. Accordingly Sta. favours the reading אֶל־אֲסָר, 'ἄλλ'ἄμρ being the LXX form for MT. אֲסָר in Jer. 20. 1; Ezr. 2. 37, 59; 10. 20; Neh. 3. 29; 7. 40; 11. 13; 1 Chr. 9. 12; 24. 14.

27. ]כה אֲסָר הַמֶּלֶךְ LXX, Luc. omit.

זה ] With great contempt:—'This fellow.' So exactly, with אֲסָר, 1 Sam. 21. 16; 2 Sam. 13. 17 (אֲסָר זֶה); cf. *ch.* 20. 7; II. 5. 7; 1 Sam. 10. 27; 25. 21; Ex. 10. 7.

וְנִ' ] לחם לֶחֶם וְנִ' 'Bread in scant measure and water in scant measure'; lit. 'bread—affliction and water—affliction,' a case of apposition. So Isa. 30. 20. Cf. Dri. *Tenses*, § 189. 1.

28. ]וַיֵּאמֶר שְׁמַעוּ וְנִ' LXX, Luc. omit. The words are clearly a gloss derived from Mic. 1. 2, and inserted for the purpose of identifying Micaiah with Micah the Morashtite. The names מִיכָיִהוּ and מִיכָה are really identical, and the prophet of the later century bears the longer name מִיכָיִהוּ in Jer. 26. 18 Kt. The pl. עַמִּים occurs many scores of times with the signification of *foreign nations*, seldom or never of Israel<sup>1</sup>.

30. ]וַיִּחַפֵּשׂ וַבֹּא בַמִּלְחָמָה 'Let me *disguise myself and enter the battle!*' The infin. absol. presents the bare idea of the verb in exclamatory and excited speech. Cf. II. 4. 43 נָחַם אֱלֹהֵינוּ 'Thus saith Yahwe, Ye shall *eat and leave over!*' II. 3. 16; Hos. 4. 2; *al.*; Da. § 88<sup>b</sup>; Ew. § 328<sup>c</sup>.

בְּנִדְחָה ] LXX, Luc. *ἐν τῷ κρυπτομένῳ μου*, an easy (but false) correction deduced from the fact that Ahab himself was disguised.

31. ]וַיִּמְלֹךְ אֲרָם צֹה 'Now the king of Aram *had commanded.*' On order of sentence cf. *ch.* 14. 5 *note*.

וְנִ' ] אֵת שְׂרֵי הַרְכָּב וְנִ' The military commanders who filled the place previously occupied by the thirty-two vassal princes. Cf. *ch.* 20. 24 *note*.

32. ]וַיִּסְרוּ עָלָיו 'They turned aside against him'; somewhat

<sup>1</sup> Supposed cases are Dent. 33. 3 where the better reading seems to be אֲמָר LXX; Gen. 28. 3; 48. 4 the promise to Jacob. With suffix Judg. 5. 14; Hos. 10. 14. Cf. Dri. on *Deut. loc. cit.*

harsh. LXX, Luc. καὶ ἐκύκλωσαν αὐτόν agree with Chr. הִסְבּוּ עָלָיו 'they surrounded him,' a reading certainly to be preferred. So Th., Klo. על סבב as in Job 16. 13.

34. [לתמו] Lit. 'in his simplicity' (ל of norm), i. e. without being able to assign a reason for the selection of his mark. So AV., RV. suitably 'at a venture'; Luc. ἀφελῶς, 'artlessly.' That this is the meaning of the phrase is rendered clear by the context of its only other occurrence, 2 Sam. 15. 11 וְאֶת-אֲבִישׁוֹם הֵלְכוּ מֵאֲחֵיהֶם וְלֹא יָדְעוּ כְּלִדְבָר מִיְדֻשְׁלָם קָרְאִים וְהֵלְכִים לְחַפְסָם וְלֹא יָדְעוּ כְּלִדְבָר 'And with Absalom there went 200 men from Jerusalem, summoned and going in their simplicity, and they knew not anything' (of the projected conspiracy). Cf. also Gen. 20. 5, 6 בְּתַמְלִיכָבִי. Vulg. in incertum sagittam dirigens, Pesh. לְפִיכְלִי (with doublet לְפִיכְלִי id. MT.), and so Targ. לְקִיבְלִי 'straight in front of him,' seem to have imagined that the phrase denoted the letting fly of an *aimless* shaft. LXX, guessing, εὐστόχως.

'Between the attachments and between the coat of mail.' The subs. הִבְּקָק only elsewhere occurs in Isa. 41. 7, where it means *joining* or *soldering*. So *Heb. Lex. Oxf.*, following Th., Ber. *al.*, explains הִבְּקָק 'the jointed *attachment* or *appendage* to the rigid breast-armour, which covered the abdomen.' Other explanations have merely the nature of guesses:—LXX, Luc. ἀνὰ μέσον τοῦ πνεύματος καὶ ἀνὰ μέσον τοῦ θώρακος: Vulg. inter pulmonem et stomachum; Ew. the soft parts which *connect* the chest with the bottom of the back, so, 'between the *groin* and breast-bone'; Ges. *Thes.* 'arm-pits,' lit. joints of shoulder; Klo. 'helmet-appendages.'

[הפך ירד] So II. 9. 23 with pl. ירדו as Kt.

[המחנה] 'The army' *in action*, as in Judg. 4. 15, 16.

[כי החליחי] RV. 'For I am sore wounded.' So 2 Chr. 35. 23.

35. [וחעלה המלחמה] 'And the battle *waxed hotter*'; lit. *went up* or *increased*, the figure being perhaps drawn from a river which gathers force as it *rises* (Ke., Th., Ber.); cf. Isa. 8. 7; Jer. 46. 7, 8.

[היה מְעֻמָּד] 'Was propped up.' The participle with subs. verb

expresses the *duration* of the action; Dri. *Tenses*, § 135. 5. Chr. act. כָּעֵמִיד 'he kept himself standing.'

After *v.* 35<sup>a</sup> LXX, Luc. add ἀπὸ πρῶτο ἕως ἰσπίρας, i. e. כִּן־הַבֶּקֶר 'from the dawn till the evening', and this is partially supported by Chr. עַד־הָעֶרֶב. In *v.* 35<sup>b</sup> LXX, Luc., which place וַיִּסַּח בְּעֵרֶב *after* הִרְכַּב . . . וַיִּצַּק, are superior.

וַיִּסַּח בְּעֵרֶב] Chr. הִשְׁמִישׁ לָעֵת בּוֹא הַשָּׁמֶשׁ, either a summary conclusion formed by combining Kgs. *v.* 36<sup>a</sup> כָּבַא הַשָּׁמֶשׁ, or else the writer's eye passed to וַיִּסַּח of *v.* 37, and לָעֵת ו' represents a corrupt reading of שִׁמְרוֹן *יבוא*.

וַיִּצַּק] 'And the blood of the wound *flowed* &c.' This intrans. sense occurs only once besides, Job 38. 38 לְמַדְצָק 'when dust *floweth* into the mass.' Imperf. Qal always elsewhere takes the form יִצַּק.

36. וַיַּעֲבֵר הַרְנָה] 'And there passed the cry.' The verb, if not an error for וַתַּעֲבֵר, is masc. as coming first in the sentence; cf. *ch.* 11. 3 *note* on וַיְהִי לוֹ נְשִׁים. LXX, Luc., Vulg., Pesh., Targ. interpret the *herald* as the *herald*.

37. וַיִּסַּח הַמֶּלֶךְ] LXX, Luc. ὅτι τίθησκεν ὁ βασιλεύς, i. e. כִּי מָת הַמֶּלֶךְ 'for the king is dead'; certainly correct. The words are part of the רִנָּה, and assign a reason for *v.* 36<sup>b</sup>. So Th., Klo., Kamp., Benz., Kit. On the confusion of כ and ו, cf. *ch.* 12. 30 *note*.

וַיִּבְאוּ] LXX, Luc. καὶ ἤλθον, i. e. וַיִּבְאוּ, subj. being the same as the following וַיִּקְבְּרוּ; correctly. So Th., Klo., Kamp., Benz., Kit. Targ., feeling the difficulty of sing. וַיִּבְאוּ, paraphrases וַאֲחֵיהֶם 'and they brought him.'

38. וַיִּשְׁטַף] Impers. 'one washed,' and so 'the chariot *was washed*.'

וַחֲזַנּוֹת רָחְצוּ] 'And the harlots washed themselves (there),' sc. in the pool into which the blood had drained. LXX, Luc. add ἐν τῷ αἵματι (Luc. αὐτοῦ). This is the only meaning of which the sentence is capable. The other Verss., probably for the sake of avoiding an objectionable statement, give to חֲזַנּוֹת another interpretation and make it the obj. of רָחְצוּ;—Vulg. *et habenas laverunt*, Pesh. (transposed with וַיִּלְקֹו), and so Targ. וַמְנִי

וַיִּנְחַם שִׁמְשׁוֹ 'and they washed the (Pesh. his) armour.' But *וַיִּנְחַם* or *military equipment* of Rabb. Heb. and Aram. never occurs in Bib. Heb.; and verb *וַיִּנְחַם* is used exclusively of washing the body, whether *one's own person* (without obj.) or *some part of it* (obj. *בְּיָמָיו*, *בְּשָׂרָה*, *al.*) or *some one else* (Ex. 29. 4; 40. 12; Lev. 8. 6P; Ezek. 16. 9†), or of washing the *flesh portions* of a sacrifice (Ex. 29. 17; Lev. 1. 9, 13; 8. 21; 9. 14 P†), never of washing any kind of inanimate object.

וַיִּנְחַם] Cf. ch. 13. 26 note.

### 22. 39, 40. Summary of Aḥab's reign.

39. *בית השן* 'The house of ivory.' The *בתי השן* of Am. 3. 15 perhaps contains an allusion to this. Cf. Ps. 45. 9 *הַיְקָלִים* 'palaces of ivory.' Jer. 22. 15 speaks of Aḥab's fame as a builder, upon the reading of Cod. A *Ἄγαθός* for *אחז*:—*הַחֲמִלָה בִּי אֵתָהּ מִתְחַרְחַח בְּאַחֲזָב*: 'Shalt thou reign because thou competest with Aḥab?' (in magnificence of palace architecture; cf. *sv.* 13, 14).

### 22. 41-51. Jehoshaphat, king of Judah.

Ch. 22. 41-51 forms part of the material of 2 Chr. 20. 31-37. R<sup>D</sup> frames a collection of short notices from the Annals.

44. *אך הבמות ונ'*] Cf. ch. 3. 2, 3 note.

47. *הקורש*] Cf. ch. 14. 24 note.

48, 49. *ונמלך ונ'*] Highly obscure as the text stands. RV. 'And there was no king in Edom: a deputy was king,' agrees with Targ.<sup>1</sup>, and so Ke., Th., Kamp. But that a mere deputy, ostensibly appointed by Jehoshaphat, should be dignified with the title of *king* is incredible. Vulg. *nec erat tunc rex constitutus in Edom*, Pesh. *לֹא הָיָה מֶלֶךְ בְּעֶדְוִם* give an intelligible sense: 'And there was no king in Edom appointed as king,' i. e. regularly constituted as such; but against this it may be urged (Sta.) that *נצב*

<sup>1</sup> Strictly speaking, Targ. *וּמְלָכָה לֹא הָיָה בְּעֶדְוִם מִמַּטְּוִי אֵלֶיךָ אִימְרוּשִׁינָא מְלָכָה* 'And there was no king in Edom appointed, but a general was king,' exhibits a double rendering of *נצב*, the former 'appointed' agreeing with Vulg., Pesh.



is not found in the MSS. nor in the early printed editions. It first occurs in the great Rabbinic Bible of Daniel Bomberg, published at Venice 1516-17, where an asterisk between I. 22. 54 and II. 1. 1 calls attention to a marginal note:—*כאן מתחילים הלועזים ספר מלכי'*—*רבועי* 'Here the non-Jews (i. e. Christians) begin the fourth book of Kings.' A similar note is found between 1 and 2 Sam. Cf. Ginsburg, *Introd. to the Massoretico-critical edit. of the Heb. Bible*, pp. 45, 930*f.* Thus the division in MT. appears to have been an innovation from LXX, Vulg. While in LXX no known MS. presents an undivided text of 1, 2 Kgs.; 3, 4 Kgs.; Chr.; it is noticeable that in Cod. B the first verse of each second book appears also at the close of each first book, a fact which shows that the divider of the books was desirous of indicating the inner connexion existing between the first and second divisions in each case. Cf. the manner in which in MT. *Ezr.* 1. 1-3<sup>a</sup> (to *יעל*) repeats 2 Chr. 36. 22, 23, of which it originally formed the unbroken continuation.

[*ויפשע סמב ונ'*] Cf. *ch.* 3. 4 *ff.* According to the inscription of Mesha' king of Moab (*Append.* 1) the rebellion took place *during* the reign of Omri's son. Ahab is, however, nowhere mentioned by name in the inscription.

1. 2-18. *Ahaziah, after an accidental fall through a lattice, appeals to the oracle of Ba'al-zebub, the god of Ekron, in order to learn whether he will recover. Elijah predicts his death, on account of his unfaithfulness to Yahwe.*

2. *בועד השבכה*] 'Out through (*lit.* away from) the lattice.' So LXX *διὰ τοῦ διακτωσίου*, 'Α. *περὶ τὸν κυγλιδωτόν*, Vulg. *per cancellos*, Targ. *מן סרינתא*. For the other uses of *שבכה* cf. I. 7. 17 *note*. Luc. presents a slightly different form of *v.* 2<sup>a</sup>: *καὶ ἀνέβη Ὀχ. εἰς τὸ διακτωσὶον ὑπερῶν αὐτοῦ τὸ ἐν Σαμαρείᾳ καὶ ἔπεσε καὶ ἠρρώσθησε*—inferior to MT.

[*אם אחיה ונ'*] Cf. *ch.* 8. 8, 9.

[*מחלי זה*] The constr. *חֲלִי זֶה* (for the normal *חֲלִי הַזֶּה*) is regular in Rabbinic Heb., but extremely uncommon in Bib. Heb. Other

occurrences, cited by Kō. *Syntax*, § 334 β, are מִי־מִי Mic. 7. 12<sup>a</sup> (text doubtful), וְאִנִּי Ps. 80. 15. LXX, Luc., Vulg., Pesh., Targ. presuppose a reading הִנֵּנִי 'this *my* sickness,' both here and in *ch.* 8. 8, 9. This constr., in which the demonstr. pronoun without the article follows a subs. with possessive suffix, is perfectly regular; cf. *v.* 13 אֲנִי־וְעַבְדֵי־יְהוָה; I. 8. 59; 10. 8; 22. 23; *al.*; Da. § 32 (2), *Rem.* 3; *Ew.* § 293; G-K. § 126 *y.*

At the end of the verse LXX, Luc. add καὶ ἐπορεύθησαν ἐπερωτῆσαι (LXX δι' αὐτοῦ), i. e. וְהָלַכְתָּ שְׂרָפָאֵי־בְרִיָּאֵי, an addition which forms a suitable introduction to *v.* 3<sup>a</sup>, and which may be compared with *v.* 4<sup>b</sup>.

3. [וְיָבֵר] LXX ἐκάλεσεν . . . λέγων, Luc. ἐλάλησε . . . λέγων. Probably LXX is a corruption of Luc. The latter presupposes the reading of MT., λέγων being merely the translator's addition: cf. I. 13. 12 *note*.

[סֶלֶךְ שְׂמֹרֶן] So I. 21. 1†. Luc. Ὀχοῦζιου βασιλέως Ἰσραὴλ ἐν Σαμαρείᾳ.

[הַמְבִּילֵי אֵין] For the double negative, cf. *note* on I. 10. 21.

5. [מִה זֶה] Upon the enclitic הַזֶּה, cf. I. 14. 6 *note*.

6. [חַתָּה שְׁלֹמֹה] LXX, Luc. presuppose הָלַכְתָּ; cf. *v.* 3. MT., as the easier reading, appears to be a correction. A correction in the Greek would probably have run ὑμεῖς πορεύεσθε, i. e. מִי־מִי הָלַכְתָּ, in strict agreement with *v.* 3.

6<sup>b</sup>. [לִבְנֵי] LXX, Luc. add τάδε λέγει Κύριος as in *v.* 4. At the end of the verse Luc. has a gloss, derived, in the main, from I. 21. (20) 21.

7. [מְשַׁמֵּר] 'Description,' i. e. the summary of *distinctive characteristics*. Cf. Judg. 13. 12 הַנְּעֹרָה מִשְׁפָּטֵי הַיְהוָה 'What shall be the description of the child?'

9<sup>b</sup>. [וַיְדַבֵּר אֵלָיו . . . לְעַל] The text is somewhat expanded in Luc.: καὶ ἐπορεύθησαν πρὸς αὐτόν. αὐτὸς δὲ ἐκάθητο ἐπὶ τῆς κορυφῆς τοῦ ὄρους. καὶ ἀνέβη ὁ ἡγούμενος καὶ οἱ πενήκοντα αὐτοῦ καὶ ἦλθον ἕως τοῦ ἀνθρώπου τοῦ θεοῦ. καὶ ἐλάλησε πρὸς αὐτόν ὁ πενηκόνταρχος καὶ εἶπεν κ. τ. λ.

[וַהֲנֵה אֵשׁ] Omission of the pronominal subject of the participle is not infrequent after הִנֵּה, which calls pointed attention to a

subject closely preceding. Cf. Gen. 24. 30; 37. 15; *al.*; Dri. *Tenses*, § 135 (6); Da. § 100<sup>a</sup>. Such a use of הַיָּהּ without expression of suffix of reference is idiomatic in other cases also; cf. e. g. *ch.* 6. 13; I. 2. 29; 21. 18.

וַיִּבְרָךְ] LXX *ἐκάλεσέν σε*, probably an alteration of *ἐλάλησε*; cf. *v.* 3 *note*. Luc. *τάδε λέγει*, in accordance with *v.* 11 וַיִּבְרָךְ פֶּה.

10. וְאִם] 'And if.' The ו, by emphasis of 'if,' imparts a grim sarcasm to the prophet's words; the implication being, 'You glibly term me "man of God," while overlooking my power to withstand the king's command.' Cf. I. 2. 22 *note*. In *v.* 12 ו is omitted.

11. וַיַּעַן] Luc., Cod. A are correct in reading *καὶ ἀνέβη*, i. e. וַיַּעַל as in *vv.* 9, 13. So Th., Kamp., Benz., Kit.

12. וְאֵלֵיהֶם] LXX, Luc., Pesh., 3 Codd. read וְאֵלָיו. So Th., Kamp., Benz., Kit.

13. שְׁלֹשִׁים] Luc., Vulg., Targ. שְׁלֹשִׁים, the reference being (as in clause *b*) to the captain; cf. אֲחֵר 'another' (second) *v.* 11. So Th., Klo., Kamp., Benz., Kit. MT. שְׁלֹשִׁים has arisen by attraction to חֲמִשִּׁים—'a third fifty'; pl. as in 1 Sam. 19. 21 מַלְאָכִים שְׁלֹשִׁים 'a third set of messengers.' LXX omits; Pesh. *وَالْحَادِثَةَ* 'for the third time.'

וַיַּעַן] LXX, Luc. *καὶ ἦλθεν*, Vulg. *qui cum venisset*, omit the former verb, while Pesh. *סָבַח* is without the latter. The subj. שָׂר וְנֹ, following upon the second verb, occupies an awkward though not impossible position (cf. I. 10. 29<sup>a</sup>), and is omitted by Vulg. So Klo., Kamp., Benz.

וַיַּעַן] LXX, Vulg. omit the somewhat redundant חֲמִשִּׁים.

14. וְאִתָּה חֲמִשִּׁים] LXX omits.

16. וַיַּעַן אֲשֶׁר] 'Forasmuch as' is answered by לָכֵן 'therefore,' and the interjected question בְּדַבְּרוֹ הַמְּבֹלִי . . . destroys the construction of the sentence, and is rightly lacking in LXX, Luc. So Klo., Kamp., Benz., Kit. The words are a gloss from *vv.* 3, 6.

17. וַיַּמְלֵךְ יְהוֹרָם] Add אֶחָיו with Luc., *Θ. ὁ ἀδελφὸς αὐτοῦ*, a specification presupposed by the statement of clause *b*. So Klo., Kamp., Kit.

בְּשִׁנְתָּהּ . . . יְהוֹרָם] This synchronism breaks the connexion between

the statements preceding and following, and also conflicts with the synchronism of *ch.* 3. 1<sup>a</sup>, which occupies the regular position in R<sup>D</sup>'s framework. As standing in MT. it is an erroneous insertion, and forms part of a distinct synchronistic system, which appears in Luc., but of which this notice and that of I. 16. 23 are the only traces in MT. See *Introduction*.

2. 1-18. *The translation of Elijah to heaven, and the gift of a double portion of his spirit to Elisha, his disciple and successor.*

1. [בְּסֶעֱרָה] The *hatef-qameç* facilitates the pronunciation of the emphatic sibilant ט. Cf. Kō. *Lehrg.* I. i. 262; and notes on I. 13. 7; 19. 20.

[הַנִּלְגַל] It is the merit of Th. to have first noticed that this Gilgal, from which Elijah and Elisha went down (וַיֵּרְדוּ *v.* 2) to Bethel, cannot have been the Gilgal between Jericho and the Jordan, Josh. 4. 19; *al.*; and to have identified the place with *Jiljilia*, south-west of *Seilan*, and 'near the high road between Bethel and Shechem'; cf. Smith, *Hist. Geogr.* 494. Rob. (*BR.* ii. 265 *f.*) describes the locality of *Jiljilia*, but fails to perceive the Biblical identification.

2. [וְחַי נִמְשָׁךְ] The vocalization חַי is adopted by the punctuators for the sake of drawing artificial distinction between the sacred oath חַי יְהוָה and the non-sacred. Cf. *sv.* 4, 6; 4. 30; 1 Sam. 20. 3; 25. 26; 1. 26; 17. 55; 2 Sam. 11. 11; 14. 19; חַי פִּרְעֹה Gen. 42. 15, 16; חַי אֲדֹנָי הַסֶּלָה 2 Sam. 15. 21; חַי אֱלֹהֵיךָ דָן וְחַי דָּרָה בְּאֶרֶץ שֹׁבַע Am. 8. 14.

3. [אֲשֶׁר בֵּית אֵל] 'Who were at Bethel.' The accusative of place, in answer to the question *where?* can thus be used in the case of proper names compounded with בֵּית; so exactly 2 Sam. 2. 32 אֲשֶׁר לַחַם; cf. Hos. 12. 5; Da. § 69<sup>a</sup>. In contrast we have בִּירְחוֹ 'in Jericho,' *v.* 5.

[הַחַיִּי] According to norm we should expect הַחַיִּי. Another instance of the imperat. of a verb ט gutt. vocalized after the analogy of the perf. is found in Jer. 49. 8, 30 הַעֲמִיטִי, הַעֲמִיטִי; so infin. constr. הַחַיִּי Jer. 31. 31.

8. [וינלם] 'And rolled (it) up.' The verb, which only occurs here in Bibl. Heb., is found in Rabbinic Heb. with the same significance. Other occurrences of the root in Bibl. Heb. are found in Ezek. 27. 24 גְּלוּמֵי חֲבֻלֹת 'wrappings of blue' (so Aram. גְּלוּמֵי, גְּלוּמֵי); Ps. 139. 16 גְּלוּמֵי 'my unformed substance' (*embryo*; so New Heb. id.; Aram. גְּלוּמֵי).

9. [יהי נא ונ'] 'Let there be now a share of two in thy spirit upon me!' Elisha claims the right of a firstborn son among the disciples of Elijah. פִּי שְׁנַיִם, as in Deut. 21. 17, lit. 'mouth (mouthful) of two,' is a share twice as large as that which is given to any one of the later-born sons. The explanation of Ew. 'two-thirds' is quite unwarranted<sup>1</sup>. In Zech. 13. 8 the expression has this meaning only through being brought into relationship with הַשְּׁלִישִׁית 'the third part.'

10. [לְקַח] With dropping of מ preformative, for קַח. So אָבָל Ex. 3. 2; יִגְדֹּר Judg. 13. 8; מִוְרָט Isa. 18. 2, 7; הִלְלָה Ezek. 26. 17 (accent הִלְלָה). Ew. § 617<sup>b</sup>; G-K. § 525.

11. [ויהי המה הלכים ונ'] Cf. I. 13. 20 *note*.

12. [אני ונ'] So *ch.* 13. 14, the words of king Joash to Elisha upon his death-bed. The expression seems to mean that Elijah, as after him Elisha, stands for Yahwe's invisible forces which should be Israel's true safeguard (cf. *ch.* 6. 16<sup>f</sup>), and to convey the apprehension lest this safeguard should be lost to the nation with the removal of the prophet. In the present case the use of the words naturally connects itself with the vision.

14. After the statement ויכה את המים in the first half-verse, Luc. inserts καὶ οὐ διεισέθη, Vulg. *et non sunt divisae*—regarded by Hoo. as part of the original text, but more probably a gloss to explain

<sup>1</sup> Ew.'s words are (*Hist.* iv. p. 81), 'But although he had inherited Elijah's mantle, and many might esteem him equally great, yet it was always an essential feature of the representation of him that he had only received two-thirds of Elijah's spirit, and had indeed with difficulty obtained even that. In fact, in this sharp expression tradition expressed the most correct and striking judgement of his value, taken as a whole.' In contrast to this depreciatory estimate, cf. the words and action of the prophets, *v.* 15.

the repeated mention of the striking of the water which follows in clause *b*. Such a repeated reference to a single event, after an intervening clause or clauses, וַיִּכֶּה... וַיִּאָמֶר... וַיִּכֶּה, may be paralleled by Gen. 27. 23<sup>b</sup>-27<sup>a</sup> וַיִּכְרְבֵהוּ... וַיִּאָמֶר... וַיִּכְרְבֵהוּ.

יהוה] LXX, Luc., Vulg. omit יהוה.

וַיִּכֶּה וְנָ] The accentuation connects וְנָהוּא closely with וַיִּכֶּה וְנָ, after the principal break in the verse, thus implying that the words mean 'and *he also* (like Elijah in *v.* 8) smote the waters, &c.' Had this meaning, however, been intended, we should certainly have read either וַיִּכֶּה וַיִּאָמֶר (cf. Deut. 2. 11, 20; Lev. 26. 24, 28), or וַיִּכֶּה וַיִּאָמֶר (cf. Lev. 26. 16, 41). As the text stands we must therefore (with Ke.) alter the accentuation, and, placing the principal break after הוּא, render, 'Where is Yahwe, the God of Elijah, *even he?*' But this explanation is, as Th. notices, open to the objections that such an emphasis appears to be superfluous, and that וְנָ (denoting properly *addition*) cannot be shown to have simply the force of a strengthened וְנָ. While Pesh., Targ. support MT., Vulg. *etiam nunc*, Σ. καὶ νῦν, and perhaps LXX translit. ἀφφώ (cf. *ch.* 10. 10), suggest וַיִּאָמֶר, connecting with the preceding interrogation, 'Where is Yahwe, the God of Israel, *now?*' This reading is followed by Th., Kamp., Benz., Kit., and some older commentators. It is true that וַיִּאָמֶר, when used elsewhere with the interrog. וַיִּכֶּה (Judg. 9. 38; Isa. 19. 12; Job 17. 15), immediately follows this particle, but cases can be cited in which the word, when used after other interrog. particles, occurs further on in the sentence; cf. Ex. 33. 16 וְנָ יָדַע וַיִּאָמֶר וְנָ; Hos. 13. 10 וַיִּאָמֶר וְנָ.

If this emendation be not accepted, the only alternative seems to be to omit הוּא וְנָ with Luc., regarding the letters as an erroneous repetition of the preceding אליהו.

וַיַּעֲבֵר אֱלֹהִים] Luc. καὶ διήλθε διὰ ξηρᾶς, as in *v.* 8.

15. Klo., followed by Kamp., Benz., Kit., omits בִּירִיחוֹ as an erroneous insertion after the pattern of *vv.* 3, 5. וַיִּנָּבֵר implies that the prophets were not *in Jericho*, but were standing near at hand as spectators of the scene—a fact which is clear from this verse and *v.* 7.

16. [וישלכוהו ונ'] After וישלכוהו LXX adds ἐν τῷ Ἰορδάνῃ ἡ, i. e. אֶל בְּיַרְדֵּן אֶל 'and hath cast him into the Jordan, or upon one of the mountains, &c.' So Th., Klo. In view of the scene of Elijah's disappearance, the suggestion is very natural, and appropriately comes first.

[הניאות] Kt. הַנִּיאֹת as in Ezek. 6. 3, and in suff. form הַנִּיאֹתֶיךָ Ezek. 35. 8. Q're הַנִּיאֹת as in Ezek. 7. 16; 32. 5; 36. 4, 6. LXX, Luc. τῶν βουῶν, i. e. הַנִּבְעוֹת, inferior to MT.

2. 19-25. *Elisha 'heals' the unwholesome water of Jericho (19-22), and vindicates his prophetic authority against the insults of children at Bethel (23-25).*

19. [והארץ משכלת] 'And the land casts her young.' So Th., RV. הארץ is used of the *inhabitants* of the district, as in Lev. 19. 29; 1 Sam. 14. 29; 17. 46; 2 Sam. 15. 23; *al.* שָׁבַל as in Ex. 23. 26; Job 21. 10; Gen. 31. 38. Ges., Ke., Klo., Kamp., Benz., Kit. render, 'and the land causes untimely births'; but against this explanation it is to be noticed, with Th., that the misfortune is referred in *v.* 21 directly (כִּשְׁמִים) to the water.

21. [רָפְאוּתִי] Vocalized after the analogy of a verb ל'ה as in Jer. 51. 9 רָפְאוּ. Cf. *note* on I. 17. 14. An actual ל'ה form occurs in *v.* 22 יִרְפְּאוּ. So נִרְפְּתָה Jer. 51. 9, and Pi'el יִרְפְּוּ 8. 11 for יִרְפְּאוּ 6. 14.

[ומשכלת] 'Nor any that casts her young.' It is more natural to take משכלת as a participle (as in *v.* 19) than to regard it, with Ges., Ke., Klo., Kamp., RV., as a subs. 'miscarriage.'

23. [והוא עלה ונ'] On the constr. cf. I. 1. 14 *note*.

[ויתקלסו בו] 'And reviled him.' The incident perhaps illustrates the unpopularity of Yahwe's true prophets in the chief centre of the calf-worship; cf. Am. 7. 10 *ff.* Luc. καὶ ἐλίθασον αὐτόν, i. e. יִסְקְלוּהוּ.

24. [ותבקענה] 'And rent'; lit. 'cleft' or 'tore open,' as in *ch.* 8. 12; 15. 16.

3. *Jehoram, king of Israel. His campaign against Moab in alliance with the kings of Judah and Edom.*

2. מִצִּבּוֹת] LXX, Luc. τὰς στήλας, Vulg. *statuas* understand as pl. מִצִּבּוֹת, and so Klo., Kamp., Benz., Kit. In the passage with reference to Jehoram (|| *vs.* 1-3) which follows in LXX, Luc. after *ch.* 1. 18 there is the addition καὶ συνέτριψεν αὐτάς, i. e. וַיִּשְׁבְּרֵם. As Th. notices, the pillar (sing.) of MT. is probably intended to be brought into connexion with the statement of I. 16. 32. From the narrative of *ch.* 10. 18 *ff.* it is clear that Jehoram made no organized attempt to root out the worship of Ba'al-Melqart, such as is suggested by the reading of the pl. מִצִּבּוֹת, nor is such an attempt to be thought probable while Jezebel was still living and in possession of power.

3. בַּחֲטָאוֹת] Read sing. בַּחֲטָאָה, in agreement with the suffix of מִצִּבּוֹת following. So in *ch.* 13. 2, 6, 11; 17. 22. So Klo.

רֶבֶק] Cf. I. 11. 2 *note*.

לֹא סָר מִמֶּנָּה] So, with reference to the sins of Jeroboam, *ch.* 13. 2, 6, 11; 14. 24; 15. 9, 24, 28; 17. 22: with מֵאַחֲרָי 10. 29; with מֵעַל 10. 31; 15. 18. The phrase occurs in a favourable reference I. 15. 5; 22. 43 (מֵן); *ch.* 18. 6 (מֵאַחֲרָי).

4. נִקְרָה] 'A sheep-master,' or breeder of the kind of sheep called in Ar. نَقْدٌ, a breed of small size and ugly appearance<sup>1</sup>, but highly esteemed on account of its wool. Amos, before his prophetic call, was one of the נִקְרָהִים at Teḡoa'.

וְהָשִׁיב] 'And he used to render'; frequentative. So Targ. adds an explanatory שָׁנָה בְּשָׁנָה 'year by year.' LXX adds the gloss ἐν ἡ ἐπαναστάσει, regarding the tribute as the *single* payment of an indemnity after the rebellion.

צֹמֶר] An accusative more closely defining the manner in which Mesha' paid the rams, viz. 'in wool,' i. e. the fleeces of 100,000 rams. Cf. Dri. *Tenses*, § 194.

5. וַיְהִי כַמּוֹת וְג' ] Cf. *ch.* 1. 1, with *note*.

<sup>1</sup> Lane (*Lex.* 2836) quotes the saying أَذَلَّ مِنَ النَّقْدِ 'more abject than the sheep called *naqad*.'

7. [יהושפט] Luc., here and in *v.* 9 Ὀχοζίας, i. e. אֲחִיזַח, in accordance with the different system of synchronism which appears in this Version. See *Introd.* In *sv.* 11, 12 *bis*, 14, the title δ βασιλεὺς Ἰούδα takes the place of the proper name.

8. [אי זה הדרך] Cf. I. 13. 12 *note*.

9. [אשר ברנליהם] For the idiom cf. I. 20. 10.

12<sup>b</sup>. [ויהושפט] Add יְהוּדָה אֶלְךָ with LXX, Luc., Vulg., Pesh., 2 Codd.

13. [מה לי ולך] Cf. I. 17. 18 *note*.

וואל נביאי אִמְךָ] Cf. I. 22. 7 *footnote*. LXX wrongly omits אִמְךָ.

[אל] 'Nay!' אל is thus used absolutely in deprecation, *ch.* 4. 16; Judg. 19. 23; Gen. 19. 18; Ruth 1. 13; 2 Sam. 13. 16 (following Luc. μή, ἀδελφεί, i. e. אֲחִי; cf. Dri. *ad loc.*).

14. [אשר עמדתי לפניו] Cf. I. 17. 1 *note*.

15. [והיה] As the text stands, והיה introduces the statement of a single event in the past, and cannot be explained as a perf. with ו *consec.* On the other hand, the occurrence in our narrative of the perf. with weak ו, in place of the normal וְהָיָה, is inconceivable. Thus Klo. is probably correct in conjecturing that והיה 'and it shall come to pass' is the continuation of Elisha's speech, and that all that originally followed has fallen out through the scribe's eye confusing וְהָיָה with וְהָיָה, which introduced the statement הִמְנִינִי הִמְנִינִי of clause *b*. The view that an omission has taken place is favoured (apart from the difficulty of והיה) by the fact that in MT. there is no mention of the bringing of a minstrel—an almost indispensable detail which is found in Luc. after clause *a*;—καὶ ἔλαβον αὐτῷ ψάλλοντα. Klo. suggests the following restoration: "And it shall come to pass, when the hand of Yahwe comes upon me, that I will declare unto thee that which Yahwe saith." And they brought him a minstrel; and it came to pass, &c.'; i. e. וְהָיָה בְהַיּוֹת עָלַי יָד אֲדֹנָי וְתַמְנִיתִי אֵלַיךְ אֶת־אֲשֶׁר יִרְבֵּר יְהוָה וְהָיָה וְנִבְּאוּ כִּמְנִינֵי וְהָיָה וְנִבְּאוּ.

16. [עשה ונ] 'I will make this torrent-bed nothing but cisterns!' Every depression, deep or shallow, in the dry bed of the *Wady* is to suddenly become a receptacle for water. The infin. absol. עשה takes the place of the finite verb (הִנְנִי עֹשֶׂה) in the sudden

rush of the oracle upon the prophet, 'when the speaker is too full of his subject to mention the action in any other than an ejaculatory manner, and as briefly as possible' (Ew. § 328<sup>a</sup>). So exactly, in another oracle by Elisha, *ch.* 4. 43 'Thus saith Yahwe, Eating and leaving over!' i. e. 'There shall be eating &c.,' or 'Ye shall eat &c. '; cf. I. 22. 30 *note*. This explanation of the infin. abs. עֹשֶׂה is implied by Pesh. **עֹשֶׂה**, Targ. **יִתְעַבֵּר נְחֹלָא הַרְיִן** 'This torrent bed shall be made &c. '; so Ew. § 328<sup>c</sup> *end*; *Hist.* iv. p. 88.

On the other hand, LXX, Luc. Πιθήσαστε, Vulg. *Facite* regard עֹשֶׂה as equivalent to an *imperative*: 'Make this torrent-bed full of cisterns!' So RV., and most moderns. This explanation is, however, less in accord with *v.* 17<sup>a</sup>, which seems to preclude the necessity of human intervention; and is also opposed by *vv.* 22, 23, where the phenomenon described must have been produced by the sun shining upon *natural* and so irregular and wide-spreading *pools of water*, and not upon *artificial* and so (presumably) symmetrically shaped *trenches*. For the repetition **נְבִים נְבִים** cf. Gen. 14. 10; G-K. § 123 *e*; Ew. 313<sup>a</sup>.

17. [ומקניכם] Luc. *kai al παρεμβολαι ὑμῶν*, i. e. **וּמִקְנֵיכֶם**, is certainly correct; cf. *v.* 9<sup>b</sup>. So Klo., Kamp., Benz., Kit.

18. [ותקל . . . ונתן] 'And this shall be a light thing, &c., and he shall give &c.,' i. e. 'And this being a light thing, &c., he shall (further) give &c.' Cf. Isa. 49. 6.

19. [וכל עיר מבחור] LXX, Luc. omit, and the words are regarded by Klo., Kamp., Benz., Kit. as a variant of the preceding **כל עיר מבצר**.

[תכאבו] LXX ἀχρειώσαστε, and so RV. 'ye shall mar.' **כָּאָב**, however, has always elsewhere the meaning *to be in pain*, Hiph'il *to pain*, and the use of the verb in this passage is unparalleled. Klo. emends **תִּמְצְדוּ** 'ye shall destroy.'

20. [בעלות המנחה] Cf. I. 18. 29 *note*.

21. [וכל מואב שמעו] 'Now all Moab had heard.' So *v.* 22 **הַשֶּׁמֶשׁ** זָרָחָה 'and the sun had risen.' For the order, expressing the pluperfect, cf. *note* of I. 14. 5.

23. [החורב נחרבו המלכים] Render, with RV. marg., 'The kings have surely fought together.' So Verss. **הִתְחַרְבּוּ** infin. abs. Pu'al

should probably be vocalized as Niph'al הִתְחַרַּב. The verb חרב *slay*, occurs again in Qal, Jer. 50. 21, 27 †, and is frequent in Syr. (in Pesh. generally as a rendering of הִקְרָה; so e. g. v. 24 *bis*). Ar. حرب III. Klo. regards Targ. אִיתַרְיָא אִיתַרְיָא and Luc. *ἰρίσαντες γὰρ ἤμασιν* (cf. *ch.* 14. 10) as presupposing an original הִתְחַרְוּ הַתְּנַרְוּ; but this emendation, though adopted by Kamp., Benz., is scarcely necessary.

24. [ויבו בה והכות] In place of the impossible MT., LXX, Luc. read *καὶ εἰσῆλθον εἰσπορευόμενοι καὶ τύπτοντες*, i. e. הִתְחַרְוּ בָּא וְהִכּוּת 'and they went forward smiting Moab as they went,' an emendation certainly to be adopted with Th., Klo., Kamp., Benz., Kit. הִכּוּת appears to be a rare case of the infin. absol. with the termination ת as in the infin. constr.; so שָׁתוּת Isa. 22. 13; אָלוּת Hos. 10. 4; פָּרוּת Hab. 3. 13; and perhaps נָגְלוּת 2 Sam. 6. 20. Cf. Kö. *Lehrg.* I. i. p. 536. Cases of the infin. constr. used in place of the infin. absol. are quoted by Da. § 86, *Rem.* 3.

25. [יהרסו] 'They kept on overthrowing,' i. e. one after another. The imperfects are frequentative; cf. Dri. *Tenses*, § 113 β: 'a graphic picture of the way in which the people occupied themselves during their sojourn in Moab.'

[עד השאיר ונ] RV. 'until in Kir-hareseth (only) they left the stones thereof.' Had this meaning, however, been intended, the indispensable *only* (קט) must have preceded בקיר חרשת, and the statement would naturally have followed immediately after the first clause of the verse, והערים יהרסו, to which it must be referred. LXX, Vulg., Pesh. presuppose the same text as MT., while in Luc., Targ. the addition of a negative before השאיר 'until there was not left, &c.' is clearly an attempt at emendation, and limits to *one* city the thorough demolition which the context suggests to have been carried out in the case of *all*. Luc., however, has an additional statement preceding עד השאיר ונ, viz. *καὶ ἐξίσουσιν τὸν Μωάβ*, i. e. probably, as Klo. suggests, יוֹנִינְדוּ אֶת־מוֹאָב. This seems

<sup>1</sup> The Hithpa'el of נר, והתנודד, is rendered by LXX *σεισθήσεται* in Isa. 24. 20. For the use of תָּנַדַּד in our passage, cf. Qal *wander about* or *flee away*, Gen. 4. 12, 14; Jer. 49. 30; 50. 3, 8; Hiph'il *drive about* or *scare*, *ch.* 21. 8; Ps. 36. 12.

to make plain the reference of עַד הַשָּׂאִיר. That which was left in Kir-hāreseth after the ruthless expulsion of the Moabites from their territory, which is expressed by the strong term *ἐξίσιονα*, was not the stones of the city, but, as is clear from *vs. 26 f., the king of Moab and his immediate followers*. We may thus restore: וַיִּנְדְּוּ אֶת־מוֹאָב עַד־הַשָּׂאִיר בְּנֵיהָ בְּקִיר חֲרָשֶׁת וְנֹ 'and they harried Moab until her sons were left in Kir-hāreseth, and the slingers encompassed and smote it.'

עַד־הַשָּׂאִיר [עַד־הַשָּׂאִיר], as in *ch. 10. 11*; Num. 21. 35; Deut. 3. 3; Josh. 8. 22; 10. 33; 11. 8 after עַד־בְּלִיתִי, and in Deut. 28. 55 after כַּבְּלִי, may be regarded either as an impersonal perfect (understand subj. הַפִּיִּשְׂאִיר; cf. *note* on יָרַד I. 1. 6), or as an infin. constr. vocalized with *Hireq* in place of *Pathah*. Elsewhere in Kgs. we find עַד־הַקְּרִית I. 11. 16; עַד־הַשְּׂמֵרֹן I. 15. 29; *ch. 10. 17*. In this latter case the suffix indicates that the Massorettes recognized an infin. constr. form with *Hireq* under the preformative ה; and this is substantiated by the occurrence elsewhere of such forms as עַד־הַשְּׂמֵרֹן Deut. 7. 24; 28. 48; Josh. 11. 14; אַחֲרֵי הַקְּצֹנֹת Lev. 14. 43. Dri. (*Deut.* pp. 48, 105) rejects the hypothesis of Kō. (*Lehrg.* I. i. p. 212) that such a form can have really existed after the analogy of the perfect, and thinks it probable that the punctuation does not represent an original and true tradition, and that —ה should therefore be throughout restored for —ה.

קִיר חֲרָשֶׁת [קִיר חֲרָשֶׁת] The stronghold of Moab, mentioned again under the same name, Isa. 16. 7, and called קִיר חֲרָשֶׁת 16. 11; Jer. 48. 31, 36; קִיר מוֹאָב Isa. 15. 1. Targ. in Isa. and Jer. renders by כַּרְךְ, i. e. the modern *El-Kerak* ('the fortress'), which gives its name to the surrounding district south-east of the Dead Sea. Cf. Rob. *BR.* ii. 166.

27. [אֲשֶׁר יִמְלֹךְ] 'Who was to reign.' Cf. Dri. *Tenses*, § 39 β.

וַיְהִי קֶצֶף עוֹל וְגו' [וַיְהִי קֶצֶף עוֹל וְגו'] 'And there came great wrath against Israel.' The 'great wrath' is that of Chemosh the Moabite deity, whom the writer supposes to have been induced by means of the costly offering to succour his worshipper and repulse the foe. Cf. Sta. *Ges.* i. p. 430; Wellh. *Prolegomena*, p. 23 *note*; Montefiore, *Hibbert*

*Lectures*, p. 35. Cf. the inscription of the Moabite stone, *ll. 5 ff.*, where Mesha' traces the affliction of Moab at the hand of Israel to the fact that 'Chemosh was angry with his land,' while so soon as the god overcomes his inertia the fortunes of his country change, and Moab is successful against Israel (*Append. 1*).

[לָאֲרִי] Luc., Vulg., Pesh. presuppose לְאֲרִי, correctly. So Klo., Kamp., Benz., Kit., Oort.

4. 1-7. *Elisha makes miraculous provision for the wife of one of the sons of the prophets.*

1. [עֲבֹרָךְ וְג'] Targ. expands the verse for the purpose of identifying the woman's husband with Obadiah of I. 18. 3 *ff.*, the ground of connexion probably being the resemblance of the statement 'יֵרָא אִתּוֹ הָיָה יֵרָא אִתּוֹ' to I. 18. 3<sup>b</sup>, 12<sup>b</sup>.

2. [לְכִי] On the form of suff. 2 fem. sing. here and in *vv. 3, 7*, cf. p. 208.

[כִּי אֵין אֵין אֵין] The ἀπαξ λεγ. אֵין is rendered by Pesh. אֵין, Targ. אֵין, and so RV. 'pot.' Th.'s explanation, '*unctio*, i.e. *quantum ad unctionem sufficit*,' is more probably correct, as אֵין may thus, in accordance with its vocalization, be regarded as *stat. absol.* in apposition to אֵין, 'an anointing measure—oil,' i.e. 'enough oil for an anointing.' Cf. *Dri. Tenses*, § 194.

LXX ἀλλ' ἢ δὲ ἀλείψομαι ἐλαιον, and probably Vulg. *parum olei, quo ungar*, regard אֵין as 1st sing. imperf. Qal of אֵין, as though the sentence could be equivalent to (בִּי) אֵין אֵין אֵין אֵין. Luc. ἀλλ' ἢ ἀγγεῖον ἐλαίου . . . δὲ ἀλείψομαι exhibits a double rendering.

4. [וְיַעֲרֹךְ עָלַי] 'And shalt pour *into*.' For this use of עָלַי (lit. *urpon*, from above) cf. Nah. 3. 12 וְנָפְלוּ עָלַי פִּי אוֹכְלֵי 'shall fall *into* the mouth of the eater.'

After *v. 4* Luc. adds *καὶ αὐτὸ οὐκ ἀποστήσεται*, i.e. 'and it (the oil) shall not stay.' Cf. *v. 6* וְיַעֲרֹךְ הַשֶּׁמֶן 'and the oil stayed,' only when the vessels were exhausted.

[חֲסִיעֵי] So, of removing heavy objects, I. 5. 31; Eccles. 10. 9 (stones).

5. [וּחֹלֵךְ מֵאֲחוֹ] Luc. adds *καὶ ἐποίησεν οὕτως*, i. e. *וַיַּעַשׂ*, adopted by Klo., Kamp., Benz.

‘הֵם מְנִישִׁים וְנִ’ On the constr. cf. I. 1. 14 *note*.

[מִצִּצְקָה] Kt. should probably be vocalized *מִצִּצְקָה* Hiph’il, there being no occurrence of a Pi’el *מִצִּצְקָה*.

6. [אֵל בְּנֵה] LXX, Luc. pl. *πρὸς τοὺς υἱοὺς αὐτῆς*, *Ἐγγίστατε* κ.τ.λ., probably a correction after *v. 5*.

7. [וְאָמַת בְּנֵיכִי תִחַיִּי] All Verss. supply the needful copula before *בְּנֵיכִי*. Instances of the verb, when *following* a compound subj., agreeing with the principal member of the subj. are collected by Ew. § 340<sup>c</sup>. Cf. e. g. Ex. 21. 4<sup>b</sup>. As Klo. notices, the consonants of MT. can be vocalized *וְאָמַת בְּנֵיכִי תִחַיִּי* ‘and do thou keep thy sons alive &c.’

4. 8–37. *Elisha restores to life the son of the Shunammite woman.*

8. [וַיְהִי הַיּוֹם וְנִ’] ‘And there came a day when Elisha passed over &c.’ Lit. ‘and *the day was*,’ *day* being defined on account of the events which happened upon it, according to the idiom noticed, I. 13. 14 *note*. The phrase occurs elsewhere, *vv.* 11, 18; 1 Sam. 1. 4; 14. 1; Job 1. 6, 13; 2. 1.

The other explanation, which regards *הַיּוֹם* as used *adverbially*, ‘and it came to pass, *on a day*, that &c.’ is less probably correct. Cf. Dri. on 1 Sam. 1. 4.

[שָׁתַם] Cf. I. 1. 3 *note*.

[מִדִּי עֲבַר] For the idiom cf. I. 14. 28 *note*.

13. [מָה לַעֲשׂוֹת לָךְ] ‘What (is one) to do for thee?’ and so, ‘What is to be done for thee?’ The idiom occurs again Isa. 5. 4; 2 Chr. 25. 9; Est. 1. 15; 6. 6.

[הִישׁ לְדַבֵּר וְנִ’] Cf. Dri. *Tenses*, § 202 (1).

[וַיֹּאמֶר וְנִ’] An assertion of independence. She has no need of patronage, being ‘a great woman’ (*v. 8*) within her own clan.

14. [אֲבָל] Cf. I. 1. 43 *note*.

15. [וַיֹּאמֶר קְרָא לָהּ] LXX omits.

16. [לְמַעַן וְנִ’] ‘At this season, next spring.’ *כַּעַת הַזֶּה* means



Ps. 119. 10 מפקודיך לא חשלגני 'Cause me not to go astray from thy commandments.' The only other occurrence of the verb in Bib. Heb. is late, 2 Chr. 29. 11, and in our passage so marked an Aramaism must be regarded as dialectical (cf. pp. 208 *f.* and *note* on ch. 6. 11). In 2 Sam. 6. 7 a subs. של occurs, which has been explained as equivalent to Aram. שָׁלַי 'error,' but here the text is probably at fault. Cf. Dri. *ad loc.*

29. [כי תמצא ונ'] Cf. S. Luke 10. 4.

30. [וחי נמשך] Cf. ch. 2. 2 *note*.

34. [ויגהר עליו] 'And crouched upon him.' So v. 35; cf. I. 18. 42†. The verb appears to describe the drawing up of the prophet's limbs that they might coincide with the short limbs of the child. Cf. I. 17. 21<sup>a</sup>.

35. [אחח הנה ונ'] 'Backwards and forwards'; lit. 'once here and once there.' For אחח fem. 'once' (for פעם אחח Josh. 6. 3, 11, 14) cf. ch. 6. 10; Ps. 89. 36; *al.*

[ויזורר] A *ἄπαξ λεγ.*, rendered 'sneezed,' in accordance with Targ. Job 41. 10, where זיריזי represents Heb. עמישתיו 'his sneezings.' So apparently Targ. in our passage ואיחמקק (cf. Job 41. 10 *Edit. Regia* (מקקו)). Vulg. *et oscilavit*, Pesh. ܘܘܫܘܠܘܘܢ give the meaning 'yawned.' LXX omits וזורר together with the letters יז of the preceding עליו, thus reading על-הילך עד-שבע פעמים and *συνεκαμψεν ἐπὶ τὸ παιδάριον ἕως ἑπτάκις*. Thus Grä. is probably correct in regarding וזורר as having arisen through dittography from וזרר.

In the text of Luc. *καὶ ἠδρίσατο ἐπὶ τὸ παιδάριον* seems to represent a marginal variant for LXX rendering of וזרר על הילך, while *καὶ ἐνεψύσασεν ἐπ' αὐτόν*<sup>1</sup> . . . *καὶ διεκνήθη τὸ παιδάριον* is a second marginal reading answering to MT. הנער . . . וזרר.

37. [ותפל על רגליו] So exactly 1 Sam. 25. 24. In Est. 8. 3 the phrase is לפני רגליו.

<sup>1</sup> Cf. the conjectural rendering of LXX, Luc. for וזרר in I. 17. 21 *καὶ ἐνεψύσασεν. καὶ ἐνεψύσασεν εἰς (ἐπ') αὐτόν* occurs also as a various rendering of וזרר עליו in v. 34. Cf. Field.

4. 38-44. *Elisha makes wholesome a pot of poisoned broth (38-41), and miraculously increases a small supply of provisions (42-44).*

38. [הגלגלה] Cf. ch. 2. 1 note.

[הגלגלה] LXX omits.

39. [ארת] Probably 'herbs'; Vulg. *herbas agrestes*, Targ. ירקונן. So several authorities in Isa. 26. 19. There is a root ארז = 'pluck' which occurs Song 5. 1; Ps. 80. 13, and as Th. and Klo. notice, the translit. ἀρωθ of LXX, Luc. suggests the form ארזית which might be derived from this root.

[ירע] Luc., Vulg., Pesh. sing. ירע, probably correctly.

41. [וקחו] 'Then take.' Cf. Ps. 4. 4.

[וישלך] LXX, Luc., Pesh., Targ. וישלך 'and cast.'

[ויאמר] LXX, Luc. και ειπεν 'E. προς Γεζει (LXX τὸ παιδάριον).

After ולא היה we should perhaps add עזר, with LXX, Luc. ζῆτι (LXX doublet ἐκτι), Vulg. *amplius*.

42. [בעל שלשה] LXX Βαυθσαρισα, Luc. Βηθσαλισά, i.e. בית-שלושה, according to Eusebius (Βαυθσαρισάθ) fifteen Roman miles north of Diospolis (Lydda). The modern ruin *Kafr Tilt* (شلت = تلت) seems to correspond with this situation. Cf. Buhl, p. 214.

[ברמל] Probably 'garden-fruit.' So Lev. 2. 14; 23. 14, in each case in the enumeration of firstfruits. ברמל generally means 'garden-land.' RV. 'fresh ears of corn' follows Vulg. *frumentum novum*, Pesh. פרי-מגן, Targ. פירובין.

[בעקלט] The word is a *σπαξ λεγ.* RV. 'in his sack' agrees with Vulg. *in pera sua* in giving a meaning demanded by the context. Pesh. כס, Targ. בלבשיה interpret 'garment.' LXX, Luc. omit, but Cod. A transliterates βακελλέθ, and hence Lagarde (*Armen. Stud.* § 333) infers that, in place of בעקלט, we should read בקלעת, קלעת = קלעה being explained by Ar. سَكَّة sack, used for provisions, &c. Halévy, however (*Revue des Études Juives*, xi. 68), takes βακελλέθ to have been a marginal note transcribing the Aram. term בקילת (די לה) 'in his basket':—'קולתא' is a very frequent word in the Rabbinic literature; its Arabic equivalent كَلْبَة is still at the

present day very popular in the sense of *jar*, a large measure of capacity, which probably takes its origin from the Greek *καλαθος*.

43. [אכול ודותר] Cf. *ch.* 3. 16; I. 22. 30 *notes*.

44. [יותן לפניהם] LXX, Luc. omit.

5. *Elisha heals Na'aman, the Aramaean, of his leprosy.*

It is an open question who is the nameless king of Israel to whom reference is made in *vv.* 5-8; and the same difficulty arises in connexion with the sections 6. 8-23; 6. 24-7. 20; 8. 1-6. Probably R<sup>D</sup>, to judge by the position in which he has incorporated the narratives in Kings, assumed that the king in question was in every case Jehoram; but, since Elisha's death did not take place until the reign of Joash (*ch.* 13. 14 *ff.*), we have, after the reign of Jehoram, a period of 28 (Jehu) + 17 (Jehoahaz) + x (Joash) years during which he may be supposed to have been active.

There is not, however, any evidence sufficient to determine the question. Kue. (§ 25. 12) cites the expression *בן המרצח* in 6. 32 as an indication that the king thus characterized by Elisha is not Jehoram but Jehoahaz, the 'murderer' being Jehu, the father of the latter (cf. *ch.* 9, 10; Hos. 1. 4); but it is scarcely possible that Elisha would so stigmatize Jehu on account of a course of action of which he was himself the instigator (*ch.* 9. 1 *ff.*). Supposing *בן המרצח* to contain literally a reference to *the father* of the king in question, the reference is more naturally to Ahab (cf. the use of *רצח* in I. 21. 19); but, as a matter of fact, the title explains itself as called forth by the hostile menace of *the king himself* against Elisha (6. 31; cf. *note* on *בן המרצח* 6. 32).

Thus, failing direct evidence, all that can be said is that in the single case of the narrative 6. 1-23 the friendly terms upon which Elisha stands to the king (cf. *vv.* 9, 21 *f.*) create a slight *presumption* against identification with Jehoram, to whom, in 3. 13, 14, he openly expresses his hostility, and in favour of some member of the dynasty which the prophet had been instrumental in placing upon the throne of Israel.



10. [וַתַּהַר] On the idiomatic use of the imperative with ו cf. *note* on I. 1. 12.

11. [תַּעֲמֹד] LXX, Luc. omit.

11. [וַהֲנִיף וְנִ] Luc. καὶ ἐπιθήσει τῆν χεῖρα αὐτοῦ ἐπὶ τὸν λεπρόν καὶ ἀποσυνάξει αὐτὸ ἀπὸ τῆς σαρκὸς μου.

[אֶל הַמְּקוֹם] אֶל in place of עַל; cf. I. 13. 29 *note*.

12. [אֲבַנָּה] Read אֲמַנָּה with Q're, Pesh., Targ., i. e. probably 'the constant' (perennial) river. Cf. the use of the verb אָמַן in Isa. 33. 16.

The Amana is identified with the modern *Nahr Baradd*, called by the Greeks Chrysorroas, which flows down from the gorges of the Anti-Libanus (cf. Song 4. 8); the Parpar is probably the *Nahr el-A'waj*, the only other important stream in the district. Cf. Rob. *B. R.* iii. 447; Baed. 183, 345.

13. [אָבִי] Probably to be regarded, with Th., Kamp., Benz., Kit., Oort, as a corruption of אָמִי, which is scarcely to be dispensed with. Klo. emends קִי תֵּלֵא. LXX omits.

13. [דַּבֵּר גְּדוֹל וְנִ] The order—*object, subject, verb*—is very rare. Cf. *ch.* 6. 22; *Dri. Tenses*, 208 (2).

16. [אֲשֶׁר עֲמַדְתִּי לִפְנֵי] Cf. I. 17. 1 *note*.

17. [וְלֹא] 'And (if) not.' So 2 Sam. 13. 26. וְלֹא *ch.* 10. 15; cf. *Judg.* 6. 13.

17. [יִתֵּן נָא וְנִ] The request is made upon the view that Yahwe, the national God of Israel, can only be worshipped aright upon the soil of Israel's land. Cf. the writer's *Outlines of O. T. Theology*, p. 35.

18. [לְדַבֵּר] LXX, Luc., Pesh. presuppose וְלִדְבַר 'But in this matter &c.' correctly. So Th., Klo., Kamp., Benz.

[רַמְנָן] The Assyrian *Rammānu*, 'the Thunderer,' the storm- or weather-god, apparently identical with הַרְרָן; cf. I. 15. 18 *note*; Schrader, *COT.* i. p. 196; Baethgen, *Semit. Relig.* p. 75.

[בְּהִשְׁתַּחֲוִיתִי] On the form cf. p. 208. LXX, Luc. ἐν τῷ προσκυνοῦν αὐτόν, Vulg. *adorante eo*, i. e. בְּהִשְׁתַּחֲוִיתִי (בְּהִשְׁתַּחֲוִיתִי), ought probably to be followed, with Th., Klo., Kamp., Benz., Kit.

19. [כְּבַרַת אֲרִץ] RV. 'a little way'; *marg.* 'some way.' The expression occurs again Gen. 35. 16; 48. 7†; RV. 'some way.'

The distance denoted by כְּבָרָה (or כְּבָרָה) is quite indeterminate. Pesh. in all passages פַּרְסַנְגָּא 'a parasang'; LXX, Luc. as one rendering in Gen. 48. γ ἰσθμὸς ἰσθμῶν, an expression perhaps equivalent to the Ar. شَرُوطُ الْفَرَسِ, i. e. as far as a horse can gallop; Targ. כְּרוּב, explained as a piece of land of about an acre's extent (Aram. כְּרַב, כְּרַב, Ar. كَرَب = 'to plough'), a rendering apparently obtained by transposition of כ and ר. In Assyrian, *kibrātu* denotes a region of the earth or heaven; cf. e. g. *šār kibrat arba'-i*, 'king of the four regions' (quarters of the earth); Delitzsch, *Assyr. Handwörterbuch*, 315. כְּבָרָה also occurs in a Phoenician inscription from Ma'sûb, apparently with the same significance as in Assyrian, in the expression כְּבָרָה מַצָּא שֶׁמֶשׁ 'region of the sunrise'; cf. Halévy, *Revue des Études Juives*, xii (1886), p. 109; Lidzbarski, *Nordsemit. Epigraphik*, p. 419. E. Hoffmann, however (*Abhandlungen der Göttinger Gesellschaft der Wissenschaften*, xxxvi (1890), pp. 24 f.), explains the word in Phoen. and Heb. as meaning the tract of country which lies between the eye and the horizon; as much as one can see, rather than the direction in which one sees ('Schweite, nicht Sebrichtung').

20. וְכִי אִם רָצִיתִי 'I will surely run.' רָצִיתִי is a perfect of certitude; cf. Jer. 51. 14 וְגַם אִם מִלְּאֲחֵיהֶם אָדָם וְגַם 'Yahwe Šebhā'oth hath sworn by himself, Surely I will fill thee with men, &c.'; Judg. 15. 7 אִם תַּעֲשׂוּן קְוֹאֵת כִּי אִם תַּעֲשׂוּן בְּכֶם 'If ye act thus, I will surely be avenged of you.' The particles אִם כִּי are connected closely together with a strong asseverative force, as is clear from the two passages above cited, and also from 1 Sam. 26. 10; 2 Sam. 15. 21 Kt. (in both cases after the oath וְחִי); Ruth 3. 12 Kt. (after אִם תִּשָּׂא); 1 Sam. 21. 6. Cf. Dri. *Tenses*, § 139, note 1; Ew. § 356<sup>b</sup>; Kō. *Syntax*, § 391 r. The view which takes כִּי separately, as introducing the terms of the oath (cf. note on I. 2. 23), overlooks the fact that אִם following could only, in such a case, introduce a *negation*, and not an assertion (אִם לֹא).

21. וְהִטֵּל מֵעַל הַמְּרִכְבָּה. 'And he lighted down from the chariot. Cf. Gen. 24. 64 וְהִטֵּל מֵעַל הַגָּמֶל.

[השלום] 'Is (all) well?' Vulg. *Recte ne sunt omnia?* or, understanding באך, as in I. 2. 13, 'Is it well?' i.e. 'Does thy coming portend no evil tidings?' Cf. *ch.* 9. 11, 17, 22, 31.

22. [עתה זה] On זה cf. I. 14. 6 *note* on זה למה.

23. [הואל ונ'] 'Consent, take two talents,' or, as we should say, 'Consent to take &c.' Cf. *ch.* 6. 3 הואל נא וְלֵךְ; Judg. 19. 6 הואל וְלֵךְ; 2 Sam. 7. 29. When the verb is used of an action undertaken at one's own instance, and not at the suggestion of another, 'Resolve' is a suitable rendering: cf. Gen. 18. 27, 31; Deut. 1. 5.

[ורפרן בו] 'And he urged him.' פרץ is used in the same sense in 1 Sam. 28. 23; 13. 25, 27, but the ordinary significance of this verb is *to break out* or *spread abroad*, and it is probable that we ought, with most critics, to substitute the verb פצר which occurs commonly with the meaning *urge* or *press upon*:—*v.* 16; *ch.* 2. 17; Gen. 19. 3, 9; 33. 11; Judg. 19. 7†.

[חרמים] 'Bags.' The word only occurs again in Heb. Isa. 3. 22, where it is mentioned as an article of feminine adornment. In Ar. حَرِيْبَةٌ denotes a bag or pouch made of leather, rag, or other material.

24. [העפל] Probably 'the citadel.' The universal explanation, however, among modern interpreters, seems to be 'the hill' or 'mound.' The verb עפל means *to swell*, and occurs twice in Heb., once in Pu'al עֲפְלָה 'is puffed up,' Hab. 2. 4, and once in Hiph'il וַעֲפִילֵי 'and acted arrogantly' (internal Hiph'il). The subs. עפל is used to denote a *swelling*, i.e. *tumour*, 1 Sam. 5. 6; *al.* (so in Ar.). When used in a topographical sense, the inference is generally drawn that עפל denotes a natural swelling of the earth's surface, i.e. conceivably, a low conical hill. But the connexion in which the term appears points with much greater probability to an artificial 'swelling,' i.e. a *bulging*, or *rounded keep*, or *enceinte*.

An עפל is mentioned as existing in three different localities:— (i) at Jerusalem; (ii) presumably at Samaria (here only); (iii) in the territory of Mesha', king of Moab (Moabite stone, ll. 21 f.). In each case reference is made to העפל the 'ophel, well known as

such, and so on a *prima facie* view not a hill marked out merely by its unimportant physical characteristics<sup>1</sup>. Accordingly, the 'ophel at Jerusalem is a fortified place with walls, 2 Chr. 27. 3; Neh. 3. 27; is mentioned in close connexion with הגדול הנודל היתוא 'the great projecting tower,' Neh. 3. 27; and *in parallelism with* מגדל עדר 'tower of the flock,' Mic. 4. 8. In the same way Meshah' says ואת החמה ואת שעריה ואנך בנתי 'And I built the wall of the 'ophel, and I built its gates, and I built its towers.'

25. [ויעמד אל אדניו] 'And stood *by* his lord.' Cf. ch. 11. 14 וְהַשָּׂרִים וְהַחֲצֵרוֹת אֶל־הַמֶּלֶךְ.

[מא] Kt. אָ occurs again 1 Sam. 10. 14 and 27. 10 according to Pesh., Targ. (in place of אל), and in the expression אָ־עַ־אָ Job 8. 2.

26. [לא לבי חלך] LXX, Luc. add μετὰ σοῦ, i. e. עִמָּךְ. The meaning of the expression is, 'Was not I present in spirit?' Ew.'s explanation, which makes לְבִי an affectionate designation of Gehazi, is strangely forced.

[העת ונ'] 'Was it a time to take silver, &c.?' The miracle had served to emphasize before a representative of the rival nation the unique power of Israel's God (cf. vv. 15, 18), and the dignity of His prophet (cf. vv. 8<sup>b</sup>, 10, 16); Gehazi's rapacity, representing itself as directed by Elisha, must have tended to weaken the impression. Klo., Kamp., Benz., Kit., Oort follow LXX καὶ νῦν ἔλαβες τὸ ἀργύριον, καὶ νῦν ἔλαβες τὰ ἱμάτια, κ.τ.λ., Luc. καὶ νῦν ἔλαβες τὸ ἀργύριον καὶ τὰ ἱμάτια καὶ λήψεις ἐν αὐτῷ, κ.τ.λ.<sup>2</sup>, Vulg. nunc igitur accepisti argentum, et accepisti, &c., and read וְלָקַחְתָּ אֶת־הַכֶּסֶף וְלָקַחְתָּ אֶת־הַבָּגָדִים 'נ' 'And now thou hast taken the silver, and wilt take

<sup>1</sup> The kind of hill which עַל might be expected to describe, upon the supposition that the term was so used, would scarcely be outstanding and conspicuous, but rather with a low and rounded top, the less likely to attract attention as העל if covered, wholly or partly, by buildings. And, again upon such a supposition, it is somewhat strange that the term is not more frequently employed, and that of hills not in towns but in the open country.

<sup>2</sup> The position of καὶ τὰ ἱμάτια has clearly been ignorantly altered in Luc. in order to agree with vv. 22, 23.

garments, &c.']; **וְלִשְׁחָתָהּ** being a perfect with **ו** consec., describing the use to which Gehazi was already planning to put the money<sup>1</sup>. This emendation, though yielding a good sequence, is scarcely superior to MT.

6. 1-7. *Elisha causes iron to float.*

2. **אֵישׁ**] LXX, Luc. ἀνὴρ εἷς, owing to the influence of the following **קורה אחת**. So Pesh. **ܐܝܫ ܐܝܫ**.

3. **האחד**] 'The one' who, as a matter of fact, *did* so speak, but according to Eng. idiom simply 'one.' Cf. note on I. 13. 14 with the instance 1 Sam. 9. 9 there quoted.

**הואל**] Cf. ch. 5. 23 note.

4. **העצים**] 'The timber,' in its natural condition, destined to become the **קורות** (prepared) 'beams' of v. 2.

5. **ויהי . . . הקורה**] As Kamp. remarks, a man cuts down tree-trunks (**עצים** v. 4) and not *beams*. Klo.'s emendation **הפְּרָדִים**, favoured by Kamp., Benz., Kit., Oort, is worthy of notice. Render, 'as one *was swinging his axe*.' This use of **הפִּיל** cannot, however, be paralleled, while that implied by the reading of MT. has the support of ch. 3. 19.

**נפל**] **וואת הברזל נפל**] The use of **את** to introduce a new subject is sporadic, most of the certified instances belonging to the later and inferior style. Cf. Jer. 36. 22 **וְאֶת־הָאֵת . . . וְיָשַׁב בֵּית הַחֶרֶף**. Other cases are cited by G-K. § 117 m; Ew. § 277<sup>d</sup>. G-K., however, considers that in our passage 'the **את** is probably derived from a text which read the Hiph'il instead of **נפל**.'

Klo. regards **אֵת** as a substantive 'axe-head,' a suggestion which is favoured by Kamp., Benz., Kit., Kð. *Syntax*, § 270 a.

6. **לך הרם**] Luc. Μετεώρισον καὶ λαβὴ σεαυτῶ.

6. 8-23. *Elisha blinds and captures an Aramaean army.*

8. **מקום פלני אלמני**] 'Place of *so and so*,' i. e. '*such and such* a place.' So exactly 1 Sam. 21. 3, and, in addressing a person

<sup>1</sup> **וְלִקְחָהּ** might in this sense be very idiomatically retained: 'and art for taking.' Cf. Gen. 30. 15; Dri. *Tenses*, § 204.

unnamed, Ruth 4. 1. פִּלְנִי, upon comparison of Ar. فِلَانٌ, Aram. פִּלְנִי, is usually connected with the verb פִּלְה in the sense *distinct, specific*; אֶלְמִנִי with אֶלֶם 'to be dumb,' as meaning *one whose name is withheld*. In Dan. 8. 13 the contraction פִּלְמִנִי occurs, and this form appears to be presupposed by Luc. φελομίνι in our passage.

[תַּחֲנֹנִי] Apparently 'my camp.' So Targ. בֵּית מִשְׁכַּנִּי, and perhaps LXX παρεμβάλω. But the form is very strange (cf. Kō. *Lehrg.* I. ii. p. 192) and the context desiderates reference not to a camp but to an *ambush*. Accordingly, Luc. reads ποιήσωμεν ἐνεδρον, καὶ ἐποίησαν, Vulg. ponamus insidias, Pesh. פִּנְסוּ אֶתְכֶם 'place an ambush and conceal yourselves.' Thus Th., followed by Kamp., Benz., Kit., *Heb. Lex. Oxf.*, emends פִּתְחֵיכֶם 'conceal yourselves' (cf. ch. 7. 12; I. 22. 25); Oort פִּתְחֵיכֶם; Klo. נִתְחַבְּאוּ 'let us conceal ourselves.' This latter, as agreeing with Luc., Vulg., may be adopted<sup>1</sup>. Probably, with Luc., we should add פִּתְחֵיכֶם, a suitable introduction to v. 9.

9. נִתְחַבְּאוּ] An inexplicable form. RV. 'coming down,' i.e. נִתְחַבְּאוּ, a very pronounced Aramaism. We may safely follow Verss., and all moderns, in reading נִתְחַבְּאוּ or נִתְחַבְּאוּ 'concealed.'

10. [וְהוֹדִיעָה וְנִשְׁמַר] Perfects with ו consec. in a frequentative sense, after the summary statement וְשִׁלַּח. Cf. Dri. *Tenses*, § 114 a.

11. [מִי מִשְׁלַח אֶל מֶלֶךְ יִשְׂרָאֵל] 'Who of ours is for the king of Israel?' On the use of the relative ש cf. p. 208. The sense of אֶל 'towards,' and so 'in support of,' may be illustrated by Hos. 3. 3; Jer. 15. 1; Ezek. 36. 9; Hag. 2. 17. So Pesh., Targ. LXX, Luc., however, in place of מִשְׁלַח presuppose a verb *betray*, προδίδωσιν με. Similarly, Vet. Lat. *prodet me*, Vulg. *proditor mei*. Accordingly Bō., retaining the consonants of MT., vocalizes מִשְׁלַח 'who hath misled us' (cf. note on תִּשְׁלַח ch. 4. 28). Change of one letter gives מִשְׁלַח, which is adopted by Klo., Kamp., Benz. Kit. supposes that מִשְׁלַח has fallen out after מִשְׁלַח, upon the view that the response (v. 12) presupposes the suggestion that there is a

<sup>1</sup> Possibly, if Luc. is correct in reading סִמְנִי for סִמְנִי, the initial ו of סִמְנִי has been absorbed into סִמְנִי.

traitor in the camp, 'one of ours.' But this is sufficiently implied by *לִי הַלּוֹא תִגִּדּוּ*, i. e. substantially, 'One of you must know.'

12. *אֶת־כָּל־הַדְּבָרִים* LXX, Luc., Vulg. *את הדברים*.

*אֲשֶׁר תְּדַבֵּר וְג'* For the expression cf. Eccles. 10. 20.

13. *אֵיכָה* Kt. *אֵיכָה* is probably correct. Cf. p. 209.

*הִנֵּה בְּדַתָּן* It is idiomatic to omit expression of the subject with *הִנֵּה*, when it may be readily inferred from the context. Cf. v. 20; I. 21. 18; Dri. *Tenses*, § 135 (6), note 4. So, with participle, 6. 25 note.

*דֹּחָן* LXX, Luc. *Δοθάνη*, i. e. *דֹּחָן*; cf. *עֲנָלִים* by the side of *עֲנָלֹן*. Dothan is the modern *Tell Dôthan*, a green hill with a few ruins about ten miles north of Samaria. Cf. Eusebius, *Onom.*; Baed. 261; Buhl, 24 f., 102.

15. *וַיִּשְׁכַּח וְג'* MT. is somewhat confused. The subj. of *וַיִּצְאָה*, in accordance with 15<sup>b</sup>, must be Elisha, but following as it does upon what precedes, it can scarcely be different from that of *וַיִּשְׁכַּח*, viz. in accordance with MT., *מִשְׁרָתָהּ*. Again, the servant is called *מִשְׁרָתָהּ* in 15<sup>a</sup>, *נִעַרְוָהּ* in 15<sup>b</sup>, and the expression *לָקוּם . . . וַיִּשְׁכַּח* 'and he got up early to arise,' is at best extremely harsh. Klo. happily restores order by emending *מִשְׁרָתָהּ* for *מִשְׁרָתָהּ* (cf. Ex. 32. 6; Judg. 6. 38; 1 Sam. 5. 3), and substituting *בַּבֶּקֶר* for *לָקוּם* after Luc. *ἐν πρωί<sup>1</sup>*, Vulg. *diluculo*:—'And the man of God arose early on the morrow in the morning, and went forth, &c.' So Kamp., Benz., and substantially Kit.<sup>2</sup>

17. *אֵת עֵינֵי הַנֶּעֱרָר* LXX, Luc. *τοὺς ὀφθαλμοὺς αὐτοῦ*.

18. *וַיֵּרְדוּ* Vulg. supplies the subj. *Hostes vero descenderunt*. 'They came down' from the hills surrounding the small valley in the midst of which *Tell Dôthan* lies.

*סְטוּרִים* 'Blindness.' Only again Gen. 19. 11. The word is perhaps a Shaph'el formation from *נָרַר*, *sanwara*, 'make blind' (lit. 'bright,' euphemistically). Cf. K8. *Lehrg.* I. ii. 404.

19. *וְזֶה* So again for *זֶה* Ezek. 40. 45; Eccl. 2. 2, 24; 5. 15, 18;

<sup>1</sup> Luc. has also *δυσσθηται*, clearly as a gloss derived from LXX.

<sup>2</sup> Kit. reads *וַיִּשְׁכַּח וְג'*, a reading which he apparently refers to Klo.

7. 23; 9. 13, and in the phrase *כָּזָה וְכָזָה* I. 14. 5; Judg. 18. 4; 2 Sam. 11. 25†. The form resembles Aram. *כָּזָה*, and may be dialectical. Cf. p. 208.

20. *וְהִנֵּה וְג'* Cf. v. 13 *note*.

21. *הָאֲכָה אָכָה* Cf., for the repetition, Ezek. 14. 3<sup>b</sup>, which should perhaps be vocalized *לְהָם הָאֲדָרֶשׁ אֲדָרֶשׁ לְהָם*. Most critics, however, restore an infin. absol. *הִדְרֶשׁ*, and so in our passage LXX *ἐπιπαράξας παράξας*, Pesh. *ܘܥܘܠܘܢ ܘܥܘܠܘܢ* suggest the reading *הִדְרֶשׁ אָכָה*.

22. *וְהָאֲשֶׁר שָׁבִית וְג'* Klo. inserts a negative *לֹא* after Luc. *οὐκ οὐκ ἤγαλαώτευσας . . . οὐ* (read *σύ* LXX) *τύπτεις*; 'Wilt thou slay those whom thou hast not captured with thy sword and with thy bow?' So Benz., Kit. This is probably correct rather than MT. which is scarcely consonant with the frequent practice of the *הִקָּם*, sanctioned and even enforced by members of the prophetic school; cf. e. g. I. 20. 42; 1 Sam. 15. 3, 33. Kamp. favours MT.

23. *וַיַּכְרֶה וְג'* The context demands the meaning 'And he made them a great feast'; and so Vulg., Pesh., Targ.; but *כָּרָה* with this meaning is not elsewhere found in Heb. Perhaps the root is the same as Assy. *kará*, 'bring,' *kirítu*, 'feast' (to which guests are brought or invited). So in the Balawat inscription, *ki-re-ti iškun*, 'he made a feast'; Delitzsch, *Assyr. Handwörterbuch*, p. 352. Klo. emends *וַיַּעֲרֶךְ סַעֲרָכָה* 'And he laid a spread,' after LXX, Luc. *καὶ παρέθηκεν αὐτοῖς παράθεσιν*, but this expression so used is unparalleled in Heb.<sup>1</sup> More probably the Greek represents a free guess at the unknown words.

8. 24—7. 20. *Samaria is besieged by the Aramaeans, and reduced to great straits through famine. The city is relieved through a panic which seizes the besieging army.*

24. *בֵּן הָרָד* Cf. *note* on I. 15. 18. If this narrative be wrongly assigned to the reign of Jehoram (cf. p. 278), the reference will be to the successor of Hazael (cf. *ch.* 13. 24).

<sup>1</sup> The regular phrase is *וַיַּעֲרֶךְ סַעֲרָכָה*. Cf. Isa. 21. 5; Ps. 23. 5; 78. 19; Prov. 9. 2.

25. גודל רעב נדול.] It is not quite clear whether the writer regards the famine as simply due to the rigour of the siege, or as in a measure independent of it. The fact that the king of Israel considers Elisha as the main cause of the calamity (*v.* 31) favours the latter supposition, and the same inference is perhaps to be drawn from the reference to the opening of 'the windows of heaven,' *ch.* 7. 2. In this case the famine is probably the same as that mentioned in *ch.* 8. 1-6, which lasted seven years (*v.* 2). *Ch.* 8. 1-6 represents Gehazi as still holding the position of Elisha's favoured servant; therefore 8. 1-6; 6. 24-7. 20 are presumably earlier than 5. 1-27 which relates the smiting of Gehazi with leprosy.

[והנה צרים] Expression of the subject is omitted in accordance with idiom. See cases cited by Dri. *Tenses*, § 135 (6), and cf. *note* on *v.* 13.

[ראש חמור] Th. quotes a parallel from Plutarch, *Artaxerx.* 24 : τὰ ὑποζύγια μόνον κατέκοπτεν, ὥστε ὄνου κεφαλὴν μάλιστα δραχμῶν ἐξήκοντα ὄνιον εἶναι.

[בשמינים] LXX, Luc. πενήκοντα.

[הקב] The *kab* is only here mentioned in the OT., but occurs in New Heb. both as a dry and fluid measure. Josephus represents רִבְעֵ הַקָּב by ξίστης, a measure which is known to be equivalent to the Heb. לֵן. The fourth part of a *kab* was therefore about a pint. Cf. Benz. *Archäologie*, 182; Nowack, *Archäologie*, i. 202 ff.

[חריונים] The Verss. follow Kt., and, reading as two words חַרְיוֹנִים, render 'doves' dung.' Q're חַרְיוֹנִים is of unknown derivation. The strangeness of such an article as used for food has aroused suspicion. Thus Ges. *Thes.* cites the view of Bochart that 'doves' dung' may have been the popular name for some vegetable product (roasted chick peas) just as in Ar. the name خرو العفائر 'sparrows' dung' is applied to the herb *kali*, and in German *assa-foetida* is named *Teufelsdreck*. Klo. emends חַרְצִינִים 'sour wine' (? Num. 6. 4), Cheyne (*Expositor*, 1899, p. 32) חַרְצִינִים 'carob pods,' a word well known in New Heb. and Syriac, and restored by the

same writer also in *ch.* 18. 27 = Isa. 36. 12 (הַיְיָ־יִרְחֵ־ךָ for הַיְיָ־יִרְחֵ־ךָ), Isa. 1. 20 (יְלַכְּדוּ־בְיָמֶיךָ for יְלַכְּדוּ־בְיָמֶיךָ); cf. S. Luke 15. 16.

It is, however, by no means certain that MT., Kt., in its literal acceptation, is incorrect. A parallel in Jos. *Bell. Jud.* v. 13, § 7 depicts the extremities to which men may be brought by a prolonged siege:—*μετὰ ταῦτα δ' ὡς οὐδὲ πολλογαῖν ἔθ' οἶόν τ' ἦν περιτειχισθείσης τῆς πόλεως, προσελθεῖν τινας εἰς τοσαῦτον ἀνάγκης, ὥστε τὰς ἀμάρτας ἐρευνῶντας καὶ παλαιὸν ὄνθον βοῶν προσφέρεισθαι τὰ ἐκ τούτων σκύβαλα, καὶ τὸ μηδ' ἴψει φορητὸν πάλαι τότε γενέσθαι τροφήν.* Again, Post (in Hastings, *BD.* i. 629) quotes, on the authority of Houghton, a statement from a Spanish author that in the year 1316 so great a famine distressed the English that 'men ate their own children, dogs, mice, and pigeons' dung.'

26. וְיָ־יְיָ־יִרְחֵ־ךָ] Cf. 2 Sam. 14. 4<sup>b</sup>. Similarly *v.* 28<sup>a</sup> is exactly paralleled by 2 Sam. 14. 5<sup>a</sup>.

27. וְיָ־יְיָ־יִרְחֵ־ךָ] Difficult. As the text stands, it is best to render, 'If Yahwe help thee not, whence shall I help thee?' lit. 'Let not Yahwe help thee, whence &c.?' a case of the jussive used in the protasis of a hypothetical sentence. So *Dri. Tenses*, § 152 (3); *G-K.* § 109 *h*. The alternative is to regard לֹא as used absolutely in deprecation: 'Nay! let Yahwe help thee.' Cf. *note* on *ch.* 3. 13.

Pesh. is noticeable as suggesting the reading יְיָ־יִרְחֵ־ךָ for לֹא: וַיֹּסֶף לֵאמֹר וַיֹּסֶף לֵאמֹר וַיֹּסֶף לֵאמֹר 'And he said *to her*, Let Yahwe deliver thee!' Is it, however, possible (in view of the dialectical peculiarities of these narratives; pp. 208 *f*.) that we should find in לֹא the Aram. אֲלֵךְ 'except'?

29. וְיָ־יְיָ־יִרְחֵ־ךָ] Luc. adds *καὶ οὐκ ἔδωκεν αὐτὸν ἵνα φάγωμεν καὶ αὐτόν.*

30. וְיָ־יְיָ־יִרְחֵ־ךָ] Luc. *καὶ αὐτὸς εἰστήκει*, i. e. וַיִּשְׁתָּ־עַמְּוִן, probably correct. So Klo., Kamp., Benz., Kit.

31. וְיָ־יְיָ־יִרְחֵ־ךָ] Cf. I. 2. 23 *note*.

32. וְיָ־יְיָ־יִרְחֵ־ךָ] Cf. Ezek. 8. 1; 20. 1. Luc. *καὶ πάντες οἱ πρεσβύτεροι.*

וַיִּשְׁלַח מֵאֵין מִלְּפָנָיו] RV. 'And [the king] sent a man from before

him.' So Luc. inserts *ὁ βασιλεύς*. The sentence is probably a clumsy interpolation to explain the following reference *הַמְלֶאךָ* and *כִּי שָׁלַח*. Wellh. (*C.* 360) drastically removes all reference to the messenger by excision both of this sentence and of *רָאָה כְּבֹא... אַחֲרָיו*, and emendation of *הַמְלֶאךָ* in its first occurrence to *הַמֶּלֶךְ*, as also in *v.* 33.

*בְּמָרָם*] Read *יִבְטְרָם* with Luc., Vulg., Pesh.

*בֶּן הַמְרָצָה הַזֶּה*] As is remarked by Klo., Benz., Kit., the expression does not refer literally to the king's father (*Aḥab?* cf. p. 278), but characterizes the king himself. 'Mördersohn' = 'Mordbube.' Cf. 1 Sam. 20. 30 (reading *הַמְרָצָה הַזֶּה*; cf. Dri. *ad loc.*); Isa. 57. 3 *בְּנֵי עֲנָה וְרַע סָנְאָה וְתוֹנָה*.

*וְלַחְצוֹתָו*] 'And press him with the door,' i. e., as we should say, 'Shut the door *in his face*.'

33. *הַמְלֶאךָ*] Read *הַמֶּלֶךְ* with Ew., Wellh., Grä., Klo., Kamp., Kit., Benz., Oort. Mention of the king's arrival is presupposed by *ch.* 7. 2 (cf. *v.* 17 *הַמֶּלֶךְ אָלָיו*), and the words of *v.* 33<sup>b</sup> are only explicable if placed in the king's mouth.

*זֹאת הִרְעָה*] Cf. *note* on *זֶה הַיּוֹם* I. 14. 14.

7. 1. *סָאָה*] A *seà* contained about a peck, and was equivalent to six measures of the *kab* (*ch.* 6. 25), and twenty-four of the *log*. Cf. Benz. *Archäologie*, 181 ff.

*וּסְמָחִים שְׁעָרִים בְּשָׁקֶל*] LXX omits through homoioteleuton.

2. *הַשְּׁלִישׁ*] Cf. I. 9. 22 *note*.

*לְמַלְךְ*] Read *הַמֶּלֶךְ* with several Codd., all Verss. and modern authorities.

*נִשְׁעַן עַל יָדָו*] Cf. *ch.* 5. 18.

*אַרְבוֹת בַּשָּׁמַיִם*] 'Windows or sluices (LXX, Luc. *καταρράκτας*) in the heavens,' through which the rain was thought to be poured down; Gen. 7. 11; 8. 2; Mal. 3. 10; cf. Isa. 24. 18. The point of the speech seems to be that, even if Yahwe were at once to send rain, it would be impossible for such a state of plenty to come about *by to-morrow*.

6. *מַלְכֵי הַחִתִּים*] The kings of the Hittites are mentioned again in I. 10. 29 as providing themselves with horses from *Muṣri* (cf.

*note ad loc.*). The Hittite kingdom lay in north Syria, having its capital at Kadesh on the Orontes. In 2 Sam. 24. 6 David's northern boundary is said to have extended as far as 'the land of the Hittites to Kadesh'. The land of the Hittites is also mentioned in Judg. 1. 26, and in Judg. 3. 3 הַחִיטִּי ought probably to be substituted for הַחִיטִּי: 'the Hittites who inhabit the hill-country of the Lebanon' (cf. Moore, *ad loc.*). Josh. 1. 4 is perhaps a later gloss, identifying the Hittites with the Canaanites. On the Hittites as they figure in the Egyptian and cuneiform inscriptions, cf. Sayce in Hastings, *DB.* ii. 390 ff.; Dri. *Authority*, 83 ff.

וְהַמֶּלְכִים מִמְּצָרִים] Probably we should vocalize מְצָרִים or מְצָרִים, and render, 'and the kings of Muşri.' An alliance of the Hittites with Egypt would have been highly improbable, and could scarcely have suggested itself to the Aramaeans, while an alliance of the two north Syrian kingdoms for the purpose of turning their flank was a danger well calculated to cause a panic. On Muşri, cf. I. 10. 28 *note*.

7. הַמַּחֲנֶה כַּאֲשֶׁר הָיָא] RV. 'even the camp as it was.' But מַחֲנֶה is always elsewhere masc. We may read הַמַּחֲנֶה כַּאֲשֶׁר הָיָא with Luc. *ὡς ἦσαν ἐν τῇ παραµβολῇ*: cf. v. 10<sup>b</sup>. The reading במחנה is also presupposed by LXX, Vulg., Pesh.

אֵל נַשְׁשָׁם] Cf. I. 19. 3 *note*.

8<sup>a</sup>. וַיִּטְמְנוּ] LXX omits.

9. לֹא בָנִים אֲנַחְנוּ עֹשִׂים] 'We are not doing *right*.' Cf. *ch.* 17. 9 דְּבָרִים אֲשֶׁר לֹא־בָנִים.

עוֹן] 'Punishment.' So Gen. 4. 13. Cf. Num. 14. 34; Isa. 53. 11; *al.*

10. שְׁעָרֵי] Pl. שְׁעָרֵי is demanded by the following לָהֶם, and by הַשְּׁעָרִים v. 11. So Th., Kamp., Kit., Oort.

אֲהֵלִים] LXX, Luc. *αἱ σκηνῆς αὐτῶν*, i. e. אֲהֵלֵיהֶם, correctly. So Klo., Kamp., Benz. Kit. אֲהֵלֵים.

<sup>1</sup> Reading הַמַּחֲנֶה כַּאֲשֶׁר הָיָא, after Luc. *eis ἡν ἔκειτο καὶ καθῆς*, for the senseless וַיִּטְמְנוּ of MT. Cf. Dri. *ad loc.*

11. [ויקרא] Read וַיִּקְרָא with LXX, Luc., Targ. Vulg. *Ierunt ergo*, Pesh.  $\text{ܘܝܩܪܐ}$  also presuppose a plural.

12. [בהשרה] Cases in which the ה of the article remains un-synco-pated after an inseparable preposition are cited by G-K. § 35 n. The occurrences are 'almost exclusively in the later Books.'

13. [ויקחוֹנוֹ] The text is seriously corrupted. The general resource is to regard the first  $\text{אֲשֶׁר נִשְׂאָרוּ בָהּ}$  as a doublet of  $\text{הַנִּשְׂאָרִים}$ , and to reject the second  $\text{אֲשֶׁר נִשְׂאָרוּ בָהּ}$  down to  $\text{יִשְׂרָאֵל}$  as an error occasioned by repetition of the former. But even so the point of the remark, 'Lo, they are as all the multitude of Israel that are consumed,' is obscure. What we should expect is some statement such as that of the lepers in *v.* 4, viz. that, whatever may be the fate of the scouts, they will be no worse off than those who remain in the beleaguered city. Possibly therefore the text may have originally run:— $\text{שְׁלֹחֵי אַנְשֵׁים וַיִּקְחוּ הַמִּסְקָה מִן־הַפִּיּוֹסִים הַנִּשְׂאָרִים אִם־יָחִי הֵנָּם כְּכֹל־הַמֶּזֶן יִשְׂרָאֵל אֲשֶׁר נִשְׂאָרוּ בָהּ וְאִם־יָאָבְדוּ הֵנָּם כְּכֹל־הַמֶּזֶן יִשְׂרָאֵל אֲשֶׁר תָּפוּ וְאִם יִיבְרוּן הֵא וְאִם יִיבְרוּ וְג'$  'Send men, and let them take five of the horses which survive; if they live, lo, they are as all the multitude of Israel that survive here, and if they perish, lo, they are as all the multitude of Israel that are consumed.' The reading  $\text{בָּהּ}$  for  $\text{בֵּיהּ}$  is suggested by LXX  $\text{\&\amp;}$ , while the alternative  $\text{וְג'$  appears in Targ. *הא ואם ייברון דספו ואינן ככל המונה ישראל דספו*; cf. Pesh.  $\text{ܘܝܩܪܐ ܘܝܩܪܐ}$  'If they be taken, &c.'

14. [רכב סוסים] LXX  $\text{\epsilon\u03c0\u03b9\u03b2\u03ac\u03c4\u03b1\u03c2 \u0399\u03c0\u03c0\u03c9\u03c2}$ , Luc.  $\text{\acute{\alpha}\nu\u03b1\u03b2\u03b1\u03c4\u03b1\u03c2 \u0399\u03c0\u03c0\u03c9\u03c2}$ , i. e. 'mounted men'; cf. *ch.* 9. 18. Scouts would naturally be sent out on horseback rather than in chariots.

15. [בהחפזם] Kt.  $\text{בְּהַחֲפֹזָם}$  is correct. The Niph'al is used elsewhere, 1 Sam. 23. 26; Ps. 48. 6; 104. 7.

16. [כרברו] Luc. adds  $\text{\epsilon\nu \epsilon\u03bb\u03b1\u03b3\u03b7\u03c3\u03b5\u03bd \u0395\u03bb\u03b9\u03c3\u03c3\u03b1\u03b9\u03b5}$ .

17. [כאשר דבר . . . אשר דבר] Scarcely original. Probably we have a combination of two different readings— $\text{כְּאֲשֶׁר דִּבֶּר}$  simply, and  $\text{כְּדִבֶּר . . . אֲשֶׁר דִּבֶּר}$ . The former has the support of Vulg., Pesh., and is probably correct.

8. 1-6. *Elisha again assists the Shunammite woman.*

1. [אל האשה ונ'] *Ch.* 4. 8-37.

[ויערי באשר תערי] *Dri.* on Deut. 1. 46 calls the mode of expression 'the *idem per idem* idiom, often employed in the Semitic languages, when a writer is either unable or has no occasion to speak explicitly.' Cf. also *Dri.* on 1 Sam. 23. 13, where instances in Ar. are quoted from Lagarde, *Psalterium Hieronymi* (1874), 156 f.; *Dri. Tenses*, § 38 β *note*.

[ונם בא ונ'] 'And, moreover, it shall come &c.' בא is the participle, used as a *futurum instans*.

2. *Luc.* omits ותקם, and adds, after בארץ מלשתיים, καθ' ὡς εἶπεν αὐτῇ ὁ ἄνθρωπος τοῦ θεοῦ.

3. [מארץ מ'] *LXX* adds εἰς τῆν πόλιν.

5. [את המט] *Luc.* τὸν υἶόν αὐτῆς τὸν τεθηκῶτα, *LXX* υἶόν τεθηκῶτα, inferior to *MT.*

8. 7-15. *Elisha's interview with Hazael at Damascus.*

8. [מחלי זה] *Cf. ch.* 1. 2 *note*.

10. [לא] All *Verss.* agree with Q're לֹ, which is certainly original. *Cf. v.* 14. Probably the alteration to the negative was due to a desire to remove from Elisha the imputation of falsehood.

[והראני] *Perf.* with ו simplex, co-ordinated with the preceding.

11. [ויעמד ונ'] 'And he steadied his countenance, and set (it on him) till he was ashamed.' So *RV.* 'And he settled his countenance steadfastly (upon him), until he was ashamed.' The *Hiph'il* הִעֲמִיד is here applied to a concentration of the gaze upon a single object to the exclusion of all extraneous distraction. After עָמַד we should expect עָמַד (cf. Ezek. 6. 2; 13. 17; *al.*) or עָמַד (Ezek. 29. 2; 35. 2). The subject of עָמַד is naturally Hazael. Elisha looked him out of countenance.

A variety of explanations of the passage have been suggested. *LXX* (vocalizing ויעמד) καὶ παρίστη τῷ προσώπῳ αὐτοῦ, καὶ ἔθηκεν ἕως αἰσχύνῃς, expanded by *Luc.* καὶ ἔστη Ἄζαήλ κατὰ πρόσωπον αὐτοῦ, καὶ παρέθηκεν ἐνώπιον αὐτοῦ τὰ δῶρα ἕως ἡσχύνετο. *Vulg. Stetitque cum eo, et conturbatus est* (i. e. עָמַד) usque ad suffusionem vultus. *Targ.*

וַאֲסַחַר ית אַפְּהוּי וְאֹרִיךְ עַד סָנִי 'And he turned away his face and delayed a very long time.' Pesh. omits. Benz., Kit., reading וַיִּשָּׂם or וַיִּשָּׂם (cf. Vulg.), explain, 'And he stared immoveably before him, and became horrified in the extreme,' understanding the first statement as referring to the setting in of the prophetic ecstasy, while the second depicts the effect produced upon the prophet by his vision. But the sense given to עַד בַּשׁ 'aufs äusserste' (*ch.* 2. 17; Judg. 3. 25) is improbable, since the naming of the subject in the following sentence וַיִּבֶן אִישׁ הָאֱלֹהִים seems to be intended to contrast with the implied different subject of בַּשׁ (*viz.* Hazeael), and is out of place if the subject of בַּשׁ be the same as that of וַיִּבֶן, וַיִּשָּׂם, וַיִּעֲמֵד. Grä. emends וַיִּקְטֹּף for וַיִּעֲמֵד (cf. Targ.) and וַיִּשָּׂם for וַיִּעֲמֵד, 'And he hid his face and was silent, &c.' Klo.'s explanation is strangely impossible.

13. בִּי] Cf. I. 1. 13 *note*.

וְנָה] 'מה עבדך ונ' 'What is thy servant, the dog, that he should do this great thing?' LXX, Luc. *ὁ κύων ὁ τεθνηκώς*, as in 2 Sam. 9. 8; cf. 1 Sam. 24. 15; 2 Sam. 16. 9. So Klo., Oort, Winckler.

15. הַמְּכַבֵּר] RV. 'coverlet.' Cf. כְּבִיר הַנְּעִים 1 Sam. 19. 13, 16, spread by Michal over the head of Teraphim in David's bed. The word is a *ἀπαξ λεγ.*, and seems to denote something of *intertwined* or *woven* workmanship. כְּבִירָה Am. 9. 9 = 'sieve.'

וַיִּמְלֹךְ חַזְחַמַּל] Shalmaneser II mentions two campaigns against 'Ha-za'-ilu of Damascus'; in the eighteenth year of his reign (b.c. 842; cf. *Append.* 4), and again in the twenty-first year (b.c. 839).

#### 8. 16-24. *Jehoram, king of Judah.*

Ch. 8. 17-23 = 2 Chr. 21. 5-10<sup>a</sup>. R<sup>D</sup> *vs.* 16-19, 23.

16<sup>a</sup>. וַיִּהְיֶה שֹׁמֵר מִלֶּךְ יְהוּדָה] Rightly omitted by LXX, Pesh. The words have come in through error from the latter half of the verse.

17. שְׁמֹנֶה שָׁנָה] Q're corrects to שְׁנַיִם, in accordance with the almost invariable rule that numerals from 2 to 10 take the object numbered in the pl. Other exceptions, cited by G-K. § 134 *c*, are *ch.* 22. 1 (שְׁנַיִם שָׁנָה uncorrected); 25. 17 (Q're pl.); Ex. 16. 22; Ezek. 45. 1. LXX τεσσαράκοντα ἔτη.

19. [ולא אבה י' להשוחח] So (without prep. ל) *ch.* 13. 23; Deut. 10. 10. *ניר*] Cf. I. 11. 36 *note*.

[לבניו] But the lamp was not given *for* the sons, since the sons are themselves the lamp. || 2 Chr. 21. 7, Luc., Vulg., Targ., feeling the difficulty, read *ולבניו*; but this does not really effect any improvement. LXX omits. No doubt Klo., Kamp., Benz., Kit., Oort are right in emending *לפניו*; 'to give him a lamp *before Him* all the days.' Cf. I. 11. 36 *לפני ביראשגם*.

20. [בימיו] Cf. I. 16. 34 *note*.

21. [צעירה] The place is unknown. Ew. would read *צעררה* 'to Zo'ar,' but against this it is to be noticed with Buhl (*Edomiler*, p. 64f.) that LXX, Luc. in our passage transliterate *Σειώρ*, *Σιώρ*, while *צער* is always represented by *Σηγώρ*, *Σιγώρ*; the inference being that *ע* in *צער* = *ע*, while in *צער* it = *غ*. Th. suggests *עם צעירה* 'to Se'ir.' || 2 Chr. *עם צעירי*.

21<sup>b</sup>. The half-verse seems to be seriously corrupt.

(1) The constr. *ויהי הוא קם ונ'* is inexplicable. Accents connect *ויהי* closely with *קם הוא* (cf. || 2 Chr. 21. 9 *ויהי קם*); but the idea of *duration* usually conveyed by the constr. of participle with substantive verb (*Dri. Tenses*, § 135. 5) is out of harmony with the sense of the passage. The alternative, adopted by LXX, Luc., Pesh., Targ., is to make a break after *ויהי*, and to treat *קם לילה הוא* as a circumstantial clause, *קם* being a perfect. Upon this view, however, the analogy of the cases cited by *Dri. Tenses*, § 165, demands a change of subject in the (presumed) principal sentence which follows:—'And it came to pass, whilst he arose by night [some one else acted in such a way].'

(2) As the text stands, the statement is made that Joram, the subject of *ויכה*, smote *את שרי הרבב*. These, however, as is clear from *v.* 21<sup>a</sup>, belonged to his own forces. The least correction, therefore, that can be made is to follow Kit. in reading *ואתו צעירי הרבב* 'And the captains of the chariots were with him.'

(3) Verse 22 makes it plain that Joram's attempt to re-subjugate Edom was futile. What we therefore desiderate in *v.* 21<sup>b</sup> is probably an account of the falling of Joram and his army into

an ambush laid by the Edomites, from which escape was only made by cutting a way through the surrounding enemy and beating a hurried retreat. As to the precise wording of such a narrative the passage in its present state affords no sufficient clue.

22. [עד היום הזה] Cf. I. 8. 8 *note*.

[אז] Cf. I. 3. 16 *note*.

[לבנה] Cf. *ch.* 19. 8, from which it appears that the city was of strategical importance, probably lying south-west of Judah upon the way to Egypt. Eusebius places Libna among the cities in the neighbourhood of Eleutheropolis. Cf. Buhl, p. 193.

[בעת ההיא] Cf. I. 14. 1 *note*.

### 8. 25-29. *Ahaziah, king of Judah.*

*Ch.* 8. 26-29 forms the basis of 2 Chr. 22. 2-6. R<sup>D</sup> *ss.* 25-27.

25. [שתים עשרה] *Ch.* 9. 29 אחת עשרה. So in the present passage, Luc., Pesh.

26. [עשרים ושתים] || 2 Chr. ארבעים ושתים.

[בת עמרי] Luc. corrects *θηράτης* 'Αχάδβ, in accordance with *v.* 18. בת, however, probably has here the more general sense of 'descendant.' Cf. I. 15. 2.

27. [כי חתן ונ'] LXX omits. || 2 Chr. *כי אִמּוֹ הִיָּתַח יוֹעֲזָבָב לְהַרְשִׁיעַ*.

28. [ברמת נלעד] Cf. II. 22. 3 *note*.

[ארמים] We should naturally expect *הַרְמִיִּים*. || 2 Chr. has the strange *הַרְמִיִּים*, which LXX, Luc. represent by *oi rofórai*, i. e. *הַרְמִיִּים* 'the archers'; cf. 1 Sam. 31. 3; 2 Sam. 11. 24. This reading is very probably original. So Klo.

29. [יכרו] The use of the imperf. seems to be inexplicable; cf. Ew. § 346<sup>c</sup>, *note* 2; Dri. *Tenses*, § 27 γ. || 2 Chr. *הִכְרוּ*.

[ארמים] LXX and || 2 Chr. omit.

9. 1-10. 28. *Jehu, an officer of the host of Israel, is anointed king at the command of Elisha. He destroys the whole house of Ahab, and extirpates Ba'al-worship from Israel.*

9. 2. [יהוא] *Ja-u-a apal Hu-um-ri-i*, i. e. 'Jehu son of Omri' (cf. I. 16. 23 *note*), is twice mentioned in the cuneiform inscriptions of Shalmaneser II, as bringing tribute to the Assyrian king. The

first inscription is found upon the obelisk, above a representation of the embassy presenting the tribute before Shalmaneser. In the second inscription (*Annals*, III, Rawlinson 5, no. 6, 40–65), after an account of the conquest of Ḥazael of Damascus, Shalmaneser states that ‘at that time I received the tribute of the Tyrians, Sidonians, of Jehu son of Omri.’ Cf. *Append.* 4. It may be inferred, therefore, that the aid of Assyria had been solicited by Jehu to meet the encroachments of Ḥazael, to which brief reference is made in *ch.* 10. 32, 33, just as in later times it was solicited by Aḥaz of Judah against the alliance of Israel and Aram; *ch.* 16. 6 *ff.*; cf. *Isa.* 7. 1–9.

חרר בחרר] Cf. I. 20. 30 *note*.

3. אל ישראל] A large number of Codd. read על for אל, both here and in *v.* 12. Other examples of the confusion between אל and על are noticed on I. 13. 29 *note*.

4. הנער הנביא] *st. constr.* with the article, through erroneous approximation to the preceding הנער. Cf. Kō. *Syntax*, § 303 *c.*

6–10. The hand of R<sup>p</sup> is very apparent in *vv.* 8, 9. Cf. *notes* on I. 14. 1–18.

7. והכיתה] LXX, Luc. καὶ ἐξολοθρεύσεις, i. e. probably הַתְּכַרְתִּי<sup>1</sup>; cf. 2 Chr. 22. 7. So Klo., Kamp., Kit., Benz.

After אדניך LXX adds ἐκ προσώπου σου, Luc. ἐκ προσώπου μου.

ונקמתי] LXX, Luc. read 2nd pers. ‘and thou shalt avenge,’ making the same change in *v.* 8 והכרתיו. MT. is preferable.

8. ואבד] Vulg., Pesh., Targ. presuppose וְאֶבְרִי ‘and I will destroy.’ LXX, Luc. καὶ ἐκ χειρός, i. e. וְיָדַי, accepted by Klo., Oort.

10. בחלק חרעאל] Cf. I. 21. 23 *note*.

11. ויאמר] All Verss. presuppose וַיִּמְדֵּן, correctly.

השלום] Luc. adds καὶ εἶπεν αὐτοῖς Εἰρήνη. καὶ εἶπον αὐτῷ—an unnecessary redundancy.

המשנע] Cf. Hos. 9. 7; Jer. 29. 26.

שדו] ‘His conversation.’ Cf. Ps. 104. 34, and the use of the verb Job 12. 8; *al.*

<sup>1</sup> Ἐξολοθρεύειν occurs only once as a rendering of תָּכַרְתִּי, viz. Josh. 11. 14, whereas it is constantly employed (as in *v.* 8) to represent הִתְּכַרְתִּי.

12. אֶל יִשְׂרָאֵל] Luc. ἐπὶ τὸν λαόν μου Ἰσραήλ. Cf. v. 6.

13. אֶל נְרִים הַמַּעְלוֹת] The meaning is very uncertain. Ges., Ew., Ke., upon the analogy of the use of מַצְעָה, suppose that the expression may mean 'upon the steps *themselves*,' i. e. 'upon the *bare* steps.' Grä. emends 'עַל-יְרֵמֹת הַנְּרִים' 'upon the elevation of the steps.'

14<sup>b</sup>. וַיִּוְרֶם] Very probably Grä. is correct in substituting אֶרְיָה for יְרֵמֹת:—'Now Jehu was keeping Ramoth Gilead . . . but Jehoram had returned to be healed &c.'

15. אִם יֵשׁ נַפְשְׁכֶם] 'If it be your mind,' i. e. If ye are desirous of making me king. LXX, Luc. add μετ' ἐμοῦ, but this is unnecessary. Many Codd. read אִם נַפְשְׁכֶם, as in Gen. 23. 8.

לְיָד] Kt. לְיָד, with ה syncopated after the preposition ל. Cf. G-K. § 53 *g*.

16. שָׁכַב שָׁמָּה] In place of these words LXX, Luc. present a second rendering of v. 15<sup>a</sup>—clearly a marginal gloss which has usurped the place of the true reading. Notice *ἰθεραπεύετο* for *ἀπέστρεψεν* . . . *ἰατροεθῆναι*—ἀπὸ τῶν τοξευμάτων ὧν κατετόξευσαν αὐτόν for ἀπὸ τῶν πληγῶν ὧν ἔπαισαν αὐτόν—οἱ Ἀραμῆϊν for οἱ Σύροι. LXX rounds off the gloss with *ὅτι δυνατὸς καὶ ἀνὴρ δυνάμεως*.

וְנִיחִיָּה] On the order of sentence expressing the pluperfect cf. *note* on I. 14. 5.

17. שָׁפַע אֲנִי רָאָה] שָׁפַע is either a mistake for נַפְשָׁא owing to the previous occurrence of the *sf. constr.*, or else, as Klo., Kamp., Benz., Kit., Oort suggest, a genitive, *sc.* מִשְׁפָּחָא, has fallen out. שָׁפַע probably denotes a *company* or *multitude*, agreeably to the use of the word in Isa. 60. 6; Ezek. 26. 10<sup>1</sup>. So Luc. *ἄχλον*, Vulg. *globum*, and most moderns. LXX, however, renders *κοινορτόν*<sup>2</sup>, and so Kit.

18. הַשְּׁלוֹם] Cf. *ch.* 5. 21 *note*.

וְנִיחִיָּה] 'What hast thou (as an emissary of Ahab's son)

<sup>1</sup> The root שָׁפַע in Aram. means *to overflow*, and accordingly the suba. שָׁפַע is used in Heb. of *overflowing* or *abundance* of water, Job 22. 11; 38. 34; מִשְׁפָּחָא Deut. 33. 19.

<sup>2</sup> Luc. in the first occurrence has a doublet τὸν κοινορτόν τοῦ ἀχλου. The original reading must obviously have been τὸν ἀχλον.

to do with peace?—the implication (cf. *v.* 22) being ‘How can peace exist so long as the house of Ahab exists?’ Cf. the phrase  $\text{לִי וְלֵךְ}$  I. 17. 18 *note*.

$\text{עָנִינוּ}$  We ought probably to read  $\text{עָנִינוּ}$ . Cf. Job 32. 12  $\text{עָנִינוּ}$ .

20.  $\text{עַד אֵלֶיהֶם}$  Cf. the phrase  $\text{עַד עַד}$  I. 18. 29 *note*.

$\text{בַּשָּׂעָה}$  ‘Madly,’ or, as RV., ‘furiously.’ So ‘A. *ἐν παραληξίᾳ*, Σ. *ἀτάκτως*, Vulg. *praeceps*, Pesh.  $\text{ܐܠܝܘܢܝܘܬܐ}$ , and probably LXX, Luc. *ἐν παραλλαγῇ*<sup>1</sup>. In contrast, Targ. renders  $\text{בְּנִיחָא}$  ‘quietly,’ and this interpretation is adopted by Jos. (*Ant.* ix. 6, § 3):—*σχολαίτερον δὲ καὶ μετ’ εὐταξίας ὤθευεν Ἰηοῦς*.

$\text{יִנְהַג}$  Probably describing Jehu’s habit:—‘he is wont to drive.’ In description of a (single) present event we should of course expect  $\text{נִהַג}$ .

22.  $\text{מַה הַשְּׁלוֹם}$  For the sense ‘What peace?’ (RV.) we should expect  $\text{מַה שְׁלוֹמְךָ}$ , and this is adopted by Klo., Kit., who suppose that the *ה* before  $\text{שְׁלוֹם}$  has come in by dittography. Benz., following Targ., vocalizes  $\text{מַה הַשְּׁלוֹמְךָ}$ , explaining ‘Jehu answers: Between us there can be no “How do you fare?” so long as &c.’ But the sense assigned to  $\text{מַה שְׁלוֹמְךָ}$  is not that which it possesses in this connexion. Cf. *note* on *ch.* 5. 21.

$\text{עַד זְנוּנֵי וְגו׳}$  The sense of  $\text{עַד}$  is ‘at’ or ‘during.’ Cf. Judg. 3. 26  $\text{עַד הַתְּמַהְמָהֶם}$  ‘During their delay’; Jon. 4. 2  $\text{עַד הָאָרְצוֹתַי}$  ‘Whilst I was (during my being) in my country.’ Grä.’s emendation  $\text{עַם}$  for  $\text{עַד}$  is unnecessary. LXX  $\text{ἐν}$ , i.e.  $\text{עַד}$  (so Klo.), is greatly inferior to MT.

23.  $\text{יָדוֹ יִדְוֶה}$  Cf. I. 22. 34.

24.  $\text{מָלֵא יָדוֹ בַּקֶּשֶׁת}$  ‘Armed (lit. filled) his hand with the bow.’ Cf. 2 Sam. 23. 7  $\text{מָלֵא בְרָזֶל וְעַץ הַנִּיחַיִת}$  ‘arms himself with iron and a spear’s shaft’—‘lit. fills himself, viz. in so far as the hand using the weapon is concerned’ (Dri. *ad loc.*)<sup>2</sup>.

<sup>1</sup> The subs. occurs again in ‘A.’s rendering of Job 4. 13\* *ἐν παραλλαγῇ ἀπὸ δραματισμῶν νυκτός*, i.e. probably ‘In trances of visions of the night.’ Cf. Σ. *ἐν ἐκπλήξει ἀπὸ δραμάτων νυκτερινῶν*.

<sup>2</sup> It should, however, be remembered that the context of this passage is very dubious, and that  $\text{מָלֵא}$  disappears under Budde’s emendation.

החצי] So in 1 Sam. 20. 36, 37 (twice), and 38 Kt. for the usual החצי.

25. [שלשה Cf. I. 9. 22 note.

כי זכר אני כי אני LXX, Luc., Vulg., Pesh. presuppose 'For I remember that I and thou &c.' This is probably correct, MT. being due to homoioteleuton.

[את רכבים צמדים] The impossible את must be rejected as ditto-graphy of the preceding אתה. The use of the pl. צמדים 'pairs' is inexplicable. Ges.-Buhl, making a new division of the letters צמדרמאחר, reads צמדר מאחר, and Kit., while rightly rejecting מאחר, favours the sing. צמדר 'as a pair,' i. e. 'together,' and thinks that the pl. may have arisen through assimilation to the preceding pl. רכבים. Possibly צמדים ought to be vocalized as a passive participle (נצמדים) 'joined,' i. e. 'in company.'

26. [אם לא ונ] Cf. I. 20. 23 note.

27. [נח אתו הכרו] It is necessary to follow Pesh. and add ונח, which has fallen out through similarity to the preceding word. So most moderns. Vulg. makes the insertion after המרכבה, and LXX, Luc. supply it in place of הכרו.

[יבלעם] A city of Manasseh west of Jordan, Josh. 17. 11; Judg. 1. 27, called בלעם in 1 Chr. 6. 55; the modern *Bel'ame*, six hours north of *Náblus*. Baed. 262; Buhl, 102, 201f.

28. [עם אכתיו] LXX, Luc. omit.

29. [ובשנת ונ] A redactional notice. Cf. ch. 8. 25 note. Luc. adds *καὶ ἐνιαυτὸν ἕνα ἐβασίλευσεν ἐν Ἱερουσαλὴμ* after 8. 26.

30. [ונחשם ונ] 'And set her eyes in *stibium*.' פחם is the *kohl* of the Arabs (cf. the verb כחל Ezek. 23. 40), i. e. sulphide of antimony reduced to a black powder which is mixed with oil and used for painting the eye-lashes and brows, in order to make the eyes appear large and dark. Cf. Jer. 4. 30 פחם עיניך 'though thou enlargest thine eyes with *stibium*.' Benz. *Archäologie*, 110.

31. [השלום זמרי ונ] RV. rightly, 'Is it peace, thou Zimri, thy master's murderer?' It is idiomatic in Heb. to change to the 3rd pers. after an opening vocative. Cf. cases cited by Dri. *Tenses*, § 198, *Obs.* 2, and add Isa. 51. 7 and Job 18. 4 (with inverted order).

הַשְּׁלוֹם, as Th. rightly emphasizes, must have the same sense as in *vs.* 17, 18, 19, 22. Jezebel reminds Jehu of the speedy fate of Zimri (I. 16. 9–18), and gives him the opportunity of making peace with *her*, the hitherto all-powerful mistress of the kingdom. To give to הַשְּׁלוֹם the meaning ‘How fare you?’ deprives the queen of her policy.

32. מִי אֲתִי מִי [‘Who is *with me*, who?’ i. e. *on my side*. For this use of אֲתִי cf. *ch.* 6. 16; Isa. 43. 5; 63. 3; Jer. 1. 19; Ps. 12. 5. The reading of LXX, Luc. *Tis el sou; κατάβηθι μετ’ ἐμοῦ* (Luc. *πρὸς με*) probably has its origin in a double rendering of אֲתִי, vocalized in the first place as אֲתִי, while *κατάβηθι* may answer to the second מִי read as מִי. Klo. makes *κατάβηθι* the equivalent of הִרְדִּי, a corrupt reading of הִרְבִּי, and so emends מִי אֲתִי הִרְבִּי עָמִי ‘Who art thou, that thou wouldest contend with me?’—a reading in no way comparable to MT.

שְׁנַיִם שְׁלֹשָׁה נְרָנָרִים [‘Two or three.’ Cf. Isa. 17. 6 . . . שְׁנַיִם שְׁלֹשָׁה נְרָנָרִים] אַרְבָּעָה חֲמִשָּׁה [‘Two or three berries . . . four or five.’ LXX, Luc. omit שְׁלֹשָׁה.]

33. וַיִּרְמְסוּהָ [Verss. הִרְמְסוּהָ, rightly making the horses the subject.]

36. עֲבָרוּ [LXX omits.]

37. הִיָּתָה [Kt. should probably be vocalized הִיָּתָה, the older form of the 3rd fem. sing. perf. of verbs ל’ which occurs in a few other cases: — עָשָׂתָה Lev. 25. 21; הִרְצָתָה Lev. 26. 34; הִלָּאָתָה Ezek. 24. 12; הִנָּלָתָה Jer. 13. 19.]

וְאֵשֶׁר לֹא יֵאמְרוּ וְ [Vulg., by omission of the negative, *ita ut praetereuntes dicant: Haecine est illa Iesabel?* Luc. adds *καὶ οὐκ ἴσται ὁ λέγων Οἴμοι.*]

10. 1. וְלֵאחֶאָה [According to the contents of Jehu’s letter, *vs.* 2, 3, the seventy princes are sons of Jehoram rather than of Ahab. Cf. the phrases מִבְּנֵי אֲרִינִיכֶם and עַל-בְּפִא אֲבִיו. Thus Sta. (*ZATW.*, 1885, pp. 279 f.) regards *v.* 1\* as a later and erroneous gloss. It is not, however, unreasonable to suppose that בְּנֵי is here used not in the strictly literal sense, but of *descendants* of Ahab in any degree (cf. בְּנֵי אֲרִינִיכֶם *v.* 3), any one of whom might have been

set up to resist the usurper. Cf. *note* following on the use of the number *seventy*. Jehu's commission (*ch.* 9. 7) is explicitly not against Jehoram but against *the house of Ahab*, and to describe the members of this house no other term could have been chosen by the writer than אֲחָאָב.

[שבעים בני] It is remarkable that *seventy* is the number of the sons of Gideon-Jerubba'al, *Judg.* 8. 30 *ff.*, and of the relations of Bar-Çûr of Ya'di (Panammu inscription, *l.* 3: D. H. Müller, *Die altsemit. Inschr. von Sendschirlî*), who, in each case as here, are massacred to secure succession to the throne. Possibly, therefore, as Müller (*op. cit.*, p. 9) suggests, *seventy* is a round number to denote the whole of the royal kin<sup>1</sup>.

[אל שרי זרעאל הזקנים] Luc. πρὸς τοὺς στρατηγοὺς τῆς πόλεως καὶ πρὸς τοὺς πρεσβυτέρους<sup>2</sup>, Vulg. *ad optimates civitatis, et ad maiores natu*, i. e. אֶל-שָׂרֵי הָעִיר וְאֶל-הַזְּקֵנִים—certainly correct: cf. *v.* 5 MT. זרעאל of MT. has arisen from a mistaken combination of the letters העירואל. Jehu was himself at Jezreel, and would scarcely have sent a letter to the authorities of that city with regard to the royal princes who were in Samaria. So Klo., Kamp., Benz., Kit.

[ואל האמנים אחאב] Luc. καὶ πρὸς τοὺς τιθετοὺς τῶν υἱῶν Ἀχαάβ, i. e. וְאֶל-הָאֲמִנִים אֲחָאָב, probably correct. So Klo., Kamp., Benz., Kit.

2. [ועתה] Cf. *ch.* 5. 6 *note*.

[עיר מבצר] LXX, Luc., Vulg., Pesh., Targ. עִיר מְבֻצָּר. So Jos., and Th., Klo., Kamp., Benz., Kit.

5. [אשר על הבית] Cf. *I.* 4. 6 *note*.

[עשה] LXX, Luc. ποιήσομεν.

6. [שנית] Several Codd., and LXX, Luc. שְׁנִי—'a *second* letter.'

[אנשי בני אדניכם] As the text stands, the first *st. constr.* is in apposition to the second (suspended construct state)—'The men, the sons of your master.' Cf. *Da.* § 28, *Rem.* 6. Possibly אנשי is

<sup>1</sup> In *Judg.* 12. 13 *f.* the *descendants* of Abdon are seventy; forty sons and thirty grandsons, riding upon seventy asses.

<sup>2</sup> LXX agrees with Luc., except in the substitution of *Σαμαρείας* for τῆς πόλεως, an alteration made for the sake of precision.

merely a doublet of רָאָשׁ. Kamp., Oort omit the word. Sta. emends אֲנֹשֵׁי בֵּית אֱלֹהִים. Luc. λαβέτω ἕκαστος τὴν κεφαλὴν τοῦ υἱοῦ τοῦ κυρίου αὐτοῦ, i. e. probably בְּדֹאֲרֵינִיכֶם אִישׁ אֶת־רִאֲשׁוֹ קָרוֹ; adopted by Benz., Kit. as far as regards the use of אִישׁ.

וּבָאוּ] LXX, Luc., Pesh. וְהֵבִיאוּ 'and bring (them).' So Th., Sta., Klo.

7. וַיִּשְׁחָטוּ] LXX, Luc., Pesh. וַיִּשְׁחָטוּם, correctly:—'slew them, even seventy men.'

בַּבָּדָרִים] 'In baskets': so all Verss. On the use of the article cf. I. 1. 1 *note* on בַּבָּנָרִים.

8. הַמְלָאךְ] 'The messenger.' Cf. I. 13. 14 *note*.

הַבִּיאָו] LXX ἠνεγκα—probably an easy alteration of MT.

9. וַיִּשִׂי הַבָּהּ וְנֹ] It is assumed that the populace know who were the perpetrators of the massacre, but not the fact that Jehu was the instigator of it. The inference is therefore clear to fair-minded men (וְצַדִּיקִים אֲתָם) that this is no case of the unscrupulous securing of his own interests by a single individual, but that circumstances are working together to bring about the destruction of the house of Ahab (v. 10).

11. וְכָל גִּרְלֵיו] Luc. καὶ πάντας τοὺς ἀγχιστεύοντας αὐτοῦ, i. e. וְכָל־גִּרְלָיו 'even all his kinsmen':—probably correct; cf. I. 16. 11 *note*. So Klo.

וַיִּשְׁאֵר] Cf. ch. 3. 25, *note* 2.

12. וַיִּקָּם וְנֹ] By the side of וַיִּלֶךְ, וַיִּבֵּא is redundant; at least we should expect it to follow וַיִּלֶךְ and immediately precede וַיִּשְׁחָט, as in Pesh. LXX, Luc., Vulg. omit וַיִּבֵּא, probably correctly. Perhaps the word is a corruption of וַיִּהְיֶה. So Klo., Benz., Kit.

בֵּית עֶקֶר] The rendering of RV. 'shearing house,' marg. 'house of gathering' (Targ. בֵּית כְּנִישָׁת), is merely conjectural. The verb עֶקֶר, Gen. 22. 9 †, means, as in New Heb., Ar., and Aram., *to bind*.

13. וַיִּהְיֶה] Read וַיִּהְיֶה, with Dri. *Tenses*, § 169, *Obs.* 2. The events described by v. 12<sup>b</sup> and v. 13<sup>a</sup> are thus pointedly synchronized in accordance with the idiom of the language:—'He was at Beth-'eqed of the shepherds by the way, when he found &c.' Cf. 1 Sam. 9. 11; Judg. 18. 3; Gen. 38. 25. It is noticeable that

Luc., Vulg. omit the proper name, and may thus be regarded as supporting the emendation<sup>1</sup>.

[לשלות] The expression which ordinarily has the meaning 'to enquire after' is לִשְׁאֹל לְשָׁלוֹם פ'; 2 Sam. 11. 7; 1 Sam. 10. 4; 17. 22; *al.* If this phrase in full was originally written in our passage, the omission of לִשְׁאֹל is earlier than the Verss., all of which agree with MT.

14. [ויתמשוח חיים] LXX omits; Luc., Pesh. apparently read ויתמשוח simply.

[אל בור בית עקר] LXX, Luc. omit בור.

15. [לקראתו] Luc. ἐν τῇ ὁδῷ ἐρχόμενον εἰς ἀπάντησιν αὐτοῦ. בְּרָדְדָה (if not a doublet of בְּרָדְדָה) may be original: ἐρχόμενον, like בְּרָדְדָה of Pesh., is due to the translator.

[היש וג'] Doubtless we ought to follow LXX, Luc. in reading הַיֵּשׁ לְבָבְךָ אֶת־לְבָבִי אֲשֶׁר, thus securing a perfect parallelism with the following clause. So Th., Klo., Benz., Oort. Kamp., Kit. adopt the less probable order הַיֵּשׁ לְבָבְךָ אֲשֶׁר אֶת־לְבָבִי.

[ויש] "If it be" (said he). The writer regards it as sufficiently evident that וַיֵּשׁ וג' is the *response* to the preceding וַיֵּשׁ. Cf. I. 20. 34. Probably the additions of LXX, Luc. καὶ εἶπεν Εἰοῦ, Luc. καὶ εἶπεν αὐτῷ 'Ιοῦ, Vulg. *inquit*, Pesh. אַחַר וַיֵּשׁ (after וַיֵּשׁ, which is assigned to Jonadab as though וַיֵּשׁ אֵשׁ meant 'It is indeed!') are due in each case to the translator.

With וַיֵּשׁ cf. הָאֵל ch. 5. 17 *note*.

16. [וירכבו אתו] Read וַיִּרְכַּב אִתּוֹ with LXX, Luc., Pesh. So Th., Oort. וַיִּרְכַּב אִתּוֹ Klo., Kamp., Benz.; וַיִּרְכַּבו אִתּוֹ Kit.

17. [ערה־הַשָּׂמְרוֹ] Cf. *note 2* on 3. 25.

18. [יהוא יעברנו] Luc. καὶ ἐγὼ δουλεύσω αὐτῷ, Vulg. *ego autem colam eum*;—inferior to MT.

19. [כל עבריו] Klo., Kamp., Benz., Kit. cut out the two words as an erroneous insertion from *v.* 21. Jehu summons the *prophets*

<sup>1</sup> It is certain that Vulg., reading והוא קָצָא, would have left the pronoun unexpressed, and rendered, as is actually the case, *invenit*. Cf. in Vulg. the other cases of the idiom cited. That the same course may have been followed in the Greek may be inferred from the rendering of Gen. 38. 25.

and *priests* of Ba'al, who are commanded to proclaim a solemn assembly, to which the *worshippers in general* are summoned (*v.* 20 *f.*). It is noticeable that in Luc. *καὶ πάντας τοὺς δούλους αὐτοῦ* follows *καὶ τοὺς ἱερεῖς αὐτοῦ*, as though inserted from the margin.

20. [ויקראו] LXX, Luc., Vulg. sing. אִקְרָוּ.

21. LXX erroneously expands the verse from *v.* 19.

[מה למה] *Ch.* 21. 16 *t.*

22. [המלתחה] The context demands the meaning 'wardrobe'; cf. Vulg. *vestes*. In Eth. *አልጋጋ*; *'ellāḫ* denotes a kind of *tunic*; cf. Dillmann, *Lexicon*, 45 *f.*

[המלבוש] LXX, Luc. *ὁ στολιστής*, i. e. *שִׁמְלָה*.

23. [מעבדי] Luc. adds *καὶ ἐξαποστείλατε αὐτούς. καὶ εἶπον Οὐκ εἰσὶν κ.τ.λ.*; adopted by Klo.

24. [ויבאו] LXX sing. *καὶ εἰσῆλθεν*. Cf. the sing. reference to Jehu as the chief offerer in *v.* 25 *בְּכֹלֹתָּ*. So Klo., Sta., Kamp., Benz., Kit. Luc. places 24<sup>a</sup> after 24<sup>b</sup>, and adds, after *εἰσῆλθον*, the gloss *εἰς τὸν ὄλεον τοῦ προσοχθίσματος*. Elsewhere in the context *בעל* = *Baal*, never *προσοχθισμα*.

[שמוני] Luc. *τρισεχάκοντα*, Pesh. *٣٠*, 380.

[האיש ונ] As *אִישׁ* is vocalized, the sentence is extremely difficult. Read *אִישׁ* with Th., Klo., Kamp., Benz., Kit.:—'The man *who suffers to escape* any of the men, &c., his life shall be for his life.'

[על ידיכם] 'Into (lit. *upon*) your hands.' So, after *נתן*, Gen. 42. 37; after *הִנִּיחַ*, Jer. 18. 21; Ezek. 35. 5; Ps. 63. 11.

25. [בכלתו] Pesh. *٣٠*, i. e. *בְּכֹלֹתָּ*.

[לרצים] Cf. I. 1. 5 *note*.

[ולשלישם] Cf. I. 9. 22 *note*.

[וישלו] The object is missing. RV., 'cast them out,' finds the reference to be to the corpses of the slain; but it is reasonable to expect this to be more precisely indicated. Klo. is right in finding the object of *וישלו* to lie concealed under *והרצים והשלישם*, the repetition in detail of the subject of the verb in MT. being scarcely less strange than the omission of the object. He ingeniously suggests *והשלישם והרצים* 'and they cast the Asherim down to the ground.' This restoration, however, is not very likely to

represent the original if the emendation adopted in *v.* 26 be correct, which thus makes reference to the (single) Ashera of the temple.

[עַד עִיר וְנִי] 'To the *city* of the house of Ba'al' can hardly be correct. Klo.'s emendation עַד־דְּבִיר וְנִי 'to the *adytum, &c.*' (cf. I. 6. 16 *note*), is very suitable to the context, though it is illegitimate to cite the rendering of Luc. *ἕως τοῦ ναοῦ τοῦ Βαάλ* in support of the emendation<sup>1</sup>. The other Verss. agree with MT.

26. [מַעֲבֹת] The Verss. presuppose a sing. מַעֲבֹת, in accordance with the suffix of וְיִשְׂרָאֵל. But, as Sta. (*ZATW.*, 1885, p. 278) remarks, the *stone* Μαῦζῆβα cannot have been burnt, and it is therefore probable that we ought to substitute אֲשֵׁרָה 'the Ashera of the house of Ba'al,' in accordance with I. 16. 33, וַיַּעַשׂ אֲשֵׁרָה וַיַּעַשׂ אֲשֵׁרָה: cf. *ch.* 23. 6. So Kamp., Benz., Kit., Oort. On the character of the Ashera cf. I. 14. 15 *note*.

27. [מַעֲבֹת] Sta., Kamp., Benz., Kit. emend מַעֲבֹת, the first comparing I. 16. 32, and, for the expression נִתְחַבַּח מַעֲבֹת, Ex. 34. 13; Deut. 7. 5; 12. 3; Judg. 2. 2; 6. 28 *ff.* Mention of the destruction of the *altar* is to be expected, supposing the clause to be not merely a doublet of that which follows (Klo.), which it resembles somewhat suspiciously.

לְמַחְרָאוֹת Kt. [לְמַחְרָאוֹת]

#### 10. 29-36. *Summary of Jehu's reign: his character and his foreign relations.*

R<sup>D</sup> *vs.* 28-31, 34-36; *vs.* 32, 33 summarized from the Annals.

29. [עֲגֹלֵי הַזָּהָב] '(Namely) the golden calves,' in apposition to חֲמָאֵי י'. Vulg., with a view to make the connexion more clear, inserts *nec dereliquit*, Targ. לֹא־יִשְׁחַעֲבֵר ל'.

32. [בַּיָּמִים הָהֵם] The same phrase is used by R<sup>D</sup> in *ch.* 15. 37; 20. 1. Cf. *note* on I. 3. 16.

<sup>1</sup> דְּבִיר in I. 6. 5, 16, 19, 21, 23, 31; 7. 49; 8. 8 appears as *δαβείρ*; and, assuming that *עַד* *εἰς* could answer to *דְּבִיר*, as in Ps. 28 (LXX 27). 2, בית remains unrepresented, and דְּבִיר *דְּבִיר* simply is scarcely likely to have been read by the translator.

לְקַצֹּץ בְּיִשְׂרָאֵל] 'To cut Israel short,' lit. 'to cut off in Israel.' The expression is strange, though Hab. 2. 10 קָצוּת עַמִּים וְרַבִּים affords an instance of the use of the verb קָצַח in this sense. The original reading is probably preserved by Vulg. *taedere super Israel*, i. e. לְקַצֹּץ בְּיִשְׂרָאֵל 'to loathe Israel'; cf. Gen. 27. 46 שָׂצָתִי בְּחַיֵּי בְּיִשְׂרָאֵל, *Taedet me vitae meae*. So Klo. Targ. לְמַחֲקָה רַחוּמֵיהּ seems to have read לְקַצֹּף 'to be angry with,' and this is adopted by Th., Kamp., Benz., Kit.

33. [בְּמֵן הַיַּרְדֵּן וְנֹ] The double mention of הַנְּלָעַד introduces confusion, and Grä., Buhl. (*Geogr.* 70) simplify the description by cutting out the first הַנְּלָעַד, and also the ו before the second. The fact that, at the time of the fall of Omri's dynasty, Rama of Gilead appears to have been the most northern point of Israel's dominions east of Jordan causes some critics (cf. Sta. *ZATW.*, 1885, p. 279; Benz., Kit.) to regard the verse, either as a whole or in part, as a later addition.

33<sup>b</sup>. [מַעְרַעַר וְנֹ] The same description of the position of אֲרֹעֵר, with the addition of אֲרֹעֵר before אֲרֹעֵר, is found in Deut. 2. 36; 3. 12; 4. 48; Josh. 12. 2; 13. 9, 16. The site of 'Aro'er is found in a heap of ruins called 'Ar'âr, south of *Dibân*, and standing on a hill on the northern side of the ravine of Arnon. Buhl, 269.

[הַנְּלָעַד] Luc. adds *καὶ Ἰαβόα*.

34. [וְהָלַךְ בְּבוֹרֵתוֹ] LXX, Luc. add *καὶ τὰς (Luc. αὶ) συνάψεις αὐτῶν*, i. e. וְהָלַךְ בְּבוֹרֵתוֹ. Cf. I. 16. 20; *ch.* 15. 15.

36. At the end of the verse Luc. adds *ἐν ἔτει δευτέρῳ τῆς Γοβολίας βασιλείης κύριος τὸν Ἰοῦ υἱὸν Ναμεσί*, and then continues with a summary account of Aḥaziah's reign, derived in the main from *ch.* 8. 25 *ff.*, with a brief mention of the events of *ch.* 9 in so far as they concern the death of Aḥaziah.

11. *Athaliah the queen-mother usurps the throne of Judah. At the end of six years Jehoiada the priest effects a revolution, and sets Jehoash, the rightful heir, upon the throne.*

*Ch.* 11 forms the basis of 2 Chr. 22. 10—23. 21.

This chapter and its sequel, *ch.* 12. 5—17, form, with *chh.* 16.

10-16; 22. 3-23. 25, a series of Judaeae narratives which reflect prominently the influence of the priests as conservators of the religion of Yahwe, and in which the interest centres to a great extent round the Temple at Jerusalem. Probably therefore, as Sta. suggests, the source from which the narratives were drawn may have been the Temple-archives.

Sta. (*ZATW.*, 1885, pp. 280 *ff.*) has pointed out that *ch.* 11 is probably a combination of two narratives. The first, *vv.* 4-12, 18<sup>b</sup>-20, is a continuous whole; the second, *vv.* 13-18<sup>a</sup>, merely a fragment. According to the first, Jehoiada effects the revolution by the aid of the royal bodyguard (מִצְבָּרֵי הַמֶּלֶךְ); in the second, it is the people (עַמֵּי הָאָרֶץ) who are prominent. The insertion of מִצְבָּרֵי הַמֶּלֶךְ in *v.* 13 in apposition to עַמֵּי הָאָרֶץ is clearly a redactional device, and traces of the redactor's hand are also to be found in *v.* 15 (see *ad loc.*).

The recognition of this composite character of the narrative explains certain difficulties which are patent if it be read as a continuous whole. Thus, it cannot be thought that the destruction of the temple of Ba'al (*v.* 18<sup>a</sup>) took place between the anointing and enthronement of Jehoash. It would naturally occur *after* the measures taken against Athaliah, and not as an episode in their-course. Again, it is difficult to understand why the setting of a guard over the Temple (*v.* 18<sup>b</sup>) should have been necessary *after* the death of Athaliah (*vv.* 15, 16). The purpose of such a guard can only have been to protect the Temple against the danger of an attack by the queen and her adherents. It is strange, also, if the narrative be a whole, that there should be two accounts of the death of Athaliah; *vv.* 15, 16 and *v.* 20<sup>b</sup>.

The main difference between the two narratives seems to be that while the fragment emphasizes the *religious* importance of the revolution, the continuous narrative regards it purely as an event of civil importance. This difference does not set the two accounts at variance; the religious revolution may well have followed in the train of the civil.

The parallel narrative of 2 Chr. has been considerably expanded in parts by the editor, the priests and Levites being introduced

and made to take the place which is occupied in Kings by the royal bodyguard.

11. 1. [וראתה] Omit ו with Q're and || 2 Chr.

[ותאבד] || 2 Chr. וְתִרְבֵּר, a scribal error.

2. [יהושבע] || 2 Chr. יְהוֹשֻׁבֶעַת. She is there stated to have been אִשְׁתֵּי יְהוֹיָדָע הַכֹּהֵן.

[בן אחויה] LXX *υἱὸς ἀδελφοῦ αὐτῆς*, i.e. בֶּן-אָחִיָּהָ. Luc. combines the two readings.

[אתו ואת סנקתו] || 2 Chr. prefixes וְהִתְחַן, which is indispensable. So Ew., Th., Klo., Kamp., Benz., Kit.

[ויסתרז אתו] LXX, Luc., Vulg., Pesh. וַיִּסְתַּר אֹתוֹ. So || 2 Chr. וַיִּסְתַּרְהוּ.

4. [ידידע] Luc. adds *ὁ λεγόμενος*, i.e. הַכֹּהֵן, as in *vs. 9 ff.* The specification is necessary unless it be supposed that the narrative originally contained an earlier reference to Jehoiada, such as that of || 2 Chr. noticed on *v. 2.*

[המאיות] Kt. only again *vs. 9, 10, 15.* Kō. discusses the form and concludes that the י is merely euphonic, *mēyōlh* for *mē'ōlh*, representing the pronunciation adopted for the avoidance of hiatus, as in Aramaic. *Lehrg.* I. i. p. 217; cf. p. 481.

[לכרי] So *v. 19* and 2 Sam. 20. 23 Kt. Probably the *Carians* are denoted. Cf. R. Sm. *OTJC*<sup>2</sup>, p. 262 *note.*

[ולרצים] Cf. I. 1. 5 *note.*

[ויכרת . . . בבית י'] LXX *καὶ διέθετο αὐτοῖς διαθήκη Κυρίου καὶ ἔρασαν*, i.e. וַיִּשְׁבַּע אֱתָם ^ וַיִּכְרֹת לָהֶם בְּרִית י', probably correct. י' בבית at the end is superfluous, while י' ברית may be paralleled from 1 Sam. 20. 8. So Klo.

5-7. As Wellh. (*C.* 361) points out, *v. 6* is clearly a gloss, the 'שתי ידות ונ' of *v. 7* answering to 'השלשית ונ' of *v. 5.* By removal of this insertion, and reading וְשָׁמְרֵי (as in *v. 5*) for וְשָׁמְרֵי in *v. 7*, we obtain an intelligible text in *vs. 5, 7, 8*:—'And he commanded them, saying, This is the thing which ye shall do; the third part of you who go in on the Sabbath and keep the guard of the king's house, and the two divisions of you, even all who go forth on the Sabbath and keep the guard of the House of Yahwe about the king,

ye shall compass the king round about, &c.' The point is obviously that all the bodyguard is to be concentrated at the Temple, no part of it being at Athaliah's disposal at the palace: cf. *v.* 9.

5. At the end LXX adds ἐν τῷ πύλωνι.

6. [בשער סור] || 2 Chr. בְּשַׁעַר הַיְסוּד.

[הבית מסח] The unintelligible מסח is omitted by LXX, and by || 2 Chr. in the free explanation, וְכָל־הָעָם בְּחִצְרוֹת בַּיִת יְהוָה. Field cites a Schol. which states the existence of a reading ἀμμελέχ, i.e. הַפְּלֵךְ, adopted by Kit.

8. [אל השררות] 'Up to the ranks,' i.e. the lines of men surrounding the king, suggested by the previous וְהִקְפַּתוּ וְנִ. The word is the same as New Heb. סֶנֶר, Aram. שְׁנֵר, Vulg., *septum templi*, misunderstands. || 2 Chr. אֶל־הַבַּיִת.

10. [התחית] || 2 Chr. הַתְּחִיתִים. So Th., Klo., Kamp., Benz., Kit. [השלטים] RV., here as in the other occurrences of the word, 'the shields.' This rendering seems to be demanded by Song 4. 4, where אֶלְךָ לֵל שְׁלֵטֵי הַגְּבוּרִים stands in explanatory apposition to אֶלְךָ הַפְּגָן. Th. on 2 Sam. 8. 7 favours the more general meaning 'armour,' and the same view is taken by W. E. Barnes, who classifies the ancient renderings of the word: *Expos. Times*, Oct. 1898, pp. 43 *f.* The fact, however, that שלטים (here and in Jer. 51. 11) occurs in connexion with other specified items of military equipment is against the view that the term is used in a general and not a special sense. According to LXX, Luc. in I. 14. 26, the שְׁלֵטֵי הַחַיָּב which David took from the servants of Hadadezer, king of Zoba, were carried off by Shishak, king of Egypt, during the reign of Rehoboam. Cf. *note ad loc.*

11. [למזבח ולבית] RV. 'along by the altar and the house.' The meaning seems to be that the guards formed a semicircle extending from the south to the north corner of the Temple, and surrounding the brazen altar which stood before the Temple. Thus all the space between the porch and the altar would be enclosed. It is, however, highly doubtful whether ל can bear the sense 'along by,' and whether, granted this sense, the writer would have chosen

to convey the explanation given above in so obscure a manner. Pesh. represents סביב . . . למזבח by סבב סבב סבב. If we may regard סבב סבב as due to an erroneous explanation of הבית 'the house' (i.e. the Temple) as 'the king's house,' we obtain the good sense, סביב למזבח ולבית, 'round about the altar and the Temple.' סביב seems to have been wrongly placed in MT., and then explained by the addition על המזבח, a statement which at this stage of the proceedings is incorrect.

12. [העדות] RV., following Verss., 'the testimony,' i.e., apparently, a written law-book, committed to the young king as head over the theocratic state; cf. Deut. 17. 18 ff. There is not, however, anywhere else allusion to such a custom as the laying of a book (?) upon (sc. the head of) a king at his coronation; the term עדות is a late one; and, if it represented the law of the kingdom embodied in a concrete form, it would be natural to expect that this fact would be more precisely indicated (e.g. קטר העדות). Thus it is reasonable to suspect the text of corruption. Wellh. (C. 361) makes the happy emendation הזעירות 'the bracelets,' which formed, with הניר 'the diadem,' the royal insignia. Cf. 2 Sam. 1. 10<sup>1</sup>.

13. [הרצין העם] Obviously the two terms cannot stand together *δυσσύνετος*. הרצין is a gloss, roughly inserted for the purpose of connecting the narrative with that which precedes. Cf. note on the composition of the narrative. העם is probably used in a military sense. Cf. I. 16. 15 note.

14. [אל המלך] 'By the king.' For this sense of אל cf. note on I. 6. 18.

15. [פקדי החיל] LXX *τοῖς ἐμισθούτοις*, i.e. פקדי, adopted by Sta., Kamp., Benz., Kit., is doubtless correct. MT. can only mean 'those of the army who were *mustered*.'

את שרי המאיות is superfluous by the side of פקדי החיל, and must be regarded as a gloss from *vs.* 4, 9, 10, of the same character as

<sup>1</sup> Reading הזעירות for הזעירות, with Wellh., Dri., Budde, &c.

that noticed in *v.* 13. The same is probably the case with the words אל מבית לשררה, which seem to conflict with *v.* 15<sup>b</sup>. The queen is to be taken *outside* the Temple, and therefore not *inside* the ranks which, according to *v.* 8, surround the king within the Temple.

16. [וישמו לה ידים] 'And they laid hands on her.' So LXX, Luc., Vulg., Kamp., Benz., Kit. The rendering, 'And they made way (lit. place) for her,' Pesh., Targ., adopted among moderns by Ke., Th., Klo., AV., RV., is not to be paralleled<sup>1</sup>.

19. [וישב] LXX, Luc. καὶ ἐκάθισαν αὐτόν. So || 2 Chr. וישבו אחיהם.

12. 1-4. Introduction by R<sup>D</sup> to the reign of Jehoash.

Ch. 12. 1-3 = 2 Chr. 24. 1, 2.

12. 1, 2. Luc. reads בן־אחיהו יהואש in the synchronism of *v.* 2, and inserts *v.* 1, the statement of the king's age at accession, *after* the synchronism, thus conforming to the order which is constant elsewhere in the introductory formula. See *Introduction*.

3. [ויעש ונ'] 'And Jehoash did that which was right in the sight of Yahwe all his days, forasmuch as Jehoiada the priest instructed him.' So Ew., Th.<sup>2</sup>, Kamp. The antecedent of אשר is found in יהואש; lit. 'he who Jehoiada instructed.' Cf. e.g. Gen. 42. 21 אֲשֶׁר רָאִינוּ 'we who saw' (or, 'in that we saw'); *Heb. Lex. Oxf.*, s.v. אשר, 8 c. AV., RV., Kit., following LXX, Luc., Vulg., render 'all his days wherein Jehoiada the priest instructed him,' thus limiting the period of the king's good living to the life-time of Jehoiada, in accordance with || 2 Chr. 24. 2, כָּל־יְמֵי יְהוֹאָשׁ יִהְיֶה נְכוֹן, and the narrative of 2 Chr. 24. 17-22 which relates the defection of Jehoash from the religion of Yahwe and his murder of the son of Jehoiada. But the normal method of expressing such a sense

<sup>1</sup> דָּים in Josh. 8. 20 does not mean *place* or *room* (*Ges. Thes.*), but *power*, as in Ps. 76. 6; singular דָּ Dent. 82. 36. Cf. Dillmann, *ad loc.*; *Heb. Lex. Oxf.*

<sup>2</sup> Pesh., Targ. are ambiguous in meaning, and cannot be cited, as by Th., in favour of this rendering. The accentuation of MT., however, in placing the principal break upon יָקָי, is certainly intended to convey the meaning adopted.

would have been *כָּל־יְמֵי אִשָּׁר וְג'*, as e. g. in 1 Sam. 1. 28. *כָּל־יְמֵי* is elsewhere in every occurrence used absolutely, without further definition, in the sense 'all his life long':—I. 15. 14, || 2 Chr. 15. 17; *ch.* 15. 18; 2 Chr. 18. 17; 34. 33; Deut. 22. 19, 29; Eccl. 2. 23; 5. 16†. Moreover, as Ew. points out, it seems to be clear that R<sup>D</sup> was unacquainted with any narrative of the king's defection, for 'had this been so, then the older historical work must have told us how Joash showed himself faithless afterwards; but so far is this from being the case, that the piety of his successor is afterwards compared with his own, and that of both regarded as inferior to David's alone, 2 Ki. 14. 3 (the Chronicles omit this passage); even Uzziah is only treated as their equal, 2 Ki. 15. 3; 2 Chr. 26. 4.'

It is, of course, possible that the statement *אִשָּׁר הוֹרֵדוּ וְג'* may be an early marginal note intended to qualify the absolute *כָּל יְמֵי*, in accordance with the narrative of Chr. This supposition is perhaps favoured by the reading of || 2 Chr. *כָּל יְמֵי יְהוֹרֵד*, which looks like a limited explanation of *כָּל יְמֵי* simply.

4. *רַק הַבְּמוֹת וְג'* Cf. I. 3. 2, 3 *note*.

12. 5-17. *Measures taken by Jehoash for the repair of the House of Yahwe.*

2 Chr. 24. 4-14 gives a different narrative of the same events.

5. *כֶּסֶף עוֹבֵר וְג'* Very difficult. As the text stands, *כֶּסֶף עוֹבֵר* must mean 'current money' (RV.). Cf. Gen. 23. 16. Then the four following words are rendered by RV. 'the money of the persons for whom each man is rated'; *marg.* Heb. 'each man the money of the souls of his estimation.' The construction is here similar to that of Gen. 9. 5 *אִישׁ אָחִיו* 'each man his brother,' i. e. 'each man's brother'; Gen. 15. 10 *אִישׁ בְּתָרָו* 'each its half,' i. e. 'the half of each.'

Luc. represents *כֶּסֶף עוֹבֵר* . . . *עֹבֵר* by *ἀργύριον συντριμῆσεως ἀνδρῶν*, *ἀργύριον συντριμῆσεως ψυχῶν*, i. e. *כֶּסֶף עָרְוָה אִישׁ וְג'*. It is certainly a great simplification of the text if we suppose, with Sta., Kamp., Benz., Kit., that these first three words, 'the money of each man's

*assessment*' (cf. Lev. 27. 2 ff.), represent the original text, and that *כסף נפשות ערבו* is an explanatory gloss which has come into the text as a doublet.

[כל כסף] It is necessary to insert ו before כל, 'and all the money &c.' The freewill offering of money which a man's heart prompts him to make is clearly distinct from the sum which is assessed by tariff.

6. [איש מאת מכרו] Apparently, 'each from his acquaintance,' RV. The scope with which סָכַר (only again *v.* 8) is employed is highly obscure, and the word is justly regarded with suspicion by Kamp., Benz. LXX ἀπὸ τῆς πρᾶξεως αὐτοῦ (Luc. αὐτῶν) vocalizes סָכַר; Vulg. *juxta ordinem suum* (?).

[ברק] 'Dilapidation.' Cf. *ch.* 22. 5; Ezek. 27. 9, 27.

[לכל] 'For everything,' i. e. 'wherever.'

9. [סָחַח] This form, in place of the ordinary סָחַח, appears here only. Kō. (*Lehrg.* II. i. 490) cites the similar segholate *st. constr.* forms חָרַר, חָרַע, חָרַע, חָרַע, חָרַע. Cf. G-K. § 93 h.

10. [אָרוֹן אֶחָד] אָרוֹן, though vocalized as *st. constr.*, can only be regarded as *st. abs.*; Kimhī's explanation, 'the chest of (*belonging to*) some one,' being excluded by || 2 Chr. 24. 8 וַיַּעַשׂ אָרוֹן אֶחָד, and the statement of Ew., § 286<sup>d</sup>, that 'the numeral אֶחָד *one*, though mostly used as an adjective, may nevertheless be subordinated to its noun, put in the construct state,' being in the present case inconceivable. Cf. Kō. *Syntax*, § 310 d. Probably the vocalization here and in Lev. 24. 22, מִלְּשֵׁם אֶחָד, is merely an error of the punctuators. וַיַּחַת אֶחָד II. 18. 24 (cf. *note*) is perhaps different.

[אצל המזבח] The statement that the chest was placed *beside the altar* seems scarcely to accord with the fact that it was given into the charge of the keepers of the threshold, who placed in it the money which they received from persons entering the House of Yahwe. Hence Sta., following the suggestion of the LXX transliteration in Cod. A, ἀμμοσθη, emends אצל המזבחה, a suggestion favoured by Kamp., Kit., Oort. The fact that Maççebōth existed subsequently in the Temple appears from *chh.* 18. 4; 23. 4 ff. Klo. emends אצל המזוזה 'beside the doorpost,' and this agrees well with

the following בְּיָמָיו Kt., and is favoured by Benz., who objects to the former suggestion on the ground that Μαϋϋεῖῶθ usually stood in Semitic sanctuaries near the altar and not near the entrance.

|| 2 Chr. 24. 8 בְּשַׁעַר בַּיִת י' חוֹצָה 8.

ונתנו] Frequentative, 'used to place.' So v. 12. Cf. the imperfects of *vs.* 14–17. For the reversion to the imperf. with *consec.* in *vs.* 11, 12<sup>b</sup> cf. Dri. *Tenses*, § 114.

הטובא] LXX, Luc. τὸ εὐμεθῆν, as in v. 11.

11. [ויצאו] Luc. omits, while Pesh. places after ויטנו.

13. [אבני סחצב] So *ch.* 22. 6.

ו'ולכל וג' 'And for all for which outlay should be made upon the house.' אשר יצא, lit. 'for which it (i.e. הכסף v. 12<sup>a</sup>) should go forth.'

לְתַקְנָה] 'For repair.' Probably the vocalization should be לְתַקְנָה 'to repair it'; cf. Luc., Pesh., Targ. So Klo., Benz.

17. [בכסף אשם וג'] The reference appears to be to fines in money. Cf. Wellh. *Prolegomena*, 73.

12. 18–22. *Closing events of the reign of Jehoash, summarized by R<sup>D</sup>.*

*Ch.* 12. 18–22 forms the substance of 2 Chr. 24. 23–27.

18. [אז יעלה] Cf. I. 3. 16 *note*.

21. [בית מלא] Cf. *note* on הַפְּלִיאָה I. 9. 15.

22. [יחבר וג'] || 2 Chr. וְיָבֵר בְּיַד שְׂמָרְיָה וְיַחְזֵק בְּיַד שְׂמָרְיָה הַכֹּהֵן הַגִּידִיּוֹן הַיְהוּדָי.  
הַפְּלִיאָה.

13. 1–9. *Jehoahaz, king of Israel.*

R<sup>D</sup> frames short notices from the Annals.

13. 3. [כל הימים] 'All the days,' viz. of Jehoahaz. Cf. *note* on I. 5. 15. The statement is made rather loosely if the events of v. 5 belong to this reign.

4. [ויחל וג'] For the expression cf. I. 13. 6 *note*.

5. [ויצאו] Luc. καὶ ἐξήγαγεν αὐτούς, i. e. וַיִּצְאוּ.

6. [מתחת יד ארם] Luc. adds καὶ ἀπεστράφη ὄριον Ἰσραὴλ αὐτοῖς.

7. [באחלהם] Not strictly 'in their tents,' but 'in their homes.' Cf. I. 8. 66; Judg. 19. 9, and the phrase of I. 12. 16; 2 Sam. 20. 1.



The formula for the close of this reign is repeated in *ch.* 14. 15, 16, where it is due to the preceding account of Jehoash in relationship to Amaziah. As this narrative, however, forms part of the history of the reign of Amaziah, the introduction of *vs.* 15, 16 breaks the connexion, and is probably the work of a later hand. The repetition is not found in Luc.

14. [אשר ימות בו] Not, as RV., 'whereof he died,' but, 'whereof he was to die.' Cf. *Dri. Tenses*, § 39 β.

[ויבך על פניו] Cf. Gen. 50. 1 וַיִּבְכֶּה עָלָיו וַיִּבְכֶּה עַל פְּנָיו.

[אבי ונ'] Cf. *ch.* 2. 12 *note*.

[ויחור . . . יחור] LXX omits through oversight.

[באמס] Cf. I. 20. 26 *note*.

18. [קח החצים] Luc. λαβὴ πέντε βέλγη.

19. [להכות] '(It was) for smiting,' and so 'Thou shouldest have smitten.' Cf. 2 Sam. 4. 10 לִי אֲשֶׁר לָתַתִּי לָהּ 'To whom (it was) for my giving,' i.e. 'To whom I should have given.' *Dri. Tenses*, § 204. Klo.'s emendation לִי הִכְתָּ, after the rendering of LXX, Luc. εἰ ἐπάταξας, is unnecessary.

[חמש או שש פעמים] Vulg. adds *sive septies*.

20. [יבאו] Probably, 'kept on coming.'

[בא שנה] The text gives no sense, but LXX, Luc. ἐλθόντος τοῦ ἐνιαυτοῦ suggest the emendation כָּבַא הַשָּׁנָה 'when the (new) year came.' Cf. the phrase of I. 20. 22, 26 לְתַשְׁבַּח הַשָּׁנָה. Vulg. *in ipso anno*, Pesh. כָּבַא כַּמְלָא וְכָבַא must have read כָּבַא הַשָּׁנָה as though for כָּבַא בְּשָׁנָה, an Aramaic construction. Benz. emends בְּשָׁנָה 'yearly' (?); Kit. בְּשָׁנָה.

21. [יהי הם קברים ונ'] Cf. I. 13. 20 *note*.

23. [ולא השליכם ונ'] Cf. *ch.* 17. 20 (R<sup>D</sup>).

24. [וימלך בן הרר בנו] Winckler (*Alttest. Untersuchungen*, 66) gives reasons for identifying this king with *Mari'*, king of Damascus, who was brought into subjection by the Assyrian king Rammân-nirari III in his campaign against the nations of the West, between B.C. 806-803. Cf. *KB.* i. 191; Winckler, *Keilinschrift. Textbuch*, 12 f.

25. [את ערי ישראל] Luc. adds *καὶ ὅσα ἔλαβεν*.

## 14. 1-22. Amasiah, king of Judah.

*Ch.* 14. 1-14, 17-22 = 2 Chr. 25. 1-4, 11, 17-28; 26. 1, 2.

R<sup>D</sup> embodies short notices from the Annals, together with a complete narrative (*sv.* 8-14; cf. p. 215) from an unknown source.

14. 2. [יהוערין] || 2 Chr. supports Q're יהוערין. So Vulg., Pesh., Targ. LXX, Luc. Ἰωαθεῖμ. Cod. A. Ἰωαθεῖν.

3, 4. [רק לא כדוד ונ'] || 2 Chr. 25. 2<sup>b</sup> sums up the limitations to the favourable verdict in the terse statement רק לא בלבב שלים

4. [רק הבמות ונ'] Cf. I. 3. 2, 3 *note*.

5<sup>b</sup>. [המלך] LXX, Luc. omit.

6<sup>b</sup>. [בכתוב ונ'] Citation is made by R<sup>D</sup> directly from Deut. 24. 16. For ימות Kt., ימת Q're, Deut. reads ימרו. || 2 Chr. 25. 4 ימרו.

7. [הוא הבה] The emphatic הוא (almost 'It was he who smote &c.') occurs again *sv.* 22, 25; 15. 35<sup>b</sup>; 18. 4, 8, and may be regarded as a mark of the style of R<sup>D</sup> in connecting together detached notices relating to one particular king.

[בני המלח] Kt. is supported by || 2 Chr. 25. 11; 1 Chr. 18. 12; Q're בני מלח by 2 Sam. 8. 13; Ps. 60. 2.

[ותמש] Perfect with weak ו, a mark of decadence in style, due not to R<sup>D</sup>, but to his source. So elsewhere in later extracts from the Annals, *ch.* 18. 4; 21. 4, 6. The style of R<sup>D</sup> is always, like that of Deuteronomy his model, of the best (cf. e.g. *ch.* 17); the style of the extracts is on a level with that of the lengthy narrative *ch.* 22. 3-23. 25, and may be taken as representing the popular style (as distinct from the prophetic or literary style) of the closing years of the kingdom of Judah.

[הסלע] Cf. Judg. 1. 36; Isa. 16. 1; 42. 11 (סלע without article). The usual identification with *Petra* (cf. Baed. 206) is denied by Buhl, *Edomites*, 34 ff. || 2 Chr. 25. 11 finds reference to 'the crag' from which ten thousand captive Edomites were thrown headlong. The name יתנאל (LXX, Luc. Καθολα) as an Edomite city does not appear elsewhere.

8. [נא] Cf. I. 3. 16 *note*.

10. [ונשאך] Probably perf. with weak ו 'and thy heart hath lifted

*thee up.*' Another occurrence is found in v. 14 **וְלִקַּח**. Cf. *note* on **וְהַמַּש** v. 7.

**הַחִבֵּר**] 'Enjoy your honour' ('let yourself be honoured').

**וְלִמָּה**] The force of **וְ** is sarcastic: 'Pray, why?' Cf. I. 2. 22 *note*.

11. **בֵּית שִׁמְשׁ**] Cf. I. 4. 9 *note*.

13. **וַיָּבֵאוּ** Luc., Vulg. presuppose **וַיְבִיאוּ** as in || 2 Chr. 25. 23, probably correctly.

**בְּשַׁעַר אֲמָרִים**] Read **בְּשַׁעַר אֲ** with Luc., Vulg., Pesh., Targ., || 2 Chr.

**שַׁעַר הַפְּנִים**] Cf. 2 Chr. 26. 9; Jer. 31. 38. A **שַׁעַר הַפְּנִים** is mentioned in Zech. 14. 10.

14. **וְלִקַּח**] **לִקַּח** is omitted in || 2 Chr. 25. 24, and it is therefore possible that the word may be a later insertion made to supply the missing verb, which may have been **וַיִּשָּׂח**, or **לִקַּח** following after **הַחֲעָרְבוּ**. Cf., however, **וַיִּשָּׂח** v. 10 *note*.

15, 16. Omitted in Luc. Cf. *note* on ch. 13. 12, 13.

18<sup>a</sup>. After **וַיִּמְצְאוּ**, LXX adds **καὶ πόλιν ἄ** (Luc. 50a) **ἑπομένην**.

19. **לְכִישָׁה**] An old Amorite city, several times named in the Tell el-Amarna inscriptions; probably the modern *Tell el-Hasi* some distance east of Gaza, and close to the south of 'Ajlūn, i. e. Eglon. Cf. Smith, *Geogr.* 234; Baed. 140; Buhl, 191 f.

21. **אֶת עִירָהּ**] Luc. adds **τὸν αἰῶν**. Pesh. **בְּבֵנִי** conforms to || 2 Chr. 26. 1 **עִירָהּ**.

22. **הוּא בָּנָה**] Cf. *note* on **הוּא הִבָּה** v. 7.

#### 14. 23-29. *Jeroboam II, king of Israel.*

R<sup>D</sup> frames short notices from the Annals.

23. **עַל יִשְׂרָאֵל בְּשִׁמְרוֹן**] The usual phrase is **עַל יִשְׂרָאֵל בְּשִׁמְרוֹן**, and this appears in LXX, Targ., while Luc. combines the two readings.

**אַרְבַּעִים וָאֶחָד שָׁנָה**] Luc. **καὶ τεσσαράκοντα καὶ ἓν ἔτος ἐβασίλευσεν ἐν Σαμαρείᾳ**.

25. **מִלְּבֹאֵוֹ**] Cf. I. 8. 65 *note*.

**נַגַּת חֶפְרַיִם**] Mentioned again in the description of the territory assigned to the tribe of Zebulun, Josh. 19. 13. Tradition, both

Christian and Mohammedan, places the tomb of Jonah at *el-Meshhed*, about three miles to the north-east of Nazareth, and this village is therefore usually regarded as the site of Gath Hēpher. Rob. *BR.* ii. 350; Baed. 285; Buhl, 219.

26. [טרה מאר] As vocalized טרה 'rebellious' gives no sense. The Verss. render 'bitter,' which is doubtless the meaning intended, but fem. טרה is out of agreement with masc. עני. Hence Kamp. would emend קי טר הוא, a suggestion favoured by Benz., Kit. It is simpler to transpose the ה of טרה, and to read הטר 'the very bitter affliction of Israel.'

ו' [ואפם עצור ונ'] Cf. I. 14. 10 *note*.

27. [למחות ונ'] So Deut. 9. 14; 29. 19.

28. [ואשר השיב ונ'] Certainly corrupt. The rendering of RV., Kamp., 'How he recovered Damascus, and Hāmāth, (which had belonged) to Judah, for Israel,' cannot be obtained from the text; reference in such terms to the state of affairs *under David* is impossible, since David's kingdom is never designated as 'Judah'; and, even if such reference could be substantiated, it would be untrue, since Hāmāth never formed part of David's kingdom (cf. 2 Sam. 8. 9 *ff.*). LXX, Luc., Vulg., Targ. present the same text as MT., but Pesh. reads וְנִשְׁבַּח סַמְבַּל לְיִשְׂרָאֵל, i. e. by substitution of לְיִשְׂרָאֵל for לְיְהוּדָה בְּיִשְׂרָאֵל 'and restored Damascus and Hāmāth to Israel.' This text is adopted by Ew., Th., Kit., Oort', but is directly contradictory, as regards Hāmāth, to the statement of *v.* 25<sup>a</sup>. Winckler (*Ges.* i. 147 *f.*) takes הָשִׁיב in the sense 'drove back' (cf. Isa. 36. 9; הָשִׁיב מִלְחָמָה Isa. 28. 6), and supposes that some words have fallen out after חַמַּת which would have explained the connexion with יְהוּדָה; while Klo. disposes of the reference to Hāmāth, boldly emending וְאֶשְׁרָה הָשִׁיב אֶת־דַּמְשֶׁקַּם מִתַּחַת לִיד בְּנִדְרֵד בְּנִדְרֵאֵל.

If it might be supposed that אֶת דַּמְשֶׁקַּם had been misplaced from the preceding sentence, very slight alteration would give the text וְאֶשְׁרָה נִלְחַם אֶת־דַּמְשֶׁקַּם וְאֶשְׁרָה הָשִׁיב אֶת־חַמַּת יְהוּדָה מִיִּשְׂרָאֵל 'and

<sup>1</sup> Schrader (*COT. ad loc.*) reads similarly וְאֶשְׁרָה יִשְׂרָאֵל לְמַלְכֵי יִשְׂרָאֵל.

how he fought with Damascus, and how he turned away the wrath of Yahwe from Israel.' Cf. *ch.* 10. 32.

29. Before **עם מלכי ישראל** the words **וַיִּקְבֹּר בְּשִׁמְרֹן**, in accordance with the usual formula, have probably fallen out. So Luc. *καὶ ἐτάφη ἐν Σαμαρείᾳ*, and, in part, Pesh. **ܘܟܘܡܘܚܘܡܘܫܘܢ**.

#### 15. 1-7. *Azariah, king of Judah.*

*Ch.* 15. 2, 3, 5-7 = 2 Chr. 26. 3, 4, 21-23.

R<sup>p</sup> frames short notices from the Annals.

15. 1. **עזריה**] This name appears in *ch.* 14. 21; 15. 1, 7, 17, 23, 27; and in the form **עזריהו** in *ch.* 15. 6, 8. **עזיה** is used in *ch.* 15. 13, 30; **עזיהו** in *ch.* 15. 32, 34. **עזריח** is read in place of **עזיה** in *v.* 13 by LXX, Luc., Vulg., Targ., and by LXX, Luc. in *v.* 32. In *v.* 30, LXX **Ἀχάς**, Luc. omits. **עזיה** is uniformly substituted for **עזריח** by Pesh. The form **עזיא** occurs in *ch.* 21. 18; cf. *note ad loc.*

Outside Kings, with the exception of 1 Chr. 3. 12 **עזריח**, **עזריהו** is used in 2 Chr. 26. 1-27. 2 (13 times), and in Isa. 1. 1; 6. 1; 7. 1; **עזיה** in Hos. 1. 1; Am. 1. 1; Zech. 14. 5.

The supposed reference to this king in the Assyrian inscriptions under the name *Az-ri-ya-a-u* (*COT*. i. 208 ff.) is denied by Winckler (*Allorient. Forschungen*, i. 1 ff.): cf. also Maspero, iii. p. 150, *note* 3. 4. **רַק וְנִי**] Cf. I. 3. 2, 3 *note*.

5. **בבית החפשיה**] The meaning is obscure. RV. 'a several house,' i.e. lit. 'a house of separateness.' So Targ. paraphrases **ויתב בר מן ירושלם** 'and he dwelt *outside of Jerusalem*'; Pesh. **ויתב בחדל סגור** 'and he dwelt in a house in privacy.' **חפשיה**, however, according to the root-meaning, should denote not *separateness* but *freedom*. Klo.'s suggestion is noteworthy:—**בביתו חפשיה** 'in his house at freedom,' i.e. not under restraint. **חפשיה** is thus used adverbially, like **אחרנית** Gen. 9. 23. Stade (*ZATW*. vi. 156 ff.) emends **החורף בבית** 'in the winter-house.'

**על הבית**] Cf. I. 4. 6 *note*.

#### 15. 8-12. *Zechariah, king of Israel.*

R<sup>p</sup> frames short notices from the Annals.

10. **קבל עם**] Senseless; the rendering 'before the people,'

adopted by RV. after Pesh., Targ., Vulg., being out of the question. We should, doubtless, follow Luc. *ἐν Ἰβλαίμ*, and emend *בְּיִבְלֵאִם* 'in Ibleam.' On the situation of Ibleam cf. *ch.* 9. 27 *note*.

12. [הוא דבר י' ונ'] Cf. *ch.* 10. 30.

15. 13-16. *Shallum, king of Israel.*

R<sup>D</sup> frames short notices from the Annals.

16. [תפסח] Clearly not the תפסח of I. 5. 4 on the Euphrates. Th. emends תפוח, a town which lay in the territory of Ephraim near to the border of Manasseh; Josh. 16. 8; 17. 7, 8. This suggestion, which is borne out by Luc. *Ταφωε*, is adopted by Buhl (*Geogr.* 178), Klo., Kamp., Benz., Kit.

[כי לא פתח וג'] Slightly corrupt. Read, after LXX, Pesh., קי לא פתחו לו חנה אמה וכל-הרוחיה בגע.

15. 17-22. *Menahem, king of Israel.*

R<sup>D</sup> frames short notices from the Annals.

17. [מנחם] Mentioned by Tiglath-Pileser III as *Mi-ni-hi-im-mi* of Samaria in a list of tributary kings, B. C. 738; *COT.* i. 215; *Dri. Authority*, 98.

18. [מעל] LXX ἀπὸ πασῶν, i. e. מכל—correct.

18, 19. [בא פול] Read, with LXX, Luc., ביימיו בא פול 'In his days came up Pul &c.' So moderns. כל ימיו at the end of *v.* 18 is an unusual addition; and *v.* 19 in MT. commences abruptly, and needs the mark of connexion which is supplied by בימיו as used elsewhere by R<sup>D</sup> (cf. I. 16. 34 *note*).

19. [פול] Identical with פולאסר of *v.* 29; *ch.* 16. 7, 10. *Pulu* of the Babylonian dynastic list corresponds to *Tukul-ti-abal-t-sar-ra* of the Babylonian chronicle. Cf. *KB.* ii. 290 *f.*; *Dri. Authority*, 97.

[להחזיק וג'] LXX omits.

20. [ויצא וג'] 'And Menahem imposed (lit. brought forth) the money upon Israel'; so RV. 'exactd. . . from.' Such a use of the Hiph'il of יצא is, however, without a parallel; and probably Klo. is correct in emending יצאו מִן אֶרֶץ יִשְׂרָאֵל וְאֶת-כָּל-גְּבוּרֵי הַחַיִּל.

So Benz., Kit. הכסף may then be supposed to have been introduced in imitation of *ch.* 12. 12, 13, after the corruption of ויצו into ויצא.

15. 23-26. *Pekahiah, king of Israel.*

R<sup>D</sup> frames a short notice (*v.* 25) from the Annals.

23. [שנתים] Luc. *δίκαια* ἔρη.

25. [שלישו] Cf. I. 9. 22 *note*.

[בארמון בית מלך] Cf. I. 16. 18. Probably Kt. is correct. Cf. את בית מלך of I. 16. 18, and *note* on I. 12. 31.

[את ארנב ואת האריה] Scarcely possible. Even supposing that the place-name ארנב and the strange האריה with the article prefixed can be used as personal names, it is reasonable to expect some precise information as to the position of the men beyond the mere mention of their names, nor is it clear (supposing את to mean 'with') whether they were conspirators with Pekah or victims together with Pekahiah. Klo. emends מֵאֵת נַפְרָיו 'with his 400 warriors,' the allusion being to the royal bodyguard which Pekah with his small band managed by a *coup* to annihilate. Probably, however, Sta. (*ZATW.* vi. 160) is nearer the truth in regarding both names as place-names (cf. Vulg. *iuxta Argob et iuxta Arie*) which have come in by mistake from *v.* 29, and should be read as אֶת־אֲרֵב וְאֶת־רִיחַ יָאִיר.

15. 27-31. *Pekah, king of Israel.*

R<sup>D</sup> frames notices from the Annals (*vv.* 29-30\*).

27. [עשרים שנה] The Assyrian inscriptions do not admit of a reign of such a length. Tiglath-Pileser mentions Menahem as his tributary in B. C. 738 (cf. *note* on *v.* 17), and also refers to the dethronement and execution of Pekah in B. C. 734-732 (cf. *v.* 30 *note*). Thus, even supposing B. C. 738 to have been the last year of Menahem, we have at most six years for the reigns of Pekahiah and Pekah. If Pekahiah reigned two years (i.e. possibly a little more than one year), Pekah may have reigned from four to five years.

Hommel (*Hastings, BD.* i. 186) comments on the fact that exactly the same things are related of Pekahiah as of Pekah,

and that the names are virtually the same, and deduces the inference that there really existed only one king Pekah (or Pekahiah), who reigned two years, between Menahem and Hoshea.

29. [בא תגלה פלאסר] The account of this campaign is contained, in a somewhat mutilated condition, in the Annals of Tiglath-Pileser. Cf. Rost, 78 ff.; Dri. *Authority*, 98 f.

[אח עין ואח אבל בית מעכה] Cf. I. 15. 20 note.

[ינוח] The site is uncertain. Conder (*Lists*, 38; and in Hastings, *BD.*, s. v.) cites *Yanuḥ* near Tyre, but Buhl (*Geogr.* 229) maintains that this situation is too far west of the other places named. Guérin's identification with Hunîn, west of the Upper Jordan, is mentioned by Buhl (*Geogr.* 237). The place of the same name mentioned in Josh. 16. 6, 7 on the border of Ephraim is too far south to be identical.

[קדש] *Ḳades*, standing on a lofty plateau, west-north-west of the Lake of *Hâle*. Rob. *BR.* iii. 366 ff.; Baed. 297.

[חצור] Cf. I. 9. 15 note.

[הגלילה] Cf. I. 9. 11 note.

30. [ויקשר וג'] The statement of Tiglath-Pileser (cf. Rost, 80 f.), 'Pa-ka-ha (Pekah) their king they slew, A-u-si' (Hoshea) to reign over them I appointed,' makes it clear that the revolution was effected under the auspices of Assyria.

[בשנת עשרים ליוחם] Clearly an erroneous statement. Pekah's operations against Judah, in alliance with Rezin, which appear to have been begun during Jotham's reign (v. 37), were carried on into the reign of Aḥaz; *ch.* 16. 5 ff.; Isa. 7. 1 ff.

#### 15. 32-38. *Jotham, king of Judah.*

*Ch.* 15. 33, 34, 35<sup>b</sup>, 36, 38 = 2 Chr. 27. 1-3<sup>a</sup>, 7-9.

The whole account is cast by R<sup>p</sup>.

32. At the end of the verse Luc. adds ἐπὶ Ἱερουσαλήμ.

35. [רק וג'] Cf. I. 3. 2, 3 note.

[הוא בנה] Cf. note on הוא הכה *ch.* 14. 7.

37. [בימים ההם] Cf. *ch.* 10. 32 note.

[רזין] Frequently mentioned by Tiglath-Pileser as *Ra-ṣun-nu*.

Cf. *COT.* i. 252 *f.* His predecessor upon the throne of Damascus was perhaps **מְבַאֵל**, or more correctly **מְבַאֵל**, to whom allusion is made in *Isa.* 7. 6<sup>1</sup>. Cf. Winckler, *Alltest. Untersuchungen*, 74.

#### 16. *Ahaz, king of Judah.*

*Ch.* 16. 2-4, 19, 20 = 2 *Chr.* 28. 1-4, 26, 27.

Verses 1-9, 17-20 contain notices from the Annals, framed by R<sup>p</sup>. Verses 10-16 form a continuous narrative, probably derived from the same source as *ch.* 11; 12. 5-17. See p. 307.

16. 1. **אחז**] Tiglath-Pileser mentions, in a list of tributaries, *Ya-u-ha-si* of Judah, i. e. **יהואחז**, the full form of the name **אחז**. The date is B. C. 728, the last year but one of Tiglath-Pileser. *KB.* ii. 20 *f.*; Rost, 72 *f.*; *COT.* i. 225; *Dri. Authority*, 100.

2. There is clearly some discrepancy between the statements of this verse and *ch.* 18. 2. If Ahaz died at the age of thirty-six (20 + 16), and Hezekiah was twenty-five years old at his accession, then Ahaz must have become a father at the age of eleven!

3. **כתעבות ונ'**] Cf. I. 14. 24 *note*.

4. **ועל הנבעות ונ'**] Cf. I. 14. 23 *note*.

5. **אז יעלה**] Cf. I. 3. 16 *note*.

6. **בעת ההיא**] Cf. I. 14. 1 *note*.

**השיב רצין ונ'**] It is quite clear that the Massoretes are correct in reading **מְאָרָם**, and that this correction carries with it the correction of the preceding **לְאָרָם** into **לְאָרָם** (cf. I. 9. 26; 22. 48 *ff.*; II. 14. 7, 22). So Th., Sta., Kamp., Oort. Probability is also in favour of Klo.'s emendation **מְאָרָם** in place of **מְאָרָם**. So Benz., Kit. It is far more likely that the king of Edom should have seized the opportunity of Ahaz's engagement with the northern confederacy in order to once more gain possession of his seaport town, than that the king of Aram should have despatched a purposeless expedition against the remote eastern point of Ahaz's dominions.

**ערך היום הזה**] Cf. I. 8. 8 *note*.

<sup>1</sup> The reference of 'the son of Tab'el' is most naturally to Rezin. The name Tab'el ('El is wise') is Aramaic, and identical in form with Tabrimmon, I. 15. 18.

7. [הקמים] A rare form of participle act. Qal of the verb עָוָה. Cf. לָוַם Isa. 25. 7, בּוֹסִים Zech. 10. 5, and perhaps גָּחַי Ps. 22. 10. See Wright, *Compar. Gramm.* 250; G-K. § 72 p.

8. [שחר] So in I. 15. 19.

9. [קירה] LXX omits; Luc. εὐλαβία (?) (קִרְיָה?). Benz., Kit., Oort, on the ground of the omission, suppose that the name is a later insertion derived from Am. 1. 5. The situation of קִיר is unknown. According to Am. 9. 7 the district was the original home of the Aramaeans.

10. [דומשק] Probably an error for the form דְּרִמְשֶׁק, which appears in Chr., and is regular in Syriac, and in the Targum of Pseudo-Jonathan.

[אוריה הכהן] Cf. Isa. 8. 2.

11. LXX omits from בֵּן עֶשָׂה down to מְדַמְשֶׁק in v. 12, probably through homoioteleuton, though the narrative runs quite smoothly without the words omitted. Luc. agrees with MT. except for the omission of the first מְדַמְשֶׁק before בֵּן עֶשָׂה וְגו'.

12. [ויקרב . . . המזבח] LXX omits.

עַל נֶחֱוֹן אל. Cf. I. 1. 38 note on נֶחֱוֹן על.

מַעַל הַמִּזְבֵּחַ [ועל עליו] 'And went up upon it.' Cf. I. 1. 53 note on הַמִּזְבֵּחַ.

14. [ואת המזבח . . . ויקרב] On constr. cf. I. 9. 21 note.

[המזבח החדש] The original text must have read הַמִּזְבֵּחַ simply, and הַחֲדָשָׁה is a gloss from v. 15<sup>b</sup>, correctly distinguishing the old altar from the new. LXX omits וְאֵת הַמִּזְבֵּחַ, thus causing it to appear that the ritual described in v. 13 was still carried on upon the old (brazen) altar. This is adopted by R. Sm. (*Relig. Sem.*<sup>2</sup>, note L), who further reads וַיִּקְרַב, as in v. 12, for וַיִּקְרַב, thus making the verse from that point to be 'an elaborate description of the new ritual introduced by the king.' The context, however, desiderates the precise statement of MT. as to the new position of the brazen altar, which was clearly supplanted by the new altar (v. 15<sup>a</sup>), and devoted only to a special purpose (v. 15<sup>b</sup>). The LXX omission may thus be regarded as merely due to homoioteleuton.

15. [ויצוהו וְגו'] Kt. with pronoun-suffix anticipating the object, as in Syriac. Cf. I. 19. 21 note. Possibly, however, the words אֵת אֲוִרְיָה הַכֹּהֵן may be a later explanatory insertion.

[אח עלת הבקר ואח מנחת הערב] The distinction appears to coincide with the ritual of Ezek. 46. 13-15, where there is only mention of a morning עולה. In ch. 3. 20 the term מנחה is applied to the morning sacrifice, and in I. 18. 29, 36 to the evening sacrifice. In the time of P the עולה has become both a morning and evening institution; Num. 28. 1 ff. Jer. 14. 12 draws a distinction, as in our passage, between עולה and מנחה; but it is by no means to be hence inferred (RV.) that מנחה therefore possesses the restricted sense of 'meal-offering,' as in P. Cf. note on מנחה I. 18. 29; Wellh. *Prolegomena*, 79, note 1.

[כל עם הארץ] LXX, Luc., πάντες τοῦ λαοῦ, omit הארץ. For the phrase of MT., *the people in general*, cf. ch. 11. 14, 18, 19, 20; 15. 5; 21. 24; 23. 30.

[יהיה לי לבקר] The significance is obscure. בִּיטַר means *to examine* (lit. *divide*, and so presumably *look at in detail*; cf. Ar. بَقَرَ *cleave, slit*). This meaning is clear for most of the occurrences in Bib. Heb.:—Lev. 13. 36 'The priest shall not *examine* (the suspected leper) for the yellow hair'; Lev. 27. 33 'he shall not *examine* (the tithe of the herd and flock) whether it be good or bad'; Ezek. 34. 11, 12 'will *look after* (or *look for*, i. e. *search out*) my flock'; Prov. 20. 25, probably 'after vowing, he begins *to make inquiry*,' i. e. *to examine* his financial position (cf. Toy *ad loc.*). Ps. 27. 4 לְבִטַר בְּהֵיכְלִי is involved in the same ambiguity as our passage; 'to *look at* his Temple,' or 'to *make inquiry in* his Temple.' In Rabb. Heb. בִּיטַר is used of *examining* sacrificial animals for blemishes.

Accordingly, the explanation of our passage least open to objection is that of AV., RV., R. Sm. (*Relig. Sem.*<sup>2</sup>, note L), 'and the brazen altar shall be for me *to inquire by*'; i. e. lit. *to investigate*, sc. the oracle, perhaps by examination of portions of the sacrifice. Cf. the action ascribed to the king of Babylon, Ezek. 21. 26 לְאֵהָב בְּפִיבִיר. So approximately Pesh. ܐܘܢ ܕܢܘܨܢܐ ܕܢܘܨܢܐ 'shall be for me to make request by.' Less probable is the explanation of Klo., 'for me *to look at*'; the idea of close scrutiny which is implied in the verb being inconsistent as applied to the altar, which must

have been long familiar to the king, and which was (on this explanation) about to undergo degradation. Least probable, and without support from usage elsewhere, is the explanation of Kamp, Benz., Kit., 'shall be for me *to think of*,' i.e. 'I must decide at my leisure what is to become of it.' Cf. Vulg. *erit paratum ad voluntatem meam*.

17. [חמסגרות המכנות] The construction is impossible. Probably we should read מִסְגְּרוֹת הַמְּכֻנּוֹת with Verss., or else emend הַמְּסֻגְּרוֹת מִהַמְּכֻנּוֹת. Cf. Kamp. Klo., Benz. suppose את המסגרות ought to follow מעליהם. On הַמְּסֻגְּרוֹת cf. I. 7. 28 *note*.

הַכִּירִים] We should expect הַכִּירִים. Cf. I. 7. 38 *ff*.

הַנְּחֻשָׁה] הַנְּחֻשָׁה is probably, as in *v.* 14, a later addition.

מִרְצֵפֶה] 'A pediment.' Cf. the use of רִצְפָה 'pavement,' 2 Chr. 7. 3; *al.*; and the participle רִצְפִי Song 3. 10.

18. מִיֶּסֶד הַשַּׁבָּת] Highly obscure. Q're מִיֶּסֶד, if correct, should denote something *covered in*; hence RV. 'the covered way (*marg.* covered place) for the Sabbath.' LXX, however, reads τὸν θεμέλιον τῆς καθέδρας, i.e. מִיֶּסֶד הַשַּׁבָּת; cf. I. 10. 19. Pesh. explains מִיֶּסֶד מִיֶּסֶד; Targ. שַׁבְּתָא (σάββατος) מִיֶּסֶד.

#### 17. 1-6. *Hoshea, king of Israel. Fall of the kingdom.*

Winckler (*Alltest. Untersuchungen*, 15 *ff.*) argues with much cogency that in *vv.* 3-6 we have a combination of two narratives. Supposing the narrative to be single, the course of events can only have been as follows. Hoshea comes to the throne as the vassal of Tiglath-Pileser (*ch.* 15. 30 *note*); he revolts against Shalmaneser, and is again reduced to vassalage (*ch.* 17. 3); he again revolts, and is deposed and made prisoner (*ch.* 17. 4); the king of Assyria (Shalmaneser) besieges Samaria for three years (*ch.* 17. 5); at the end of three years (in the first year of Sargon; *v.* 6 *note*) Samaria falls, and the population is deported to Assyria. It is, however, highly improbable that Israel remained for three years without a king, after the deposition of Hoshea, and, as a matter of fact, *v.* 6 states that the fall of the capital took place 'in the ninth year of Hoshea,' i.e. in his ninth reigning year. *Ch.* 18. 9<sup>b</sup>-11 describes

only one campaign of Assyria against Israel and the fall of Samaria after a three years' siege, and it is noticeable that this account is nearly verbally identical with *ch.* 17. 5, 6. Probably therefore *ch.* 17. 3, 4 represents another and independent account drawn from a different source to *ch.* 17. 5, 6=18. 9<sup>b</sup>-11 (Annals). The form of the statements of *v.* 3 suggests that the writer was ignorant of the true state of affairs, viz. that Hoshea was from the first a vassal of Assyria, and supposed that his dependence was the direct result of a campaign (עָלָיו עָלָה וְגו') distinct from that in which he lost his throne (*v.* 4). Winckler meets the difficulty by the supposition that R<sup>D</sup> read in his source חַיָּה (frequentative?) in place of חַיָּי—'inasmuch as Hoshea was (already) his vassal, &c.'; but such a construction is impossible.

17. 1. [בשנת ו'ג'] The synchronism is inconsistent with the preceding synchronisms of *ch.* 16, 17, but agrees, as Benz. notices, with the statement of Luc. in *ch.* 16. 23 as to the length of the reign of Pekahiah.

2. [רַק לֹא וְגו'] Luc. *παρὰ πάντας τοὺς γενομένους ἔμπροσθεν αὐτοῦ*, i. e. וְגו' סָכַל אֶשְׁרָו וְגו'; cf. I. 14. 9; 16. 25, 30, 33. The reason why R<sup>D</sup> should make exception in favour of Hoshea is not apparent from his narrative; while, on the other hand, it is eminently suitable to his scheme that the last king of Israel should be painted in the blackest colours of all. Cf. *vv.* 7 ff.

4. [קִשְׁר] LXX *ἀδικίαν*, i. e. אִשְׁרָו, adopted by Th., Kamp., Benz., Kit. סֹוּא] Generally identified with *Sabaku*, who founded the twenty-fifth (Ethiopian) dynasty. Cf. *COT. ad loc.*; *Dri. Authority*, 100. Sargon (*KB. ii. 54 f.*) mentions *Sid'u* general (*turtan*) of Egypt as defeated by him, together with *Hanunu*, king of Gaza, at Raphiah (B. C. 720), but he expressly distinguishes him from Pharaoh (*Pir'u*), king of Egypt. If, therefore, with Schrader, we vocalize סֹוּא and identify with *Sid'u*, it is clear that the title סֹוּא is at any rate inapplicable at the time when Hoshea's overtures were made. See, however, Winckler's note, *Keilschrift. Sargons*, p. 101.

Luc., in place of וְגו' סֹוּא אִל, reads *πρὸς Ἀδραμέλεχ τὸν Διόσιπα τὸν*

only one campaign of Assyria against Israel and the fall of Samaria after a three years' siege, and it is noticeable that this account is nearly verbally identical with *ch.* 17. 5, 6. Probably therefore *ch.* 17. 3, 4 represents another and independent account drawn from a different source to *ch.* 17. 5, 6=18. 9<sup>b</sup>-11 (Annals). The form of the statements of *v.* 3 suggests that the writer was ignorant of the true state of affairs, viz. that Hoshea was from the first a vassal of Assyria, and supposed that his dependence was the direct result of a campaign (עָלָיו עָלָה וְגו') distinct from that in which he lost his throne (*v.* 4). Winckler meets the difficulty by the supposition that R<sup>D</sup> read in his source חַיָּה (frequentative?) in place of חַיָּי—'inasmuch as Hoshea was (already) his vassal, &c.'; but such a construction is impossible.

17. 1. [בשנת ו'ג'] The synchronism is inconsistent with the preceding synchronisms of *ch.* 16, 17, but agrees, as Benz. notices, with the statement of Luc. in *ch.* 16. 23 as to the length of the reign of Pekahiah.

2. [רַק לֹא וְגו'] Luc. *παρὰ πάντας τοὺς γενομένους ἔμπροσθεν αὐτοῦ*, i. e. וְגו' סָכַל אֶשְׁרָו וְגו'; cf. I. 14. 9; 16. 25, 30, 33. The reason why R<sup>D</sup> should make exception in favour of Hoshea is not apparent from his narrative; while, on the other hand, it is eminently suitable to his scheme that the last king of Israel should be painted in the blackest colours of all. Cf. *vv.* 7 ff.

4. [קִשְׁר] LXX *ἀδικίαν*, i. e. אִשְׁרָו, adopted by Th., Kamp., Benz., Kit. סֹוֹא] Generally identified with *Sabaku*, who founded the twenty-fifth (Ethiopian) dynasty. Cf. *COT. ad loc.*; *Dri. Authority*, 100. Sargon (*KB. ii. 54 f.*) mentions *Sid'u* general (*turtan*) of Egypt as defeated by him, together with *Hanunu*, king of Gaza, at Raphiah (B. C. 720), but he expressly distinguishes him from Pharaoh (*Pir'u*), king of Egypt. If, therefore, with Schrader, we vocalize סֹוֹא and identify with *Sid'u*, it is clear that the title סֹוֹא is at any rate inapplicable at the time when Hoshea's overtures were made. See, however, Winckler's note, *Keilschrift. Sargons*, p. 101.

Luc., in place of וְגו' סֹוֹא אִל, reads *πρὸς Ἀδραμέλεχ τὸν Διόσιπα τὸν*

κατοικαῦντα ἐν Αἰγύπτῳ. Καὶ ἦν Ὀσηε φέρων δῶρα τῷ βασιλεῖ Ἀσσυρίων ἐνιαυτὸν κατ' ἐνιαυτὸν, ἐν δὲ τῷ ἐνιαυτῷ ἐκείνῳ οὐκ ἤνεγκεν αὐτῷ μανά. καὶ ὕβρισε τὸν Ὀσηε ὁ βασιλεὺς Ἀσσυρίων καὶ ἐπαλιόρησεν αὐτὸν κ.τ.λ.

6. [לְכַר מֶלֶךְ אֲשׁוּר וּג'] Not Shalmaneser, as in *v.* 3, but *Sargon*; cf. the great triumphal inscription *ll.* 23 *ff.*:—'Samaria I besieged and conquered; 27,290 of its inhabitants I carried into captivity, fifty chariots I seized from them; the rest of them I allowed to retain their possessions(?); I set my officers over them; the tribute of the former king I laid upon them.' *KB.* ii. 54 *f.*; *Dri. Authority*, 101. Schrader (*COT. ad loc.*) quotes evidence to show that the conquest of Samaria must have taken place in the year of Sargon's accession, i. e. B. C. 722.

וְיֹשֵׁב וּג'] חֲבוּר is mentioned in the inscriptions as the *Ha-bur*, a tributary of the Euphrates; נוּזִן is *Gu-za-na*, which is assigned to the district of Mesopotamia. חֲלַח is doubtful, but may be *Halahhu* in Mesopotamia. Cf. *COT. ad loc.*

17. 7–23. *Commentary by R<sup>D</sup> upon the causes which brought about the downfall of the Northern Kingdom.*

The phraseology of R<sup>D</sup> is very marked throughout the section. Notice אֲחֵרִים אֲחֵרִים *v.* 7 (I. 9. 6 *note*); הוֹרִישׁ *v.* 8 (I. 14. 24 *note*); עַל כֵּן גָּבַעַה וּג' *v.* 10 (I. 14. 23 *note*); לְהַכְעִים *sv.* 11, 17 (I. 14. 9 *note*); הִגְלִילִים *v.* 12 (I. 15. 12 *note*); שָׁבוּ מִדְּרָכֵיכֶם הָרָעִים *v.* 13 (I. 13. 33 *note*); וְג' שָׁמְרוּ מִצֻּוֹתַי וּג' *sv.* 13, 19 (I. 2. 3 *note*); וַיִּקְשׁוּ אֶת־עֲרֹפֹתָם *sv.* 13, 23 (as in I. 9. 7; 21. 10; 24. 2); *v.* 14 *note*; וַיִּלְכְּדוּ אֶת־רֵי וּג' *v.* 15 (I. 11. 5 *note*); הִהָבֵל *v.* 15 (I. 16. 2 *note*); וַיִּתְמַכְּרוּ וּג' *v.* 17 (I. 21. 20, 25); לַעֲשׂוֹת הָרַע וּג' *v.* 17 (I. 11. 6 *note*); וַיִּתְאַפָּף *v.* 18 (I. 11. 9 *note*); לֹא קָרוּ מִמֶּנָּה *v.* 22 (*ch.* 3. 3 *note*).

Verses 19, 20 are certainly a later insertion, subsequent to the commencement of the Judæan exile, and due to R<sup>D2</sup>. The opening of *v.* 21, 'כי קרע וג', clearly refers immediately to the statement of *v.* 18, 'ויסרם . . . ויחאגף' 'was very angry . . . and removed them'; but the sequence is destroyed by the interpolation, כי *v.* 21 being deprived of all point. The whole reference of the section is to the causes which brought about

the rejection of the kingdom of *Israel*, no reference being elsewhere made to Judah except in *v.* 13, where וביהודה is probably by the same hand as *vv.* 19, 20.

Stade (*ZATW.* vi. 163 *f.*) regards *vv.* 7-17 as an exilic addition, later than R<sup>D</sup>, upon the grounds that the writer of these verses ascribes Molech-worship (*v.* 17<sup>a</sup>) and Assyrian star-worship (*v.* 16<sup>b</sup>) to the Northern Kingdom—the abuses which later on were rife in the Southern Kingdom under Manasseh (*ch.* 21. 3, 6), and also because certain phrases appear to exhibit the influence of Jeremiah; cf. *v.* 13 שבו מדרביכם הרעים with Jer. 18. 11; 25. 5; 35. 15; 36. 3, 7; ויער י' וג' with Jer. 7. 25 *ff.*; 11. 7 *ff.*; *v.* 15<sup>b</sup> וילכו אחרי ויהבלו with Jer. 2. 5. The reflections embodied in these verses are, however, in strict accordance with R<sup>D</sup>'s plan which runs throughout his work, as the number of phrases above cited as characteristic of his hand sufficiently show, nor is it at all unnatural that the editor, who worked not many years after Josiah had removed from Judah the foreign abuses of Manasseh's reign, should ascribe the same kind of religious abuses to the kingdom of Israel, side by side with the worship of Yahwe under the form of a calf. Nor, again, need the phrases above mentioned imply dependence upon the written prophecies of Jeremiah, any more than need other phrases used by R<sup>D</sup> elsewhere, in common with Jeremiah<sup>1</sup>, go to prove that R<sup>D</sup> and Jeremiah were one and the same person. All that clearly emerges from the fact of such resemblances is that the two writers were members of one prophetic school of thought, i. e. the Deuteronomic. Cf. Dri. *LOT.*<sup>6</sup> p. 203 at end.

7. [ויהי כי חטאו] 'Now it (viz. the foregoing) came to pass because &c.' Luc. καὶ ἐγένετο ἄρχὴ κυρίου ἐπὶ τὸν Ἰσραήλ, δι' ὅτι ἤμαρτον κ.τ.λ., i. e. בְּיִשְׂרָאֵל בְּכִי חַטָּאָה אִי וְיָהִי אַף אִי—superior to MT.

<sup>1</sup> Cf. כל עבר וג' I. 8. 43 *note*; אשלח מצל פני I. 9. 7 *note*; 'על I. 9. 8 *note*; לא שב מדרבו הרעה I. 13. 33 *note*; (על) I. 14. 10 *note*; הנני מגיב רעה אל (על) *ch.* 9. 7; 17. 13, 23; 21. 10; 24. 2; Jer. 7. 25; 25. 4; 26. 5; 29. 19; 35. 15; 44. 4. Other resemblances, from the later *ch.* of 2 Kings, are cited by Dri. *LOT.*<sup>6</sup> p. 203.

8. [וילכו בחקות הטיים] Cf. Lev. 18. 3; 20. 23 (H).

'[ומלכי ישראל וג'] Senseless. Cf. RV.'s attempt at a rendering. No doubt *מלכי ישראל* is a corruption of *מלפני ישראל*, a doublet of the preceding three words; and *אשר עשו* 'who performed (them,' sc. the statutes of the nations) is probably a marginal gloss made subsequently to the corruption to explain the occurrence of 'the kings of Israel' in this connexion.

9. [ויחפאו] The rendering of RV. 'did secretly' can scarcely be maintained, and LXX *ἠμφύσαντο*, 'clad themselves in,' in accordance with the use of *חפפה* 'overlay' in 2 Chr., is preferable, if the text be genuine. Pesh., Targ. render vaguely *אמרו*; and Vulg. *offenderunt* seems only to be guessing. Klo. emends *וירפאו* 'devised'; cf. Job 13. 4 *רפאי איל* probably 'contrivers of nought' (*מפלי שקר*). So Benz., Kit.

[לא כן] Cf. *ch.* 7. 9.

[טמנרל וג'] So *ch.* 18. 8. The expression, as here used, describes the smallest and largest of communities.

10. [מצבות ואשרים] Cf. *notes* on I. 14. 15, 23.

13. [כל נביאו כל חזה] Vulg. *omnium prophetarum et videntium*, Targ. *בְּלִ-נְבִיא וְכָל-חֹזֶה* suggest *בְּלִ-חֹזֶה וְכָל-נְבִיא*. This is preferable to the supposition that the text originally read *בְּלִ-נְבִיאִי* simply, and *בְּלִ-חֹזֶה* came in later as a gloss.

14. [ויקשו אח ערפם] So Deut. 10. 16; Jer. 7. 26; 17. 23; 19. 15; Neh. 9. 16, 17, 29; 2 Chr. 30. 8†. Cf. the expressions *הקשה הקשה* Deut. 31. 27; *קשה ערף* Deut. 9. 6, 13; Ex. 32. 9; 33. 3, 5; 34. 9 (JE). *בערף* LXX, Luc. *ἔπερσε ἐν ὤρω*; Pesh. *כע סל* read *כערף*.

17. [ויקסמו וג'] On the meaning of the terms used in Hebrew to describe various kinds of divination cf. Dri. on Deut. 18. 10. *נחש* is uncertain (probably applied in the case of Joseph's cup, Gen. 44. 5, 15, to *hydromancy*, but also used more generally): *קסם*=Ar. *قَسَمَ* to divide, x. *اِسْتَقْسَمَ* to get a part allotted to oneself, to draw lots, especially with headless arrows, as is described, in the case of the king of Babylon, in Ezek. 21. 26 f. After v. 17<sup>b</sup> Luc. adds *καὶ ἐποίησαν ἐφ' αὐτὸν καὶ θεραφεῖμ*.

18. [לא נשאר רק] For the construction of *רק* with the negative,

'not . . . except,' cf. I. 8. 9 **אֵין בְּאֵרוֹן בַּק שְׁנֵי לַחֹת הָאֲבָנִים**. The negative is really redundant. Cf., with the same verb, Ex. 8. 5, 7; Deut. 3. 11; 1 Sam. 5. 4.

20. **וַיִּמָּאֵסוּ בַיהוָה כָּל-זֶרַע יִשְׂרָאֵל וַיִּתְאַוּהוּ וַיִּמָּאֵס** [וימאס 20. ו] Luc. presupposes **וַיִּתְאַוּהוּ וַיִּמָּאֵס** וַיִּתְאַוּהוּ וַיִּמָּאֵס וַיִּתְאַוּהוּ וַיִּמָּאֵס.

21. **וַיִּדַח** [וירא 21.] Q're **וַיִּדַח** is probably correct.

**וַיִּדַח** [וירא 21.] Perf. with weak ו, unusual in R<sup>p</sup>'s own composition. Cf. *note* on **וַיִּדַח** *ch.* 14. 7.

23. **עַד הַיּוֹם הַזֶּה** [עד היום הזה 23.] Cf. I. 8. 8 *note*.

#### 17. 24-41. *The foreign settlers in the district of Samaria.*

The narrative is certainly composite. Verses 32, 33, 41, in speaking of the races which were settled by the king of Assyria in the cities of Samaria, say that they 'feared Yahwe,' while retaining the worship of their own national deities. In *v.* 34, on the contrary, it is stated with great emphasis that they 'feared not Yahwe.' Again, while *vv.* 24-34<sup>a</sup> refer exclusively to the *foreign* settlers, and only mention the introduction into their midst of a single priest of Israelitish nationality (*v.* 28 **כֹּהֵן יִשְׂרָאֵלִי**), to whom was due their instruction in the worship of Yahwe, *vv.* 34<sup>b</sup>-40 are couched in such terms as can only refer to *Israelites as such*, of however mixed and renegade a strain. Notice especially *vv.* 35, 38, the reference to the Deuteronomic covenant; *v.* 36 'Yahwe, who brought you up out of the land of Egypt.'

Thus this latter section must be regarded as a later addition to the narrative of Kings<sup>1</sup>, referring probably to the Samaritans of post-exilic times. Verse 40<sup>b</sup> rounds off the interpolation by the repetition of *v.* 34<sup>a</sup>—the statement of the older narrative to which the later writer attaches his addition. Verses 24-34<sup>a</sup>, 41, on the other hand, form, in part at least, an ancient narrative embodied by R<sup>p</sup>. Stade (*ZATW.* vi. 167 *ff.*) regards *vv.* 24-28, 41 as the original kernel which has received the later extension, *vv.* 29-34<sup>a</sup>. Possibly

<sup>1</sup> R<sup>p</sup>; cf. **וַיִּדַח** וַיִּדַח *v.* 37 (I. 2. 3 *note*); **וַיִּדַח** *v.* 36 (I. 8. 42 *note*); **וַיִּדַח** *v.* 37 (I. 9. 3 *note*); **וַיִּדַח** *vv.* 35, 37 (I. 9. 6 *note*).

this latter may be assigned to R<sup>D</sup> himself:—*v.* 32<sup>b</sup> resembles I. 12. 31, and in *v.* 34<sup>a</sup> עַר הַיָּוֹם הַזֶּה is an expression commonly employed by R<sup>D</sup> (cf. I. 8. 8 note).

24. [וַיָּבֵא וְנִ] The fact that Sargon imported foreign prisoners of war into Samaria is attested by his inscriptions, though the peoples mentioned are not those of our passage. A mutilated passage, however, in his annals refers to a campaign in his first year (subsequent to the conquest of Samaria) which (as read by Winckler, *Alltest. Untersuchungen*, 105) was directed against the tribe of Tu'muna, which had apparently allied itself 'with Merodach-Baladan, king of Kaldu, who against the will of the gods had usurped the sovereignty of Babylon.' This was followed by a deportation of prisoners into 'the land Ḫatti,' a term which may include Samaria. In another passage he states that he settled in Samaria 'men of Tamud, Ibâdid, Marsman, Ḫayâpâ, the remote Arbâi inhabiting the desert.' This took place in his seventh year, i. e. B. C. 715. Cf. Delitzsch, *Paradies*, 304; *COT.* i. *ad loc.*; Winckler, *Keilschrifttexte Sargons*, i. 20 *f.*; *KB.* ii. 42 *f.*

סִפְרַיִם is *Kâtâ* of the inscriptions, the modern *Tell-Ibrâhîm*, north-east of Babylon. סִפְרַיִם probably denotes the two Sippars, *Sippar son of Šamaš* (the sun-god), and *Sippar of Anunitu(m)*, between Bagdad and Babylon. For this identification a form סִפְרַיִם might have been expected, and this is perhaps to be found in *v.* 31<sup>b</sup> Kt. Some critics, however, have been led by the reference to Sepharvaim in *ch.* 18. 34=Isa. 36. 19, in close connexion with Ḫamath, Arpad, and Samaria, to infer that its situation is to be sought in the west; and סִפְרַיִם Ezek. 47. 16 is cited as possibly identical. Cf. Dillmann on Isaiah *ad loc.* The unknown הַעֲרָבִים is doubtless the same as עַרְבֵי of *ch.* 18. 34—by inference a western state.

Winckler (*Alltest. Untersuchungen*, 95-107) conjectures that confusion has been introduced into the text between Sargon's importation and that of Assurbanipal, to which allusion is made in Ezra 4. 8-10. Sargon makes no mention of the capture of

prisoners of war from Babylon and Kutha. Babylon was not besieged by him until B.C. 710, and then he came not as enemy to the Babylonians, but as deliverer from the Chaldean yoke of Merodach-Baladan. His successor, Sennacherib, cannot have formed such a settlement of Babylonian captives, and the same is the case with Esarhaddon, the reference to this king in Ezra 4. 2 being clearly an error for Assurbanipal (אַסְבַּנְפֶּר as in Ezra 4. 10). Assurbanipal, however, carried out a successful campaign against Sippar, Kutha, and Babylon, all of which are mentioned in *ch.* 17. 24, supposing סַפְרַיִם to be an erroneous alteration of an original סַפֵּר. Winckler regards the inclusion of Ḥamath and Awwa as of a piece with this alteration, the reason being that the two names stand together with Sepharvaim (the Syrian city) in the speech of the Rabshakeh, *ch.* 18. 34. For 'no Assyrian king would have introduced settlers from Ḥamath into Samaria, since such a measure would have failed of its object, viz. the placing of unruly elements at a distance from their native soil. Ḥamathites would not have remained long in Samaria, but would soon have made their escape back to their home which lay so near.' Thus, according to Winckler, the narrative of Kings affords us no authentic account as to the nationality of the peoples introduced into Samaria by Sargon. These arguments are accepted by Benz. It may be doubted, however, whether there is evidence sufficient to substantiate Winckler's theory. For example, in default of precise information as to the reasons which may have influenced Sargon in the disposal of his prisoners of war, the argument by which Winckler rejects the mention of Ḥamath and Awwa appears to be highly arbitrary. Again, Assurbanipal, so far from mentioning any transportation of the people of Sippar, Kutha, and Babylon, definitely states that he allowed the remnant of them to remain in Babylonia (*KB.* ii. 192 *f.*).

Kit. accepts Winckler's argument with regard to Ḥamath and Awwa, but demurs to his main theory as without basis, either in the Old Testament or in the inscriptions.

25. [הַמְּצִיחַ] On the use of the article cf. *note* on I. 13. 14.

26. [וַאֲמַרו] Impersonal; 'And it was told.'

27. [הַנְּלִיָּתָם] Luc. *ὡς ἀπαύσασα*, i. e. הַנְּלִיָּתָם—certainly correct.

[וַיִּלְכוּ וַיִּשְׁבוּ] Luc., Vulg., Pesh. [וַיִּלְכוּ וַיִּשְׁבוּ], correctly.

30. [סְכוּת בְּנוֹת] Uncertain. The interpretation of Delitzsch (*Paradies*, 215) *Sakkut-bindtu*, 'supreme judge of the Universe,' is rejected by Schrader (*COT. ad loc.*), who suggests identification with *Zir-bānit* or *Zar-pa-ni-tuv*, the consort of *Marduk*. Jensen (*ZA. iv. 352*) regards בְּנוֹת as equivalent to *banitu*, an epithet of *Istar*. Cheyne (*Expos. Times*, x. 429) proposes to emend בְּנוֹת בְּיָתָן, the two names which denote the Babylonian Saturn. Cf. Am. 5. 26.

[נִרְגַל] Nergal appears in the inscriptions as the god of Kutha. He is the lord of hell, and the god of war and pestilence. As a destructive agency his symbol is the lion. Jensen (*Kosmologie*, 476 ff.) explains the name as compounded of *Ni + uru + gal = Ni + unu + gal = 'Lord of the great city,'* or rather 'dwelling,' i. e. the Underworld. Cf. also *COT. ad loc.*

31. [אֲדַרְמֶלֶךְ] Probably 'Adar is king' (or 'counsellor'). Adar appears as a west Semitic god in the name יִתְנַאֲדַר 'Adar has given' (Baethgen, *Semit. Religionsgeschichte*, 54), but is best known as an Assyrian god, the name, according to Schrader, being Akkadian in origin, and originally pronounced *A-tar*, 'father of decision.' אֲדַרְמֶלֶךְ occurs as the name of a son of Sennacherib in *ch. 19. 37*, a fact which favours the view that we have here the name of an Assyrian deity, and so lends weight to the view (above noticed) that סַפְרַיִם denotes Sippar rather than a western city.

[עֲנַמְלֶךְ] Perhaps equivalent to עֲנַמְלֶךְ, i. e. 'Anu is king' (or 'counsellor'). Anu is the god of heaven, supreme among the deities of Assyria and Babylon.

[אֱלֹהֵי סַפְרַיִם] Kt. (according to Ginsburg, אֱלֹהֵי הַסַּפְרַיִם) seems to make reference to one deity only, and similarly Luc. omits עֲנַמְלֶךְ, and reads *ὡς ἄδραμελεχ θεῶν Σεπφαραίμ.*

32. [מִכָּלֵהֶם] 'From among the whole of them.' Cf. I. 12. 31 *note*. LXX, Luc. offer a double version of this verse, the second

corresponding to MT., while the first runs *καὶ ἦσαν φοβούμενοι τὸν κύριον, καὶ κατέκτισαν τὰ βδελύγματα αὐτῶν ἐν τοῖς οἴκοις τῶν ὑψηλῶν ἃ ἐποίησαν ἐν Σαμαρείᾳ, ἔθνος ἔθνος ἐν πόλει ἐν ἣ κατέκουν ἐν αὐτῇ*, i. e. probably *הָיָה יְרֵאִים אֲדָמָה וְעַשְׂרֵי לְהֵם (וַיִּשְׁבוּ) שֶׁצִּצְיָהֶם בְּבֵתֵי הַבְּמֹתָם* (or *אֲשֶׁר עָשׂוּ בְּשִׁמְרוֹן גַּי גַּי בְּעִיר אֲשֶׁר יִשְׁבוּ (הַפָּה יִשְׁבִּים) שָׁם*). This reading bears the stamp of superiority, MT. probably representing the restoration of an imperfect text upon the lines of I. 12. 31.

18—20. *Hezekiah, king of Judah.*

*Ch.* 18. 1–8 is mainly the work of R<sup>p</sup>, based upon the notices of *vv.* 4, 7<sup>b</sup>, 8. The substance of *vv.* 7<sup>b</sup>, 8 is probably drawn from the Annals. With regard to *v.* 4 this is not so clear. The verse shows marks of a late style (perfect with weak ו, as in 21. 4, 6; 23. 4 *ff.*), and sketches the outline of a religious reformation which appears in all essentials to have resembled and anticipated the reformation of Josiah. Hence some critics regard the notice as a late and unhistorical interpolation (cf. Stade, *Ges.* i. 607 *f.*; *ZATW.* iii. 8 *ff.*; vi. 170 *ff.*; Wellh., *C.* 291).

The occurrence of a reformation under Hezekiah is supported by 18. 22 (which must, with the rejection of 18. 4, be likewise branded as a later misconception), and perhaps also by the statement of Jer. 26. 17–19<sup>a</sup>, which speaks of the influence exercised upon Hezekiah and all Judah by the preaching of Micah the Morashite. Mic. 1. 5<sup>b</sup> MT. mentions the *בְּמֹתָם* of Jerusalem for reprobation; but this passage must not be pressed, because LXX, Pesh., Targ. presuppose a different reading<sup>1</sup>. Certainly Isaiah does not seem to have had in view any centralization of Yahwe's cultus, such as was prominent in Josiah's reformation; but his attacks upon the idol-worship (Isa. 2. 8, 18, 20; 31. 7; cf. 10. 10, 11), tree-worship (1. 29), and necromancy (8. 19), which seem to have been rife in the kingdom of Judah, are in agreement with

<sup>1</sup> *חַטָּאת* 'sin,' parallel to *עֲוֹנוֹת* 'transgression,' as in *v.* 4<sup>a</sup>. The reading of MT. is, however, accepted by Kit. (*Hist.* ii. 357), who regards the rendering of the Versions as merely a simplification.

such a movement in the direction of the pure worship of Yahwe. Probably, therefore, as is allowed by Sta. (*Ges., loc. cit.*), the statement of *v.* 4<sup>b</sup> is based upon authentic information as to such a reform, and this has been later on expanded in *v.* 4<sup>a</sup>, under the influence of the accomplished fact of Josiah's reformation.

18. 2. אבי] Shortened form of אֲבִיָּה 2 Chr. 29. 1.

4. הוא הסיר] On the use of הוא cf. *ch.* 14. 7 *note*.

נחשת] Vocalization connects the name with נִחְשֶׁת, with a formative termination 'brazen one.' It seems certain, however, that the word is connected with נָחָשׁ; and, unless there is intended a play upon the similarity in name of the thing 'serpent,' and its material 'brass,' it is possible that the vocalization is incorrect. Cf. Luc. *Neschûw*. For conjectures as to the form and its meaning cf. *Heb. Lex. Oxf., s. v.*

5. ואחריו ו] Scarcely original. The clumsily connected sentence ואשר היו לפניו introduces a statement which we should have expected to occupy the first place (cf. I. 3. 12); and the statement ואחריו ו is in direct contradiction to *ch.* 23. 25, where Josiah is regarded, from the standpoint of R<sup>p</sup>, as the ideal of a religious king. Probably therefore we should omit ואחריו and the ו before ואשר, and read וְלֹא הָיָה כְּמֹהוּ בְּכָל-מַלְכֵי יְהוּדָה אֲשֶׁר הָיוּ לְפָנָיו.

6. וידבק ביהוה] On the use of דבק by R<sup>p</sup> cf. *note* on I. 11. 2.

לא סר מאחריו] Cf. *ch.* 3. 3 *note*.

את משה] Luc. τῶ Μωσῆ καὶ αὐτοῦ.

7. ויהיה] Probably frequentative, in reference to the repeated occasions depicted by יָצָא.

9-12. A notice from the Annals, introduced by the synchronism of R<sup>p</sup>, *v.* 9<sup>a</sup>, and closed by his comment *v.* 12. The notice is identical with *ch.* 17. 5, 6.

18. 13-20. 19. *Sennacherib's campaign against Judah* (18. 13-19. 37): *sickness and recovery of Hezekiah* (20. 1-11): *embassy of Merodach-Baladan* (20. 12-19).

*Chh.* 18. 13, 17-20. 19 = *Isa.* 36. 1-38. 8; 38. 21-39. 8.

The section *vv.* 14-16, which is not found in Isaiah, is dis-

tinguished from 18. 13, 17 *ff.* by the form of the name חִזְקִיָּה (instead of חִזְקִיָּהוּ) which occurs also in *vs.* 1, 10 (Annals). The notice appears to be in strict agreement with the Assyrian record (cf. *Append.* 5, col. iii. ll. 11 *ff.*), and is probably a genuine excerpt from the Annals.

It is generally agreed that the narrative of Isa. 36. 1—39. 8 cannot be traced to Isaiah himself, but must be of a considerably later date. Notice the mention of Sennacherib's death (Isa. 37. 38 || *ch.* 19. 37), which did not happen until B.C. 681, twenty years after the campaign against Jerusalem, and certainly later than the death of Isaiah. Again, it seems to be clear that the Isaiah section (except 38. 9—20, from another source) must have been extracted from our Book of Kings by the editor of Isa. 1—39. For certain phrases which are due to R<sup>D</sup> in the Kings-narrative appear also in Isaiah:—cf. לִמְעַן דָּוָד עַבְדִּי *ch.* 19. 34 || Isa. 37. 35; בְּעִינֶיךָ . . . אֶת אִשׁר הִתְחַלֵּכְתִּי *ch.* 20. 3 || Isa. 38. 3; and the redactional phrases בְּיָמֵינוּ הָיָה *ch.* 20. 1 || Isa. 38. 1; בְּעַת הַדָּוִד *ch.* 20. 12 || Isa. 39. 1. Kings is also superior to Isaiah in the account of Hezekiah's sickness. Isa. 38. 4—8 has been abbreviated; 38. 21, 22 is misplaced.

The Kings-narrative 18. 13, 17—20. 19 seems to represent a combination of three sources. Sta. (*ZATW.* vi. 174) notices that Isaiah's threat against Sennacherib occurs three times in similar terms: 19. 7; 19. 28<sup>b</sup>; 19. 33. The contents of Sennacherib's letter (19. 10—13) merely repeat in brief that which has already been said by the Rabshakeh (18. 28—35). Again, it is highly improbable that Sennacherib, after hearing the news with regard to Tirhakah (19. 9<sup>a</sup>), should have imagined that the mere dispatch of a letter would be likely to compel Hezekiah's submission, after the failure of previous verbal negotiations. The true sequel to 19. 9<sup>a</sup> seems to be 19. 36 *f.*; upon receiving information of Tirhakah's hostile movement, Sennacherib raises the siege of Jerusalem and returns to Assyria. We have, then, two separate accounts of the Assyrian campaign, 18. 13, 17—19. 9<sup>a</sup>, 36 *f.*, and 19. 9<sup>b</sup>—35; 19. 9<sup>b</sup> having probably been slightly modified

by the redactor. Further, the section 19. 9<sup>b</sup>-35 itself appears to be composite in character. The taunt-song *vv.* 21-28, with its accompanying sign *vv.* 29-31, stands apart from the prosaic statement *vv.* 32-34. לכן 'therefore' of *v.* 32 answers, not to anything in the prophecy preceding, but to *v.* 20<sup>b</sup>β, אשר התפללתי, ששמעתי . . . 'Whereas thou hast prayed . . . I have heard'; and, as has been noticed above, *vv.* 28<sup>b</sup>, 33 are duplicates of the same statement. Thus *vv.* 21-31, generally regarded by critics as an authentic prophecy of Isaiah, appear to have been inserted into the midst of the prophetic history 19. 9<sup>b</sup>-20, 32-34, *v.* 21<sup>a</sup> representing the redactor's link.

The narrative of 20. 1-19 probably belongs to the author of one of the two preceding narrative sections. Cheyne, following Duhm, selects the second narrative, 19. 9<sup>b</sup> ff. Notice, as a point of connexion, the occurrence of a prayer of Hezekiah in each section, 19. 15 ff.; 20. 2 f. Very possibly the chronological notice at the beginning of 18. 13, 'In the fourteenth year of king Hezekiah,' properly refers to the events of 20. 1-19, and occupies its present position upon the false assumption that Sennacherib's invasion took place in the same year as Hezekiah's sickness and recovery. This arrangement is probably due to R<sup>p</sup>, who removed the note of time from its true position at the head of the narrative of 20. 1 ff., replacing it by his synchronistic phrase, 'In those days'.<sup>1</sup> Notice the reference to Assyria in 20. 6. The whole verse, from וּמִיַּד 'and from the hand &c.', must be due to the author of the mistaken synchronism. Cf. the latter half with 19. 34.

13. [וּבְאַרְבַּע עָשָׂר שָׁנָה] The sixth year of Hezekiah for the fall of Samaria, B. C. 722 (*v.* 10), cannot be reconciled with the fourteenth year for Sennacherib's campaign, B. C. 701, and it seems the best course to regard this latter date as true for the sickness of Hezekiah and the embassy of Merodach-Baladan (*ch.* 20), which will then fall cir. B. C. 714. Thus Hezekiah's reign may

<sup>1</sup> Cf. note on *ch.* 18. 13.

be supposed to have closed B.C. 699, i. e. some fifteen years after B.C. 714 (*ch.* 20. 6<sup>a</sup>).

[על כל ערי ונ'] According to the inscription of the Taylor cylinder, col. iii. l. 13 (cf. *Append.* 5), Sennacherib captured forty-six fortified towns, besides innumerable fortresses and small places.

14. [וישלה ונ'] LXX, Luc., Vulg. supply an object מלֹאֲכִים.

[לכִּישָׁה] Cf. *ch.* 14. 19 *note*.

[שֶׁלֶשׁ מֵאוֹת ונ'] The sum is given in the inscription (col. iii. l. 34) as thirty talents of gold and 800 talents of silver. Schrader quotes Brandis for the view that the difference in the statement of the amount of the silver is due to the difference in weight between the Babylonian *light* and the Palestinian *heavy* talent.

16. [בעת ההיא] Cf. I. 14. 1 *note*.

17. [תרתן] Assyrr. *tartānu* or *turtānu*, title of the commander-in-chief of the Assyrian army. || Isa. 36. 2 omits this official and the one following.

[רב סרים] Probably the Hebrew perversion ('chief of the eunuchs') of an Assyrian title which is unknown to us.

[רב שקה] Probably in Assyrr. *rāb-šakē*, i. e. 'high officer.' Cf. *šud-šakē* or *šud-šakē*, 'high-lord, chieftain.' Delitzsch, *Assyrr. HWB.* 685.

[ויעלו יבאו] Rightly omitted in the second place by LXX, Luc., Vulg., Pesh.

[בתעלה ונ'] Cf. Isa. 7. 3. The site is unknown. For the conjectures which have been offered cf. Dillmann on Isa. 7. 3.

18. [על הבית] Cf. I. 4. 6 *note*.

19. [אשר בטחת] Luc. *ἡ ἀποστασία ἐστὶν καὶ πᾶς Ἰουδαία*. Possibly the addition may be due to corruption of *ἀποστασία*, i. e. אֲפֹסְתָא, which is missing in Luc., at the beginning of the following verse. LXX *ἀποστασία*.

22. [בירושלם] || Isa. 36. 7 omits.

24. [פחת אחד ונ'] 'One satrap of the least of my lord's servants.' פחת must be regarded as attracted into the construct state of its adjective אֶחָד, as is the case in the expression אֶחָד יָפֶת הַיָּם Deut.

21. 11. The general verdict is for the excision of פחת as a corrupt insertion, but the construction, though harsh, can scarcely be asserted to be impossible, in view of our limited knowledge of the possibilities of Hebrew syntax. Cf. *Kö. Syntax*, §§ 277 o, 337 o. On the meaning and use of פָּחַת cf. *note* on I. 10. 15.

25. [עליחי] LXX, Luc. ἀνέβημεν.

27. [העל ונ'] Notice the confusion between על and אל:—על ארניך. אל ואלך. . . על האנשים. || Isa. 36. 12 reads האל ארניך. On this confusion between the prepositions cf. *note* on על נחון I. 1. 38, and the full list of instances given in *Heb. Lex. Oxf.*, s. v. על § 7 c.

29. [סירו] Luc., Vulg., Pesh., Targ. rightly presuppose סִירָה. || Isa. 36. 14 omits.

31. [עשו אתי ברכה] RV., following Targ., 'Make your peace with me.' This use of ברכה 'blessing,' in the sense of a mutual well wishing taking the form of a treaty, is unique.

32. [חזיו] On the idiomatic use of the imperative in place of the cohortative cf. I. 1. 12 *note*.

34. [איה זנ'] The allusion is perhaps to Sargon's defeat of *Ya'u-bi'di* king of Ḥamath, who had induced the Assyrian provinces of Arpad, Ṣimirra, Damascus, and Samaria to join with him in revolt. This coalition was crushed at Qarqar in B.C. 720. Cf. *KB.* ii. 56 f. אֲרַפָּד the modern *Tell-Erfd*, to the north of Aleppo, had been conquered by Tiglath-Pileser III, in B.C. 743-740. *KB.* i. 212 f. Upon אֲרַפָּדִים cf. *ch.* 17. 24 *note*. עָנָה and הִנֵּנָה (omitted in || Isa. 36. 19) are unknown<sup>1</sup>. The latter is doubtless the same as עָנָה of *ch.* 17. 24.

The second half of the verse runs in Luc. καὶ τοῦ εἰσὶν οἱ θεοὶ τῆς χώρας Σαμαρείας; ἢ ἐξέλαστο τῆν Σαμάρειαν ἐκ χειρὸς μου; וְאֵיךְ אֱלֹהֵי אֲרָץ שָׁמְרוֹן הִכִּי הָעִילֹו וְנ'. The insertion is indispensable, the subject presupposed by הָעִילֹו being obviously 'the gods of Samaria.' So Klo., Kamp., Benz., Kit., Oort.

<sup>1</sup> Targ. הלא סלסיליטן ואנליאטן 'Has he not dispersed them and carried them captive!' takes the forms as verbs, Hiph'il of נע and Pi'el of הפ. Similarly Σ. in Isa. 37. 13 ἀνεστράωσε καὶ ἐπαείνωσε.

36. [והחרישו] || Isa. 36. 21 **וַיַּחַרְיִשׁוּ**, correctly.  
 העם] LXX, Luc. omit.
37. [קרעני בגדים] Lit. 'rent as to garment.' Cf. *note* on I. 15. 23.
10. 2. After *καὶ Σομναν τὸν γραμματέα* Luc. has the curious insertion *καὶ τὸν Σαυτην καὶ τὸν Σουμαιησσυμαι καὶ τὸν Μακραπην τὸν γέροντα*. Possibly *Σαυτην* and *Σουμ.* represent marginal notes of three various spellings of the name **שכנא**; the second perhaps *Σομμα ἢ Σουμα* by transposition of the letters of *Σομμα*.
3. [ללרה] LXX, Luc., Vulg., Pesh. presuppose **לְלִרְהָ** 'to her who is in travail,' probably correctly. So Klo. Cf. Mic. 4. 9, 10; Hos. 13. 13; Jer. 49. 24. The form **לִרְהָ** as infin. constr. for the normal **לָרְהָ** occurs elsewhere Hos. 9. 11; Jer. 13. 21.
4. [והוכיח] RV. 'And will rebuke the words which Yahwe thy God hath heard.' So Pesh., Targ. **והוכיח** is thus perf. with **ו** consec. in continuation of **ישמע**. LXX, Luc., Vulg. treat **והוכיח** as infin. constr., equivalent to **וַיְלַחֲמֵהוּ**, thus regarding **סְלֵה-אֲשִׁיר** as the subject.
8. [לבנה] Cf. *ch.* 8. 22 *note*.
9. [וישמע אל וג'] || Isa. 37. 9 reads **על** for **אל**.
- [תרהקה] Mentioned by Sennacherib not by name but as 'the king of *Miluhhi*,' Taylor cylinder, col. ii. ll. 69 ff. (cf. *Append.* 5). The name is given by Assurbanipal as *Tar-ku-u*, Egyptian *T-h-r-k*.
- [וישב וישלח] || Isa. 37. 9 **וישמע וישלח** 'and when he had heard, he sent.' **וישב** was doubtless written by the hand which connected the following narrative with the preceding, i.e. presumably the hand of R<sup>p</sup> (cf. p. 339): hence **וישמע** may be judged to be a corruption of **וישב**. LXX in Isaiah combines the two readings: *καὶ ἀκούσας ἀπέστρεψεν καὶ ἀπέστειλεν*.
10. LXX omits the introductory sentence down to the first **לאמר**, probably through homoioteleuton with the end of *v.* 9.
11. [להחרימם] '*As regards* devoting them to destruction.'
12. [אשר שחתו אבותי] Luc. *οὗς διέφθειραν οἱ πατέρες μου αὐτοὺς καὶ τὰς χώρας αὐτῶν*. The reading of LXX has arisen through corruption of *οὗς* into *οὐ*.
- [אח נון וג'] On **נון** cf. *ch.* 17. 6. **חן** is *Harran* of the inscrip-

tions, Charrae of the Romans, in north-west Mesopotamia, situated on the Belias, a tributary of the Euphrates. רצף, mentioned in the inscriptions as *Ra-ša-ap-pa* or *Ra-šap-pa*, is the *Ῥησάφα* of Ptolemaeus (v. 15), and the modern *Ruṣṣfa*, on the route from Sura to Palmyra in the Euphrates valley *Ez-Zbr* (cf. Delitzsch, *Paradies*, 297). The בני ערן belonged to the Aramaean state *Bḥi-Adimi*, situated between the Euphrates and the Belias, which offered stubborn resistance to Assur-nazir-pal, and was conquered by his successor Shalmaneser II in B.C. 856 (Hommel, *Assyria* in Hastings, *BD.* i. 183<sup>b</sup>, 184<sup>b</sup>; Maspero, iii. 30 f., 66). The site of תלאשר (|| Isa. 37. 12 תלשׁר) must naturally be sought for in the same neighbourhood, and is probably to be identified with *Til-ašurri* in the land of the Ḫittites (cf. Winckler, *Geschichte Babyloniens*, 269, 335 f.).

Luc. separates תלאשר from necessary connexion with בני ערן by the insertion of *καί*, i. e. וַיֵּשֶׁר בְּתוֹלְאֵשֶׁר.

13. [איו ונ'] 'Where is *he*, (viz.) the king of Ḫamath?' So Isa. 19. 12 אִיִּם אִפְסֹא חֲכַמְיָהּ; Mic. 7. 10 אִיִּי אֵלֹהֵיהֶּן. || Isa. 37. 13 reads אִיָּהּ.

[מלך חמת ונ'] Cf. *ch.* 18. 34 *note*.

15. [ויתחלל ח' לפני י'] LXX omits.

[י' אלהי ישראל] Luc. *κύριε παντοκράτωρ, ὁ θεὸς Ἰσραήλ*, Pesh. *ܘܝܫܘܥ ܘܢܝܢܘܢ ܘܢܝܢܘܢ ܘܢܝܢܘܢ* presuppose the insertion of עֲבֹאוֹת after י', as in || Isa. 37. 16.

[ישב הכרבים] Cf. 1 Sam. 4. 4; 2 Sam. 6. 2. || 1 Chr. 13. 6; Ps. 80. 2; 99. 1. The reference is primarily to the presence of the שְׁכִינָה above the כַּפֹּת in the innermost sanctuary of the Temple.

[אתה הוא האלהים] So 2 Sam. 7. 28. Probably 'Thou (with emphasis; lit. 'Thou-He') art the God'; or else 'Thou art He, (namely) the God.' Cf. *Dri. Tenses*, § 200.

16<sup>a</sup>. [וַיִּשְׁכַּע] *Hatef-pathaḥ* frequently occurs under initial sibilants after ו copulative. Cf. I. 14. 21 וַיִּשְׁכַּע; *ch.* 9. 17 וַיִּשְׁלַח; and other instances cited in G-K. § 10 g. Cf. *note* on I. 13. 7.

[אשר שלחו] Read אֲשֶׁר שְׁלַח with LXX, Luc., Vulg., Pesh., and

|| Isa. 37. 17; i. e. probably 'which he hath sent' (LXX, Luc.), or possibly 'who hath sent' (Vulg.).

17. [החריבו] Probably we should read **החריבו**, in agreement with *v.* 11. So Benz., Kit., and (on Isa.) Duhm, Cheyne, Marti, and doubtfully Dillmann.

[אח הנרים] || Isa. 37. 18 erroneously **אֶת־כָּל־הָאָרְצוֹת**.

[ואח ארצם] LXX omits. Luc. *καὶ πᾶσαν γῆν ἣν αὐτῶν*. Vulg. *et terras omnium*.

18. [ונתנו] Irregular usage of the perfect with weak ו. || Isa. 37. 19 is correct in reading infin. abs. **וְנָתַן**, in accordance with idiom. Da. § 88<sup>a</sup>.

19. [כי אחוה ונ'] || Isa. 37. 20 omits **אלהים** erroneously.

20. [י' אלהי ישראל] LXX, Luc. *Κύριος* (LXX adds *ὁ Θεός*) *τῶν θυμάτων Θεός Ἰσραήλ*.

21. [בתולח בח ציון] Suspended construct state. Cf. *note* on **אֱלֹהֵי בְנֵי־אֲדָמִים** *ch.* 10. 6.

[ראש הניעה] A gesture of mockery. Cf. Ps. 22. 8; 109. 25; Lam. 2. 15; Job 16. 4.

22. [חרפת ונרפת] Weak ו *co-ordinates* two synonymous ideas. Cf. Dri. *Tenses*, § 132.

23. [ברכב] Q're **בָּרַב** in agreement with the text of many Codd., all Verss. and || Isa. 37. 24.

[ואכרת] LXX, Luc., Vulg. are probably correct in reading **וְאָכַרְתָּ**, and similarly **וְאָבֹא**, and *v.* 24 **וְאָחַרְבָּ**, *v.* 25 (except Vulg.) **וְאָתָּה**. So most moderns.

[מלן קצה] 'His farthest lodging-place'; lit. 'the lodging-place of his end.' **מִלֵּן** as in Isa. 10. 29. LXX *μέσση*, Cod. A, Luc. *μέρος* are doubtless emendations of a transliteration *μελω*. Q're **קָצוּ** appears in the text of many Codd.

|| Isa. 37. 24 offers the inferior reading **מָרוֹם קָצוּ**.

24. [ואחרב] In reference to 'all the Nile-streams of Egypt,' **וְאָחַרְבָּ** must be regarded as a perfect of certitude; and this is quite consistent with the known intentions of Sennacherib, and the boastful tenour of the words which are put into his mouth.

[מצור] Winckler (*Alltest. Untersuchungen*, 170) supposes that the original vocalization was מִצוֹר or מִצוֹר, on the ground that the form *Mi-iç-çari* occurs twice on the Amarna tablets. The Massoretic vocalization will then be due to identification of the name with the Hebrew word meaning 'fortification.'

25. [הלוא ונ'] Render as in RV., with the alteration וְהָיָה 'that thou becamest,' in place of וְהָיָה, rendered 'that thou shouldst be,' and the addition of 'and' before 'now.' The thought of the verse is that of Isa. 10. 5 ff.

The first part of the verse down to לְמִי קָדַם is omitted by LXX.

[ויצרתיה] Omit ו with LXX, Luc., Vulg., Pesh. So Marti.

[עתה] Read וְעַתָּה with LXX, Luc., Vulg., Pesh.

[להשאות] Standing for לְהַשְׁאוֹת (|| Isa. 37. 26) with syncope of ו. Cf. G-K. §§ 23 f., 75 ff.

[נצים] Participle Niph'al of נָצַה. The only other occurrence of the verb is in Jer. 4. 7, where תִּנְצִינָה should probably be restored for Qal תִּנְצִינָה.

26. [קצרי יד] 'Short of hand,' i. e. unequal to the task of saving themselves. So, with the verb, Isa. 50. 2 מְצוֹרֵת יְדֵי מְצוֹרֵת; 59. 1; Num. 11. 23.

[ויבשו] || Isa. 37. 27 וְבָשׂוּ, perfect with ו co-ordinate.

[ושרפה לפני קמה] RV., 'and as corn blasted before it be grown up,' follows the rendering of Vulg. *quae arefacta est antequam veniret ad maturitatem*; cf. Targ. רִישְׁלוֹק עַד לֹא מָמָא לְמִדְיוֹ שׁוּבְלִין. Such a sense, however, cannot be extracted from the original as it stands; and, if we are to retain it, the least alteration will be לְפָנַי קָמָה, referring back to הִצְרִיר גָּמָת. But there can be no doubt that Wellh. (*C.* 360) is right in finding in לְפָנַי קָמָה a corruption of לְפָנַי קָמָה which connects with וְשָׁבְתָהּ of the following verse: 'Before me is thy rising up and thy lying down.' This supersedes the emendation of Th. לְפָנַי קָרִים 'before the east wind.' Possibly, then, שָׂרְפָה may stand by itself in the sense 'blasted' (sc. corn); and this is preferable to || Isa. 37. 27 שָׂרְפָה, which seems to give no sense in this connexion. Klo.'s emenda-

tion **שִׁפְיִים** is worthy of notice: 'grass of the house tops *and of the downs.*' So Cheyne. For **שִׁפְיִים** as barren uplands, cf. Isa. 41. 18; Jer. 12. 12.

28. **שִׁמְנֶנְךָ**] RV. text, 'thine arrogance,' in agreement with LXX, Luc. *τὸ σαρρήνός σου*, Vulg. *superbia tua*, a rendering perhaps to be justified by Ps. 123. 4. RV. marg., 'thy careless ease,' is the more usual meaning. This latter rendering, however, is unsuitable to the context and parallelism; and the same remark applies, in a less degree, to the former rendering. Probably the emendation **שִׁמְנֶנְךָ** 'thy tumult,' adopted by Benz., Kit., Budde, Grätz, Cheyne, is correct.

**וְנִשְׁמַחֵי וְנִ**] The figure is that of a savage beast led captive by a ring in its nose. Cf. Ezek. 19. 4, and the similar figure of Ezek. 29. 4; 38. 4.

29. **סִסְמִי**] 'That which groweth of itself'; from unused root equivalent to Ar. *سَمِعَ* *pour out*, and so, the produce of grain spilled or self-sown. **סִחִישׁ** (|| Isa. 37. 30 **שִׁחִישׁ**) is by inference the self-sown produce of this natural crop in the second year. So Verss.

31. Q're **צָבְאוֹת** is supported by the text of many Codd., all Verss., and || Isa. 37. 32.

33. **יָבֵא**] Read **בָּא** with || Isa. 37. 34.

34. **לְהוֹשִׁיעָהּ**] LXX omits. In Luc. the whole of v. 34<sup>a</sup> has fallen out.

**וְלִסְעֵן דְּרוֹר עֲבָרֵי**] Cf. I. 11. 12 *note*.

35. The catastrophe, as might have been expected, is passed over in silence in the Assyrian inscriptions; but the fact that Sennacherib does not make claim to have captured Jerusalem is in agreement with our narrative. Herodotus (ii. 141) records an Egyptian tradition, according to which Sennacherib's army was easily routed at Pelusium because innumerable field-mice had during the night gnawed through its bow-strings and the thongs of its shields.

36. **וַיִּלֶךְ וַיֵּשֶׁב**] Luc. omits.

37. **נִסְרֵךְ**] No such god is known in the Assyrian inscriptions.

Halévy (*Mélanges de crit.* 177) plausibly conjectures that the name should be נסוך, i. e. *Nusku*, a solar deity. .

[יהוי הוא ששתחה ונ'] On the construction cf. I. 13. 20 *note*.

[אדרמלך] Cf. *note* on ch. 17. 31.

[שראצר] According to Schrader (*COT. ad loc.*) the name is shortened from *Nergal-Sar-usur* (cf. Jer. 39. 3, 13). He refers to Abydenus, as quoted by Eusebius, who states that Sennacherib was assassinated by *Adramelus*, and succeeded by *Nergilus*, and that this latter was put to death by *Axerdis*. If, as seems obvious, *Adramelus* corresponds to אדרמלך and *Axerdis* to אסרחון, then *Nergilus* may be thought to answer to שראצר.

[בני] Q're has the support of many Codd., all Verss., and || Isa. 37. 38.

[אררט] Assy. *Urartu*, the land of Armenia.

20. 1. [בימים ההם] Cf. ch. 10. 32 *note*.

[צו לביתך] Cf. I. 2. 1 *note*.

[כי מן אתה] 'For thou art *about to die*'; the participle denoting • the *futurum instans*. The same idiomatic expression occurs Gen. 20. 3; 48. 21; 50. 5, 24; Deut. 4. 22; Jer. 28. 16. Cf. also Deut. 17. 6 הפת 'the doomed man.'

2. [ויסב] On the Aramaizing form cf. G-K. § 67 *y*.

4. [יהוי ונ'] On the construction cf. Dri. *Tenses*, § 165. || Isa. 38. 4 is much abbreviated.

[העיר] Read הָצֵר with the text of several Codd., and all Verss. On הָצֵר used definitely without the article cf. I. 7. 8 *note*. The middle court was the courtyard of the palace, called הָצֵר הָאֲחֵרֶת I. 7. 8 in contrast to the Temple (innermost) court. Cf. *note* on I. 6. 36.

5. [נניד] Cf. I. 1. 35 *note*.

6. [למעני ונ'] || Isa. 38. 6 omits.

7. [קחו ונ'] LXX, Luc., Pesh. presuppose the reading . . . וְקָחוּ וְיָקִי . . . וְיָשִׁיבוּ 'Let them take . . . and place . . . that he may recover.' This is probably original, Hezekiah's request for the sign in *v.* 8 naturally presupposing that recovery is only as yet promised and not accomplished. וְיָקִחוּ *v.* 7<sup>b</sup> must have been

inserted after וְיָשִׁימוּ ' had been taken as describing a completed sequence of events.

|| Isa. 38. 21 (which, with *v.* 22, is misplaced) reads . . . יָשָׁא . . . וְיָמְרוּ . . . וְיָמְרוּ. The verb מָרַח, a *μαρξ λει.* in Heb., is explained from the Ar. مَرَّحَ *anoint, smear.*

8. מָה אֹת כִּי אֵעֲלֶה בֵּית י' || Isa. 38. 22 ] מָה אֹת וּנ'.

9. [הֵלֵךְ וּנ'] The only possible rendering is that of RV. marg. 'The shadow is gone forward &c.' But it is evident from Hezekiah's reply, *v.* 10, that an alternative is offered to him. We must therefore emend הֵלֵךְ, which is expressed by Targ. הִיחָךְ, and presupposed by the other Verss. So Th. (doubtfully), Klo., Kamp., Benz., Kit., Oort.

11<sup>b</sup>. As the text stands, יָרְדָה can only refer to the *masc.* הַצֵּל. The true subj. of the verb is, however, preserved by Pesh., Targ., viz. הַשָּׁמֶשׁ, which should be inserted after יָרְדָה, or after אֲחֻזָּו as in Isaiah (see below). The statement then runs:—'And he brought back the shadow on the steps by which the sun had gone down on the step-clock of Aḥaz, ten steps.' This slight correction (Th., Oort) is more obvious than the supposition that אשר ירדה במעלות is an erroneous insertion from || Isa. 38. 8.

The Isaianic account omits the offer of an alternative sign; *v.* 8 with the emendations הַצֵּל for צֵל, הַשָּׁמֶשׁ for בְּשָׁמֶשׁ (Kautzsch and others) reading as follows:—הִנְנִי מָשִׁיב אֶת-הַצֵּל הַמְעֻלּוֹת אֲשֶׁר-יָרְדָה בְּמַעֲלֹת אֲחֻזָּו הַשָּׁמֶשׁ אֲחֻזָּו עָשָׂר מַעֲלֹת וְהָשִׁיב הַשָּׁמֶשׁ עָשָׂר מַעֲלֹת : יָרְדָה : בְּמַעֲלֹת אֲשֶׁר יָרְדָה : 'Behold I will bring back the shadow so many steps as the sun has gone down upon the step-clock of Aḥaz, even ten steps. And the sun returned ten steps upon the steps by which it had gone down.'

The character of the sun-clock called מַעֲלֹת can only be conjectured. Most probably it was 'a pointed pillar (obelisk) upon a (round or square) plinth, to which a flight of steps led up. This pillar cast the shadow of its point at midday upon the highest, and at morning and evening upon the lowest step (west or east), and thus indicated the time of day.' Cf. Dillmann on Isaiah *ad loc.* The clock may have been introduced by Aḥaz from Assyria

(cf. *ch.* 16. 10 *ff.*). According to Herodotus (ii. 109) the Babylonians were the inventors of the *σολος* or concave sun-dial upon which the shadow was cast by the *γυρίμων*, and of the division of the day into twelve hours.

12. בעת ההיא] Cf. I. 14. 1 *note*.

מֶרֶדַח בַּלְאֲדָן Read מֶרֶדַח בַּלְאֲדָן with several Codd., LXX, Luc., Pesh., Targ., and || Isa. 39. 1. The Assyrian form is *Marduk-abal-idinna*. Merodach-Baladan appears at first as king of the *Kaldu*. His kingdom is called *Bti-Yakin*, 'by the salt waters,' i. e. the Persian Gulf. He paid homage and tribute to Tiglath-Pileser in B. C. 729 (Rost, 60 *f.*), but seems to have seized the opportunity of the death of Shalmaneser and the accession of Sargon to constitute himself king of Babylon. His principal ally was *Humbanigaš* king of Elam. Sargon directed an expedition against the allies (B. C. 721); but little is known about it, and it seems to have met with ill success. *Humbanigaš* of Elam died in B. C. 717, and was succeeded by his less able son *Šutur-nahundi*. Merodach-Baladan retained the sovereignty of Babylon for twelve years, until Sargon, having settled his affairs in the west and north, was able to direct his arms against him. After a campaign which occupied B. C. 710–709, Sargon entered Babylon in triumph. He claims to have taken Merodach-Baladan prisoner (Winckler, *Sargon*, 84 *f.*, 122 *f.*, 150 *f.*), but elsewhere (Winckler, *Sargon*, 58 *f.*) seems to state that he fled away and could not be found. The latter alternative seems to be the more probable, since a Merodach-Baladan appears some years later as king of Babylon for nine months, until conquered and driven out by Sennacherib (B. C. 704: cf. Tiele, *Bab. Gesch.* i. 246). Cf. Winckler, *Sargon*, pp. xv *f.*, xvii, xxxi–xxxix; Maspero, iii. 222 *ff.*, 254 *ff.*

There can be no doubt that Merodach-Baladan's embassy to Hezekiah took place some time prior to B. C. 710, whilst he was forming alliances in order to meet the advance of Sargon, which he must have foreseen as inevitable so soon as the latter should find himself free to operate against him. According to the chronology of Kings, Hezekiah's sickness happened in B. C. 714

(cf. *ch.* 18. 13 *note*), and the embassy arrived shortly afterwards, i. e. probably any time between the end of B. C. 714 and the beginning of B. C. 712.

[בן בלאר] In the inscriptions he appears as 'son of *Yakin*,' doubtless a dynastic title. Cf. the title 'son of Omri,' applied by Shalmaneser II to Jehu, as king of the land which was known to Assyria as *Bē-Hu-um-ri-a*. Cf. *notes* on *ch.* 9. 2; I. 16. 23.

[ספרים] Duhm, Cheyne, Marti emend ספריים 'eunuchs,' a correction which is suitable to the suffix objects in *v.* 13 וישמע עליהם ונ'.

[כי שמע] || Isa. 39. 1 incorrectly וישמע, through confusion of כ and ו. Cf. *note* on I. 12. 30.

13. [וישמע] Read וישקח 'And Hezekiah was glad because of them,' with several Codd., LXX, Luc., Vulg., Pesh.<sup>1</sup>, and || Isa. 39. 2. So moderns.

[את כל בית נחתה] כל is omitted by many Codd., Vulg., Pesh., and || Isaiah. The meaning of בית נחתה can only be guessed from the context; so Luc. τὸν οἶκον τῆς ὑπάρεξως αὐτοῦ, Pesh. ~~ה~~ ~~ב~~, Targ. בית נחוחי, 'his treasure-house'; Vulg. domum aromatum, and so 'A., Σ. in || Isa. τὸν οἶκον τῶν ἀρωμάτων. In Assyr. *bē nakanti* denotes 'treasure-house,' *nakantu* or *nakamtu*, plural *nakamāti*, meaning 'treasure,' and *nakāmu*, 'to heap up.' Cf. Delitzsch, *Assyr. HWB.* 462. Hence some authorities (cf. *Heb. Lex. Oxf.*) propose to read בַּיִת נְכוֹחֵי, making the word equivalent to *nakavdli* for *nakamāti*.

[ובכל ממשלתו] Luc. καὶ ἐν παντὶ θησαυρῷ αὐτοῦ.

14. [ומאין יבאו] 'And from whence may they come?' A more polite form of question than the categorical מאין יבאו. Cf. *Dri. Tenses*, § 39 γ.

15. [לא היה רבר] LXX, Luc., Pesh. add בְּבִיתִי.

[באצרת] LXX, Luc. ובאצרתִי.

16-18. No kind of allusion is found elsewhere in the known prophecies of Isaiah to a Babylonian captivity, the prophet's

<sup>1</sup> Also Targ., according to de Rossi, in one MS. and in *Edit. Venet.*

political horizon being bounded by the great powers of his times, Assyria and Egypt. Thus it is probable that these verses have been worked over by R<sup>D</sup> in exilic or post-exilic times.

16. [יהוה] Luc. Κυρίου παντοκράτορος.

17. [הנה ימים באים] Luc. adds φησι κύριος, i. e. נָאָם; cf. e. g. ch. 19. 33; 22. 19 in Luc.

18. [מטן] Sta. emends מִסְעֵיךָ 'from thy bowels,' after Gen. 15. 4; 2 Sam. 7. 12, and regards the following אושר חוליד as a gloss which owes its origin to the corruption מטן.

19<sup>b</sup>. [חלוא ונ'] LXX omits. Pesh. ܠܗܘܐ ܘܢܐܘܟܘܢ, Luc. γενέσθω, Vulg. sit, agree with || Isa. 39. 8 'כי יהיה ונ' properly 'There shall be &c.'

20. [ואשר עשה ונ'] 2 Chr. 32. 30 describes the method adopted by Hezekiah in order to provide a water-supply for Jerusalem: **וְהוּא יְחַסְרוּהוּ סָתֵם אֶת-מוֹצָא מַיִם יְיָחוּן הַעֲלִיּוֹן וַיִּשְׂרָם לְסִטָּה סְעֻרְבָה לְעִיר דָּוִד**. There exists an ancient tunnel which was cut in order to supply the pool of Siloam from the spring now called the Virgin's Fountain (cf. note on עין רנל I. 1. 9). 'The distance in a straight line is 368 yards, but by the rocky channel 586 yards.' In the mouth of this tunnel, where it opens into Siloam, there was discovered in 1880 an inscription which records the manner in which two parties of workmen quarried at either end, and met in the middle (cf. *Append.* 2; *Baed.* 97 f.). Both tunnel and inscription may reasonably be supposed to be due to Hezekiah. Sta., however (*Ges.* i. 592 ff.), thinks that the tunnel was already in existence in the time of Aḥaz, and quotes Isa. 8. 6 in support of his contention.

21. After v. 21<sup>b</sup> Luc. adds και ἐτάφη μετὰ τῶν πατέρων αὐτοῦ ἐν πόλει Δαυὶδ.

### 21. 1-18. *Manasseh, king of Judah.*

Ch. 21. 1-9, 18 = 2 Chr. 33. 1-9, 20.

The narrative throughout is the work of R<sup>D</sup>, based upon very brief notices (vv. 3, 4<sup>a</sup>, 5, 6<sup>a</sup>, 7<sup>a</sup>, 16<sup>a</sup>), derived, presumably, from the Annals. The section vv. 10-15 appears to presuppose the

captivity of Judah, and must therefore, in its present form, be assigned to R<sup>D</sup>. The following phrases of R<sup>D</sup> have in most cases already been noticed:—

2. [כתועבת הניים ונ'] I. 14. 24 *note*.

4, 7. [אשים את שמי I. 9. 3 *note*.

7. [ובירושלם אשר בחרתי I. 8. 16 *note*.

8. [אשר נתתי לאבותם I. 8. 34 *note*.

[אם ישמרו לעשות] So I. 11. 10 (*note*); *ch.* 17. 37; 2 Chr. 33. 8; 1 Chr. 22. 12; Deut. 5. 1, 29; 6. 3, 25; 7. 11; 8. 1; 11. 22, 32; 12. 1; 13. 1; 15. 5; 17. 10; 19. 9; 24. 8; 28. 1, 15, 58; 31. 12; 32. 46; Josh. 1. 7, 8; 22. 5 (D<sup>2</sup>).

10. [עבריו הנביאים Cf. *ch.* 9. 7; 17. 13, 23; 24. 2; Jer. 7. 25; 25. 4; 26. 5; 29. 19; 35. 15; 44. 4. Elsewhere Am. 3. 7; Zech. 1. 6; Ezra 9. 11; Dan. 9. 10.

11. [הרע ונ'] I. 14. 9 *note*.

11, 21. [נלולים; בנלוליו I. 15. 12 *note*.

12. [הנני מביא רעה על I. 14. 10 *note*.

21. 1. [מנשה] Both Esar-haddon and Assurbanipal refer to this king as *Mt-na-si-l* or *Mi-in-si-l*, king of Judah, in a list of twenty-two kings of the land of Hatti. Cf. *COT. ad loc.*

2. [כתועבת Luc. *καὶ ἐπορεύθη κατὰ πάντα τὰ βδελύγματα κ.τ.λ.*

3. [צבא השמים] The stars; cf. *note* on I. 22. 19. The worship of the heavenly bodies was indigenous in Babylon in the earliest times, and was no doubt introduced into Judah through intercourse with Assyria. Whether this Babylonian cult was known and practised in the Northern Kingdom also before its fall, as is affirmed in *ch.* 17. 16<sup>b</sup>, has been questioned. Cf. p. 331.

4. [ובנה] The use of perfect with weak ו, here and in *v.* 6, must be ascribed to the decadent style of the Annalist. Cf. *note* on *חפש ch.* 14. 7.

[מבחת LXX, Luc. sing. *θυσιαστήριον*. So LXX in *v.* 5.

5. [בשתי חצרות ונ'] The House of Yahwe seems to have had only one courtyard; cf. I. 6. 36 *note*; *ch.* 20. 4. Possibly the reference may include the *הַחֲצֵר הַבְּיָנָה* or *הַחֲצֵר הָאֲחֵרֶת*, properly

the Palace-courtyard, which, as Kit. remarks, passed over in the time of the second Temple into a wider Temple-courtyard.

6. [תנשא] 'Appointed,' or 'instituted.' Cf. I. 1. 5 *note*.

[אוב וידענים] 'Necromancers and wizards.' אוב seems to denote, in the first place, the ghost itself, which was said to dwell in the medium (Lev. 20. 27). Similarly, the witch of Endor is a בעלת אוב 'possessor of a ghost' (1 Sam. 28. 7), and Saul's request to her is קְסַמ־נָא לִי בְאֹב 'Divine for me, I pray thee, through the ghost' (v. 8). In Deut. 18. 11 the diviner is called שֹׁמֵר אֹב 'one who consults a ghost.' The voice of the אוב is low and thin, and appears to come from the ground (Isa. 29. 4).

The transference of the term from the ghost to the medium, as in our passage, || 2 Chr. 33. 6; 1 Sam. 28. 3, 9, appears to be a secondary usage. According to Schwally, the reverse process took place in the case of יְדַעְנִי, the prime meaning being 'wizard,' and hence, as with Aram. ܐܘܒܝܢܐ, a secondary application being made to the ghost. Cf. *Das Leben nach dem Tode*, 69 *f*. If, however, the meaning of יְדַעְנִי be either 'knowing one' or 'familiar,' it is more natural to find first reference to the ghost, as in the case of אוב. Cf. *Heb. Lex. Oxf.*, s. v. The root-meaning of אוב can only be remotely conjectured, and the distinction between אוב and ידעני is unknown.

7. [את פסל האשרה] Cf. I. 14. 15 *note*.

[אשר עשה] LXX, Luc. omit.

[בבית הזה . . . אשר בחרתי . . . אשים . . . ἐξελεξάμην . . . καὶ θήσω (Luc. θείω), omitting אֲשֶׁר before בְּבַיְתִי, and reading אֲשִׁימָה or לְשִׂים for אֲשִׁים.

8. [ישמרו] Luc. ἀκούσωσι, i. e. יִשְׁמְעוּ.

9. [את הרע] LXX adds ἐν ὀφθαλμοῖς Κυρίου, Luc. ἐνώπιον Κυρίου.

[הרע] LXX, Luc., Vulg. omit.

[מכל] Luc. κατὰ πάντα, i. e. כָּבֵל.

12. [אשר כל שמעיו ונ'] Cf. 1 Sam. 3. 11; Jer. 19. 3.

13. [ונמיתיו ונ'] For the figure cf. Isa. 34. 11; Lam. 2. 8.

[כאשר ימחה ונ'] Pesh., in place of this simile, reads אֵי־כֹסֶסֶ



22. 15-20<sup>1</sup>, which seems to show signs of revision by R<sup>D</sup><sup>2</sup> in exilic times. Certainly this later editor is responsible for the addition 23. 26, 27<sup>2</sup>, at the close of the narrative, which strikes a note strangely alien to the enthusiasm of the pre-exilic author in view of Josiah's reformation (cf. especially 23. 22, 25).

*Ch.* 23. 29, 30 is probably drawn from the Annals.

22. 3. ] יאשיהו . . . בשמנה [LXX, Luc. add ἐν τῷ μνηὶ τῷ ὀγδόῳ.

4. ] ויחם RV. 'that *he may sum* the money'; lit. 'may bring to an end,' and so, by inference, 'return the full amount of.' No parallel, however, can be cited for such a use of the verb. Comparison of *v.* 9, התיכי, suggests the emendation ויִתֵּן, 'that he may pour out,' a reading which seems to be presupposed by Luc. καὶ χωνεύσατε, Vulg. *ut confletur*, and which is adopted by Ginsburg, Grä., Kit., Oort. LXX καὶ σφράγισον, i. e. ויִחָם, is favoured by Th., Kamp., Benz., but appears less suitable. Klo. ] ויִתְּנו 'that he may weigh'; cf. הִמְחִיז *ch.* 12. 12. || 2 Chr. 34. 9 ויִתְּנו.

5. ] ויתנה על יד Lit. 'And let them place it *upon the hand* &c.' So exactly Gen. 42. 37 תִּנְּה אֹתוֹ עַל-יָדִי. Cf. also the expression ויתן הַיָּד Jer. 18. 21; Ezek. 35. 5; Ps. 63. 11.

ויתנו אהו ] Luc. καὶ ἔδωκαν αὐτὸ κατὰ τὸ ῥῆμα τοῦ βασιλέως.

בבית Q're בית, in agreement with *v.* 9. Cf. *ch.* 12. 12.

7. ] לא יחשב Frequentative; 'there was not (from time to time) made audit of.' Cf. *ch.* 12. 16.

10. Before לאמר Luc. adds περὶ τοῦ βιβλίου.

12. ] עבד המלך Apparently a special title, 'the servant of the king' *par excellence*. The title has been found in ancient Heb. character upon a seal. Cf. Benz. *Archäologie*, 310f.

13. ] עלינו Luc. ἐν αὐτῷ, i. e. עֲלָיו, the reading of two Codd., is probably correct. Cf. || 2 Chr. 34. 21 וְעַל-הַמִּסְפָּר הָזֶה. So Th., Klo., Kamp., Benz., Kit., Oort.

<sup>1</sup> למען; *v.* 17 (I. 9. 6 note); *v.* 16 (I. 14. 10 note); *v.* 17 (I. 9. 6 note); *v.* 16 (I. 14. 10 note); *v.* 17 (I. 14. 9 note).

<sup>2</sup> *v.* 26 (I. 14. 9 note); *v.* 27, cf. *ch.* 17. 18, 23; 24. 3; Jer. 32. 31; so with שָׁלַח I. 9. 7; Jer. 15. 1; with הִשְׁלִיךְ *ch.* 13. 23; 17. 20 (פָּעַל in place of מָךְ); *v.* 27 (I. 8. 16 note).

14. אשח ] LXX *μητέρα*.

במשנה ] 'In the second (district).' Cf. Zeph. 1. 10, and, according to the probable interpretation, הָעִיר מְשֻׁנָּה Neh. 11. 9. The precise significance with which the term is employed is unknown. According to Neh. 3. 9, 12 we find Jerusalem divided into two districts in post-exilic times for administrative purposes. Possibly the משנה may have been the new as distinct from the old city. So Ges.-Buhl.

18. [הרברים ונ'] '(As regards) the words which thou hast heard.' Luc., however, offers the reading Ἀλλ' ὡς ἤκουσας τὰς λόγους μου, καὶ ἠπαλύνθη ἡ καρδιά σου, Vulg. *Pro eo quod audisti verba voluminis, et &c.*, i. e. וְיִשְׁכְּבוּ הַרְבֵּי הַבְּרִים וְיִבְרָךְ לְבָבְךָ (12).

19. [ולקללה] Luc. omits.

20. [על המקום הזה] Add וְעַל-יִשְׁכְּבוּ with Luc., and || 2 Chr. 34. 28. So Klo. Oort וְיִשְׁכְּבוּ.

28. 1. [ויאמנו] LXX, Luc. presuppose sing. וְיִאָמֵן, as in || 2 Chr. 34. 29.

2. [והנביאים] Six Codd. agree with || 2 Chr. 34. 30 in reading וְהַלְוִיִּם. The mention of הַנְּבִיאִים is somewhat unexpected, in view of the fact that no mention is made of prophets in ch. 22, but only of Huldah the prophetess. On the other hand, the fact that הַלְוִיִּם is the more obvious reading creates the suspicion that it is a correction, since no reason can be assigned for the substitution of הַלְוִיִּם for הַנְּבִיאִים.

4. [בהני המשנה] RV. 'the priests of the second order.' In ch. 25. 18 a single מְשֻׁנָּה, 'second (i. e. vice) priest,' is mentioned, in contrast to הָרִאשׁ, and Targ. סַן כְּהֵנִי is probably correct in making reference in the present passage also to a single individual.

[ולאשרה] Cf. I. 14. 15 *note*.

[בשרמות קדרון] RV. 'in the fields of Kidron.' Elsewhere שְׂרֵמָה is peculiar to poetry. Luc. *ἐν τῷ ἐμπυρισμῷ*, i. e. בְּמִשְׁרְפוֹת, adopted by Klo., Kamp., Benz., Kit., and interpreted as (*lime*-)kilns. Cf. Isa. 33. 12.

[ונישח] Here and elsewhere in the narrative the use of the perfect

with weak ו is a mark of decadence in style. Cf. *note* on ותפש ch. 14. 7.

5. ויקטר Emend ויקטר with LXX, Targ. Luc., Vulg., Pesh. suggest ויקטר, but may equally be supposed to be reproducing in their renderings the idea of purpose implied in ויקטר.

וּלְמִלּוֹת] 'And for the heavenly mansions.' In Ar. مَنْزِلٌ *mansil* denotes a *lodging-place* or *mansion*; and the pl. الْمَنَازِلُ is used of the twenty-eight *mansions* of the moon. In Assy. (Delitzsch, *Assyr. Handwörterbuch*) *manzazu* denotes 'a place of standing,' from the root *nazāzu*, 'to stand.' This word occurs on the fifth table of the Babylonian Creation series, which begins, 'He made the mansions (*manzazi*) of the great gods' (Jensen, *Kosmologie*, 288 ff.; Schrader, *COT.* i. 15). Further, there is a fem. form of *manzazu*, viz. *manzaltu* (= *manzaltu*), *mazaltu*. For this Delitzsch quotes III Rawlinson, 59, 35<sup>a</sup>: 'The gods in heaven in their mansions (*man-zal-ti-šu-nu*) set me.' Jensen (*Kosmologie*, 347 f.) mentions the same facts. While, however, Delitzsch identifies these *manzalti* with the zodiacal stations (*Prolegomena*, 54), Jensen thinks that they were perhaps fifty in number<sup>1</sup>, corresponding to the number of the great gods, and thus can scarcely denote merely the signs of the zodiac, but rather certain fixed stars and planets, lists of which are to be found in the inscriptions, but of which the identification seems to be possible in a few cases only (*Kosmologie*, 146 ff.)<sup>2</sup>.

In Rabbinic Heb. מִלּוֹת is used to denote the twelve zodiacal signs (*Berachoth*, 32<sup>b</sup>; *Shabbath*, 75<sup>a</sup>), but also the planets, regarded as stars of good or ill fortune (*Bereshith rabba*, 10, 10<sup>c</sup>; *al.*). In agreement with this latter signification, we have, according to the restoration of de Vogüé, the dedication נָעַם לְמִלּוֹת,

<sup>1</sup> The number of the *manzazi* appears to have originally existed on the Creation tablet.

<sup>2</sup> Jensen finds allusion to the zodiacal signs in the *maši* stars of l. 2 of the Creation tablet above cited. The word *mišrāta* (not *miarāta*) or *isrāta*, which occurs in l. 3, cannot, with Sayce (*Religion of Bab.*, 389), be identified with מִשְׁרָתָא.

answering to the Greek Ἀγαθὴ τύχη in a Phoenician inscription from Larnaka of about the fourth century B. C. (*CIS.* 95).

It is doubtful whether מָרִיחַ of Job 38. 32 is identical with מָרִיחַ. LXX in both passages transliterates μαζουρώθ, while Targ., in accordance with Kings, uses in Job the rendering שִׁטְרֵי מִזְלִיא.

6. [קבר בני העם] The common burial-place of those who were without name and memorial. Cf. Jer. 26. 23.

7. [הקדשים] Cf. I. 14. 24 *note*.

[בתים] Scarcely explicable in connexion with ארנים. RV. 'hangings' is unjustifiable; and 'tent-shrines' might have been called מִשְׁכְּנֹת, but scarcely בָּתִּים. The transliteration of LXX χερταίειν suggests to Klo. an original כַּתְנִים for בָּתְנֹת 'tunics,' a reading which is supported by Luc. σολάς, and may well be original. So Benz.

8. [נבע] Cf. I. 15. 22 *note*.

[את במות השערים] Emend, with most moderns after Hoffmann, *ZATW.* ii. 175, הַשְּׁעָרִים (LXX, Luc. בַּיִת) אֶת-בְּמוֹת 'The high-places (or house) of the Satyrs.' Cf. 2 Chr. 11. 15; Lev. 17. 7.

[בשער העיר] Luc. adds πύλην ἐκκεκνημένων, and according to Field, Quinta τῆν πύλην τῶν τετραμένων (or τετραματισμένων), i. e. perhaps הַשְּׁעָרִים הַדְּגָנִים 'the fish-gate'; cf. the rendering of LXX in Zeph. 1. 10, ἀπὸ πύλης ἀποκεκνούτων.

9. [לֹא יַעֲלוּ] 'Did not go up'; frequentative. The regulation of Deut. 18. 6 *ff.* seems to have been intended to place the provincial priesthood upon a level with the priesthood of the central sanctuary, as regards service as well as maintenance. This regulation, so far as it concerned equality of service, appears from our passage to have remained a dead letter, doubtless owing to the exclusiveness of the Jerusalem priesthood. The provincial appears to have sunk at once into the subordinate position of the 'Levite,' as defined in the Priestly Code (I. 8. 4 *note*). Cf. also Ezek. 44. 10-16.

10. [התפת] R. Sm. (*Rel. Sem.*<sup>3</sup>, 377) conjectures that תפת is properly the Aram. name for a *fireplace*, upon the assumption of a variant תפת, for the Syr. ܬܦܬܐ. Cf. the use made of the

name in Isa. 30. 33. The vocalization תַּפֹּחַ, like that of טַלְחָה, עֲשֵׂתְחָח, probably points to a later approximation to the vocalization of בִּשְׁחָח 'shameful thing.' Cf. the substitution of בִּשְׁחָח for בַּעַל in the text of Hos. 9. 10; Jer. 3. 24; 11. 13.

יְיָ הָאֵלִים Elsewhere always יְיָ הַדְּהִיִּים, or abbreviated הָאֵלִים. Q're is supported by many Codd., and by LXX, Luc., Vulg., Pesh., Targ.

לְבַלְתִּי לְהַעֲבִיר occurs only here. Cod. 304 de Rossi, LXX, Pesh. omit לְבַלְתִּי, taking לְהַעֲבִיר to express the purpose of the existence of the חַמַּת:—'that a man might offer &c.' Thus it is possible that לְבַלְתִּי is a later insertion, made by a scribe who understood the clause as explaining the purpose of וּמַטָּא.

11. [בַּמְּרֹרִים] RV. 'in the precincts.' הַמְּרֹבָרִים 1 Chr. 26. 18, doubtless the same, is stated to have been on the west of the Temple. New Heb. מְרֹוֹרִי, Aram. מְרֹוֹרִיָּא denote a *suburb*. Ges. *Thes.* 1123 finds the origin of the term in Persian مَرَوَر, a *summer-house*, or *open kiosk* (lit. *light-possessing*). Dri. (*s. v.* *Parbar*, Hastings, *BD.* iii) remarks that, if the term is to be traced to the Persian, its occurrence in Kings must be regarded as a mark of post-exilic revision.

[שָׂרָף בָּאֵשׁ] Luc. adds ἐν τῷ οἴκῳ ᾧ φηκοδόμησαν βασιλεῖς Ἰσραὴλ ἐψήλαδεν τῷ Βάβαλ καὶ πάση τῇ στρατιᾷ τοῦ οὐρανοῦ.

12. [הִגַּב עֲלֵית אָחָז] הִגַּב clearly refers to the roof of the Temple, and עֲלֵית אָחָז, in apposition, must have come into the text as a gloss. Benz., Kit. conjecture that Ahaz may have erected a shelter for the altars upon the Temple roof; cf. the עֲלֵית־קִיר of *ch.* 4. 10.

[אֲשֶׁר עָשׂוּ מַלְכֵי יְ] Luc. ἠ ἐποίησαν Ἀχάζ.

[וַיִּרְצוּ] As the text stands, RV. 'and beat them down,' making the verb Imperf. Qal of רָצַץ, must be adopted. So Luc. καὶ συνέτριψε—apparently a third rendering of the word. Th., Oort follow Kimhī in vocalizing וַיִּרְצוּ (Imperf. Hiph'il of רָצַץ), 'and banished them,' in agreement with Targ. וּמֵאַרְחָק מַחֲמֵן. Klo. cites the second rendering of Luc., καὶ ἐξήνεγκεν αὐτὰ, for the emendation וַיִּצְיָא, a suggestion favoured by Benz., Kit.

13. [הר המשחית] 'The hill of the destroyer.' Only mentioned here. Klo. suggests that the name, if genuine, may have reference to 2 Sam. 24. 16. Targ. טור זיתים 'mount of olives' suggests הַר הַמִּשְׁחָה 'mount of oil,' as occasionally in the Talmuds according to Neubauer, *Geographie du Talmud*, 147. So Hoffmann, *ZATW.* ii. 175; Perles, *Analekten*, 31 f.

15. [וישרף את הבמה] Impossible. The במה itself, i. e. the *situation* of the altar, could not be burnt; nor can it be supposed that the term is used vaguely in place of בֵּית הַבְּמָה. LXX, Luc. read *καὶ συνέτριψεν τοὺς λίθους αὐτοῦ*, i. e. וְיִשְׁבֵּר אֶת־אֲבָנָיו—doubtless the original text. So Klo., Benz., Kit., Oort.

וְהִרְסָם] 'Crushing (them) to dust'; lit. 'he crushed &c.,' perf. used *asyndetos* in a circumstantial clause. Cf. Dri. *Tenses*, § 163.

[אשרה] We ought probably to read הַאֲשֵׁרָה, or אֲשֵׁרָתָה.

16. [כרבר וג'] After אִישׁ הָאֱלֹהִים LXX, Luc. add *ἐν τῷ ἱστάναί* ἱεροβόδμ ἐν τῇ ἰορτῇ ἐπὶ τὸ θυσιαστήριον. καὶ ἐπιστρέψας (Luc. ἰωσίας) ἤγειν τοὺς ὀφθαλμοὺς αὐτοῦ ἐπὶ τὸν τάφον τοῦ ἀνθρώπου τοῦ θεοῦ, i. e. בְּעֵמֶר יִרְבְּעָם בְּתַג עַל־הַמִּזְבֵּחַ וַיִּפֶן וַיִּשָּׂא אֶת־עֵינָיו עַל־קֶבֶר אִישׁ הָאֱלֹהִים. These words must have fallen out of the text through homoioteleuton. As MT. stands, the repeated אִשֶׁר קרא וג' is awkward and redundant, while the details supplied by the missing words are felt to be wanting to the narrative. So Th. (וַיִּשָּׂא for *καὶ ἐπιστρέψας*), Klo., Benz., Oort.

17. [הציון הלו] 'Yonder tomb-stone.' ציון occurs again in Ezek. 39. 15 to denote a stone set up to mark the locality of an unburied body, and in pl. in Jer. 31. 21 of stones placed as way-marks. The word is used in the same sense in New Heb., together with a verb צָמַן *to mark*, e. g. the site of sepulchres as being unclean.

On הלו cf. *ch.* 4. 25 *note*.

[הקבר איש האלהים] If the text be correct, הקבר can only be taken as an instance of the article with the *st. constr.* Benz., Kit. emend וְהַקֶּבֶר 'This is the grave &c.' for הַקֶּבֶר; Klo., Da. (§ 20, *Rem.* b) הוּא הַקֶּבֶר—a suggestion which is open to the objection that הוּא would more naturally fall after אִישׁ הָאֱלֹהִים.

[המזבח בית אל] The vocalization of MT., with the rendering

of RV. 'the altar of Bethel,' is to be rejected. The correct vocalization is **הַבְּתֵל** *st. absol.*, and **בית אל** is to be regarded as an accusative (cf. *ch.* 2. 3; 10. 29) defining the place of the event described by **וַיִּקְרָא וְג'**:—'and proclaimed these things which thou hast done against the altar at Bethel.' Cf. *Dri. Tenses*, § 191, *Obs.* 2.

18. **וַיִּסְלְטוּ עֲצֻמוֹתָיו** Luc. *καὶ διεσώθη τὰ ὀστέα τοῦ προφήτου τοῦ πρεσβυτέρου τοῦ κατοικοῦντος ἐν Βαιθλὴ μετὰ κ.τ.λ.*, i. e. **וַיִּסְלְטוּ עֲצֻמוֹתָיו** 'וַיִּסְלְטוּ עֲצֻמוֹתָיו הָיָה הַיָּשֵׁב בְּבֵית אֵל וְג'—probably original. Cf. I. 13. 31 *f.*

19. **לְהַכְעִים** [את יהוה] LXX, Luc., Vulg., Pesh. add **את יהוה**.

20. **וַיִּסְמְנוּ חֶסְדִּים חֲסָדִים** [אשר שם וְג'] Pesh., **וַיִּסְמְנוּ חֶסְדִּים חֲסָדִים** 'who placed sweet savours upon the altars,' appears to have read **וַיִּסְמְנוּ** for **וַיִּסְמְנוּ**, a use of the verb which is justified by Deut. 33. 10 *b.*

21. At the end of the *v.* Luc. adds *καὶ ἐποίησαν οὕτως*.

22. **כִּי לֹא נִעְשָׂה** [כִּי לֹא נִעְשָׂה] RV. 'Surely there was not kept &c.' It seems, however, preferable, in view of **כִּי אֵם וְג'** of *v.* 23, to render 'For there had not been kept &c.'

**כַּכְּתוּב וְג'** [כַּכְּתוּב וְג'] 'Such a passover as this,' referring to **וְג'** of *v.* 21. LXX **τὸ πάσχα τοῦτο**, i. e. **הַפֶּסַח הַזֶּה**, seems to state that the passover was not kept at all during the period named.

24. **את האבות וְג'** [את האבות וְג'] Cf. *ch.* 21. 6 *note*.

**הַתְּרַפִּים** [הַתְּרַפִּים] A kind of idol, as is proved by the designation **אלהים**, Gen. 31. 30, 32; apparently of human form and size (1 Sam. 19. 13 *ff.*), though sometimes much smaller (Gen. 31. 34). Like **אלהים**, the plural **תרפים** may denote one image (cf. Sam. *l.c.*), or more than one (Gen. *l.c.*; *al.*). **תרפים** are found as household gods in the possession of the Aramaean Laban (Gen. 31. 19 *ff.*), the Ephraimite Micah (Judg. 17 *f.*), and Michal, David's wife (1 Sam. 19. 13 *ff.*). Ezekiel pictures them as consulted by the king of Babylon (21. 26). It is clear that **תרפים** were employed as oracle-givers. In Judg. 17 *f.*; Hos. 3. 4 they are mentioned in connexion with the oracular **אִפְסֹר**; in 1 Sam. 15. 23; Zech. 10. 2; Ezek. 21. 26, 27 with the form of divination called **קָסָם** (cf. *ch.* 17. 17 *note*). Their association in our passage with **אֲתֵּר־הָאֲבוֹת** **וְאֵת־הַיְדִיעָנִים** (cf. *ch.* 21. 6 *note*) appears to connect them with the



the name is given in our passage also by LXX Ἀμιταί, Cod. A, Luc. Ἀμιτά, Vulg. *Amital*.

[לבנה] Cf. *ch.* 8. 22 *note*.

33. [במלך . . . ויאסרו] LXX, Luc. καὶ μετέστησεν αὐτὸν . . . τοῦ μὴ βασιλεύειν (Luc. αἰτῶν), i.e. וַיִּסְרוּ . . . סָלַח. Cf. || 2 Chr. 36. 3. So Oort. It is, however, scarcely possible to suppose that 'ת' originally followed וַיִּסְרוּ, and does not properly belong to MT. וַיִּאֲסְרוּ. Thus the passage seems to be involved by the combination of two readings:—'bound him in Ribla in the land of Hamath,' and, 'removed him from reigning in Jerusalem.' Klo., Kamp., Benz., Kit. retain MT. ויאסרו, and regard סָלַח as a gloss introduced from 2 Chr. 36. 3.

[וכבר זה] Luc., Pesh. presuppose עָשָׂר קֶבֶצִי זָהָב 'ten talents of gold.'

34. [וְיָבֵא] LXX, Luc., Vulg. וְיָבֵא.

35. [אח עם הארץ] The sentence is awkward in the extreme if these words be regarded as in apposition to כָּעֵשׂ כָּעָרְבוּ; and the alternative suggested by Benz., 'With (i.e. by the help of) the people of the land' (cf. LXX, Luc. μετὰ τοῦ λαοῦ τῆς γῆς), is out of the question. Doubtless Klo. is right in regarding אח עם הארץ as a gloss explanatory of אח הארץ of the first half of the verse.

### 23. 36—24. 7. Jehoiakim, king of Judah.

*Chh.* 23. 36—24. 6 are summarized in 2 Chr. 36. 5—8. R<sup>D</sup> (R<sup>D2</sup>) frames short notices, probably drawn from the Annals.

24. 1. [ביסיו] Cf. I. 16. 34 *note*.

After נבוכדנאצר Luc. adds ἐπὶ τῆς γῆς, while Pesh. adds  סָלַח בָּבֶל 'against Jerusalem' after בָּבֶל.

Nebuchadnezzar's campaign against Egypt (cf. *v.* 7) took place, according to Berossus, in the last year of his father Nabopolassar, i.e. b. c. 605. The news of Nabopolassar's death caused him to hasten back to Babylon, after he had brought his campaign to a successful issue. According to Jer. 46. 2 the defeat of the Egyptian army at Carchemish took place in Jehoiakim's fourth

year (B.C. 604), and Jer. 25. 1 co-ordinates the fourth year of Jehoiakim with the first year of Nebuchadnezzar.

That Jehoiakim became 'servant' to Nebuchadnezzar through this campaign seems to follow both from the fragmentary account of Kings and also from the fact that Berossus speaks of *ροῦς αἰχμαλώτους τῶν Ἰουδαίων* among other prisoners of war. Thus, if the 'three years' of *ch.* 24. 1<sup>b</sup> be correct, and if the length of Jehoiakim's reign extended to eleven years (*ch.* 23. 36), Jehoiakim must have remained in rebellion against Nebuchadnezzar for four years.

The reference to Egypt's loss of Syria in *v.* 7 demands that in the original narrative an account of Nebuchadnezzar's victory at Carchemish must have followed *v.* 1<sup>a</sup>. Cf. Winckler, *Alltest. Untersuchungen*, 81 f.

2. ארם נורדי ארם] rather than ארם is to be expected in connexion with מואב and בני עמון, and this emendation is favoured by Grä., Klo., Benz.

After בני עמון Luc. adds *καὶ ἐκ τῆς Σαμαρείας*, i.e. אשׁמרון—possibly original, though not (with Klo.) to be substituted for וישלחם.

3. על פי א] LXX, Luc., Pesh., Targ. seem to have read אֵלֶּיךָ 'on account of the anger of Yahwe,' as in *v.* 20. The introductory אֵלֶּיךָ appears to be characteristic of this editor; cf. *ch.* 23. 26, 35.

4. וינחם דם הנקי ונ] 'And also (because of) the innocent blood which he shed.' If the text is correct, the force of the ב of בחמאת (*v.* 3) must be carried over into this clause.

6. וישב ונ] These words are omitted in 2 Chr. 36. 8 MT., but appear in the LXX text, with the addition *καὶ ἐτάφη ἐν γανοῶν μετὰ τῶν πατέρων αὐτοῦ*, i.e. אֶת־אֲבֹתָיו עָזַר בְּנֵן וַיִּקְבֹּר בְּנֵן עָזַר עִם־אֲבֹתָיו (cf. *ch.* 21. 26). Sta. *Ges.* i. 679 *note* conjectures that this reference to the burial-place originally stood in Kings, and was derived thence by the Chronicler, but that the notice was subsequently struck out in view of the prediction of Jer. 22. 19. So Wellh. (*C.* 359), Benz.

7. מנחל מצרים] Cf. *note* on מצרים I. 5. 1.

24. 8-17. *Jehoiachin, king of Judah.*

*Ch.* 24. 8-17 is briefly summarized in 2 Chr. 36. 9, 10. No reference is made to the Annals, and it is possible that R<sup>D</sup> may be writing from personal knowledge of events, independently of a written source. Sta. (*ZATW.* iv. 271 *ff.*) regards vv. 13, 14 as a later insertion, properly referring to the events of 586 B.C. It is difficult to reconcile the 10,000 of v. 14 with the numbers given in v. 16; סָשָׁם in v. 13 has no antecedent to which to refer back<sup>1</sup>, whilst וַיָּגֵל in v. 15 refers directly to v. 12. The chief objection, however, to the reference of these verses to 597 B.C. is to be found in their contents. Verse 13 speaks of *all* the treasures of the City and Temple as carried off by Nebuchadnezzar, and the golden vessels as melted down. But from *ch.* 25 (|| Jer. 52) and Jer. 27. 18-20, 28. 2 *f.* the inference is that only a part of the City and Temple treasures were carried off on this occasion, and that the greater part was seized by the Chaldeans in 586 B.C. Thus the contents of v. 13 are suitable as a description of the events of 586 B.C., but not of those of 597 B.C. The same inference is to be drawn from the contents of v. 14. *All* Jerusalem was first deported in 586, and a characteristic of this deportation was that only the דלת הארץ remained (25. 12). On the other hand, as appears from Jer., the deportation at the close of Jehoiachin's reign consisted only of the higher classes (cf. e.g. Jer. 27. 20 אח יכניה . . . ואח כל חרי יהודה וירושלם, i. e. practically the same category as is named in v. 16.

8. וַיִּשְׁלַח חֲרָשִׁים ] 2 Chr. 36. 9 adds וַיִּשְׁלַח יָמִים.

10. בַּעַת הַיּוֹם ] Cf. I. 14. 1 *note*.

12. עַל מֶלֶךְ בָּבֶל ] עַל for אֵל. Cf. *note* on עַל נַחַן I. 1. 38.

בַּשְּׁנָה שְׁמִנִּית לְמַלְכוּתוֹ ] בַּשְּׁנָה שְׁמִנִּית לְמַלְכוּתוֹ ] v. c. 597. Jer. 52. 28 places the event in the seventh year of Nebuchadnezzar.

13. Luc. prefixes the statement καὶ εἰσῆλθε βασιλεὺς Βαβυλῶνος εἰς τὴν πόλιν, i. e. וַיָּבֹא מֶלֶךְ בָּבֶל אֶל-הָעִיר—an addition desiderated by כִּשְׁמֹ of the following sentence.

<sup>1</sup> But cf. *note* on v. 13.



king is only mentioned for the first time in *v.* 5 as having left the city with the men of war. The solution of the difficulty is probably to be found in Luc., which supplies in *v.* 4<sup>a</sup> before 'וכל אנשי ונ' *καὶ ἐξῆλθεν ὁ βασιλεύς*. We may thus read in *v.* 4<sup>a</sup> וַיֵּצֵא הַמֶּלֶךְ וְכָל-אֲנָשֵׁי הַמְּלָחָמָה, retaining sing. הַמֶּלֶךְ in *v.* 4<sup>b</sup> as referring to the principal actor. The plur. of Luc. *καὶ ἐπορεύθησαν* is probably the translator's alteration.

6. [רבלתה. || Jer. adds בְּאַרְצֵי חָמָת, as in *ch.* 23. 33.

וַיְדַבֵּר. Many Codd., all Verss., and || Jer. 52. 9 read sing. וַיְדַבֵּר. The phrase 'דבר משפטים את פ' occurs again in Jer. 1. 16; 4. 12; 12. 1; 39. 5, and pl. משפטים (as in || Jer. 52. 9) is the reading of several Codd. in our passage.

7. [שחטו. Emend שָׁחַט, after LXX, Luc., Vulg., Pesh. Cf. || Jer. 52. 10 הַשָּׁחֵט.

הַחֲנִינִי בְּיַד הַפְּקִידָה עֲרִיזִים מֹתוֹ || Jer. 52. 11 adds

25. 8-26. *Destruction of the Temple and City of Jerusalem.*  
*Gedaliah, governor of Judah.*

*Ch.* 25. 8-21 = Jer. 52. 12-27.

*Ch.* 25. 22-26 is a much abbreviated account of the events described in Jer. 40. 7-43. 6, to which source R<sup>D</sup> clearly owes his information. Jer. 52, on the other hand, seems to be a later addition to the prophet's book excerpted from Kings<sup>1</sup>, naturally with omission of 25. 22-26, as having been already related in fuller detail.

8. [בשבעה לחדש. Three Codd., Luc., Pesh. בְּחֲשֵׁבָה לְחֹדֶשׁ; || Jer. 52. 12 בְּעֶשְׂרִי לְחֹדֶשׁ. Klo., Benz. make the erroneous statement that Luc. agrees with || Jer.

[היא שנת ונ' v.c. 586.

9. [ואת כל בית גרול. 'And every house of a great one.' So Pesh., Targ. The statement is superfluous after the preceding וואת כל בתי ירושלם, and is regarded by Benz., Kit. as an explanatory gloss.

<sup>1</sup> Notice the closing words of Jer. 51, 'Thus far are the words of Jeremiah.'

10. [אשר רב טבחים] Read אֲשֶׁר אֶת־רַב־טַבָּחִים, with || Jer. 52. 14. Luc. omits 'אשר וּג', while the whole *v.* is wanting in LXX.

11. [ההמון] 'The remnant of *the multitude*' is indistinguishable from 'the remnant of the people' mentioned just previously. || Jer. is doubtless correct in reading הָאֲמֹן 'the artificers,' or 'master-workmen.' Cf. *ch.* 24. 14.

At the end of the *v.* Pesh. adds **וְלָבָב** 'and brought them to Babylon.'

12. [ולנבים] Q're נְבִיִּים, as in || Jer. 52. 16, is supposed to mean 'husbandmen.' Kt. נְבִיִּים 'ploughmen' (lit. 'diggers') is preferred by K8., *Lehrg.* I. ii. 105. Q're is to some extent supported by Jer. 39. 10 **וַיִּנְבְּיִם**; though here also it is possible that נְבִיִּים, of uncertain meaning (RV. 'fields'), is an alteration of נְבִיִּים 'cisterns' (*ch.* 3. 16; Jer. 14. 3).

13-17. Cf. notes on I. 7. 15 ff.

15. [אשר זהב וג'] 'That which was of gold he took in gold, and that which was of silver in silver'; i.e. all the vessels &c. of these precious metals, as so much gold and silver.

18. [בהן משנה] Cf. *ch.* 23. 4 note.

19. [אשר הוא פקיד] || Jer. 52. 25 reads הָיָה for הוּא.

[מראי פני המלך] So Est. 1. 14. Cf. 2 Sam. 14. 24, 28. The expression denotes a privileged position of intimate attendance upon the king.

[ואת הספר וג'] Read *st. constr.* בַּסֵּפֶר, with || Jer. 52. 25. Luc., **καὶ τὸν Σαφάν**, takes the word as a proper name סָפֹן (or שָׁפֹן), and this is adopted by Klo. But the statement 'who mustered the people of the land,' makes it clear that the reference is not to the שר הצבא himself, but to an official who had charge of the *conscription*, and so appropriately a סֵפֶר.

23. [דהאנשים] Read וְאֲנִשֵּׁיהֶם, with LXX, Pesh., Targ., as in *vs.* 23<sup>b</sup>, 24. So || Jer. 40. 7.

[המצפה] Cf. I. 15. 22 note.

25. 27-30. *Kindness shown to the captive Jehoiachin by Evil-Merodach, king of Babylon.*

*Ch.* 25. 27-30 = Jer. 52. 31-34.

27. [בשנת מלכו] B. C. 561.

[מבית כלא] LXX, Luc., Pesh. are probably correct in reading  
 ויצא אתו מבית כלא, as in || Jer.

28. [מעל כסא] || Jer. מפעל לכסא is preferable.

30. [ארחותו] 'His allowance' (&c. of food). So Jer. 40. 5; cf.  
 Prov. 15. 17. In Assy. *iarah̄tu* denotes a portion of corn.

[דבר יום ביומו] Cf. I. 8. 59 *note*.

# APPENDIX

## 1.

### *Inscription of Mesha, king of Moab<sup>1</sup>.*

אנך . משע . בן . כמשכֶן . מלך . מאב . הד	1
יבני   אבי . מלך . על . מאב . שלשן . שת . ואנך . מלכ	2
תי . אחר . אבי   ואעש . הבמת . זאת . לכמש . בקרהָה   בנֶסֶךְ	3
שע . כי . השעני . מכל . השלכן . וכי . הראני . בכל . שנאי   עמר	4
י . מלך . ישראל . ויענו . את . מאב . ימן . רבן . כי . יֵאָקֵף . כמש . באר	5
צה   ויחלפה . בנה . ויאמר . נם . הא . אענו . את . מאב   בימי . אמר . כִּדְבָרֶךָ	6
וארא . בה . ובבתה   וישראל . אבד . אבד . עלם . וירש . עמרי . את [אר]	7
ץ . מהרבא   וישב . בה . ימה . וחצי . ימי . בנה . ארבען . שת . ויש	8
בה . כמש . בימי   ואבן . את . בעלמען . ואעש . בה . האשוח . ואב[ן]	9
את . קריתן   ואש . גר . ישב . בארץ . עטרת . מעלם . ויבן . לה . מלך . י	10
ישראל . את . עטרת   ואלתחם . בקר . ואחזה   ואהרנ . את . כלה[עם]	11
הקר . רית . לכמש . ולמאב   ואשב . מיטם . את . אראל . דודה . וא[ם]	12
חבה . לפני . כמש . בקרית   ואשב . בה . את . אש . שרן . ואת . אש	13
מחרת   ויאמר . לי . כמש . לך . אחו . את . נבה . על . ישראל   ואֵה	14
הלך . בללה . ואלתחם . בה . מבקע . השחרת . עד . הצהרם   ואֵה	15
זה . ואהרנ . כלה . שבעת . אלפן . גברן . וגרן   וגברת . ו[גר]	16
ת . ורחמת   כי . לעשתר . כמש . התרמתה   ואַקַח . משם . א[ת . כ]	17
לי . יהוה . ואסחב . הם . לפני . כמש   ומלך . ישראל . בנה . אֵה	18
יהץ . וישב . בה . בהלתחמה . בי   ויגרשה . כמש . מפני   ו	19
אקח . ממאב . מאתן . אש . כל . רשה   ואשאה . ביהץ . ואחזה .	20

<sup>1</sup> The readings adopted in doubtful places are those of Lidzbarski, *Ephemeris für Semit. Epigr.* I. i. Upon the language of the inscription cf. Dr. *Notes on the Hebrew Text of Samuel*, pp. lxxxv ff.; *Encyc. Bibl.* iii. s.v. Mesha.

21	לספת . על . דיבן   אנך . בנתי . קרחה . חמת . היערן . וחמת
22	העפל   ואנך . בנתי . שעריה . ואנך . בנתי . מנדלתה   וא
23	נך . בנתי . בת . מלך . ואנך . עשתי . כלאי . האשונ[ח . למ]ן . בקרב
24	הקר   ובר . אן . בקרב . הקר . בקרחה . ואמר . לכל . העם . עשו . 5
25	כס . אש . בר . בביתה   ואנך . כרתי . המכרתת . לקרחה . באסר
26	י . ישראל   אנך . בנתי . ערער . ואנך . עשתי . המסלת . בארנן . [ו]
27	אנך . בנתי . בת . במת . כי . הרס . הא   אנך . בנתי . בצר . כי . עין .
28	ש . דיבן . חמשן . כי . כל . דיבן . משמעת   ואנך . מלכ
29	ת[י] . מאת . בקרן . אשר . יספתי . על . הארץ   ואנך . בנת
30	י . [את .] מֵהֶדְבָּא . ובת . דבלתן   ובת . בעלמען . ואשא . שם . את . נקד
31	צאן . הארץ   וחורנן . ישב . בה . בת וק . אש
32	וַיֹּאמֶר . לי . כמש . רד . הלחתם . בחורנן   וארד
33	[ויש]בה . כמש . בימי . ועל דה . מנמ . עש
34	שת . שדק   ואנ

1. I am Meshah, son of Chemosh[kān?], king of Moab, the Daibonite.
2. My father reigned over Moab for thirty years, and I reigned
3. after my father, and I made this high-place to Chemosh in  
QR[ח]א, . . .
4. . . . because he had saved me from all the . . . , and  
because he had caused me to see my desire upon all my  
haters. Omri
5. king of Israel afflicted Moab many days, because Chemosh was  
angry with his
6. land; and his son succeeded him, and he also said, I will afflict  
Moab. In my days said he [thus?];
7. but I saw (my desire) upon him and upon his house, and  
Israel perished with an everlasting destruction. And Omri  
had taken possession of the [land?]
8. of Mēhēdēba, and one (i. e. Israel) dwelt therein during his  
days and half his son's days, even forty years; but
9. Chemosh restored it in my days. And I built Ba'al-Me'on, and  
I made therein the reservoir (?), and I built

10. Qiryathên. And the men of Gad had dwelt in the land of 'Aṭaroth from of old; and the king of Israel had built for himself
11. 'Aṭaroth. And I fought against the city and took it, and I slew the whole of it, [the people of??]
12. the city, a gazingstock (?) to Chemosh, and to Moab. And I took captive thence the altar-hearth of Dawdoh (?), and I dragged
13. it before Chemosh in Qeriyyoṭh. And I settled therein the men of SRN and the men of
14. MḤRT. And Chemosh said to me, Go, take Nebo against Israel, and I
15. went by night and fought against it from break of dawn until noon, and I took
16. it, and I slew the whole of it, 7,000 men, and male strangers, and [female strangers],
17. and female slaves; for to 'Ashtor-Chemosh had I devoted it, and I took thence the
18. vessels of Yahwe, and I dragged them before Chemosh. Now the king of Israel had built
19. Yahaṣ, and he abode therein when he fought with me. But Chemosh drove him out from before me; and
20. I took from Moab 200 men, even all its chiefs, and I took them up against Yahaṣ, and took it,
21. to add (it) unto Daibon. I built QRḤH, the wall of Ye'ārin, and the wall of
22. the keep. And I built its gates, and I built its towers, and
23. I built the king's house, and I made the sluices of the reservoir for water in the midst of
24. the city. Now there was no cistern in the midst of the city in QRḤH. And I said to all the people, Make
25. yourselves every man a cistern in his house; and I cut out the cutting for QRḤH by means of the
26. prisoners of Israel. I built 'Aro'er, and I made the highway by the Arnon.

27. I built Beth-Bamoth; for it was pulled down. I built Beşer, for ruins
28. . . . . of Daibon (were) fifty, for all Daibon was obedient. And I ruled
29. over . . . 100 in the cities which I had added to the land. And I built
30. Mēhēdēba, and Beth-Diblahên, and Beth-Ba'al-Me'on, and I took thither the *naqad*-keepers,
31. . . . . sheep of the land. And as for Hōronên, there dwelt therein . . . . .
32. . . . . and Chemosh said to me, Go down, fight against Hōronên. So I went down . . .
33. . . . . and Chemosh restored it in my days, and . . . thence . . .
34. . . . . And I . . . . .

## 2.

*The Siloam Inscription*<sup>1</sup>.

. . . . . הנקבה . חה . היה . דבר . הנקבה . בעוד . . . . . 1  
 הגרזן . אש . אל . רעו . ובעוד . שלש . אמת . לה[ת נשמ]ע . קל . אש . ק 2  
 רא . אל . רעו . כי . הית . ודה . בצר . מימן . . . . . ובים . ה 3  
 נקבה . הכו . החצבם . אש . לקרת . רעו . גרזן . על . [ג]רזן . וילכו . 4  
 המים . מן . המוצא . אל . הברכה . במאתים . ואלף . אמה . ומא 5  
 ת . אמה . ויה . נבה . הצר . על . ראש . החצבם . 6

1. [Behold] the piercing through! And this was the manner of the piercing through. Whilst yet [the miners were lifting up]
2. the pick each towards his fellow, and whilst yet there were three cubits to be [cut through, there was heard] the voice of each call-

<sup>1</sup> Text as in Lidzbarski, *Nordsemît. Epigr.* p. 439. Translation, with conjectural supplement, from Dri. *Notes on the Hebrew Text of Samuel*, p. xvi.

3. ing to his fellow, for there was a fissure (?) in the rock on the right-hand . . . . . And on the day of the
4. piercing through, the miners (lit. hewers) smote each so as to meet his fellow, pick against pick; and there flowed
5. the water from the source to the pool, 1,200 cubits; and one hun-
6. dred cubits was the height of the rock over the head of the miners.

3.

*Inscription of the Monolith of Shalmaneser II, ll. 78-102*<sup>1</sup>.

<sup>78</sup> In the Eponym-year of Daian-Asshur (B. C. 854), in the month Airu, on the 14th day, I left Nineveh, crossed the Tigris, advanced against the cities <sup>79</sup> of Giammu on the Baliḥ. Before the terror of my lordship, the panic of my mighty weapons, they were afraid, and with their own weapons Giammu their lord <sup>80</sup> they slew. Into Kitlala and Til-ša-apli-aḥi I advanced, my gods in his palaces I set up, revelling in his palaces I instituted. <sup>81</sup> His treasure-house I opened, his treasure I found, of his goods (and) possessions I made spoil, to my city Asshur I brought (them). From Kitlala I departed; to Kar-Šulman-ašarid <sup>82</sup> I drew nigh; on boats of sheep-skin for the second time the Euphrates at high water I crossed. The tribute of the kings on that side of the Euphrates, (namely) of Sangar of <sup>83</sup> Gargamiš (Carchemish), of Kundašpi of Qummuḥ, of Arami son of Gûši, of Lalli of Milida, of Ḥaiâni son of Gabar, <sup>84</sup> of Kalparuda of Patin, of Kalparuda of Gurgum, silver, gold, lead, copper, copper vessels,—<sup>85</sup> at Asshur-utir-ašbat on that side of the Euphrates, which is above (the river) Sagur, (and) which the Hittites Pitru (Pethor?) <sup>86</sup> name, (even) there I received. From the Euphrates I departed; to Ḥalman (Aleppo) I drew nigh. Battle with me they dreaded; my feet they embraced. <sup>87</sup> Silver

<sup>1</sup> Nos. 3, 4, and 5 are based upon the text and translation of *KB.*, and Winckler, *Keilschrift. Textbuch*, and upon Delitzsch, *Assyrisches Handwörterbuch*.

(and) gold as their tribute I received ; offerings before Rammân of Ḥalman I brought.

From Ḥalman I departed ; to the two cities <sup>88</sup> of Irḥulini of Ḥamath I drew nigh. Adinnu, Mašgâ, Arganâ, the city of his kingship, I conquered. His spoil, his goods, <sup>89</sup> the possessions of his palaces I brought forth ; to his palaces I set fire. From Arganâ I departed ; to Qarqar I drew nigh ; <sup>90</sup> Qarqar, the city of his kingship, I laid waste, I destroyed, with fire I burned. 1,200 chariots, 1,200 horsemen, 20,000 men of Hadadezer <sup>91</sup> of Damascus ; 700 chariots, 700 horsemen, 10,000 men of Irḥulini of Ḥamath ; 2,000 chariots, 10,000 men of Aḥab <sup>92</sup> of Israel ; 500 men of Guai (Coa) ; 1,000 men of (the land) Mušri ; 10 chariots, 10,000 men of (the land) Irqanat ; <sup>93</sup> 200 men of Matinu-ba'li (Mattan-ba'al) of Armada (Arvad) ; 200 men of (the land) Usanata ; 30 chariots, 10,000 men <sup>94</sup> of Adunu-ba'li (Adoni-ba'al) of Šiana ; 1,000 camels of Gindibu' of Arba . . . . . 1,000 men <sup>95</sup> of Ba'sa, son of Ruḥubi (Reḥob), of Ammon ;—these twelve kings to his assistance he took ; for <sup>96</sup> battle and combat against me they advanced. With the exalted succour which Asshur, the lord, rendered, with the mighty power which Nergal, who marched before me, <sup>97</sup> bestowed, with them I fought ; from Qarqar unto Gilzân their defeat I accomplished ; 14,000 <sup>98</sup> of their troops with weapons I laid low ; like Rammân upon them a flood I rained down ; I scattered their corpses ; <sup>99</sup> the surface of the wilderness (?) I filled with their numerous troops ; with weapons I caused their blood to flow . . . <sup>100</sup> . . . . . <sup>101</sup> the river Orontes . . . I dammed (?). In the midst of that battle their chariots, their horsemen, <sup>102</sup> their horses, their teams I captured.

#### 4.

#### *Fragment of the Annals of Shalmaneser II.*

<sup>1</sup> In the eighteenth year of my reign for the sixteenth time the Euphrates <sup>2</sup> I crossed. Ḥazael of Damascus <sup>3</sup> in the multitude of his troops <sup>4</sup> placed confidence, and his troops <sup>5</sup> without number assembled. <sup>6</sup> Senir, a mountain-peak <sup>7</sup> in the neighbourhood of

Lebanon, his stronghold <sup>8</sup> he made. With him I fought, <sup>9</sup> his siege I conducted. 6,000 <sup>10</sup> of his men of war with weapons <sup>11</sup> I laid low; 1,121 of his chariots, <sup>12</sup> 470 of his war-horses, together with his baggage, <sup>13</sup> I took from him. For the saving <sup>14</sup> of his life he betook himself off. <sup>15</sup> In Damascus, the city of his kingship, I besieged him; <sup>16</sup> his plantations I cut down. To the mountains <sup>17</sup> of Hauran I went; cities <sup>18</sup> without number I destroyed, I laid waste, <sup>19</sup> with fire I burned; their prisoners <sup>20</sup> without number I carried off. <sup>21</sup> Unto the mountains of the range Ba'li-ra'si, <sup>22</sup> a promontory, I went; the image of my kingship <sup>23</sup> there did I set up. At that time <sup>24</sup> the tribute of the Tyrians, <sup>25</sup> of the Zidonians, of Ja-u-a (Jehu) <sup>26</sup> the son of Omri I received.

*Descriptive Inscription from the Obelisk of Shalmaneser.*

Tribute of Ja-u-a (Jehu) son of Omri; silver, gold, a bowl (? *šaplu* <sup>1</sup>) of gold, goblets (? *zuqūt*) of gold, a ladle (? *qabuđti* <sup>2</sup>) of gold, pitchers (? *dalāni* <sup>3</sup>) of gold, bars of lead, a staff (? *hušartu* <sup>4</sup>) for the hand of the king, spear-shafts (? *budilhđti*) I received of him.

5.

*Narrative of Sennacherib's Third Campaign* (B.C. 701), from the Taylor Cylinder, Col. II. l. 34—Col. III. l. 41.

<sup>34</sup> In my third campaign to the land Hatti (Hittite land) I went. <sup>35</sup> Lulī (Elulæus), king of Zidon—the dread of the majesty <sup>36</sup> of my lordship overwhelmed him, and to a far-off spot <sup>37</sup> in the midst of the sea he fled, and his land I reduced to subjection. <sup>38</sup> Great Zidon, Little Zidon, <sup>39</sup> Beth-Zitti, Zarepta, Maḥalliba, <sup>40</sup> Ušū, Akzib, Akko, <sup>41</sup> his strong cities, the fortresses, the spots for pasture (?) <sup>42</sup> and for watering, his intrenchments (?), were overwhelmed by the might of the arms <sup>43</sup> of Asshur, my lord, and submitted themselves <sup>44</sup> under my feet. Tuba'lu (Itoba'al) upon the royal throne <sup>45</sup> over them I seated, and the payment of the tribute of my lordship, <sup>46</sup> yearly without intermission, I laid upon him. <sup>47</sup> Minḥimmu

<sup>1</sup> Heb. שָׁפֶלֶט.

<sup>2</sup> Heb. צִקְוֹת.

<sup>3</sup> Heb. דְּלִי.

<sup>4</sup> Heb. חֹשֶׁת.

(Menaḥem) of Samsimuruna, <sup>48</sup> Tuba'lu of Zidon, <sup>49</sup> Abdili'ti of Arvad (Arados), <sup>50</sup> Urumilki of Gebal (Byblos), <sup>51</sup> Mitinti of Ashdod, <sup>52</sup> Buduilu of Beth-Ammon, <sup>53</sup> Kammušunadbi (Chemosh-nadab) of Moab, <sup>54</sup> Malikrammu (Malkiram) of Edom, <sup>55</sup> all the kings of the West country (Martu), <sup>56</sup> rich presents, weighty tribute, moveable (?) possessions <sup>57</sup> before me brought, and kissed my feet. <sup>58</sup> But Zidqâ, king of Ashqelon, <sup>59</sup> who had not bowed himself under my yoke—the gods of his father's house, himself, <sup>60</sup> his wife, his sons, his daughters, his brothers, the seed of his father's house <sup>61</sup> I dragged forth, and to Assyria I conveyed them.

<sup>62</sup> Šarruludâri, son of Rukibti, their former king, <sup>63</sup> over the people of Ashqelon I placed, and the tribute-offering <sup>64</sup> of subjection to my lordship I imposed upon him, and he became subject (?) to me. <sup>65</sup> In the course of my campaign Beth-Dagon, <sup>66</sup> Joppa, Bene-baraq, Azuru, <sup>67</sup> the cities of Zidqâ, which under my feet <sup>68</sup> had not speedily submitted, I besieged, conquered, carried off their spoil. <sup>69</sup> The leaders, nobles, and people of Amqarruna (Eqron), <sup>70</sup> who had cast Padf (their king by virtue of a sworn covenant <sup>71</sup> with Assyria) into fetters of iron, and to Hazaqiyau (Ḥezekiah) <sup>72</sup> of Judah had delivered him with hostile intent, (he shut him up in darkness; )—<sup>73</sup> their heart trembled. The kings of Egypt—<sup>74</sup> the archers, the chariots, the horses of the king of Miluḥḥi, <sup>75</sup> forces innumerable they summoned together, and came <sup>76</sup> to their aid. Before Altaqu (Elteqeh) <sup>77</sup> the battle-array was set against me; they lifted up (?) <sup>78</sup> their weapons. In reliance upon Asshur, my lord, I fought <sup>79</sup> with them, and effected their defeat; <sup>80</sup> the commander of the chariots and the sons of the king of Egypt, <sup>81</sup> together with the commander of the chariots of the king of Miluḥḥi, alive <sup>82</sup> in the midst of the battle my hand took prisoners. Altaqu <sup>83</sup> (and) Tamnâ (Timnath) I attacked, conquered, and carried forth their booty.

Col. III. <sup>1</sup> Against Amqarruna (Eqron) I advanced, and the chief officers, <sup>2</sup> the magnates who had offended, I slew; <sup>3</sup> and on stakes around the city I impaled their corpses. <sup>4</sup> The inhabitants of the town, who had practised wickedness and mischief, <sup>5</sup> as prisoners

I counted; the rest of them, <sup>6</sup> who had not practised wickedness and misdeed, who in their transgression <sup>7</sup> had not shared, their amnesty I proclaimed. Padî, <sup>8</sup> their king, from Jerusalem <sup>9</sup> I brought, and on the throne of lordship over them <sup>10</sup> I installed him, and the tribute of my lordship <sup>11</sup> I imposed upon him. But Hezekiah <sup>12</sup> of Judah, who had not bowed himself under my yoke, <sup>13</sup> 46 of his fortified towns, fortresses, and small cities <sup>14</sup> in their neighbourhood innumerable, <sup>15</sup> with casting down of battering-rams and assault of siege-engines, <sup>16</sup> with attack of infantry, of mines, . . . . ., <sup>17</sup> I besieged, I captured. 200,150 souls, young, old, male, and female, <sup>18</sup> horses, mules, asses, camels, oxen, <sup>19</sup> and sheep, without number, from the midst of them I brought forth, and <sup>20</sup> as spoil I counted them. Himself, like a bird in a cage, in the midst of Jerusalem, <sup>21</sup> the city of his kingship, I shut up. Fortifications against him <sup>22</sup> I erected, and those coming forth from the gates of his city <sup>23</sup> I turned back. His cities, which I had plundered, from his territory <sup>24</sup> I severed, and to Mitinti king of Ashdod, <sup>25</sup> Padî king of Amqarruna (Egion), and Zilbel <sup>26</sup> king of Haziti (Gaza) I gave them, and diminished his territory. <sup>27</sup> To the former payment—their yearly tribute—<sup>28</sup> the tribute of subjection to my lordship I added, and <sup>29</sup> I laid it upon them. Himself, Hezekiah, <sup>30</sup> terror of the glory of my lordship overwhelmed him; and <sup>31</sup> the *Urbi* and his trusty soldiers, <sup>32</sup> which for the defence of Jerusalem, the city of his kingship, <sup>33</sup> he had introduced, laid down their arms (?). <sup>34</sup> Together with 30 talents of gold (and) 800 talents of silver, precious stones (?), <sup>35</sup> sparkling . . . -stones, great lapislazuli-stones (?), <sup>36</sup> couches of ivory, thrones of state of elephant-skins (and) <sup>37</sup> ivory, . . . -wood, . . . -wood, everything available, an enormous treasure, <sup>38</sup> and his daughters, the women of his palace, his male <sup>39</sup> and female servants (?), to Nineveh, the city of my lordship, <sup>40</sup> after me I caused to be brought; and for the payment of tribute <sup>41</sup> and the rendering of homage he despatched his envoy.

## ADDITIONS

I. 1. 9. [עץ רגל] In favour of the view as to the site taken in the *note ad loc.*, and against the rival identification with *Bîr Eyûb*, cf. J. F. Stenning, art. *En-Rogel* in Hastings, *BD.* i. 711.

2. 10. [עיר דוד] For further authorities for finding the site upon the south-east hill, cf. G. A. Smith, art. *Jerusalem* in *Encyc. Bibl.* ii. 2417 *f.*

10. 28. [ומצא ונ'] Further arguments for the view that Solomon's supply of horses was drawn, not from Egypt, but from the North-Syrian Muşri are given by T. K. Cheyne, *Encyc. Bibl.* iii. 3162.

II. 3. 20. [מדרך ארזים] Luc. ἐξ ὁδοῦ τῆς ἐρήμου σοὺδ ἐξ Ἑδῶμ. So Vet. Lat. with *Sur* (שׁוּר Ex. 15. 22) for σοὺδ.

13. 17. [וחץ תשועה בארם] Luc. καὶ βέλσος σωτηρίας ἐν Ἰσραήλ, Vet. Lat. *et sagitta salutis in israel*—superior to M.T.

[באפס] Vet. Lat. *in aseroth quae est contra faciem samariae*. At the end of the verse Vet. Lat. continues *et aperuit fenestram secundam. Et dixit sagittare et sagittavit sagittam salutis dñi et sagittam salutis israel. Et dixit helisseus percuties syriā totam*. This looks like a doublet, introduced into the text with the gloss *et aperuit fenestram secundam*. That this is the case cannot, however, be affirmed with certainty, in view of the repetition of the second symbolic action which is desiderated by Elisha in *v.* 19. If the addition be genuine, we must suppose [אלישע] ויאמר to have fallen out after ויור.

## INDEX

- Abstract subs. for adj., page 18,  
144.
- Accusative of limitation, 48, 56,  
199, 230, 253, 264, 268.
- Adverbial use of subs., 250.
- Agreement of subj. and adj., 231.  
— of subj. and predicate, 53, 156,  
219, 220, 258, 274.
- Apposition, 2, 45, 56, 65, 97,  
200, 256.
- Article, idiomatic use of, 1, 81,  
181, 241, 255.  
— as relative, 156.  
— omitted with demonstr. pro-  
noun, 262.  
— omitted with subs. when used  
with adj., 81.
- Casus pendens, 69.
- Circumscription of genitive, 5,  
8, 26.
- Circumstantial clause, 6, 11, 12,  
70, 102, 126, 182, 189,  
199, 295.
- Construct state, suspended, 302.
- Co-ordination in time, 6.
- Dialect of North Palestine, 208.
- Diminutives, 246.
- Geographical sites:—  
Abel-beth-ma'achab, 198.
- Amana, 280.
- Anathoth, 22.
- Aphek, 238.
- Argob, 45.
- Aro'er, 307.
- Arpad, 342.
- Avva, 334.
- Ba'alath, 138.
- Ba'al-shalishah, 277.
- Bethel, 177.
- Beth-Hanan, 41.
- Beth-Horon, 137.
- Beth-Shan, 44.
- Beth-Shemesh, 41.
- Cabul, 135.
- Cinnereth, 198.
- Coa, 151.
- Cuthah, 334.
- David, city of, 17, 380.
- Dothan, 286.
- Eden, 344.
- En-Rogel, 5.
- Gath-Hepher, 319.
- Geba, 199.
- Gezer, 137.
- Gihon, 8.
- Gilgal, 264.
- Gozan, 330.
- Habor, 330.

- Ḥalah, 330.  
 Ḥaran, 343.  
 Hazor, 136.  
 Ible'am, 300.  
 Ijjon, 198.  
 Januah, 324.  
 Jarmuth, 42.  
 Jokme'am, 44.  
 Jordan, circuit of, 102.  
 Kir-ḥareseth, 272.  
 Lachish, 319.  
 Libnah, 296.  
 Megiddo, 43.  
 Millo, the, 136.  
 Mizpah, 199.  
 Mugri, 151, 291.  
 Pharpar, 280.  
 Ramah, 197.  
 Ramoth-Gilead, 251.  
 Reshef, 344.  
 Sela, 318.  
 Sepharvaim, 334.  
 Shechem, 173.  
 Shephelah, the, 151.  
 Shiloh, 188.  
 Shunem, 3.  
 Socoh, 42.  
 Succoth, 102.  
 Tappuah, 322.  
 Telasshur, 344.  
 Tishbeh, 217.  
 Zarephath, 218.  
 Zarethan, 44.  
 Zeredah, 169.  
 Zion, 17.
- Ḥatef-shewa with a sibilant, 180,  
 231, 264, 344.  
 Hebrew words and phrases :—  
 אֵל, 11.  
 אב, 354.  
 אִוֹת for אִוֹת, 237.  
 אָ, 35.  
 אִוֹת as indefinite article, 209.  
 אִוֹת, 255.  
 אֵל used absolutely, 289.  
 אֵל, peculiar use of, 72, 182,  
 311.  
 אֵל for אֵל, 72, 184, 201, 228,  
 297.  
 אִם in single direct questions, 7.  
 אִם, 116.  
 אִם = assign, 161.  
 אִם, 54.  
 אִם, 117.  
 אִם פְּרִית, 31.  
 אִם, 190.  
 אִם, 5, 8.  
 אִם, sign of accusative, before  
 indef. obj., 178.  
 — sign of accusative, marking  
 new subj., 284.  
 אִם = *wit*, 142.  
 ב pretii, 22, 207, 240.  
 בְּלֵעַל, 245.  
 בְּרִיָּה, 16.  
 בְּרִיָּה, 50.  
 בְּרִיָּה, 327.  
 בְּרִיָּה = *curse*, 247.  
 בְּרִיָּה, 201.

- נְבִיחָה, 161.  
 הָלָז, 275.  
 הָשִׁיב פְּנִים, 19.  
 ו consecutive expegetical, 15.  
 — consecutive introducing predicate, 169.  
 וְבַל, 110.  
 הָהֵנָּה enclitic, 189.  
 הָחַל, 5.  
 הִדְעֵנִי, 354.  
 הִבְרַת אֶרֶץ, 280.  
 הִי introducing direct narration, 6, 244.  
 — introducing oath, 21.  
 הִי . . . הִי, resumptive, 8.  
 הִרְיָה, 287.  
 הִלְ formative, 246.  
 הִלְ = *at*, 142.  
 הִלְ of norm, 257.  
 הִלְ used absolutely, 162.  
 — with jussive, 16.  
 הִלְמַר, subject of, 201.  
 הִמְ preformative in substantives, signification of, 143.  
 הִמְלֹחַ, 358.  
 הִמְ, idiomatic uses of, 3, 12, 177. הִמְאֵת, 8, 52. הִמְעַל, 13, 15, 24. הִמְעַם, 24. הִמְקָה, 178.  
 הִמְנָה, 48, 225, 327.  
 הִמְבָּה, 192.  
 הִמְבֵּן, 2.  
 הִמְבֵּר, 49. הִמְבֵּר, 44.  
 הִמְ for הִמְלֵ, 10, 131, 220, 221, 242.  
 הִמְ = *incumbent upon*, 40.  
 הִמְ, idiomatic uses of, 5, 33, 35, 115, 157.  
 הִמְלֵ, 282.  
 הִמְצַב, 3.  
 הִמְצֹר וְעֹזֵב, 186.  
 הִמְצָה used absolutely, 118.  
 הִמְחָה, 147, 237.  
 הִמְחֹרִים, 360.  
 הִמְסֵם, 332.  
 הִמְ relative, 238.  
 הִמְשָׁה, 275.  
 הִמְשָׁמִים, 310.  
 הִמְשָׁשׁ, 139.  
 הִמְחֹרִים, 362.  
 'Idem per idem' idiom, 293.  
 Imperative with ו in place of cohortative, 6.  
 Imperfect, with frequentative force, 1, 32, 194, 268, 338, 359.  
 — pictorial, 239.  
 Impersonal construction, 4, 20, 48, 180, 187.  
 Infinitive absol., use of, 241, 256, 269.  
 — in הִמְ-וְ, 271.  
 Infinitive constr., use of, 317.  
 — Hiph'il with Hīreq under preformative הִמְ, 272.

- Negative duplicated, 148.  
 Nomen unitatis, 12.
- Oath, 12, 21, 281.
- Omission of pronom. subject of participle, 262.
- Order of sentence, 4, 18, 55, 120, 280.
- Participle, agreement of, with suffix of antecedent subject, 189.  
 — force of, 3, 47, 218, 257.
- Perfect with article prefixed, 156.  
 — with  $\uparrow$  consecutive as imperative, 13.
- Perfect with weak  $\uparrow$ , 77, 124, 157, 236, 238, 293, 318, 345, 353, 357. Cf. 194, 247, 269.
- Personal pronoun reinforcing suffix pronoun, 7, 249.
- Pluperfect, 188, 270.
- Question indicated by tone of voice, 7.
- Relative omitted, 33.
- Resumption, 8, 14, 118, 239.
- Termination  $\uparrow$  in proper names, 42.
- Vocative continued by third person, 300.