

Perhaps אִישׁ has dropped out after אֲלָפִים on account of its resemblance to 'מִי־שָׂרָאֵל מִי־שׁ' (Dr. Weir).

Michmas (Is. 10, 28), now *Muḥmās* (1980 ft.), was 2 miles NE. of Geba' (see the next note but one), from which it was separated by the upper part of the valley, which a little lower down begins to have steep rocky sides, called now the *Wādy eṣ-Ṣuwēnīt* (see p. 106).

the hill-country of Bethel, now *Beitîn*,  $4\frac{1}{2}$  miles NW. of Michmas. The road from *Muḥmās* makes an ascent of 900 ft. through *Dêr Diwān* (2370 ft.) to *Beitîn* (2890 ft.).

Read *בְּנִימִין* as *v. 16*. *Gibeah* (see on 9, 1) was the modern *Tell el-Fâl*, 3 miles N. of Jerusalem: *Geba'* (which Is. 10, 29 shews was distinct) was the modern *Jeba'* (2220 ft.), on the south side of the Pass of Michmas (13, 16. 14, 5), 3 miles NE. of Gibeah; and the two places, owing to the similarity of their names, are several times confused in MT. *גבע בנימין* recurs 1 Ki. 15, 22.

See on 10, 5.

Read with LXX, Targ., *בְּנִיבְעָה*: see 10, 10 (cf. 6).

Let the Hebrews hear! viz. the news, and the order, implied in the proclamation, to come and join Saul in the war, which of course must now follow. *V. 4* then describes how the report spread among the people, and induced them to respond to Saul's invitation. But *העברים* is strange in *Saul's* mouth: and LXX express *פָּשְׁעוּ* לְאִמּוֹר פָּשְׁעוּ הָעִבְרִים 'saying, The Hebrews have revolted' (2 Ki. 1, 1). This, if correct, will of course be in its proper place after *וישמעו פלשתים* in *a*, and *ישאול* will connect, and connect well, with *v. 4* (see Jud. 6, 34<sup>b</sup>). So substantially We., who, however, instead of assuming a transposition of the words from clause *a*, regards their incorrect position as indicating that originally they were a marginal gloss. This conclusion, however, is not necessary (Sm. Bu. Now.).

lit. made itself malodorous against (= was in bad odour with): so II 10, 6; sq. *אח* (with, i.e. towards) II 16, 21.

The number of chariots is disproportionately large: no doubt *שְׁלֹשִׁים* is an error for *שְׁלֹשָׁת* (so LXX (Luc.) and Pesh.).

Jos. 11, 4. Jud. 7, 12.

in regard to muchness: *ל*, as often, introducing the *tertium comparationis* (*Lex.* 514 e; *δ*); cf. Gen. 41, 19. Ex. 24, 10.

from the low-lying Philistine plain; presumably up the Vale (עמק) of Aijalon, past the two Beth-ḥorons (on *v. 18*), and across the elevated plateau on which Bethel stands (G. A. Smith, *H. G.* 250; cf. 251, 210 f., 291).

Beth-aven was W. (NW.: see the Map) of Michmas, near Ai, E. (SE.) of Bethel (Jos. 7, 2), and the N. border of Judah ran up from it to Bethel (Jos. 18, 12 f.); but its exact site is not known.

the plur. after the collective אִישׁ is in itself unexceptionable (Jud. 9, 55. 15, 10. 20, 17. 20<sup>b</sup>. 33. 36<sup>b</sup>. 48. 2 S. 20, 2<sup>b</sup>: but LXX have the sing. in 9, 55. 20, 33. 36<sup>b</sup>. 2 S. 20, 2<sup>b</sup>); but LXX presupposes רֵאָה, and this is supported by the following צַר לוֹ. The sing. after the collective is also very common: Jud. 7, 23. 24<sup>b</sup>. 12, 1. 20, 20<sup>a</sup>. 41 (*ter*). 21, 1. 1 S. 14, 24. 17, 25 al. (but LXX have the plur. in Jud. 7, 23. 20, 20<sup>a</sup>. 41, second and third times).

*Thistles* (2 Ki. 14, 9) are unsuitable: read with Ewald (*Hist.* iii. 44 [E. T. 31]), Th. We. etc. *וּבְחֹרִים*, as 14, 11. Caves abound in the rocky sides of the lower part of *Wādy eṣ-Ṣuwēnīt*.

Only besides in Jud. 9, 46. 49, of some part of the temple of אל ברית, in which the Shechemites took refuge, and which was burnt upon them, though what part precisely is not clear. In Arabic *صَرْح* means a tower or lofty building (Qor. 40, 38), *صَرْح* (with *ض*) a narrow excavation for the body at the bottom of a grave (Moore, *Judges*, p. 266)<sup>1</sup>: the former suggests an idea which is here not probable; but if *صَرْح* had some less special sense than *صَرْح*, such as *under-ground cavity*, it would suit at least this passage.

We.'s objections to *עברים* are well-founded. The word does not express 'some of the Hebrews;': and as *v. 7* carries on the thought of *v. 6*, there is no ground for the repetition of the subject *עברים*, and its emphatic position before the verb: a verb coordinate

<sup>1</sup> Also used similarly in the Nabataean Inscriptions (Barth, *AJSL.* July, 97, 273) found at Madāin-Sāliḥ by Mr. Doughty (No. 8, lines 4, 5), and (re-)edited by Euting, *Nabatäische Inschriften* (1885), of a sepulchral chamber: see No. 15 (= Cooke, *NSI.* No. 91), line 4 *כפרא וצריחא וחלקה* and to Arisoxe belong two-thirds of the tomb, and the sepulchral chamber; and her share in the niches is the east side, with the niches there,' etc.; with Nöldeke's note, p. 55. See also Cooke, No. 94, 1 (from Petra).

with ויתחבאו *v.* 6 is what would be expected. For ועברים עברו he conjectures accordingly, with but slight changes, ועברו את־הירדן he conjectures accordingly, with but slight changes, ועברו את־הירדן מַעְבְּרוֹת הַיַּרְדֵּן 'and they passed over the fords of Jordan.' This is a decided improvement, except that ועברו should be ויעברו. This, however, lessens the similarity to ועברים: hence Klo.'s clever suggestion וְעַם רַב for ועברים is probably best: 'and much people passed over Jordan' (so Bu. Sm.). For the frequent confusion of ב and מ in old Heb. MSS., see *Introd.*, § 5. 2.

7<sup>b</sup>-15<sup>a</sup>. *First rejection of Saul at Gilgal* (*comp.* 10, 8).

7<sup>b</sup>. [בגלגל. See 10, 8.

חרדו אחריו] *pregnantly* (cf. חרד לקראת 16, 4, אל ח' Gen. 42, 28) = *followed him trembling*. We conjectured plausibly מֵאֲחֲרָיו, which is also expressed by Luc. (*ἀπὸ πλάτης αὐτοῦ*): *trembled from* after him = *forsook him trembling*: so Now. Dh. Bu., however, prefers MT., pointing out that מאחריו is tautologous with 8<sup>b</sup>.

8. [ויחל. The Kt. is וַיִּחַל (*Nif.*) as Gen. 8, 12 (not the *Piel* וַיִּחַל, which is confined to poetry). The Qrê is וַיִּחַל (*Hif.*), as 10, 8; II 18, 14.

[אשר שמואל] is good Aramaic, but אשר שמואל is not good Hebrew, in the sense 'of Samuel.' A verb has dropped out. יָעָר or יָעָרו (see II 20, 5) is suggested by Ges. (*Lg.* p. 851) and Keil: יָעָר (Gen. 21, 2) or אָמַר (ib. 22, 2<sup>b</sup>), the latter of which might easily fall out after אשר, is expressed by LXX, Targ.: but the word which might drop out most readily is שָׁם (see Ex. 9, 5) before שמואל (so 5 MSS.); so also Dr. Weir. *Comp. Ew.* § 292<sup>b</sup> *note*.

[ויפץ] The Hif. of פוץ is always *causative*, except here, Ex. 5, 12. Job 38, 24. Probably Qal should be read each time, i. e. here וַיִּפֹּץ. [מַעְלִיו] *from beside, from with*: so 2 Ki. 25, 5 with the same verb. Cf. 28, 14 *footnote*; *Lex.* 759<sup>a</sup>.

11. [כי] *recitativum*: see on 2, 16.

[נפץ] Nif. from פָּצַץ, which does not occur, but is assumed to be a parallel form of פָּיַץ: GK. § 67<sup>dd</sup>. But probably נָפַץ (Nif. from the ordinary form, פוץ) should be read. Notice the emph. ואתה.

[מכמש] not at Michmas (on 1, 24), but to Michmas, נִמְשָׁם im-  
plying motion.

12. [ירדו] Gilgal (10, 8) being in the Jordan-valley, some 2600 ft. below Michmas (*vs.* 5. 11).

[ויתאפץ] GK. § 54<sup>k</sup>.

13. [כי עתה] as a rule introduces the apodosis after לו (e.g. Nu. 22, 29: *Tenses*, § 144), עתה having the force of *in that case*: and hence Hitzig, We. Bu. etc. would point here לֹא שָׁמַעַת (so II 18, 12; 19, 7) for לֹא שָׁמַעַת. This is preferable, though not perhaps *necessary*: for עתה might presumably refer to a condition *implied*, without being actually expressed. Cf. Ex. 9, 15 where, though the context is differently worded, עתה equally refers to a condition which must be inferred from *v.* 14: 'For *in that case* (viz. if such had not been my purpose), I should have put forth my hand, and smitten thee and thy people,' etc.; and Job 3, 13.

[אל] = על, which would be more usual: *comp.* 2, 34. 3, 12. 5, 4. 6. 6, 15. 14, 34 (contrast 33). 16, 13 (contrast 10, 6). 23 (על 16). 17, 3. 51. 18, 10. 19, 9. 16. 20, 25 (by the side of על). 22, 13 (על 8). 27, 10 (על after על twice). II 2, 9 (thrice אל followed by thrice על in the same sentence), 6, 3. 8, 7 etc.: 20, 23<sup>a</sup> (23<sup>b</sup> and 8, 16 על). 24, 4. So sometimes in other books, esp. in Jeremiah. Cf. *Lex.* 41<sup>a</sup>.

על where אל would be more usual is less common: but see on 1, 10 and add II 14, 1. 17, 11.

14. [איש כלבו] So Jer. 3, 15<sup>f</sup>, of the ideal rulers of the future: ונתתי לכם רעים כלבי.

15. [ויעל] See on *v.* 12; and cf. Jud. 2, 1. After מן הגלגל something appears to have dropped out of the narrative. In *v.* 4 Saul is at Gilgal, and remains there during the scene 9-14; in *v.* 16 he appears suddenly abiding (יושב) at Gibeah. A clause describing his departure from Gilgal and arrival at Gibeah is thus desiderated. LXX has such a clause, continuing, viz. after מן הגלגל [<sup>1</sup> εἰς ὄδον αὐτοῦ<sup>1</sup>, καὶ τὸ κατὰ-  
λίμμη τοῦ λαοῦ ἀνέβη ὀπίσω Σάουλ εἰς ἀπάντησιν ὀπίσω τοῦ λαοῦ τοῦ πολεμιστοῦ. αὐτῶν παραγενομένων ἐκ Γαλαγάων] εἰς Γαβαα Βενιαμειν, κτλ. This may be accepted in substance, though not quite in the form in which it here appears. (1) following, as it would do ויעל,

<sup>1</sup> These words do not stand in Tisch.'s text, but they form part of the text of B, and are printed in Dr. Swete's edition. We.'s conjecture, therefore (made in 1871), that 'εἰς ὄδον αὐτοῦ has probably fallen out,' is entirely confirmed.

and the meaning is that the camp *melted away*, i.e. was disorganized, and dispersed in alarm<sup>1</sup>, *hither and thither*, i.e. in every direction.

17. מעמנו Cf. II 1, 2. Gen. 26, 16 (*Lex.* 87<sup>a</sup>, 768<sup>b</sup>).

18. הנישה ארון אלהים We must certainly read, with LXX, הנישה ארון אלהים; cf. *v.* 3, and especially 23, 9 הנישה האפוד 30, 7 לי 30, 7. The ephod, not the ark, was the organ of divination; and, as the passages cited shew, הנישה is the word properly applied to bringing the ephod into use.

ובני ישראל is here untranslatable, ו never having the force of a preposition such as עם, so as to be capable of forming the predicate להיות. Read, after LXX, כי הוא היתה נישא האפוד ביום ההוא לפני ישראל.

19. ער דבר would be in accordance with Ex. 33, 22. Jud. 3, 26. Job 7, 19. Jon. 4, 2 (*Lex.* 724<sup>b</sup>). ער דבר (Sta. Bu.) is not possible: with ער we should require either (disregarding the disjunctive accent on ויהי) ויהי שאל ער דבר (cf. 18, 9), or, more idiomatically (without ויהי) ערנו מדבר (or ושאל ערנו מדבר): *Lex.* 729<sup>a</sup>.

וילך, the subject having preceded, as 17, 24. Gen. 30, 30. Ex. 9, 21 al. (*Tenses*, § 127<sup>a</sup>; GK. § 111<sup>b</sup>). But Klo.'s הלק is attractive.

Exactly so Gen. 26, 13; Jud. 4, 24; II 5, 10 (= I Ch. 11, 9); 18, 25.† Cf. GK. § 113<sup>u</sup>. But the *adjectives* are peculiar; and analogy (6, 12<sup>a</sup>) would strongly support an *inf. abs.* in each case.

20. חרב איש ברעהו viz. in consequence of the panic: cf. Jud. 7, 22. Ez. 38, 21<sup>b</sup> (especially with the reading noticed above, on *v.* 15).

21. On this passage, see *Tenses*, § 206 *Obs.* On the Hebrews had been להיות is in itself defensible grammatically ('Now the Hebrews had been

<sup>1</sup> Unless, indeed, as We. suggests, נמוג has here the sense of مَلَج in Arabic (Lane, 2743; Ex. 15, 15 Saad.; Qor. 18, 99 and we shall leave them on that day part of them *surging* upon the other: 10, 23; 24, 40 al. *بَعَثَهُمْ يَمُوجٌ فِي بَعْضِ مَوَاجٍ* waves), viz. *swaying* or *surging* as the waves of the sea. So Bu. Sm. Now.; cf. Moore, *Judges*, p. 141; and it is true, to *shake* (lit.) or *be agitated, perturbed*, would suit nearly all the occurrences of *נמוג*, and is often the sense expressed by LXX.

<sup>2</sup> *avrois* LXX. In the *causal* sentence, the subject of the verb is slightly emphatic; and hence the explicit pron. is suitable, if not desiderated: see 9, 13; Gen. 3, 20; Jos. 17, 1; 24, 27; Jud. 14, 3 she (and not another); Jer. 5, 5; 34, 7; *ψ.* 24, 2; 25, 15; 33, 9; 91, 3; 103, 14; 148, 5; Job 5, 18; 11, 11; 28, 24; Hos. 6, 1; 11, 10; 13, 15 al.

to the Philistines as aforesaid, in that they went up with them to the camp round about; but they also *were for being*, etc., i.e. they accompanied the Philistines into the camp, but afterwards prepared to desert), though this would be the one passage in which the inf. with ל would be used of *past* time in early Hebrew; and the verse appears to describe a *fact*, rather than an *intention* (להיות). LXX, Vulg. for וגם סביב וגם המה have ἐπεστράφησαν καὶ αὐτοί, *reversi sunt ut essent*, i.e. (Th. We. etc.) סָבְבוּ נִם הַמָּה; and, for באחמול, ἐχθές, *heri*, i.e. (as Bu. points out; cf. 10, 11) מֵאַחְמֹל<sup>1</sup>: 'Now the Hebrews, who had belonged to the Philistines (viz. as subjects) *aforesaid*, they also *turned* to be with Israel,' a reading now generally accepted. If, however, it be adopted, it is almost necessary to suppose that אשר has fallen out after והעבריים (so Bu. Sm. Now. Ehrl.): the omission *in prose* of the relative (except indeed by the Chronicler<sup>2</sup>, whose style is peculiar to himself) is exceedingly rare; and the few passages in which it is omitted<sup>3</sup> read so strangely that it is questionable if the omission is not due to textual error (Gen. 39, 4 כל-ישראל, contrast *vs.* 5, 8; Ex. 9, 4 מכל-לבני ישראל; 13, 8; 18, 20; [4, 13 is different;] Jer. 52, 12 (rd. העמר, or, as 2 Ki. 25, 8, עֶבֶד מֶלֶךְ ב', Ew. § 333<sup>b</sup>; GK. § 155<sup>d</sup> 4). The restriction makes it probable that Bu. is right in supposing that איש has fallen out before ישראל.

22. in *Hif.*: GK. § 53<sup>n</sup>. On the syntax of הרביק to *press close upon*, see on 31, 2. For הרביק אחרי Ehrl. would read אחרי דלק (as 17, 53) = *go holly after*. This is plausible here and Jud. 20, 45, but difficult in I Ch. 10, 2: when we find twice וירבקו אחרי for וירבקו, is it likely that וירבקו would be twice an error for וירבקו אח?

23. עברה את-בית-און *passed over* B.,—עבר with און, as Dt. 2, 18. Jud. 11, 29: some MSS., however, have ער. Beth-aven was a little E. of Bethel (13, 5), 4 miles NW. of Michmas, and 1000 ft. above it.

Luc. reads בית-חלון. The natural route from Michmas to Aijalon (*v.* 31)

<sup>1</sup> כאחמול (19, 7) is rendered ὄσσελ ἐχθές, *sicut heri*.

<sup>2</sup> See *LOT*, p. 537, No. 30; and add 2 Ch. 1, 4.

<sup>3</sup> Conjunctional phrases such as על-אשר = על, מֵאָז, being excepted. The relative is also omitted regularly after איזה הדרך 1 Ki. 13, 12. 2 Ki. 3, 8. 2 Ch. 18, 23. Job 38, 19, 24. And comp. below, on *ch.* 25, 15 (ימי).

<sup>4</sup> Comp. also Jud. 8, 1, 20, 15<sup>b</sup>. *ch.* 6, 9, 26, 14.