

	Book: Kings of Judah and Israel. T-from David to the Captivity, PI-Judah and Israel, A-Non-Covenant Keeping, Pr-The Kings											
	Episode: Solomon Becomes King: T-end of David's Reign, PI-Jerusalem, A-Assumption of the throne, Pr-David, Solomon, Adonijah, et al.											
	Act 1: Time for a New King. T-end of David's Reign, PI-Jerusalem, A-Assumption of the throne, Pr-David, Adonijah, et al.											
	Scene 1. Setting for the Episode (one paragraph). T-end of David's Reign, PI-Jerusalem, A-Assumption of the throne, Pr-David, king's servants, Abishag.											
	Paragraph 1. Setting for the episode											
	Paragraph Discourse Levels					Type	Function					
	5	4	3	2	1			1	2	3	4	5
1.1.1	וְהַמֶּלֶךְ דָּוִד זָקֵן					N	Stage/Setting	Now the King, David, he was old,				
1.1.2	בָּא בַיָּמִים							going into the days				
1.1.3	וַיִּכְסֶּהוּ בַּבְּגָדִים						ST ₁	and they covered him with clothes,				
1.1.4	וְלֹא יָחַם לוֹ:							But there was no getting of warmth to him				
1.2.1	וַיֹּאמְרוּ לוֹ עֲבָדָיו						ST ₂	They said to him, his servants				
1.2.2	יִבְקְשׁוּ לֵאדֹנִי הַמֶּלֶךְ נַעֲרָה בְּתוּלָה					H	ST ₁ Thes. IU:Prop	Let them seek for my lord the king a young virgin				
1.2.3	וְעִמְדָהּ לִפְנֵי הַמֶּלֶךְ						Purpose	So that she will stand before the king				
1.2.4	וְתִהְיֶה לוֹ סִבָּת						ST _n Thes.	and she will be to him a nurse				
1.2.5	וְשָׁכְבָה בְּחִיקְךָ						Purpose	and she will lie in your bosom,				
1.2.6	וְחֹם לֵאדֹנִי הַמֶּלֶךְ:						Result/Term.	so that there will be warmth to my lord the king.				
1.3.1	וַיִּבְקְשׁוּ נַעֲרָה יָפָה בְּכָל גְּבוּל יִשְׂרָאֵל					N	ST ₃	So they searched for a beautiful girl in all the territory of Israel,				
1.3.2	וַיִּמְצְאוּ אֶת־אֲבִישָׁג הַשֻּׁנַמִּית						ST ₄	and they found Abishag the Shunammite,				
1.3.3	וַיָּבִאוּ אֹתָהּ לַמֶּלֶךְ:						ST ₅	and they brought her to the king. ⁴				
1.4.1	וְהַנַּעֲרָה יָפָה עַד־מְאֹד						Comment	And the girl, very beautiful;				
1.4.2	וְתִהְיֶה לַמֶּלֶךְ סִבָּת						Comment	and she was to the king a nurse				
1.4.3	וְתִשְׁרָתָהּ						ST _n	and she attended him,				
1.4.4	וְהַמֶּלֶךְ לֹא יָדָעָה:						Terminus, Comment	but the king did not know her				

1.1.1-4. Narrative paragraph serving as the setting for the episode.

1.1.1 וְהַמֶּלֶךְ דָּוִד זָקֵן. Narrative discourse—setting. Though the main clause contains a qatal and normally assigned to background action in Longacre's narrative heirarchy, in this case it should be regarded as the setting to the following narration. Longacre notes that, "When a complete sentence preceding the first preterite [wayyiqtol] has a verb that is other than a preterite, it is clear that the former is in the setting" (2003, 84). As this is the opening verse to the book there is the question as to whether the paragraph it begins is the stage or setting for the

episode or for the whole book. It is the setting for episode one, act one (found in chapter one), and given the history and theology in the rest of the book it could well be the aperture for the whole of Kings as subsequent to the reign of Solomon the kings are contrasted with how they fared compared to David, Jeroboam, and Ahab (but see Blokland, 67).

The disjunctive accent *zâqēp qāṭôn* sets this clause off from the one that follows indicating that they could be taken separately. At the same time, when the two clauses are used together there is the sense that “old age appears as the limit of human potential” particularly “when virility or fertility ceases” (TDOT IV: 125; cf. Gen. 18.11-12).

וְהַמֶּלֶךְ דָּוִד Conj.+Article+Noun, m.s.+Proper Name

Subject of the clause. Appending the title **מֶלֶךְ** to the name of David emphasizes that it is his kingship that is in focus at this point, particularly in that his title precedes his name. The book of Samuel ended by referring to David with only his name, here his title is added and set to the front to set up the battle of the kingship of Israel by the two sons of David. The accent above **דָּוִד** (*Paṣṭā'*) is disjunctive, giving a pause before the verb that follows.

זָקֵן Qal Qatal 3m.s.

BDB notes that the verbal form is “often hard to distinguish fr[om]. Pred[icate]. adj[ective].” In fact, the Greek translates it with the nominal (*πρεσβύτερος*). When the verb form is employed it is used more to emphasize the advanced years of the person to show that that person is nearing the end of their usefulness and life. The adjectival form many times is used in a more positive sense, especially when identifying the leaders of Israel or the local community.

1.1.2. **בָּא בַיָּמִים**. Paraphrase of the above clause (Blokland, 59n.123). Cogan (155-156) suggests that the first two clauses taken together form an idiom. “He came into the days” indicates that his time to die is nearing. The phrase most often used to describe someone who had lived long at the time of his death is **שָׁבַע יָמִים**, which, interestingly enough, is used of David in Chronicles but not in Kings. The *’atnâḥ* accent under **בַּיָּמִים** signals a major break within the verse as does the fact that the following verb is a wawyiqqtol.

בָּא Qal Qatal 3ms from **בוא**.

בַּיָּמִים Prep.+Article+Noun, m.pl. From **יָמִים**.

1.1.3. **וַיִּכְסְהוּ בַּבְּגָדִים**. Narrative discourse, mainline. First of a series of wawyiqqtol clauses tracing the action within the background or setting to the episode. A typical narrative or procedural paragraph, besides the introductory and terminal elements, consists of a series of punctiliar, sequence happenings, labeled as the Sequence Thesis. (Longacre, *Discourse*, 107). The *zâqēp qāṭôn* accent above **בַּבְּגָדִים** marks a break with the next clause.

וַיִּכְסְהוּ. Piel wawyiqqtol 3mp with 3ms genitive suffix (GKC, §33c). From **כסה**.

בַּבְּגָדִים. Preposition, article, noun masculine plural.

1.1.4. **וְלֹא יָחַם לוֹ**. Narrative discourse, irrealis. Comment statement. For Longacre, a clause or sentence with a negative particle in narrative discourse puts that clause on the fifth level, the

level of irrealis. He notes, however, that, “except that a momentous negation that advances the narrative line is probably best considered to be promoted to band 2” (2003, 79-80). In the case of this narrative paragraph, the two irrealis statements serve to bookend the text and to furnish some of the most important information for the setting and the rest of the episode of Solomon coming into and firmly establishing his kingship.

וְלֹא. WCs+neg part.

יָחַם. Qal yiqtol 3ms. (with *Dageš forte implicitum*, GKC §20m, 67g) From חָמַם.

“The vocalization in BHS, Aleppo Codex, and the overwhelming majority of MSS is *yiḥam*; a minority have the lengthened form *yēḥam*, which see GKC, §67g, p.” (Cogan, 156). On the use of the yiqtol here, Joosten (2002) notes, “As very often in narrative, *w^eqatal* and *yiqtol* . . . express habitual action” or, for this passage, a state. He further notes that they “have the same, or very nearly the same, function. The selection of either form depends strictly on the word order: if any element is to be placed before the verb, *yiqtol* is used, otherwise the clause begins with *w^eqatal*.” In this case the negative particle comes before the verb, forcing, according to Joosten, the use of *yiqtol*. Here the *yiqtol* implies that David continued to be cold despite the use of blankets.

לֹא. Preposition with ms dat suf (GKC §33e).

1.2.1. וַיֹּאמְרוּ לוֹ עֲבָדָיו. Narrative discourse, mainline as shown by the *wayyiqtol*. Second of a sequence series. Introduces direct speech or dialogue.

וַיֹּאמְרוּ. Qal wayyiqtol 3mpl. The wayyiqtol of אָמַר is the primary means of introducing direct speech and in this case signals the transition from narrative discourse to hortatory discourse.

לוֹ. Preposition with ms dat suffix. (GKC §33e). Phrase is missing in the Greek.

עֲבָדָיו. Noun, nominative, mplconst with 3msgen suf. According to Barrick, the *reḇia'* accent “At times it introduces a quotation in dialogue” as in this case.

1.2.2. וַיִּבְקֹשׁוּ לְאֶדְנֵי הַמֶּלֶךְ נַעֲרָה בְּתוּלָה. Embedded Hortatory Discourse, band 1, primary line of exhortation (Longacre 2003, 120-125) that serves as a Proposal to David’s problem of the lack of body heat.

וַיִּבְקֹשׁוּ. Piel yiqtol 3mpl Juss. Dagesh is sometimes omitted in the second radical (HALOT, s.v.). Main verb of the clause-sentence. Translated as a jussive.

לְאֶדְנֵי הַמֶּלֶךְ. Dative nominal phrase of the verb. לְאֶדְנֵי. Preposition, noun, mplconst, 1st common, singular suffix. Vaticanus and the Vulgate show the suffix as 1st plural. The answer as to which is more correct would depend on whether the servants had a single spokesman speaking for them to David or if they spoke to him en mass. הַמֶּלֶךְ. Definite article, noun, ms.

נַעֲרָה בְּתוּלָה. Accusative phrase of the verb. Both words are noun, fs. בְּתוּלָה serves adjectivally to more specifically define the type of young girl that the servants of David should be seeking.

1.2.3. **וְעַמְדָּהּ לִפְנֵי הַמֶּלֶךְ**. Continuation of the Embedded Hortatory Discourse. Longacre assigns a qatal verbal clause to the third level of Hortatory Discourse, indicating the results or consequences of the proposal of the mainline clause. This could be translated then as “So that she would serve before the King.”

וְעַמְדָּהּ. Waw compulativum (GKC §154a, n.1[b]) Qal qatal 3fs.

לִפְנֵי. Preposition, noun, mpl const.

הַמֶּלֶךְ. Definite article, noun, masculine singular.

1.2.4. **וְתַהֲיֶי-לָּהּ סִכְנֶת**. Hortatory Discourse, secondary line of exhortation. Longacre explains that the modal imperfects, though ranking below overt commands or wishes, does rank above “other non-peremptory elements” (2003, 122).

וְתַהֲיֶי-לָּהּ. Conj. Waw Qal yiqtol 3fs. Modal imperfect (GKC §107m) with following prep. with 3ms pronominal suffix.

סִכְנֶת. Qal participle, feminine singular.

1.2.5. **וְשָׁכְבָהּ בְּחִיקָךְ**. Continuation of the Embedded Hortatory Discourse, third level of Hortatory Discourse, indicating the results or consequences of the proposal of the previous secondary clause. This could be translated then as “So that she would lay in your bosom.”

וְשָׁכְבָהּ. Waw compulativum (GKC §154a, n.1(b)) Qal qatal 3fs.

בְּחִיקָךְ. Prep, noun, genitive 2mssuffix. BDB assigns an implied sexual aspect here which will be born out later in this short section and will be the crux of the conflict in chapter 2. The Greek κοιμηθήσεται μετ’ αὐτοῦ, translates the meaning and changes the pronoun to third person.

1.2.6. **וְחָם לְאֶרְצִי הַמֶּלֶךְ :** A clause parallel and complimentary to the previous clause continuing the results or consequences of the proposal.

וְחָם. Waw compulativum Qal qatal 3ms from **חָמָם**. See note above in 1.1.4 on the

לְאֶרְצִי. Preposition, definite article, noun, masculine singular, construct, suffix, first common singular. Vaticanus and the Vulgate show the suffix as 1st plural. See 1.2.2.

הַמֶּלֶךְ : Definite article, noun, masculine singular.

1.3.1. **וַיִּבְקְשׁוּ נַעֲרָה יָפָה בְּכָל גְּבוּל יִשְׂרָאֵל**. A return to Narrative Discourse, mainline. The *zâqēp qāṭôn* marks a break between the main clause and its subordinate which serves to show to what extent the search took and to imply that she was the most beautiful in all of the territory of Israel.

וַיִּבְקְשׁוּ. Piel Wawyiqqtol 3mp. On piel see above.

נַעֲרָה. Noun, feminine singular.

יָפָה. Adjective, feminine singular.

בְּכָל. Preposition, noun, masculine singular

גְּבוּל. Noun, masculine, singular. Omitted in the Lucianic recension.

יִשְׂרָאֵל. Noun, proper, masculine, singular.

1.3.2. וַיִּמְצְאוּ אֶת־אֲבִישָׁג הַשְּׂוֹנִמִית. Mainline narrative discourse, sequential thesis.

וַיִּמְצְאוּ. Qal wawyiqqtol 3mp.

אֶת־אֲבִישָׁג. Direct object/accusative marker, accusative noun, proper.

הַשְּׂוֹנִמִית. Definite article, noun, proper, location designator. The Greek and Syriac give Σωμανῖτιν and *šjwmjt*. BHS editors suggest that this could come from an attempt to try to align the name of the young woman found here with that of the one in Song of Solomon 7.1.

1.3.3. וַיָּבֹאוּ אֹתָהּ לַמֶּלֶךְ. Mainline narrative discourse, sequential thesis.

וַיָּבֹאוּ. Hiphil Wawyiqqtol 3mp.

אֹתָהּ. Pronoun, feminine, singular, accusative.

לַמֶּלֶךְ. Preposition, definite article, noun, masculine singular. Dative.

1.4.1. וַהֲנַעֲרָה יָפָה עַד־מָאֹד. Verbless nominal clause. Comment to the mainline clause above and, according to Longacre, serving as the setting. In this case, the setting of the scene has changed with the introduction of a new character whose attributes will serve as the catalyst of future events.

וַהֲנַעֲרָה. Conjunctive waw, definite article, nominative noun, feminine, singular.

יָפָה. Adjective, feminine, singular.

עַד־מָאֹד. Preposition, adverb.

1.4.2. וַתְּהִי לַמֶּלֶךְ סֹכֶנֶת. Setting clause as above. Longacre notes that word *וְהִיא*, even in its wawyiqqtol/preterite form “does not function on the storyline of a narrative. In this respect, the behavior of Hebrew is similar to that of a great many contemporary languages around the world. . . . [and] is typically descriptive and depictive and does not figure on the backbone of a story” (2003, 64). Following the movie analogy mentioned in the introduction, Abishag, as nurse, is now part of the background and scenery of the stage of the action surrounding the aged king David.

וַתְּהִי. Qal wawyiqqtol 3fs.

לַמֶּלֶךְ. Preposition, definite article, noun, ms.

סֹכֶנֶת. Verb, qal, participle, feminine, singular. The use of the participle here emphasizes the continuous presence of Abishag in the court of David. As in many places, much is gained by asking the question, “why this form and not another?” So too here, why a participle when grammar would permit another verb form. As Longacre noted, what is used is used to a specific purpose.

1.4.3. וַתִּשְׂרָתָהּ. Narrative discourse, mainline. Final thesis in the sequence.

וַתִּשְׂרָתָהּ. Piel wawyiqqtol 3fs 2ms dat. suffix.

1.4.4. וְהַמֶּלֶךְ לֹא יָדָעָהּ: Narrative discourse, secondary level. Terminus and comment to the scene. With the momentous negation it parallels the previous negation in 1.1.4 and serves with it as an inclusio to the scene. It also sets up a very ironic situation in chapter two.

וְהַמֶּלֶךְ. Waw conjunctive, definite article, nom. noun, masculine, singular.

לֹא. Negative particle.

יָדָעָהּ. Qal qatal 3ms, 3fs acc. suf.

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	Act 1: Time for a New King. T-end of David's Reign, PI-Jerusalem, A-Assumption of the throne, Pr-David, Adonijah, et al.				
	Scene 2. Adonijah sets himself up as the heir apparent (one paragraph). T-end of David's Reign, PI-Jerusalem, A-Assumption of the throne, Pr-Adonijah, Zadok, Benihu, Nathan, Shiei, Rei, the mighty men of David, the sons of the king, the servants of the king.				
	Paragraph 1. The first claimant to the throne of David.				
	Paragraph Discourse Levels				
	5	4	3	2	1
1.5.1	ואדֹנִיָּה בֶן־חַגִּית מִתְנַשֵּׂא לֵאמֹר				N
1.5.2	אֲנִי אֶמְלֹךְ				H
1.5.3	וַיַּעַשׂ לוֹ				
1.5.4	רֶכֶב וּפָרָשִׁים				
1.5.5	וַחֲמִשִּׁים אִישׁ רָצִים לִפְנָיו:				
1.6.1	וְלֹא־עָצְבוּ אָבִיו מִיָּמָיו לֵאמֹר				
1.6.2	מִדּוּעַ כָּכָה עָשִׂיתָ				
1.6.3	וְגַם־הוּא טוֹב־תֵּאֵר מְאֹד				
1.6.4	וְאִתּוֹ יָלְדָה אַחֲרָי אַבְשָׁלוֹם:				
1.7.1	וַיְהִיו דְּבָרָיו				
1.7.2	עִם יוֹאָב בֶּן־זְרוּיָה				
1.7.3	וְעִם אֲבִיָּתָר הַכֹּהֵן				
1.7.4	וַיַּעֲזְרוּ אַחֲרָי אֲדֹנִיָּה:				
1.8.1	וְצָדוֹק הַכֹּהֵן				
1.8.2	וּבְנִיָּהוּ בֶן־יְהוִיָּדָע				
1.8.3	וְנָתָן הַנָּבִיא				
1.8.4	וְשִׁמְעִי וְרֵעִי				
1.8.5	וְהַגִּבּוֹרִים אֲשֶׁר לְדָוִד				
1.8.6	לֹא הָיוּ עִם־אֲדֹנִיָּהוּ:				
1.9.1	וַיִּזְבַּח אֲדֹנִיָּהוּ צֹאן וּבָקָר וּמִרְיָא				
1.9.2	עִם אֶבֶן הַזֹּחֶלֶת				
1.9.3	אֲשֶׁר־אֵצֶל עֵין רֹגֵל				
1.9.4a	וַיִּקְרָא				
1.9.4b	אֶת־כָּל־אֶחָיו בְּנֵי הַמֶּלֶךְ				

1.9.4c	וּלְכָל־אֲנָשֵׁי יְהוּדָה עֲבָדֵי הַמֶּלֶךְ:			and to all men of Judah, the servants of the king
1.10.1a	וְאֶת־נָתָן הַנָּבִיא וּבְנֵיהוּ			↓but Nathan the prophet and Benihu
1.10.1b	וְאֶת־הַגִּבּוֹרִים וְאֶת־שְׁלֹמֹה אָחִיו			↓and the mighty men and Solomon his brother
1.10.1c	לֹא קָרָא:			he did not call

1.5-10. Narrative discourse, new scene. The change of characters signals a new scene in the Act. The editors of BHS also indicate this with a large space between verse 4 and 5 (the space is not found in B19a). The previous scene presented David as old, frail, and, some would argue, impotent. To this setting is added the activity of Adonijah setting himself up as the heir apparent. The use of the participle for the opening clause of the scene sets up the activities that follow, activities associated with one who would be king, with each of the following clauses providing more specificity as to what it meant for Adonijah to ‘exalt himself.’ The naming of those included and excluded in his circle of supporters also provides the grist for the conflict with Solomon that follows.

1.5.1. **וַאֲדֹנִיָּה בֶן-חַגִּית מִתְנַשֵּׂא לְאֹמֶר**. Narrative discourse—introductory background activity for the scene and sequence that follows. The participle, according to Longacre, signals a background activity, an ongoing occurrence.

וַאֲדֹנִיָּה. Noun, proper. Means, “My Lord is YHWH.” Fourth son of David, preceded by Amnon, Chileab (Daniel in 1 Chr. 3.1), and Absalom (2 Samuel 3.2-5). Cogan (157) notes that this particular spelling of his name is found in “vv. 5, 7, 18; 2:28 and *’dnyhw* in all other instances; this alteration bears no significance. The longer form *’dnyhw* (in accordance with standard spelling in preexilic inscriptions) is known from a number of Hebrew seals, . . .” The Lucianic recension has *Opvia*, noted by Rahlfs as an ancient form.

בֶן-חַגִּית. Construct phrase. **בֶּן**, noun, ms, constr. **חַגִּית**, noun, proper. This phrase identifies the mother of Adonijah, a necessary element in a polygamous society, especially in royal families where succession is important. The identification of the king’s mother will be repeated throughout the book of Kings. The mother of the king will be identified as the **גִּבְרִיָּה**, ‘mighty woman’, ‘queen mother.’ Such an identification gives the mother of the heir apparent higher status among the other wives of the king. According to 2 Samuel (3.2-5, 5.14-16) David had seventeen sons, six born to him at Hebron, eleven in Jerusalem. The mothers of the sons born to him at Hebron are named while the sons born to him in Jerusalem are listed without naming their mothers.

מִתְנַשֵּׂא. Participle, Hithpael, ms. Lift oneself up. The hithpael stem is regarded as the “reflexive of Piel and can have the diverse meanings of the Niphal together with the nuances proper to the Piel . . . the sense of the Greek middle” (Joüon-Muraoka, §53i). HALOT gives as one of the definitional possibilities for the niphal of **נָשָׂא** to *raise oneself* and for the piel, to *raise high* or *exalt*. The Hithpael **נִשָּׂא** then bears both the reflexive aspect of the niphal and the intensiveness of the piel. Coupled with the participle form there then is a durative state demonstrated of Adonijah as exalted himself as king (Joüon-Muraoka, §121f). Very much of this episode is reminiscent of Absalom’s usurpation of his father’s throne. This is only one of two times the hithpael participle of this verb is used. The other is 1 Chronicles 29.11 in David’s prayer where he describes **יְהוָה** exalting himself “as the head over all.” 1 Kings 1.5 is cited by Waltke and O’Connor (§26.2c3) as an example of the *direct reflexive* use of the Hithpael where “the subject is also the direct object of the verbal notion.”

לְאֹמֶר. Prep.+QalInfCon., prefixed prep. *TDOT* (s.v. **אָמַר**) notes that the common Semitic root *’mr* can mean “to be visible,” “to make visible,” “to inform” but has been acknowledged to have been taken over entirely to the idea of “to say.” To connect the two ideas there are

many instances where **לֵאמֹר** functions as a complement to the verb that introduces a quote formula or frame and **לֵאמֹר** introduces the verbal quote that ‘makes visible’ what the verb meant (cf. Miller, 2003). In this case, the fact of Adonijah “exalting himself” is further shown by what he said and, in the next clause, by what he did. What someone would do is in many cases shown or informed by what that person says and, of course, vice versa.

1.5.2. **אֲנִי אֶמְלֹךְ**. Noun clause, embedded dialogue, hortitory discourse. Adonijah is making a volitional statement about himself, translated either as ‘I reign’ or ‘I will reign’ with the independent pronoun providing emphasis on the ‘I’ of the verbal prefix, allowing a translation such as ‘I, I will be the one to reign!’

אֲנִי. Prn. 1cs. The use of the independent pronoun marks the emphatic aspect of Adonijah’s claim to the throne. The independent pronoun is not necessary in Hebrew syntax as the pronoun is resident in the verb form. To employ the independent pronoun is to emphasize the antecedent of the pronoun provided.

אֶמְלֹךְ. Verb, qal, yiqtol, 1cs. Be king, reign.

1.5.3. **וַיַּעַשׂ לֹו רֶכֶב וּפָרָשִׁים וַחֲמִשִּׁים אִישׁ רָצִים לְפָנָיו**. Narrative discourse, main line giving description as to what it means when “Adonijah exalted himself.”

וַיַּעַשׂ. Verb wayQms

לֹו. Prep 3ms suff.

רֶכֶב. Noun, ms collective. K&D (3:18) note that “in a collective sense, does not mean fighting or war chariots, but state carriages, like **מֶרְכָבָה** in 2 Sam. xv.1.” But see BDB and HALOT. The series of conjunctives serve to combine the terms, possibly into a whole item. Montgomery (83) citing Josephus (*Ant.* 7.345), suggests that what is presented is a set of chariots, drawn by their horses and controlled by the men in the chariots. The translation would be ‘He prepared for himself chariots with horse and fifty men running before him’, i.e., a number of chariots and their horse teams and the fifty men it took to operate them running as a group of chariots before him—the number of chariots fifty men would operate. **וּפָרָשִׁים**. Cnj Noun mpl. Teams of horses for chariots. HALOT, TDOT.

וַחֲמִשִּׁים אִישׁ. Cnj Adjmpl Nounms.

רָצִים. partmpl.

לְפָנָיו. Prep 3ms.

1.6.1. **וְלֹא־עָצְבוּ אָבִיו מִיָּמָיו לְאֹמֶר**. Narrative discourse, irrealis.

וְלֹא־עָצְבוּ. Conj.+Negative Particle+QalQatal3ms+3ms suffix.

אָבִיו. Noun ms+suffix 3ms.

מִיָּמָיו. K&D, 3.18, *a diebus ejus*, i.e. his whole life long.

לְאֹמֶר. Prep.+QalInfCon. See above (1.5.1 on **לֵאמֹר**).

1.6.2. **מִדָּוֶעַ כָּכָה עָשִׂיתָ**.

מִדּוּעַ.

כִּכָּה.

עֲשֵׂיתָ.

1.6.3. וְגַם־הוּא טוֹב־תֵּאֵר מְאֹד .

וְגַם־הוּא.

טוֹב־תֵּאֵר.

מְאֹד.

1.6.4. וְאֵתוּ יִלְדָּה אַחֲרֵי אֲבִשָּׁלוֹם: .

וְאֵתוּ.

יִלְדָּה.

אַחֲרֵי.

אֲבִשָּׁלוֹם.

1.7.1. וַיְהִי דְבָרָיו.

וַיְהִי.

דְבָרָיו.

1.7.2. עַם יוֹאָב בֶּן־צְרוּיָה וְעַם אֲבִיתָר הַכֹּהֵן.

עַם.

יוֹאָב.

בֶּן־צְרוּיָה.

וְעַם.

אֲבִיתָר.

הַכֹּהֵן.

1.7.3. . וַיַּעֲזְרוּ אַחֲרֵי אֲדֹנֶיהָ: .

. וַיַּעֲזְרוּ .

אַחֲרֵי.

אֲדֹנֶיהָ:

1.8.1. וַצִּדּוֹק הַכֹּהֵן .

וַצִּדּוֹק.

הַכֹּהֵן.

1.8.2. . וּבְנֵיהֶו בֶּן־יְהוֹיָדָע.

. ובְּנֵיהֶו
בֶּן־יְהוֹדָע.

1.8.3. וְנָתַן הַנְּבִיא.
. וְנָתַן
הַנְּבִיא.

1.8.4. וְשִׁמְעֵי וְרַעִי .
וְשִׁמְעֵי
וְרַעִי. Proper noun. The Lucianic recension has εταῖροι perhaps reading ורעיו, his companions vice a proper name.

1.8.5. וְהַגְּבוּרִים אֲשֶׁר לְדָוִד .
וְהַגְּבוּרִים
אֲשֶׁר לְדָוִד.

1.8.6. לֹא הָיוּ עִם־אֲדֹנֵיהֶו.
לֹא.
הָיוּ.
עִם־אֲדֹנֵיהֶו.

1.9.1. וַיִּזְבַּח אֲדֹנֵיהֶו.
וַיִּזְבַּח.
אֲדֹנֵיהֶו.

1.9.2. צֹאן וּבָקָר וּמְרִיא.
צֹאן.
וּבָקָר.
וּמְרִיא.

1.9.3. עִם אֶבְנֵי הַזֹּחֶלֶת.
עִם.
אֶבְנֵי.
הַזֹּחֶלֶת.

1.9.4. אֲשֶׁר־אָצֵל עֵין רִגְלִי .
אֲשֶׁר־אָצֵל
עֵין.

רגל.

1.9.5. ויקרא את־כל־אָחיו.

ויקרא

את־כל־אָחיו.

1.9.6. בְּנֵי הַמֶּלֶךְ.

בְּנֵי הַמֶּלֶךְ.

1.9.7. וְלִכְל־אִנְשֵׁי יְהוּדָה עֲבָדֵי הַמֶּלֶךְ:

וְלִכְל־אִנְשֵׁי יְהוּדָה

עֲבָדֵי הַמֶּלֶךְ:

1.10.1. וְאֶת־נֹתָן הַנָּבִיא וּבְנֵיהֶו.

וְאֶת־נֹתָן הַנָּבִיא

וּבְנֵיהֶו.

1.10.2. וְאֶת־הַגִּבּוֹרִים וְאֶת־שְׁלֹמֹה אָחִיו.

וְאֶת־הַגִּבּוֹרִים

וְאֶת־שְׁלֹמֹה אָחִיו.

1.10.3. לֹא קָרָא:

לֹא קָרָא: