

- 18 וַיְהִי כִּאֲשֶׁר כָּלָה לְהַקְרִיב אֶת־הַמִּנְחָה  
הַמִּנְחָה אֶת־הָעַם נִשְׁאַיִן יִשְׁלַח
- 19 וְהוּא שָׁב מִזֶּה־פְּסִילִים אֲשֶׁר אֶתֶּהֱגִלְגָּל  
וַיֹּאמֶר דְּבַר־סֵתֶר לִי אֱלֹהֵי הַמֶּלֶךְ  
וַיֹּאמֶר  
הִס  
מִעֲלִיו כָּל־הָעַמְדִּים עָלֵינוּ וַיֵּצֵא
- 20 וַאֲהוּזָן בָּא אֵלָיו  
וְהוּא יָשָׁב בְּעֵלִית הַמְּקָרָה  
אֲשֶׁר־לוֹ לְבַדּוֹ  
וַיֹּאמֶר אֶהוּד  
דְּבַר־אֱלֹהִים לִי אֱלֹהֵי  
סָא מִעַל הַכּוֹיָקִים
- 21 וַיִּשְׁלַח אֶהוּד אֶת־יָד שְׂמֹאלוֹ  
וַיִּקַּח אֶת־הַחֶרֶב מִעַל יָרֵךְ יְמִינוֹ  
בְּבִטְנֵנוּ וַיִּתְקַעָהּ
- 22 וַיָּבֵא גָסֵה־נֶצֶב אַחֵר הַלְּהָב  
וַיִּסְגֹּר הַחֶלֶב בְּעַד הַלְּהָב  
מִבִּטְנוֹ כִּי לֹא שָׁלַף הַחֶרֶב  
וַיֵּצֵא הַפֶּרֶשְׁדָּנָה
- 23 וַיֵּצֵא אֶהוּד הַמִּסְדְּרוֹנָה  
וַיִּסְגֹּר דְּלִתּוֹת הָעֲלִיָּה בְּעֵדוֹ  
וַיִּנְעַל

<sup>18</sup> After Ehud had presented the tribute, he sent on their way the men who had carried it. <sup>19</sup> At the idols near Gilgal he himself turned back and said, "I have a secret message for you, O king." The king said, "Quiet!" And all his attendants left him. <sup>20</sup> Ehud then approached him while he was sitting alone in the upper room of his summer palace and said, "I have a message from God for you." As the king rose from his seat, <sup>21</sup> Ehud reached with his left hand, drew the sword from his right thigh and plunged it into the king's belly. <sup>22</sup> Even the handle sank in after the blade, which came out his back. Ehud did not pull the sword out, and the fat closed in over it. <sup>23</sup> Then Ehud went out to the porch; he shut the doors of the upper room behind him and locked them.

1. What is the function of וַיְהִי in v. 18? (2)
2. How do you know that the verb in 18a→ is a Piel form? (2)
3. Describe the semantic potential of הַמִּנְחָה in v. 18a? (3)
4. Translate the following sentence (from v. 19) as literal as possible: וַיֹּאמֶר דְּבַר־סֵתֶר לִי אֱלֹהֵי הַמֶּלֶךְ הַמֶּלֶךְ (6)
5. Identify a participle in v. 19. (2)
6. What is the function of the independent personal pronoun in v. 20? (2)
7. Parse the marked verbs. (7)

8. Does the NIV render גַּם in v. 22 adequately? Explain your answer. (3)
9. What is unusual about the use of the *weqatal* form in v. 23? (3)

## QUESTION 2 (30)

- 12 לְסִסְרָא וַיֵּגְדוּ  
 ם הַרְתַּבּוּהָ סָכִי עֲלֶיהָ בָרַק בְּזַאבֵינַע
- 13 סִסְרָא אֶתְכַלְרַכְבּוֹ תִשַׁע מֵאוֹת רֶכֶב בְּרוּזָל וְאֶתְכַלְהָעָם אֲשֶׁר אִתּוֹ מִחַרְשֵׁת הַגּוֹיִם וַיִּזְעַק  
 אֶלְנַחַל קִישׁוֹן
- 14 וַתֹּאמֶר דְּבָרָה אֶלְבָּרַק  
 קוּם  
 נָתַן יְהוָה אֶת־סִסְרָא בְיָדְךָ אֲשֶׁר כִּי זֶה הַיּוֹם  
 הֲלֹא יְהוָה יֵצֵא לְפָנֶיךָ  
 וַיֵּרֶד בָּרַק מֵהָר תְּבוֹר וַעֲשֶׂת אֶלְפִים אִישׁ אַחֲרָיו
- 15 בָּרַק לְפִיחָרֶב לִפְנֵי אֶת־סִסְרָא וְאֶתְכַלְהָרַכֵּב וְאֶתְכַלְהַמְחַנְהוּיָהֶם יְהוָה  
 וַיֵּרֶד סִסְרָא מֵעַל הַמֶּרְכָבָה  
 בְּרַגְלָיו וַיִּנָּס
- 16 וּבָרַק רָדַף אַחֲרָיָהּ הֶרְכַּב וְאַחֲרָיָהּ הַמְחַנָּה עַד חַרְשֵׁת הַגּוֹיִם  
 כָּל־מַחְנֵה סִסְרָא לְפִיחָרֶב וַיִּפֹּל  
 לֹא נִשְׁאַר עַדְאָחָה
- 17 וְסִסְרָא נָס בְּרַגְלָיו אֶל־אֶהֱלָ יַעֲלֵ אִשֶׁת חֶבֶר הַקֵּינִי  
 הַקֵּינִיבֵית חֶבֶר וּבֵין לְדַחְצוֹרְכֵי שְׁלֹם בֵּין יָבִין מִ

<sup>12</sup>When they told Sisera that Barak son of Abinoam had gone up to Mount Tabor, <sup>13</sup>Sisera gathered together his nine hundred iron chariots and all the men with him, from Harosheth Haggoyim to the Kishon River. <sup>14</sup>Then Deborah said to Barak, "Go! This is the day the LORD has given Sisera into your hands. Has not the LORD gone ahead of you?" So Barak went down Mount Tabor, followed by ten thousand men. <sup>15</sup>At Barak's advance, the LORD routed Sisera and all his chariots and army by the sword, and Sisera abandoned his chariot and fled on foot. <sup>16</sup>But Barak pursued the chariots and army as far as Harosheth Haggoyim. All the troops of Sisera fell by the sword; not a man was left. <sup>17</sup>Sisera, however, fled on foot to the tent of Jael, the wife of Heber the Kenite, because there were friendly relations between Jabin king of Hazor and the clan of Heber the Kenite.

1. Parse the marked words. (8)
2. Describe the function(s) of כִּי in verses 12 en 14 respectively. (4)
3. Does the underlined section in the translation of v. 14 render the Hebrew text well? Explain your answer. (4)
4. Who or what is the object of the first verb in v. 15? (2)
5. What does לְפִיחָרֶב in v. 15 literally mean? (2)
6. What is the semantic-pragmatic function of the fronting in verses 16a en 17a respectively? (6)
7. Identify two st. cs. constructions in v. 17. (2)
8. What is in v. 17 the grammatical relationship between הַקֵּינִי and יַעֲלֵ אִשֶׁת חֶבֶר? (2)

### QUESTION 3 (30)

- 24 לַעַם עַדְעוֹלָם <sup>a</sup> לָךְ אֶתְעַמְדֶּךָ יִשְׂרָאֵל לְדוֹת־כְּוֹנֵן  
 ׀ לְאֱלֹהִים ׀ וְאַתָּה יְהוָה הֵייתָ לָּהּ  
 25 עַדְעוֹלָם <sup>c</sup> הַדְּבַר אֲשֶׁר דִּבַּרְתָּ עַל־עַבְדְּךָ וְעַל־בֵּיתוֹ הַקֶּם <sup>b</sup> יְהוָה אֱלֹהִים <sup>b</sup> וְעַתָּה  
 וַעֲשֵׂה כְאֲשֶׁר דִּבַּרְתָּ  
 26 וַיִּגְדַּל שְׁמֶךָ עַדְעוֹלָם לֵאמֹר  
 -יִשְׂרָאֵל <sup>a</sup> לִיהוָה צְבָאוֹת אֱלֹהִים ע  
<sup>c</sup>: עַבְדְּךָ דָּוִד יִהְיֶה נֶכֶן לְפָנֶיךָ <sup>b</sup> וּבֵית  
 27 אֶתְאַזֵּן עַבְדְּךָ לֵאמֹר גְּלִיתָהּ כִּי־אַתָּה יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל  
 בֵּית אֲבִנְהָלְךָ  
 אֶתְהַתְּפִלָּה הַזֹּאת <sup>a</sup> לִי אֲלִידְעֶלְכֵן מִצָּא עַבְדְּךָ אֶתְלַבֵּוֹ לְהַתְּפִלָּ  
 28 אֶתְהַהוּא הָאֱלֹהִים <sup>a</sup> אֲדַנִּי יְהוָה וְעַתָּה  
 וּדְבַרְיָךְ יְהִי אִמְתָּ  
 וְתִדְבַר אֶלְעַבְדְּךָ אֶתְהַטּוֹבָה הַזֹּאת  
 29 וְעַתָּה הוּאֵל  
 ת לְעוֹלָם לְפָנֶיךָ וּבְרַךְ אֶתְבֵּית עַבְדְּךָ לְהִי  
 דִּבַּרְתָּ <sup>a</sup> אֲדַנִּי יְהוָה כִּי־אַתָּה

וּמְבַרְכֶתְךָ יְבָרַךְ בֵּית־עַבְדְּךָ לְעוֹלָם פ

<sup>24</sup> You have established your people Israel as your very own forever, and you, O LORD, have become their God. <sup>25</sup> “And now, LORD God, keep forever the promise you have made concerning your servant and his house. Do as you promised, <sup>26</sup> so that your name will be great forever. Then men will say, ‘The LORD Almighty is God over Israel!’ And the house of your servant David will be established before you. <sup>27</sup> “O LORD Almighty, God of Israel, you have revealed this to your servant, saying, ‘I will build a house for you.’ So your servant has found courage to offer you this prayer. <sup>28</sup> O Sovereign LORD, you are God! Your words are trustworthy, and you have promised these good things to your servant. <sup>29</sup> Now be pleased to bless the house of your servant, that it may continue forever in your sight; for you, O Sovereign LORD, have spoken, and with your blessing the house of your servant will be blessed forever.”

1. Parse the marked words. (4)
2. Identify a sentence in v. 24 with marked word order. What is the semantic-pragmatic function of the construction? (3)
3. Why can the we+imperf. form (*weyiqtol*) in v. 26 be translated with “so that.?” (See the NIV). (3)
4. Evaluate the NIV’s translation of *יְהוָה צְבָאוֹת* in v. 26.(4)
5. Why does David refer in v. 27 to himself as “your servant” and not only “me”? (2)
6. Translate as literally as possible *עַלְכֵן מִצָּא עַבְדְּךָ אֶתְלַבֵּוֹ לְהַתְּפִלָּ לְאִידְךָ* (from v. 27) (5)
7. What is the function of *הוּאֵל* in v. 28? (3)
8. Identify in v. 29 three constructions (with their functions) which help one to understand that this verse is the climax of 2 Sam 7. (6)